

Kaccāyana Pāli Vyākaraṇam
कच्चायन पालिवेयाकरणम्

KACCĀYANA PĀLI GRAMMAR

TRANSLATED INTO ENGLISH WITH
ADDITIONAL NOTES, SIMPLE EXPLANATIONS AND TABLES

Volume 2

By
A. Thitzana

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Kaccāyana Pāli Vyākaraṇam is the earliest-known ancient text of Pāli grammar. It is indispensable for anyone who wants to study Pāli, the historical Buddha's spoken language which is also the sacred language of Buddhism.

This book offers a comprehensive translation of the ancient grammatical text along with simple explanations of the necessary details. This volume supports any serious student of Pāli who wishes to build a firm grammatical foundation upon which one may gradually develop the necessary linguistic skills, and eventually master the Pāli language.

The book consists of the eight chapters found in the original Pāli text complemented by an introduction, footnotes and appendices. All brief grammatical rules called Suttas are shown in both Devanāgarī and Romanized Pāli along with applicable example words, non-applicable examples, and split-Sutta functions. Detailed meanings and relevant examples regarding the Pāli prefixes are also explained. Also included are details of a system of how verbs are formed. To make the study of Pāli more accessible, a brief study-guide is also included in the introduction of the book.

Kaccāyana Pāli Vyākaraṇaṃ

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Kaccāyana Pāli Grammar

Volume 2

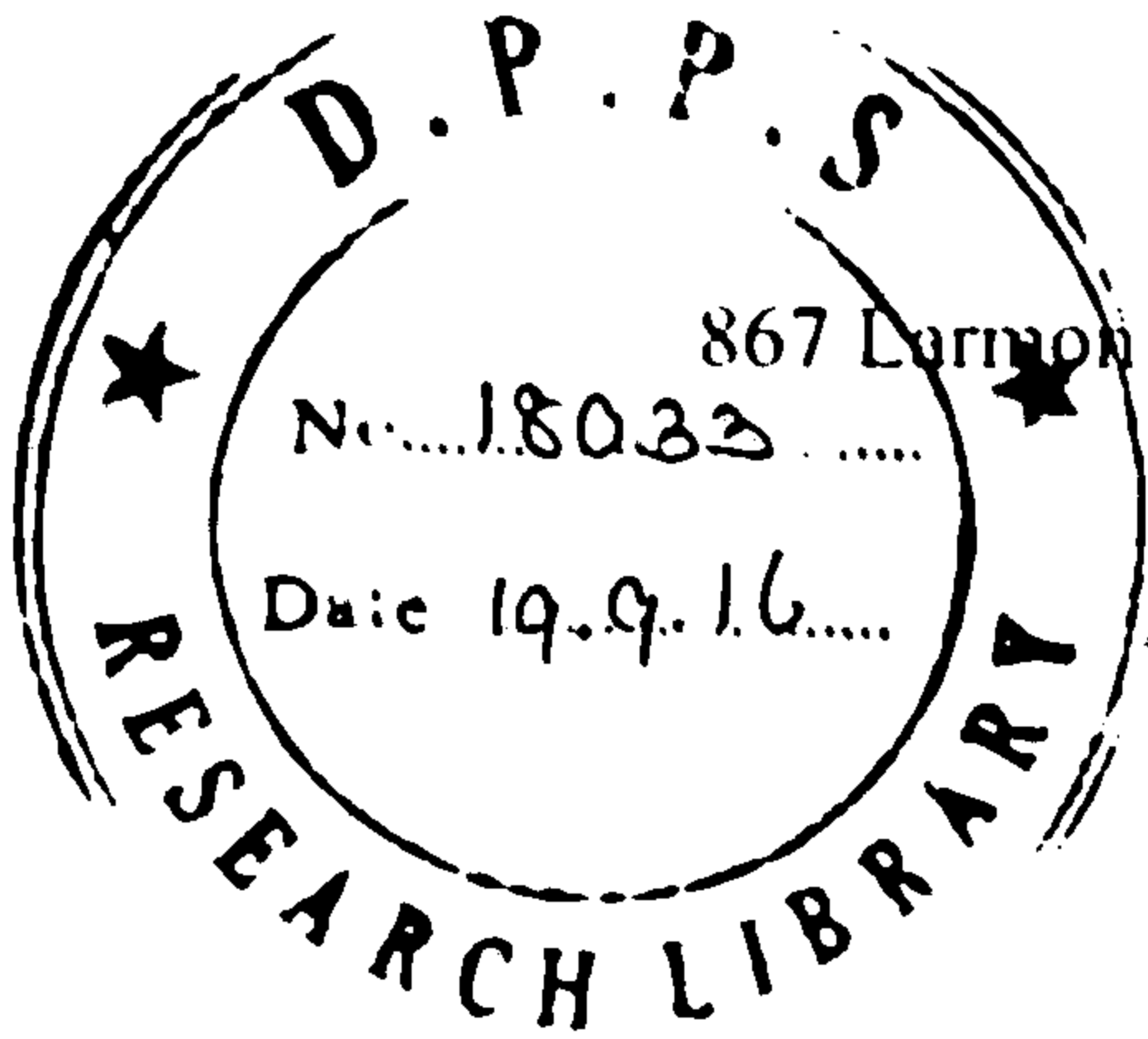
Translated into English with additional notes,
simple explanations and tables

By

A. Thitzana



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DEDICATION

Yo me upajjāyo āsi, Asokā'rāmamāpako
Aggamahā panditā'bhi-dhajamahāraṭṭhaguru.
Chaṭṭasaṅgīti-ukkaṭṭho, Sūriyo guṇabāṇumā
Ta'mahaṃ abhipūjemi, Vyākaraṇena iminā.

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Preface

A Wholesome Pursuit

This work of translation was carried out with an aim and a noble desire to bridge the gap which naturally exists between the contemporary man and an ancient sacred language known as "Pāli". The language of Pāli is like a gateway to the treasury of profound wisdom called "Tipiṭaka Pāli canon" expounded by Buddha. The study of Pāli, the spoken language of Buddha, is a worth-while and wholesome pursuit for anyone with a sincere heart and an inquiring intellectual mind whose apparent aim and purpose is to explore and understand Buddha's spoken words. By being able to understand His words, it will enrich knowledge and deepen one's wisdom thus leading to a much nobler and more meaningful life. Understanding the words of Buddha will surely bring a person much closer to the noble message of Buddha in its original tone, on the first-hand basis of the speech as it was originally spoken by Him more than almost two thousand six hundred years ago.

When I first taught Pāli to some foreign students from 1997 to 2005, using some well-written guide books on the Pāli study, I found out that they can progress quite smoothly in the reading and understanding of the Pāli passages. However, they usually make a number of recurrent mistakes in their writing exercises. Though most serious students are able to understand what they have learnt to some degree, they still find it quite challenging to write correctly and flawlessly.

The areas of weakness for the majority of students is in using the correct form of words with the right inflection, verb forms in the right place and the usage of participles and gerunds in the correctly arranged sentences. Pāli, as a matter of fact, is a highly inflective language based on its case and the role each word plays in a sentence of a contextual structure. Various word-

formations such as nouns, verbs and other essential parts of the sentence too are quite variable based mainly on the case, tense and syntactical role of the word. Unless one clearly understands how each word is structured and how they are syntactically related according to the role they play, one will not be able to gain mastery of the language and necessary skills in spite of making the best efforts in learning it.

A Long-felt Need

An earnest student with serious interest needs a very basic, thorough understanding and careful study about the structural patterns of words and their morphological process. This can be achieved only through studying its original grammatical text along with detailed explanations on the rules known as Suttas and the accompanying word-examples shown alongside in the Suttas. In other words, there is no replacement for an original ancient text with a ready-made, short-cut guide though it may fill some language-learning need but not in such a way as an original text can certainly do. An original grammar text written at a distant time when the ancient grammatical concepts and rules were conceptualized and formulated by the ancient sages, can clearly explain all aspects of the language and its grammar.

The oldest Pāli grammar widely used and still extant is the one supposedly written by the most Venerable Kaccāyana. His grammar is a very-well written book, concise but lucid, compact with only six hundred and seventy-five Suttas¹. It is complete as

¹ There are 673 Suttas in most versions. In the earliest-known publications such as Emile Senart's edition (1871) and Kaccāyana grammar published by Mahābodhi society(1901), Kaccāyana and Kaccāyana-vutti edited by Ole Holten Pind(published by Pāli Text Society in 2013), there are 675 Suttas with two more Suttas in the fourth section, Nouns chapter.

They are: (a) *Obhāvo kvaci yosu vakārassa* (b) *Bhadantassa bhaddanta, bhante* which are also found in Rūpasiddhi text. In light of this finding, it has

it covers all areas of the grammatical importance, ideally suited for any serious students of Pāli to study and master it within a short span of time. It is still used as a major popularly used grammatical text in countries such as Thailand, Myanmar and Sri Lanka where Buddhist scriptures are studied.

To date, there have been two translations of the text. One is a French translation by M.E. Senart published in 1871. The other is an English translation of the Kaccāyana's original Pāli grammar text translated by Satis Chandra Ācharyya Vidyābhūṣhana, the Professor, Sanskrit College, Calcutta and published by the Mahābodhi Society in 1901. Each Suttas of the text were shown in archaic Devanāgarī-Pāli characters along with French or English translation of the Suttas and a few word examples. Both were nonetheless inaccessible to those who cannot read nor understand the French and the old-style Devanāgarī characters.

Although both translations are neither a thorough translation nor a detailed treatment of the complete text, they were indeed helpful in providing some basically needed insights into grammar and served as useful guides and references for the students of Pāli for many years since.

There is a long-felt need to have a more thorough and complete English rendering of the great grammarian's work so that it can benefit all those studying Pāli. This book is the first-ever attempt not only to translate all of the whole text but also to contemporize an ancient grammar and its contents for the contemporary world. I fervently hope that through such a

to be logically assumed that there must have been 675 Suttas in the original text. The translation of these two Suttas are also shown in the footnote of this book in the fourth section of the Nouns chapter.

detailed translation, it would surely be much more easier and more accessible to any student, regardless of various language backgrounds with the aid of a translated grammatical text such as this.

An Eternal Tribute

Although this work is a not a groundbreaking work nor laying of a new foundation in the matters of Pāli grammar, it is nevertheless an important milestone in the Pāli grammatical literature. I humbly hope that this translation work will take the study of Pāli to a more higher dimension of advanced, in-depth study for all serious international students of Pāli. It will thus greatly benefit the students of Pāli in their study in many ways either as a basic companion guide or as an academic reference text at all times as long as their association with the Pāli study is concerned.

I had started this work of translation as a token of eternal tribute to my great preceptor, the most Venerable Sayādaw Bhaddanta Sūriyābhivaṃsa (1879-1975), the founder of two great Masoeyein (Asokārāma) monasteries in Mandalay. He was also the chief presiding patriarch chairman of the great sixth Buddhist Synod held in 1954-56, as well as the founder of Pañcanikāya Sāsana Beikman monastery, Yangon, who has had nurtured me even while I was just a young novice. It is also a memorial tribute of the deep gratitude to my late Pāli teachers venerable Kan-oo Sayādaw U Kondañña, (Lhaw-gar, Pale township, Monywa) and Sayādaw U Nāyakābhivaṃsa, (Masoeyein Taik-thit Monastery, Mandalay), to whom I feel greatly indebted for all the grammatical knowledge I had acquired. It is through dedicated care and guidance of such great teachers that I am able to share this translation work of an ancient sacred language with others. I feel that all the immense amount of energy, time and effort put into this important work will not be in vain, if this translated ancient grammatical text

would surely and greatly benefit all serious students of Pāli in providing strong grammatical insights and skills they earnestly wished for. It will even be like receiving the greatest reward and abundant blessings for me if all earnest students pursuing the study of Pāli would one day become competent and accomplished Pāli scholars of great goodwill who would selflessly serve the common interests and well-being of many in the human society.

Acknowledgement

While this translation work is being carried out, some people have graciously rendered unstinted support and compassionate help in many ways. Among such gracious people are the most Venerable Si-shin Sayādaw Bhaddanta Aggañāṇābhivaṃsa (Mahāvisuddhārāma Monastery, Mandalay), Shwe-tu-wan Sayādaw U Saddhiyābhivaṃsa (Yangon), Sayādaw U Ñeyadhammābhivaṃsa & U Vicittābhivamsa of Masoe Yein Monastery (Mandalay), Sayādaw U Rājinda (Satipaṭhāna Meditation Center) & Ms. Yap Siew Choo (Singapore) who ran errands and did all the necessary things tirelessly, Phrakru Vara Paññā Khun (Wat Mahā That, Bangkok), Phra Ñāṇakusala, Jamroon Damatā (Mahā Chulalongkorn Rājavidyālaya University, Bangkok, Thailand), Rob Moulton who helped in reformatting of the book with great dedication, Dr. Wong & Flora Wong, Sister L.C., Ms. Elaine Lew Mee Ling, Yennifer Low, (all from Kuala Lumpur, Malaysia), Mrs. Genny Chee Family, Brother Li Chum family (Singapore), David Berry (Dharma Centre of Canada), Donald Altman (Moonlake media & Mindful Practices USA), Ms. Yin Yin Aye (Corona Hills, USA) Brihas Sarathy & U Tin Htoon (Pariyatti, USA), Nyan Lin Aung (La Puente, USA), Ms. Khin Mar Kyi & Ms. Khin Myo Kyi, Ms. Myint Myint Than & Hnin Hnin Aye (All from Mandalay), M. Thet Naing Kyaw (General formatting), K. Kyaw Han, Nalin Ariyaratne (Cover design), Ms. Moe Moe & Ms. Soe Moe Lwin (Final proof-reading), K. Kyaw Lwin of Dhamma download, all well-wishers not

Kaccāyana Pāli Vyākaraṇam

mentioned by name but who generously contributed to this project. To all of them, I feel greatly indebted. Their generous help and goodwill are forever appreciated. May their goodwill and generosity enrich them in material abundance and spiritual wisdom to lead a blessed and fulfilled life. May their devotion to the triple gem bring them countless blessings.

Patthanu`yyojanā

Englisāya bhāsāya, Anuvuttaṃ Kaccāyanam.

Sādhavo viciya sukham, Sikkhe Pālivyākaraṇam.

Ya`miha sutṭhu ni`ddittham, anvī`ritaṇ`ca sabbaso

Sū`padhāriya sabbam tam, Pāliniruttisa`ññhitam

Paññāya somanassena, saddhāpubbena chandasā

Vyākaraṇamhi kusalā, Buddhavacanamāmakā

Saddhammagarukā hontu, saddhammavuḍḍhikārino

Saparahitakārī ca, amatayāyino bhave.

With boundless Metta and goodwill for all,

A. Thitzana

February 21, 2016

USA

Introduction

Historical Background

The relationship of Sanskrit, Pāli and Prakrit

It is quite obvious that Pāli, Sanskrit and Prakrit have indeed common linguistic traits and close parallels to each other. These ancient languages, which belong to the Indo-Aryan language family of the Indus civilization, are linked not only in terms of geographic, cultural and close societal conditions, but also through some shared grammatical elements and inherent linguistic patterns. The intimate contact through daily interaction among people might have played a greater part in the development of such shared linguistics which resulted in somewhat interfused grammatical system. It can be logically assumed that the grammar of each respective language might have had appeared alongside since many centuries prior to or around the time of Buddha. None of them, however, were put into any record in the form of the written manuscripts but were rather passed through generations as orally transmitted grammatical trends. This might be the reason why the great grammarian Pāṇinī had made references in some of his Suttas to his predecessor grammarians. Amazingly enough, with the emergence of various belief-systems in the ancient Indian society, each language has come to play as the sacred languages of three main religious ideas among which Sanskrit became the sacred language of Hinduism and Vedic texts, while Pāli being the sacred media for all Buddhist texts and Prakrit being the sacred language of Jains and their religious texts.

Pāli Grammar vs. Sanskrit Grammar

The grammar or the science of language, had occupied high and honorable place in the ancient civilization of India. Having much grammatical skill and expertise is one of the virtues of being a respectable man of dignity among high social elites. The

pursuit of grammatical study was thus a very respected trend of learning those days.

Though there have been ancient grammars previously, the only extant and oldest Sanskrit grammar still in use is the one written by Pāṇini which is referred to as "asṭadhyāyī". As the name suggests, it has eight chapters, with numerous Suttas (aphorisms or brief grammatical rules) totaling 3995 in all. Both Sanskrit and Pāli grammars have similar grammatical models as all have the same format of having eight chapters although the contents of each are distinctive and different in their own various aspects. The Pāli Grammar, the one traditionally believed to have been written by the great Pāli grammarian Kaccāyana is not totally based on the Pāṇinīan-system but an independent work which has its own style and character. Thus, there is significant difference and an independent way of presentation of the grammar.

The Grammarians of Ancient India

In ancient Indian society, the tradition of learning any branch of knowledge including the grammar, is usually based on the oral tradition transmitted by teacher to student for many generations until modern printing machine was introduced into India at the turn of fifteenth century by the Christian missionaries. The study of grammar, even before Buddha's time, is pursued by social elites especially those belonging to the high Brāhmin caste. The Sanskrit, Pāli and Prakrit are the languages interwoven and intertwined into the ancient Indian society as linguistic threads in the matters of daily communication and learning among diverse communities. It is no wonder that the grammar of each language, as a result, have certain things in common despite having some distinctive features of their own in many respects. The following verses mention the name of ancient grammarians:

- (1) इन्द्रश्चन्द्रः काशकृत्स्नापिशली शाकटायनः ।
पाणिन्यमरजैनेन्द्राः जयन्त्यष्टादिशाब्दिकाः ॥
- (2) इन्द्रं चान्द्रं काशकृत्स्नं कोमारं शाकटायनम्
सारस्वतं चापिशलं शाकल्यं पाणिनीयकम् ॥

According to these verses, there have been eight earlier grammarians (ādisabdikā) such as Indra, Candra, Kāśakrtsna, Apisāli, Sākatāyana, Pāṇini, Amara and Janendra. In the second verse, Komāra(usually referred to as Kātantra or Kalāpa Vyākaraṇa), Sārsvata and Sākalya are extra names cited as grammarians. All those Indian grammarians are a mixed breed of scholars from different religious backgrounds. Among them, Candra(Circa 400-480 A.D), Janendara(Circa 8th century A.D), for example, are the disciples of Buddha. There was a verse of salutation to Buddha by the author Candra Gomin at the beginning of his grammar text which reads:

सिद्धं प्रणम्य सर्वज्ञं ।सर्वीयं जगतो गुरुम् ।
लघु विश्वस्तसम्पूर्णा । मुच्यते शब्दलक्षणम् ॥

Those grammarians had lived in different timelines though some of them might have been quite possibly co-eval. However, it is beyond the capacity of anyone to deconstruct or reconstruct the past incidences which happened many centuries ago. As such, it is quite problematic to establish the exact order of timeline of these ancient grammarians and establish the correct biographic profile and the earliest seniority of one over another.

Of those grammarians, Pāṇinī is the most eminent as his grammar is still extant and occupies the highest place of honor and respect among the grammarians of ancient India. In both aspects of linguistics and grammar, Pāṇinī's grammar is indisputably an outstanding treatise as it details the areas of

word-formation, morphology, philology, sound system and various grammatical rules. Despite unique attributes of linguistic ingenuity, Pāṇinī had undoubtedly adapted or incorporated the grammatical concepts of his predecessors in one way or the other. This fact is clearly noticeable through references he used to make in some Suttas of his grammar text to his predecessor grammarians such as Kāsakrtsna, Apisāli and Sākatāyana.

Pāṇinī's "asṭadhyāyī" grammar served as a seminal ground in which attempts either to gloss over his text or to reformat or to improve on his grammar are pursued by later grammarians.

This had led to the development of rich grammatical literature of ancient India. Among such notable grammatical treatises written within the premises of Pāṇinīan concepts are: (A) a monumental commentary work titled "Mahā Bāshya" by Patanjali, (B) a more improved thematic treatment of Pāṇinī titled "Vaiyākaraṇa Siddhanta Kaumudī" by Bhaṭṭoji Dikṣetā and (C) Kāshikā Vritti(still an extensive commentarial work on Pāṇinī).

Also, another grammarian named Varadarāja, who is the disciple of Bhaṭṭoji Dikṣetā, wrote three grammar texts. They are: (1) Madhyakaumudī, (2) Laghukaumudī, (3) Sārakaumudī. (an abridged, but well-presented version of Laghukaumudī). His grammars are arranged in a manner which is more thematic and easy to study, yet simple to understand even for the beginners.

Kaccāyana

Kaccāyana, like Pāṇinī, is a pioneer, the earliest-known Pāli grammarian whose work too either adapted or absorbed some terminology and fundamental grammatical concepts from the preceding grammatical sources he is well-conversant with. Even though his work cannot be said as a grammar solely based on the Pāṇinīan system and model, there are quite a number of Suttas whose physical structures or functions share some

similarities with those found in Pāṇinī's "asṭadhyāyī" grammar. This does not mean that all those supposedly similar Suttas are totally identical in terms of both structure and function. Upon closer observation and careful analysis, some of the Suttas are found only to have structural resemblances to some degree but quite different in terms of functions. Some Suttas, as a matter of objective analysis, are found to have similar functions although the ratio of such Suttas are quite marginal in relation to voluminous numbers of Suttas contained in Asṭadhyāyī.

Kaccāyana and his identity

The term Kaccāyana (कच्चायन or कात्यायन Katyāyana², a somewhat differently spelt name due mainly to different morphological procedures which exists in Pāli & Sanskrit grammars) is a name of highly regarded disciple of Buddha. According to the descriptions in Buddhist texts, he was born in Ujjenī, into an educated wealthy Brāhmin family, whose father is royal advisor (Purohita) to the king. He is highly educated in all ancient Vedic and Upanishad texts and also highly skilled in the grammar. He later became a disciple of Buddha and well-known for his wonderful capacity to explain any brief sayings of Buddha in a way either to be in tune with or completely agrees with Buddha's original view. Therefore, Lord Buddha praised him and placed him in a special position of honor known as **Eta'dagga** (The most outstanding position) among disciples in a

² See page vii, the preface to Prakṛita Prakāśa (1868 Edition) by Professor E.B. Cowel, The University of Cambridge. Also the same spelling of this name (कात्यायन) is seen in the initial verse of Kita section of the Kātanta Vritti written by Durga siṃha(दुर्ग सिंह) which reads:

वृत्तादिवदमी रूढाः । कृतिना न कृाः कृतः ।
कात्यायनेन ते सृष्टा । विबुद्धिप्रतिवृद्धये ॥

particular field of excellence in being able to correctly elucidate Buddha's short sayings into detail.

In Apādāna'ṭṭhakathā, II (the commentary to Apādāna texts which is like the biographic accounts about special deeds in the past lives of eminent disciples of Buddha), there is some remarkable account regarding Venerable Mahā Kaccāyana which reads:

*Attano Pubbapatthanāvasena Kaccāyanapakaraṇam,
Mahāniruttipakaraṇam, Nettipakaraṇam'ti Pakaraṇattayam
Saṅghamajje Vyākāsi.*

*Atha Santuṭṭhena Bhagavatā "Etada'ggam Bhikkhave Mama
Sāvakanam Saṅkhittena Bhāsitassa Vitthārena Attham
Vibhajantānam Ya'didam Mahākaccāno"ti Etada'ggaṭhāne
ṭhapito Aggaphalasukhena Vihāsi. (Mahākaccāyana'tthera
apādānavañṇanā, 54 Kaccāyana vagga, pp 213, Chaṭṭha saṅgā
yanā Edition)*

[Translation] By virtue of his own aspirations in times of previous Buddhas, he (i.e. Kaccāyana) was able to outline and declare three monologues (texts) at an assembly of Saṅgha, namely, **Kaccāyana text, Mahā Nirutti and Netti texts.**

Being satisfied on his intellectual prowess, Lord Buddha then honored him with the "**etadagga**" honor, a highest, outstandingly exalted position by making the following statement:

"Of all my disciples who can explain whatever I have said briefly, Kaccāyana is the most outstanding of all".

Having placed in such an exalted position, Venerable Mahā Kaccāyana, mostly lived a quiet and unfettered life enjoying the noble peaceful fruit (i.e. the benefit) of his enlightenment.

Also, there are some discourses such as Madhupiṇḍika Sutta, Madhura Sutta and Mahākaccāna Badde'karatta Sutta in the Majjima Nikāya and Uparipaṇṇāsa texts where Venerable Mahā Kaccāyana's detailed explanations won Buddha's unreserved praise.

In the light of such accounts from Buddhist texts, the author of earliest Pāli grammar can still possibly be assumed as a well-known personality from the viewpoint of scriptural records despite some later academic opinions of different views. However, the two grammatical texts, (**Kaccāyana text & Mahānirutti**) which he was supposed to have authored, may have actually existed in the form of grammatical principles and relevant knowledge handed down and preserved through successive generations of monastics by means of the oral tradition only.

In one ancient Pāli record named **Sutta-niddesa**, the legend has it that the first Sutta of Kaccāyana's grammar "**Attho Akkharasaññāto**" which had served as the most important initial statement regarding the principle of grammatical necessity of a language, is attributed to Lord Buddha Himself. Those words which form as the first Sutta were supposed to have been said by Buddha as the brief outline of advice and reminder to two meditating monks who were meditating by the river bank, but whose minds were being distracted and wrongly uttering the words "*Udakabaka*-water and egret" instead of the right word "*Udayabbaya*-the arising and passing". Those initial words of Buddha, according to Sutta-niddesa, were further elaborated by venerable Kaccāyana. Thus, that elaboration and exposition process has led to the development of such a detailed

grammatical work which commonly referred to as "Kaccāyana Vyākaraṇa".

Netti and Peṭakopadesa

Although the Mahā Nirutti text is no longer extant, The Netti (Annotative Exegesis) which is attributed to Kaccāyana's authorship is still extant. Besides these texts, The Peṭakopadesa (the conspectus summary of the canonical principles) is likewise attributed to his bright authorship evidently traceable through Pāli records contained in both *ganthārambha* (the beginning section) and *Nigama* (the concluding verses) at the end of both texts with his name specifically cited as shown below:

- (a) *Soḷasa Hārā Netti Pañcakanayā Sasanassa Pariyeṭṭhi*
Aṭṭhārasamūlapadā Mahākaccānena Niddiṭṭhā
(The Beginning verse. 3 of Netti Pāli text)
- (b) *Ettāvatā Samattā Netti Yā Āyasmatā Mahākaccāyanena*
Bhāsita Bhagavatā Anumoditā Mūlasaṅgītiyaṃ Saṅgītā'ti
(The concluding words, the Netti Pāli text)
- (a) *Aṭṭhārasamūlapadā Mahākaccāyana-gotta-niddiṭṭhā*
(Uddāna Gāthā, Peṭakopadesa Pāli Text)
- (b) *Peṭakopadeso Mahākaccāyanena bhāsita Paṭhabhūmi*
Ariyasaccapakāsanā nāma
- (c) *Therassa Mahākaccāyanassa Jambuvanavāsino*
Peṭakopadeso Samatto (At the end of each section called "*Bhūmi*"
and also at the conclusion of Peṭakopadesa Pāli Texts)

The Netti and Peṭakopadesa Pāli texts are replete with the most brilliant analytical exegesis and encyclopedic wisdom of the author. The texts themselves serve as the clear testament to the linguistic ingenuity and extraordinary broad level of wisdom of Kaccāyana. The grammar which he was supposed to have been elaborated is also unique in many ways. It bespeaks itself about the simplicity of Pāli grammatical system without any hint of delicate technical complexities. It was in fact concisely written

to explain the basic grammatical concepts, the relevant terms and simple morphological procedures.

Due to incomplete fragments of the records and lack of exactly coherent chronological stratification in such a remote time, it is nevertheless impossible to draw an exclusive conclusion on the true identity of the author. The fact that the author may be a reputed personality such as the one found in the scriptural records or just an obscure person of the same name who might have been much earlier or coeval with the author of Kātantra grammar or a much later one is an unsettled issue. It is still open for unbiased scholarly opinion and intellectual analysis. It is nonetheless beyond the capacity of anyone to exactly point out in a more conclusive manner by reconstructing incoherent and unreliable fragments of the past records and events which happened in such a long span of time except on vague terms of intellectual speculation and inferential hypothesis.

It is almost logically as well as historically tenable to hold a factual view not based on inveterate bias. Among such views, is a possibility that there must have already been a Pāli grammar of some sort which might have existed not in the form of a complete text but in an oral tradition over such a long period of 1800 years' time spanning from the birth of Lord Buddha in B.C. 624 to the close of 1200 A.D, a timeline when Buddhism had flourished in the Indian sub-continent.

According to the "Indica" written in Arabic by Persian scholar Al-Bīrūnī (Circa 973-1048) and translated by Edward Sachau, some mention is made regarding the popular grammars used then among Buddhist communities. They were the one written by Candra Gomin and another non-Pāṇinīan grammar named Kātantra written by Sarvavarman, both of which were known to have been widely used among Buddhist communities. Candra Gomin authored Candra Vyākaraṇa, a Sanskrit grammar somewhat similar to the Pāṇinīan system but a distinctive

grammatical work which has about 3099 Suttas. The author himself was a disciple of Buddha which he had indicated by the beginning verse of the text.

Kātantra and Kaccāyana

Some Western scholars, such as ³Arthur A. Macdonell had opined that Kaccāyana's work must have been based mainly on the grammatical model of **Kātantra** vyākaraṇa also known as Kalāpa or Komāra (authored by Sarvavarman) as the striking similarities, especially similar naming of the chapters, the names of Ākhyāta verbs and some similar Suttas are found in the Kaccāyana's work. To put such similarity in a clear perspective, it could be simply and obviously a **matter of shared fundamentals** of the Sanskrit and Pāli. Both languages have had inherent affinity to each other since the early days of their inception as the spoken languages as far as the Indian civilization is concerned. This nature of affiliation along with interfusion of the grammatical thoughts of successive generation of grammarians had resulted in such apparent grammatical similitude to a certain degree.

Supposedly, Kātantra could have been a widely used grammatical text among Buddhist communities in India and Tibet for many years. Most scholars such as Sri Patidatta(श्री पति दत्त), Trilocanadāsa(त्रिलोचनदास, the author of Kalāpa Piṇjikā) and Durgasimha(दुर्ग सिंह, the author of Kātantra Vritti Ṭikā), an important commentary on the Kātantra grammar, were assumed to be Buddhist disciples in the light of the following verse written by Durgasimha at the beginning of his text "Kātantra Vritti". The verse clearly attest to it. Here is the verse:

³ See the introduction, A Sanskrit Grammar for students by Arthur A. Macdonell.

देवदेवं प्रणम्यादौ । सर्वज्ञं सर्वदशिनम् ।

कातन्त्रस्य प्रवक्ष्यामि । व्याख्यनं शार्ववमिकम् ॥

If seen from the viewpoint of a broader intellectual position and unbiased objectivity, the nature of some fundamental similarity found in Pāṇinī, Kaccāyana and Kātantra can also be viewed as **a kind of relative symbiosis, not as complete similarity**. Most similar Suttas, with the exception of a few identical ones found in the Pāṇinī, Kātantra and Kaccāyana, are not totally identical with regard to the functions they enjoined or the meanings implied by those supposedly similar Suttas. This fact is very clearly noticeable and self-evident when one carefully delves into Kaccāyana's grammar and make a comparative juxtaposition and objective analysis. **The list of such seemingly similar Suttas, albeit being different in terms of contents and enjoined functions, are shown separately in the appendices section of this book** in order of Suttas as found in the "asṭadhyāyī" of Pāṇinī and Kātantra grammars.

The Talent and Skill

Regardless of various views with respect to the exact authorship, the Kaccāyana's Pāli Grammar text is a living testament to the linguistic talent, the grammatical skills and intellectual caliber of the author. He had deftly charted his own grammatical path by defining a more clearly distinctive presentation of the grammar uniquely independent of ubiquitous Pāṇinīan influences.

There is no doubt regarding the fact that he is an accomplished as well as a competently talented grammarian who have had unquestionable mastery in both Sanskrit and Pāli languages and in relevant matters of the grammar. His grammatical work simply stands out of the shadow of predecessors and shines in his own intellectual light and in a class by itself. His linguistic acumen, the highest level of caliber and ingenuity as a skillful grammar-ian are clearly noticeable. Had Kaccāyana followed

all which he had known in the Sanskrit grammarian models, even the initial preliminary section (संज्ञाप्रकरणम्) alone would have become a sort of repetition. He had skillfully drawn the clear and fine line of a very important Pāli-grammatical core principle which he has formally termed as "**Jinavacanayutta** (the principle of conformity to the relevant usage in Buddhist Pāli texts) ".

He had formulated this important principle in Sutta number 52 so as to steer clear of the procedures and linguistic nuances which used to be generally applied in the Sanskrit grammars. He had dexterously distinguished the natural physiology of Pāli words and its grammar by formulating new relevant rules, numbers, tense and moods, verb and noun terminations and simple morphological procedures. These facts are distinctive from the Sanskrit although he had adapted or integrated some aspects of the Sanskrit grammatical models. He had thus masterfully laid out a very simple, yet markedly different grammatical model quite uniquely exceptional in its own way though not totally dissimilar from that of the fraternal Sanskrit models.

These facts are self-manifest by the grammatical text itself. He clearly sees a very fine and delicate line which inherently exists between what is Sanskritized and what is not. This becomes even more noticeable when one goes into all the length, width, and depth of his grammatical text. One will, in the course of studying his text, clearly understand how difficult and delicate it will be for a grammarian to draw a very subtle demarcation between the two languages which have shared, though not totally identical, grammatical frameworks and linguistic norms. Unless he is a very consummate grammarian, it will certainly be impossible to formulate the rules and procedures applicable and relevant to the natural linguistic patterns of the Pāli. Instead, it will be a rebranding of the same packet with the same contents.

The Distinctive Pāli Grammars

There are a number of Pāli grammars which were written by eminent scholars. Among such treatises, the **Moggalāna** Pāli grammar written by the great scholar monk named Moggalāna of Sri Lanka (Circa 11-12 A.D), is a distinctively unique Pāli grammar. With 1037 Suttas thematically arranged in seven differently named chapters, he had authored one of the most brilliant Pāli grammatical texts, unique in its own style. His text was supposed to have been mainly based on the Candra Vyākaraṇa⁴ of Candra Gomin. It was in fact a different grammatical work independent of Kaccāyana but seemed a bit Sanskritized in the physical structure of some Suttas and distinctive terminology of some functions, affixes and usage of anuvandha (conjoined tech-terms). The great grammarian Kaccāyana can rightly be said as a pioneering grammarian whose seminal work had served as a foundation from which various grammatical treatises of the Pāli language had later emerged. Among such ones is the **Saddanīti** written by the great Pāli scholar named Aggavaṃsa of Burma in the ancient city of Bagan (Circa 1157 A.D). The author of Saddanīti, could be coeval with Moggalāna. Saddanīti is indeed a very extensive grammatical treatise which is almost encyclopedic in terms of topic and contents written within the premises of Kaccāyana.

⁴ Though the old original manuscript of Candra Vyākaraṇa did not survive to date, the one still accessible for modern day researchers is a copy of the grammatical text named "Candra Vyākaraṇa of Candra Gomin" edited by Kshitish Chandra Chatterji, Sastri M.A., D.Lit. There are 3099 Suttas in it. The arrangement of Suttas and portioning of the chapters are non-thematic in Candra grammar while in Moggalāna it is more thematic, more methodical and well-assigned. After careful research, it is found that there are only about 330 Suttas in the Moggalāna's text which have similarities to varying degrees. In the light of this, the degree of similarity between the two grammatical texts is quite marginal.

Another grammar is **Rūpasiddhi** Vyākaraṇa (also known as Pada rūpasiddhi). It is a very unique grammatical text written by the great Pāli scholar monk named Buddhappiya of Sri Lanka (Circa 13 A.D). There are 672 Suttas with the exception of three Suttas viz. *Samāse ca vibhāsa*, *Arahasakkādihi tum*, *Sacajānaṃ kagā ṇānubandhe*, found in Kaccāyana. It is a very extensive, broad treatment of the Kaccāyana's work with a more systematic explanation of thematically arranged Suttas, a unique aspect of his grammatical text which proves the talent and wisdom of a true scholarly capacity of the author. A wider variety of relevant examples in each Suttas drawn from the scriptures as well as from various sources also added up to its uniqueness. His text, although he had said as being based on Kaccāyana's work, is in fact an outstanding work of the applied grammar written within the confines of Kaccāyana's grammar and had as such received much popularity. The style and presentation of grammatical lessons such as proceeding from the previous Sutta to the next Sutta, explaining the meaning of Sutta and elucidating the word structure and the relevant morphology of an example in a very pithy way, are innovative and informative which is not found in other Pāli grammar texts. Thus, it is much easier to understand and accessible for both teachers and the students alike.

Following the style of Rūpasiddhi, is a concise grammar superbly written by Dhammakitti of Sri Lanka (Circa 1390-1410 A.D) which is called **Bālāvatāra**. The term Bālāvatāra means "the beginner's easy access". [**bāla**-the young person, i.e. uninitiated beginner+**ava**-down, being inside+**tara**-to swim, i.e. to access]. It is an abridged grammar arranged in a very systematic order of relevant chapters with about 420 Suttas, making it much more compact and concise in the structural design of grammatical text. The text has remarkable brevity and simplicity in imparting necessary grammatical knowledge and presentation of it in a more effectively brief style. Despite its

small size, it covers all the essential aspects of grammar for beginners thus making it quite suitable for the beginners.

In addition, there is another grammar which deserves respectful mentioning. It is **Nirutti Dīpanī** written by the eminent scholar monk Ñāṇadhaja Mahāthera, popularly known as the great Ledi Sayādaw of Burma (1846-1923 A.D). His text is based on the Moggalāna's grammar as mentioned in the beginning verses of the text. In fact, it can even be said as an improvement on Moggalāna's grammatical text as there are some complex points in some Suttas of the original text. It is an outstanding grammatical masterpiece written in a very simple and understandable manner.

As a matter of fact, there are considerable numbers of grammatical treatises written by the successive generations of Pāli scholars of Sri Lanka and Burma from 11 century A.D to the close of 19 century A.D. periods. Most of them can be classified into two Pāli grammatical schools as either of Kaccāyana or Moggalāna. However, not all of those written treatises are focused on grammatical aspects. A few ones, such as **Sadda'tthabhedacintā** and **Kaccāyanasāra** etc., mostly dealt with some of the delicate points of the grammar and grammatical polemics. One can only be amazed and inspired by the development of such a rich Pāli grammatical literature in the history of Buddhism.

The Study of Pāli **Advantage and Disadvantages**

Learning an ancient language such as Pāli has more advantages than disadvantages. The reasons are quite obvious. Firstly, it is no longer a daily spoken language. Therefore, it has not expanded over a long period of time spanning two and half millennium. No new words nor any circumstantially emerged new terms are added through the passage of such a long time of

Buddhism in its daily contact with the changing social, cultural and language patterns of everyday world. This does not mean that Pāli is a completely dead language which remains static. It can nevertheless be active and progressive like its cousin language Sanskrit when it is being revived and renewed by means of the relevant coinage of appropriate words and more added loan-words by the forward-looking academics.

Secondly, Pāli, especially the canonical Pāli in the Buddhist scriptures, has a more fixed pattern of the style and usage in its coherent structure and modes of expression. Anyone with serious interest and determination, supported by the reliable source of guidance, such as a good book or a good teacher along with an effective learning method can progress quite smoothly and successfully within a short span of two to three years. There is no appreciable disadvantage in the learning process of Pāli for anyone. These two facts, that it is no longer a living language with an ever-expanding vocabulary and having fixed patterns of the structure, are wonderful advantages for a keen and serious student in his learning journey.

Why the Romanized Pāli?

When translating the grammar text, a common linguistic platform of the Romanized Pāli is deliberately chosen, instead of the traditional oriental languages such as either Devanāgarī or Burmese scripts. The choice of the Romanized Pāli is genuinely for the sake of reaching out to a wider base of the international students, not out of disregard for the tradition, nor based on any biased views and language preferences.

All of the grammatical text has been translated along with detailed explanations, footnotes and tables added wherever necessary. Some grammatical points, which may seem quite complex to students, are carefully explained and simplified by means of a more simple yet easy to understand clarification and elucidation process. Detailed care is given to interpret and

elucidate the essential meanings of each Sutta so that the students will easily understand the function and the rules each Sutta implies in addition to clearly highlighting the applied function on the examples. Sometimes one may come across some of the redundant phrases and easily understandable sentences in its original text. Such instances of repeated texts are left as it is, in order to avoid pleonastic renderings. Of any translation work on the Kaccāyana's grammar, it is humbly hoped that this is by far a thorough and complete work as all the original text of each Sutta, along with its main examples, the split-Sutta functions, some additional expositions regarding the component words of the Sutta and related examples thereof, are translated and explained in a more simple and understandable manner.

Dialectics and Simple Exegesis

The students will even find that studying and reading such an ancient grammatical text, which may be seemingly boring and monotonous, becomes quite lively and enlightening when they go through the question and answer sessions which used to begin with "**Kima'ttham?** (For what purpose is this word, this function or this procedure?) and **Kva'ttho?** (What benefit is there?) etc. It is clear that the ancient grammarians did not lack common sense, tact or talent in imparting the grammatical knowledge to the students. They clearly knew what they needed to do in the process of teaching a language to enliven the interest of the students and keep them engaged in the learning process by means of including such a system of dialectics. Therefore, simple explanatory answers are given to each question in a detailed, understandable manner as it was traditionally taught by teachers. Thus, it becomes more clearer and understandable by practically pointing out the relevant examples shown in the Sutta. As a matter of fact, translating such an ancient text complete with complex linguistic concepts and some subtle grammatical technicalities through the medium of another

language, is not an easy task. Needless to say, it surely requires resourcefulness, a lot of hard work, strong determination and an extensive research and references along with the relevant information from various sources. During the entire period of translating and preparing this book, various grammatical texts and other related literature written in Pāli, Sanskrit as well as in Hindi were extensively researched.

It is a daunting project fraught with challenges and pitfalls. Every effort has been made to avoid any inadvertent error or misrepresentations throughout the translation process although it can not be said as a perfect work. It is nonetheless humbly assumed as a thorough work which has been done in a more detailed manner as far as possible and to the extent of pertinent necessity. Any phrase or word of the grammatical significance is never left untranslated nor remain unexplained throughout.

Traditional Pāli Script Vs. Romanized Pāli

Traditional Pāli written in Devanāgarī or any Asian alphabet system poses some evident challenges for a beginner as there is no clear and visible separation of the vowel and consonant in its writing style. It is generally written by means of diacritical marks, add-on ligature and sometimes a dot. A dot represents "a niggahita" in the Pāli grammar which is also called "anusvara" in the Sanskrit grammars. The grammars of ancient Indo-Aryan languages such as Sanskrit and Pāli, teach about a detailed system of metamorphosis of the words which occur among vowels and consonants. A student of such grammars needs to have the basic knowledge on the rudiments of such languages, a process which takes some considerable amount of time before the actual learning process can practically start.

In order to easily understand this, the following basically differing writing styles of the Devanāgarī Pāli, Burmese Pāli and Romanized Pāli are shown alongside. [Please note that there is no representation of an "a" as it is traditionally assumed hidden

in the basic form of every consonant without any mark. Read left to right. **Left will be referred to as "the front" while the right will be referred to as "behind, after or the next"** in explaining the morphological procedures and application of a Sutta's function in this book].

[Devanāgarī] क का कि की कु कू के को कं

[Diacritical marks which symbolizes vowels & dot]

n/a ढ ढि ढी ढु ढू ढे ढो ढं

[Burmese] က ကာ ကိ ကီ ကု ကူ ကေ ကို ကံ

[Diacritical marks which symbolizes vowels & dot]

n/a ဟ ဟိ ဟီ ဟု ဟူ ဟေ ဟို ဟံ

[Romanized Pāli] Ka Kā Ki Kī Ku Kū Ke Ko Kaṃ

In Devanāgarī and Burmese characters, "a", the first vowel, is totally invisible. ā, i, ī, u, ū, e, o are shown by diacritical marks while "ṃ or ṁ" is shown by a dot on top or below the consonant "m".

Besides, the way of writing conjunct-consonants is quite a challenge for a beginner as it is written either horizontally or vertically. In Devanāgarī, it is written in either horizontal or vertical style using a truncated half-form of the syllable and add-on symbols. For example,

(Horizontal) कक(kka) कख(kkha) गग(gga) गघ(ggha)

चच (cca) जज(jja) लल(la)

(Vertical) ङ्क(ṅka) ङ्ग(ṅga) ढ्ढ(ṭṭa) ढ्ढ(ḍḍha) ह्ह(hna) and so on.

In Burmese writing style, it is also either in horizontal or vertical style. For example,

(Horizontal) ကာ (Kā) ကေ (Ke) ကော (Ko)

(Vertical) ကိ(Ki), ကီ(Kī), ကု(Ku), ကူ(Kū), ကမ်(Kaṃ),

ကက(kka), ကကှ(kkha), ဂဂ(gha), တတ(tta), ဣ(ṇḍri).

In the Romanized Pāli, the vowel after each consonant it accompanies, is clearly visible in a non-conjunct single combination of one consonant and one vowel. In the writing style of conjuncts, it is quite clear and simple without any vowel between two or three cluster-formation of the consonants. There is no need to use any vertical style writing nor any diacritical mark. This makes it far more easier for the student to **understand** some minute details in the process of morphological changes being taken place in a word as per the function of a Sutta's rule. Such ease of understanding will further make it even more interesting to learn the grammatical evolution process of Pāli words for the students.

The Rules and Role of Grammar

When one starts learning a new language, grammar is a first step to begin with. **The rules of grammar are consistently established patterns of a language discovered by the grammarians of sharp linguistic insight. As such, they do neither invent nor stipulate these rules but expound those rules in such a way that it would make a coherently understandable text for the student.** The majority of modern Pāli learning guides written by the scholars, usually adopt a more brief, efficient, and abridged-form of the teaching method which may contain, if not all, necessary rules with the practical exercises. They may not cover all the minute nuances and some essential aspects which play more important roles in the

development of grammatical insight and subsequent mastery of the language. They may not be able to offer more in-depth, detailed insight into the structural patterns of words in a way an original text of the Pāli grammar can possibly do. Take a look at the following sentences to clarify this.

For example,

(a) Namō Tassa Bhagavato Arahato Sammāsambuddhassa.

Salutation to that Lord Buddha, who has infinite glories, worthy of respect and perfectly enlightened.

Namō(Re:Sutta 104) Tassa (Re: Sutta 61) Bhagavato(Re:Sutta 127)

Arahato(Re:Sutta 187, 127) Sammāsambuddhassa(Re:Sutta 61)

(b) Buddhāṃ Saraṇaṃ Gacchāmi .

To the Buddha, I go (as) refuge.

Buddhāṃ (Re:Sutta 297) Saraṇaṃ(Re:Sutta 297) Gacchāmi (Re: Sutta 423, 476, 478)

(c) Ekaṃ Samayaṃ Bhagavā Sāvattīyaṃ Viharati Jetavane.

At one time, Lord Buddha stays at the city of Sāvattī, in the prince Jeta's grove.

Ekaṃ Samayaṃ (Re:Sutta 307) Bhagavā (Re: Sutta 124,)

Sāvattīyaṃ(Re:Sutta 216) Viharati(Re:Sutta 423) Jetavane(Re:Sutta 108)

Note: The underlined points indicate the grammatical aspects. The numbers indicate the relevant Suttas whose rules affect such word-forms & structures.

Although one may roughly understand the meaning of each sentence, one may not yet thoroughly understand with respect to the structural patterns or the specific mode of inflection shown underlined as to why it is shaped like such and what it means etc. An ancient grammar such as this Pāli grammar can give all the necessary instruction and insight into the fundamental aspects of the word structure and thereby leading to the development of strong grammatical skills firmly established in the students. It will take the student far beyond superficial level of the words to a more deeper understanding of how each word

is built and evolved to play their individual roles and convey necessary meanings. To simply put, it will provide the students with a more in-depth understanding of the individual words so that they gain mastery of the Pāli words in the long term. This will further help them firmly settle in the good stead of the Pāli language.

The Style of Translation

Translating an ancient academic text is quite different from translating a simple narrative. It has to be simple and to the point so that it is easily understandable. Therefore, a more informal non-literary style of translation is applied for the most part of this translation although some literal "word for word" translations are added wherever necessary in order to elucidate some of the delicate and complex points. In addition, notes, some detailed explanations, tables and footnotes are added for the purpose of easy understanding and clarification wherever it is called for. For some Pāli-terms with ambiguous meanings, an equivalent Sanskrit word is shown alongside. Every reasonable effort has been made to translate almost every part of the grammatical text without making any exception to its contents.

The purpose is to make students aware that a standard ancient grammatical text is a very broad and a very rich presentation of the linguistics and grammar conceptualized by the most bright and talented sages of the ancient times. There is a very visible element of dynamics in the whole text where the evolution of a word, or words as part of a complete language, are brought to coherent completion by means of injunctive rules of each Sutta and due morphological procedures. This way, each different Pāli word of various evolving patterns becomes ready to be used in a group of words known grammatically as a sentence. Moreover, a grammatical text also explains on genders, nouns, verbs, voices, persons and all the necessary rules regarding the applicable grammatical norms and standards though it may not be quite identical with today's contemporary grammars.

The Grammatical Codes

When translating the meaning of each individual word, whether it be an example word without context, or a word with different structural components such as the plain nouns, compound nouns, Taddhita-nouns, Kita-affixed nouns or Ākhyāta verbs along with their relevant case-endings, **a standardized, yet easy-to-understand grammatical codes of abbreviations is devised and added wherever deemed necessary.** Without the use of such improvised codes, it would be rather futile and impossible to render a meaningful translation of such an ancient text. **It is therefore advisable to refer to the list of abbreviations section and necessary information prior to studying this book.**

Some Notes on the Romanized Pāli Alphabets

"ṁ" or "ṁ" or "ṇ"?

When representing some Pāli words, especially "Niggahita, the so-called dot", it is used to be shown either as "ṁ" or "ṁ" or "ṇ". In view of the grammatical norms regarding the "Niggahita", "ṁ" is more preferable as it is rather in line with its inherent nature of having a symbolic "upper dot" aptly positioned on top of the three short (rassa) vowels, such as "aṁ, iṁ and uṁ", not with its symbolic "dot" down below. In the earlier publications of Pāli-related books, ṁ or ṁ are used to show it. Sometimes, "ṇ" is also found to be used by some scholars in the case-endings of words or wherever a niggahita is needed to be represented. All three styles are correct in its own way as it represents nasalized nature of the Niggahita, but it tends to be a bit confusing for the uninitiated beginner. In order to have a more standardized, uniform representation of the niggahita dot, only "ṁ" is chosen throughout this book so that the students will find it much easier to understand. As a matter of fact, a niggahita-dot can remain unchanged when the word ending in it is either an independent word by itself in a sentence, or the word itself has an integral dot as part of its structure such

as vaṁsa-race, saṅgha-community (saṅgha is also applicable writing in case of a vagganta-function), aṁsa-shoulder, portion etc. However, when it is used as non-independent word such as the one being conjoined in a Sandhi-combination, it will have to change into any of ṁ, ṇ, ṇ̄, n or m depending on any specific vagga-group of the letter it precedes.

Another confusable word is "b" which is interchangeable with "v". Please keep in mind that both can be assumed as the same as they are morphologically interchangeable though they have different sources of the sound. ["b" is labial, *oṭṭhaja* while "v" is denti-labial, *danto'ṭṭhaja*]

Similarly, l and ḷ can be assumed quite similar as well as interchangeable although they have different origins of the sound as l is dental *dantaja*, while ḷ is palatal *muddhaja* (cerebral, also called retroflex).

Other syllables of somewhat similar sounds, such as ṭ and t, ṭha and tha, ḍ and d, ḍha and dha, ṇ and n are also morphologically interchangeable although they have different origins of the sound.

The Steps of Effective Learning

The study of Pāli language is to be pursued systematically so that the student will progress smoothly and successfully. The first step is called "Padasikkhā-learning about the physiology of the words". The next second step is called "Vākyasikkhā-the study of sentences". These two important steps, when methodically followed, will surely set the student in a firm foundation of the grammar, leading him to develop the skills and ability to use the correct words in the right place in actual sentence writing and understanding of it.

The first step of Padasikkhā, studying the physiology of words involves learning the Suttas, its meaning and the enjoined function and example words as explained in the relevant Suttas, along with studying their structural evolution through applicable morphological procedures.

When this is sufficiently done, the **noun groups** which have similar make-ups through similar morphological procedures, classified in the same gender and declension, are to be familiarized both orally and grammatically. This process is called "**Nāma padamālā** (the garland of Nouns festooned together) " study. Then, the **Verb groups** which share similar kind of affix, conjugation and the same shared morphological procedures are to be studied likewise. This is called "**Ākhyāta padamālā**" study. Having thoroughly and proficiently trained in these steps, it will lead the student to a firm grasp of the Nouns and Verbs and will further lead to the development of strong understanding, reading and writing skills gradually and effectively.

Sub-units of the Grammar Study

In addition, all other sub-branches of grammar study, such as (a) word-analysis (abbreviated as WA), (b) Etymological Definition (ED) and (c) the study of structural morphology (SM) are to be included in this important process of Padasikkhā. Those wishing to have a more scholarly grasp of the language should include these sub-branches in their study so that the study itself becomes a multi-faceted and multi-disciplined approach for a more advanced, skill-oriented, in-depth learning. This approach of study is very effective in the development of scholarly skills and a thorough understanding of Pāli in its entirety.

Vākyasikkhā, The study of sentences

The next step "Vākyasikkhā", the study of sentences, should be done progressively by studying suitable minor readings and a

small collection of easy texts and verses from the scriptural sources. This will immerse the student in the actual language, keeping him in touch with the vocabulary of new words, various usages of both literary and figurative styles in addition to rich structural pattern of the sentences. With strong determination and persistent effort, the student should proceed studying the whole length of some selectively chosen short Suttas. It is recommended to start with the following: (a) Bodhikathā (It is a very inspiring account on the early days of Buddha's enlightenment) (b) Dhamma cakka pavattana Sutta, (c) Anattalakkhaṇa Sutta, (these are from Mahāvagga Pāli, Vinaya Piṭka) (d) Mahāsatī patṭhāna Sutta, (e) Dhammapada verses etc.

How to study the Kaccāyana's text?

There are eight chapters in the Kaccāyana text. The core of each chapter which forms the important part are a collection of 673 grammatical rules. The rules are further clarified by the Vutti and word-examples whose structural patterns are to be brought to completion by means of applying those rules. The rules are short and pithy descriptions of injunctions enclosed in a short sentence-structure called Sutta. It literally means "the thread" used as a measurement tool by the carpenters of ancient times for cutting the wood in the prescribed measures.

The Components of a Sutta

A Sutta mainly consists of three components. They are: (a) Sutta (a brief and concise rule), (b) Vutti (explanatory sentences clarifying the rule) and (c) Udārharāṇa (applicable examples drawn from the scriptures) and Paccudārharāṇa (inapplicable examples). See the kinds of Suttas and the roles of each Sutta explained in the table below:

No.	Sutta Type	Sutta Rule Classification
1	Saññā Sutta	Outlines the formal terms and some basic preliminaries of the grammar
2	Adhikāra Sutta	Influences the nature of other related Suttas
3	Paribhāsā Sutta	general announcements on the grammatical outline serving as a general directive.
4	Vidhi Sutta	enjoins various kinds of rules and procedures to be applied in the Pāli morphology showing the evolution of actual word-formation and structural linguistics.

Of these four kinds of Sutta, Vidhi Suttas play quite important roles as they enjoin the rules to perform various specific functions and morphological procedures. The term "vidhi" means function to be carried out for completing the word. It is classified into eight groups according to the functions they perform. See the table below to understand clearly.

Types of Vidhi (functions)

No	Name of Vidhi	Function
1	Lopa (means to elide, to delete)	Elides a vowel, or consonant or a niggahita or an affix or a vibatti or even the whole word.
2	ādesa (to change or to substitute)	Transforms either of above (vowels etc.,) into different syllables. These kind of Suttas usually have various functions, such as changing the whole word into another word-form, Vuddhi, Vipriyāya, Pakati, Atidesa and so on, are also included.
3	āgama (to come and insert)	Inserts a new syllable into a word to become a complete word.
4	dīgha (to lengthen)	Lengthens the short vowel of a word.
5	rassa (to shorten)	Shortens a long vowel.
6	patishedha (to debar)	Debars a specific function of a Sutta as it is inapplicable.
7	paccaya (an affix)	Applies an affix.
8	⁵ vibatti (a vibatti)	Applies a vibatti after a noun or a verb.

The Recommended Order of the Study

As a beginner, it is not necessary to go through all the passages of the grammatical text in the arranged order of the chapters although one may do so for the purpose of orientation and familiarization with each chapter. Begin the practical learning guide shown in the table by order of numerical sequence. Try to understand the meanings of various Suttas in the recommended order of chapters. Learn to recognize the

⁵ The term "vibatti" refers to noun case-endings and verb-terminations.

enjoined rules and relevant examples. Then check how the enjoined function of a Sutta matches the way selected example words are being structured to become a complete word. **Priority should be given to the recommended chapter sequence** when studying Pāli grammar using this practical reference guide.

Pāli Grammar Study Guide

Chapter	Explains about:
1	Grammar Fundamentals & Sandhi
2	Nouns
6	Verbs
7	Kita-affixed nouns and some verbs
8	Uṇādi-affixed nouns and a few verbs (Can skip this chapter to study after all chapters)
4	Compound nouns
5	Taddhita-affixed nouns
3	Case-endings of nouns specifically termed as Kāraka and non-Kāraka.

Chapter One

In this chapter, Sandhi (euphonic combination of words) will provide the student with some fundamentals of grammatical terms and concepts. Sandhi is one specific feature of the ancient Indo-Aryan languages such as Sanskrit and Pāli. It is somewhat similar to the contracted word-forms in the English such as *He'll*, *I've*, etc. Sandhi is formed by combining two different words into one, so that verbal expressions are smooth and concise. Sometimes it may occur in one single word where multiple upasagga (prefixes) particles are present in its structure.

Types of Sandhi

Sandhi is usually formed through the union of vowels of two different words or one single word. Sometimes it may occur at the union of an end-vowel of the front word and the initial consonant of the next word. Sometimes it may occur at the

union of a niggahita dot of the front word and an initial vowel or the consonant of the next word. In order to better understand this, one needs to know about different types of Sandhi. See the table below:

According to Rūpasiddhi, there are four types of Sandhi:

No.	Sandhi Type	Sandhi Formation
1	Sara-sandhi	union of two vowels, one being the end-vowel of the preceding word, the other being the initial vowel of the second word to be united.
2	Vyañjana-sandhi	union of the end-vowel of the preceding word and an initial consonant of the next word in a would-be combination.
3	Niggahita-sandhi	union of niggahita in the initial word with either a vowel or consonant of the next following word
4	Pakati-sandhi.	retaining the status quo of the structural pattern of two or more words without performing any specific procedure.

In the initial stage of study, unless one is a highly intelligent, sharp learner with a good memory, one need not try to understand everything. Just go through all Suttas, meanings, enjoined rules and relevant examples. One may test one's understanding by separating and combining the separated examples into a Sandhi on one's own. For the ease and convenience, a practical workshop shown as SM is provided in the first chapter.

Chapter Two

A more intense and focused study should be made on nouns and verbs, which are like major building blocks of the language. In this Chapter, all information regarding word structure and declension rules of the nouns are clearly explained through relevant Suttas. There is an apt saying: "If you have understood

nouns in their entirety, then you have grasped half of the grammar" which is particularly relevant as the subsequent chapters of Samāsa, Taddhita, Kita, Uṇādi and Kāraka explain more about different noun patterns.

Chapter Six

After studying nouns in the chapter two, students should proceed to the chapter six regarding main Pāli verbs called "Ākhyāta". The two chapters are complementary as they deal with nouns and verbs which constitute the fundamentals of sentence construction. The additional notes at the end of the first section of the chapter six are really quite important as they explain fundamental aspects of the Pāli verbs in clear detail.

It can be said or safely assumed that as soon as the second and the sixth chapters are thoroughly studied, the student may have now understood some important facts on the plain nouns and basic Pāli verbs fundamental to a more comprehensive understanding of the language and its grammar.

Chapter Seven

One should then proceed to study chapter seven on Kita-affixed nouns. In this chapter, the basic structure and morphological procedures of all Kita-affixed verbal nouns and words are clearly explained in more detail. Priority and more careful focus should be given to study Sutta Nos. **540, 555, 556, 557, 560, 561, 562, 563, 564 and 565**, to learn about the affixes which can be used sometimes either as main verbs or some auxiliary verbs such as the absolute (also called gerund), the present participle and past participle. The majority of Kita-affixed words, except the example words shown in above Suttas, are just nouns structured with roots and affixes. Though a student may not at first understand the roles played by all these kita-affixes, one will slowly and firmly understand about them later on.

Next Important Step

After one had made a firm grasp of understanding on the nouns and Ākhyāta verbs and some Kita-affixed words as explained in those chapters, one should start studying all those nouns and verbs together in a more practical mode of application. For this, Dr. Lily De Silva's book, "The Pāli Primer", or "The New Pāli course" by Venerable A.P. Budhadatta and A.K. Warder's "Introduction to Pāli" are quite suitable ones to start with. These books will surely complement and reinforce the basic grammatical knowledge a student has acquired through the study of recommended chapters in the ancient Kaccāyana grammar text thus far.

Chapter Eight

Chapter eight, the uṇādi section, is like an extension or expansion of the chapter seven which further explains some more about words having affixes similar to Kita-affixed words of the previous chapter. This time, however, with a different rubric known as "uṇādi-affixes". The word "uṇādi" refers to the initial affix "ṇu" which has an ṇ-joined "u". [Re: Sutta 624, example words with this affix such as Kāru, Kāruko]. All the affixes shown in this chapter are collectively known as "uṇādi-affixes". That is the reason why there are some Suttas with similar functions as those shown in the previous chapter.

Priority and focused attention should be given to Suttas 625, 626, 635, 636, 637 and 655 as there are explanations regarding some affixes which can be used as either verbs or auxiliary verbs or future participles. Most of the remaining Suttas are usually about nouns structured with root and affixes. The study of this chapter is quite easy if one had done a thorough study of the Kita chapter as both are interrelated.

There, the student may even find quite a few interesting affixes such as "kta" and "ghin" which may seem somewhat

Sanskritized. In the Sanskrit grammar texts, the affix "ta" is termed as "kta (क्त) ". The affix "tvā" is termed in Sanskrit "ktvā (क्त्वा) " while "ṇī" is termed as "ghṇī (घ्नि) ". Also, the affix "ṇa" is sometimes differently termed "ghaṇ (घञ) ". These are just a few examples. Actually, the Sanskrit and Pāli grammars have different grammatical systems, morphological procedures and terminology even though they have some shared fundamentals occurred through long periods of affiliation, synthesis and shared ancestry in the ancient Indo-Aryan civilization.

Chapters Four and Five

A keen student, if he may wish so, can still decide to continue chapter eight or skip it to go back to study the chapter four on compound nouns and then chapter five on Taddhita-affixed nouns. **These two chapters too explain about nouns of different structure**, the former being two or more nouns conjoined in a process called "Samāsa, the compound noun", while the latter, instead of being joined with another noun, is affixed with a suffix expressive of distinctive meanings and consequently have some distinctive structural patterns.

Order of Suttas to study in the Samāsa

When studying the Samāsa chapter, students should begin with Sutta 316, 317 and 318 to understand the nature of Samāsa. Then 319, 320, 341, 342 and 343 together to learn all about abyayībhāva. Then proceed to study 325 and 321 together to learn about Digu. Afterwards, proceed to study 329, 322, 323 and 339 to learn about Dvanda compound. Then, begin with 324, 330 and 332 to learn about Kammadhāraya compound. Then continue 327, 326, 333, 334, 335 and 336 to learn about Tappurisa compound. After all this is thoroughly done, one can start with Sutta 328 (Skip all the long compound structures at first go), 331, 338 and 340 to learn about Bahubbīhi compound. Later on, one should round off all the remaining Suttas to cover all of the

chapter. This way, it will be more effective and quicken the learning process in a short time.

As for the chapter five, just follow the Suttas as shown in this book under each individual heading of a Taddhita. No specific further recommendation is required. Actually, the study of uniquely-structured nouns in these two chapters is quite a fascinating learning-experience which can further enrich the grammatical knowledge of the student in many ways.

A quick study guide of Samāsa:

Step	Sutta No	Learning objective
1	316, 317 and 318	Understand the nature of Samāsa
2	319, 320, 341, 342, 343	Abyayībhāva (Adverbial Compound)
3	325, 321	Digu(Numeral Determinative Compound)
4	329, 322, 323, 339	Dvanda (Copulative Compound)
5	324, 330, 332	Kammadhāraya (Appositional Compound)
6	327,326,333,334,335,336	Tappurisa (Determinative Compound)
7	328, 331, 338, 340	Bahubbīhi (Attributive Compound)
8	337	Some general aspects on the inflection of Determinative and Attributive Compounds.

Chapter Three

When sufficient amount of time and effort is being made to study the chapters four and five, one should start studying chapter three. In it, all the grammatical terms of noun case-endings called "Kāraka" and their implied meaning and usage, are explained in detail. Although it is termed as Kāraka-chapter, it also explains about non-Kārakas and unique case-endings

which have exceptionally special senses along with the relevant examples.

Both Kāraka & non-Kāraḥas form parts of a complete sentence. They are syntactically related to verbs as well as to each other in a language structure formally known as "the sentence" and play their respective roles such as the subject (Kattā), the object(Kamma) or the possessive (Sāmi) and so on. It is not necessary to memorize but only required to familiarize with grammatical concepts, their relevant roles and practical application in the actual expression of verbalized or written language. To simply put, the chapter three, after all, is like a continuation of the chapter two regarding nouns.

Sub-Units of the Grammar Study

There are other sub-units of Pāli grammar study as outlined below:

No	Sub-Unit Title	Abbreviation Used
1	Etymological Definition: <i>Viggaha-vākyā</i>	ED
2	Word Analysis: <i>Pada-vicaya</i>	WA
3	Structural Morphology: <i>Rūpasiddhi</i>	SM

The ED, which stands being abbreviated for the **Etymological Definition**, called "**Viggaha-vākyā**" in Pāli (similarly termed विग्रहवाक्य in Sanskrit) is a process of expansion and explanation of the original example words shown in some Suttas. In chapters 4, 5, 7 and 8, the students will have to go through some form of grammatical sub-unit of the study termed EDs. This ED is an important feature which forms part and parcel of a complete grammatical text. **The student, as a beginner does not yet need to study EDs in the initial phase of learning except a casual light-reading through all those translated examples of**

EDs and try to get some familiarity with it, so that one will get used to it later on. This will help a lot in smoothly moving through all the chapters without bumping into any hard-to-understand word or phrases which may pose unnecessary challenge to the beginner.

Knowing and understanding the ED as well as being able to write a relevant ED of a word, is in fact one special characteristic of a true Pāli scholar. One cannot develop this skill in the beginning as it takes considerable amount of time and study. A student only needs to be able to understand its basic meaning and the resultant structure of a word by examining its ED. Therefore, it is not yet at all necessary to prioritize the study of EDs in the initial phase of learning.

Three Kinds of EDs

There are three different categories of EDs classified as per the respective chapters. They are:

- (1) **Samāsa-Viggaha**, compound EDs for those examples shown in the Samāsa-chapter,
- (2) **Taddhita Viggaha**, the ED of Taddhita-affixed nouns for the examples shown in the Taddhita-chapter,
- (3) **Kita-Viggaha**, the ED of Kita-affixed words in the Kita chapter and the Uṇādi chapters.

Of these three,

- (a) **The compound ED** explains how each relevant noun is conjoined in a compounding process, using any applicable case-ending of nouns, Upasagga or Nipāta particles, according to a specific category of the compound a word belongs to. Once a student can clearly understand its ED, he will then be instantly able to tell what kind of a particular compound the example word belongs to.
- (b) **Taddhita-viggaha**, the ED of Taddhita-affixed nouns, usually explains the base word and the implied meaning of

its component affix by means of using relevant explanatory words or phrases. By understanding it, one will be able to dissect the complete make-up of a Taddhita-affixed noun in a very simple way. The student will also understand what specific kind of Taddhita-class it belongs to.

- (c) The last is Kita-viggaha, the ED of Kita & Uṇādi-affixed nouns. This kind of **Kita-ED** explains the meaning of the root of example word, together with the respective "Sādhana-meaning" of the affix comprised in an example. It is in the ED of Kita-affixed words where so-called seven **Sādhana** are originated. Usually a Kita-ED may employ an Ākhyāta verb or a Kita-verb which is synonymous with the root's meaning in one of three voices to signify the relevant Sādhana of Kita-affixed-word, either it be a Kattu or Kamma or Bhāva. Sometimes, a substitute verb with approximate meaning may also be employed in the ED.

If an example word belongs to other four Sādhanas such as Karaṇa, Sampadāna, Apādāna or Adhikaraṇa, it may use additional Sabbanāma-nouns such as **tena, etena, yena** (Instrumental case for Karaṇa Sādhana examples), **Tassa, assa** (Dative for Sampadāna Sādhana), **Tasmā, yasmā, asmā, yato,** (Ablative for Apādāna Sādhana), **Ettha, Yasmim** (Locative for Adhikaraṇa Sādhana) and so on. These additional words are called "**Sādhana-indicators**". It is quite interesting to learn about EDs and their role in exposing the structural dynamics of a word and its relevant semantics although one may at first find it a bit confusing and challenging. In consideration of the benefits a student can acquire through the study of EDs, it does not need to further emphasize nor overrate on its role. It is up to the personal capacity and convenience of the student either to pay some amount of focused attention or just pass it by through cursory glance. It should be noted that some examples may have an ED, while some words may be without it. If a student has made a thorough study and possess some degree of comprehensive

knowledge of the chapter two, six and seven, studying different kinds of EDs will not pose a problem.

WA (Word Analysis)

The next important part is to have a firm grasp of Pāli words by clearly understanding its complete make-up (for Ākhyāta & Kita-affixed words), and the related name of Samāsa and Taddhita (for compound and Taddhita-affixed nouns). One can acquire this skill by studying WA, an acronym abbreviated for the word analysis.

This, in fact, is not an original sub-branch of the grammatical study included in the text, but a latter-day development devised by the wise, far-sighted teachers of the grammar in ancient times for easy development of the necessary word-analysis skill of the students.

If truth be told, a well-trained grammatical student should have this "WA skill" known in Pāli as "Padavicayañāṇa [Pada-word+vicaya-analysis+ñāṇa-knowledge]" or "pada vicāraṇa [pada+vicāraṇa-analysis]". Having this skill greatly helps the student to gain a high level of mastery on the Pāli words. It will also help the student to be able to build any form of correct and suitable word in the language with much efficiency and skill.

Therefore, this word analysis feature(WA) is included in almost every Sutta of the chapters 5, 6, 7 and 8. The students do not need to memorize them at all but make some careful study of it so that necessary grammatical skills will gradually increase as the student proceeds through various chapters.

⁶Rūpasiddhi or Payogasiddhi

(The Structural Morphology, SM)

Another equally important part of the grammar study is understanding the structural morphology of words known as "Rūpa siddhi or Payogasiddhi". This is also a sub-branch of the grammatical study which can be said as already included in the Suttas but not in a complete detail under any formal name.

As a matter of fact, Pāli grammar, like its cousin Sanskrit grammars, explains about the grammatical rules and brief morphological procedures with an aim to show how each word is basically structured and how it is brought to completion to become a coherent word by means of applying the functions of relevant Suttas. If seen from the perspective of objective analysis, the study of Kaccāyana grammar or other similar grammatical texts of the Indo-Aryan Languages, is the science of pure linguistics which may be seemingly quite different from the way modern-day contemporary grammars are structured and designed.

This branch of SM study is a very beneficial process as it can strengthen the understanding of a Sutta and its related functions. It can also reinforce the knowledge and skill of understanding on the gradual evolution process of a word till it finally becomes a complete word. This feature abbreviated as SM is included in the first chapter of Sandhi but not in the remaining chapters for the sake of making this translation work less bulky and less challenging for the students.

⁶Rūpa-word+siddhi-mode and method of completion, Payoga-example.

Through this feature, the grammatical information as to how a separated Sandhi-example is recombined into a perfect Sandhi by applying the relevant function of each applicable Sutta, is clearly explained in a step-by-step detail. The study of Rūpasiddhi may not be possible without the aid of a truly competent teacher or a reliable guidebook, such as the one written by the late *Tha-bye-kan* Sayādaw Bhaddanta Ukkamsācāra, a very well-known, highly respected, Pāli, Hindi, and Sanskrit scholar of Burma. In the days gone-by in countries where the study of Pāli is pursued in a more strict systematic manner, this step along with memorization of the whole of Kaccāyana text, is a necessity and always emphasized. Those who have had included this sub-branch in their study, become very competent Pāli students and scholars.

Footnotes

There are important additional notes inserted in the form of footnotes wherever necessary. They are intended to be part of the required readings for all keen students as they contain essential information for the development of overall grammatical knowledge and the skills. Therefore, it need not be further emphasized to be part of an inclusive study regimen for all serious students.

Appendix

There is also an appendix section at the end of the book which provides some essentially necessary grammatical information for the serious student. The sample morphology, the Kāraka & Sādhana and the Pāli-root index are some of the subtle areas of grammatical skills and study. Proceeding through those sections will not only enrich but also broaden the scope of understanding and the grammatical knowledge. Therefore, it is encouraged to read the appendices section.

Generalized Understanding

When studying an ancient language such as Pāli, it is quite necessarily important to have a balanced as well as relaxed attitude toward the subject of study. One should neither push oneself too much nor be inert. So, there are two scenarios and choices. One is a casual student whose aim and purpose is only to be able to read and understand Pāli to some degree. The other is a serious student with keen interest, whose aim is not only to be able to read and understand, but also to be able to write the flawless Pāli by gaining some substantial amount of mastery on it. For both of them, having a generalized understanding of the subject is the first necessary step and an important key to further progress which one has to decide for a more intensive and progressively detailed study.

Therefore, students should start their study by going through various Suttas in the recommended order of the chapters, try to understand their meanings, the enjoined rules and relevant examples as shown in each translation. Then check how the enjoined function of a Sutta matches the way example words are accordingly structured and completed. If the student finds that what one has learned is as it is explained in the Sutta, then it can be assumed that one has been coming along well and made some progress in the first step. The students will surely have some degree of understanding of whatever is read and studied and thus be ready to progress much further. It is not at all necessary to understand everything in the text even though having a more substantial way of understanding is far more preferable than having a vague understanding. It is sincerely and firmly hoped that with strong determination, consistent efforts combined with graduated steps of the study, students will certainly progress in the learning process of Pāli in a minimum span of two to three years. This is what this English translation work is specifically and mainly intended for.

Pronunciation Guide

The Eight vowels

Except a few special ones unique to Pāli, the majority of ordinary Pāli alphabets are pronounced like basic normal sound of English words. The following are the sample sounds of individual vowels. Please take only the sound of underlined words, not of the whole word nor of any consonant.

(1) **a** to be pronounced as in amid, about

(2) **ā** to pronounce as in far

(3) **i** as in meet, eat

(4) **ī** as in we, he

(5) **u** as in shoot

(6) **ū** as in you, beauty

(7) **e** as in way

(8) **o** as in all, auto

The Consonants

There is an “a” after each consonant which is added for easy utterance or producing an articulate sound of the respective consonants. There are five groups comprising five consonants in each which is called “vagga”. On the other hand, there are non-vagga consonants comprising seven consonants and one niggahita.

Ka-group

This group of consonants are velar (guttural).

Note: In each group, every **second and fourth** consonants are aspirated. As a physical sign, there is an “h” which symbolizes the stress. So, it has to be pronounced with the stress and a puff of air being released.

The first and the third are unaspirated. So, they are pronounced normally without stress. **The fifth** ones in each vagga-group are nasals.

(1) **Ka** as in Kab

(2) **Kha** as in khaki, khmer

(3) **Ga** as in glad

(4) **Gha** as in ghat

(5) **Na** as in sing, John Ng

Ca-group

This group of consonants are palatal.

- (1) Ca as in cell, Sarah
- (2) Cha as in Charge, charity
- (3) Ja as in jab
- (4) Jha as in jack

Note: There is a slight variation of sound for both “J and Jh” which are pronounced as “za” and “zha” in Burmese.

- (5) Ña as in Lasagna, signor, signora (It is a nasal sound)

Ṭa-group

This group of consonants are retroflex, to be pronounced with the tongue being pulled backward away from the teeth and slightly touching the upper palate.

- (1) Ṭa as in ṭea
- (2) Ṭha as in ṭrain
- (3) Ḍa as in ḍisc
- (4) Ḍha as in ḍart
- (5) Ṇa as in Nagoya

Ta-group

This group of consonants are dental, to be pronounced with the tip of tongue touched against upper teeth or the ridge behind the upper teeth.

- (1) Ta as in tachometer
- (2) Tha as in try or train
- (3) Da as in daffodil
- (4) Dha as in dark
- (5) Na as in nab

Pa-group

This group of consonants are labial, to be pronounced with lips gently touched against each other and then quickly opened.

- (1) Pa as in pacific
- (2) Pha as in Facility, phacelia

- (3) **Ba** as in basalt
- (4) **Bha** as in bath
- (5) **Ma** as in macau

Seven Non-Vagga group consonants

- (1) **Ya** as in yacht, yak
- (2) **Ra** as in rabbit
- (3) **La** as in lab (to be pronounced with the tip of tongue gently touching the upper teeth.)
- (4) **Ḷa** as in Ḷasagna (Actually, this is very much the same as ordinary “la”). To be pronounced with the mouth being slightly opened, with the tip of tongue slightly touching the upper palate. **Note:** This is one special “Ḷ” with a different dot down below which is unique only to Sanskrit and Pāli. In the grammatical texts, it is mentioned as being homogenous and interchangeable with ordinary “L” despite having slight physical difference.
- (5) **Wa** as in warp, vat (Both sounds of w & v are permissible) **Note:** In the grammatical text, there will be more of “v” such as “kvaci, vā and so on” though it is rather pronounced as “w” in majority of cases. For example, the word “Kvaci” is pronounced as **Kuaci** or **kwaci**, while “vā” as sounded as **wā**. In Asian syllabary such as Devanāgarī and Burmese, there are only two representations of “v & w”. For example, “v” is shown as “व-ॐ” while “w” is written as “व-ॐ”. However, in Romanized Pāli, “v” is sometimes represented as “b” while “w” is shown by both ways either as “v” or “w”. Therefore, keep in mind that all these three of “b, v & w” are basically as well as morphologically homogenous to each other. This fact will become even clearer when studying the morphological procedures of the Pāli words which comprise either “v” or “w”.

One Sibilant

- (6) **Sa** as in sabbath

One Aspirate sound

- (7) **Ha** as in habit, half

Niggahita dot

This Niggahita “upper-dot” is semi-vowel as well as a semi-consonant though it is classified as a byañjana, (i.e. consonant in the grammatical text)

(1) ṁ as in am

Note: This “ṁ” is interchangeable with all the fifth syllables “ñ, ñ, ṇ, n, m” of the five vagga-groups through applicable morphological procedure. This means that “ṁ” can change into any consonant form of “ñ, ñ, ṇ, n, m”. These five are called “vagganta” which means the group-endings [vagga-group+anta-ending]. Sometimes, it is also referred to as “five nasal stops”.

Guide to Conjuncts

A conjunct is a cluster of consonants combined together by being based on a single vowel. Such a structure is technically called "saṃyoga" in grammatical term. Most conjuncts in Asian languages are written either in horizontal or vertical structure (Refer to the preface of this book). Depending on how it is written, one has to read it from left to right or up to down. In Romanized Pāli, it is written in horizontal style which is much easier to read from left to right. [saṃyoga=sam-together+yoga-to bind, to join, i.e. being joined together, conjunct]

There are two types of conjuncts:

- (a) conjuncts of similar consonants,
- (b) conjuncts of dissimilar consonants.

Of the two, conjuncts of similar consonants usually occur:

- (1) in the first and third consonants of five vagga-groups,
- (2) also in the last four "ñ, ṇ, n, m" of five vagga-group with the exception of "ṇ" of Ka-group. Of non-vagga consonants, conjuncts also occur in y, l, w, s. There are **no conjuncts of similar consonants found to be combined with the four consonants "ṇ, r, l, h"**. This kind of conjunct is formed due mainly to:

- (a) the rule of Sutta No.28,
- (b) other applicable morphological procedures, and
- (c) the natural structure of the word itself. **One of these three causes lead to the formation of conjuncts of similar consonants.**

Conjuncts of similar consonants

Vagga-group similar conjuncts

(Ka-group) kka, gga,
(Ca group) cca, jja, ñña,
(Ṭa group) ṭṭa, ḍḍa, ṇṇa,
(Ta group) tta, dda, nna,
(Pa group) ppa, bba, mma,

Non-vagga group similar conjuncts

yya, lla, vva, (Being morphologically homogenous and interchangeable, it is also sometimes written as bba), ssa,

Conjuncts of Dissimilar Consonants

As for the conjuncts of dissimilar consonants, it used to occur in the second, fourth and the fifth of vagga-group consonants.

However, this explanation is only about general patterns from the grammatical perspective, not a complete description. There are diverse varieties of anomalous conjunct-formation of dissimilar consonants found in the Pāli texts caused and mainly influenced by:

(a) the rule of Sutta No.29,
(b) other relevant applicable morphological procedures, and
(c) the natural structure of the word itself. **One of these three causes may lead to the formation of such conjuncts of dissimilar consonants.** The following is a list of such dissimilar conjuncts found in various Pāli literature. By studying the list carefully, one will easily understand how these conjunct-words are formed.

Vagga Conjuncts

(1st vagga) kkha, ggha (2nd Vagga) ccha, jjha (3rd Vagga) ṭṭha, ḍḍha
(4th Vagga) ttha, ddha (5th Vagga) ppha, bbha (Refer to function of Sutta No.29)

The following conjuncts are formed by joining the last of vagga with its own group. Please carefully study so that it becomes

much easier to understand some of the fixed pattern of such dissimilar conjuncts. Actually, this pattern is as what is described in the rule of Sutta number 31.

(Conjuncts with the last alphabet "ṇ" of 1st Vagga) ṇka, ṇkha, ṇga, ṇgha

(Conjuncts with the last alphabet "ñ" of 2nd Vagga) ñca, ñcha, ñja, ñjha

(Conjuncts with the last alphabet "ṇ" of 3rd Vagga) ṇṭa, ṇṭha, ṇḍa, ṇḍha

(Conjuncts with the last alphabet "n" of 4th Vagga) nta, nthā, nda, ndha

(Conjuncts with the last alphabet "m" of 5th Vagga) mpa, mpha, mba, mbha

Non-vagga Conjuncts

1. Dissimilar conjuncts with non-vagga "ya" (This type of conjuncts with "ya" are usually found in the grammatical texts)

(1st) kya, khya, gya, (2nd) cya, (3rd) ṭya, ḍya, ṇya (4th) tya, thya, dya, dhya, nya (5th) pya, phya, bya & vya, bhya, mya (non-vagga) lya, sya,

Dissimilar conjuncts with non-vagga "ra"

(1st) kra, kri, (4) tra, tri, dra, dri (5) bru

(with non-vagga "sa" & "ta") stra

3. Two dissimilar conjuncts with non-vagga "la"

(1st) kla (5th) pla

4. Eight dissimilar conjuncts with non-vagga "va"

kva, khva, ṇva, tva, dva, nva (Non-vagga) sva, hva

5. One dissimilar conjuncts with non-vagga "sa"

sta as in Usto-shocked.

5. Nine Dissimilar conjuncts with non-vagga "ha"

ñha, ṇha, nha, mha,

(Non-vagga) yha, rha, lha, vha, ḷha,

Triple conjuncts

Note: Triple conjuncts are quite rarely found except a few words.

(1) ndri as in Indriya-faculty.

(2) ntvā as in Gantvā-having gone

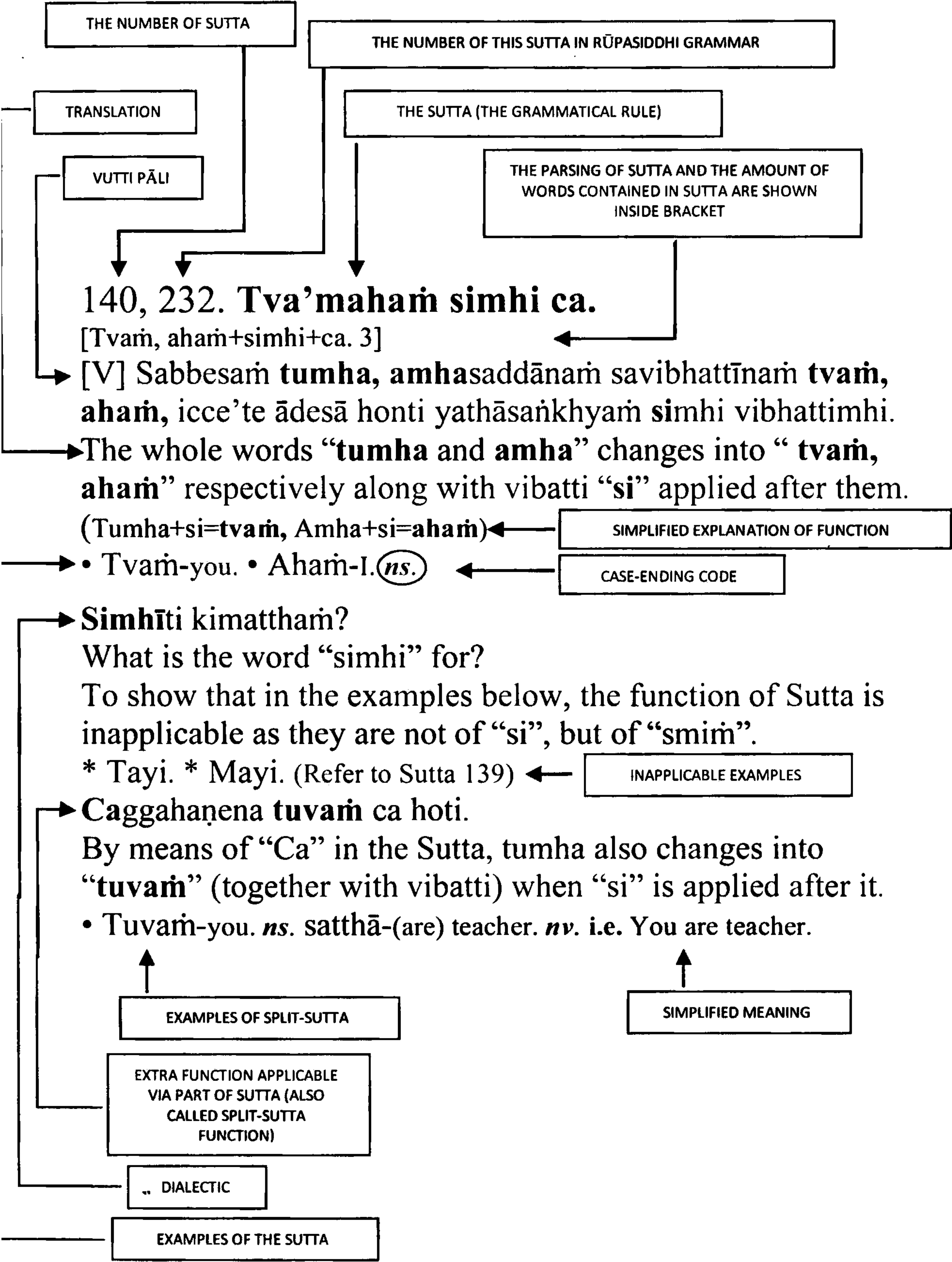
Note: There is no quadri-conjuncts found in the texts. Keep in mind that these shown above are only a common list of conjuncts which used to be found in a wider source of Pāli literature, not a limitation of other possible

forms of conjuncts. As a general rule of grammar, any acceptable conjunct coined within the confines of grammatical logic and relevant morphological applicability is still possible depending on the skill and discretion of the author. "Paṭāḍīhyalam, Cyāḍīhi Īvaro, Sasyāḍīhi tudavo (See the underlined conjuncts) " are such examples among applicable possibilities found in this grammatical text.

Vowel Conjuncts?

In Sanskrit, there are some vowels such as ॢ , ॣ, classified as diphthongs. But in Pāli, there are absolutely no such vowels. The vowels are like foundations where generally one or two or three consonants are based to produce a clear, well-articulated sound. In order to produce such sound of an individual consonant or two to three consonants in a cluster-formation, one vowel alone is sufficient. The rules of Suttas 12 & 83 clearly indicate this fixed linguistic pattern of morphology as stipulated in the Pāli grammatical texts.

Key to Entries



List of Abbreviations (The Grammatical Codes)

Case-endings

(Shown in order of cases)

ns..Nominative singular

np..Nominative plural

vs..Vocative singular

vp..Vocative plural

as..Accusative singular

ap..Accusative plural

is..Instrumental singular

ip..Instrumental plural

ds..Dative singular

dp..Dative plural

abs..Ablative singular

abp..Ablative plural

gs..Genitive singular

gp..Genitive plural

ls..Locative singular

lp..Locative plural

Specialty Case-endings in the Extraordinary Senses

Nominative:

nas, nap..Nominative in Accusative. This type of case-ending plays the role of an object (Vutta-Kamma, principal object) in a passive voice sentence.

Accusative:

als..Accusative in Locative sense singular which means "at, in" e.g. ekam samayaṃ, pubbaṇhasamayam, ekamantaṃ (Only singular is commonly found in the Pāli texts. Therefore, plural case in this sense is inapplicable) *aas, aap*..Accusative of *accantasamyoga*(on-going condition) which means "till, until, for a period of, for a certain distance of".

Instrumental:

iss, isp..Instrumental Subject singular or plural which means "by". This type of case-ending plays the role of non-principal Subject (avutta-kattā) in a passive voice sentence.

irs, irp..Instrumental of Reason singular or plural which means "by means of, due to".

Ablative:

abrs, abrp..Ablative of Reason. It means "for reason of, due to".

Genitive:

gns, gnp..Genitive in Nominative, also *ags, agp*..Agent Genitive (Kattvattha-chaṭṭhī). It means like an ordinary nominative but plays "the role of a subject". This type of case-ending is usually found in wider areas of Pāli texts in the context of either a passive participle kita-noun or a passive-voiced Ākhyāta verb.

gas, gap..Genitive in Accusative, also called Patient-Genitive or Kammattha Chaṭṭhī. It means "to" like an ordinary Kamma but plays "the role of an object".

This type of case-ending is also found in the Pāli texts in the context of a passive participle kita-noun or an Ākhyāta verb of passive voice structure.

gsp..Genitive of Selection plural, also called *niddhāraṇa chaṭṭhī*. It means "among, amid, out of".

Note: Singular-case is inapplicable in such usage.

cgs..Concurrent-Genitive singular

cgp..Concurrent Genitive plural

(Also referred to as *anādara* or *absolute Chaṭṭhī*)

Note: This case-ending is usually an *anādara* expression depending on the context.

Locative:

cls...Concurrent Locative singular

clp...Concurrent Locative plural.

(Also referred to as **absolute *Sattamī* or *lakkhaṇa sattamī***, but in some cases, it can be an *anādara sattamī* too)

lr, Locative of Reason, also called *nimitta sattamī*.

Note: This case-ending is frequently found in the majority of Suttas as well as throughout all grammatical text. It is usually a reason-descriptive Locative-case called *Nimitta-sattamī* in the grammatical terms. However, sometimes it may be an *anādara* or a *Lakkhaṇa* expression depending on the contextual aspect.

Examples of *nimitta sattamī*:

Sare pare (Sutta No.12), pubbasare lutte(14) se vibhattimhi(61) sam,sāsu ekavacanesu vibhattādesesu(62)

lss, lsp...Locative of Selection also called *niddhāraṇa sattamī*.

lss is seldom found in the Pāli texts though applicable.

Specific terms based on the structure or syntactic context:

ab...Absolute (also called gerund).

adj...Adjective

adv...Adverb

āv...ākhyāta verb

cn...Compound noun

ger...Gerund

ind...Indeclinable

inf...Infinitive

kn...Kita noun

kv...Kita verb

ni...Nipāta particle

n...Noun

nn...Numerical noun

prp..Present participle

pp..Past participle

sn..Sabbanāma noun

tn..Taddhita noun

up..Upasagga particle

Other Abbreviations

A: Answer

B. Bahubbīhi

CS..Combination of Sandhi

ED..Etymological Definition also called *Viggaha*.

e.g. for example.

Function means the application of the Sutta's rule to be applied on the example as stipulated by the rule of Sutta.

MA..Morphological Analysis.

Q: question

S..Sutta, short aphorisms which concisely explains a grammatical

rule or principle.

SS..Separation of Sandhi

SM..Structural morphology

V..Vutti, explanatory words of a Sutta

WA..Word analysis

' ' This apostrophe is a sign of Sandhi, euphonic combination. It shows a hidden Sandhi procedure in the combined words which will be found throughout this grammatical text.

>becomes. Therefore.

<reversed.

=(a) equals to. (b) Sometimes it indicates an ED in front of an example

word in Taddhita, Ākyāta, Kita and Uṇādi sections.

(c) Sometimes it indicates WA of an example such as parsing into

various parts and showing the meaning of each component.

√ preceded by (as by an *Upasagga* or *nipāta* prefix)

- example word applicable by the function of Sutta or any of split-Sutta function or a component word of Sutta.
- * Inapplicable example word by the rule of the Sutta.
- (...) The words inside parenthesis are not translations from the original texts but complementary and explanatory words intentionally included for the purpose of easy understanding.

Note: These codes are devised and used for the ease and convenience of grammar study. Without the aid of such codes, the students will find it difficult to understand the important syntactical relation of words and their implied meaning in a sentence. Only a few essential ones are chosen and improvised after careful analysis and research.

Frequently Found Words

ādeso-to change, i.e. the function applicable by the rule of Sutta.

āpajjate, āpajjante-literally it means "to reach a morphologically changed state of". *āv.*

Icece'vam'ādī-etc, [iccevamādī=iti+evam+ādī. **ādī**-means "etc., so on".

iti and **evam** are indeclinable particles, redundant usage of two *indicatives*]

Icecevamādī yojetabbā-and so on, should be applied. [yuja+tabba, *kv*]

Iccete, Iccanena, Iccetassassa, Iccetesam, also of the same meaning in different case-endings. All these words are *dual indicatives* which comprise "**iti-as+ima-this**". They emphatically mean "such this word", an equivalent of English expression such as "this very man" "that very day".

Iti-This word serves as:

- (a) indicative, which means "as, thus". Usually found after the very word it emphatically indicates.

e.g. *Yutte'ti Kasmā?* [yutte+iti kasmā, Sutta No.11]

Why is this word as "Yutte" said here?

- (b) a disjunctive which is expressive of the end of a section, usually found at the end of a section or a chapter.

e.g. *Iti sandhikappe paṭhamo kaṇḍo*

the first section of Sandhi ends. *ind.*

Evam-thus, similarly, in the same manner. [a nipāta particle, *ind.*]

Bhāvaniddesena-by a component part of Sutta structured in an abstract *taddhita* affix "tta" such as **anattam** (See Sutta 211), **kāsattam** (Sutta 491).

[**bhāva**-in abstract formation+**niddesa**-statement, *cn.*]

Dhātu-Root, **Dhātva'ntassa** (Sutta 615) [**dhātu**-root+**anta**-parts+**ssa**-of *gs*]

Part of the root such as vowel or consonant contained in the root is called **dhātvaṇṭa**]

Hoti-is, **Honti**-are. *āv.*[hū+a+ti or anti.].

Kasmā-why, for what reason. [**ka**-what+**smā**-is an ablative case-ending.

See Sutta No.55 to understand this suffix. Both **ko** and **ka** derived from **kim**. See Sutta No.229 to understand this morphological change.]

Kāro-sometimes it refers to a **certain syllable** if used after alphabets such as **a-kāro**-the syllable "a", **ya-kāro**-the syllable "ya" etc. Sometimes it means "to change into a, ya" etc.,. In the latter sense, it is an equivalent of "ādeso".

Kārā'deso-this means to change, to be substituted with, to transform into, which implies the function applicable by the rule of Sutta. It also has the same meaning as the word "ādesa". A compound noun [kāra+ādesa, *cn*].

Kima'ttham-For what purpose? This usage is also the same as kva'ttho. [kim-what+attham-purpose, result, kva'ttho-ko+attho, *cn*.]

Kvacī-at some instances, optionally. *ind.* [kim+va+ci, dual suffixed kim]

Kva'ttho-what benefit? [kva'ttho=ko-what+attho-benefit, result. *cn*.]

Navā, Vibhāsā (also of the same meaning like "kvaci". *ind.*)

Nipajjate, Nipajjante-completed, finished. *āv.* [ni√pada+ya+te or ante.]

Puna-again. *ind.*

Suttavibhāgena-by splitting part of Sutta. [Sutta+vibhāga-splitting, *cn*, *is*]

Tam Yathā? For example. [Tam-that. It is a Sabbanāma noun "ta" in nominative case "si" which have been transformed into an "am" as it belongs to neuter at this point of usage. See Sutta No.219 to understand this change. Yathā-is a Nipāta particle which indicates question. It is more like a question mark? and also *ind.*]

Tāva-first. Usually this word serves as an introductory to the next phase of statement or explanation though being interpreted as "first". [an indeclinable Nipāta particle. *ind.*]

Tena-by that. [It is a Sabbanāma noun "ta" in instrumental case "nā" which have been transformed into "ena". See Sutta No.103.]

Yathājinavacanā'nuparodhena-not contravening the words of Buddha. i.e. according to usage in Pāli canon.[Yathā-according to. *ind*+jina-Buddha+vacana-word+anuparodhena-by not going against. An *abyayībhāva* compound in instrumental case which serves as an adverb.]

Yathāsaṅkhyam-according to the order of number and sequence. i.e. respectively. [Yathā-according to. *ind*+saṅkhyam-number or sequence. An *abyayībhāva* compound in accusative case which serves as an adverb.]

Yathāsambhavam-according to possible applicability. *adv.* [Yathā-according to+ sambhavam-possibility. The same *abyayībhāva* compound, *cn*]

Yogavibhāgena-by splitting part of Sutta. [yoga-Sutta+vibhāga, *cn*.]

Vā-optionally, not always, as other possible method of the example, *ind.*

Vacanam, vacanena, gahaṇam, gahaṇena, All refer to a certain word or case-termination included in a Sutta or in a Vutti of it. Vacana or gahaṇa means a word. *n.*

e.g. (a) Sivacanassa, (b) Nāvacanassa, (c) Smāvacanassa, (d) Caggahaṇena
All refer to "si" "nā" "smā" noun case-endings in a, b and c.

It refers to the nipāta particle "**Ca**" in (d).

(a) **ādiggaḥaṇena**, (b) **antaggahaṇena**, (c) **vibhattiggahaṇaṃ**.

All refer to the word "**ādi**", "**anta**" "**vibhatti**" etc.,.

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Namo Tassa Bhagavato Arahato Sammā sambuddhassa

Suttakkama (Order of Suttas)

1. Sandhi

Sandhi (Euphonic Combination)

Note: Of the two numbers shown before each Sutta, the first refers to the serial sequence of Kaccāyana grammar text while the second refers to the numerical order applied in the Rūpasiddhi grammar.

- | | |
|---------|--|
| 1, 1. | Attho akkharasaññāto. |
| 2, 2. | Akkharā'pādayo ekacattālisam. |
| 3, 3. | Tattho'dantā sarā aṭṭha. |
| 4, 4. | Lahumattā tayo rassā. |
| 5, 5. | Aññe dīghā. |
| 6, 8. | Sesā byañjanā. |
| 7, 9. | Vaggā pañcapañcaso mantā. |
| 8, 10. | Am-iti niggahitam. |
| 9, 11. | Parasamaññā payoge. |
| 10, 12. | Pubba'madhoṭhita'massaram sarena viyojaye. |
| 11, 14. | Naye param yutte. |

Iti sandhikappe paṭhamo kaṇḍo.

- | | |
|---------|------------------------------|
| 12, 13. | Sarā sare lopam. |
| 13, 15. | Vā paro asarūpā. |
| 14, 16. | Kvacā'savaṇṇam lutte. |
| 15, 17. | Dīgham. |
| 16, 18. | Pubbo ca. |
| 17, 19. | Ya'me'dantassā'deso. |
| 18, 20. | Va'mo'du'dantānam. |
| 19, 22. | Sabbo cam ti. |
| 20, 27. | Do dhassa ca. |
| 21, 22. | Ivaṇṇo yaṁ navā. |
| 22, 28. | Evā'dissa ri pubbo ca rasso. |

Iti sandhikappe dutiyo kaṇḍo.

- 23, 36. Sarā pakati byañjane.
24, 35. Sare kvaci.
25, 37. Dīghaṃ.
26, 38. Rassam.
27, 39. Lopaṇ'ca tatrā'kāro.
28, 40. Para dvebhāvo ṭhāne.
29, 42. Vagge ghosā'ghosānam tatiyapaṭhamā.
Iti sandhikappe tatiyo kaṇḍo.

- 30, 58. Am byañjane niggahitaṃ.
31, 49. Vaggantaṃ vā vagge.
32, 50. Ehe ñam.
33, 51. Sa ye ca.
34, 52. Ma, dā sare.
35, 34. Ya, va, ma, da, na, ta, ra, lā cā'gamā.
36, 47. Kvaci o byañjane.
37, 57. Niggahitaṇ'ca.
38, 53. Kvaci lopaṃ.
39, 54. Byañjane ca.
40, 55. Paro vā saro.
41, 56. Byañjano ca visañño.
Iti sandhikappe catuttho kaṇḍo.

- 42, 32. Go sare puthassā'gamo kvaci.
43, 33. Pāssa ca'nto rasso.
44, 24. Abbho abhi.
45, 25. Ajjho adhi.
46, 26. Te na vā ivanṇe.
47, 23. Atissa ca'ntassa.
48, 43. Kvaci paṭi patissa.
49, 44. Puthassu'byañjane.
50, 45. O avassa.
51, 59. Anu'padiṭṭhānam vuttayogato.
Iti sandhikappe pañcamo kaṇḍo.
Sandhisuttaṃ niṭṭhitaṃ.

2. Nāma

(Nouns)

- 52, 60. Jinavacanayuttam hi.
 53, 61. Liṅgañ'ca nippajjate.
 54, 62. Tato ca vibhattiyo.
 55, 63. Si, yo, am, yo, nā, hi, sa, nam, smā, hi, sa, nam, smim, su.
 56, 64. Ta'danuparodhena.
 57, 71. Ālapane si gasañño.
 58, 29. Ivaṇṇu'vaṇṇā jhalā.
 59, 182. Te itthikhyā po.
 60, 177. Ā gho.
 61, 86. Sā'gamo se.
 62, 206. Saṃsāsve'kavacanesu ca.
 63, 217. Eti'māsa'mi.
 64, 216. Tassā vā.
 65, 215. Tato sassa ssāya.
 66, 205. Gho rassam.
 67, 229. No ca dvā'dito nammmhi.
 68, 184. A'mā pato smim, smā, nam vā.
 69, 186. Ādito o ca.
 70, 30. Jha, lāna'miyu'vā sare vā.
 71, 505. Ya,va,kārā ca.
 72, 185. Pasaññassa ca.
 73, 174. Gā'va se.
 74, 169. Yosū ca.
 75, 170. Ava'mmmhi ca.
 76, 171. Āvassu'vā.
 77, 175. Tato na'mam patimhā'lutte ca samāse.
 78, 31. O sare ca.
 79, 46. Tabbiparītū'papade byañjane ca.
 80, 173. Goṇa nammmhi vā.
 81, 172. Su,hi,nā,su ca.
 82, 149. Am,mo niggahitam jha,la,pehi.

- 83, 67. Saralopo'mādesapaccayā'dimhi saralope tu pakati.
84, 144. Agho rassa'mekavacanayosva'pi ca.
85, 150. Na si, smima'napuṃsakāni.
86, 227. Ubhā'dito na'minnaṃ.
87, 231. Iṇṇa'miṇṇannaṃ tīhi saṅkhyāhi.
88, 147. Yosu katanikāralopesu dīghaṃ.
89, 87. Su, naṃ, hisu ca.
90, 252. Pañcā'dīna'mattaṃ.
91, 194. Patissi'nīmhi.
92, 100. Ntussa'nto yosu ca.
93, 106. Sabbassa vā aṃsesu.
94, 105. Simhi vā.
95, 145. Aggissi'ni.
96, 148. Yosva'katarasso jho.
97, 156. Ve, vo, su lo ca.
98, 189. Mātulā'dīna'mānatta'mīkāre.
99, 81. Smā, hi, smim, naṃ mhābhimhi vā.
100, 214. Na ti'mehi katā'kārehi.
101, 80. Suhisva'kāro e.
102, 202. Sabbanāmānaṃ naṃmhi ca.
103, 79. Ato ne'na.
104, 66. So'.
105, ... So vā.
106, 313. Dīgho'rehi.
107, 69. Sabbayonīna'mā-e.
108, 90. Smā, smim, naṃ vā.
109, 304. Āya catutthe'kavacanassa tu.
110, 201. Tayo ne'va ca sabbanāmehi.
111, 179. Ghato nā'dīnaṃ.
112, 183. Pato yā.
113, 132. Sakhato gasse' vā.
114, 178. Ghate' ca.
115, 181. Na amma'dito.
116, 157. Akatarassā lato yvā'lapanassa ve, vo.
117, 124. Jha, lato sassa no vā.

118, 146. Gha, pato ca yonaṃ lopo.

119, 155. 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. Aṃ napuṃsake.

126, 101. Avaṇṇā ca ge.

127, 102. To, ti, tā sa, smiṃ, nā, su.

128, 104. Naṃmhi taṃ vā.

129, 222. Imassi'da'maṃsisu napuṃsake.

130, 225. Amussā'duṃ.

131,... Itthipumanapuṃsakasaṅkhyam.

132, 228. Yosu dvinnam dve ca.

133, 230. Ti, catunnam tisso, catasso, tayo, cattāro, tīṇi, cattāri.

134, 251. Pañcā'dīna'makāro.

135, 118. Rājassa rañño rājino se.

136, 119. Raññaṃ naṃmhi vā.

137, 116. Nāmhi raññā vā.

138, 121. Smiṃmhi raññe, rājini.

139, 245. Tumha'mhākaṃ tayi, mayi.

140, 232. Tva'mahaṃ simhi ca.

141, 241. Tava, mama se.

142, 242. Tuyhaṃ, mayhañ'ca.

143, 235. Taṃ, mama'mmhi.

144, 234. Tavaṃ, mamañ'ca na vā.

145, 238. Nāmhi tayā, mayā.

146, 236. Tumhassa tuvaṃ, tva'mamhi.

147, 246. Padato dutiyā, catutthī, chaṭṭhīsu vo no.

148, 247. Te, me'kavacanesu ca.

149, 248. Na aṃmhi.

- 150, 249. Vā tatiye ca.
151, 250. Bahuvacanesu vo, no.
152, 136. Puma'ntassā' simhi.
153, 138. A'mālapane'kavacane.
154,... Samāse ca vibhāsā.
155, 137. Yosvā'no.
156, 142. Āne smimimhi vā.
157, 140. Hivibhatthimhi ca.
151, 143. Susmi'mā vā.
159, 139. U nāmhi ca.
160, 197. A Kamma'ntassa ca.

Iti nāmakappe dutiyo kaṇḍo.

- 161, 244. Tumha'mhehi na'mākaṃ.
162, 237. Vā yva'ppaṭhamo.
163, 240. Sassam'.
164, 200. Sabbanāmakārate'paṭhamo.
165, 208. Dvandaṭṭhā vā.
166, 209. Nā'ññaṃ sabbanāmikaṃ.
167, 210. Bahubbīhimhi ca.
168, 203. Sabbato naṃ sam, sā, naṃ.
169, 117. Rājassa rāju su, naṃ, hisu ca.
170, 220. Sabbassi'masse' vā.
171, 219. Ani'mi nāmhi ca.
172, 218. Anapumsakassā'yaṃ simhi.
173, 223. Amussa mo sam.
174, 211. Eta, tesam so.
175, 212. Tassa vā nattaṃ sabbattha.
176, 213. Sa, smā, smim, sam, sāsva'ttaṃ.
177, 221. Ima-saddassa ca.
178, 224. Sabbato ko.
179, 204. Gha, pato smim, sā, naṃ sam, sā.
180, 207. Ne'tāhi, smi, 'māya, yā.
181, 95. Manogaṇā'dito smim, nā, na'mi, ā.

- 182, 97. Sassa co'.
 183, 48. Etesa'mo lope.
 184, 96. Sa sare vā'gamo.
 185, 112. Santasaddassa so bhe bo ca'nte.
 186, 107. Simhi gacchantā'dīnaṃ nta-saddo aṃ.
 187, 108. Sesusu ntu'va.
 188, 115. Brahma'tta, sakha, rājā'dito a'mānaṃ.
 189, 113. Sy'ā ca.
 190, 114. Yona'māno.
 191, 130. Sakhato cā'yo no.
 192, 135. Smi'me.
 193, 122. Brahmato gassa ca.
 194, 131. Sakhantassi'no, nā, naṃ, sesu.
 195, 134. Āro himhi vā.
 196, 133. Suna'maṃsu vā.
 197, 125. Brahmato tu smimni.
 198, 123. Uttaraṃ sa, nā, su.
 199, 158. Satthupitā'dīna'mā sismim silopo ca.
 200, 159. Aññesvā'rattaṃ.
 201, 163. Vā naṃmhi.
 202, 164. Satthunattañ'ca.
 203, 162. U sasmim salopo ca.
 204, 167. Sakkamandhātā'dīnañ'ca.
 205, 160. Tato yona'mo tu.
 206, 165. Tato smi'mi.
 207, 161. Nā ā.
 208, 166. Āro rassa'mikāre.
 209, 168. Pitā'dīna'masimhi.
 210, 239. Tayā, tayīnaṃ takāro tva'ttaṃ vā.

Iti nāmakappe tatiyo kaṇḍo.

- 211, 126. Atta'nto hismi'manattaṃ.
 212, 129. Tato smim ni.
 213, 127. Sassa no.

- 214, 128. Smā nā.
215, 141. Jha,la,to ca.
216, 180. Ghapato smim̐ yam̐ vā.
217, 199. Yonam̐ ni napum̐sakehi.
218, 196. Ato niccam̐.
219, 195. Si'm̐.
220, 74. Sesato lopam̐ gasi'pi.
221, 282. Sabbāsa'māvuso'pasagganipātā'dīhi ca.
222, 342. Pumassa liṅgā'dīsu samāsesu.
223, 188. Am̐ yam'īto pasaññato.
224, 153. Nam̐ jhato katarassā.
225, 151. Yonam̐ no.
226, 154. Smim̐ ni.
227, 270. Kissa ka ve ca.
228, 272. Ku him̐, haṃsu ca.
229, 226. Sesesu ca.
230, 262. Tra, to, the-su ca.
231, 263. Sabbasse'tassā'kāro vā.
232, 267. Tre niccam̐.
233, 264. E to, the-su ca.
234, 265. Imassi'tham̐, dāni, ha, to, dhe-su ca.
235, 281. A dhunām̐hi ca.
236, 280. Eta rahim̐hi.
237, 176. Itthiya'mato āpaccayo.
238, 187. Nadā'dito vā ī.
239, 190. ṇava, ṇika, ṇeyya, ṇantuhi.
240, 193. Pati, bhikkhu, rājī'kārantehi inī.
241, 191. Ntussa ta'mīkāre.
242, 192. Bhavato bhoto⁷.
243, 110. Bho ge tu.

⁷ After this Sutta, there are two more Suttas found in the Rūpasiddhi text and earlier versions of the text. They are 1.Obhāvo yosu kvaci vakārassa, 2.Bhadantassa Bhaddanta, bhante.

- 244, 72. Akārapitā'dya'ntāna'mā.
 245, 152. Jha, la, pā rassam.
 246, 73. Ākāro vā.

Iti nāmakappe catuttho kaṇḍo.

- 247, 261. Tvā'dayo vibhattisaññāyo.
 248, 260. Kvaci to pañcamya'tthe.
 249, 266. Tra, tha, sattamiyā sabbanāmehi.
 250, 268. Sabbato dhi.
 251, 269. Kimsmā vo.
 252, 271. Him, ham, hiñcanam
 253, 273. Tamhā ca.
 254, 274. Imasmā ha, dhā ca.
 255, 275. Yato him.
 256, ... Kāle.
 257, 276. Kim, sabba'ññe'ka, ya, ku, hi dā, dācanam.
 258, 278. Tamhā dāni ca.
 259, 279. Imasmā rahi, dhunā, dāni ca.
 260, 277. Sabbassa so dāmhi vā.
 261, 369. Avaṇṇo ye lopañ'ca.
 262, 391. Vuḍḍhassa jo iyi'tṭhesu.
 263, 392. Pasatthassa so ca.
 264, 393. Antikassa nedo.
 265, 394. Bāḷhassa sādho.
 266, 395. Appassa kaṇ.
 267, 396. Yuvānañ'ca.
 268, 397. Vantu, mantu, vī, nañ'ca lopo.
 269, 41. Yavataṃ ta, la, ṇa, da, kāraṇaṃ byañjanāni
 ca, la, ña, ja, kārattaṃ.
 270, 120. Amha, tumha'ntu, rāja, brahma'tta, sakha, satthu,
 pitā'dīhi smā nā'va.

Iti nāmakappe pañcamo kaṇḍo.

Nāmasuttaṃ niṭṭhitaṃ.

3. Kāraka

(Parts of the Sentence & their Case-endings)

- 271, 88. Yasmā'dapeti, bhaya'mādatte vā ta'dapādānaṃ.
272, 309. Dhātunāmāna'mupasaggayogā'dīsva'pi ca.
273, 310. Rakkhaṇa'tthāna'micchitaṃ.
274, 311. Yena vā'dassanaṃ.
275, 312. Dūra'ntika'ddhakāla, nimmāna, tvālopa, disā yoga, vibhattā'rappayoga, suddha'ppamocana, hetu, vivitt'ppamāṇa, pubbayoga, bandhana, guṇavacana, pañha, kathana, thokā'kattūsu ca.
276, 302. Yassa dātukāmo rocate dhārayate vā taṃ sampadānaṃ.
277, 303. Silāgha, hanu, ṭhā, sapa, dhāra, piha, kudha, duhi'sso'ssūya, rādhi'kkha, paccā'suṇa, anupatigiṇa, pubbakattā'rocanattha, ta'dattha, tuma'tthā'lamattha, maññā'nādarappā'ṇini, gatyā'tthakammani āsisattha, sammuti, bhiyya, sattamya'tthesu ca.
278, 320. Yo'dhāro ta'mokāsaṃ.
279, 292. Yena vā kayirate taṃ karaṇaṃ.
280, 285. Yaṃ karoti taṃ kammaṃ.
281, 294. Yo karoti sa kata.
282, 295. Yo kārehi sa hetu.
283, 316. Yassa vā pariggaho taṃ sāmī.
284, 283. Liṅga'tthe paṭhamā.
285, 70. Ālapane ca.
286, 291. Karaṇe tatiyā.
287, 296. Sahā'diyoge ca.
288, 293. Kattari ca.
289, 297. Hetva'tthe ca.
290, 298. Sattamya'tthe ca.
291, 299. Yen'aṅgavikāro.
292, 300. Visesane ca.
293, 301. Sampadāne catutthī.
294, 305. Namoyogā'dīsva'pi ca.

- 295, 307. Apādāne pañcamī.
 296, 314. Kāraṇa'tthe ca.
 297, 284. Kamma'tthe dutiyā.
 298, 287. Kāla'ddhāna'maccantasamyoge.
 299, 288. Kamma'ppavacanīyayutte.
 300, 286. Gati, buddhi, bhuja, paṭha, hara, kara, sayā'dīnaṃ
 kārite vā.
 301, 315. Sāmisimī chaṭṭhī.
 302, 319. Okāse sattamī.
 303, 321. Sāmi'ssarā'dhipati, dāyāda, sakkhī, patibhū, pasuta,
 kusalehi ca.
 304, 322. Niddhāraṇe ca.
 305, 323. Anā'dare ca.
 306, 289. Kvaci dutiyā chaṭṭhīna'matthe.
 307, 290. Tatiyā, sattamīnaṃ'ca.
 308, 317. Chaṭṭhī ca.
 309, 318. Dutiyā, pañcamī naṃ'ca.
 310, 324. Kamma, karaṇa, nimitta'tthesu sattamī.
 311, 325. Sampadāne ca.
 312, 326. Pañcamya'tthe ca.
 313, 327. Kāla, bhāvesu ca.
 314, 328. Upa'dhyā'dhikissaravacane.
 315, 329. Maṇḍitu'ssukkesu tatiyā ca.
 Iti nāmakappe kārakakappo chaṭṭho kaṇḍo.

Kāraṇasuttaṃ niṭṭhitam.

4. Samāsa

(Compound Nouns)

- 316, 331. Nāmānaṃ samāso yutta'ttho.
317, 332. Tesāṃ vibhattiyo lopā ca.
318, 333. Pakati ca'ssa sara'ntassa.
319, 330. Upasagganipātapubbako abyayībhāvo.
320, 335. So napuṃsakaliṅgo.
321, 349. Digusse'kattam.
322, 359. Tathā dvande pāṇi, tūriya, yogga, sena'nga,
khuddajantuka, vividha viruddha,
visabhāga'tthādīnañ'ca.
323, 360. Vibhāsā rukkha, tiṇa, pasu, dhana, dhañña,
janapadā'dīnaṃ ca.
324, 339. Dvipade tulyā'dhikaraṇe kammadhārayo.
325, 348. Saṅkhyāpubbo digu.
326, 341. Ubhe tappurisā.
327, 351. A'mā'dayo parapadebhi.
328, 352. Aññapada'tthesu bahubbīhi.
329, 357. Nāmānaṃ samuccayo dvando.
330, 340. Mahataṃ mahā tulyā'dhikaraṇe pade.
331, 353. Itthiyaṃ bhāsitaṃ pumā'va ce.
332, 343. Kammadhāraya saññe ca.
333, 344. Attam nassa tappurise.
334, 345. Sare an.
335, 346. Kad kussa.
336, 347. Kā'ppa'tthesu ca.
337, 350. Kvacī samāsanta gatāna'makāranto.
338, 356. Nadimhā ca.
339, 358. Jāyāya tu daṃ, jāni patimhi.
340, 355. Dhanumhā ca.
341, 336. Am vibhattina'makāranta abyayībhāvā.
342, 337. Saro rasso napuṃsake.
343, 338. Aññasmā lopo ca.

Iti nāmakappe samāsakappo sattamo kaṇḍo.

Samāsa suttham niṭṭhitam.

5. Taddhita

(Nouns in Affixes)

- 244, 361. Vā ṇā'pacce.
 345, 366. Nāyana, ṇāna, vacchā'dito.
 346, 367. Neyyo kattikā'dīhi.
 347, 368. Ato ṇi vā.
 348, 371. Nava'pakvā'dīhi.
 349, 372. Nera vidhavā'dito.
 350, 373. Yena vā saṃsaṭṭham, tarati, carati, vahati, ṇiko.
 351, 374. Ta'madhīte, te nakatā'di, sannidhāna, niyoga, sippa, bhaṇḍa, jīvika'tthesu ca.
 352, 376. Na rāgā, tasse'da'mañña'tthesu ca.
 353, 378. Jātā'dīna'mimi'yā ca.
 354, 379. Samūha'tthe kaṇ, ṇā.
 355, 380. Gāma, jana, bandhu, sahāyā'dīhi tā.
 356, 381. Ta'dassa ṭhāna'miyo ca.
 357, 382. Upamatthā'yitattam.
 358, 383. Tan'nissitatthe lo.
 359, 384. Ālu tabbahule.
 360, 387. Nya, tta, tā bhāve tu.
 361, 388. Na visamā'dīhi.
 362, 389. Ramaṇīyā'dito kaṇ.
 363, 390. Visese tara, tami'siki'yi'tṭhā.
 364, 398. Ta'dassatthī'ti vī ca.
 365, 399. Tapā'dito sī.
 366, 400. Daṇḍā'dito ika, ī.
 367, 401. Madhvā'dito ro.
 368, 402. Guṇā'dito vantu.
 369, 403. Satyā'dīhi mantu.
 370, 405. Saddhā'dito ṇa.
 371, 404. Āyussu'kāra'sa mantumhi.
 372, 385. Tappakativacane mayo.
 373, 406. Saṅkhyāpūraṇe mo.
 374, 408. Sa chassa vā.

- 375, 412. Ekā'dito dasassī'.
- 376, 257. Dase so niccañ'ca.
- 377,... Ante niggahitañ'ca.
- 378, 414. Ti ca.
- 379, 258. La, da, rānaṃ.
- 380, 255. Vīsati, dase, su bā dvissa tu.
- 381, 254. Ekā'dito dassa ra saṅkhyāne.
- 382, 259. Aṭṭhā'dito ca.
- 383, 253. Dve'ka'tṭhāna'mākāro vā.
- 384, 407. Catu'cchehi tha, ṭhā.
- 385, 409. Dvi,tīhi tiyo.
- 386, 410. Tiye du, tā'pi ca.
- 387, 411. Tesa'maḍḍhūpapadena aḍḍhuḍḍha, divaḍḍha, diyaḍḍha'ḍḍhatiyā.
- 388, 68. Sarūpāna'mekasesva'sakiṃ.
- 389, 413. Gaṇane dasassa dvi, ti, catu, pañca, cha, satta, aṭṭha, navakānaṃ vī, ti, cattāra, paññā, cha, sattā'sa, navā yosu yonañ'cī'sa'māsaṃ ṭhi, ri, tī, tuti.
- 390, 256. Catū'papadassa lopo tu'ttarapadā'dicassa cu, co'pi navā.
- 391, 423. Ya'danu'papannā nipātanā sijjhanti.
- 392, 418. Dvā'dito ko'nekatthe ca.
- 393, 415. Dasa dasakaṃ sataṃ dasakānaṃ sataṃ sahassañ'ca yomhi.
- 394, 416. Yāva ta'duttari, dasaṇṇitañ'ca.
- 395, 417. Sakanāmehi.
- 396, 363. Tesaṃ ṇo lopaṃ.
- 397, 420. Vibhāge dhā ca.
- 398, 421. Sabbanāmehi pakāravacane tu thā.
- 399, 422. Ki'mimehi thaṃ.
- 400, 364. Vuddhā'disarassa vā'samyogantassa saṇe ca.
- 401, 375. Mā 'yūna'māgamo ṭhāne.
- 402, 377. Āttañ'ca.
- 403, 354. Kvacā'dimajjhu'ttarānaṃ dīgha, rassā, paccayesu ca.
- 404, 370. Tesu vuddhi, lopā'gama, vikāra, viparitā'desā ca.

405, 365. A'yuvaṇṇānañ'cā'yo vuddhi.

Iti nāmakappe taddhitakappo aṭṭhamo kaṇḍo.

Taddhitasuttamṃ niṭṭhitamṃ.

6. Ākhyāta

(Verbs)

406, 429. Atha pubbāni-vibhattīnam cha **parassapadāni**.

407, 439. Parāṇy'**attanopadāni**.

408, 431. Dve dve paṭhama, majjhimu'ttamapurisā.

409, 441. Sabbesa'mekā'bhiddhāne paro puriso.

410, 432. Nāmamhi payujjamāne'pi tulyā'dhikaraṇe paṭhamo.

411, 436. Tumhe majjhimo.

412, 437. Amhe uttamo.

413, 427. Kāle.

414, 428. Vattamānā pacc'uppanne.

415, 451. Āṇatyā'siṭṭhe'nuttakāle pañcamī.

416, 454. Anumati, parikappa'tthesu sattamī.

417, 460. Apaccakkhe parokkhā'tīte.

418, 456. Hiyyopabhuti'paccakkhe hiyyattanī.

419, 469. Samīpe'jjatanī.

420, 471. Māyoge sabbakāle ca.

421, 473. Anā'gate bhavissanti.

422, 475. Kriyā'tipanne'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, tam-antam, ssu-vho, e-āmase.

425, 453. **Sattamī** eyya-eyyum, eyyāsi-eyyātha, eyyāmi-eyyāma, etha-eram, etho-eyyāvho, eyyam-eyyāmhe.

426, 459. **Parokkhā** a-u, e-ttha, am-mha, ttha-re, ttho-vho, im-mhe.

427, 455. **Hiyyattanī** ā-ū, o-ttha, am-mhā, ttha-tthum, se-vham, im-mhase.

- 428, 468. **Ajjatanī** ī-um o-ttha, im-mhā, ā-ū, se-vham, am-mhe.
429, 472. **Bhavissanti** ssati-ssanti, ssasi-ssatha, ssāmi-ssāma, ssate-ssante, ssase-ssavhe, ssaṃ-ssāmhe.
430, 474. **Kālātipatti** ssā-ssaṃsu, sse-ssatha, ssaṃ-ssāmā, ssatha-ssimṣu⁸, ssase-ssavhe, ssaṃ-ssāmhase.
431, 458. Hiyyattanī, sattamī, pañcamī, vattamānā **sabbadhātukam**.

Iti ākhyātakappe paṭhamo kaṇḍo

- 432, 362. Dhātuliṅgehi parā paccayā.
433, 528. Tija, gupa, kita, mānehi kha, cha, sā vā.
434, 534. Bhuja, ghasa, hara, su, pā'dīhi tu'miccha'tthesu.
435, 536. Āya nāmato kattū'pamānā'dācāre.
436, 537. Īyū'pamānā ca.
437, 538. Nāmamhā'tticcha'tthe.
438, 540. Dhātūhi ṇe, ṇaya, ṇape, ṇāpayā kāritāni hetva'tthe.
439, 539. Dhāturūpe nāmasmā ṇayo ca.
440, 445. Bhāvakammesu yo.
441, 447. Tassa cavagga, yakāra, vakārattam sadhātvantassa.
442, 448. Ivaṇṇā'gamo vā.
443, 449. Pubbarūpañ'ca.
444, 511. Tathā kattari ca.
445, 433. Bhūvā'dito a.
446, 509. Rudhā'dito niggahitapubbañ'ca.
447, 510. Divā'dito yo.
448, 512. Svā'dito ṇuṇā uṇā ca.
449, 513. Kīyā'dito nā.
450, 517. Gahā'dito ppa,ṇhā.
451, 520. Tanā'dito o, yirā.
452, 525. Curā'dito ṇe, ṇayā.

⁸ In the earlier versions, it is found "ssimṣu-स्सिंसु" which is more relevant in the light of practical usage in the canonical texts.

453, 444. Attanopadāni bhāve ca kammani.

454, 440. Kattari ca.

455, 530. Dhātuppaccayehi vibhattiyo.

456, 430. Kattari parassapadam.

457, 424. Bhū'vā'dayo dhātavo.

Iti ākhyātakappe dutiyo kaṇḍo.

458, 461. Kvacā'divaṇṇāna'mekassarānaṃ dvebhāvo.

459, 462. Pubbo'bbhāso.

460, 506. Rasso.

461, 464. Dutiya,catutthānaṃ paṭha,matatiyā.

462, 467. Kavaggassa cavaggo.

463, 532. Māna,kitānaṃ va,tattaṃ vā.

464, 504. Hassa jo.

465, 463. Antassi'vaṇṇākāro vā.

466, 489. Niggahitañ'ca.

467, 533. Tato pā,mānānaṃ vā,maṃ sesu.

468, 492. Ṭhā tiṭṭho.

469, 494. Pā pivo.

470, 514. Ñāssa jā, jaṃ, nā.

471, 483. Disassa passa, dissa, dakkhā vā.

472, 531. Byañjana'ntassa co chappaccayesu ca.

473, 529. Ko khe ca.

474, 535. Harassa gī se.

475, 465. Brū, bhūna'māha, bhūvā parokkhāyaṃ.

476, 442. Gamissa'nto ccho vā sabbāsu.

477, 479. Vacassa'jjatanimhi'makāro o.

478, 438. Akāro dīghaṃ hi, mi, mesu.

479, 452. Hi lopam vā.

480, 490. Hotissare'ho'he bhavissantimhi sassa ca.

481, 524. Karassa sappaccayassa kāho.

Iti ākhyātakappe tatiyo kaṇḍo.

482, 508. Dā'dantassaṃ' mi,mesu.

483, 527. Asamyogantassa vuddhi kārīte.

- 484, 542. Ghaṭā'dīnaṃ vā.
 485, 434. Aññesu ca.
 486, 543. Guha, dusānaṃ dīghaṃ.
 487, 478. Vaca, vasa, vahā'dīna'mukāro vassa ye.
 488, 481. Ha vipariyayo lo vā.
 489, 519. Gahassa ghe ppe.
 490, 518. Halopo ṇhāmhi.
 491, 523. Karassa kāsatta'majjatanimhi.
 492, 499. Asasmā mi, mānaṃ mhi, mhā'ntalopo ca.
 493, 498. Thassa tthatthaṃ.
 494, 495. Tissa tthitthaṃ.
 495, 500. Tussa tthuttaṃ.
 496, 497. Simhi ca.
 497, 477. Labhasmā ī, imnaṃ ttha, ttaṃ.
 498, 480. Kusasmā 'dī cchi.
 499, 507. Dā-dhātussa dajjaṃ.
 500, 486. Vadassa vajjaṃ.
 501, 443. Gamissa ghammaṃ.
 502, 493. Yamhi dā, dhā, mā, ṭhā, hā, pā, maha, mathā'dīna'mī.
 503, 485. Yajassā'dissi'.
 504, 470. Sabbato um imsu.
 505, 482. Jara, marānaṃ jīra, jiyya, miyyā vā.
 506, 496. Sabbatthā'sassā'dilopo ca.
 507, 501. Asabbadhātuke Bū.
 508, 515. Eyassa ñāto iyā, ñā.
 509, 516. Nāssa lopo ya-kārattaṃ.
 510, 487. Lopañ'ce'tta'makāro.
 511, 521. Utta'mokāro.
 512, 522. Karassā'kāro ca.
 513, 435. O ava sare.
 514, 491. E aya.
 515, 541. Te āvā'yā kārīte.
 516, 466. Ikārā'gamo asabbadhātukamhi.
 517, 488. Kvaci dhātuvibhattippaccayānaṃ
 dīgha, viparītā'desa, lopā'gamā ca.

- 518, 446. Attanopadāni parassapadattam.
 519, 457. A-kārā'gamo hiyyatthanī, ajjatanī, kālātipattīsu.
 520, 502. Brūto ī timhi.
 521, 425. Dhātussa'nto lopo'nekasarassa.
 522, 476. Isu, yamūna'manto ccho vā.
 523, 526. Kāritānam ṇo lopam.

Iti ākhyātakappe catuttho kaṇḍo.

Ākhyāta-suttam niṭṭhitam.

7. Kibbidhāna

(Verbal Nouns & Nouns in Kita Affixes)

- 524, 561. Dhātuyā kammā'dimhi ṇo.
 525, 565. Saññāya'ma,nu.
 526, 567. Pure dadā ca im.
 527, 568. Sabbato ṇvu, tvā'vī vā.
 528, 577. Visa, ruja, padā'dito ṇa.
 529, 580. Bhāve ca.
 530, 584. Kvi ca.
 531, 589. Dharā'dīhi rammo.
 532, 590. Tassilā'dīsu ṇī, tvā'vī ca.
 533, 591. Sadda, kudha, cala, maṇḍa'ttha, rucā'dīhi yu.
 534, 592. Pārā'digamimhā rū.
 535, 593. Bhikkhā'dito ca.
 536, 594. Hanatyā'dīnam ṇuko.
 537, 566. Nu niggahitam pada'nte.
 538, 595. Samhanāñ'ñāya vā ro ghō.
 539, 558. Ramhi ra'nto rā'di no.
 540, 545. Bhāva, kammesu tabbā'nīyā.
 541, 552. Nyo ca.
 542, 557. Karamhā ricca.
 543, 555. Bhūto'bba.
 544, 556. Vada, mada, gamu, yuja, garahā'kārādīhi jja, mma, gga, yhe'yyā gāro vā.

- 545, 548. Te kiccā.
546, 562. Aññe kitā.
547, 596. Nandā'dīhi yu.
548, 597. Kattu, karaṇa, padesesu ca.
549, 550. Ra, hā'dito ṇa.
Iti kibbidhānakappe paṭhamo kaṇḍo.

- 550, 546. Nā'dayo tekālikā.
551, 598. Saññāyaṃ dādhāto i.
552, 609. Ti kiccā'siṭṭhe.
553, 599. Itthiya'matīyavo vā.
554, 601. Karato ririya.
555, 612. Atīte ta, tavantu, tāvī.
556, 622. Bhāva, kammesu ta.
557, 606. Budha, gamā'ditthe kattari.
558, 602. Jito ina sabbattha.
559, 603. Supato ca.
560, 604. Īsaṃ, du, sū, hi kha.
561, 636. Iccha'tthesu samānakattukesu tave, tuṃ vā.
562, 638. Arahasakkā'dīsu ca.
563, 639. Pattavacane ala'matthesu ca.
564, 640. Pubbakāle'kakattukānaṃ tuna, tvāna, tvā vā.
565, 646. Vattamāne mānan'tā.
566, 574. Sāsā'dīhi ratthu.
567, 575. Pātito ritu.
568, 576. Mānā'dīhi rātu.
569, 610. Āgamā tuko.
570, 611. Bhabbe ika.

Iti kibbidhānakappe dutiyo kaṇḍo.

- 571, 624. Paccayā'daniṭṭhā nipātanā sijjhanti.
572, 625. Sāsa, disa, to tassa riṭṭho ca.
573, 626. Sā'disanta puccha, bhanja, hansā'dīhi ṭṭho.
574, 613. Vasato uttha.
575, 614. Vasa vā vu.

- 576, 607. Dha, ḍha, bha, hehi dha, ḍhā ca.
 577, 628. Bhanjato ggo ca.
 578, 560. Bhujā'dīna'manto no dvi ca.
 579, 629. Vaca vā vu'.
 580, 630. Gupā'dīnañ'ca.
 581, 616. Tarā'dīhi iṇṇo.
 582, 631. Bhidā'dito inna, anna, īṇā vā.
 583, 617. Susa, paca, sakato kkha, kkā ca.
 584, 618. Pakkamā'dīhi nto ca.
 585, 619. Janā'dīna'mā timhi ca.
 586, 600. Gama, khana, hana, ramā'dīna'manto.
 587, 632. Rakāro ca.
 588, 620. Ṭhā, pāna'mi-ī ca.
 589, 621. Ha'ntehi ho hassa ḷo vā adaha, nahānaṃ.
 Iti kibbidhānakappe tatiyo kaṇḍo.
- 590, 579. Naṃhi ranjassa jo bhāva, karaṇesu.
 591, 544. Hanassa ghāto.
 592, 503. Vadho vā sabbattha.
 593, 564. Ākārantāna'māyo.
 594, 582. Pura, sa'mupaparīhi karotissa kha, kharā vā
 tappaccayesu ca.
 595, 637. Tave, tunā'dīsu kā.
 596, 551. Gama, khana, hanā'dīnaṃ tuṃ, tabbā'dīsu na.
 597, 641. Sabbehi tunā'dīnaṃ yo.
 598, 643. Ca, na'ntehi raccaṃ.
 599, 644. Disā svāna, svā'ntalopo ca.
 600, 645. Ma, ha, da, bhehi mma, yha, jja, bbha, ddhā ca.
 601, 334. Taddhita, samāsa, kitakā nāmaṃ'vā'tavetunā'dīsu ca.
 602, 6. Dumhi garu.
 603, 7. Dīgho ca.
 604, 684. Akkharehi kāra.
 605, 547. Yathā'gama'mikāro.
 606, 642. Da, dha'ntato yo kvaci.
 Iti kibbidhānakappe catuttho kaṇḍo.

- 607, 578. Niggahita saṁyogā'di no.
608, 623. Sabbattha ge gī.
609, 484. Sadassa sīdattham.
610, 627. Yajassa sarassi'tthe.
611, 608. Ha, catutthīna'mantānam do dhe.
612, 615. Do dhakāre.
613, 583. Gahassa ghara ñe vā.
614, 581. Dahassa do lam.
615, 586. Dhātva'ntassa lopo kvimhi.
616, 587. Vidante Ū.
617, 633. Na, ma, ka, rāna'mantānam ni'yuttatamhi.
618, 571. Na, ka, gattham cajā ñvumhi.
619, 573. Karassa ca tattam tusmim.
620, 549. Tum, tuna, tabbesu vā.
621, 553. Kāritam viya ñā'nubandho.
622, 570. Ana'kā yu ñvūnam.
623, 554. Ka, gā ca, jānam.

Iti kibbidhānakappe pañcamo kaṇḍo.

Kibbidhānasuttam niṭṭhitam.

8. Uṇādikappa

(Nouns in Uṇādi-Affixes)

- 624, 563. Kattari kitā.
625, 605. Bhāva,kammesu kicca,kta,kkha'tthā.
626, 634. Kammani dutiyāyam kto.
627, 652. Khyā'dīhi man ma ca to vā.
628, 653. Samā'dīhi tha, mā.
629, 569. Gahassu'padhasse'vā.
630, 654. Masussa sussa, cchara, ccherā.
631, 655. Āpubbacarassa ca.
632, 656. Ala, kala, salehi la, yā.
633, 657. Yāṇa, lāṇā.

- 634, 658. Mathissa thassa lo ca.
 635, 559. Pesā'tisagga, pattakālesu kiccā.
 636, 659. Avassakā'dhamiṇesu ṇī ca.
 637,... Araha, sakkā'dīhi tum.
 638, 668. Vajā'dīhi pabbajjā'dayo nippajjante.
 639, 585. Kvi lopo ca.
 640,... Sa, ca, jānaṃ ka, gā ṇā'nubandhe.
 641, 572. Nudā'dīhi yu ṇvūna'manā'nanā'kā'nanakā sakāritehi
 ca.
 642, 588. I, ya, ta, ma, kiṃ, esāna'mantassaro dīghaṃ kvaci
 disassa guṇaṃ do raṃ sa, kkhī'ca.
 643, 635. Bhyā'dīhi mati, budhi, pūjādī'hi ca kto.
 644, 661. Vepu, sī, dava, vamu, ku, dā, bhū, hvā'dīhi
 thu, ttima, ṇimā nibbatte.
 645, 662. Akkose na'mhā'ni.
 646, 419. Ekā'dito sakissa kkhattum.
 647, 663. Sunassu'nasso'ṇa, vānu, vānū'nū'nakhu'nā'nā.
 648, 664. Taruṇassa susu ca.
 649, 665. Yuvassu'vassu'vu'vānu'nū'nā.
 650, 651. Kāle vattamānā'tīte ṇvā'dayo.
 651, 647. Bhavissati gamā'dīhi ṇī, ghiṇ.
 652, 648. Kriyāyaṃ ṇvu, tavo.
 653, 306. Bhāva vācimhi catutthī.
 654, 649. Kammani ṇo.
 655, 650. Sese ssaṃ, ntu, mānā'nā.
 656, 666. Chadā'dīhi ta, traṇ.
 657, 667. Vadā'dīhi ṇitto gaṇe.
 658, 668. Midā'dīhi tti, tiyo.
 659, 669. Usu, ranja, daṃsānaṃ, daṃsassa daḍho ḍha, ṭhā ca.
 660, 670. Sū, vu'sāna'mū'vusāna'mato tho ca.
 661, 671. Ranju'dā'dīhi dha, di'dda, ki'rā kvaci jadalopo ca.
 662, 672. Paṭito hissa herañ hīraṇ.
 663, 673. Kaḍhyā'dīhi ko.
 664, 674. Khādā'ma, gamānaṃ khandha'ndha, gandhā.
 665, 675. Paṭā'dīhya'laṃ.

- 666, 676. Puthassa puthu, pathā'mo vā.
667, 677. Sasvā'dīhi tu, davo.
668, 678. Cayā'dīhi īvaro.
669, 679. Munā'dīhi ci'.
670, 680. Vidā'dīhyū'ro.
671, 681. Hanā'dīhi nu, ṇu, tavo.
672, 682. Kuṭā'dīhi ṭho.
673, 683. Manu, pūra, suṇā'dīhi ussa, nusi'sā.

Iti kibbidhānakappe uṇādikappo chaṭṭho kaṇḍo.

Uṇādisuttam niṭṭhitam.

सुत्तक्कम

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 ४, ४. लहुमत्ता तयो रस्सा
 ५, ५. अज्जे दीघा
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इति नामकप्पे पञ्चमो कण्डो।
 नामसुत्तं निष्ठितं।

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 कारकसुत्तं निष्ठितं।

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इति नामकप्पे समासकप्पो सत्तमो कण्डो
समाससुत्तं निष्ठितं

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इति किब्बिधानकप्पे उणादिकप्पो छट्ठो कण्डो
 उणादिसुत्तं निष्ठितं

**MAHĀ KACCĀYANA
SADDA PĀṬHA
PĀLI GRAMMAR TEXT**

1. Sandhi Kappa
Euphonic Combinations Chapter

Paṭhama Kaṇḍa
The First Section

Yatanattaya Vandanā
Homage to Triple Gem

- (a) Setṭham tilokamahitam abhivandiya'ggam,
Buddhañ'ca Dhamma'mamalam Gaṇa'muttamañ'ca,
Satthussa tassa vacana'tthavaram subuddhum,
Vakkhāmi suddhahita'mettha Susandhikappam.

Having bowed down to the Buddha,
the most praised, Honored by three worlds
of human, divine beings and Brahmā (Gods),
And the holiest of the world,
To the sacred Dhamma and the noble Saṅgha.

I will expound the grammar (starting with)
the good chapter of Sandhi-section
For easily understanding of the sacred
words of Buddha, to benefit (those studying)
Buddhist scriptures.

- (b) Seyyam jine'ritanayena budhā labhanti,
Taṇh'cā'pi tassa vacana'tthasubodhanena,
atthañ'ca akkharapadesu amohabhāvā,
seyya'tthiko padamato vividham suṇeyya.

The wise realize the supreme happiness,
In the way as taught by the Lord Buddha.

That way is to be acquired only through a good understanding of the meaning of the sacred words and by being free from any confusion on the meaning of the sacred words. Therefore, anyone aspiring to attain supreme happiness, should learn the grammar about various words.

१, १. अत्थो अक्खरसञ्जातो

1, 1. **Attho akkharasaññāto.** [Attho+akkharasaññāto, 2 words]

[V] Sabbavacanāna'mattho akkharehe'va saññāyate.

Akkharavipattiyam hi atthassa du'nnayatā hoti.

Tasmā akkharakosallam bahū'pakāram suttantesu.

The meaning of all words can be understood only by means of letters (words). Verily, in case of corrupt letters, the correct meaning of words is difficult to know. Therefore, having the skilled knowledge of letters, (i.e. grammatical knowledge) is of much benefit in (the study of) texts.

२, २. अक्खरापादयो एकचत्तालिसं

2, 2. **Akkharā'pā'dayo ekacattālīsam.**

[Akkharā+api+a-ādayo+ekacattālīsam. 4 words]

[V] Te ca kho akkharā'api akārā'dayo ekacattālīsam suttantesu so'pakārā.

Those “a” and so on, amounting forty-one letters, called “akkharā-the alphabets” are of great benefit in (the study of) Pāli texts.

Tam yathā? What are those “akkhrās”?

They are:

a, ā, i, ī, u, ū, e, o,
ka, kha, ga, gha, ṇa,
ca, cha, ja, jha, ña,
ṭa, ṭha, ḍa, ḍha, ṇa,
ta, tha, da, dha, na,

pa, pha, ba, bha, ma,

ya, ra, la, va, sa, ha, ḷa, aṃ,

iti akkharā nāma. These are called “akkharā, the letters”.

Tena kva’ttho? Attho akkharasaññāto.

What is the benefit by mentioning akkhrā?

It has the benefit of making easy reference in Suttas such as “Attho akkharasaññāto”.

Summary: This Sutta explains and names forty-one Pāli alphabets.

३, ३ तत्थोदन्ता सरा अट्ठ

3, 3. **Tattho’dantā sarā aṭṭha.**

[Tattha+o-antā+sarā+aṭṭha. 4 words]

[V] Tattha akkharesu akārā’dīsu o’dantā aṭṭha akkharā sarā nāma honti.

Of those “forty-one akkhrās”, the eight vowels, beginning with letter “a” and ending in “o”, are called “sara, vowels”.

Taṃ yathā?

What are those Saras?

Namely:

A, ā, i, ī, u, ū, e, o, iti sarā nāma.

These are called “Sara, vowels”.

Tena kva’ttho? Sarā sare lopam.

What is the benefit by naming that “sara”?

It has the benefit of making easy reference in Suttas such as “Sarā sare lopam”.

Summary: This Sutta formally names eight Pāli vowels as “sara-vowels”.

४, ४. लहुमत्ता तयो रस्सा

4, 4. **Lahumattā tayo rassā.** [Lahumattā+tayo+rassā. 3 words]

[V] Tattha aṭṭhasu saresu lahumattā tayo sarā rassā nāma honti.

Of those eight “Saras (vowels)”, the three Saras which have a short duration of utterance are called “**Rassa-short vowels**”.

Taṃ yathā?

What are those Rasses?

Namely:

A, i, u, iti rassā nāma.

A, i, u, These are called Rassa.

Tena kvaṭṭho? Rassam.

What is the benefit by naming that “rassa”?

It has the benefit of easy reference in Suttas such as “**Rassam**”.

Summary: This Sutta terms three short vowels known as “**rassa-the vowels of short sounds**”.

५, ५. अञ्जे दीघा

5, 5. **Aññe dīghā.** [Aññe+dīghā. 2 words]

[V] Tattha aṭṭhasu saresu rassehi aññe pañca sarā dīghā nāma honti.

Of the eight Saras (vowels), the other five saras (vowels) are called “**Dīgha-Long vowels, i.e. the Saras which have a longer duration of utterance**”.

Taṃ yathā?

What are those Degas?

Namely:

Ā, ī, ū, e, o, iti dīghā nāma.

“Ā, ī, ū, e, o”, These are called Degas.

Tena kva’ttho? Dirham.

What benefit is there by naming that “dīgha”?

It has the benefit of easy reference in Suttas such as “**Dīgham**”.

Summary: This Sutta terms five long vowels known as “**dīgha-the vowels of long sound**”.

६, ८. सेसा व्यञ्जना

6, 8. **Sesā byañjanā.** [Sesā+byañjanā. 2 words]

[V] Thapetvā aṭṭha sare sesā akkharā ka-kārā'dayo niggahita'ntā byañjanā nāma honti.

Excluding the eight Saras (vowels), the remaining thirty-three letters beginning with “ka” and ending in Niggahita “am̐”, are called “**Byanñjana-consonants**”.

Tam yathā?

What are those byanñjana (consonants) ?

Namely:

**Ka, kha, ga, gha, ṇa,
ca, cha, ja, jha, ña,
ṭa, ṭha, ḍa, ḍha, ṇa,
ta, tha, da, dha, na,
pa, pha, ba, bha, ma,
ya, ra, la, va,
sa, ha, ḷa, am̐,
iti byañjanā nāma.**

These are called byanñjana (consonants).

Tena kva'ttho? Sarā pakati byañjane.

What is the benefit by mentioning that “byanñjana (consonant) ”?

It has the benefit of easy reference in Suttas such as “Sarā pakati byañjane”.

Summary: This Sutta terms thirty-three Pāli consonants as “**byanñjana**-those that manifest the meaning”.

Note: The vowel “a” after each consonant is included for the purpose of easy utterance. Actually, the consonants are better represented without any vowel such as “**K, kh, g, gh, ṇ, c, ch, j, jh, ñ, ṭ, ṭh, ḍ, ḍh, ṇ, t, th, d, dh, n, p, ph, b, bh, m, y, r, l, v, s, h, ḷ, m̐,**”.

..

७, ९. वग्गा पञ्चपञ्चसो मन्ता

7, 9. **Vaggā pañcapañcaso ma'ntā.**

[Vaggā+pañcapañcaso+ma-antā. 3 words]

[V] Tesam kho byañjanānam ka-kārā'dayo ma-kāra'ntā
pañcapañcaso akkharavanto vaggā nāma honti.

Of those byañjana (consonants), the letters beginning with “ka” and ending in “ma” which are grouped together in fives of each, are called “vaggas-the groups”.

Tam yathā?

What are those vaggas (groups) ?

Namely:

Ka, kha, ga, gha, ña, (This group is called **Ka-vagga**)

ca, cha, ja, jha, ña, (This group is called **Ca-vagga**)

ṭa, ṭha, ḍa, ḍha, ṇa, (This group is called **Ṭa-vagga**)

ta, tha, da, dha, na, (This group is called **Ta-vagga**)

pa, pha, ba, bha, ma. (This group is called **Pa-vagga**)

iti vaggā nāma.

These are called “ Vagga” .

Tena kva'ttho? Vaggantaṃ vā vagge.

What is the benefit by mentioning that “Vaggas (groups) ”?

It has the benefit of ease of reference in Suttas such as
“Vaggantaṃ vā vagge”.

Summary: This Sutta names the fives of each group as “vagga-the group” being grouped together out of the twenty-five Pāli consonants. There are five vaggas each comprising five consonants. “**ṇ, ñ, ṇ, n, m**” are formally called **Vagganta**-the end consonants of the group, also called “nasal stops” (**Vagga**-group+**anta**-end). Knowing and understanding these vagga-groups and their end-consonants will help in understanding some of the complex morphological procedures which will be explained in this grammar.

८, १०. अं इति निग्गहितं

8, 10. **Am̐ iti niggahitaṃ**⁹. [Am̐-iti+niggahitaṃ. 2 words]

[V] **Am̐iti niggahitaṃ nāma hoti.**

The letter “**am̐**” is called “**niggahita**”

Tena kva'ttho? Am̐ byañjane niggahitaṃ.

What is the benefit by mentioning “niggahita”?

It has the benefit of ease of reference in Suttas such as “Am̐ byañjane niggahitaṃ”.

Summary: This Sutta names one nasalized “**am̐**” as the “niggahita”. See the footnote.

⁹ A **Niggahita** is represented by the consonant “m̐” in the Romanized Pāli. It is called “Niggahita” as it has to be uttered or sounded out through nasal passage by having the necessary parts of the mouth which serve as a mechanism of the speech or spoken sound such as lip etc. are kept gently pressed while at the same time other parts such as tongue, teeth, etc. remain inactive during the enunciation process. [Niggahīta=ni√gaha+ta]

[Reference Text] *Rassasaram̐ nissāya gayhati, karaṇam niggahetvā gayhatī'ti vā niggahitaṃ.*

(Translation) It is called Niggahita as it is uttered being based on short vowels, also because it is spoken with the act of enunciation (karaṇa) the sources of voice (**ṭhāna**) being repressed. Here, the root “gaha” prefixed with an *upasagga* particle “ni” means to press and to restrain.

Karaṇam Niggahetvāna, mukhenā'vivaṭena'yaṃ

Vuccate niggahita'nti, Vuttaṃ Bindhusarā'nugam̐. (Rūpasiddhi)

(Translation) This sound of dot is said by restrained act of utterance, with mouth (lips) kept unopened. So, this “dot” is called “niggahita” which used to depend on (three) short vowels.

In Thai, Burmese and Devanāgarī alphabets, it is usually represented by a small dot on top of the letters it joined. See these following sample words:

Thai ๐, Burmese ၀, Devanāgarī अं .

The niggahita is usually found joined on top of only three rassa (short) vowels “a, i, u”. It is called an “anusvāra” in Sanskrit. Some grammarians view it as a semi-vowel as well as a semi-consonant as it is interchangeable in the morphological procedure of Pāli grammar. Please note that only “m̐” is called Niggahita while “a” is added for the purpose of easy utterance.

९, ११.परसमञ्जा पयोगे

9, 11. **Parasamaññā payoge.** [Parasamaññā+payoge. 2 words]

[V] Yā ca pana paresu sakkatagānthesu samaññā **ghosā**'ti vā, **aghosā**'ti vā, tā payoge sati etthā'pi yujjante.

Any grammatical term such as “**ghosa** or **agghosa** and so forth, which are used in other Sanskrit grammar texts, can also be applied here in this Pāli grammar as and when appropriate and applicable.

Tattha **ghosā** nāma-

Of those terms, the following are called “**ghosa**-voiced or sonants”.

ga gha ṇa, ja jha ṇa,
ḍa ḍha ṇa, da dha na,
ba bha ma, ya ra la va ha ḷa, (21)
iti **ghosā** nāma.
These are “ghosas”.

Aghosā nāma-

Those called “**agghosas**-unvoiced, or surds” are:

ka kha, ca cha, ṭa ṭha, ta tha, pa pha, sa, (11)
iti **agghosā** nāma.
These are “agghosas”.

Tena kva'ttho? Vagge **ghosā**'ghosānaṃ tatiya paṭhamā.

What is the benefit by mentioning that “**ghosa** and **agghosa**”?

It has the benefit of ease of reference in Suttas such as

“Vagge **ghosā**'ghosānaṃ tatiya paṭhamā”.

Summary: This Sutta states permissibility to use some of the relevant grammatical terms such as “**Ghosa** and **Aghosa**” etc., which are used in the Sanskrit grammars.

१०, १२. पुब्बमधोठितमस्सरं सरेन वियोजये

10, 12. **Pubba'madhoṭhita'massaraṃ sarena viyojaye.**

[Pubbaṃ+adhoṭhitaṃ+assaraṃ+sarena+viyojaye. 5 words]

[V] Tattha sandhiṃ kattukāmo pubbabyañjanaṃ adhoṭhitaṃ assaraṃ katvā, sarañ'ca upari katvā, sarena viyojaye.

There, when wanting to conduct the grammatical procedure of Sandhi (Euphonic combination of words), the preceding front consonant has to be put below and make it vowel-less by separating it from its attached vowel and keep the separated vowel above. For example, “• Tatrā'ya'mādi”

Summary: This Sutta sets the rule to separate the consonant from vowel it is attached to before performing any morphological procedure such as eliding, shortening, lengthening or changing into other forms of syllables etc., can be carried out properly. **The functions prescribed in Sutta 10 and 11 are two important fundamental procedures of the morphology in the Pāli grammar.**

Example: **Tatrā'ya'mādi.**

(Here, three words “Tatra, ayaṃ and ādi”, are combined in a Sandhi. See ‘ **the apostrophe marks shown as a sign of Sandhi**’). In this example, the point of Sandhi is shown by apostrophe mark. Please carefully note this mark as all sign of Sandhi will be shown by this mark throughout this book. Note that there are two points of Sandhi in this example, one between **trā'ya** and the other between **ya** and **mā**. Now, it will look like this when all the combined words are separated:

Tatra+ayaṃ+ādi

(3 words. 2 Point of Sandhi being separated are shown by + sign)

[Tatra-at that Nibbāna. ayaṃ-this four kind of purity. ādi-is the beginning]

Note: The separation process of consonant from vowel as prescribed by this Sutta may seem quite irrelevant in Romanized letters as they are already separated. In Pāli written in Devanagari or in Burmese etc., it is quite relevant and necessary as the vowels are usually written by being joined in one single

letter comprising both a vowel and a consonant such as कि, की, कु, कू, ली, ली, लृ, लृ. In these sample words, the diacritical marks symbolize vowels which need to be separated.

११, १४. नये परं युत्ते

11, 14. **Naye param yutte.** [Naye+param+yutte. 3 words]

[V] Assaram kho byañjanam adhoṭhatam para'kkharam naye yutte.

The vowel-less consonant being kept below, should be re-attached to the rear (next) letter when appropriate. (i.e. after all due morphological procedures have been done).

Summary: This Sutta sets the rule to re-attach the separated consonant to the next vowel after any necessary morphological procedure such as eliding, shortening, lengthening have been done.

Below is an example of Sandhi. Note that there are two (') apostrophe marks which show point of Sandhi.

[CS] • Tatrā'bhīrati'miccheyya. (3 words, CS means combined in Sandhi)

(Meaning) Tatra-at that three kind of tranquility. **abhiratiṁ**-joy. **iccheyya**-(one) should prefer. i.e. One should prefer enjoying at that three kind of tranquility, peace.

[SS] Tatra+**abhiratiṁ**+**iccheyya**. (SS means Sandhi Separated, 3 words)

Morphological Explanation of Example [ME]

[ME] Here, Sandhi is between two points where bold-faced letters with a plus sign are shown.

The steps to make these separated words of Sandhi to be recombined into a perfect Sandhi.

Now let's study the necessary morphological procedures on the first point of Sandhi:

(1) First the initial "a" in front of the plus sign is to be elided as per Sutta 12. It then looks like this: Tatr+**abhiratiṁ**+**iccheyya**.

(2) Then the next "a" is to be lengthened by procedure as prescribed in Sutta 15. It now becomes > Tatr+ā**abhiratiṁ**+**iccheyya**.

(3) By procedure of this Sutta 11, the vowel-less “r” is then to be attached to next lengthened “ā” > Tatrābhiratim+iccheyya.

Now let’s work on the second point of Sandhi:

(1) “m̐” is to be changed into “m” by the procedure as per Sutta 34. It then becomes > Tatrābhiratim+iccheyya.

(2) By procedure of this Sutta 11, “m” is to be attached to next vowel “i”. Now finally morphed form is > **Tatrābhiratimiccheyya.**

Thus through all due procedures as shown in these Suttas, it becomes a complete word. **The students do not need to remember all this.**

They just only need to learn how morphological procedures as said in the Suttas are carried out in the various stages of evolution of the Pāli words. This will help them learn the structural patterns of the word and gain some insight into the language patterns and achieve mastery of language to some degree, which in many ways can greatly benefit in the study of Buddhist texts written in Pāli. Keep in mind that **the role of Sutta 10 and 11 are always necessary as far as the study of morphological procedures of words are concerned in the Pāli grammar.**

Yutte’ti kasmā?

Why the word “yutte” is included in Sutta?

*Akkocchi maṁ, *avadhi maṁ, *ajini maṁ, *ahāsi me.

Akkocchi-(he) reviled. **maṁ**-me, **avadhi**-(he) hurt. **maṁ**-me, **ajini**-(he) conquered. **maṁ**-me, **ahāsi**-(he) took **me**-my (things).

Ettha pana yuttaṁ na hoti.

Here in this example “Akkocchi maṁ etc.”, there is no “yutta”, hence no need to re-attach any vowel-less consonant in those phrases. (In such examples, the term “yutte”, as a result, is irrelevant and inapplicable.)

Note: **Yutta** means being appropriate, i.e. the applicability of Sandhi procedure.

Kasmā-kiṁ-what+**smā**-for, ablative case-ending. i.e. Why?.

Iti sandhikappe paṭhamo kaṇḍo.

The First Section of Sandhi ends.

Dutiya Kaṇḍa
The Second Section

१२, १३. सरा सरे लोपं

12, 13. **Sarā sare lopam.** [Sarā+sare+lopam. 3 words]

[V] Sarā kho sare pare lopam papponti.

When a Sara (vowel) follows, the preceding vowel is to be elided.

Summary: The function of this Sutta **elides the front vowel** when two vowels of different words are in a union after the separation of Sandhi, one in the front, and the other next to it.

[CS] (a) • Yass'indriyāni samathan'gatāni.

(b) • No he'tam bhante.

(c) • Sametā'yasmā saṅghena.

[SS] (a) Yassa+indriyāni.

Yassa-of whose. indriyāni-faculties.

[Here see union of two vowels, one the last “a” of the word Yassa, the other front “i” of the word indriyani. The front “a” is to be elided.]

(b) No hi+etam bhante.

No hi-is not appropriate. etam-this fact. bhante-Lord Buddha.

[Here, union occurs between “i and e”.]

(c) Sametu+āyasmā saṅghena.

Sametu-let it be harmonious. āyasmā-Your venerable.

saṅghena-with community of Sangha. [Here, union occurs between “u and ā”.]

Now look at separations of Sandhi shown above. There is a union of two vowels, one in the front and one next to it in each separated Sandhi, shown by means of a plus+ sign.

The front vowel is to be elided as per this Sutta. Then the vowel-less consonant in front of the elided vowel is to be attached to next vowel after the plus sign as prescribed by Sutta 11. Then it becomes a complete word perfectly combined in Sandhi.

The whole procedure is quite simple and easy to understand though it may at first seem a bit complex process for a beginner.

The Structural Morphology:

(This will be abbreviated as [SM] throughout this book)

[SM] Just elide or wipe out the front vowels (a) a (b) i (c) u and attach all front three vowel-less consonants (a) s (b) h (c) t to next vowels. It is done! This means that once it is done, it will be combined into a Sandhi such as those shown in [CS]

१३, १५. वा परो असरूपा

13, 15. **Vā paro asarūpā.** [Vā+paro+asarūpā. 3 words]

[V] Saramhā asarūpā¹⁰ paro saro lopam pappoti vā¹¹.

The next dissimilar vowel from the preceding dissimilar one (in a union of two different vowels) is to be elided sometimes.

(This Sutta elides next vowel out of a union of two non-homogenous, different vowels. See the examples)

[CS] (a) • Cattāro'me bhikkhave dhammā.
(b) • Kinnu'mā'va samaṇiyo.

¹⁰ **Asarūpa**-a-not, s-similar, **rūpa**-shape, the vowels which are not the same in shape. They are also called **Asavaṇṇa**. [a-not, s-same, **vaṇṇa**-shape, i.e. akkhara, letter.] Reversely, the similar ones are called **sarūpa** or **savaṇṇa**. ("S" derives from **Samāna**-similar). a & ā are **sarūpa** or **savaṇṇa** to each other. So are i & ī, u & ū to each other. This is called **sarūpa** or **savaṇṇa**. Reversely, a, ā are **asarūpa** or **asavaṇṇa** to i, ī, u, ū & e, o. So are i, ī to the rest, u, ū to the rest. e & o are themselves **asarūpa** or **asavaṇṇa** to each other and to the rest of vowels. These terms are to be regarded as formal grammatical terms named in the sense that they are quite homogeneously compatible or interchangeable either as **dīgha** or **rassa** within themselves, not in the sense of similarity of the physical shape.

¹¹ Means sometimes or optionally, the function as prescribed in Sutta is inapplicable at some instances due to lack of condition as outlined in Sutta. Also, **Kaci**, **Nava**, **vā**, **vibhāsā** are words with the same meaning. All these **Nipāta** words mean optionally, or sometimes not applied in some instances. They are used by the grammarians to place restriction and limitation regarding the function of Sutta. It also means the function of Sutta is not applied in some instances.

[SS] (a) Cattāro+ime

Cattāro-four. ime-these. [Here, union occurs between “o and i”.]

(b) Kinnu+imā+eva (2 points of Sandhi in this example b.)

Kinnu-? imā-these nuns. eva-only. i.e. Are these only Bhikkunī (female monks) ? Aren't we? [Here, between “u and i” & “ā and e”.]

Kinnu=Kim+nu. [This combination of the Sabbanāma noun “kim” and nipāta particle “nu” is equal to a question mark “?”. “m” changes into “n” by Sutta 31]

[SM] Just elide or wipe out next vowels (a) i (b) i & e. That is it!

Vā`ti kasmā? Why the word “Vā” is included in Sutta?

*Pañci`ndriyāni. *Taya`ssu dhammā jahitā bhavanti.

It is to show that the function of this rule is inapplicable in such instances as “Pañci`ndriyāni, Taya`ssu dhammā jahitā bhavanti etc.” because it is restricted by “vā”

[CS] (a) * Pañci`ndriyāni.

(b) * Taya`ssu dhammā jahitā bhavanti

[SS] (a) * Pañca+indriyāni. Pañca-five. indriyāni-faculties.

(b) * Tayo+assu dhammā jahitā bhavanti.

Tayo-three. assu-are. dhammā-defilements. jahitā-removed.

bhavanti-are. i.e. Three defilements are removed.

(assu and bhavanti are two different verbs of the same meaning redundantly used).

[SM] Elide the front vowels (a) a (b) o and then attach the front vowel-less consonants (a) c (b) y to the next i and a respectively. It is done.

१४, १६. क्वचासवण्णं लुत्ते

14, 16. Kvacā'savaṇṇam lutte.

[Kvaci+asavaṇṇam+lutte. 3 words]

[V] Saro kho paro pubbasare lutte kvaci asavaṇṇam pappoti.

When the preceding vowel has been elided, the next one sometimes changes into asavaṇṇa Sara (a dissimilar vowel) which may be either an “e” or an “o”. [i or ī>e , u or ū>o]

[CS] (a) Saṅkhyam • no`peti vedagū.

Saṅkhyam-to the state of being counted as a commoner. **na**-does not. **upeti**-reach. **vedagū**-The enlightened saint. **i.e.** The enlightened saint does not reach to the state of being counted as a common worldling.

(b) • **Bandhusse'va samāgamo**.

Bandhussa-of relative. **iva**-is like. **samāgamo**-meeting. **i.e.** The meeting is like that of relatives.

[SS] (a) • **na+upeti** (b) • **Bandhussa+iva**

[SM] Just elide or wipe out the front vowels (a) **a** (b) **a** by Sutta 12 . Then change (a) **u** into “**o**” (b) **i** into “**e**” by this Sutta. Then combine the front vowel-less consonants (a) **n** (b) **s** to next vowels “**o**” and “**e**” respectively. Now, it is done easily!

Kvacī'ti kasmā?

Why there is the word “**Kvacī**” in Sutta?

Yassi'ndriyāni. **Tathū'pamaṃ dhammavaram adesayi**.

It is to show that the function of this rule is inapplicable in the examples shown below as implied by the word “**kvaci**”.

* **Yassi'ndriyāni**. * **Tathū'pamaṃ dhammavaram adesayi**.

[CS] (a) * **yassi'ndriyāni**.

(b) * **tathū'pamaṃ dhammavaram adesayi**.

[SS] (a) * **Yassa+indriyāni**.

(b) * **Tathā+upamaṃ dhammavaram adesayi**.

Tathā-Like that. **upamaṃ**-simile. **dhammavaram**-the noble Dhamma. **adesayi**- (Buddha) taught. **i.e.** Buddha taught the noble Dhamma resembling that simile.

[SM] (a) This example previously explained in Sutta 12

(b) Elide the front vowel “**ā**”. Then lengthen next “**u**” as “**ū**” by Sutta 15. Attach “**th**” to that “**ū**”. It is done.

१५, १७. दीर्घं

15, 17. **Dīgham**. [Dīgham. 1 word]

[V] **Saro kho paro pubbasare lutte kvaci dīgham pappoti**.

When the preceding vowel has been elided, the one behind is to be sometimes changed into a Dīgha-Sara, **i.e.** it is to be lengthened. [After the front vowel had been elided, the next one is to be lengthened into “**a>ā, i>ī, u>ū**”]

- [CS] (a) • Saddhī'dha vittaṃ purisassa seṭṭhaṃ.
Saddhā-faith. idha-in this world. vittaṃ-is wealth. purisassa-for a person. seṭṭhaṃ-the best. i.e. Faith is the best possession of a person in this world.
- (b) Anāgārehi • cū'bhayaṃ.
Anāgārehi ca-with homeless persons, i.e. ascetics also. ubhayaṃ-with both.
- [SS] (a) • Saddhā+idha (b) • ca+ubhayaṃ.
- [SM] Just elide or wipe out the front vowels (a) ā (b) a by Sutta 12 . Then lengthen (a) i into "ī" (b) u into "ū" by this Sutta. Then combine vowel-less front consonants (a) dh (b) c to the next vowels "ī" and "ū" respectively. It is thus done.

Kvacī'ti kasmā?

Why there is the word "Kvacī" in Sutta?

It is to show that the function of this rule is inapplicable in examples shown below as restricted by "kvaci".

* Pañcahu'pāli aṅgehi samannāgato. * Nattha'ññaṃ kiñci.

- [CS] (a) * Pañcahu'pāli aṅgehi samannāgato.
(b) * Nattha'ññaṃ kiñci
- [SS] (a) * Pañcahi+upāli aṅgehi samannāgato.
Pañcahi-by five. upāli-Upāli! aṅgehi-factors. samannāgato-the one who has. i.e. Upāli! The one who has five factors.
- (b) * Natthi+aññaṃ kiñci
Natthi-there is no. aññaṃ-else, other. kiñci-something. i.e. There is nothing else.

[SM] For both examples (a & b), Elide the front vowels "i". It is done.

१६, १८. पुब्बो च

16, 18. Pubbo ca. [Pubbo+ca. 2 words]

[V] Pubbo ca saro parasaralope kate kvaci dīghaṃ pappoti.

When the next (rear) vowel has been elided, the one in the front is sometimes made into a Dīgha-Sara, i.e. lengthened.

- [CS] (a) • Kimsū'dha vittaṃ purisassa seṭṭhaṃ.
Kiṃ su-what is. idha-in this world. vittaṃ-wealth. purisassa-for a person. seṭṭhaṃ-the best. [su-is expletive, meaningless] i.e. What is the best asset for a person in this world?

(b) • Sādhū'ti paṭissuṇitvā,

Sādhū-well. **iti**-thus. **paṭissuṇitvā**-having replied, i.e. Having replied thus (by saying the word) “well”.

[SS] (a) • Kimsu+idha

(b) • Sādhu+iti.

[SM] Just elide or wipe out rear vowels (a) **i** (b) **i** by Sutta 12 . Then lengthen both front (a) **u** (b) **u** into “ū” by this Sutta. It's done!

Kvacī'ti kasmā?

Why there is the word “Kvacī” in Sutta?

It is to show that the function of this rule is inapplicable in some examples shown below as restricted by “kvaci”.

* Iti'ssa muhuttam'pi.

[CS] * Iti'ssa muhuttam'pi (2 points of Sandhi)

[SS] * Iti+assa muhuttam+api.

Iti-therefore. **assa**-for that monk. **muhuttam**-for a moment. **api**-even.

[SM] For the first point, elide the next vowel “a” by Sutta 13. For the second point, elide “a” behind “m” by Sutta 40. Change “m” into “n” by 31 and attach it to next “p”. It is done.

१७, १९. यमेदन्तस्सादेसो

17, 19. **Ya'me'dantassā'deso.**

[Yam+e-antassa+ādeso. 3 words]

[V] **E-kārassa antabhūtassa sare pare kvaci ya-kārā'deso** hoti.

When a vowel follows (i.e. Present behind), the front vowel “e” sometimes changes into consonant “ya”.

[This Sutta changes “e” into “y”. Usually, this “e” is part of “me-my, te-your, those, kim-what, why” etc.,]

Note: First study SS below before you read the translation of examples.

[CS] (a) Adhigato kho • myā'yaṃ dhammo.

Adhigato-realized, known. **kho**-really. **me**-by me. **ayaṃ**-this. **dhammo**-Dhamma.

i.e. This Dhamma realized by me is, in fact, (very deep).

.. (b) • Tyā'haṃ evaṃ vadeyyaṃ.

Te-your. **aḥaṃ**-I. **evaṃ**-thus. **vadeyyaṃ**-should say.

i.e. If I should say thus to you.

(c) • Tya'ssa pahīnā honti.

Te-those defilements. assa-by that person (genitive case in nominative sense). pahīnā-being removed. honti-are.

i.e. Those defilements are being removed by that person.

[SS] (a) • myā'yaṃ > • me+ayaṃ,

(b) • Tyā'haṃ > • Te+ahaṃ

(c) • Tya'ssa > • Te+assa

[SM] Just change all “e” of (a) (b) (c) by this Sutta into “y”. Then lengthen all next “a” of (a) (b) into an “ā” by Sutta 15. Now, It becomes:

(a) •my+āyaṃ,

(b) • Ty+āhaṃ

Now, attach all the front newly morphed consonant “y” to next “ā” and it is done.

For example (c), no dīgha (lengthening of a into ā) is necessary. Just attach “y” to next “a”. It is done.

Kvacī'ti kasmā?

Why there is the word “Kvacī” in Sutta?

It is to show that the function of this rule is inapplicable in the examples shown below as restricted by “kvaci”.

* Ne'nāgatā. * Iti ne'ttha.

[CS] (a) * Ne'nāgatā.

(b) * Iti ne'ttha

[SS] (a) * Ne+anāgatā.

Ne-those people. anāgatā-not coming.[na+āgatā]

i.e. Those people do not come.

(b) * Iti na+ettha.

iti-thus. na-not. ettha-here.

[SM] For (a), Just elide next vowel “a” by Sutta 13. It is done. No need to attach anything here!

For (b), elide front vowel “a” as per Sutta 12 and attach “n” to next “e”. It is quite simple and easy.

१८, २०. वमोदुदन्तानं

18, 20. Va'mo'du'dantānaṃ.

[Vaṃ+o, u, antānaṃ. 2 words]

[V] O-kāru'kārānaṃ antabhūtānaṃ sare pare kvaci

va-kārā'deso hoti.

When there is a vowel present behind, the front vowels “o or u” sometimes changes into the consonant “Va”.

[This Sutta changes “o” or “u” into “v”]

[CS] (a) Atha • khva’ssa.

(b) • Sva’ssa hoti.

(c) • Bahvā’bādho.

(d) • Vatthve’ttha vihitam niccam.

Vatthu-location place. ettha-here. vihitam-arranged. niccam-always. i.e. A place is always arranged here.

(e) • Cakkhvā’pātha’māgacchati. (Here Sandhi is at two points. So one extra function is necessary)

[SS] (a) • Atha kho+assa.

Atha kho-then. assa-of that person.

(b) • So+assa hoti.

So-that. assa-of that person. hoti-is.

(c) • Bahu+ābādho.

Bahu-much. ābādho-disease.

(d) • Vatthu+ettha

(e) • Cakkhu+āpātham+āgacchati. (2 points of Sandhi in e)

Cakkhu+āpātham-clear vision of wisdom eye. āgacchati-comes. i.e. The clear vision of the wisdom eye comes. i.e.

appears. [Cakkhu-the eye+āpātham-to a state of being vivid. i.e. clear vision]

[SM] Just change all (a) o (b) o (c) u (d) u by this Sutta into “v”. Now by Sutta 11, attach all the newly morphed consonant “v” to next (a) a (b) a (c) ā (d) e and it is done.

For first point of (e), change “u” into “v” by this Sutta and attach it to next vowel. For the second point: Change “m” into “m” by Sutta 34 and attach the morphed “m” to next “ā”. It is done.

Kvacī’ti kasmā?

Why there is the word “Kvacī” in Sutta?

It is to show that the function of this rule is inapplicable in such instances of phrase examples as “ * Cattāro’me bhikkhave dhammā. * Kinnumā’va samaṇiyo” etc.

[CS] (a) * Cattāro’me bhikkhave dhammā.

(b) * Kinnu’mā’va samaṇiyo.

- [SS] (a) * Cattāro+ime bhikkhave dhammā.
(b) * Kinnu+imā'va samaṇiyo.

[SM] These examples are already explained in Sutta 13.

१९. २२. सब्बो चं ति

19, 22. **Sabbo caṃ ti.** [Sabbo+caṃ+ti. 3 words]

[V] Sabbo icce'so tisaddo byañjano sare pare kvaci ca-kāraṃ pappoti.

The whole “ti” (which is part of **ati, pati, iti** Upasagga particles), sometimes changes into consonant “c”.

(This “c” is reduplicated so that it becomes a conjunct consonant “cc” by Sutta 28)

- [CS] (a) • Icce'taṃ kusalaṃ. (b) • Icca'ssa vacanīyaṃ.
(c) • Paccu'ttaritvā. (d) • Paccā'harati.

[SS] (a) • Iti+etaṃ kusalaṃ.

Iti+etaṃ-such this result. kusalaṃ-is good.

(b) • Iti+assa vacanīyaṃ.

Iti-thus. assa-should be. vacanīyaṃ-said. i.e. It should be said thus.

(c) • Pati+uttaritvā.

Pati-uttaritvā-having crossed again. [pati-again+ uttaritvā-having crossed]

(d) • Pati+āharati.

Patiāharati-(he) carries again. [Pati-again+āharati-carries]

[SM] Just change all “ti” of (a) (b) (c) (d) by this Sutta into “c”. Then double one more “c” to that morphed “c” by rule of Sutta 28. Then attach duplicated “cc” to next vowels. It is all done.

Kvacī'ti kasmā?

Why there is the word “Kvaci” in Sutta?

It is to show that the function of this rule is inapplicable in examples shown below as restricted by “kvaci”.

* Iti'ssa muhuttam'pi.

[CS] * Iti'ssa muhuttam'pi (Sandhi at two points)

[SS] * Iti+assa muhuttaṃ+api

[SM] Explained in Sutta 16.

२०, २७. दो धस्स च

20, 27. **Do dhassa ca.** [Do+dhassa+ca. 3 words]

[V] **Dha**-icce'tassa sare pare kvaci **da**-kāṛā'deso hoti.

When a vowel follows, the front consonant “**Dha**” sometimes changes into a “**da**”. (The main function of this Sutta is changing one form of syllable into another form).

[CS] • Ekami'dā'ham bhikkhave samayaṃ. (2 points of Sandhi)
Ekam-one. **ida**-here. **aham**-I. **bhikkhave**-monks! **samayaṃ**-at a time. i.e. Monks! here, at one time (once).

[SS] • **Ekam**+**idha**+**aham**

[SM] (1st point of Sandhi solution) Change “**m**” into “**m**” by Sutta 34 and attach it to next “**i**”.

(2nd point) Change “**dh**” into “**d**” by this Sutta. Then elide one front “**a**” by Sutta 12 and lengthen next “**a**” into “**ā**” by Sutta 15 and attach “**d**” to that lengthened “**ā**”. It's done.

Kvacī'ti kasmā?

Why there is the word “Kvaci” in Sutta?

It is to show that the function of this rule is inapplicable in some instances shown below as restricted by “kvaci”.

* Idhe'va maraṇaṃ bhavissati.

[CS] * Idhe'va maraṇaṃ bhavissati.

[SS] * **Idha**+**eva** maraṇaṃ bhavissati.

Idha-here. **eva**-only. **maraṇaṃ**-death. **bhavissati**-shall be.

i.e. My death shall be only here at this place! (I will not get up until you grant my wishes to become a monk, a request made by a son to his parents)

[SM] Just elide the front vowel “**a**” as per Sutta 12 and attach “**dh**” to next “**e**”. It is done.

Vaggahaṇena dha-kāṛassa **ha**-kāṛā'deso hoti

By means of the word “**Vā**” (which had followed to this Sutta from Sutta No. 13), the consonant “**dha**” sometimes changes into “**ha**”.

[An additional sub-function applied by force of the word ‘**Vā**’]

[CS] • **Sā**'hu dassana'mariyānaṃ.

[SS] • Sā+**dh**u **dassanaṃ**+**ariyānaṃ**. (Sandhi at two points)

Sādhu-is good. **dassanaṃ**-even seeing or meeting. **ariyānaṃ**-the noble saints. i.e. Even meeting saintly persons is good.

[SM] Change “dh” into “h”. For 2nd point, apply the function of Sutta 34 & 11 as shown before and it is done!

Functions by "yogavibhāga" (the split-Sutta procedure)

Suttavibhāgena bahudhā siyā.

By means of splitting multiple partial Suttas such as “To dassa ca” etc., other forms of various morphological changes are made possible. (See examples below shown in bold-letters. This sign > means it becomes. All examples are quite easy to understand. As a matter of fact, these examples are not Sandhi but a kind of word-form changes only)

(1) To dassa,

The consonant “d” is changed into “t”.

yathā? for example,

- Sugato-well-gone or the Buddha who speaks only the wholesome, beneficial and truthful words. [**Su**-well+**gato**-gone, uttered or said]
- **Sugato**>**Sugado**.

[SM] Just change “d” to “t”. Then morphological procedure for the word “Sugato” as prescribed by this split-Sutta function is done.

Note: No procedure of separation and combination of Sandhi is needed. The SM of subsequent examples are also the same. Just change into any syllable as required by the enjoined rules.

(2) To tassa.

The consonant “t” is changed into “ṭ”.

yathā? • **Dukkaṭaṃ**-a badly done deed.

e.g., • **Dukkaṭaṃ**> **Dukkataṃ**. [**Du**-badly+**kaṭaṃ**-done, an improper act]

(3) Dho tassa.

The consonant “t” is changed into “dh”.

yathā? • **Gandhabbo**-a would-be being who is going to be conceived into a would-be mother’s womb.

e.g. • **Gandhabbo**>**Gantabbo**. [**Gan**-a derivative of **gamu**+**tabba**-a Kita affix]

(4) Tro ttaṣṣa.

The conjunct-consonant “**tt**” is changed into “**tr**”.

yathā? • Atrajo-self-generated, the child born of oneself, one’s own child.

e.g., • Atrajo>Attajo. [Atta-self+jo-born of]

(5) Ko gassa.

The consonant “**g**” is changed into “**k**”.

yathā? • Kulūpako-the monk who always used to visit lay people’s home.

e.g., • Kulūpako> Kulūpago. [Kula-family+upago-approacher]

(6) Lo rassa.

The consonant “**r**” is changed into “**l**”.

yathā? • Mahāsālo-the one who has great wealth.

e.g., • Mahāsālo>Mahāsāro. [Mahā-great+sāro-wealth]

(7) Jo yassa.

The consonant “**y**” is changed into “**j**”.

yathā? • Gavajo-a kind of cattle raised in hilly regions or anything that is a product of cattle such as milk, ghee etc.

e.g., • Gavajo>Gavayo. [gava-cattle+jo-born of, derived from].

(8) Bbo vvassa.

The consonant “**vv**” is changed into “**bb**”.

yathā? • Kubbato-of the one who has done, of doer.

e.g., • Ku’bbato>Kuvvato. [Ku<derivative of kara+bbato<anta. See Sutta 127 for “to”]

(9) Ko yassa.

The consonant “**y**” is changed into “**k**”.

yathā? • Sake-of one’s own.

e.g., • Sake>Saye.

(10) Yo jassa.

The consonant “**j**” is changed into “**y**”.

yathā? • Niyamputtaṃ-the child born of oneself.

e.g., • Niyamputtaṃ>Nijamputtaṃ

(11) Ko tassa.

The consonant “**t**” is changed into “**k**”.

yathā? • Niyako-permanent.

e.g., • Niyako>Niyato.

(12) Cco ttassa.

The consonant “tt” is changed into “cc”.

yathā? • bhacco-wage-earning worker, the servant.

e.g., • bhacco>Batto.

(13) Pho passa.

The consonant “p” is changed into “ph”.

yathā? • Nipphatti-accomplishment, the act of finishing.

e.g., • Nipphatti>Nipatti.

(14) Kho kassa.

The consonant “k” is changed into “kh”.

yathā? • Nikkhamati-(He) goes out, leaves.

e.g., • Nikkhamati>Nikkamati.

Change the last “k” into “kh”. It becomes Nikkhamati.

lcceva’ mā dī yojetabbā.

Other similar examples (like these shown here), should be applied as per these rules. [The split-Sutta functions: 14]

२१, २१. इवण्णो यं नवा

21, 21. **Ivaṇṇo yaṁ navā.** [Ivaṇṇo+yaṁ+navā. 3 words]

[V] Pubbo **ivaṇṇo**¹² sare pare ya-kāraṁ pappoti navā.

When a vowel is present behind, the vowels of front consonants “i and ī” called “ivaṇṇa” sometimes morph into consonant “ya”. [This Sutta changes “i or ī” into “y”]

¹² There are other names of vowels (except e & o) named for the purpose of easy referencing in the matters of morphological procedures. They are:

(1) **avaṇṇa**= a & ā are called **avaṇṇa** (Homogenous vowels of "a")

(2) **ivaṇṇa**= i & ī are called **ivaṇṇa** (Homogenous vowels of "i")

(3) **uvaṇṇa**= u & ū are called **uvaṇṇa**. (Homogenous vowels of "u")

It is a common morphological pattern of change that i & ī used to change into “y”, while u & ū change into “v”. Please note this consistent pattern of change carefully.

[CS] (a) • Paṭisanthāravuttya'ssa.

(b) Sabbā • vittyā'nubhūyate.

[SS] (a) • Paṭisanthāravutti+assa.

Paṭisunthāravutti-diplomatically courteous. assa-(one) should be. i.e. (one) should be diplomatically courteous. (to avoid conflict and maintain harmony)

(b) • vitti+anubhūyate.

sabbā-all. vitti-wealth. anubhūyate-is enjoyed. i.e. all the wealth is enjoyed.

[SM] These examples will be explained in Sutta 41 later.

Navā'ti kasmā?

Pañcaha'ñgehi samannāgato. Muttacāgī anu'ddhato.

Why is there the word “Navā” in Sutta?

It is to show that the function of this rule is inapplicable in such instances of phrase examples as “Pañcaha'ñgehi samannāgato, Muttacāgī anu'ddhato” and so on as it is being restricted by the word “navā”.

[CS] (a) * Pañcaha'ñgehi samannāgato.

(b) * Muttacāgī anu'ddhato

[SS] (a) * Pañcahi+añgehi samannāgato.

(b) * Muttacāgī+anu'ddhato

Muttacāgī-the one who used to offer generously. anu'ddhato-is not restless, i.e. calm.

i.e. The one who used to offer generously is calm with joy, not being restless.

[SM] (a) Just elide the front vowel and attach “h” to next “a”.

(b) Keep as pakati (i.e. as it is). No specific function needed.

२२, २८. एवादिस्स रि पुब्बो च रस्सो

22, 28. Evā'dissa ri pubbo ca rasso.

[Eva-ādissa+ri+pubbo+ca+rasso. 5 words]

[V] Saramhā parassa evassa e-kārassa ādissa rikāro hoti.

Pubbo ca saro rasso hoti navā.

The component vowel “e” of the Nipāta particle “eva” after the front vowel, changes into “ri” while the front vowel is also made into a “rassa” (i.e. shortened) sometimes.

Summary: This Sutta changes “e” of “eva” into “ri” and also shortens the vowel in front of “eva”. (2 Functions)

- [CS] (a) • Yatha’riva vasudhātalañ’ca sabbaṃ,
Yatha’riva-like, just as, vasudhātalañ’ca-the surface of the earth. sabbaṃ-all. [vasudhā-earth. talaṃ-surface+ca-also]
(b) • Tatha’riva guṇavā supūjaniyo.
Tatha’riva-similarly in that manner. guṇavā-the virtuous one. supūjaniyo-is to be honored well. i.e. Just as all the surface of earth (is to be appreciated), so is the virtuous one to be honored.
- [SS] (a) • Yathā+eva (b) • Tathā+eva
- [SM] For both examples, just change “e” into “ri” and shorten the front “ā” into “a”. It is done.

Navā’ti kasmā? *Yathā eva. *Tathā eva.

Why is there the word “Navā” in Sutta?

It is to show that the function of this Sutta’s rule is inapplicable in such instances of phrase examples as “Yathā eva, Tathā eva” etc. (There is no Sandhi in the example. Hence, inapplicable. These words are already separate words)

Iti sandhikappe dutiyo kaṇḍo.

The Second Section of Sandhi ends.

Tatiya Kaṇḍa

The Third Section

२३, २६. सरा पकति ब्यञ्जने

23, 26. **Sarā pakati byañjane.** [Sarā+pakati+byañjane. 3 words]

[V] Sarā kho byañjane pare pakatirūpāni honti.

When a consonant follows, the front vowel is to be kept as a “Pakati”(without applying any morphological function).

Note: Withholding any specific function such as elision, changing into other word forms as prescribed in certain Suttas such as 12, 13, 14, 15, 17, is called a “**pakati sandhi**” process).

Why a “Pakati” procedure?

Because it is totally unnecessary to have any Sandhi process lest it may corrupt the structural pattern of words or phrases. Thus keeps the proper meaning of the words.

See examples carefully. Even though a next consonant is present in each examples shown by the side of a plus sign, there is no specific function of Sandhi applied on the front vowels.

[CS] (a) • Mano’pubbaṅgamā dhammā.

(b) • Pamādo’maccuno padaṃ,

(c) Tiṇṇo’pāraṅgato ahu.

[SS] (a) • Mano+pubbaṅgamā dhammā.

Manopubbaṅgamā-are preceded by mind. **dhammā**-all mental states and physical actions. i.e. All mental states and physical phenomenon are preceded by the mind.

(b) • Pamādo+maccuno padaṃ,

Pamādo-the carelessness. maccuno-of death. padaṃ-is the cause. i.e. the carelessness is the cause of (repeated) death (in Samsāra).

(c) Tiṇṇo+pāraṅgato ahu.

Tiṇṇo-the one who had crossed. **pāraṅgato**-the one who had gone to the other shore of safety and peace. **ahu**-was.

i.e. (The enlightened saint) had crossed the ocean of suffering and had gone to the shore of Nibbāna.

[SM] For all examples (a-b-c), keep the vowel “o” as a “**pakati, o**” without performing any morphological procedure.

२४, ३५. सरे क्वचि

24, 35. **Sare kvaci.** [Sare+kvaci. 2 words]

[V] Sarā kho sare pare kvaci pakatirūpāni honti.

When a vowel follows, the front vowel is sometimes kept as a pakati (as an un-altered one).

[CS] • Ko imaṃ pathaviṃ vicessati.

[SS] • Ko+imaṃ pathaviṃ vicessati.

Ko-who. imaṃ-this. pathaviṃ-earthly body. vicessati-will analyze (with insight knowledge) ? i.e. Who is going to analyze this earthly body with insight knowledge?

[SM] Keep the front vowel “o” as a “pakati, o”. No specific Sandhi procedure is applied on the front vowel “o” despite the presence of next vowel “i”.

Kvacī`ti kasmā?

Why there is the word “Kvaci” in Sutta?

It is to show that the function of this rule is inapplicable in the examples shown below as restricted by the word “kvaci”.

* Appassutā`yaṃ puriso.

[CS] * Appassutā`yaṃ puriso

[SS] * Appassuto+ayaṃ puriso

Appassuto-is of less knowledge. ayaṃ puriso-this person. i.e. This person is of less knowledge.

[SM] Just elide the front vowel “o” and lengthen next vowel “a” into “ā” by Sutta 15. Then attach the front consonant “t” to “ā”.

Note: The relevant Sutta for each relevant function is an easy guess work for a keen student. So sometimes it will be intentionally left unexplained.

२५, ३७. दीघं

25, 37. **Dīgham.** [Dīgham. 1 word]

[V] Sarā kho byañjane pare kvaci dīgham papponti.

When a consonant follow, the front vowel is sometimes made into “dīgha”, i.e. lengthened.

- [CS] (a) • **Sammā dhammaṃ vipassato.**
Sammā-well or rightly. **dhammaṃ**-the Dhamma. **vipassato**-to the one who sees.
- (b) **Evam gāme • muni care.**
Evam-thus. **gāme**-in the village. **muni**-the wise monk. **care**-should conduct. i.e. The wise monk should thus conduct in the village (to the devotees without negatively affecting their faith or wealth)
- (c) • **Khantī paramaṃ tapo titikkhā.**
Khantī-the practice of patience. **paramaṃ**-noble. **tapo**-is highest ethical virtue. **titikkhā**-a spiritual quality called “**titikhā**”. i.e. A spiritual quality called “**titikhā**”, the practice of patience is the highest noble ethical virtue.
- [SS] (a) • **Samma+dhammaṃ**
(b) • **muni+care.**
(c) • **Khanti+paramaṃ**
- [SM] Lengthen “a” of (a) into “ā” and “i” of both (b) and (c) into “ī” by this Sutta. It is done.

Kvacī’ti kasmā?

Why is there the word “Kvacī” in Sutta?

It is to show that the function of this rule is inapplicable in examples shown below as restricted by “kvaci”.

* **Idha modati * pecca modati.**

Idha-Here in this life. **modati**-(he) rejoices.

pecca-there in next life. **modati**-(he) rejoices.

* **patilīyati. * Paṭihaññati.**

patilīyati-(he) hesitates. **Paṭihaññati**-(he) is stressed out or hurt.

Note: No Sandhi procedure in * examples. This function occurs:

- (1) where a convenient and easy recitation of a verse is required,
- (2) and where exact metrical measure of a Pāli verse (gāthā) is needed to be maintained for the smooth versification.

२६, ३८. रस्सं

26, 38. **Rassaṁ**. [Rassaṁ. 1 word]

[V] Sarā kho byañjane pare kvaci rassaṁ papponti.

When a consonant follows, the front vowel is sometimes made into “rassa”, i.e. shortened.

Note: This function occurs:

- (1) when preserving exact metrical measure in a Gathā (verse),
- (2) where a new syllable is inserted,
- (3) in the instances with conjunct-consonants.

[CS] (a) • Bhovādī'nāma so hoti.

Bhovādī'nāma-is called bhovādī. so-that person. hoti-is.

i.e. That person is called Bhovādī-the one who used to say the term “bho”.

(b) Yathābhāvi'guṇena so.

Yathābhāvī-is called Yathābhāvī. guṇena-by virtue. so-that person.

[SS] (a) • Bhovādī+nāma

(b) • Yathābhāvī+guṇena so.

[SM] Shorten “ī” of both (a) and (b) into “i” by this Sutta. It is done.

Kvacī'ti kasmā?

Why is there the word “Kvacī” in Sutta?

It is to show that the function of this rule is inapplicable in such instances of phrase examples shown below as it is being restricted by the word “kvaci”.

* Sammā samādhi. * Sāvittī chandaso mukhaṁ.

* Upanīyati jīvita'mappa'māyu.

[CS] (a) * Sammāsamādhi.

(b) * Sāvittī chandaso mukhaṁ.

(c) * Upanīyati jīvita'mappa'māyu.

[SS] (a) * Sammā+samādhi-the right concentration.

(b) * Sāvittī+chandaso mukhaṁ.

Sāvittī-the verse addressed to “Sāvitri-the sun god”. chandaso-of

Vedic hymns. mukhaṁ-(is) the beginning. i.e. the verse

addressed to “sāvitri” is the beginning of vedic hymns (Rig veda III, 62,10).

(c) * Upanīyati jīvitam̐+appam̐+āyu

Upanīyati-is brought nearer (to death). jīvitam̐-life. appam̐-short. āyu-age. i.e. Short life and age (of living beings) is brought nearer (to death day by day).

[SM] No rassa function for vowels ā, & ī in (a-b) before plus sign.

There is Sandhi in non-example words “jīvitam̐+appam̐+āyu”.

[SM] Just change both “m̐” into “m” by 34 and attach it to next vowels.

Note: This function of Sutta occurs:

- (1) when preserving exact metrical measure in prosody,
- (2) where a new syllable is being inserted,
- (3) in the words with conjunct-consonants.

See the examples shown in order of point of occurrence. Please see **the underlined short vowels** which are made into a Rassa (shortened vowel).

(1) Bhovadi Nāma So Hoti (Here “i” is intentionally shortened to preserve the metrical measure of the verse)

(2) Samma’dakkhato [Sammā+akkhāto] (Here “a” is intentionally shortened due to an inserted syllable “d”)

(3) Parakkamo [Parā+kamo] (Here “a” is intentionally shortened due to the conjunct-consonants “kk”)

२७, ३९. लोपञ्च तत्राकारो

27, 39. **Lopañ’ca tatrā’kāro** [Lopam̐+ca+tatra+a-kāro. 4 words]

[V] Sarā kho byañjane pare kvaci lopam̐ papponti.

Tatra ca lope kate a-kārā’gamo hoti.

When a consonant is present behind, the front vowel is sometimes elided. In place of the elided vowel, an “a” is inserted to replace it. [See SS before reading translations]

[CS] (a) • Sa sīlavā.

So-that person. sīlavā-(is) virtuous.

(b) • Sa paññavā.

So-that person. paññavā-(is) wise.

(c) • Esa dhammo sanantano.

Eso-this. dhammo-Dhamma. sanantano-is ancient. i.e. This is ancient Dhamma.

(d) • Sa ve kasāva'marahati.

So-that person. ve-in fact. kasāvaṁ-the robe. arahati-deserves (to wear). i.e. That person indeed deserves to wear the robes.

(e) • Sa mānakāmo'pi bhaveyya.

So-that person. mānakāmo'pi-desirous of admiration. bhaveyya-should be.

(f) • Sa ve muni jātibhayaṁ adassi.

So. ve-indeed. muni-sage, monk. jātibhayaṁ-the danger of rebirth. adassi-saw. i.e. That sage saw the danger of rebirth.

[SS] (a) • So+sīlavā. (b) • So+paññavā.

(c) • Eso+dhammo

(d) • So+ve kasāvaṁ+arahati.

(e) • So+mānakāmo'pi bhaveyya.

(f) • So+ve muni jātibhayaṁ adassi.

[SM] Just elide “o” of all examples and insert “a” in its place. It is done.

In (d) Sandhi is at two points. In 2nd point, just change “ṁ” into “m” by 34.

Kvacī'ti kasmā?

Why is there the word “Kvacī” in Sutta?

It is to show that the function of this rule is inapplicable in some examples shown below as implied by the word “kvaci”.

* So muni-that monk.

* Eso dhammo padissati.

Eso dhammo-That Dhamma. padissati-is clearly seen (that Dhamma is seen clearly).

* Na so kāsāva'marahati.

Na-does not. so-that person. kāsāvaṁ-the robe. arahati-deserves (to wear). i.e. That person does not deserve (to wear) the robe.

Note: There is no Sandhi process occurred in the examples except in the non-example word “kāsāva'marahati”.

[SS] Kāsāvaṁ+arahati.

[SM] Just change “ṁ” into “m” and attach it to the next vowel “a” by 34.

२८, ४०. पर द्वेभावो ढाने

28, 40. **Para dvebhāvo ṭhāne.** [Para+dvebhāvo+ṭhāne. 3 words]

[V] Saramhā parassa byañjanassa dvebhāvo hoti ṭhāne.

The consonant after the front vowel is to be reduplicated by adding a similar consonant to it wherever appropriate and applicable.

[See the examples below carefully as said in the Vutti of Sutta. There is a vowel before the apostrophe and plus signs. The consonant behind it is to be reduplicated]

[CS] (a) • Idha' **pp**amādo purisassa jantuno.

(b) • Pa' **bb**ajjam kittayissāmi.

(c) • Cātu' **dd**asim.

(d) • Pañca' **dd**asim.

(e) • Abhi' **kk**antataro cando.

[SS] (a) • Idha+**p**amādo purisassa jantuno.

Idha-in this world. **pamādo**-lack of diligence, carelessness. **puri-**
sassa-of a person. **jantuno**-of a being. **i.e.** In this world, the
carelessness of a person, a living being.

(b) • Pa+**b**ajjam kittayissāmi.

Pabajjam-the monkhood. **kittayissāmi**-(I) shall announce.

(c) • Cātu+**d**asim.

Cātudasim-on the the fourteenth day.

(d) • Pañca+**d**asim.

Pañcadasim-on the fifteenth day.

(e) • Abhi+**k**antataro cando.

Abhikantataro-is more beautiful. **cando**-the moon.

[**Abhi**-specially.+ **kanta**-beautiful+**taro**-more] **i.e.** The moon is
more beautiful on the 14th and 15th days.

[Examples c, d, e are translated together in the same context.]

[SM] Just reduplicate similar consonants of each example shown in bold-faced letters. It is done.

Ṭhāne'ti kasmā?

Why is there the word “ṭhāne” in Sutta?

It is to show that the function of this rule is inapplicable in some instances as shown below as they are not the right point for reduplication procedure.

* Idha modati, * pecca modati. (Refer to Sutta 25)

Note: No Sandhi process in these examples.

Table of Reduplication with Similar Consonants.

The Consonants eligible for homogenous reduplication process by the rule of this Sutta No.28, are shown in order of their own grouping.

Vagga Groups	The first	The second	The third	The fourth	The fifth
Ka-group	k+k>kk	N/A	g+g>gg	N/A	N/A
Ca-group	c+c>cc	N/A	j+j>jj	N/A	ñ+ñ>ññ
Ta-group	ṭ+ṭ>ṭṭ	N/A	ḍ+ḍ>ḍḍ	N/A	ṇ+ṇ>ṇṇ
Ta-group	t+t>tt	N/A	d+d>dd	N/A	n+n>nn
Pa-group	p+p>pp	N/A	b+b>bb	N/A	m+m>mm
Non-Vagga y, r, l, v, s, h, ḷ,	y+y>yy	N/A	l+l>ll	v+v>vv>bb	s+s>ss
	“r, ḷ and h” are inapplicable for reduplication. Though v+v are augmented as “vv”, it usually further changes as “bb”.				

२९, ४२. वग्गे घोसाघोसानं ततियपठमा

29, 42. **Vagge ghosā'ghosānam tatiya, paṭhamā.**

[Vagge+ghosa, aghosānam+tatiya, paṭhamā. 3 words]

[V] Vagge kho pubbesam byañjanānam ghosā'ghosabhūtānam saramhā yathāsaṅkhyam tatiya, paṭhama'kkharā dvebhāvaṃ gacchanti thāne.

To vagga group consonants which may be either **ghosa** (i.e. the second) or **aghosa** (i.e. The fourth) followed by a vowel, a reduplication process is to be carried out by adding the dissimilar consonants of either the **first** (to the second) or the **third** (to the fourth) from the same vagga group respectively wherever applicable.

Note: Even though it is categorically said as "ghosā'ghosabhūtānam" in Vutti, not all ghosa or aghosa are eligible to be the candidate (i.e. the base word) for reduplication. The eligible ghosa is only the second and the aghosa eligible to be reduplicated is the fourth one. This Sutta enjoins to reduplicate the second ghosa with the first of the same vagga group while the fourth is to be reduplicated with the third. Note that non-vagga ghosa and aghosa are inapplicable. Please refer to Sutta 7 & 9 regarding Vagga and ghosa or aghosa. Normally, the procedure of this Sutta is quite challenging to understand without a more simplified explanation and elucidation. The wording

structure of the Sutta itself seems a bit misplaced. If Sutta is structured as "Vagge ghosā'ghosānaṃ paṭhama, tatiyā", it could be more simple to understand its meaning for the students.

Method:

- (1) If the candidate base word is the **second** in Vagga group. Then, the **first** dissimilar letter from the same group is to be added to it.
- (2) If the **fourth** is the candidate base word, then the **third** from the group is to be added to it. See all the examples and accompanying tables.

Table of Reduplication with Dissimilar Consonants
(Only the second and the fourth consonants are to be reduplicated)

Vagga Group	Ghosa (aspirated)		Aghosa (Unaspirated)		The Fifth
	The First	The Second Base syllable (shown in bold)	The Third	The Fourth Base syllable (shown in old)	
Ka-group	K>	K+ kha =kkha	G>	G+ gha =ggha	n/a
Ca-group	C>	C+ cha =ccha	J>	J+ Jha =jjha	n/a
Ṭa-group	Ṭ>	Ṭ+ ṭha =ṭṭha	Ḍ>	Ḍ+ ḍha =ḍḍha	n/a
Ta-group	T>	T+ tha =ttha	D>	D+ dha =ddha	n/a
Pa-group	P>	P+ pha =ppha	B>	B+ bha =bbha	n/a

Ghosa-group Reduplication Table

Vagga	Ghosa		Examples (Drawn from Pāli texts)
	The first	The second	
Ka-vagga	k>	+kh	Nakkhamati-(he) dislikes[ni+khamati]
Ca-group	c>	+ch	Ducchannaṃ-badly covered [du+channaṃ]
Ṭa-group	ṭ>	+ṭh	adhiṭṭhāti-(It) stands firmly.[adhi+ṭhāti]
Ta-group	t>	+th	Vitthāreti-(It) expands.[vi+thāreti]
Pa-group	p>	+ph	Nippalamaṃ-without result.[ni+phalaṃ]

Aghosa-group Reduplication Table

Vagga	Aghosa		Examples (Drawn from Pāli texts)
	The third	The fourth	
Ka-vagga	g>	+gh	paggharati-(It) drips.[pa+gharati]
Ca-group	j>	+jh	Ujjhāyanti-(they) complain. [u+jhāyanti]
Ṭa-group	ḍ>	+ḍh	*Vaḍḍheti-(It) grows.[vaḍheti] (The examples are rare in this group)
Ta-group	d>	+dh	Niddhāreti-(he) carries out.[ni+dhāreti]
Pa-group	b>	+bh	Vibbhamati-(It) totters.[vi+bhamati]

Note: The Sandhi applicable by the rule of this Sutta usually used to occur mostly in the individual words prefixed with upasagga particles though it also occurs occasionally in the union of two different words like those cited in the Sutta below.

The examples of Sutta (these examples are at the union of two words) :

[CS] (a) Eseva • **caj'jhānapphalo**.

(b) • **Yatraṭṭhitaṃ nappasaheyya maccu**.

(c) Sele yathā • **pabbatamuddhani ṭṭhito**.

(d) • **Cattāri ṭṭhānāni naro pamatto**.

[SS] (a) Eseva • **ca+jhānapphalo**.

Ese'va **ca**-only this. **jhānapphalo**-is the result of Jhānas. i.e. Only this is the result of Jhānas (deep mental absorption states).

(b) • **Yatra+ṭṭhitaṃ nappasaheyya maccu**.

Yatra-where. **ṭṭhitaṃ**-to the one standing. **na'ppasaheyya**-would not overwhelm. **maccu**-death. i.e. A place where death cannot overwhelm.

(c) Sele yathā • **pabbatamuddhani+ṭṭhito**.

Sele-rocky. **yathā**-like. **pabbatamuddhani**-on top of mountain. **ṭṭhito**-standing. i.e. Like the one standing on top of the rocky mountain (can see things below clearly)

(d) • **Cattāri+ṭṭhānāni naro pamatto**.

Cattāri-the four. **ṭṭhānāni**-points. **naro**-man. **pamatto**-being ignorant of. i.e. The man who is ignorant of the four points.

[SM] For (a) add dissimilar “j” to “jh”. [Here “jha” is the fourth in Vagga. Therefore, “j”, the third becomes its reduplicate]

For (b) add “ṭ” to “ṭh” for (b) (c) and (d). [Here, “ṭha” is the second in Vagga. So “ṭ”, the first is its reduplicate]

[See both the front and rear letters carefully as shown in bold-faced letters. Check what kind of dissimilar letter is to be reduplicated in each example.]

Ṭhāne'ti kasmā?

Why is there the word “ṭhāne” in Sutta?

It is to show that the function of this rule is inapplicable in the example shown below as it is not the due place for this rule.

* **Idha cetaso dāḥam gaṇhāti thāmasā**.

Idha-in this noble teaching of Buddha. **cetaso**-of the mind. **dāḥam**-

firmly. **gaṇhāti**-holds or focuses. **thāmasā**-by power of. **i.e.** In this noble teaching of Buddha, (The disciple who is committed) firmly holds his (object of meditation) by power of the concentrated mind.

[CS] * Idha cetaso

[SM] The function of this Sutta is inapplicable as it is not the due point. (“**thāna**-means due point”)

Iti sandhikappe tatiyo kaṇḍo.

The Third Section of Sandhi ends.

Catuttha Kaṇḍa

The Fourth Section

३०, ५८. अं व्यञ्जने निग्गहितं

30, 58. **Am byañjane niggahitaṃ**

[Am+byañjane+niggahitaṃ. 3]

[V] Niggahitaṃ¹³ kho byañjane pare am-iti hoti.

When a consonant follows, [i.e. Present behind] the
“niggahita-m” in the front changes into **am**. [See the footnote.]

[CS] (a) • Evaṃ'vutte.

(b) • Taṃ'sādhū'ti paṭissuṇitvā. (Sandhi at 2 points in this example)

[SS] (a) • Evaṃ+vutte.

Evaṃ-thus. vutte-(when) said. i.e. When thus said.

(b) • Taṃ+sādhū+iti paṭissuṇitvā.

Taṃ-to that said word of Buddha. sādhū iti- “Well Sir!”(replying)
thus. paṭissuṇitvā-having accepted and replied. i.e. Having replied to
Buddha's call by saying “Well, Venerable Sir!”.

[SM] For (a), By this Sutta, change “m” into “am”. Now, it will look like
this: [• Eva+am+vutte.] Elide the “a” of “eva”. Now, it will look like
this: [• Ev+am+vutte.]. It is done.

For (b) the first point of Sandhi, By this Sutta, change “m” into
“am”. Now, it will look like this: [• Ta+am+sādhū+iti paṭissuṇitvā]
Elide the front “a” of “Ta”. Now, it will look like this:

[• T+am+sādhū+iti paṭissuṇitvā].

For the second point of Sandhi, elide the next vowel “i” by Sutta 13
and lengthen the front “u” into “ū” by Sutta 16.

¹³ This Sutta keeps the niggahita represented by a dot as it is without changing it into any word-form. SM is actually not necessary but shown in view of “Rūpasiddhi” which said: *Saralopo'ti ādinā pubbasaralopo vā*.

Though the function of the Sutta seems redundant, it has to be assumed as a matter of the grammatical principle and necessity which prevents any kind of morphological alteration of an independent niggahita in singular, accusative case. In such cases, it usually plays either as an adverb or an object etc., in a sentence.

Now, it will be combined in Sandhi like this: [• Tam sādhiṭi paṭissuṇitvā]. It is done.

३१. ४९. वगन्तं वा वगे

31, 49. **Vagga'ntam vā vagge**

[Vagga-antam+vā+vagge. 3 words]

[V] Vaggabhūte byañjane pare niggahitam kho vaggantam vā pappoti.

When a consonant belonging to a specific vagga group follows (i.e. Is present behind), the “niggahita-**m̐**” in front is to be sometimes changed into the last consonant of that vagga group accordingly.

Summary: This Sutta enjoins to change so-called Niggahita “**m̐**” into “**ṇ, ñ, ṇ, n, m**” depending on the next letter of relevant Vagga-groups it precedes. The five consonants “**ṇ, ñ, ṇ, n, m**” are called “**Vagganta**-the end-consonants of the Vagga-group, or **nasal stops**”. [Refer to Sutta 7 to clearly understand this function.]

Here is how the rule of this Sutta is to be applied:

- (a) If “**m̐**” precedes one of **k, kh, g, gh**. Then it will be changed into “**ṇ**”.
- (b) If “**m̐**” precedes one of **c, ch, j, jh**,>it will be changed into “**ñ**”.
- (c) If “**m̐**” precedes one of **ṭ, ṭh, ḍ, ḍh**,> it will be changed into “**ṇ**”.
- (d) If “**m̐**” precedes one of **t, th, d, dh,*n**,>it will be changed into “**n**”.
- (e) If “**m̐**” precedes one of **p, ph, b, bh, m**>it will be changed into “**m**”.

Note: The **anomalous examples** where ***n** constitute as the last syllable of Vagga are also found in some Pāli texts such as “**tan'niccutam, Kinnu**” etc. In this grammar text, in Sutta No. 573, Sā'disanta puccha, bhanja, hansā'dīhi ṭṭho, “**hansādīhi**” is an anomalous Sandhi-form where a non-vagga “**s**” is preceded by “**m̐**”. Without such Sandhi being applied, it should be “**hamsādīhi**”-from the root **hamsa** etc.”.

[CS] (a) • **Tan'niccutam**. Here “**m̐**” precedes “**n**”.

- (b) • Dhamma**ṃ**'care sucaritaṃ. Here "ṃ" precedes "c", so it becomes "ṇ".
- (c) • Cira**p**'pavāsiṃ purisaṃ. Here "ṃ" precedes "p", so it becomes "m".
- (d) • Santa**n**'tassa manam hoti. Here "ṃ" precedes "t", so it becomes "n".
- (e) • Ta**ṇ**'kāruṇikaṃ. Here "ṃ" precedes "k", so it becomes "ṇ".
- (f) • Eva**ṇ**'kho bhikkhave sikkhitabbam. Here "ṃ" precedes "kh", hence it becomes "ṇ".

Note: Though the Sutta enjoins to change "ṃ" into the end-syllables "ṇ, ṇ, ṇ, n, m", there are some anomalous examples such as the example (c).

See the points of Sandhi in these examples shown in bold-faced two letters. Check which Vagga group the next letter belongs to. The solution as to which letter is to become the morpheme of the front niggahita will be quite easy to understand.

[SS] (a) • Ta**m**+niccutaṃ.

Taṃ-That Nibbāna. niccutaṃ-is without change [Ni-without+cuta-death or change]

(b) • Dhamma**m**+care sucaritaṃ.

Dhammaṃ-the Dhamma. care-(one) should practice. sucaritaṃ-by being well-practiced. i.e. One should practice Dhamma well, (not half-heartedly nor sporadically but with consistent effort).

(c) • Cira**m**+pavāsiṃ purisaṃ.

Ciraṃ-for long. pavāsiṃ-used to be living abroad. purisaṃ-to the person. i.e. To the person who used to live in other lands for long (when he safely returns; both family and friends warmly welcome him).

(d) • Santa**m**+tassa manam hoti.

Santaṃ-calm. tassa-of that person. manam-mind. hoti-is. i.e. The mind of that person (who progressed in meditation) is calm.

(e) • Ta**m**+kāruṇikaṃ.

Taṃ-to that. kāruṇikaṃ-compassionate Buddha.

(f) • Eva**m**+kho bhikkhave.

Evaṃ kho-thus. bhikkhave-monks!

[SM] For example (a), Change "ṃ" into "n", For (b) change into "ṇ", For (c) change into "m", this "m" is to be changed into "p" by means of "Ca" in Sutta 35. If directly changes into "p" by this Sutta alone, it will contravene the injunction of this Sutta. For (d) change into "n",

For (e-f), change into “ñ”.

Vāggahaṇena niggahitaṃ kho la-kārādeso hoti.

By the word “vā” included in this Sutta, the niggahita changes into consonant “l”.

[CS] • Puggalaṃ-to an individual. [SS] Puggaṃ+am

[SM] Change the front “am” into “l” and attach it to next “a”. It is done.

Vā’ti kasmā?

Why is there the word “vā” in Sutta?

It is to show that the function of this rule is inapplicable in the examples shown below as restricted by “vā”.

[CS] * Na taṃ kammaṃ kataṃ sādhu.

Na-not. taṃ-that. kammaṃ-deed. kataṃ-which is done. sādhu-good. i.e. That (unwholesome) deed which has been done is not good.

[SS] * Na taṃ+kammaṃ kataṃ sādhu. [SM]No Sandhi function.

TABLE OF VAGGANTA-FUNCTION

This table explains how “m” is to be systematically morphed into the respective end-consonants of vagga.

Vagga Group	The first	The second	The third	The fourth
Ka group	m+ka>ñka Taṅkāruṇikaṃ	m+kha>ñkha taṅkhaṇaṃ	m+ga>ṅga Saṅgaho	m+gha>ṅgha Saṅghāto
Ca group	m+ca>ñca tañca [taṃ+ca]	m+cha>ñcha Sañchanno [Saṃ+channo]	m+ja>ñja Sañjānāti [Saṃ+jānāti]	m+jha>ñjha * Sañjhāyati [Saṃ+jhāyati]
Ṭa group	m+ṭa>ṇṭa No examples found in the texts though applicable by the rule.	m+ṭha>ṇṭha Sañṭhāti [Saṃ+ṭhāti]	m+ḍa>ṇḍa * Saṇḍahati [Saṃ+ḍahāti]	m+ḍha>ṇḍha No examples found though it is applicable.
Ta group	m+ta>nta Santussati [Saṃ+tussati]	m+tha>ntha Santhāro [Saṃ+thāro]	m+da>nda Sandiṭṭhiko [Saṃ+diṭṭhiko]	m+dha>ndha Jutindharo [Jutiṃ+dharo]
Pa group	m+pa>mpa Sampatto [Saṃ+patto]	m+pha>mpa Tamphalaṃ [Taṃ+phalaṃ]	m+ba>mba Sambodho [Saṃ+bodho]	m+bha>mbha Sambhujjhati [Saṃ+bhujjati]

Note: The example shown with * mark are not frequently found in the majority of Pāli texts.

३२, ५०. एहे अं

32, 50. **E,he ñam** [E-he+ñam. 2 words]

[V] E-kāra, ha-kāre pare niggahitaṃ kho ña-kāraṃ pappoti vā.

When either vowel “e” or consonant “h” are present behind, the “niggahita-m” in front sometimes changes into “ñ”.

[See “e” is behind in the examples a, b. “h” is behind in c, d]

[CS] (a) • Paccattañ’ñeva parinibbāyissāmi.

Paccattañ’ñeva-by oneself. parinibbāyissāmi-(I) will enter into Nibbānic peace by oneself.

(b) • Tañ’ñeve’ttha paṭipucchissāmi.

Tañ’ñeva-only to you. ettha-here. paṭipucchissāmi-(I) will re-question. i.e. I will question you again in this matter.

(c) • Evañ’hi vo bhikkhave sikkhitabbam.

Evañ’hi-only thus. vo-by you. bhikkhave-monks!

sikkhitabbam-should train. i.e. You should thus train (practice).

(d) • Tañ’hi tassa musā hoti.

Tañ’hi-that word. tassa-of that person. musā-wrong. hoti-is. i.e. His word is wrong.

[SS] (a) • Paccattam+eva.

(b) • Tam+evettha. (e of a Nipāta word “eva” is present in these examples)

(c) • Evam+hi

(d) • Tam+hi. (h of a Nipāta word “hi” is present in these examples)

[SM] For (a) (b), change “m” of all examples into one single “ñ” and redouble it by Sutta 28. Then attach the double “ññ” to next respective vowels.

For (c) (d), just change “m” into “ñ” and attach it to next consonant “h”. It is done.

Vā’ti kasmā?

Why is there the word “vā” in Sutta?

It is to show that the function of this rule is inapplicable in some instances shown below as restricted by the word “vā”.

[CS] • *Eva’metaṃ abhiññāya, *Evaṃ hoti subhāsitaṃ.

Evaṃ-thus. etaṃ-that Dhamma. abhiññāya-having known. Evaṃ-

thus. **hoti**-is. **subhāsitaṃ**-well-said. i.e. Having known that Dhamma thus, (the word thus said) is well-said.

[SS] *(a) **Evam+etaṃ** (b) ***Evam** **hoti**

[SM] (a) Change “ṃ” into “m” by 34 and attach it to the next vowel. It is done. (b) Same as in example "evam vutte" at Sutta 30.

३३. ५०. स ये च

33, 50. **Sa ye ca** [Sa+ye+ca. 3 words]

[V] Niggahitaṃ kho **ya-kāre** pare saha ya-kārena **ñakāraṃ** pappoti vā.

When consonant “ya” follows, the “niggahita-ṃ” in front, along with “ya”, sometimes changes into “ñ”.

[CS] (a) • Sañ’ñogo-joined together. (b) • Sañ’ñuttaṃ-conjoined.

[SS] (a) • Saṃ+yogo (b) • Saṃ+yuttaṃ.

[SM] Change “ṃ” together with “y” as prescribed by Sutta into one single “ñ”. Reduplicate it by 28 and attach to respective vowels “o and u” of each example. It is done.

Vā’ti kasmā?

Why is there the word “vā” in Sutta?

It is to show that the function of this rule is inapplicable in some instances shown below as restricted by “vā”.

* Saṃyogo. * Saṃyuttaṃ.

[SM] No Sandhi in these examples. That is why there is an “ṃ” still remaining intact without changing into any specific word-form.

३४, ५२. मदा सरे

34, 52. **Ma,dā sare** [Ma, dā+sare. 2 words]

[V] Niggahitassa kho sare pare **ma-kāra**, **da-kārā’**desā honti vā.

When a vowel is present behind, the “niggahita-ṃ” in front is to be sometimes changed into consonants “m or d”.

[CS] ..(a) • Ta’mahaṃ brūmi brahmaṇaṃ.

(b) • Eta’davoca satthā.

[SS] (a) • Taṃ+ahaṃ brūmi brahmaṇaṃ.

Taṃ-to that person. **ahaṃ**-I. **brūmi**-declare. **brahmaṇaṃ**-as Brāhmaṇa. i.e. I say that person as Brahmana (the one who have had removed sins. i.e. saint).

(b) • **Etaṃ**+**avoca** **satthā**.

Etaṃ-this. **avoca**-said. **satthā**-Lord Buddha. i.e. Lord Buddha said this discourse.

[SM] (a) Change “ṃ” into “m” (b) into “d”. Then attach those “m” and “d” to next vowels. Then they become perfectly combined words in the Sandhi.

Vā’ti **kasmā**?

Why is there the word “vā” in Sutta?

It is to show that the function of this rule is inapplicable in examples shown below as it is restricted by the word “vā”.

***Akkocchi** **maṃ**, ***avadhi** **maṃ**, ***ajini** **maṃ**, ***ahāsi** **me**. (Re: Sutta 11)

[SM] No Sandhi process occurred in these examples.

३५, ३४. य व म द न त र ल चागमा

35, 34. **Ya, va, ma, da, na, ta, ra, lā cā’gamā**

[Ya, va, ma, da, na, ta, ra, lā+ca+āgamā. 3 words]

[V] **Sare pare yakāro vakāro makāro dakāro nakāro takāro rakāro lakāro ime āgamā honti vā.**

The consonants “y, v, m, d, n, t, r, l” are sometimes to be inserted when a vowel is present behind(i.e. follows).

See the examples below where the consonants to be inserted are clearly shown in brackets. The points to be inserted are behind the + plus sign, right in front of the vowels in each example.

SM is quite simple for these examples except a few.

[y] • **Na’yimassa vijjā**.>[ss]**Na+imassa vijjā**
Na-not. imassa-of this person. vijjā-knowledge.
i.e. There is no knowledge in this person.

[SM] Insert “y” in front of “i” and it is done.

• **Yatha’yidaṃ cittaṃ**.>**Yathā idaṃ cittaṃ**.
Yathā-like. idaṃ cittaṃ-this mind.

[SM]. Insert “y” in front of “i” and shorten the front “ā” into “a” by Sutta 26.

- [v] Migī bhantā • vudikkhati>udikkhati.
Migī bhantā • udikkhati.
Migī-female-deer. bhantā-being shaken. udikkhati-looks.
i.e. The female deer looks shaken.
- [m] Sittā te • lahu'messati.>lahu+essati.
Sittā-the boat with water being thrown out or removed. te-your. lahu-quickly. essati-will move.
i.e. With the seeped water being taken out, your boat will move fast.
Asittā te • garu'messati>garu+essati
Asittā-the boat with water not being thrown out. te-your. garu-heavily. essati-will move. i.e. With the seeped water not taken out, your boat will move heavily.
Asso bhadro • kasā'miva> kasā'+iva
Asso-the horse. bhadro-good. kasā iva-(keeps off) from goading stick.
i.e. A good horse keeps off the goading stick (It does not need to be hit with a whipping stick).
- [d] • Samma'daññā vimuttānaṃ.>• Sammā+aññā
Sammā-well. aññā-having known. vimuttānaṃ-of those liberated.
- [SM] Shorten the front “ā” into “a” by Sutta 26 after “d” is inserted and attached to next vowel.
• Manasā'daññā vimuttānaṃ.> Manasā+aññā
Manasā-by mind. aññā-having known. vimuttānaṃ-of those liberated. [SM same as before]
• Attad'attha'mabhiññāya.> • Atta+atthaṃ+abhiññāya
(2 points of Sandhi)
Atta atthaṃ-the well-being of oneself. abhiññāya-having known.
i.e. knowing one's wellbeing, (one should care about one's own business).
- [SM] Insert “d” at the first point and attach it to next vowel. Then at second point, change the front “ṃ” into “m” by 31 and attach it to the next vowel.
- [n] • Ciraṃ'nāyati>ciraṃ āyati. • Ito'nāyati>ito āyati.
Ciraṃ-after a long time. āyati-(he) comes. Ito-from here. āyati-(he) comes.
• nāyati>āyati. (Both are the same, insert “n” before ā)
- [t] • Yasmā'tiha bhikkhave.> Yasmā'+iha bhikkhave
Yasmā-for which reason. iha-in this world. bhikkhave-monks!
• Tasmā'tiha bhikkhave.>Tasmā'+iha bhikkhave
(Both examples are the same)

Tasmā-for that reason. iha-in this world. bhikkhave-monks!

• Ajja'tagge pāṇupetaṃ.> Ajja+agge

Ajja-today. agge-starting from. pāṇupetaṃ-for life.

i.e. Starting today for life (I take refuge in Buddha).

[r] • Sabbhi'reva samāsetha.> Sabbhi+eva samāsetha.

Sabbhi-with saints. eva-only. samāsetha-(one) should associate.

• Āragge'riva>• Āragge+iva-Like on the edge of wood-chisel.

• Sāsapo'riva>Sāsapo'+iva-like a mustard seed. (both are the same in matters of function, just insert "r" before "i")

[l] • Cha'labhiñṇā.> Cha+abhiñṇā-Six psychic powers.

(Insert "l", Note that both "l" and "ḷ" are the same)

• Sa'lāyatanaṃ.>Cha+āyatanaṃ-six sense-bases.

(In this example, after "l" is inserted, change "cha" into "sa" by Sutta 374.)

Vā'ti kasmā?

Why is there the word "vā" in Sutta?

It is to show that the function of this Sutta is inapplicable in some instances shown below as it is restricted by the word "vā".

* Evaṃ mahiddhiyā esā.

Evaṃ-thus. mahiddhiyā-is of great power. esā-This condition of having wholesome deeds.

i.e. This condition of having wholesome deeds is thus of great power.

* Akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me.

(Re: Sutta 11)

* ajeyyo anugāmiko.

ajeyyo-unconquered by enemies. anugāmiko-something which accompanies.

Caggahaṇena idhe'va ma-kārassa pa-kāro hoti.

By means of the word "ca" in Sutta, the consonant "m" is changed into "p".

[CS] • Cirap'pavāsiṃ purisaṃ

[SS] Cira**m**+pavāsiṃ purisaṃ (Re Sutta 31)

[SM] Change "m" into "p" by means of "ca" in this Sutta and attach it to the next "p".

Kakārassa ca dakāro hoti.

The consonant “k” is changed into “d”. (These also are additional functions applicable through “ca”)

[CS] • Sad’atthapasuto siyā

[SS] Sakatthapasuto siyā.

Sakatthapasuto-focused on one’s own best interest. **siyā**-one should be. i.e. One should be focused on one’s own wellbeing. [**Saka**-self+**attha**-interest or business+**pasuto**-involved or focused]

Dakārassa ca takāro hoti.

The consonant “d” changes into “t”.

[Note that this function is similar to the function applied by means of “ca” in Sutta 20. Refer to “to dassa” the split-Sutta function]

• Sugato>Sugado-gone well, or the one who speaks good words.

३६, ४७. क्वचि ओ व्यञ्जने

36, 47. **Kvaci o byañjane** [Kvaci+o+byañjane. 3 words]

[V] Byañjane pare kvaci o-kārā’gamo hoti.

When a consonant follows behind, the vowel “o” is sometimes inserted (in front of it).

[CS] (a) • Atippago’ kho tāva sāvatthiyaṃ piṇḍāya caritaṃ.
Atippago’ kho-it is too early. **tāva**-first. **sāvatthiyaṃ**-in the city of sāvatthi. **piṇḍāya**-for alms. **caritaṃ**-to go around.

i.e. It is still early to go for alms in the city of sāvatthi.

(b) • Paro’ sahaṣṣaṃ-more than thousands.

[para-more than+saṣṣaṃ-thousand]

[SS] (a) • Atippa+kho (b) • Para+saṣṣaṃ.

[SM] For (a), Insert “o” in front of “kh” by this Sutta. [atippa+o+kho]

Insert “g” by the preceding Sutta in front of “o” [atippa+g+o+kho]

Attach “g” to “o”. It is done.

For (b), Insert “o” by this Sutta in front of “s”. At this stage, it will look like this: [• Para+o+saṣṣaṃ]. Elide “a” as there is “o” present behind at the union of two vowels [Par+o+saṣṣaṃ.]. Attach “r” to next “o”. It is done.

Kvacī'ki kasmā?

Why is there the word “kvaci” in Sutta?

It is to show that the function of this rule is inapplicable in some instances shown below as restricted by “kvaci”.

[CS] (a) * Etha'passathi'maṃ lokam.

(b) * andhībhūto ayaṃ'loko.

[CS] (a) * Etha+passatha+imaṃ lokam. (2 points of Sandhi)

Etha-come! passatha-see! imaṃ-this. lokam-world.

i.e. Come and see this world!

(b) * andhī bhūto ayaṃ loko.

andhī bhūto-is being blind. ayaṃ-this. loko-world. i.e. This world is being blind (as majority of beings lack wisdom).

[SM] For (a), no Sandhi function at the first point, inserting “o” in front of “p” is inapplicable. At the second point, the front vowel “a” of “tha” is elided and “th” is attached to the next “i”.

For example (b), No specific Sandhi function is applied.

३७, ५७. निगहितञ्च

37, 57. **Niggahitañ'ca** [Niggahitaṃ+ca. 2 words]

[V] Niggahitañ'cā'gamo hoti sare vā byañjane vā pare kvaci.

When either a consonant or a vowel is present behind, “the niggahita-ṃ” is sometimes inserted (in front of that vowel or consonant).

[CS] (a) • Cakkhum'udapādi.

(b) • Avaṃ'siro.

(c) • Yāva'ñc'idha bhikkhave

(d) • purimaṃ'jātim sarāmi.

(e) • Aṇum'thūlāni sabbaso.

(f) • Manopubbaṅgamā dhammā.

[SS] (a) • Cakkhu+udapādi.

Cakkhu-the wisdom eye. udapādi-arises, appears.

(b) • Ava+siro-with the head being downward.

(c) • Yāva+ca+idha bhikkhave (2 points).

Yāva ca-very much. idha-here. bhikkhave-monks!

(d) • purima+jātim sarāmi.

purimajātim-the previous life. **sarāmi**-(I) remember.

(e) • Aṇu+thūlāni sabbaso.

Aṇuthūlāni-small and big unwholesome things. **sabbaso**-by all means.

(f) • Mano pubba+gamā dhammā. (Re Sutta 23)

[SM] For (a) (b) (d) (e), just insert “ṁ” in front of each “u, s, j, th”. It is done quite easily.

For the first point of (c), insert “ṁ” in front of “c”. Change that “ṁ” into “ñ” by Sutta 31 and attach it to next consonant “c”. It will look like this [**• Yāva+ñca+idha**]. Now, at the second point, elide the front vowel “a” of “ñca” and attach the conjunct consonants “ñc” to next “i”. Then, it will look like [**• Yāva’ñc’idha**]. It is done now and becomes a perfectly combined Sandhi.

As for (f), insert “ṁ” in front of “g”. Then, change it into “ṇ” by Sutta 31. Attach it to next “ga”. It is done.

Kvacī’ti kasmā?

Why is there the word “kvaci” in Sutta?

It is to show that the function of this Sutta is inapplicable in some instances shown below as restricted by “kvaci”.

* Idhe’va naṁ pasamsanti. * Pecca sagge pamodati.

Idha eva-even here in this world. **naṁ**-to that person. **pasamsanti**-(the wise) praise. **Pecca**-in the next life. **sagge**-in the heaven. **pamodati**-(he) rejoices. **i.e.** Even in this world, the wise praise him. In next life too, he rejoices in the heaven.

*Na hi etehi yānehi, gaccheyya agataṁ disaṁ.

Na-not. **hi**-in fact. **etehi**-by these. **yānehi**-vehicles, **gaccheyya**-(one) may go. **agataṁ**-never gone before. **disaṁ**-to the direction of Nibbāna. **i.e.** In fact, one would not reach the never-gone-before direction of Nibbāna by means of these physical vehicles.

In the stanza above, there are only two examples:

[CS] (a) * Idhe’va (b) * Pecca Sagge (c) * na hi etehi

[SS] (a) * Idha+eva (b) * Pecca+Sagge (c) * na hi etehi

[SM] For (a) Just elide the front vowel “a” and attach “dh” to next “e”. It is done. This example is where a possible Sandhi is inapplicable between two vowels a and e.

For (b,c), There is no Sandhi at all.

Caggahaṇena vi-saddassa ca pa-kāro hoti.

By means of “ca” in the Sutta, “vi” sometimes becomes “pa”.

[CS] • P’acessati. * Vicesati vā. (*means inapplicable example)

[SS] • Pa’cessati-will choose.>Vi’cessati-will choose.

[SM] A very simple procedure. Just change “vi” into “pa”. It is done.
Note that both “vi” and “pa” are two Upasagga words which are interchangeable in terms of meaning. The Upasagga “vi” means specially or specifically and “pa” means “in various ways, or analytically”. Both are widely used as prefixes of the Pāli verbs which can impact the meaning of roots in various ways.

३८, ५३. क्वचि लोपं

38, 53. **Kvacī lopam** [Kvacī+lopam.2]

[V] Niggahitam kho sare pare kvacī lopam pappoti.

When a vowel follows behind, the front “the niggahita-m̐” is sometimes elided.

[CS] (a) • Tāsā’ham̐ santike. (b) • Vidūna’gga’miti.

[SS] (a) • Tāsam̐+aham̐ santike.

Tāsam̐-of those women. aham̐-I. santike-at the proximity, near.
i.e. I (am) at proximity of those women.

(b) • Vidūnam̐+aggam̐+itī (2 points of Sandhi).

Vidūnam̐-among the wise. aggam̐ itī-as the most noble.

[SM] For (a), elide “am̐” by this Sutta and lengthen next “a” into “ā” by 15. Then, attach “s” to next “ā”. It is done.

For the first point of (b), elide “am̐” and attach “n” to next “a”. For the second point, change “m̐” into “m” by 34 and attach it to next “ī”. It is done .

Kvacī’ti kasmā?

Why is there the word “kvacī” in Sutta?

It is to show that the function of this rule is inapplicable in some examples like the one shown below as restricted by the word “kvacī”.

* Aha’meva nūna bālo. * Eta’mattham̐ veditvāna.

[CS] (a) * Aha’meva nūna bālo.

(b) “Eta’mattham̐ veditvāna.

- [SS] (a) “Ahaṁ+eva nūna bālo.
 Ahaṁ eva-I only. nūna-? bālo-(am) stupid? i.e. Am I only stupid?
 [nūna-is a nipāta particle which signifies both question and doubt]
- (b) “Etaṁ+atthaṁ veditvāna.
 Etaṁ-this. atthaṁ-meaning or fact. veditvāna-having known.
 i.e. Having known this meaning or fact.
- [SM] In both (a-b), change “ṁ” into “m” by 34 and attach it to next vowels. That is it.

३९, ५४. व्यञ्जने च

39, 54. **Byañjane ca** [Byañjane+ca. 2 words]

[V] Niggahitaṁ kho byañjane pare kvaci lopam pappoti.

When a consonant is present behind, the front “niggahita-
 ṁ” is sometimes elided.

- [CS] (a) • Ariyasaccāna’dassanaṁ.
 (b) Etaṁ • buddhāna’sāsaṇaṁ.
- [SS] (a) • Ariyasaccānaṁ+dassanaṁ.
 Ariyasaccānaṁ-of the noble truths. dassanaṁ-seeing or knowing.
 i.e. Seeing of noble truths.
- (b) Etaṁ • buddhānaṁ+sāsaṇaṁ.
 Etaṁ-this. buddhānaṁ- of Buddhas. sāsaṇaṁ-is the teaching.
 i.e. This is the teaching of Buddhas.
- [SM] For both examples, just elide the front “ṁ” by this Sutta and it is done. No further action required.

Kvacī’ti kasmā?

• Why is there the word “kvaci” in Sutta?

It is to show that the function of this rule is inapplicable in some examples shown below as restricted by “kvaci”.

(a) * Etaṁ maṅgala’uttamaṁ.

(b) * Taṁ vo vadāmi bhaddante.

[CS] (a) * Etaṁ maṅgalam’uttamaṁ.

[SS] (a) * Etaṁ maṅgalaṁ+uttamaṁ.

Etam-this. **maṅgalaṃ**-is blessing. **uttamaṃ**-the noble.
i.e. This is the noble blessing.

(b) * **Taṃ vo vadāmi bhaddante**. [No sandhi]

Taṃ-that word. **vo**-to you. **vadāmi**-(I) say. **bhaddante**-your honorable. i.e. Your honorable! I say that to you.

[SM] Although “m̐” should be elided in both examples, it is not elided. No Sandhi process except in (a) where it is shown by a plus sign. Just change “m̐” into “m” by 34 and attach it to the next vowel “u”. It is done. There is no Sandhi in (b).

४०, ५५. परो वा सरो

40, 55. **Paro vā saro** [Paro+vā+saro. 3 words]

[V] **Niggahitamhā paro saro lopam pappoti vā**.

The vowel after “the niggahita-m̐” is sometimes elided.

[CS] (a) **Bhāsitaṃ • abhinandun’ti**.

(b) • **Uttattaṃ’va**. (c) • **Yathābījaṃ’va**.

(d) • **yathādhaññaṃ’va**.

[SS] (a) **Bhāsitaṃ • abhinandum̐+iti**.

Bhāsitaṃ-to what has been said (by Buddha). **abhinandum̐**-(they) were rejoiced. **iti**-this is the end of discourse.

(b) • **Uttattaṃ+iva**.

Uttattaṃ iva-like the refined and sufficiently heated gold.

(c) • **Yathābījaṃ+iva**-like the seed.

(d) • **yathādhaññaṃ+iva**-like whatever kind of grain.

[SM] For (a), elide “i” behind “m̐” by this Sutta. Then, change “m̐” into “n” by Sutta 31. It is done.

For (b-c-d) Just elide all the vowels behind “m̐” by this Sutta. It is done.

Vā’ti kasmā?

Why is there the word “vā” in Sutta?

It is to show that the function of this rule is inapplicable in some instances shown below as restricted by “vā”.

* **Aha’meva nūna bālo**. * **Eta’dahosi**.

[CS] (a) “**Aha’meva nūna bālo**. (b) “**Eta’dahosi**.

[SS] (a) “Ahaṁ+eva nūna bālo. (Re: Sutta 38)

(b) “Etaṁ+ahosi.

Etaṁ-this thought. ahosi-happened, occurred.

[SM] For (a), Change “ṁ” into “m”. For (b), Change “ṁ” into “d” by Sutta 34. Then, attach those “m” and “d” to the next vowel.

४१, ५६. व्यञ्जनो च विसञ्जोगो

41, 56. **Byañjano ca visañño.**

[Byañjano+ca+visañño.3 words]

[V] Niggahitamhā parasmim sare lutte yadi byañjano sasañño, visañño hoti.

After the vowel behind “the niggahita-ṁ” had been elided, if that consonant right next to the elided vowel is a double conjunct-consonant, then it has to be made into a single consonant.

Summary: This Sutta changes conjunct-consonants located behind the deleted vowel after “niggahita-ṁ” into a single consonant. [See the examples and SM to clarify this function]

[CS] (a) • Evaṁ’sa te āsavā. (b) • Puppham’sā uppajji.

See conjunct consonants shown below in bold, underlined.

[SS] (a) • Evaṁ+assa te āsavā.

Evaṁ-thus. assa-of that person. te āsavā-those mental taints.

(b) • Puppham+assā uppajji.

Puppham-flower, i.e. menstruation (figurative expression). assā-of that woman. uppajji-occurs. i.e. The flower of that woman i.e. menses occurs.

[SM] For both (a-b), elide “a” behind “ṁ” by Sutta 40. Now, change conjunct “ss” into single “s” by eliding one “s” through this Sutta. It is done.

Lutte’ti kasmā?

Why is there the word “lutte” included in Sutta?

It is to show that in the examples below, there is no “Lutta-elision procedure” occurred. So, inapplicable for the rule of this Sutta to be applied on them.

* Evama’ssa. * Vidūna’gga’miti. (2 points)

[CS] * Eva'massa. * Vidūna'gga'miti (Re: Sutta 38)

[SS] (a) * Evaṁ+assa.

Evaṁ-thus. assa-should have been.

(b) * Vidūnaṁ+aggaṁ+iti.

[SM] For (a), Just change “m” into “n” by Sutta 34 and attach it to next vowel “a”. (For example (b) refer to Sutta 38.)

**Caggahaṇena tiṇṇaṁ byañjanaṇa'mantare ye sarūpā,
tesaṁ'pi lopo hoti.**

By means of “ca” included in Sutta, one of similar consonants conjoined in a cluster of three consonants, has to be elided. (See the examples and detailed explanation)

Note: Only “gg, and tt”, two similar consonants can be seen in the separation. It will become three when “i” changes into “y” in the morphological procedure as per Sutta 21. Then, one “g” and one “t” has to be elided as per the function of the word “ca” in this Sutta. See SM to understand on how all the necessary procedures are done to complete the word.

[CS] (a) • Agyā'gāraṁ-fire-hut (where sacrifices are performed or cooking etc., is done).

(b) • Paṭisanthāravuty'assa. (Re: Sutta 21)

[SS] (a) • Aggi+āgāraṁ.

(b) • Paṭisanthāravutti+assa.

[SM] For (a), Change “i” into “y” by Sutta 21. Now, it will look like: “(a) • Aggy+āgāraṁ”. By means of applying the function of “ca” in this Sutta, elide one “g” of “gg” where three conjunct consonants “ggy” are clustered. It then looks like: “(a) • Agy+āgāraṁ”. Now, attach “gy” to the next vowel “ā”. It is done.

For (b), Change “i” into “y” by Sutta 21. Now, it looks like:

“(b) • Paṭisanthāravutty+assa”. By means of applying the function of “ca” in this Sutta, elide one “t” of “tt” where three conjunct consonants “tty” are clustered. Now, it looks like:

“(b) • Paṭisanthāravuty+assa”. It will become a perfectly combined word in a Sandhi when conjunct consonants “ty” are attached to next vowel “a”.

Iti sandhikappe catuttho kaṇḍo.

The Fourth Section of Sandhi ends.

Pañcama Kaṇḍa

The Fifth Section

४२, ३२. गो सरे पुथस्सागमो क्वचि

42, 32. **Go sare puthassā'gamo kvaci.**

[Go+sare+puthassa+āgamo+kvaci. 5 words]

[V] **Putha-icce'tassa ante sare pare kvaci ga-kārā'gamo hoti.**

When a vowel is present behind, the consonant “g” is sometimes inserted at the end (back) of the word “**putha**”.

[This Sutta inserts a “g” after the word “putha”]

[CS] • Putha'geva-is separate (from the enlightened ones.)

i.e. (The unenlightened one) is separate from the enlightened ones.

[SS] • Putha+eva.

[SM] Just insert “g” in front of “e” by this Sutta and attach it to next vowel “e”. It is done.

Kvacī'ti kasmā?

Why is there the word “kvaci” in Sutta?

It is to show that the function of this rule is inapplicable in examples shown below as restricted by “kvaci”.

* Putha eva.

[CS] * Putha eva (No Sandhi. Already separated individual words)

४३, ३३. पास्स चन्तो रस्सो

43, 33. **Pāssa ca'nto rasso.** [Pāssa+ca+anto+rasso. 4 words]

[V] **Pā-icce'tassa ante sare pare kvaci ga-kārā'gamo hoti.**
anto ca saro rasso hoti.

When a vowel is present behind, the consonant “g” is sometimes inserted at the back of (i.e. after) the word “**pā**” while the component vowel “ā” is also shortened into “a”.

[CS] • Pa'geva vutty'assa.

[SS] • Pā+eva vutty'assa.

..Pā eva-is early. vutti-occurrence. assa-of that thing or person.

i.e. That person's or thing's occurrence is early.

[SM] Insert “g” after the Upasagga word “pā” and shorten “ā” into “a” by 26. Attach “g” to that shortened “a”. It is done.

Kvacī’ti kasmā?

Why is there the word “kvaci” in Sutta?

It is to show that the function of this rule is inapplicable in the examples shown below as restricted by “kvaci”.

* Pā eva vutty’assa.

[CS] * Pā eva (No Sandhi) * Vutty’assa [SM explained in Sutta 41]

४४, २४ अब्भो अभि

44, 24. **Abbho abhi.** [Abbho+abhi. 2 words]

[V] Abhi-icce’tassa sare pare **abbhā**’deso hoti.

When a vowel follows behind, the upasagga particle “**abhi**” in front, is to be morphed into “**abbha**”. [This Sutta enjoins to change Upasagga “**abhi**” into “**abbha**” when there is a vowel following next to it]

[CS] (a) • Abbhu’dīritam.

(b) • Abbhu’ggacchati.

[SS] (a) • Abhi+udīritam-excessively said.

(b) • Abhi+uggacchati-excessively rises up, spreads.

[SM] For both (a-b), change Upasagga particle “**abhi**” into “**abbha**”.

Elide the last vowel “a” of “**abbha**”. Attach “**abbh**” to next “u”. It is done.

४५, २५. अज्झो अधि

45, 25. **Ajjho adhi.** [Ajjho+adhi. 2 words]

[V] Adhi-icce’tassa sare pare **ajjhā**’deso hoti.

When a vowel is present behind, the upasagga particle “**adhi**” in front, is to be morphed into “**ajjha**”. [Function is easy to understand as it is to change “**adhi**” into “**ajjha**”.]

[CS] (a) • Ajjho’kāse-in the open space.

(b) • Ajjhā’gamā-(he) came or realized, attained.

[SS] (a) • Adhi+okāse.

(b) • Adhi+āgamā.

[SM] For both (a-b), change Upasagga “adhi” into “ajjha”. Elide the last vowel “a” of “ajjha”. Attach “ajjh” to next “o” and “ā”. It is done.

४६, २६. ते न वा इवण्णे

46, 26. **Te na vā ivanṇe.** [Te+na+vā+ivanṇe. 4 words]

[V] Te ca kho abhi,adhi-iccete ivanṇe pare abbho, ajjho-iti
vuttarūpā na honti vā.

When “i or ī” vowels are present behind, changing the two upasagga particles “abhi and adhi” into “abbha and ajjha” are not to be carried out. (i.e. not applicable)

Summary: This Sutta debars changing of two Upasagga “abhi & adhi” into “abbha, ajjha” when an “i or ī” is present next to it.

What does it mean? It means that when “i or ī” is present in a word next to “abhi or adhi”, the “abbha, ajjha” function does not usually occur.

[It is a common language pattern found in the Pāli texts.]

[CS] (a) • Abhi’cchitaṃ-excessively wanted.

(b) • Adhī’ritaṃ-excessively said.

[SS] (a) • Abhi+icchitaṃ. [Here, “i” is present]

(b) • Adhi+īritaṃ. [Here, “ī” is present]

[SM] For both (a-b), Elide the front vowels “i” of “abhi and adhi”. Attach “abh and adh” to next “ī” and “ī” respectively. It is done.

Vā’ti kasmā?

Why is there the word “vā” in Sutta?

It is to show that the function of this rule is inapplicable in some examples shown below.

(a) “Abbhī’ritaṃ”-(It is) excessively said.

(b) “Ajjhiṇamutto”-(He) is very much free from debts.

[CS] (a) “Abbhī’ritaṃ.”

(b) “Ajjhiṇamutto”

[SS] (a) “Abbhi+īritaṃ.”

(b) “Adhi+iṇamutto”

[SM] For (a), Elide the vowel “i” of “abhi” Attach “abbh” to next “T”. It is done.

For (b), Change “adhi” into “ajjha”. Elide the last vowel “a” of it. Attach “ajjh” to next “i”. It is done.

४७, २३. अतिस्स चन्तस्स

47, 23. **Atissa ca’ntassa.** [Atissa+ca+antassa. 3 words]

[V] **Ati-icce’tassa antabhūtassa ti-saddassa ivanṇe pare**
“sabbo caṃ tī’ti vuttarūpaṃ na hoti.

When “i or ī” vowels are present behind, changing the word “ti” into “ca” as prescribed in Sutta “sabbo caṃ tī”, is not applicable. [This Sutta debars the rule of “sabbo caṃ ti” when an “i or ī” is after ati, pati, iti. This is also a statement about common language pattern where changing into “c” of “ti” is not always applicable in some word-structures.]

[CS] (a) • Atī’sigaṇo-many group of hermits.

(b) • Atī’ritaṃ-excessively said.

[SS] (a) • Ati+isigaṇo.

(b) • Ati+īritaṃ.

[SM] For (a) Just elide the front vowel and lengthen next “i” into “ī”.

Attach vowel-less “t” to next vowel “ī”. It is done.

For (b), just elide front vowel “i” and attach “t” to next vowel “ī”. It is done.

Ivanṇe’ti kasmā?

Why is there the word “ivanṇe” in Sutta?

It is to show that the function of this rule is inapplicable in examples shown below as there is no “i or ī” after it.

* Acca’ntaṃ (In this example, “ti” of “ati” changes into “cca” as there is no “i or ī” behind it, only an “a”)

[CS] * Acca’ntaṃ-beyond the end (limit), certainly (two meanings).

[SS] * Ati+antaṃ

[SM] Change “ti” of Upasagga “ati” into “c” by Sutta 19. Then, reduplicate it into “cc”. Attach “cc” to next “a”. It is done.

४८, ४३. क्वचि पटि पतिस्स

48, 43. **Kvaci paṭi patissa.** [Kvaci+paṭi+patissa. 3 words]

[V] **Pati**-icce'tassa sare vā byañjane vā pare kvaci **paṭi**-ādeso hoti.

When either a vowel or a consonant follows, the upasagga particle “**pati**” in the front optionally changes into “**paṭi**”.

Note: Both “**pati** and **paṭi**” are Upasagga particles of the same meaning. Only “**t & ṭ**” are different but interchangeably used in the Pāli texts.

[CS] (a) • Paṭa'ggi dātabbo.

Paṭa'ggi-counter-fire. **dātabbo**-should be given. (When a forest-fire breaks out, one should start a small fire before it reaches one's place. This preventive fire is called “**Paṭa'ggi**”)

(b) • Paṭi'haññati. (Re Sutta 25)

[SS] (a) • Pati+aggi dātabbo.

(b) • Pati+haññati.

[SM] For (a), Change the Upasagga word “**pati**” into “**paṭi**”. Elide “**i**” of Pati. Attach “**paṭ**” to the next “**a**”. It is done.

For (b), Just change “**pati**” into “**paṭi**”. It is done.

Kvacī'ti kasmā?

Why is there the word “kvaci” in Sutta?

It is to show that the function of this rule is inapplicable in some instances shown below as restricted by “kvaci”.

* Paccantimesu janapadesu. * Patilīyati.

* Patirūpadesavāso ca.

[CS] (a) “Paccantimesu janapadesu.”

Paccantimesu-at extremely distant, far-flung. **janapadesu**-districts.

(b) “Patilīyati.” (Re Sutta 25)

(c) “Patirūpadesavāso ca.”

Patirūpadesavāso ca-living at suitable place also (is good for general progress).

[SS] (a) * Pati+antimesu janapadesu.

(b) * Patilīyati.

(c) * Patirūpadesavāso ca.

- [SM] For (a), change “ti” of “pati” into “c” and reduplicate it as “cc”.
Attach “cc” to next “a”. It is done.
For (b-c), there is no Sandhi process. Hence, no SM required.

४९, ४४. पुथस्सु ब्यञ्जने

49, 44. **Puthass’u byañjane.** [Puthassa+u+byañjane. 3 words]

[V] **Putha-icce’tassa anto saro byañjane pare u-kāro hoti.**

When a consonant is present behind, the vowel “a” of the word “**putha**”, changes into an “u”. [present behind=follows]

- [CS] (a) • Puthu’jjano-un-enlightened person, common worldling.
(b) • Puthu’bhūtaṃ-being multitude.

- [SS] (a) • Putha+jano.
(b) • Putha+**bhūtaṃ**.

- [SM] For (a), Change “a” of “**putha**” into “u” by this Sutta. Reduplicate “j” as “jj” by Sutta 28. It is done.
For (b), Change “a” of “**putha**” into “u” by this Sutta. It is done.

Antaggahaṇena aputhassā’pi sare pare antassa u-kāro hoti.
By means of anta (included in Vutti, see the word “**anto**”), the component vowels of other words rather than the word “**putha**”, also changes into “u”.

- [CS] • Manu’ññaṃ-the pleasing object (*n*) or being pleasant (*adj*).

- [SS] • Mano+aññaṃ.

- [SM] Change the front vowel “o” into “u” by means of the word “**anta**” in the Sutta. Elide the next dissimilar vowel “a” by Sutta 13. It is done.

५०, ४५. ओ अवस्स

50, 45. **O avassa.** [O+avassa. 2 words]

[V] **Ava-icce’tassa byañjane pare kvaci o-kāro hoti.**

When a consonant is present behind, the upasagga “**ava**” sometimes changes into an “o”.

Note: This Sutta changes “**ava**” into “o”. So, keep in mind that “**ava**” and “o” are interchangeable.

[CS] Andhakārena • o’naddhā.

Andhakārena-by darkness of ignorance. o’naddhā-are entangled, blinded.

[SS] • ava+naddhā.

[SM] Change Upasagga word “ava” into “o”. It is done.

Kvacī’ti kasmā?

Why is there the word “kvaci” in Sutta?

It is to show that the function of this rule is inapplicable in some instances shown below as being restricted by “kvaci”.

[CS] * Ava’sussatu me sarīre maṁsalohitaṁ.

Ava’sussatu-let it dry up. me-my. sarīre-in the body. maṁsa, lohitaṁ-flesh and blood. i.e. “Let flesh and blood in my body dry up” (I will not cancel my sitting meditation until I attain enlightenment- a firm vow made by the Buddha-to-be).

[SM] * Avasussatu (Ava+susa+tu, āv) No change of “ava” into “o” occurred. So, no Sandhi in this example.

५१, ५९. अनुपदिष्टानं वुत्तयोगतो

51, 59. Anu’padiṭṭhānaṁ vuttayogato.

[na-upadiṭṭhānaṁ+vuttayogato.2]

[V] Anupadiṭṭhānaṁ upasagga, nipātānaṁ sarasandhīhi byañjanasandhīhi vuttasandhīhi ca yathāyogaṁ yojetabbam.

The Sandhi procedures not previously shown regarding the vowel Sandhi or the consonant Sandhi or the niggahita Sandhi for any ¹⁴Upasagga and Nipāta-prefixed words, can

¹⁴There are twenty *Upasagga* particles commonly used as prefixes in the beginnings of certain verbs and words. They are: Pa, parā, ni, nī, u, du, saṁ, vi, ava, anu, pari, adhi, abhi, pati, su, ā, ati, api, apa, upa.

There are many *Nipāta* particles. Some of the Nipāta particles found in this grammar text are: Na, no, hi, ca, tu, pana, vā, navā, ve, vibhasā, atha, athavā, atha kho, iva, eva, viya, sammā. See Sutta 221 for a more detailed explanation.

be carried out (¹⁵either by any applicable means shown in the preceding Suttas or by this great Sutta *Mahāvutti*).

Examples: The word in squiggly brackets shows an *upasagga* or a *nipāta* as an initial part of the example word. See footnote below.

(1) {pa} • Pā'panam>Pa+āpanam-specifically arriving.

[SM]Elide the front "a" and attach "p" to the next "ā".

(2) {parā} • Parā'yaṇam.>Para+āyaṇam-shelter, refuge.

(3) {upa} • Upā'yanam.>Upa+āyanam-carrying closely.

• Upā'hanam.>Upa+āhanam-slippers, such as shoes etc.,
(MS is the same as foregoing example)

(4) {ni} • Nyā'yogo.>Ni+ā'yogo-consistent effort.

[SM]Change "i" into "y" and attach it to next "ā".

• Ni'rupadhi.>Ni+upadhi-without Upadhi (base).

[SM]Insert "r" in front of "u" and attach it to next "u".

Note: Attaching the inserted consonant to the next vowel is quite a necessary process for Pāli words written in Asian Languages. But, for Romanized Pāli, it is almost unnecessary as both vowel and consonants are written in tandem without being conjoined together. Even if it is unnecessary, it is shown in SM as a way of adhering to formal standard morphological procedures.

(5) {anu} • Anu'bodho.>Anu'bodho-knowledge based on method or inference.

[SM]Keep as a "Pakati" without any alteration through Sandhi procedure. This is the only example of "pakati Sandhi".

(6) {Du} • Du'vūpasantam.>Du+upasantam-bad calm.

[SM]Insert "v" in front of "u" and lengthen "u" by 25 attach it to "ū".

(7) {su} • Suv'ūpasantam.>Su+upasantam-good calm.

[SM]Insert "v" in front of "u" and lengthen "u" by 25 attach it to "ū".

¹⁵ Some grammarians view this Sutta as an *atidesa* Sutta without having any specific rule while some such as Bālāvatāra view it as a *vidhi* Sutta having broader specific functions. The latter is more relevant as there are some words in the Pāli texts whose Sandhi-procedures are not shown. The words added inside the parenthesis are reflective of those views of the grammarians.

- (8) {du} • Dvā'layo.>Du+ā'layo-bad base or bad desire.
[SM]Change “u” into “v” and attach “dv” to “ā”.
- (9) {Su} • Svā'layo.>Su+ā'layo-good base, good desire.
[SM]Change “u” into “v” and attach “dv” to “ā”.
- (10) {du} • Du'rākhyātaṃ.>Du'+ākhyātaṃ-badly said.
[SM] Insert “r” in front of “ā” and attach it to “ā”.
- (11) {su} • Svā'khyāto.>Su+ā'khyāto-well said.
[SM]Change “u” into “v” and attach “sv” to “ā”.
Note: In majority of Buddhist texts, the word “Svakhāto” is mostly found without consonant “y” after “kh”. It is to be separated as Su+akkhāto. Just change “u” into “v”.
- (12) {u} • U'dīritaṃ.>U+īritaṃ-much said.
[SM]Insert “d” in front of “ī” and attach it to “ī”.
- (13) {Saṃ} • Sa'muddiṭṭhaṃ.>Saṃ+uddiṭṭhaṃ-well expounded.
[SM]Change “ṃ” into “m” by 34 and attach it to next vowel “u”.
- (14) {vi} • Vi'yaggaṃ.>Vi+aggaṃ-specially noble.
[SM]Insert “y” in front of “a” and it is done.
- (15) {vi} • Vi'jjhaggaṃ.>Vi+adhi+aggaṃ-especially more noble.
[SM]Change “adhi” into “ajjha” by 45 [Vi+ajjha+aggaṃ]. Elide the initial “a” of “ajjha” by Sutta 13[Vi+jjha+aggaṃ]. Also, elide the last “a” of “jjha” by Sutta 12 and attach triple consonant “jjh” to next “a”. It is done [Vi+jjh+aggaṃ].
- (16) {vi} • Bya'ggaṃ.>Vi+aggaṃ-specially noble.
[SM]Change “i” into “y” by 21 and attach “vy” to next “a”. It is done.
- (17) {Ava} • Ava'yāgamaṃ. Ava+āgamaṃ-badly coming.
[SM]Insert “y” in front of “ā” by 35. It is done.
- (18) {anu} • Anve'ti.>Anu+eti-subsequently follows.
[SM]Change “u” into “v” by 18 and attach “nv” to next vowel “e”.
• Anu'paghāto.>Ana+u'paghāto-unharmmed.
[SM]Elide front “a” by 12 and attach “n” to next “u”.
- (19) {ana or anu} • Ana'cchariyaṃ.>Ana+acchariyaṃ-not surprising. **Also:** Anu+acchariyaṃ-repeatedly surprising.

(Please Note: Two possible SS for this word as “ana” can be a morpheme of Nipāta particle “na-not” or Upasagga “anu-repeatedly”

[SM] In both SS, elide the front vowels and attach “n” to next vowels. It is quite a simple process.

(20) {pari} • Pari`yesanā.>Pari+esanā-search.

[SM] Insert “y” in front of “e” by 35.

(21) {para} • Parā`māso.> Para+āmāso-repeatedly rubbing and touching something or wrongly holding a view or an idea.

[SM] Elide the front “a” and attach “r” to next “ā”.

evaṃ sare ca honti.

Thus, (these shown above are examples of) Vowel-Sandhi.

(1) {pari} • Pari`ggaho.> Pari+gaho-taking possession.

(2) {pa} • Pa`ggaho.> Pa+gaho-supporting by means of encouragement etc.

• Pakkamo.>Pa+kamo-leaving away, departure.

• Prakkamo>Para+kamo-continuous effort.

(3) {ni} • Ni`kkamo.>Ni+kamo-departure.

• Ni`kkasāvo.> Ni+kasāvo-without taint of defilements.

• Ni`llayanam.> Ni+layanam-hiding.

(4) {du} • Du`llayanam.>Du+layanam-badly based.

[SM] For all these examples above, reduplicate a similar consonant in front of each relevant consonant and attach to it.

• Du`bbhikkham.>Du+bbhikkham-famine, scarcity of food.

[SM] Reduplicate a dissimilar consonant “b” in front of “bh” and attach to it.

(5) {du} • Du`bbbuttam.>Du+bbbuttam-badly said.

[SM] Reduplicate a similar consonant “b” and attach to it.

(6) {sam} • Sandi`tṭham >Sam+dīṭham-well seen or to be seen by oneself.

[SM] Change “m” into “n” by Sutta 31 and attach that “n” to “dī”.

(7) {du} • Du`ggaho.>Du+gaho-bad taking.

(8) {vi} • Vi`ggaho.>Vi+gaho-specially taking or dispute.

- (9) {ni} • Ni'ggato.>Ni+gato-leaving.
(10) {abhi} • Abhi'kkamo.>Abhi+kamo-advancing.
(11) {paṭi} • Paṭi'kkamo.>Paṭi+kamo-going backward.

[SM] For all these examples, just reduplicate similar consonants and attach it to next consonant to form conjuncts.

evaṃ byañjane ca.

Thus, (these shown above are examples of) Consonant-Sandhi.

Sesā sabbe yojetabbā.

All the rest (of other similar examples from various source of texts) should be similarly applied.

Note: Necessary morphological procedures for completing all the examples shown in the Sutta can be performed by means of this Sutta although most of examples are similar to those already shown in the previous Suttas. In addition, other various examples of Sandhi found in the wider areas of Pāli texts can also be completed.

Iti sandhikappe pañcamo kaṇḍo.

The Fifth Section of Sandhi ends.

Sandhikappo niṭṭhito.

Sandhi Chapter ends.

2. Nāma Kappa

Nouns Chapter

Paṭhama Kaṇḍa

The First Section

५२, ६०. जिनवचनयुत्तं हि

52, 60. **Jinavacanayuttam hi.** [Jinavacanayuttam+hi. 2 words]

[V] “Jinavacanayuttam hi” icce’tam adhikārattham veditabham.

This “**Jinavacanayuttam hi**” Sutta is to be known as an Adhikāra (Prevailing or governing rule) Sutta.

Summary: Jinavacanayuttam hi means that “only what conforms to the words of Buddha,” i.e. usage in the Buddhist texts, (shall be applied throughout this grammar.)

Note: This influences all the preceding and succeeding Suttas regarding the observation of important grammatical principle of conformity to the relevant and applicable usages in the Pāli Buddhist texts.

[Adhikāra=Adhi-By prevailing over, influencing+kara-to do+na-act of.]

There are three kinds of adhikāra:

(1) sīha-gatika. This type affects all the preceding and succeeding Suttas. [sīha-the lion’s+гатика-mode of motion all over]

(2) maṇḍūka-gatika. This only affects a certain few Suttas of relevant and related nature from here and there. [maṇḍūka-the frog’s+гатика- mode of leaping]

(3) yathānupubbika. This kind of Sutta affects in orderly manner of sequences, especially succeeding Suttas [yathā-according to+anu pubbika-the order of sequence. This Sutta is the first type which is also very important grammatical principle for the whole text.

५३, ६१. लिङ्गञ्च निप्पज्जते

53, 61. **Liṅgañ’ca nippajjate.** [Liṅgam+ca+nippajjate. 3 words]

[V] Yathā yathā jinavacanayuttam hi liṅgam, tathā tathā idha liṅgañ’ca nippajjate.

The genders of nouns will be laid out and explained here in this grammar only in ways that conform to the usage

patterns of Buddha' words. i.e., prevalent linguistic pattern and usage applicable in the Buddhist texts.

Tam yathā?

What is that? (i.e. for example)

• Eso no satthā. • Brahmā . • Attā. • Sakhā. • Rājā.

[Translation of Examples] ESO-that person, NO-our, satthā-(is) teacher. i.e. That person is our teacher.

Brahmā-Holy Brahmā, God. Attā-soul, oneself (a reflexive pronoun, two meanings). Sakhā-friend. Rājā-King.

Liṅga, (Genders)

There are **three genders**: masculine, feminine and neuter genders.

- (1) The outstanding feature of masculine gender nouns is “o”. e.g. manusso (the man), Buddhho (Buddha) etc.
- (2) The outstanding feature of the feminine gender nouns are “ā, ī and inī”. e.g., mālā (the flower), nadī (the river), rājinī (the princess).
- (3) Major feature for the neuter gender nouns is “am”. e.g., Vanam (the forest), phalam (the fruit) etc.

Note: All features are for nouns in nominative singular. This is a traditionally taught basic for the beginners. Please note this fact clearly.

Gender and Nouns

These liṅga(genders) are to be assigned to each individual nouns such as masculine gender noun, feminine gender noun and neuter gender nouns. There are various kinds of nouns which students of grammar should understand as a basic knowledge. They are:

- (1) **Nāma nāma-individual nouns** with specific gender.
- (2) **Sabba nāma-common nouns** such as ya-which, ta, eta-that, ima-this, kim-what, amu-so and so, which have variable three genders.

∴

(The **pronouns** such as **tumha**-you, and **amha**-me, are included in this group though they have no specific gender)

(3) **Samāsa nāma-compound nouns** with specific gender.

(4) **Taddhita nāma-nouns in taddhita-affixes** with specific gender. **Numerical nouns** are also included in this group though some are of variable gender.

(5) **Kita nāma-nouns in kita-affixes** with specific gender (**Uṇādi**-affixed words included in this category).

Note: The term “Nāma” means noun.

५४, ६२. ततो च विभक्तियो

54, 62. **Tato ca vibhattiyo.** [Tato+ca+vibhattiyo. 3 words]

[V] Tato jinavacanayuttehi līngehi vibhattiyo parā honti.

The **Vibatti**, (i.e. prepositions or **case-endings of nouns**) are to be applied after those nouns of specific genders in line with the prevalent usage in the Buddhist texts.

Summary: This Sutta clearly sets out the rule that the vibattis are to be applied after nouns of clearly defined three genders in order to be changed into various word-forms and inflections in accordance with the prescribed morphological rules of Suttas in this grammar text.

Verb-terminations also similarly known as **vibatti** are to be applied after the roots in the case of Pāli Ākhyāta verbs. See **Vibattis for nouns** in the next Sutta. The other **Vibattis for verbs** will be shown in the first section of Ākhyāta.

Note: Even though it cannot be defined in terms of noun or gender, some certain upasagga and nipāta particles, which are used as an independent word in a sentence are applicable to this rule as an exception.

Vibatti means that which defines and distinguishes between what is one and what is more than one, i.e. singular and plural. (vi-specifically, **batti**-setting aside, to divide). **Vibatti** means preposition, but the

translated English term is a misnomer as the vibattis are to be applied after nouns, a rather different linguistic norm most prevalent in the ancient Indian languages and one aspect different from the English grammar. “14 Vibattis” will be shown in the next Sutta. [Vibatti=Vi-specially+baja-to assign+ti-act of. A feminine gender Kita-noun word]

५५, ६३. सि यो, अं यो, ना हि, स नं, स्मा हि, स नं, स्मिं सु

55, 63. **Si yo, aṃ yo, nā hi, sa naṃ, smā hi, sa naṃ, smiṃ su.**

[Si yo, aṃ yo, nā hi, sa naṃ, smā hi, sa naṃ, smiṃ su. 1 word]

[V] Kā ca pana tāyo vibhattiyo?

What are those Vibatti (noun case-endings) ?

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.

They are namely:

(1) **Si, yo**, these two are called **paṭhamā vibatti** (Nominative case, **si** is nominative singular, **yo** is nominative plural).

(2) **Si, yo**, these two are called **ālapana paṭhamā vibatti** (Vocative case). (This is not in the original text, added for the completeness's sake for vocative case.)

(3) **aṃ, yo**, these two are called **dutiyā vibatti** (Accusative case, **aṃ** is singular, **yo** is plural).

(4) **nā, hi**, these two are called **tatiyā vibatti** (Instrumental case, **nā** is singular, **hi** is plural).

(5) **sa, naṃ**, these two are called **catutthī vibatti** (Dative case, **sa** is singular, **naṃ** is plural).

(6) **smā, hi**, these two are called **pañcamī vibatti** (Ablative case, **smā** is singular, **hi** is plural).

(7) **sa, naṃ**, these two are called **chaṭṭhī vibatti** (Genitive case, **sa** is singular, **naṃ** is plural).

Note that Dative and Genitive case are similar except in the meaning.

THE FOURTEEN NOUN VIBATTI (CASE-ENDINGS)

Name	Number	Vibatti	Implied Role	Grammatical Term	Where to use	Suttas to Refer
Pathamā Nominative	Singular	Si	Subject	Kattu or Kattā (Active Voice)	To indicate the Subject, Doer	Līṅgathe Pathamā 284
	Plural	Yo				
	Singular	Si				
Ālapana Vocative	Plural	Yo	Address	Ālapana	To address, to call	Ālapane ca 285
	Singular	Arh	(Object) to	Kamma	To indicate the object	Kammathe Dutiyā 297
Dutiyā Accusative	Plural	Yo	Till,	Accantasamīyoga	To express continuity for a certain period or distant	Kaladdhāna maccantasamīyoge 298
	Singular	Na	(Subject) By	Kattu or Kattā (For Passive Voice)	To indicate the Subject.	Kattari Ca 288
Tatiyā Instrumental	Plural	Hi	(Instrumental) by, With	Karaṇa	To indicate the supporting cause	Karaṇe Tatiyā 286
			With, Together	Sahayoga	To indicate the company	Sahādiyoge Ca 287
			By means of, In regard of	Visesana	To indicate the specific aspect or Adj	Visesane Ca 292
			Due to / for	Kāraṇa	Reason	Hervatthe Ca 289
			Receivership, Purpose	Sampadāna	To indicate the recipient of action	Sampadāne Catuthī 293
Catuthī Dative	Singular	Sa	From	Apādāna	To indicate the source from which it occurs.	Apādāne Pañcamī 295
	Plural	Narh				
Pañcamī Ablative	Singular	Sma	for / due to	Kāraṇa (Reason)	The reason	Kāraṇatthe Ca 296
	Plural	Hi				
Chaṭṭhī Genitive	Singular	Sa	(Possessive) of	Sāmi	To indicate the owner	Sāmisimī Chaiṭṭhī 301
	Plural	Narh	Among / out of	Niddhāraṇa	To express selection for comparison	Niddhāraṇe Ca 304
			while, despite	Anādara	two concurrent actions	Anādare Ca 305
Sattamī Locative	Plural	Su	at, in, on	Adhikaraṇa or Okāsa	To indicate the location or position	Okāse Sattamī 302
			among / out of	Niddhāraṇa	To express selection for comparison	Niddhāraṇe Ca 304
			For / Due to	Nimitta	To indicate the cause	Kammakaraṇanimittathesu Sattamī 310
			While, When	Lakkhaṇa(Marker)	two concurrent actions	Kālabhāvesu Ca 313
			Despite, While	Anādara		Anādare Ca 305

VARIOUS MORPHOLOGICAL STAGES OF A NOUN

Name	Number	Vibatti to be applied	Noun The first stage	Base Structure Vibatti is applied after the noun at this stage.	Morphological Function (Re:Sutta Numbers) In this stage,certain changes takes place to Vibatti & word	Finished Words
Pathamā Nominative	Singular	Si	Purisa (Man) Masculine Gender	Purisa+si	Si changes into "o" by rule of Sutta 104.> Purisa+O. The front "a" is elided.> Purisa+o	Puriso(Man)
	Plural	Yo		Purisa+yo	Yo changes into "ga". Front "a" is elided 107	Purisā(Men)
Ālapana Vocative	S	Si		Purisa+si	Si is termed "ga" and elided. 57- 220	Bho Purisa (Oh Man!)
	P	Yo		Purisa+yo	Yo changes into "ga", front "a" elided. 107	Bhonto Purisā (Oh men!)
Dutiyā Accusative	S	Am		Purisa+am	No changes takes place. Only front "a" elided.	Purisaṃ (To man)
	P	Yo		Purisa+yo	Yo changes into "e", front "a" is elided. 107	Purise (To men)
Tatuyā Instrumental	S	Nā		Purisa+nā	Nā changes into "ena", front "a" is elided. 103	Purisena (With/ by man)
	P	Hi		Purisa+hi	No change. The front "a" turns into "e" 101 Hi turns into "bhi". Front "a" turns into "e" 99-101	Purisehi (With/ by men) Purisebhi (With/ by men)
Catutthi Dative	S	Sa		Purisa+sa	No change. An extra "S" is inserted. purisa+ssa 61	Purissassa (Of/ for man)
	P	Nam		Purisa+nam	No change. Front "a" is lengthened into "ga" 89	Purissānam (Of/ for men)
Pañcamī Ablative	S	Smā		Purisa+smā	No change to the applied vibatti. Smā changes into "mbhā". 99	Purissasmā Purissamhā
	P	Hi		Purisa+hi	Smā changes into "ga". Front "a" is elided 108 Refer to changes in instrumental plural	Purissā (From man) Purisehi (From men)
Chattthi Genitive	S	Sa		Purisa+sa	Refer to above changes in the Dative case.	Purissassa (Of man) Purissānam (Of/ among men)
	P	Nam		Purisa+nam	No change.	Purissamim
Sattamī Locative	S	Smith		Purisa+smith	Smith changes into "mhi". 99	Purissamhi
	P	Su		Purisa+su	Smith changes into "e". Front "a" is elided. 108 No change. Front "a" turns into "e". 101	Purise (At/In/ on/ by man) Purisesu (At/ In/ on/ by among men)

(8) **smim̐, su**, these two are called **sattamī vibatti** (Locative case, **smim̐** is singular, **su** is plural).

Vibhatti-icca'nena kvattho?

By terming these vibattis, what is the benefit?

Amhassa mamam̐ savibhattissa se.

It has the benefit of making easy reference in Suttas such as “Amhassa mamam̐ savibhattissa se” etc.

Note: This Sutta shows all 14 vibattis. It is very important as it explains all fourteen noun-vibattis or case-endings to be applied after every noun. All keen students need to try to familiarize with all fourteen of them. See the two tables and study it repeatedly until one clearly understands the way they are used as well as the way they are transformed into finished words after due procedures as enjoined by the rules of respective Suttas .

The first table explains everything related to noun vibatti (case-endings of nouns) to be applied after them.

The second table shows a sample of morphological stages of the word “Purisa (man) ” which is an a-ending noun. By studying the table, the student will get an idea how each noun has to go through various stages of morphological change as enjoined by the rules of relevant Suttas (whose numbers are shown alongside in the table) until it becomes a complete word.

Although these tables are not a complete guide to all the grammatical nuances and aspects, it will surely acquaint the student with all essential elementary facts of grammar and the structural morphology of words. If the students understand this, all procedures explained in this grammatical text will be much easier and simple to study and understand clearly.

THE ENDING OF NOUNS

All nouns are simply grouped according to their base-endings. These endings are called “Kārantā”. [kāra-syllable+anta-the end. i.e. the end-syllable]

This is the vowel-ending of a noun in its initial base stage before all the necessary morphological procedures are done. Altogether, there are eight “Kārantas” in Pāli Language. They are a, ā, i, ī, u, ū, o and m̐. There is absolutely no “e” nor any consonant-ending as in the Sanskrit grammars.

..

NOUN-ENDINGS BASED ON GENDER

(a) Seven Kāra'ntas in the Masculine gender

There are seven Kārantas in the Masculine gender.

They are a, ā, i, ī, u, ū and o.

Examples in order of endings:

To clarify, please see the last ending-vowel in each of these nouns.

Purisa-man, Sā-dog, Aggi-fire, Daṇḍī-the one who has stick, Setu-bridge, Kataññū-the grateful person, Go-cow [Pronounce "go" as "gaw"]

(b) Six Kārantas in the Feminine gender

There are six Kārantas in Feminine gender. They are ā, i, ī, u, ū and o.

Examples in order of endings:

Mālā-flower, Ratti-night, Nadī-river, Yāgu-porridge, Vadhū-daughter-in-law, Go-cow [This word is dual gender word]

(c) Seven Kārantas in the Neuter gender

There are seven Kārantas in the Neuter gender.

They are aṁ, ā, i, ī, u, ū and o.

Examples in order of endings:

Cittaṁ-mind, Asaddhā-the family without faith. Vāri-water, Sukhakārī-the happiness-making good deed, Āyu-life. Gotrabhū-the mind which transcends unenlightened state, Cittagu-the cow with color-streaks.

Note: In the Rūpasiddhi, it is stated “akāraṇto napuṁsakaliṅgo Cittasaddo” which means “the neuter-gender word Citta ending in a”. However, many teachers rather prefer as “aṁ-ending” because it is a very outstanding mark of the neuter gender nouns found in the Pāli canon. In the Sanskrit grammars, there are not only vowel-endings, but also consonant-endings. In Pāli, all nouns are grouped only in vowel-endings though there are some affix-based nouns which can be assumed as the consonant endings such as those ntu-affixed ones and those which ends in an āra-morpheme. However, it has been grouped based on their base-ending of vowels by the traditional teachers of Pāli grammar.

TEMPORARY TERMS FOR SOME ENDINGS

Some of the endings are given formal temporary terms such as “gha, pa, jha and la” in order to carry out some specific morphological procedures.

Among such endings:

- (1) The “ā” of ā-ending nouns of feminine gender are given a formal temporary name “gha”. [Re: Sutta 60]
- (2) The “i, ī, u and ū” of feminine gender nouns ending in i, ī, u and ū are given the formal name of “pa”. [Re: Sutta 59]

- (3) The **i, ī**, of masculine and neuter nouns ending in **i** and **ī**, are given a formal name “**jha**” while **u, ū** of masculine and neuter gender nouns ending in **u** and **ū** are given a temporary formal name of “**la**”. [Re: Sutta 58]

५६, ६४. तदनुपरोधेन

56, 64. Ta'danu'parodhena. [Tam-ana-uparodhena. 1 word]

[V] Yathā yathā tesam jīnavacanānam anu'parodho.
Tathā tathā idha līgañ'ca nippajjate.

The gender and the word-forms are to be defined and completed (with due morphological procedures) in a way not going against the Buddha's words. (i.e. according to the prevalent usage in the canonical texts).

५७, ७१. आलपने सि गसज्जो

57, 71. Ālapane si gasañño. [Ālapane+si+gasañño. 3 words]

[V] Ālapana'tthe si gasañño hoti.

When signifying vocative case, the paṭhamā singular vibatti “**si**” is to be termed “**ga**” (by means of this Sutta).

• Bhoti ayye. • Bhoti kaññe. • Bhoti kharādiye. (All three are examples of Vocative singular, addressed to female gender nouns)
Bhoti ayye-Oh madam! Bhoti kaññe-Oh Girl!
Bhoti kharādiye-Oh girl named kharādiya! (All examples are vs.)

Ālapane'ti kimattham? What is the word “**Ālapane**” for?
To show that this example “**Sā ayyā**” is not an “**Ālapana**, a vocative”. But, it is an ordinary noun.

* **Sā ayyā**-that lady, *ns*

Sī'ti kimattham? [sīti=**si**-the word “**si**”+it-this]

What is this word “**si**” for?

To show this example “**Bhotiyo ayyāyo**” is vocative noun in plural, not a singular “**si**”. So, irrelevant to name as “**ga**” though it is a noun in vocative case.

* **Bhotiyo ayyāyo**.

* **Bhotiyo ayyāyo**-Oh Madams! *vp*.

Ga-icca'nena kvattho? Ghate ca.

What is the benefit by this term “ga”?

(When setting out morphological rules), it has the benefit of making easy reference in Suttas such as “Ghate ca” and so on.

Note: There are two “si” vibattis:

(1) paṭhamā (Nominative) singular vibatti “si” and

(2) an Ālapana (vocative) Singular “si”. The second is also called “ga-termed si” as it is named as “ga” by this Sutta.

The purpose of naming “ga” is to duly perform any necessary morphological procedure as prescribed by the relevant Suttas. It also enables to easily distinguish between two “si” vibattis, one being nominative and the other vocative.

५८, २९. इवण्णुवण्णा झल

58, 29. **Ivaṇṇu'vaṇṇā jha, lā.** [Ivaṇṇa, uvaṇṇā+jha, lā. 2 words]

[V] Ivaṇṇu'vaṇṇā-icce'te jha, lasaññā honti yathāsaṅkhyam.

The nouns (of masculine and neuter genders) ending in “i-ī, u-ū” are to be formally termed “jha, la” respectively (by means of this Sutta).

Note:(1) the i, ī of i, ī-ending nouns of masculine and neuter gender are to be termed “jha” and

(2) the u, ū of u, ū-ending nouns of masculine and neuter gender are to be termed “la” by this Sutta.

The purpose of giving this formal temporary term of “jha, la” is for easy referencing in the relevant Suttas and to facilitate necessary morphological procedures.

Examples:

Isi-hermit, (i-ending noun)

Dandī-the one who has a stick, (ī-ending noun),

Setu-Bridge, (u-ending noun),

Sayambū-Self-enlightened Buddha, (ū-ending noun).

[Benefit of this formal procedure] By terming “jha, la”, all necessary procedures such as changing the applied vibatti

after each of these nouns into “no” etc., can be duly carried out.

Examples of Sutta

- [i-ending nouns] • Isino-of/for hermits. Aggino-of/for fire.
 - Gahapatino-of/for householder.
- [ī-ending noun] • Daṇḍino-of/for those who have stick.
- [u-ending nouns] • Setuno-of/for bridge.
 - Ketuno-of/for banner.
 - Bhikkhuno-of/for monk.
- [ū-ending nouns] • Sayambhuno-of/for self-enlightened ones (i.e. those Buddhas who attained Buddhahood themselves, without any help of outside agent).
 - Abhibhuno-of/for the Buddhas who has over-powering capacities on defilements etc. All examples are of *ds, gs*

Jha, la-icca’nena kvattho? Jhalato sassa no vā.

What is the benefit by this terming of “jha, la”?

It serves a purpose in duly referencing in Suttas such as “Jhalato sassa no vā” and so on.

५९, १८२. ते इत्थिख्या पो

59, 182. **Te itthikhyā po.** [Te+itthikhyā+po. 3 words]

[V] Te ivaṇṇu’vaṇṇā yadā itthikhyā, tadā **pasaññā** honti.

When those nouns ending in “i ī, u ū” signify feminine gender, they are to be formally termed “pa”.

[i-ending noun] • Rattiyā-night.

[ī-ending noun] • itthiyā-woman.

[u-ending noun] • Dhenuyā-cow.

[ū-ending noun] • Vadhuyā-daughter-in-law. (All examples are in *is, ds, abs, gs, ls*. Therefore, the meaning of each example can be translated accordingly)

Itthikhyā’ti kimattham?

What is the word “Itthikhyā” for? [Itthi-feminine gender, khyā-indicative of]

To show that the examples shown below are of masculine

gender, not of feminine gender. So, they are not to be named “pa” by this Sutta.

* Isinā-hermit (*is*). * Bhikkhunā-monk (*is*).

Pa-icca’nena kvattho? Pato yā.

What is the benefit by this term “pa”?

It serves a purpose in duly referencing regarding **pa**-termed nouns in Suttas such as “Pato yā” and so on.

६०, १७७. आ घो

60, 177. **Ā gho.** [Ā+gho. 2 words]

[V] Ā-kāro yadā itthikhyo, tadā **ghasañño** hoti.

When an “ā-ending noun” signifies feminine gender, it has to be formally termed “gha” by means of this Sutta. (All examples below are ā-ending feminine gender nouns. All are of *Instrumental, singular cases*. However, all these examples can also be in *dative, ablative, genitive and locative singular* as they share the same morphological procedure.)

- Saddhāya-faith. • Kaññāya-young girl. • Vīṇāya-harp.
- Gaṅgāya-the river Ganges. • Disāya-the direction.
- Sālāya-public rest house. • Mālāya-flower. • Tulāya-the scale.
- Dolāya-the cradle. • Pabhāya-the light. • Sobhāya-the beauty (In some books, it is found as Sotāya-flowing current of the river etc.).
- Paññāya-wisdom. • Karuṇāya-compassion. • Nāvāya-boat.
- Kapālikāya-small cup or a piece of broken clay pot.

Ā’ti kimattham?

What is the word “Ā” for?

To show that the following examples below are not ā-ending nouns. Hence, they are not to be named “gha”.

* Rattiyā-the night. * Itthiyā-the woman (both examples are of *is, ds, abs, gs, ls*).

Itthikhyo’ti kimattham?

What is the word “Itthikhyo” for?

To show the example word “Satthārā” shown below is of a masculine gender, not of feminine gender. So, it is

irrelevant to be named as “gha”. (It means that despite the word Satthārā ends in an ā, it does not denote feminine gender. It is a only vibatti-morpheme “ā”)

* Satthārā desito ayam dhammo.

* Satthārā-by teacher, i.e. Lord Buddha *is*. desito-was taught, *kv*.
ayam-this *as*. dhammo-Dhamma *as*. i.e. This Dhamma was taught by Buddha. [The sentence is in passive voice construction, with the use of a *Kita* verb]

Gha-icca’nena kvattho? Ghato nādīnaṃ.

What is the benefit by terming “gha” ?

It serves a purpose in duly referencing in Suttas such as “Ghato nādīnaṃ” and so on.

६१, ८६. सागमो से

61, 86. **Sā’gamo se.** [Sa-āgamo+se. 2 words]

[V] Sa-kārā’gamo hoti se vibhattimhi.

An “s” is to be inserted and added (to the front of) “sa” when a Catutthi or Chatthi vibatti singular “sa” is applied after a noun. [s+sa>**ssa**]

See the added “s” in front of “sa” shown in bold, underlined.

- Purisssa-of man. • Aggssa-of fire. • Isssa-of hermit.
- Daṇḍssa-of the one who has stick. • Bhikkhussa-of monk.
- Sayambhussa-of self-enlightened Buddha. • Abhibhussa-of the Buddha who possess great dominating power. *ds, gs*.

Se’ti kimattam? What is the word “Se” for? To show that the example below is a noun in smim vibatti, not of “sa”.

(So, the function of this Sutta is not applicable)

* Purisasmim-in man (*ls*).

..

६२, २०६. संसास्वेकवचनेसु च

62, 206. **Sam̐, s̐ā, sve'**kavacanesu ca.

[Sam̐, s̐ā, su+ekavacanesu+ca. 3 words]

[V] Sam̐, s̐ā, su ekavacanesu vibhattā'desesu sa-kārā'gamo hoti.

An “s” is to be similarly inserted to (the front of) “sam̐ and s̐ā” when Sattamī, Catutthī, Chatṭhī, singular vibattis have been transformed into “sam̐ or s̐ā”.

[s+sam̐>ssam̐, s+s̐ā>ss̐ā]

Summary: “smim̐” vibatti applied after feminine gender noun words such as “ya (which), ta, eta (that), ima (this) and amu (so and so)”, change into “sam̐” while “sa” changes into “s̐ā”.

This Sutta enjoins an additional “s” to be added to that “sam̐ & s̐ā”. The added “s” is shown in bold, underlined. Note that Sam̐ is a derivative morpheme of Smim̐. S̐ā is a morpheme of sa. Refer to Sutta 179.

- (1) [eta-sam̐] • Etissam̐-at that woman or that thing, *ls*.
[eta-s̐ā] • Etiss̐ā-of that woman or that thing, *ds, gs*.
- (2) [ima-sam̐] • Imissam̐-at this woman or that thing, *ls*.
[ima-s̐ā] • Imiss̐ā-of this woman or that thing, *ds, gs*.
- (3) [ta-sam̐] • Tissam̐- at that woman or that thing, *ls*.
[ta-s̐ā] • Tiss̐ā-of that woman or that thing, *ds, gs*.
- (4) [ta-sam̐] • Tassam̐- at that woman or that thing, *ls*.
[ta-s̐ā] • Tass̐ā-of that woman or that thing, *ds, gs*.
- (5) [ya-sam̐] • Yassam̐- at which woman or that thing, *ls*.
[ya-s̐ā] • Yass̐ā-of which woman or that thing, *ds, gs*.
- (6) [amu-sam̐] • Amussam̐-at such and such a woman or that thing, *ls*.
[amu-s̐ā] • Amuss̐ā-of such and such a woman or thing, *ds, gs*.

Samsāsivī'ti kimattham̐? [samsāsivīti=samsāsu+it]

What is this word “**Samsāsu**” for? To show that the examples shown below have no morpheme “**Sam̐, s̐ā**” in them. So, they are inapplicable. (They have only a **nā** vibatti which is shown underlined)

* Agginā-by fire, from fire, *is, abs*. * Pāṇinā-by hand, from hand, *is, abs*.

Ekavacanesvī'ti kimattham? [ekavacanesvīti=ekavacanesu+it]

What is this word “Ekavacanesu” for? To show that the examples shown below are of plural vibattis. So, they are inapplicable.

* Tāsaṃ-those women or things.

* Sabbāsaṃ-all women or things. *dp, gp.*

Vibhattādesesvī'ti kimattham?

[vibhattādesesvīti=vibhattādesesu+it]

What is this word “Vibhattādesesu” for?

To show that the examples shown below have no vibatti-morpheme in them, hence inapplicable.

* Manasā-mind. * Vacasā-speech.

* Thāmasā-energy or power. All *is.*

Note: sā in the words is not a vibhattādesa, which means vibatti-origin morpheme, so, inapplicable.

Vibhattādesa=vibatti+ādesa=a Vibatti derivative, a morpheme of vibatti. It refers to saṃ, & sā which derives from vibattis, vibatti-derivative.

६३, २१७. एतिमास मि

63, 217. **Eti'māsa'mi.** [Etā, imāsaṃ+i. 2 words]

[V] Etā, imā-icce'tesa'manto saro i-kāro hoti saṃsāsu ekavacanesu vibhattā'desesu.

The last vowel “ā” of “etā and imā” changes into “i” when “saṃ, sā” functions have been carried out. [See the completed examples carefully. The applied “i” is shown in bold, underlined]

• Etīssaṃ. *ls* • Etīssā. *ds, gs.*

• Imīssaṃ. *ls* • Imīssā. *ds, gs.*

(The meaning shown in the preceding Sutta).

Saṃsāsvī'ti kimattham?

What is the word “Saṃ sāsu” for?

To show that examples below are inapplicable as they have no “Saṃ, sā” in them.

* Etāya-of that woman or thing. * Imāya-of this woman or thing
(Both are in *ds, gs.*)

Ekavacanesvī'ti kimattham?

What is the word “Ekavacanesu” for? To show that the examples shown below are of plural vibattis. So, they are inapplicable.

* Etāsaṃ-of those women. * Imāsaṃ-of these women. (Both are in *dp, gp*).

६४, २१६. तस्सा वा

64, 216. **Tassā vā.** [Tassā+vā. 2 words]

[V] Tassā itthiyaṃ vattamānassa antassa ā-kārassa i-kāro hoti vā saṃsāsu ekavacanesu vibhattā'desesu.

The last vowel “ā” of “tā-that lady, that thing of feminine gender” changes into “i” when “saṃ, sā” functions have been carried out. [See the completed examples carefully. The applied “i” is shown in bold, underlined. The function of Both Sutta 63, 64 are the same except the nouns they change].

• Tissaṃ-in that woman, *ls*. • Tissa-of that woman *ds, gs*.

* Tassaṃ *ls*. * Tassā *ds, gs*. (These are Inapplicable examples. Refer to Sutta No. 62 for the meaning of examples)

६५, २१५. ततो सस्स स्साय

65, 215. **Tato sassa ssāya.** [Tato+sassa+ssāya. 3 words]

[V] Tato tā, etā, imā-to sassa vibhattissa ssāyā'deso hoti vā.

The vibatti “sa” applied after the feminine Sabbanāma gender noun “tā, etā (that woman) and imā (this woman)” sometimes changes into “ssāya”.

[The function of Sutta is easy to understand. See the effect of function shown in bold, underlined]

• Tissaya-that woman. • Etissaya-that woman.

• Imissaya-this woman (All examples are of *ds, gs*).

Vā'ti kimattham? [vāti=vā+it]

What is the word “vā” for?

* Tissā. * Etissā. * Imissā. *ds, gs* (meaning shown)

To show that in the above examples, there is no function of this Sutta as restricted by the word “vā”.

६६, २०५. घो रस्सं

66, 205. **Gho rassam̐**. [Gho+rassam̐. 2 words]

[V] Gho rassa'māpajjate saṃsāsu ekavacanesu vibhattā'desesu.

The **gha**-termed vowel “**ā**” of feminine gender nouns such as “**tā**, **yā**, and **sabbā** (all things of feminine gender), is to be shortened when “**saṃ, sā**” function follows it (i.e. After that function had been done). [The shortened “a” is shown in bold, underlined]

- Tassam̐ *ls.* • Tassā *ds, gs.*
- Yassam̐ *ls.* • Yassā *ds, gs.*
- Sabbassam̐-all woman or thing *ls.*
- Sabbassā-all woman or thing *ds, gs.*

Saṃsāsvī'ti kimattham̐?

What is the word “**Saṃ sāsu**” for?

To show these examples shown below have no morpheme “**Saṃ, sā**” in them. Hence, inapplicable.

* Tāya-that woman or thing. * Sabbāya-all woman or thing (Both are of *ds, gs*).

Ekavacanesvī'ti kimattham̐?

What is the word “**Ekavacanesu**” for?

It shows that the examples shown below are of plural vibattis. So, they are inapplicable.

* Tāsaṃ-those women or things. * Sabbāsaṃ-all women or things (Both are of *dp, gp*).

६७, २२९. नो च द्वादितो नंम्हि

67, 229. **No ca dvā'dito naṃmhi.**

[No+ca+dvi-ādito+naṃmhi. 4 words]

[V] **Dvi-icce'vamā'dito saṅkhyāto na-kārā'gamo hoti naṃmhi**
vibhattimhi.

An additional consonant “n” has to be added to dative and plural case-ending vibatti “**naṃ**” applied after numerical nouns such as “**dvi**-two” etc. [**n+naṃ>nnaṃ**]

[An added “n” before **naṃ** is clearly visible as it is shown in bold, underlined]

- **Dvinnaṃ**-two. • **Tinnaṃ**-three. • **Catunnaṃ**-four.
- **Pañcannaṃ**-five. • **Channaṃ**-six. • **Sattannaṃ**-seven.
- **Aṭṭhannaṃ**-eight. • **Navannaṃ**-nine. • **Dasannaṃ**-ten (All examples are of *dp, gp*).

Dvādito'ti kimatthaṃ? [dvāditoti=dvādito+it]

What is the word “dvādito” for?

* **Sahassānaṃ**-thousands *dp, gp*.

The example above is not the word “**dvi**-two”. It is **Sahassa** (thousand). Hence, inapplicable.

Naṃmhī'ti kimatthaṃ? [naṃmhīti=naṃmhi+it]

What is the word “naṃmhi” for?

* **Dvīsu**-in two, * **Tīsu**-in three (Both are of *lp*).

The examples shown are of vibatti “su”, not of “naṃ”. Hence, it is inapplicable.

Caggahaṇena ssañ'cā'gamo hoti.

[ssañ'cā'gamo=ssaṃ-ss+ca-also+āgamo-to come]

By means of the word “Ca” in Sutta, a double “ssa” is also to be inserted and attached to vibatti “**naṃ**”[after **catu**-four and **ti**-three. **ssa+naṃ>ssannaṃ**].

(See the examples carefully. “ssa” is shown in bold, underlined. An added “n” before “naṃ” is the function applied through main function of this Sutta)

- **Catassannaṃ**-four. **itthīnaṃ**-women, i.e. of four women.
- **Tissannaṃ**-three. **vedanānaṃ**-feelings. i.e. of three feelings. (All examples are of *dp, gp*).

६८, १८४. अमा पतो स्मिस्मानं वा

68, 184. **A'mā pato smim̐, smānam vā.**

[Am̐, ā+pato+smim̐, smānam+vā. 4 words]

[V] Pa-icce'tasmā **smim̐, smā-icce'tesam̐ am̐, ā, ādesā honti vā** yathāsaṅkhyam̐.

The **smim̐, smā** vibattis, applied after “pa-termed, i, ī-ending” nouns of feminine gender, change into **am̐** and **ā** respectively.[Smim̐>am̐, smā>ā.]

See examples, **smim̐** changed into **am̐**, **smā** into **ā**. Both are shown in bold, underlined. Both **am̐** and **ā** functions are shown in each pair of examples.

(1) [i-ending nouns, **am̐** function of smim̐]

• Maty**am̐**. • Matiy**am̐**-at wisdom *ls*.

• Maty**ā**. • Matiy**ā**-from wisdom *abs*. [**ā** function of smā]

(2) • Nikaty**am̐**. • Nikatiy**am̐** *ls*.

• Nikaty**ā**. • Nikatiy**ā**-cunning *abs*.

(3) • Vikaty**am̐**. • Vikatiy**am̐** *ls*.

• Vikaty**ā**. • Vikatiy**ā**-change, transformation *abs*.

(4) • Viraty**am̐**. • Viratiy**am̐** *ls*.

• Viraty**ā**. • Viratiy**ā**-abstaining *abs*.

(5) • Raty**am̐**. • Rattiy**am̐** *ls*.

• Raty**ā**. • Rattiy**ā**-night *abs*

(6) [ī-ending nouns]

• Puthavy**am̐**. • Puthaviy**am̐** *ls*.

• Puthavy**ā**. • Puthaviy**ā**-earth *abs*.

(7) [i-ending nouns]

• Pavaty**am̐** *ls*. • Pavaty**ā** *abs*.

• Pavattiy**am̐** *ls*. • Pavattiy**ā**-event. *abs*.

६९, १८६. आदितो ओ च

69, 186. **Ādīto o ca**. [Ādīto+o+ca. 3 words]

[V] **Ādi**-icce'tasmā **smim**vacanassa **am**, o-ādesā honti vā.

The vibatti “**smim**” applied after the noun word “**ādi**”, sometimes changes into “**am** or **o**”.

(ādi means beginning, so forth. Sometimes used as an equivalent of “etc.” in this grammar. See examples. Both **m** and **o** are shown in bold, underlined)

• **Ādīm** [am-function]. • **Ādo** [o-function]-in the beginning *ls*.

Vā'ti kimattham?

What is the word “vā” for?

In the examples below, the function of Sutta is not applied as indicated by the word “vā”. (That is why the vibatti **smim** and its morpheme “mhi” are seen after “ādi”. See below underlined)

* **Ādisim**. * **Ādimhi** nātham namassitvāna.

* **Ādisim**. * **Ādimhi**-in the beginning *ls*. nātham-to the lord Buddha *as*. namassitvāna-having bowed down, *kv*, *gerund*.
i.e. Having bowed down to the Lord Buddha in the beginning.

Caggahaṇena aññasmā'pi **smim**-vacanassa **ā**, **o**, **am**-ādesā honti.

By means of the word “Ca” in Sutta, the vibatti “**smim**”, applied after other words, can also be morphed into “**ā**, **o** and **am**”. (The changed letters are shown in bold, underlined)

• **Divā** ca • **ratto** ca haranti ye balim.

• **Divā**-in day time *ls*, ca-also *nip* • **ratto**-at night *ls*. ca-also *nip*.
haranti-carry (offer) *āv*. ye-those who *np*. balim-offering, sacrifice *as*.

i.e. Those who carry (offer) sacrifice to (deities) day and night.

(In each of both examples one “**smim**” changes into **ā** and the other “**smim**” changes into “**o**”)

• **Vārāṇasim** ahu rājā. (Here, the “**smim**” changes into an “**am**”.)

• **Vārāṇasim**-in the city of Vārāṇasī *ls*. ahu-there was. *āv*. rājā-king *ns*. i.e. there was a king in the city of Vārāṇasī.

Note: These examples are frequently found in the Pāli texts.

७०, ३०. झलान मियुवा सरे वा

70, 30. **Jha, lā, na'miyu'vā sare vā.**

[Jha, lā, na+iya, uvā+sare+vā. 4 words]

[V] Jha, la, icce-tesaṃ **iya**, **uva**-icce'te ādesā honti vā sare pare yathāsaṅkhyam.

Jha-termed “i” changes into “**iya**”, while **la**-termed “u” changes into “**uva**” respectively when followed by a vowel (in a word structure).

[See the examples underlined to clarify the function]

• **Tiyantaṃ** • **pacchiyāgāre**. • **Aggiyāgāre**.

In these examples, the consonant “y” after “i” is a morpheme which becomes **iya**.

• **Tiyantaṃ**-Ti+antaṃ-three edge *ns*. [Ti-three+antaṃ-edge]

• **pacchiyāgāre**- **pacchi**+āgāre-at basket house *ls*. [pacchi-basket+āgāre-home]

• **Aggiyāgāre**- **Aggi**+āgāre-fire-house, where sacrifices are performed *ls*. [Aggi-fire+āgāre-house]

• **Bhikkhuvāsane** **ni**sīdati. • **Puthuvāsane** **ni**sīdati.

(In these examples, the consonant “v” behind “u” is a morpheme which becomes **uva**)

• **Bhikkhuvāsane**-**Bhikkhu**+āsane-at the monk's place *ls*.

nisīdati-(he) sits. *āv*. [Bhikkhu-monk's+āsane-place]

• **Puthuvāsane**- **Puthu**+āsane-at the wide place *ls*. **ni**sīdati-(he) sits. *āv*. [Puthu-wide and big+āsane-place]

Sare'ti kimatthaṃ?

What is the word “sare” for?

It shows that in examples below, there is no Sara (vowel) behind **i** and **u**. So, the function of Sutta is not applied.

(There is no vowel behind each **i** & **u** . See all bold-faced letters shown in each example to make it understandable. All examples except the last one are **Digu** compound nouns preceded by numerals. The last example is a **Kammadhāraya** compound noun.)

* **Timalaṃ**-three stains [Ti-three+mala-stain, impurity].

* **Tiphalaṃ**-three fruits [**phala**-fruit].

* **Ticatukkaṃ**-three quadriads [**catukka**-a group of four, quadriad].

* **Tidaṇḍaṃ**-three walking-stick [**daṇḍa**-stick].

- * Tilokaṃ-three worlds [loka-world].
 - * Tinayanaṃ-three eyes [nayana-eye].
 - * Tipāsaṃ-three traps [pāsa-trap, snare].
 - * Tihaṃsaṃ-three swans [haṃsa-swan].
 - * Tibhavaṃ-three existences [bhava-life].
 - * Tikhandhaṃ-three aggregates [khanda-aggregate].
 - * Tipiṭakaṃ-three baskets (Canonical texts) [piṭaka-basket].
 - * Tivedanaṃ-three feelings [vedanā-feeling].
 - * Catuddisaṃ-the four directions [disā-direction].
 - * Puthubhūtaṃ-the wide and big [puthu-big+bhuta-that which is].
- Note:** aṃ is derivative morpheme of si, an *ns* vibatti applied after all nouns of neuter gender.

Vā'ti kimatthaṃ?

What is the word “vā” for?

In the examples below, the function of Sutta is not applied as indicated by the word “vā”

* Pañcaha'ṅgehi. * Tīhā'kārehi. * Cakkhā'yatanaṃ. (These are in fact Sandhi examples. See the separation of Sandhi below)

- [SS] * Pañcahi+aṅgehi. [Pañcahi-by five+aṅgehi-factors.]
- * Tīhi+ākārehi [Tīhi-by three+ākārehi-manners].
 - * Cakkhu+āyatanaṃ [Cakkhu-eye+āyatanaṃ-base].

Vā'ti vikappana'tthaṃ, i-kārassa ayā'deso hoti.

The word “vā” has a sense of vikappna (Speculative Grammatical Function). By means of it, the vowel “i” of the word “ti-three” changes into “aya”.

(Of the word Ti, i becomes “aya”>taya+aṃ=ttayaṃ, after having one “a” dropped, one “t” being reduplicated. See the applied function as shown in bold, underlined in the example below)

- Vatthuttayaṃ-a group of three things *ns*. [Vatthu-things+ttaya-group of three] (Vatthu+ti=aya+aṃ)

७१, ५०५. यवकारा च

71, 505. **Ya, va, kārā ca.** [Ya, va, kārā+ca. 2 words]

[V] Jha, lā, naṃ ya-kāra, va-kāra'desā honti sare pare yathāsaṅkhyam.

The vowels “i and u”, formally termed as “**jha, la**”, change into “**ya, va**” respectively when a vowel is present next to it. [I>y and u>v]

Note: This pattern of morphological change in the examples shown here is somewhat similar to the functions applied in Suttas 21 and 18 in Sandhi section. See y and v of each examples shown in bold to clearly understand the function of Sutta.

- Agyā'gāraṃ-fire-house *ns.* • Cakkhvāyatanaṃ-eye-base *ns.*
- Svā'gataṃ te mahāvīra
- Svā'gataṃ-good coming *nv.* te-your *gs.* mahāvīra-Oh great brave one! (a **vocative, singular**, being addressed to someone so-named. i.e. Mahāvīra, your coming is good. You are welcome Mahāvīra!

[SS] • Aggī+āgāraṃ. (“i” becomes “y” in this example)
 • Cakkhu+āyatanaṃ.
 • Su+āgataṃ. (“u” becomes “v” in these two examples)

Caggahaṇaṃ sam'piṇḍana'tthaṃ.

[sam'piṇḍanatthaṃ=sam+piṇḍana-merging+atthaṃ-for purpose of]

The “Ca” in Sutta is only for sampiṇḍana (merging the function of preceding Sutta and this Sutta as a whole because both Sutta somewhat resemble to each other in changing i into iya, ya and u into uva, va).

[sam'piṇḍana=sam-together+ piṇḍana-merging]

७२, १८५. पसञ्जस्स च

72, 185. **Pa-saññassa ca.** [Pa-saññassa+ca. 2 words]

[V] Pasaññassa ca ivaṇṇassa vibhattā'dese sare pare ya-kāra'deso hoti.

The pa-termed front vowel “i or ī”, sometimes changes into “ya” when followed by a morpheme vowel “ā” of the

former vibatti “smā”. (See applied function “y” shown underlined below)

• Puthavyā-from earth. • Ratyā-from night. • Matyā-from wisdom.
(All three examples are of *abs*)

Sare’ti kimattham? What is the word “sare” for?

To show that there is no vowel behind. So, the function of Sutta is inapplicable in the example shown below. (See consonant “y” behind “i” to clarify this).

* Puthaviyam-on earth *ls*.

७३, १७४. गाव से

73, 174. **G’āva se.** [Go+āva+se. 3 words]

[V] **Go**-icce’tassa o-kārassa āvā’deso hoti se vibhattimhi.

The vowel “o” of the word “go (cow)”, changes into “āva” when followed by a Catutthī and Chatthī singular vibatti “sa”.(i.e. when “sa” has been applied after it)

Summary: “o” of “go” changes into “āva” in dative and genitive singular case-ending “sa”.

[See the applied function “āva” shown underlined.]

• Gāvassa-of cow *ds, gs*.

७४, १६९. योसु च

74, 169. **Yosu ca.** [Yosu+ca. 2 words]

[V] **Go**-icce’tassa o-kārassa āvā’deso hoti yo-icce’tesu paresu.

When a Pathamā, or an Ālapana, or a Dutiyā plural vibatti “yo” is applied behind, the component vowel “o” of the word “go”, changes into “āva”.

[Masculine] • Gāvo gacchanti. • Gāvo passanti.

• Gāvo-the cattle *np.* gacchanti-go āv.

• Gāvo-the cattle *ap.* passanti-(they) see āv.

[Feminine] • Gāvī gacchanti. • Gāvī passanti.

• Gāvī-the cows *np.* gacchanti-go āv.

• Gāvī-the cows *ap.* passanti-(they) see āv.

Caggahaṇaṃ kimatthaṃ?

Nā, smā, smim-su vacanesu āvā’deso hoti.

What extra function can the word “Ca” in Sutta affect?

By means of “ca”, when “**Nā, smā, smim, su**” vibattis are applied after the word “go”, the component vowel “o” thereof also changes into an “āva”.

- Gāvena-by cow *is*. • Gāvā-from cow *abs*. • Gāve-in cow *ls*.
- Gāvesu-in cows *lp*.

७५, १७०. अवम्हि च

75, 170. **Ava’mhi ca**. [Ava+amhi+ca. 3 words]

[V] **Go-icce’tassa o-kārassa āva, ava-icce’tē ādesā honti am̐mhi vibhattimhi**.

When a Dutiyā singular vibatti “**am̐**” is applied behind, the vowel “o” of the word “go”, changes into “āva and ava”.

- Gāvaṃ [āva function],
- Gavaṃ-to the cow *as* [ava function].

Caggahaṇena sā’disesesu pubbu’ttavacanesu go-icce’tassa o-kārassa avā’deso hoti.

By means of the word “Ca” in Sutta, the component vowel “o” of the word “go” can also be changed into “**ava**” when all the remaining vibattis **except am̐**, are applied after the word “go”.

Note: This extra function is applicable when **eight** vibattis: two **yo**, two **sa** vibattis, **nā, sa, smim, su**, are applied after the word “go”.

- Gavassa *ds, gs*. • Gavo *np, ap*. • Gavena *is*. • Gavā *abs*.
- Gave *ls*. • Gavesu *lp*.

७६, १७१. आवस्सु वा

76, 171. **Āvass'u vā**. [Āvassa+u+vā. 3 words]

[V] **Āva**-icce'tassa gāvā'desassa antasarassa **u**-kārā'deso hoti
vā am̐mhi vibhattimhi.

The last “a” of āva, which in itself is a morpheme of “o” of the word “go”, sometimes changes into “u” in Dutiyā singular vibatti “am̐” case-ending.

[This Sutta changes the last vowel “a” of “āva” into “u” in accusative, singular case of “go”. See “u” on first example shown in bold]

• Gāvum̐. * Gāvam̐. *as*.

Āvasse'ti kimattham̐?

What is the word “Āvassa” for?

To show that the example below is inapplicable as it has no “āva” function, only “ava” function.

* Gavam̐ *as*.

Amhī'ti kimattham̐?

What is the word “Amhi” for?

To show that the example below is inapplicable as it is not of “am̐”, but of “yo”.

* Gāvo tiṭṭhanti. * Gāvo-cows *np*. tiṭṭhanti-stand *āv*.

७७, १७५, ततो नमं पतिम्हालुत्ते च समासे

77, 175. **Tato na'maṁ patimhā'lutte ca samāse.**

[Tato+naṁ+aṁ+patimhi+alutte+ca+samāse. 7 words]

[V] Tato go-saddato naṁvacanassa aṁ-ādeso hoti.

go-icce'tassa o-kārassa avā'deso hoti patimhi pare alutte¹⁶
ca samāse.

The component vowel “o” of “go” in Chaṭṭī plural “naṁ” changes into “ava”. In addition, the Chaṭṭī plural vibatti “naṁ” also changes into an “aṁ” in an Alutta compound noun (which comprises the word “go” being combined with a rear word “pati”). [go-cow+pati-lord]

Note: This Sutta has two functions:(a) **ava** function and (b) **aṁ** function. See the example carefully to clarify it. **Alutta** compound means un-elided compound-noun whose trace of Vibatti applied during the Samāsa process is not disappeared nor elided. As a result, the visible trace of vibatti still remains in it. In the middle of this compound noun example **Gavaṁpati**, the trace of vibatti “aṁ” still remains.

[A-not+lutta-elided]

• Gavaṁpati-the lord of cattle *cn*.

Alutte'ti kimatthaṁ? What is the word “alutte” for?

To show that the example below is inapplicable as it is a lotta-compound noun in which vibatti applied after “go” has been elided. Hence, inapplicable.

* Gopati-the lord of cattle *cn*.

Caggahaṇena asamāse'pi naṁ-vacanassa aṁ-ādeso hoti,
go-icce'tassa o-kārassa avā'deso hoti.

¹⁶ The word “alutte” means “unelided”. It refers to a kind of compound noun named “**Alutta Samāsa**” where a vibatti applied after a front component noun remains intact without being elided. Most compound nouns are called “**Lutta Samāsa**” where vibattis applied after each component nouns of a completed compound noun are elided. In such compounds, **Lutta** means “having its vibatti elided”.

By the word “Ca” in Sutta, the vibatti “**naṃ**” can also be changed into “**aṃ**” while the component vowel “o” of the word “go” can morph into “**ava**” in non-compound-noun (i.e. plain noun) words. [2 functions]

- Gavaṃ *dp, gp*. [ava+aṃ, two functions]

७८, ३१. ओ सरे च

78, 3. **O sare ca**. [O+sare+ca. 3 words]

[V] Go-icce’tassa okārassa avā’deso hoti samāse ca sare pare.

The vowel “o” of the front word “go”, usually changes into “**ava**” when followed by a vowel in a compound noun which consists of the word “go”.

[See the examples carefully. the second component words in the examples, rather than “go”, are vowel-initial words such as **assakaṃ**-horse, **eḷakaṃ**-sheep, **ajinaṃ**-leopard]

- Gavassakaṃ-cow and horse *cn*. • Gaveḷakaṃ-cow and sheep *cn*.
- Gavājinaṃ-cow and leopard *cn*. (All examples are Dvanda, copulative compounds)

Caggahaṇena uvaṇṇa-icce’va’mantānaṃ līṅgānaṃ uva, ava, urā’desā honti smiṃ, yo, icce’tesu kvaci.

By means of “Ca” in Sutta, the component vowels “u, ū” of the certain nouns ending in “u, ū”, can sometimes morph into “**uva, ava, ura**” when **smiṃ** and **yo** vibattis are applied after them. (See the examples carefully)

- Bhuvi-in the earth *ls* [**uva**-function examples].
- Pasavo-beasts *np, ap*. • Guravo-teachers *np, ap* [Both are **ava**-function examples].
- Caturō-the fours *np, ap* [**ura**-function].

Sare’ti kimatthaṃ?

What is the word “sare” for?

To show that despite being compound nouns, the examples shown below have no vowels. Instead, they have only consonants behind “o”. Hence, inapplicable.

[See bold-faced consonants “**dh**, **v**” to clarify it]

* **Godhano**-the one having cows as an asset *as, cn*. * **Govindo**-the lord of cows *as, cn*.

७९, ४६. तब्बिपरीतूपपदे व्यञ्जने च

79, 46. **Tabbiparītū’papade byañjane ca.**

[Tabbiparīto+ūpapade+byañjane+ca. 4 words]

[V] Tassa **ava**-saddassa yadā upapade tiṭṭhamānassa tassa okārassa viparīto hoti byañjane pare.

When a consonant is being present behind, the Upasagga word “**ava**” in the front, has to be conversely changed into “**u**” [as a way of grammatical morphology procedure known as “**tabbiparīta**”] (ta-that, viparīta-reversal) ”.

Summary: This Sutta changes **ava** into **u**. As a matter of morphological process, the “**ava**” is a base Upasagga particle which normally changes into “**o**” (Refer to Sutta 50). Here, instead, it changes into “**u**”. This is called “**tabbiparita**”. This process does not occur always. Sometimes, in some instances, the “**ava**” remains unchanged. See below regarding the function of “**ca**”. “**U**” is shown in bold. Assume that it is a reversely changed form of the upasagga word “**ava**”.

- **Uggate**-when arises, *ls*. **sūriye**-the sun, *ls*. i.e. when the sun arises, on sunrise.
- **Uggacchatī**-(It) rises up *āv*. • **Uggahetvā**-having learnt *kv*, (gerund).

Caggahaṇa’mavadhāraṇa’ttham.

[**ca-gahaṇam**-the word “**ca**”+**avadhāraṇa**-restrict+**attham**=purpose]

The word “**Ca**” in Sutta is meant for the purpose of “**avadhāraṇa**”¹⁷, restricting the function of Sutta on the examples below. (So, there will be two kinds of words, one being

¹⁷ **Avadhāraṇa** is of two kinds:(1) **Nivattāpanā’vadhāraṇa** and (2) **Sanniṭṭhānā’vadhāraṇa**. Of the two, **Nivattāpanā’vadhāraṇa** restricts the function of Sutta while the latter affirms the function. (**Nivattāpana**-by barring, **avadhāraṇa**-to limit. **Sanniṭṭhāna**-by affirming, **avadhāraṇa**-to limit).

changed into “u” and the other remaining in the original Upasagga form of “ava” in the Buddhist texts).

* Avasāṇe-in the end, finally *ls.* * Avakiraṇe-in scattering *ls.*

* Avakirati-(he) scatters *āv.*

८०, १७३. गोण नंम्हि वा

80, 173. **Goṇa naṁmhi vā.** [Goṇa+naṁmhi+vā. 3 words]

[V] Sabbasse`va go-saddassa goṇā`deso hoti vā **naṁmhi** vibhattimhi.

The entire “go” sometimes changes into the new word-form “goṇa” when a Catutthī, Chaṭṭī plural vibatti “naṁ” is applied after it. [See the changed form shown in bold]

• Goṇānaṁ-cows *gp.* sattannaṁ-seven *gp.* numerical adjective. i.e. of seven cows.

Vā`ti kimatthaṁ?

What is the word “vā” for? To show that in the examples shown below, the function is not applied as indicated by it. [There is only one example in the stanza shown by a star mark]

Gāthā (stanza)

* Gonañ`ce taramānānaṁ, ujum̐ gacchati puṅgavo.

Sabbā gāvī ujum̐ yanti, nette ujum̐ gate sati.

taramānānaṁ-those moving, *gp adj.* [Gonañ`ce=Gonaṁ+ce].

Gonnaṁ-amongst cows, *gp.* puṅgavo-(the leading) male-bull *ns.*

ujum̐-straightly *nip, adv.* ce-if, *nip*, conditional. gacchati-goes *āv.*

i.e. Among moving cows, if the male-bull (leading the herd) goes straight, (the first line of the verse)

nette-(the leading) bull *cls.* ujum̐-straightly *nip, adv.* gate-(when) going *cls.* sati-happens, *cls.* Sabbā-all *np adj.*

* gāvī-(the accompanying) cows *np.* ujum̐-straightly *nip, adv.*

yanti-go, follow. *āv.*

i.e. When the male-bull (leading the herd) goes straight, all (the accompanying) cows will follow straightly. (This is an analogical statement which means that if a leader is in the straight moral

path, without being corrupt, then others will follow suit doing the same thing.)

Yogavibhāgena aññatrā'pi goṇā'deso hoti.

By means of Yogavibāga (split-Sutta function), the word “go” also morphs into “**goṇa**” in cases of other compound noun words. (In the example below, there is another word “bhūta” after the word “go”.)

- Goṇabhūtānaṃ-(those which have been) cows. *gp, cn.*

८१, १७२. सुहिनासु च

81, 172. **Su, hi, nā, su ca.** [Su, hi, nā, su+ca. 2 words]

[V] **Su, hi, nā,** icce'tesu sabbassa go-saddassa **goṇā'deso** hoti vā.

When one of “**su, hi, nā**” vibattis are being applied behind the word “go”, the entire word “go” sometimes changes into another word-form “**goṇa**”. (See the applied function shown in bold)

- **Goṇesu**-cows. *lp.* • **Goṇehi** *ip.* • **Goṇebhi** *ip.* • **Goṇena** *is.*

Vā'ti kimatthaṃ? What is the word “vā” for?

To show that in the examples shown below, the function is not applied as restricted by it.

- * Gosu *lp* * Gohi *ip.* * Gobhi *ip.* * Gavena *is.*

Caggahaṇena syā'disesesu pubbu'ttaravacanesu'pi goṇa, gu, gavayā'desā honti.

By means of “Ca”, the word “go” can change into “**goṇa, gu, gavaya**” when all the remaining vibattis such as “si” etc., are applied after it.

Note: (1) Changing into “gu” occurs only for **naṃ**-vibatti-applied “go”.

(2) Changing into “gavaya” is only for **hi**-vibatti-applied “go”.

See the examples carefully to clarify this function.

[goṇa-function] • Goṇo *ns.* • Goṇā *np.* • Goṇaṃ *as.*

- Goṇe *ap.* • Goṇassa *ds, gs.*

- Goṇamhā *abs.* • Goṇamhi *ls.*

[gu-function] • Gunnaṃ *dp, gp*.

[gavaya-function] • Gavayehi *ip*. • Gavayebhi *ip*.

८२, १४९. अमो निग्गहितं झलपेहि

82, 149. **Am̐, mo niggahitaṃ jha, la, pehi.**

[Am̐mo+niggahitaṃ+jha, la, pehi. 3]

[V] **Am̐vacanassa ma-kārassa ca jha, la, pa, icce'tehi niggahitaṃ hoti.**

Dutiyā(accusative) singular “**am̐**”, applied after “**jha, la, pa-**termed nouns” and the “**m**” of some compound nouns, changes into a “**niggahita-m̐**”.

Summary: This Sutta enjoins two functions:

(1) keeping **am̐** of accusative, singular vibatti as an **am̐**,

(2) changing an “**m**” of a component word “**puma (male)**” in a compound noun into a niggahita represented by a dot.

The purpose of first function is to show consistency of this “**m̐**” pattern in accusative singular cases of those **jha, la, pa-termed, i, ī, u, ū-ending nouns** without any further morphological change being applied or occurred.

As for the second function, it is to further transform niggahita into “**vagganta, the end-letter of vagga group**” as prescribed in Sutta No. 31 of the Sandhi section.

Examples of “**am̐**” function,

(the first function on Masculine Gender Nouns)

Note: All examples of both genders shown below are of *as* vibatti.

[**i**-ending, **jha**-termed nouns] • Aggim̐-fire. • Isim̐-hermit.

• Gahapatiṃ-householder.

[**ī**-ending, **jha**-termed nouns] • Daṇḍim̐-the one who has a stick.

• Mahesim̐-the holy Buddha.

[**u**-ending, **la**-termed nouns] • Bhikkhum̐-monk.

• Paṭum̐-the skilled person.

[**ū**-ending, **la**-termed nouns] • Sayambhum̐-the self-enlightened Buddha. • Abhibhum̐-the Buddha of overpowering capacities.

(Feminine Gender Nouns)

[i-ending, pa-termed nouns] • Rattim̐-night.

[ī-ending, pa-termed nouns] • Itthim̐-woman.

[ū-ending, pa-termed nouns] • Vadhum̐-daughter-in-law.

Note that only “m̐” is visible behind such i, ī, u, ū-ending nouns in accusative, singular case.

**Examples of niggahita function,
(the second function)**

(Changed letters are shown underlined. All examples are compound nouns.)

- Pulliṅgaṁ-the male-gender, male manner. [Here, Niggahita changes into “ṅ” as it precedes “g”. Refer to Sutta 31]
- Pumbhāvo-manhood. [Here, Niggahita changes into “m” as it precedes “bh”]
- Puṅkokilo-male Koel bird. [Here, Niggahita changes into “ṅ” as it precedes “k”]

Aṁmo’ti kimatthaṁ?

What is the word “Aṁmo” for?

To show that in the examples shown below are neither “dutiya singular aṁ” nor contain an “m̐” in them. Hence, inapplicable.

* Agginā. * Pāṇinā-hand. * Bhikkhunā.

* Rattiyā. * Itthiyā. * Vadhuyā

(All are of *is* . The Meaning of some words shown before are omitted).

Jha, la, pehī’ti kimatthaṁ?

What is the word “jha, la, pehi” for?

To show that the examples shown below are not of jha, la, pa-ending nouns. So, the function is not applied as indicated by that word. (Those examples end in “a”. So, they are not named **jha, la, pa**, but ordinary a-ending nouns in accusative case. That is why “aṁ” can still be seen clearly in them).

* Sukhaṁ-happiness. * Dukkhaṁ-suffering *as*.

Punā'rambhaggahaṇam¹⁸ vibhāsā-nivattana'ttham.

Including the word “jhalapehi” again in the Sutta has a purpose of affirming the function of the Sutta as being consistent for such nouns as shown below.

• Aggim. • Paṭum. • Buddhim-wisdom. • Vadhum. (These words are already shown as examples of Sutta)

८३, ६७. सरलोपो मादेसपच्चयादिम्हि सरलोपे तु पकति

83, 67. Saralopo'mādesa paccayā'dimhi saralope tu pakati.

[Saralopo+ādesa, paccaya-ādimhi+saralope+tu+pakati. 5 words]

[V] **Saralopo** hoti am'ādesapaccayā'dimhi. saralope tu **pakati** hoti.

When various vibattis such as “am etc.” are applied and necessary morphological procedures are done, further process of eliding the vowel and keeping morphed forms of the word in a state of “pakati”, (i.e. keeping as it is without further morphological modification) is to be carried out. (This Sutta's function is broadly applied to all words in all chapters)

This Sutta enjoins two functions:

(a) **the first** is eliding the vowels, morphemes and affixes etc., which need to be elided in the course of morphological change of words so that it becomes a complete word.

(b) **the second** is keeping a state of pakati as it is to prevent further action. In other words, it is like a stop-work order after the last major morphological procedure is done.

¹⁸ **Puna**-again+**ārambhaggahaṇam**-taking the word “jalapehi” in the Sutta, **vibhāsā**-inconsistency, **nivattana**-restriction+**attham**-has a purpose. i.e. taking the word “jhalapehi” in the Sutta restricts the inconsistency of function. So, this means that the function of the Sutta in such words as those shown as main examples is a consistent procedure.

• Purisaṃ-man *as*. • Purise-men *ap*. • Pāpaṃ-sin *as*. • Pāpe-sins *ap*. • Pāpiyo-the one who is worse *ns / tn*. • Pāpiṭṭho-the worst *ns / tn*. (Taddhita-nouns)

Am'ādesapaccayā'dimhī'ti kimattham?

What is the word “am'ādesapaccayā'dimhi” for?

To show that in the example shown below, there is neither an “am”, nor any ādesa (morphological change), so it is inapplicable.

* Appamādo amataṃ padaṃ. (This is part of a verse)

* Appamādo-diligence. amataṃ-of deathlessness. padaṃ-is the reason. i.e. Being diligent is the reason of deathlessness (as it can lead to attainment of deathless Nibbāna).

Saralope'ti kimattham?

What is the word “saralope” for? To show that there is no procedure of eliding a vowel in the examples shown below. So, it is inapplicable.

* Purisassa *ds, gs*. * Daṇḍinaṃ-those who have sticks *dp, gp*.

Tuggahaṇa'mavadhāraṇa'ttham.

The word “tu” in Sutta restricts the function of Sutta in the examples below. (It means that in the two examples below, there is no elision of preceding vowels)

* Bhikkhunī-female-monk *ns*. * Gahapatānī-housewife *ns*.

Pakatiggahaṇasāmatthena puna sandhibhāvo ca hoti.

By means of the word “**pakati**” in Sutta, further Sandhi-action is possible in the examples below.

• Seyyo-the noble one *ns*. • Setṭho-the noblest *ns*.

• Jeyyo-the senior one *ns*. • Jeṭṭho-the most senior *ns*.

(Sandhi procedure of changing “i” into “e” and doubling of “y” occurs in two examples of “Seyyo” and “Jeyyo”. These four examples are Taddhita nouns, *tn*).

..

८४, १४४. अघो रस्समेकवचनयोस्वपि च

84, 144. **Agho rassa'mekavacanayosva'pi ca.**

[Agho+rassam+ekavacanayosu+api+ca. 5 words]

[V] **Agho saro rassa'māpajjate ekavacana, yo-icce'tesu.**

The vowels “ī, ū” of **non-gha**-termed nouns ending in both singular and plural vibattis, are to be shortened and made into Rassa (short) vowels “i and u”.

Note: The function of this Sutta is to shorten “ī, ū” into “i, u” for ī, ū-ending nouns in yo, am, nā, sa, smā, sa, smim, case-endings only.

Example words of Feminine gender nouns.

See all the shortened i and u in the examples shown in bold, underlined.

[ī-ending, pa-termed feminine gender nouns] • Itthīm *as*.

• Itthīyo *np, vp, ap*. • Itthīyā *is, ds, abs, gs, ls*.

[ū-ending, pa-termed feminine gender nouns] • Vadhum *as*.

• Vadhuyo *np, vp, ap*. • Vadhuyā *is, ds, abs, gs, ls*.

Example words of Masculine gender nouns.

See all the shortened i and u in the examples shown in bold, underlined.

[ī-ending, jha-termed nouns] • Daṇḍīm *as*. • Daṇḍīno *np, ap, ds, gs,.*

• Daṇḍīnā *is, abs*.

[ū-ending, la-termed nouns] • Sayambhum *as*. • Sayambhuvo *np,*

ap,. • Sayambhunā *is, abs*.

Aghoti kimattham?

What is the word “agho” for? To show that examples below are inapplicable as they are **gha**-termed nouns.

* Kaññam *as*. “Kaññāyo *np, vp, ap*. * Kaññāya-girl *is, ds, abs, gs, ls*.

Ekavacanayosvī'ti kimattham?

What is the word “ekavacanayosu” for?

To show that the examples below are inapplicable as they are in plural “hi”, which is excluded here.

* Itthīhi *ip, abp*. * Sayambhūhi *ip, abp*.

Caggahaṇa'mavadhāraṇa'ttham.

The word “ca” in the Sutta has the purpose of affirming the function of this Sutta in such examples shown below.

(It affirms the consistency of this morphological pattern in such nouns throughout Buddhist texts)

• Nadiṃ-river *as.* • Nadiyo *np, vp, ap.* • Nadiyā *is, ds, abs, gs, ls.*

Apiggahaṇena na rassa'māpajjate.

By the word “api” in Sutta, it debars the “rassa” procedure in the examples shown below. (See the vowel “ī” in them remain unshortened. Note that they are in Nominative-case “si” vibatti. This pattern is a consistent one. Also see next Sutta to affirm this fact.)

* Itthī *ns.* * Bhikkhunī-female monk *ns.*

८५, १५०. न सिस्मिमनपुंसकानि

85, 150. **Na sismi'manapuṃsakāni.**

[Na+sismiṃ+anapuṃsakāni. 3 words]

[V] **Sismiṃ anapuṃsakāni līṅgāni na rassa'māpajjante.**

There is no procedure of shortening into “rassa vowel” for masculine, feminine gender, ī, ū-ending nouns in Pathamā singular vibatti “si” case. (i.e. They will retain their natural long vowels in the nominative singular case, without being shortened. See the examples carefully to clarify this. The unshortened vowels are shown in bold, underlined)

• Itthī *ns.* • Bhikkhunī *ns.* • Vadhū *ns.* • Daṇḍī *ns.*
• Sayambhū *ns.*

Sismin'ti kimattham?

What is the word “sismiṃ” for?

To show that the examples shown below are not of vibatti “si”, but of “ālapana-vocative case si”. So, they are inapplicable. (So, they have their long-vowels shortened as a result of being in the ālapana case. See the examples carefully. The shortened vowels are shown in bold, underlined)

Bhoti * itthī-Oh woman! Bhoti * vadhū-Oh daughter-in-law!

Bho * Daṇḍī-Oh the one with stick!

Bho * sayambhū-Oh self-enlightened Buddha! . *vs.*

Anapuṃsakānī’ti kimattham?

What is the word “anapuṃsakānī” for?

To show that the examples below are of neuter gender. So, they are inapplicable here. (See shortened vowels shown in bold as these words are adjectives which modify their corresponding words such as “dānaṃ etc.” which belong to neuter gender. As such, the rule of this Sutta can not affect these words of neuter gender.)

- * **Sukhakāri**-happiness-maker, *ns, adj*, **dānaṃ**-charitable deed *ns*.
i.e. The charitable deed which creates happiness.
- * **Sukhakāri**-happiness-maker *ns, adj*, **sīlaṃ**-morality *ns*.
i.e. The morality which creates happiness.
- * **Sīghayāyi**-quickly-going, i.e. occurring *ns, adj*, **cittaṃ**-mind *ns*.
i.e. The fast-going mind, quickly occurring mind .

८६, २२७. उभादितो नमिन्नं

86, 227. **Ubhā**’dito na’minnaṃ.

[Ubha-ādito+naṃ+innaṃ. 3 words]

[V] **Ubha**-icce’vamādito saṅkhyāto **naṃ**vacanassa **innaṃ** hoti.

The Catutthī-Chaṭṭī plural vibatti “ **naṃ**” applied after the numerical word **ubha** etc, changes into “**innaṃ**”

[See the applied function shown underlined]

- Ubhinnaṃ-of two. *dp, gp*. • Duvinnaṃ-of two *dp, gp* (both have the same meaning).

Ubhādito’ti kimattham?

What is the word “ubhādito” for? To show that the example below is “ubhaya”, not “ubha”. So, it is irrelevant for the function of this Sutta to be applied on it.

- * **Ubhayesaṃ**-of two *dp, gp*.

८७, २३१. इण्णमिण्णन्नं तीहि सङ्ख्याहि

87, 231. **Inṇa'miṇṇannaṃ tīhi saṅkhyāhi.**

[Inṇaṃ, iṇṇannaṃ+tīhi+saṅkhyāhi. 3 words]

[V] **Naṃ**vacanassa **iṇṇaṃ, iṇṇannaṃ**, icce'te ādesā honti tīhi saṅkhyāhi.

The Catutthī, Chaṭṭī plural vibatti “**naṃ**” which is applied after the numerical word “ti (three)”, changes into “**innaṃ, iṇṇannaṃ**”. [See the applied function shown in bold]

• **Tiṇṇaṃ**. • **Tiṇṇannaṃ**-of three *dp, gp*. (The “i” of “ti-three” is elided)

Tīhī'ti kimatthaṃ? What is the word “tīhi” for?

To show that the example below is “**dvi** (two)”, not “**ti** (three)”. So, it is irrelevant for the function of this Sutta to be applied.

* **Dvinnaṃ**-of two *dp, gp*.

८८, १४७. योसु कतनिकारलोपेसु दीघं

88, 147. **Yosu katanikāralopesu dīghaṃ.**

[Yosu+kata, nikāra, lopesu+dīghaṃ. 3 words]

[V] **Sabbe sarā yosu katanikāralopesu dīgha**'māpajjante.

When Pathamā, Ālapana and Dutiyā plural vibatti “yo” had either been changed into “**ni**” or elided, the vowel in front of “yo”, has to be made into a **dīgha**, i.e., to be lengthened.

The examples of **yo**-elided nouns

See the lengthened vowels shown in bold, underlined

[i-ending masculine noun] • **Aggī**-fires. *np, ap*.

[u-ending masculine noun] • **Bhikkhū**-monks. *np, ap*.

[i-ending feminine noun] • **Rattī**-nights. *np, ap*.

[u-ending feminine noun] • **Yāgū**-rice-porridges. *np, ap*,

[i-ending neuter noun] • **Aṭṭhī**-bones. *np, ap*.

[u-ending neuter noun] • **Āyū**-lives. *np, ap*.

(In these examples above, **yo** is elided by undergoing a **lopa** process as per Sutta No.118. After elision procedure, short “i” “u” vowels are lengthened by this Sutta.)

The examples of **ni**-function-applied nouns of neuter gender
(The lengthened vowels are in front of “**ni**”)

- Aṭṭhīni-bones. • Āyūni-lives.
- Sabbāni-all. • Yāni-whichever things. • Tāni-those.
- Kāni-whatever things. • Katamāni-whichever things.
- Etāni-those. • Amūni-so and so things. • Imāni-these.

[All examples are of *np*, *ap*.]

Note: In these examples, “yo” is changed into “**ni**” as per Sutta No.217 after which there is a **dīgha** procedure by this Sutta. See the lengthened vowel ī & ū in each examples located in front of “**ni**”, shown in bold. It is quite simple to understand the function of this Sutta.

Yosvī’ti kimattham? What is the word “yosu” for?

To show that the examples below are not of “yo”. So, they are inapplicable here. (All are of “**si**” vibatti)

* Aggī-fire. * Bhikkhu-monk. * Rattī-night. * Yāgu-porridge *ns*,. [“**si**” is elided in these examples. No other specific action is needed]

* Sabbo-all. * Yo-which. * So-that. * Ko-who or what.

* Amuko-such and such a thing or person *ns*. [“**si**” is changed into “o” in these examples]

Katanikāralopesvī’ti kimattham?

What is the word “katanikāralopesu” for? To show that in the examples below, there is no “**ni** nor **lopa**” function. So, they are inapplicable here. (yō is still seen as it is neither elided nor changed into **ni**)

* Itthiyo-women. * Vadhuyo-daughters-in-law.

* Sayambhuvo-self-enlightened Buddhas *np*, *vp*, *ap*.

Punā’rambhaggahaṇam kimattham?

Why (such a Sutta with “**dīgha**” function) is repeated again?

Niccadīpana’ttham.

To show that this procedure is a consistent process of morphological pattern for such words.

• Aggī. • Bhikkhū. • Rattī. • Yāni. • Tāni. • Katamāni. (This is just a repeated display of examples shown above to confirm the consistency of such morphological procedure)

८९, ८७. सुनंहिसु च

89, 87. **Su, nam, hi, su ca.** [Su, nam, hi, su+ca. 2 words]

[V] **Su, nam, hi,** iccetesu sabbe sarā **dīgha**’māpajjante.

When “**Su, nam, hi, vibattis**” are being applied after nouns, the front vowel before the applied vibattis is to be made into a “**dīgha**”(lengthened).

[To clarify this, see the long ī, ū, ā, vowels in front of **su, nam, hi,** vibattis of examples shown in bold, underlined.]

- Aggīsu *lp.* • Aggīnam *dp, gp.* • Aggīhi-fire *ip, abp.*
- Rattīsu *lp.* • Rattīnam *dp, gp.* • Rattīhi-night *ip, abp.*
- Bhikkhūsu *lp.* • Bhikkhūnam *dp, gp.* • Bhikkhūhi-monk *ip, abp.* • Purisānam-men *dp, gp.*

Etesvī’ti kimattham?

What is the word “etesu” for?

To indicate that in the examples below, inapplicable “nā” vibatti is applied. So, it is inapplicable.

* Agginā *ip.* * Pāṇinā-hand *ip.* * Daṇḍinā *ip.*

Caggahaṇa’ mavadhāraṇa’ttham.

The nipāta word “ca” in Sutta restricts the function of this Sutta on the examples shown below. (So, there is no dīgha process in front of “su, hi” vibattis)

Sukhettesu-(like) good soils, *lp. adj* * brahmacārisu-at those who practice the noble Dhamma *lp.*

dhamma’makkhāsi bhagavā

[SS] [dhamma’makkhāsi=dhammam+akkhāsi, two words in Sandhi]

dhammam-the noble Dhamma *as.* bhagavā-the lord Buddha *ns.*

akkhāsi-taught *āv.* i.e. The lord Buddha taught the noble Dhamma.

* bhikkhunam datvā sakehi * pāṇibhi.

* bhikkhunam-to monks *dp.* sakehi-with one’s own, *ip, adj*

* pāṇibhi-hands *ip.* datvā-having offered *kv, gerund.*

i.e. having offered to the monks by one’s own hands.

Note: See that in the three examples shown with the mark *, there is “no dīgha process. It is easily understandable.

९०, २५२. पञ्चादीनमत्तं

90, 252. **Pañcā'dīna'mattam̐**. [Pañca-ādīnam+attam̐. 2 words]

[V] Pañcā'dīnam̐ saṅkhyānam̐ anto atta'māpajjate
su, nam̐, hi-iccetesu.

When “**Su, nam̐, hi, vibattis**” are being applied after numerical nouns such as Pañca etc., the component vowel thereof has to be remained in “a”.

Summary: This Sutta enjoins to keep the vowel “a” of Pañca etc as “a”. No other functions such as lengthening etc, are allowed.

This is a consistent pattern of such numerical nouns from Pañca to dasa. No specific change is applicable in these Vibattis. That is why the vibattis can be seen without any alteration to them or to any vowel before them. See the underlined vibattis. One “n” is augmented in “**nam̐**” vibatti. All these examples are simple and clear to understand.

- Pañcasu *lp.* • Pañcannam̐ *dp, gp.* • Pañcahi-fives *ip, abp.*
- Chasu *lp.* • Channam̐ *dp, gp.* • Chahi-sixes *ip, abp.*
- Sattasu *lp.* • Sattannam̐ *dp, gp.* • Sattahi-sevens. *ip, abp.*
- Atthasu *lp.* • Atthannam̐ *dp, gp.* • Atthahi-eights *ip, abp.*
- Navasu *lp.* • Navannam̐ *dp, gp.* • Navahi-nines *ip, abp.*
- Dasasu *lp.* • Dasannam̐ *dp, gp.* • Dasahi-tens *ip, abp.*

Pañcādīnamī'ti kimattham̐?

What is the word “Pañcādīnam̐” for? To show the examples shown below are inapplicable.

* Dvīsu *lp.* * Dvinnam̐ *dp, gp.* * Dvīhi-two *ip, abp.*

(Note that in these two numerical nouns, there is a dīgha in front of Su, hi, vibattis and an extra “n” is attached to nam̐ vibatti though there is no dīgha in it.)

Atta-miti bhāvaniddeso ubhayassā'gamanattham̐.
anto u-kāro atta'māpajjate.

By means of the bhāva taddhita-suffix word “atta (refer to the word mattam̐)” in Sutta, the double “ssa” is to be inserted (at the front of) **nam̐-vibatti** applied after some numeral nouns while the component vowel “u” of the word **catu** (four) also

changes into “a”. (2 Extra-functions. See “ssa” before **naṃ** in both examples and the “u” of **catu** becomes “a”, which is shown in bold, underlined. The function of Sutta's rule is quite simple)

- **Catassannaṃ**-four, *dp, gp, adj.* **itthīnaṃ**-women *dp, gp.*
- **Tissannaṃ**-three *dp, gp, adj.* **vedanānaṃ**-feelings *dp, gp.*

९१, १९४. पतिसिनीम्हि

91, 194. **Patissi'nīmhi.** [Patissa+inīmhi. 2 words]

[V] **Patissa'nto atta'māpajjate inīmhi paccaye pare.**

The vowel “i” of the word “**pati**-lord” affixed with a feminine suffix “**inī**” after it, is to be changed into “a”.

[**pati**+**inī**=pata-inī. Other morphological procedures are yet required to become “patānī”]

- Gahapatānī-lord of the house, i.e. housewife *ns.*

Inīmhi'ti kimatthaṃ?

What is the word “inīmhi” for?

To show that in the example below, there is no “inī” affix.

So, it is inapplicable here.

- * Gahapati-lord of the house, i.e. householder, a husband *ns.*

९२, १००. न्तुस्सन्तो योसु च

92, 100. **Ntussa'nto yosu ca.** [Ntussa+anto+yosu+ca. 4 words]

[V] **Ntupaccayassa¹⁹ anto attamā'pajjate su, naṃ, hi, yo-icce'tesu paresu.**

When “**su, naṃ, hi, yo vibattis**” are applied after a **Ntu**-suffixed nouns, the component vowel “u” of **Ntu** is to be

¹⁹ Ntu affix is in fact the last part of various suffixes ending in Ntu. They are **vantu, mantu, tavantu, āvantu, tāvantu**. See Sutta Nos. 368, 369, 555 for more details. Though the last two suffixes are not directly found in Kaccāyana grammar text, they are applied through Sutta No. 391 in Taddhita section. Examples of ntu-suffixed words are: **Gunavā, Satimā, Bhuttavā, Yāvatā, Kittāvatā** etc.

changed into an “a”. (This function is to initiate other morphological procedures needed for the completion of **ntu**-suffixed words.)

[su] • Guṇavantesu-virtuous *lp*.

[nam] • Guṇavantānaṃ *dp, gp*.

[hi] • Guṇavantehi *ip, abp*.

[paṭhmā-yo] • Guṇavantā *np*. [dutiya-yo] • Guṇavante *ap*.

Ntusse’ti kimattham?

What is the word “ntussa” for?

To show that the example shown below has no “ntu” affix in it. So, it is inapplicable.

* Isīnaṃ-hermits *dp, gp*.

Etesvī’ti kimattham? What is the word “etesu” for?

To show that the example below is of a “si” vibatti, not of “su, nam, hi, yo”. So it is inapplicable.

* Guṇavā-the virtuous one *ns*.

Caggahaṇena aññesu vacanesu attañ’ca hoti.

By means of “Ca”, the same function of Sutta can also be applied on **smim**, **nā**-vibatti applied, ntu-affixed words.

(i.e. Change “u” of ntu-suffix into an “a” in these case-endings too)

[smim] • Guṇavantasmiṃ *ls*. [nā] • Guṇavantena *is*.

Antaggahaṇena ntupaccayassa anto attamāpajjate,

Yonañ’ca ikāro hoti. (2 Functions by means of “Anta”)

By the word “anto (refer to **anto** out of **ntuss’anto**) ” in Sutta, the affix “ntu” changes into “a” while the applied “yo” after ntu-affixed noun changes into an “i”. [“a and i” function]

Note that this function is limited only to “yo” applied after the word “gunavantu (virtuous) ” in the neuter gender.

• Guṇavanti *np*.

९३, १०६. सब्बस्स वा अंसेसु

93, 106. **Sabbassa vā aṃ, sesu.**

[Sabbassa+vā+aṃsesu. 3 words]

[V] Sabbasse'va **ntupaccayassa attam** hoti vā **aṃ, sa-icce'tesu.**

When “**aṃ, sa, vibattis**” are applied after a **Ntu**-suffixed noun, the whole **Ntu** sometimes changes into an “**a**”.

Note: The second in each set of examples is inapplicable example.

To easily understand the function of Sutta, the difference between two examples regarding the function being applied or not applied are shown in bold-faced letters. The word “vā” means that there can also be some other form of the same word in Pāli texts. It also means “in other way of use” which implies inconsistency of the function of Sutta.

[aṃ] • **Satimaṃ**-the one who has Sati, *as, adj.* bhikkhuṃ-monk *as*.

* **Satimantaṃ** bhikkhuṃ vā. (the same meaning, function not applied)

[Explanation] • **Satimaṃ**=sati-alertness, or sati+maṃ=the one who has.

In second example, **mantam** is of the same meaning, but function is not applied. [**mantam**=mantu+aṃ]

[aṃ] • **Bandhumaṃ**-the one who has relatives *as, adj.* rājānaṃ-king *as*.

* **Bandhumantaṃ** rājānaṃ vā.

[sa] • **Satimassa** *ds, adj.* bhikkhuno *ds*.

* **Satimato** *ds, adj.* bhikkhuno vā *ds*.

[sa] • **Bandhumassa** *ds, adj.* rañño *ds* suṅkaṃ-tax *as*.

* **Bandhumato** *ds, adj.* rañño *ds*, vā suṅkaṃ *as*,

deti-(he) pays *āv*,. i.e. (he) pays tax to the king who has relatives.

Etesvī'ti kimattham?

What is the word “**etesu**” for?

To show that the examples below are of “**si**” vibatti. So they are inapplicable.

* **Satimā**-the one who has Sati *ns, adj.* bhikkhu-monk *ns*.

* **Bandhumā**-the one who has relatives *ns, adj.* rājā-king *ns*.

..

९४, १०५. सिम्हि वा

94, 105. **Simhi vā.** [Simhi+vā. 2 words]

[V] Ntupaccayassa antassa attam hoti vā simhi vibhattimhi.

When a “si” is applied after a Ntu-suffixed noun, the component vowel “u” of Ntu is to be changed into vowel “a”. (i.e. it becomes “Nta”).

• Himavanto-the one which has snow *ns, adj*, pabbato-mountain *ns*. i.e. the mountain which has snow (on it), the snowy mountain.

Vā’ti kimattham?

What is the word “vā” for?

To show that the function of this sutta is not applied in some instances even if it is of “si” vibatti and ntu-affixed as restricted by the word “vā”.

* Himavā *ns, adj*, pabbato *ns*.

(the same meaning as in “himavanto pabbato”).)

९५, १४५. अगिस्सिनि

95, 145. **Aggissi’ni.** [Aggissa+ini. 2 words]

[V] Aggiss’antassa ini-hoti vā simhi vibhattimhi.

When “si” is applied after the word “aggi”, the component vowel “i” thereof, sometimes changes into “ini”.

Purato-from/in front *abs, ls, ind*, • aggini-fire *ns*.

Pacchato-from/in behind *abs, ls, ind*, • aggini-fire *ns*.

Dakkhiṇato-from/at the right *abs, ls, ind*, • aggini-fire *ns*.

Vāmato-from/at left *abs, ls, ind*, • aggini-fire *ns*.

Vā’ti kimattham? What is the word “vā” for?

To show that the function of this sutta is not applied in some instances shown below as restricted by the word “vā”.
(So, there will be two examples of nominative singular Aggi, one with “ini” function and one without it in the Pāli texts)

* Aggi *ns*.

९६, १४८. योस्वकतरस्सो झो

96, 148. **Yosva'katarasso jho.** [Yosu+a'katarasso+jho. 3 words]

[V] Yosu akatarasso jho atta'māpajjate.

When Pathamā, Ālapana and Dutiyā plural vibatti “yo” are applied after **jha**-termed, **i**-ending nouns, the component vowel “i” thereof, which is also an “akatarassa, i.e. natural short vowel, changes into an “a”.

(This Sutta changes “i” into “a” for those “**i**-ending **jha**-termed nouns in “yo” vibatti. See “a” in examples shown in bold, underlined, to clarify it.)

- Aggayo-fires. • Munayo-sages. • Isayo-hermits.
- Gahapatayo-householders *np, vp, ap*.

Yosvī'ti kimattham?

What is the word “yosu” for?

To show that the example below is inapplicable as it is of “su” vibatti.

* Aggīsu-fire *lp*.

Akatarasso'ti kimattham?

What is the word “akatarasso” for?

To show that the example below is inapplicable as the vowel “i” in it is a “katarassa, i.e. not a natural rassa, but morphologically shortened rassa”.

* Daṇḍino-those who have sticks *np, vp, ap*.

Jho'ti kimattham?

What is the word “jho” for?

To show that the example below is inapplicable as the vowel “i” in it is not a “**jha**-termed one”. (the vowel “i” in it is a “**pa**-termed one”)

* Rattiyo-the nights *np, vp, ap*.

Note: kata-done, made morphologically+rassa-short vowel. i.e. intentionally changed short vowel.

Akatarassa=na-not+kata-done+rassa-short vowel. i.e. natural short vowel.

९७, १५६. वेवोसु लो च

97, 156. **Ve, vo, su lo ca.** [Ve, vo, su+lo+ca. 3 words]

[V] **Ve, vo,** icce'tesu akatarasso lo atta'māpajjate.

When “morphed form **ve, vo**” is present after a natural rassa “u-ending noun”, that vowel “u” changes into “a”. (The function of this Sutta changes “u” into “a” for those u-ending, la-termed nouns. See “a” shown in bold, underlined)

- Bhikkhave- Oh monks ! *vp.* • Bhikkhavo-monks *vp, np, ap.*
- Hetave-Oh reasons! *vp.* • Hetavo-reasons *vp, np, ap.*

Akatarasso'ti kimattham?

What is the word “akatarasso” for?

To show that the examples below are inapplicable as the vowel “u” in them is a “katarassa, i.e. not a natural rassa, but morphologically shortened rassa”.

- * Sayambhuvo-Self-enlightened Buddhas *np.*
- * Vessabhuvo-Buddhas named Vessabu *np.*
- * Parābhibhuvo-those who can overwhelm others *np.*

Vevosvī'ti kimattham?

What is the word “vevosu” for?

To show that the examples below are inapplicable as they have no “ve, vo” function in them.

- * Hetunā-reason *is.* * Ketunā-banner *is.* * Setunā-bridge *is.*

Caggahaṇa'manukaddhana'ttham.

[ca-gahaṇam+anukaddhana=pulling+attham=purpose]

The word “ca” in Sutta has a purpose of pulling, i.e. taking “a-changing function” of preceding Sutta toward this Sutta. (That is why this Sutta is a bit similar in changing “u” into an “a”. The preceding Sutta changes “i” into an “a” though).

९८, १८९. मातुलादीनमानत्तमीकारे

98, 189. **Mātulā'dīna'mānatta'mīkāre.**

[Mātula-ādīnaṃ+ānattaṃ+īkāre. 3 words]

[V] **Mātula**-icce'vamādīnaṃ anto **ānatta'māpajjate** ī-kāre paccaye pare.

The last component vowel “a” of ī-affixed feminine gender nouns such as **Mātula** and so forth, changes into “āna”.

[āna+ī= ānī,]

Summary: This Sutta changes the last “a” into “āna” for ī-affixed feminine gender nouns such as **mātula**=mātulāna+ī >**mātulānī**.)

See this function shown in bold, underlined.

- **Mātulānī**-aunt *ns.* • **Ayyakānī**-madam, or an honorable lady . *ns.*
- **Varuṇānī**-a medium woman or wife of a deity named Varuṇa, *ns.*

Īkāre'ti kimatthaṃ? What is the word “īkāre” for?

To show that the examples below are inapplicable as they have no “ī” in them. (They have only an “inī” affix)

- * **Bhikkhunī**-female monk *ns.* * **Rājinī**-princess or a lady of royal blood *ns.* * **Jālinī**-a divine being so-named *ns.*
- * **Gahapatānī**-housewife *ns.*

Ānattaggahaṇena nadī-icce'tassa **dī**-saddassa **jjo, jjā**-ādesā honti saha vibhattiyā **yo, nā, sa**-icce'tesu.

By means of the word “**Ānatta**” in Sutta, the component word “**dī**” of the word “**nadī** (river)” changes into “**jjo, jjā**” together with vibattis “**yo, nā, sa**”, which are applied after “**nadī**”. [**Yo>jjo, nā, sa>jjā.**]

See the effect of function shown in bold.

[yo] • **Najjo** sandanti. [**Najjo**-the rivers *np.* sandanti-flow *āv*, i.e. The rivers flow]

[nā] • **Najjā** kataṃ taraṅgaṃ.

[**Najjā**-by the river *is.* kataṃ-done *kv.* taraṅgaṃ-wave *ns.* i.e. The river caused waves. (Kita verb in Passive voice)]

[sa] • **Najjā** nerañjarāya tīre.

“ [**Najjā**-of river *gs.* nerañjarāya-named nerañjarā *gs, adj.* tīre-on the banks *ls.* i.e. on the bank of the river named Nerañjarā]

९९, ८१. स्माहिस्मिनं म्हाभिम्हि वा

99, 81. **Smā, hi, smim, nam mhā, bhi, mhi vā.**

[Smā, hi, smim, nam+mhā, bhi, mhi+vā. 3]

[V] Sabbato līngato **smā, hi, smim** iccetesam **mhā, bhi, mhi** icce'te ādesā honti vā yathāsaṅkhyam.

The “**smā, hi, smim** vibattis” which are applied after all masculine and neuter gender nouns, sometimes changes into “**mhā, bhi, mhi**” respectively. [smā>mhā, hi>bhi, smim>mhi]

Note: The functions are shown in bold. The second example in each pair is inapplicable. Hence, the applied vibattis remain unchanged in them. See those unchanged vibattis shown underlined.

[smā] • Purisam**hā**. * Purisasmā-from man *abs*.

[hi] • Purise**bhi**. * Purisehi-by/with men *ip, abp*.

[smim] • Purisam**hi**. * Purisasmim-in men *ls*.

Smā, hi, smimnami'ti kimattham?

What is the word “smā, hi, smimnam” in Sutta for?

To show that the examples below are inapplicable as they are not of “**smā, hi, smim**” vibattis.

* Vaṇṇavantam-that which has beautiful look *as, adj*

* agandhakam-that which has no fragrance *as, adj*

* viruḥhapuppham-a fully-blooming flower *as, cn*.

i.e. Beautiful, non-fragrant, fully blooming flower.

[Mahantam-big *as, adj*. chattam-umbrella *as*] * mahāchattam big umbrella *as, cn*.

[Mahantam-big *as, adj*. dhajam-bannar *as*.] * mahādhajam-big banner *as, cn*.

Note: The words within brackets are called ED or viggaha, not examples. Such EDs will be found in Samāsa, Taddhita, Kita and Uṇādi chapters frequently.

१००, २१४. न तिमेहि कताकारेहि

100, 214. **Na ti'mehi katā'kārehi.**

[Na+ta, imehi+kata-akārehi. 3 words]

[V] **Ta, ima**, icce'tehi katākārehi **smā, smim**, nam
mhā, mhi, icce'te ādesā ne'va honti.

After Sabbanāma nouns such as “**ta** (that) and **ima** (this) ” are being changed into “**a**”, the **smā, smim** vibattis applied after them, are never to be changed into “**mhā, mhi**”.

[See Sutta No.176-177 to understand changing into “a”]

The function of Sutta keeps those **smā, smim** vibattis as it is. Hence, there are no “**amhā, amhi**” word-forms applicable in the ablative and locative singular cases. In the examples shown below, “**smā, smim**” vibattis are shown in unaltered states in bold, underlined.

- **Asmā**-from that *abs.* ṭhānā-place *abs.* bhayaṃ-fear *ns.* uppajjati-arises *āv.* i.e. fear arises from that place.
- **Asmim** *ls* ṭhāne-at that place *ls.* bhayaṃ-fear *ns.* tiṭṭhati-exists *āv.* i.e. fear stands/exists at that place.
- **Asmā**-from that, from this *abs.* • **Asmim**-at that, at this *ls.* (These are plain examples without any contextual word)

Katākārehī'ti kimatthaṃ?

What is the word “katākārehi” for?

To show that the examples below are inapplicable as they do not have any morpheme “a” derived from “ta, ima”. So, “**mhā, mhi**” functions are seen in them being applied.

[See “**mhā, mhi**” in examples shown underlined.]

* **Tamhā**-from that *abs.* * **Tamhi**-at/in that *ls.*

* **Imamhā**-from this *abs.* * **Imamhi**-at/in this *ls.*

१०१, ८०. सुहिस्वकारो ए

101, 80. **Su, hi, sva'kāro e.** [Su, hi, su+a'kāro+e. 3 words]

[V] **Su, hi**, icce'tesu akāro etta'māpajjate.

The component vowel “a” of nouns changes into an “e” when “**su, hi**” vibattis are applied after nouns. [See the examples. The “e” in front of Vibatti “**su, hi**” is shown in bold,

underlined. This function is quite a consistent morphological pattern usually found in all a-ending nouns of masculine and neuter genders.]

- [su] • Sabbesu-all *lp.* • Yesu-in which *lp.* • Tesu-in that *lp.*
 • Kesu-at what *lp.* • Purisesu-in men *lp.* • Imesu-in this *lp.*
 • Kusalesu-in wholesome deeds *lp.* • Tumhesu-in you *lp.*
 • Amhesu-in us *lp.*
 [hi] • Sabbehi *ip, abp.* • Yehi *ip.* • Tehi *ip, abp.* • Kehi *ip, abp.*
 • Purisehi *ip, abp.* • Imehi *ip, abp.* • Kusalehi *ip, abp.*
 • Tumhehi *ip, abp.* • Amhehi *ip, abp.*

१०२, २०२. सब्बनामानं नम्मि च

102, 202. **Sabbanāmānaṃ naṃmhi ca.**

[Sabbanāmānaṃ+naṃmhi+ca. 3 words]

[V] Sabbesaṃ sabbanāmānaṃ anto akāro etta'māpajjate
 naṃmhi vibhattimhi.

The last component vowel “a” of Sabbanāma nouns before the applied vibatti “naṃ”, changes into “e”.

[Sabbanāma nouns are sabba, ya, ta, ka and so on. See the examples carefully. “e” is shown in bold, underlined. The “Saṃ, sānaṃ” after “e” are morphed forms derived from the “naṃ” vibatti. Hence, it is invisible]

[sabba-all] • Sabbesaṃ. • Sabbesānaṃ.

[ya-which] • Yesaṃ. • Yesānaṃ.

[ta-that] • Tesaṃ. • Tesānaṃ.

[ima-this] • Imesaṃ. • Imesānaṃ. • Kesaṃ. • Kesānaṃ.

[itara-other] • Itaresaṃ-others. • Itaresānaṃ-others,

[katama-what] • Katamesaṃ-of which ones. • Katamesānaṃ-of which ones. All examples are *dp, gp*

Sabbanāmānami'ti kimatthaṃ?

What is the word “sabbanāmānaṃ” for?

To show that examples below are inapplicable as they are not sabbanāma nouns.

* Buddhānaṃ * bhagavantānaṃ āciṇṇasaṃ'āciṇṇo.

* Buddhānaṃ-Buddhas *gp* * bhagavantānaṃ-those having six

glories called “bhaga”, *gp, adj*, āciṇṇasamāciṇṇo-(is) habitually done sacred custom *nv*.

i.e. (It) is a habitually done sacred custom of Buddhas who have six glories called as “bhaga”.

Akāro’ti kimattham?

What is the word “akāro” for?

To show that examples below are inapplicable as they have no “akāra-the letter-a” in them, but “ū” instead.

* Amūsaṃ . * Amūsānaṃ- of so and so people or things *dp, gp*.

Naṃmhi’ti kimattham?

What is the word “naṃmhi” for?

To show that examples below are inapplicable as they are of “yo”, not of “naṃ”.

* Sabbe-all *np, ap*. * Ime-these *np, ap*.

Caggahaṇa’manukaḍḍhana’ttham.

The word “ca” in Sutta has a purpose of pulling in “e-changing function” from the preceding Sutta No.101 (to this Sutta).

०३, ७९. अतो नेन

03, 79. **Ato ne’na**. [Ato+nā+ena. 3 words]

V] Tasmā **akārato nāvaca**nassa **enā**’deso hoti.

The vibatti “nā” applied after a-ending nouns (masculine & neuter gender), changes into “ena”. [See examples in their original form of a-endings shown in bracket. The “ena” is shown in bold, underlined]

[sabba] • **Sabbena**-with all. [ya] • **Yena**-with which.

[ta] • **Tena**-with that. [ka] • **Kena**-with what.

[ima] • **Anena**-with this. [ima-changes into “ana” by Sutta No.171 word]

[purisa] • **Purisenā**-with man.

[rūpa] • **Rūpena**-with form, or any physical matter.

(All are a-ending nouns in *is*)

Āto’ti kimattham?

What is the word “ato” for?

To show that examples below are inapplicable as they end in “i-u”. So, the vibatti is kept as it is without being changed into “ena”. [See Vibatti “nā” in the examples below which is shown underlined]

[muni] * Muninnā-sage *is*. (This is an i-ending noun)

[amu] * Amunnā-so and so person or thing *is*.

[Bhikkhu] * Bhikkhunnā-monk *is*. (These are u-ending nouns. So they are inapplicable)

Nā’ti kimattham? What is the word “nā” for?

To show that example below is inapplicable as it is of “smā”, not of “nā”.

* Tasmā-from that *abs*.

१०४, ६६. सो

104, 66. **So**’. [Si+o. 2 words]

[V] Tasmā akārato sīvacanassa okārā’deso hoti.

The Paṭhamā singular vibatti “si” applied after a-ending nouns of masculine gender, is to be changed into “o”.

[See examples, The applied function “o” is shown in bold-face]

- Sabbo-all *ns*. • Yo-which *ns*. • So-that *ns*. • Ko-who or what *ns*.
- Amuko-such and such a person, thing etc. *ns*. • Puriso-man *ns*.

Sī’ti kimattham?

What is the word “si” for? To show that the example below is inapplicable as it is of “nam”, not of “si”.

* Purisānam- of men *dp, gp*.

Ato’ti kimattham?

What is the word “ato” for?

To show that the example below is inapplicable as it does not end in an “a”, but ends in “ū”.

* Sayambhū *ns*.

१०५, ०. सो वा

105,...**So vā**. [So+vā. 2 words]

[V] Tasmā **a-kārato nāvaca**nassa **so-ādeso** hoti vā.

The vibatti “**nā**” applied after a-ending nouns, changes into “**so**”. [This Sutta changes “**nā**” into “**so**”. Such examples are widely found in the Buddhist texts used as either adjective or adverb. See the applied function shown in bold, underlined]

• Atthaso dhammaṃ jānāti.

[Trans] • Atthaso-by means of meaning *is*. dhammaṃ-the Dhamma or Pāli *as*. jānāti-(he) knows *āv*. i.e. He knows the Dhamma by means of understanding the meaning.

• Byañjanaso atthaṃ jānāti.

[Trans] • Byañjanaso-by means of words *is...atthaṃ*-the meaning *as...jānāti*-(he) knows *āv*. i.e. He knows the meaning by means of understanding the words.

• Akkharaso-by letter. • Suttaso-by Sutta (discourse). • Padaso-by word. • Yasaso-by fame. • Upāyaso-by logic or method.

• Sabbaso-by all means. • Thāmaso-by capacity.

• Thānaso-by the right reason. (All are of *is*)

Vā'ti kimatthaṃ?

What is the word “vā” for?

To show that in examples below, the function of Sutta is inapplicable as implied by that word “vā”. (That is why there is no “so” in three examples. Instead, the applied “nā” becomes “ena” as per Sutta 103)

* Pādena vā * pādārahena vā * atirekapādena vā

yo bhikkhu * theyyacittena parassa bhaṇḍaṃ gaṇhāti,
so bhikkhu pārājiko hoti asaṃvāso.

* Pādena vā-either by a quarter * pādārahena vā-or by a quarter's worth. * atirekapādena vā-or in excess of a quarter's worth.

yo bhikkhu-whoever monk. “ theyyacittena-with an intent to steal.
parassa-of other. bhaṇḍaṃ-belonging. gaṇhāti-(if) takes,
so bhikkhu-that monk. pārājiko-the one who is defeated, fallen
from monk's sacred life, hoti-is. asaṃvāso-the one who doesn't
have any more monastic communion.

i.e. Whoever a monk, with the intent of stealing, takes other's belonging (which is) either mere a quarter (in terms of cash) or a quarter's worth or in excess of it, he is defeated from monkhood and has no more shared monastic conduct (communion) with other good monks. (i.e. defrocked)

१०६, ३१३. दीघोरेहि

106, 313. **Dīgho'rehi**. [Dīgha, orehi. 1 word]

[V] **Dīgha, ora, icce'tehi smāvacanassa so-ādeso** hoti vā.

The vibatti “smā” applied after the words “**dīgha** and **ora**” sometimes changes into “so”. [Function shown in bold]

- Dīghaso-by terms of length *abs.* • Oraso-by this side *abs.*
 - * Dīghamhā-from length *abs.* * Oramhā-from this side *abs.*
- (Both are inapplicable examples)

Dīghorehi'ti kimattham?

What is the word “dīghorehi” for? To show that in the examples below, the function of Sutta is inapplicable as they are not “dīgha, and ora”.

- * Saramhā-from vowel/ or from sound, *abs.*
- * Vacanamhā-from speech, *abs.*

१०७, ६९. सब्बयोनीनमाए

107, 69. **Sabbayonīna'mā-e**. [Sabba-yonīnam+ā-e. 2 words]

[V] Tasmā akārato sabbesaṃ yo, nīnaṃ ā-e-ādesā honti vā yathāsaṅkhyam.

The vibatti “yo” and a morpheme “ni” applied after all a-ending nouns are to be changed into “ā and e” respectively. [This Sutta changes yo and ni into ā and e, which is shown underlined]

Masculine Gender, a-ending noun Examples

- Purisā-men *np.* • Purise *ap.* (In these examples of masculine gender nouns, nominative, vocative plural “yo” changes into ā and accusative plural “yo” changes into e)

Neuter Gender, a-ending noun Examples

- Rūpā-form or matters *np.* • Rūpe *ap.* (In these examples of neuter gender nouns, all “yo” is to be first changed into “ni” and that “ni” changes into “ā” for nominative and vocative cases and into “e” for accusative plural case. Please note this specific fact carefully)

Vā’ti kimattham? What is the word “vā” for?

To show that in the examples below, the function of Sutta is inapplicable as implied by that word “vā”.

- * Aggayo. * Munayo. * Isayo. (See Sutta 96 for these examples.)

Yonīnan’ti kimattham? What is the word “yonīnam” for?

To show that in examples below, there is no “yo or ni” as required by this Sutta. Hence, inapplicable.

- * Purisassa-of man *ds, gs.* * Rūpassa-of matter *ds, gs.*

Akārato’ti kimattham?

What is the word “akārato” for? To show that the examples below do not end in “a”, i.e. not a-ending nouns. So, inapplicable. (They end in “ī & i”)

- * Daṇḍino-those having sticks *np.* [Daṇḍī-this noun ends in ī]
- * Aṭṭhīni-bones *np.* * Aggī-fire (s) *np.* pajjalanti-shine *āv.* i.e. The fires shine (are aflame). * Munī-sages *np.* caranti-move *āv.* i.e. The sages move. [aṭṭhi, aggi, muni, these three nouns end in i.]

१०८, ९०. स्मास्मिन् वा

108, 90. Smā, smimnam vā. [Smā, smimnam+vā. 2 words]

[V] Tasmā akārato sabbesaṃ **smā**, **smim**nicce’tesaṃ **ā**, e-ādesā honti vā yathāsaṅkhyam.

The two “smā, smim vibattis” applied after a-ending nouns of masculine and neuter gender, sometimes changes into “ā and e” respectively. [smā>ā, smim>e]

See ā & e shown in bold, underlined. The second in each pair is inapplicable. That is why there are the applied vibattis still visible in them.

- Purisā. * Purisasmā-from man *abs.*
- purise. * Purisasmim-in man *ls.*

Akārato’ti kimattham?

What is the word “akārato” for? To show that in examples below, the function of Sutta is inapplicable as they do not end in “a”. (They end in “ī & u”)

* Daṇḍinā *is, abs.* “ Daṇḍismim *ls.* [Daṇḍī, this noun ends in ī]

* Bhikkhunā *is, abs.* * Bhikkhusmim *ls.* [Bhikkhu, this noun ends in u]

१०९, ३०४. आय चतुत्थेकवचनस्स तु

109, 304. **Āya catutthe’kavacanassa tu.**

[Āya+catutthī-ekavacanassa+tu. 3 words]

[V] Tasmā **akārato catutthe’kavacanassa āyā**’deso hoti vā.

(To express a **purpose** or a **benefit** or a **result** of an action) the Catutthī singular vibatti “sa” (which is applied after a-ending nouns of masculine and neuter genders), is to be changed into an “āya” sometimes. [sa>āya]

Note: This Sutta changes Dative singular “sa” applied after a-ending masculine and neuter gender nouns into “āya. Such word forms in “āya” express purpose, benefit or result.

It is widely used in the canonical texts. See the examples carefully. The function āya is shown in bold, underlined to make it easily noticeable and understandable.

• Atthāya-for benefit, *ds.* • hitāya-for wellbeing, *ds.* • sukhāya-for happiness. *ds.* devamanussānaṃ-of deities and men. *gp.* Buddho-Buddha, *ns.* loke-in the world. *ls.* uppajjati-arises, emerges. *āv.* [attha-benefit, hita-wellbeing, sukha-happiness. All are a-ending nouns] i.e. The Buddha appears in the world for benefit, for the wellbeing and for the happiness of deities and men.

Ato’ti kimattham?

What is the word “ato” for? To show that in the examples below, the function of Sutta is inapplicable as it does not end in “a”. (It ends in “i”)

* Issa-of hermit *ds, gs.* [Isi-this noun ends in i]

Catutthī’ti kimattham?

What is the word “ catutthī ” for? To show that the example

below is of a “chaṭṭī vibatti”. So, it is inapplicable.

* Purisassa-of man *gs.* mukhaṃ-face *ns.* i.e. man’s face.

Ekavacanasse’ti kimatthaṃ?

What is the word “ekavacanesu” for?

To show that example below is of plural “naṃ” vibatti, not of ekavacana (singular). So, it is inapplicable.

* Purisānaṃ *dp.* dadāti-(he) gives *āv.* i.e. He gives men.

Vā’ti kimatthaṃ?

What is the word “vā” for? To show that in the examples below, the function of Sutta is inapplicable as being restricted by it.

Dātā hoti * samaṇassa vā * brāhmaṇassa vā.

* samaṇassa *ds* vā *nip*-either to the monk * brāhmaṇassa *ds* vā *nip*-or to a Brahmin. Dātā-giver *ns, kn.* hoti-is *āv.* (Here, double use of nipāta word “vā” is equal to “either or”.)

i.e. (He) is the donor either to monk or Brāhmin.

Tuggahaṇena tthañ’ca hoti. [tthañ’ca=tthaṃ+ca]

By means of the word “tu” in Sutta, the Catutthī singular vibatti “sa” also changes into “**tthaṃ**”.

Note: See “tthaṃ” shown in bold, underlined. This word form too is widely used in scriptures including in this Pāli grammar text. See, for example, “Vāti kimatthaṃ?”.

Kimatthaṃ=kiṃ+atthaṃ, **kiṃ**-what+**atthaṃ**-for purpose, benefit?

- Attha**tthaṃ**-for benefit. • Hitat**tthaṃ**-for the wellbeing.
- Sukhat**tthaṃ**-for happiness. All *ds*.

११०, २०१. तयो नेव च सब्बनामेहि

110, 201. **Tayo ne’va ca sabbanāamehi.**

[Tayo+na+eva+ca+sabbanāamehi. 5 words]

[V] Tehi sabbanāamehi akāra’ntehi **smā, smiṃ, sa**-icce’tesaṃ tayo ā, e, āyā’desā ne’va honti.

Three functions of changing “**smā, smiṃ, sa** vibattis” into “ā, e, āya” are inapplicable for a-ending Sabbanāma nouns.

Note: This Sutta debars three functions: changing smā into “ā”, smim into “e”, sa into “āya” in a-ending Sabbanāma nouns. See the examples carefully to clarify this injunction. Practically, this Sutta restricts the function of Sutta No.108, and 109 in Sabbanāma nouns. In other words, the most Venerable Great Grammarian states that in a-ending masculine and neuter gender Sabbanāma nouns, there are no word-forms in smā, smim, sa vibatti cases which have “ā, e, āya” functions. [See all examples with unaltered vibattis shown underlined.]

- Sabbasmā-from all *abs.* • Sabbasmim-in all *ls.*
- Sabbassa-of all *ds, gs.*
- Yasmā-from which. *abs.* • Yasmim.*ls* • Yassa. *ds,gs*
- Tasmā-from that. *abs.* • Tasmim.*ls* • Tassa.*ds,gs*
- Kasmā-from what. *abs.* • Kasmim.*ls* • Kassa. *ds, gs*
- Imasmā-from this. *abs.* • Imasmim. *ls* • Imassa. *ds, gs*

(The meaning of examples are easily understandable as shown in the first example)

Sabbanāamehī’ti kimattham?

What is the word “sabbanāamehi” for?

To show that in examples below, the restriction of this Sutta is inapplicable as they are not Sabbanāma nouns. (That is why they are seen in “ā, e, āya” procedures.)

* Pāpā-from sin or evil *abs.* * Pāpe-in sin or evil *ls.*

* Pāpāya-for accruing sin or evil *ds.*

Caggahaṇa’manukaḍḍhana’*ttham.*

The word “ca” in the Sutta has a purpose of pulling in the word “ato” which comes from Suttas 103 all the way up to 104, 105,107, 108, 109 and 110 and withholding it here in this Sutta. What does it mean? It means that in the forthcoming Suttas, the function is generally focused on other nouns rather than a-ending nouns.

१११, १७९. घतो नादीनं

111, 179. **Ghato nādīnaṃ.** [Ghato+nā-ādīnaṃ. 2 words]

[V] Tasmā ghato **nā'dīna'mekavacanānaṃ vibhattigaṇānaṃ āyā'deso** hoti.

All five singular “**nā, sa. smā, sa, smiṃ vibattis**” applied after ā-ending feminine gender nouns, change into “**āya**”.

Note: This means that in all **nā, sa. smā, sa, smiṃ vibatti-**applied cases of **ā-ending feminine nouns**, there will be the same word form marked by an “**āya**”. See the examples carefully to familiarize with word-forms of ā-ending nouns of feminine gender. Also note that only those • marked are examples, the rest are predicates which complements the sentence. [See “**āya**” function shown underlined in the examples below.]

[nā] • **Kaññāya**-by girl *is*. kataṃ-done *kv*. kammaṃ-deed *as*.
i.e. The deed done by girl. (Passive voice)

[sa] • **Kaññāya**-to the girl *ds*. dīyate-is given *āv*. i.e. the girl is given
(something by somebody)

[smā] • **Kaññāya**-from girl *abs*. nissaṭaṃ-came off, dropped *kv*.
vatthaṃ-the dress *ns*. i.e. the cloth which comes off (slipped off)
from the (body of) girl.

[sa] • **Kaññāya**-of girl *gs*. pariggaho-possession *ns, nv*. i.e. the girl's
possession.

[smiṃ] • **Kaññāya**-in girl *ls*. patiṭṭhitaṃ-stood, *kv*. sīlaṃ-virtue *ns*.
i.e. The virtue exists in girl.

Ghato'ti kimatthaṃ?

What is the word “ghato” for? To show that in the examples below, the function of Sutta is inapplicable as they are not “gha-termed” ā-ending nouns. (They are nouns ending in i, ī, u, ū. Ratti, Itthī, Dhenu, Vadhū)

* Rattiyā. * Itthiyā. * Dhenuyā. “ Vadhuyā. (All are *is, ds, abs, gs, ls*. The Meaning of examples shown before)

Nādīnami'ti kimatthaṃ?

What is the word “nādīnam” for? To show that in examples below, the function of Sutta is inapplicable as they are not of applicable vibatti. (They are of am vibatti)

* Kaññam-the girl, *as*. passati (he) sees *āv*. i.e. (he) sees the girl.

* Vijjam-knowledge. * Vīnam-the harp. * Gaṅgam-the river Ganges. (All are *as*)

Ekavacanānami’ti kimattham?

What is the word “ekavacanānam” for? To show that in examples below, the function of Sutta is inapplicable as they are in plural “su” vibattis.

* Sabbāsu. * Yāsu. * Tāsu. * Kāsu-at what. * Imāsu.

* Pabhāsu-lights. (All are *lp*, ā-ending sabbanāma nouns of feminine gender)

११२, १८३. पतो या

112, 183. **Pato yā**. [Pato+yā. 2 words]

[V] Tasmā pato **nādīna**’mekavacanānam vibhattigaṇānam **yā**-ādeso hoti.

All five singular “**nā**, *sa*. **smā**, *sa*, **smim** vibattis” applied after “*i*, *ī*, *u*, *ū*-ending” feminine gender nouns, are to be changed into “**yā**”.

Note: This means that in all **nā**, *sa*. **smā**, *sa*, **smim** vibatti-applied cases of *i*, *ī*, *u*, *ū*-ending feminine gender nouns, there will be the same word-form marked by a “**yā**”. See the examples. “**yā**” is shown underlined.

• Rattiyā. • Itthiyā. • Deviyā-queen or female divine being.

• Dhenuyā. • Yāguyā-porridge. • Vadhuyā.

(All examples are *is*, *ds*, *abs*, *gs*, *ls*)

Nādīnami’ti kimattham?

What is the word “nādīnam” for? To show that in examples below, the function of Sutta is inapplicable as they are not of “**nā** etc. “ vibatti.

* Rattī *ns*. * Rattim *as*. * Itthī *ns*. * Itthim *as*.

Pato’ti kimattham?

What is the word “pato” for? To show that in the examples below, the function of Sutta is inapplicable as they are not “pa-termed” nouns, but are **gha**-termed nouns.

* Kaññāya. * Vīṇāya. * Gaṇḍāya. * Pabhāya-light.

* Sobhāya-beauty or allure. (All examples are ā-ending nouns in *is, ds, abs, gs, ls*)

Ekavacanānami’ti kimattham?

What is the word “ekavacanānam” for? To show that in the examples below, the function of Sutta is inapplicable as they are not singulars (ekavacana), but plurals (dative and genitive plurals).

* Rattīnam *dp, gp*. * Itthīnam *dp, gp*.

११३, १३२. सखतो गस्से वा

113, 132. **Sakhato gasse’ vā.**

[Sakhato+gassa+e+vā. 4 words]

[V] Tasmā **sakhato gassa akāra, ākāra, ikāra, īkāra, ekārā**’desā honti vā.

An Ālapana (vocative) “**si** vibatti” formally termed “ga” and applied after the word **sakha** (friend), changes into “a, ā, i, ī, e”. (This Sutta changes “si” applied after a-ending, masculine, vocative-case word “sakha-friend” into “a, ā, i, ī, e”. See examples carefully. The function-applied vowels are shown underlined).

Bho • sakhaa. Bho • sakhaā. Bho • sakhia. Bho • sakhiī.

Bho • sakhea-Oh friend! *vs.*

(All examples are of the same meaning, *vs.* . “Bho” is a vocative prefix used before male gender nouns when addressing the male. “Bho” is a derivative morpheme of the word **Bhavanta** which means “your honorable”.)

११४, १७८. घटे च

114, 178. **Ghate' ca.** [Ghato+e+ca. 3 words]

[V] Tasmā ghato gassa ekārā'deso hoti.

The Ālapana (vocative) “**si** vibatti” formally termed “**ga**” and applied after ā-ending feminine gender nouns, changes into “**e**”. (This Sutta changes “vocative case-si” applied after feminine gender, vocative-case, **gha**-termed, ā-ending nouns such as “**ayyā**-madam” into an “**e**”. See the examples. “**e**” is shown underlined).

Bhoti • ayye. Bhoti • kaññe. Bhoti • kharādie vs.
(Refer to Sutta No. 57 for these examples)

Caggahāṇa'mavadhāraṇa'tthaṃ sanniṭṭhānaṃ.

The word “ca” in Sutta has a purpose of re-affirming the function of Sutta as a consistent morphological pattern.

११५, १८१. न अम्मादितो

115, 181. **Na ammā'dito.** [Na+amma-ādito. 2 words]

[V] Tato ammā'dito gassa ekārattaṃ na hoti.

The Ālapana (vocative-case) “**si**” formally termed “**ga**” and applied after the word “amma (mother)” etc., is not to be changed into “**e**”. (This Sutta debars function of “**e**,” in vocative noun word “amma” etc. Therefore, there is an “**ā**” in the examples below shown in bold, underlined.)

Bhoti • ammā. Bhoti • annā. Bhoti • ambā. Bhoti • tātā-Oh mother! vs (All are of the same meaning).

Ammādito'ti kimatthaṃ?

What is the word “ammādito” for? To show that in example below, the function of Sutta is inapplicable as it is not the word “amma” etc.

Bhoti * kaññe-Oh girl. vs.

११६, १५७. अकतरस्सा लतो य्वालपनस्स वेवो

116, 157. **Akatarassā lato yvā'lapanassa ve, vo.**

[Akatarassā+lato+yo-ālapanassa+ve, vo. 4 words]

[V] Tasmā akatarassā lato yvā'lapanassa ve, vo-ādesā honti.

The Ālapana (vocative) plural “yo” applied after “**natural u-ending nouns**”, changes into “**ve, vo**”. (Natural “u” means not morphologically shortened “u”.)

This Sutta changes vocative, plural “yo” applied after natural short vowel u-ending masculine gender nouns into “ve and vo” which is shown underlined below.

• Bhikkhave. • Bhikkhavo. • Hetave. • Hetavo *vp*. (Refer to Sutta No.97 for other necessary function)

Akatarassā'ti kimattham?

What is the word “akatarassā” for? To show that in the example below, the function of Sutta is inapplicable as it is not “akata-rassa, i.e. natural rassa”, but is a “katarassa-i.e. morphologically altered rassa”.

* Sayambhuvo *np, ap*. (Refer to Sutta 119).

Lato'ti kimattham?

What is the word “lato” for? To show that in the examples below, the function of Sutta is inapplicable as they are not **la**-termed nouns. (They are **pa**-termed feminine gender nouns, hence irrelevant and inapplicable)

* Nāgiyo-female-dragons *np, vp, ap*. * Dhenuyo-cows. *np, vp, ap*.

* Yāguyo-porridges *np, vp, ap*.

Ālapanasse'ti kimattham?

What is the word “ālapanassa” for? To show that in the examples below, the function of Sutta is inapplicable as they are not ālapana (vocative). (The examples are statement in nominative plural “yo”)

Te-those *np, ap, adj* * hetavo-reasons, *np, ap*. i.e. Those reasons.

Te-those *np, ap, adj* * bhikkhavo-monks, *np, ap*. i.e. Those monks.

११७, १२४. झलतो सस्स नो वा

117, 124. **Jhalato sassa no vā.** [Jhalato+sassa+no+vā. 4 words]

[V] Tasmā jhalato sassa vibhattissa **no**-ādeso hoti vā.

The Catutthī and Chaṭṭī singular (Dative and genitive) “sa vibatti” applied after “**i, ī, u, ū-ending nouns**”, sometimes changes into “**no**”. [This Sutta changes “sa” into “no”. See “no” shown underlined below. The second one in each pair is inapplicable example.]

[i] • Aggino. * Aggissa *ds, gs.*

[i] • Sakhino. * Sakhissa *ds, gs.*

[ī] • Daṇḍino. * Daṇḍissa *ds, gs.*

[u] • Bhikkhuno. * Bhikkhussa *ds, gs.*

[ū] • Sayambhuno. * Sayambhussa *ds, gs.* (The meaning of examples shown before)

Sasse’ti kimattham?

What is the word “sassa” for? To show that in the examples below, the function of Sutta is inapplicable as they are not of “sa”, but of “nā” vibatti. (See “nā” vibatti shown underlined below)

* Isinā *is.* * Bhikkhunā *is.*

Jhalato’ti kimattham?

What is the word “jhalato” for? To show that in the example below, the function of Sutta is inapplicable as it is not **jha, la**-termed noun. (It is only an ordinary a-ending noun in “sa” vibatti)

* Purisassa *ds, gs.*

११८, १४६. घप्तो च योनं लोपो

118, 146. **Gha, pa, to ca yonam lopo.**

[Gha, pa, to+ca+yonam+lopo. 4 words]

[V] Tehi gha, pa, jha, la, icce’tehi yonam lopo hoti vā.

All Pathamā, Ālapana and Dutiyā plural “yo vibattis” being applied after nouns ending in “**ā, i, ī, u, ū**”, are sometimes elided.

[This Sutta deletes all Nominative, Vocative and Accusative plural “yo vibattis” applied after gha, pa, jha, la-termed “ā, i, ī, u, ū-ending” nouns.]

See the examples below where “yo” is elided in the first examples. The second one is inapplicable. That is why there is still a “yo” visible in it.

Examples of Feminine gender:

[ā, gha-termed] • Kaññā. * Kaññāyo.

[i, pa-termed] • Rattī. * Rattiyo.

[ī, pa-termed] • Itthī. * Itthiyo.

[u, pa-termed] • Yāgū. * Yāguyo.

[ū, pa-termed] • Vadhū. * Vadhuyo.

Examples of Masculine gender:

[i, Jha-termed] • Aggī. * Aggayo.

[u, La-termed] • Bhikkhū. * Bhikkhavo.

[ū, La-termed] • Sayambhū. * Sayambhuvo.

Examples of Neuter gender:

[i, Jha-termed] • Aṭṭhī. * Aṭṭhīni.

[u, La-termed] • Āyū. * Āyūni-life or ages. (The meanings are shown before. All examples are *np, vp, ap*)

Caggahaṇa’manukaddhana’ttham.

The word “ca” in Sutta has a purpose of pulling (taking in) the word “jhalato” from previous Sutta No.117 to this Sutta. (That is why jha, la-termed nouns are additionally included for the application of the function as prescribed in this Sutta).

११९, १५५. लतो वोकारो च

119, 155. **Lato vokāro ca.** [Lato+vokāro+ca. 3 words]

[V] Tasmā lato yonam vokāro hoti vā.

The Pathamā and Dutiyā plural “yo vibattis” applied after “u, ū-ending nouns” sometimes change into “vo”.

[This Sutta changes Nominative and Accusative plural “yo” applied after u, ū-ending nouns into “vo”. See the examples. The applied “vo” is shown underlined. The second is inapplicable one.]

[u, la-termed] • Bhikkhavo. * Bhikkhū, *np, ap.*

[ū, la-termed] • Sayambhuvo. * Sayambhū, *np, ap.*

Kāraggaṇam kimattham?

What benefit is there by the word “kāra”? (Refer to the word “vokāro” included in Sutta)

Yonam no ca hoti.

By means of it, the vibatti “yo” becomes “no” in some words. (See “no” shown in bold)

• Jantuno-creatures, *np, ap.*

Caggahaṇa’ mavadhāraṇa’ttham.

The word “ca” in the Sutta has a purpose of restricting the function of Sutta in the examples shown below.

What does it mean? It means that there can be no such words like “Amuvo” in the canonical texts as such nouns are excluded from the function of Sutta.

* Amū-so and so *np, adj.* purisā-men *np.* tiṭṭhanti-stand *āv.*
i.e. So and so men stand.

* Amū *ap, adj* purise-so and so men *ap.* passatha-(you) see *āv.*
i.e. See so and so men!

Iti nāmakappe paṭhamo kaṇḍo.

The first Section of Noun ends.

Dutiya Kaṇḍa

The Second Section

१२०, २४३. अहस्स ममं सविभत्तिस्स से

120, 243. **Amhassa mamaṃ savibhattissa se.**

[Amhassa+mamaṃ+savibhattissa+se. 4 words]

[V] Sabbasse'va **amhasaddassa savibhattissa mamaṃ-ādeso**
hoti se vibhattimhi.

The whole of “amha-I” together with the applied vibatti “sa” changes into “**mamaṃ**” when a Catutthī, Chaṭṭhī singular “sa” vibatti is applied after it. [amha+sa>mamaṃ]
This function is quite simple and easy to understand.

- Mamaṃ-my (for me). *ds.* dīyate-given, *āv.* purisena-by man, *is.* i.e. I am given (something) by man. (Passive voice sentence)
- Mamaṃ-my. *gs.* pariggaho-possession, *nv.* i.e. my possession.

१२१, २३३. मयं योमहि पठमे

121, 233. **Mayaṃ yomhi paṭhame.**

[Mayaṃ+yomhi+paṭhame. 3 words]

[V] Sabbasse'va **amhasaddassa savibhattissa mayaṃ-ādeso**
hoti yomhi paṭhame.

The whole of “amha” together with vibatti “yo” changes into “**mayaṃ**” when a Paṭhamā plural “yo” follows after it.

- Mayaṃ-we. *np.* gacchāma-go. *āv.* i.e. We go.
- Mayaṃ-we. *np.* dema-give. *āv.* i.e. We give.

Amhasse'ti kimattham?

What is the word “amhassa” for? To show that in example below, the function of Sutta is inapplicable as it is not the word “amha”.

* Purisā-men. *np.* tiṭṭhanti-stand. *āv.* i.e. Men stand.

Yomhī'ti kimattham?

What is the word “yomhi” for?

To show that in example below, the function of Sutta is

inapplicable as it is not of “yo” vibatti.

* Ahaṃ-I. *ns.* gacchāmi-go. *āv.* i.e. I go.

Paṭhame’ti kimattham?

What is the word “paṭhame” for? To show that in example below, the function of Sutta is inapplicable as it is not of a “paṭhamā yo” vibatti. (It is of dutiyā “yo”, accusative plural. Hence, inapplicable)

* Amhākaṃ-us. *ap.* passasi-see. *āv.* tvam-you. *ns.* i.e. You see us.

१२२, ९९. नुस्स न्तो

122, 99. **Ntussa nto**. [Ntussa+nto. 2 words]

[V] Sabbasse’va **ntupaccayassa savibhattissa nto**-ādeso hoti yomhi paṭhame.

When a Paṭhamā plural “yo” vibatti is applied after the “ntu-suffixed nouns”, the entire “ntu” together with vibatti “yo”, changes into “**nto**”. (See the example word clearly. **nto** is shown in bold, underlined)

• Guṇavanto-those who have virtue. *np.* tiṭṭhanti-stand, *āv.* i.e. The virtuous stand.

Ntusse’ti kimattham?

What is the word “ntussa” for? To show that in the examples below, the function of Sutta is inapplicable as they are not ntu-affixed nouns.

* Sabbe-all. *np.* sattā-creatures. *np.* gacchanti-go. *āv.* i.e. All creatures go.

Paṭhame’ti kimattham?

What is the word “paṭhame” for? To show that in the example below, the function of Sutta is inapplicable as it is not of “paṭhamā yo” vibatti. (It is of dutiyā yo, accusative plural)

* Guṇavante-the virtuous or those having dignity. *ap.* passantī-see. *āv.* janā-people. *np.* i.e. People see virtuous ones or people are impressed with those having worldly dignity.

१२३, १०३. न्तस्स से वा

123, 103. **Ntassa se vā.** [Ntassa+se+vā. 3 words]

[V] Sabbasse'va **ntupaccayassa savibhattissa ntassā**'deso hoti vā se vibhattimhi.

When a Catutthī, Chaṭṭhī singular “sa” vibatti is applied after a “**ntu**-suffixed noun”, the whole of “**ntu**” together with vibatti “sa” sometimes changes into “**ntassa**”.

(See the example below. Function is shown in bold, underlined)

- **Sīlavantassa**-the one having “sila-morality”. *ds* (adj). jhāyino-who used to have jhānas. *ds*. i.e. Of the one having morality and jhānas.
- * Sīlavato jhāyino vā. (This example is inapplicable, of the same meaning)

Se'ti kimattham?

What is the word “se” for? To show that in example below, the function of Sutta is inapplicable as it is not of “sa” vibatti. (It is of “si”, a nominative singular. See next Sutta for morphological function of this example)

- * **Sīlavā**-the one who has “sila”. *ns*. tiṭṭhati-stands. *āv*. i.e. The one who has Sīla (moral virtue) stands.

१२४, ९८. आ सिम्हि

124, 98. **Ā simhi.** [Ā+simhi. 2 words]

[V] Sabbasse'va **ntupaccayassa savibhattissa ā-ādeso hoti simhi** vibhattimhi.

When a Paṭhamā singular “si” vibatti is applied after “**ntu**-affixed nouns, the whole of “**ntu**” together with vibatti “si” changes into an “**ā**”. (See “**ā**” shown underlined in bold. The “v” in front is that “v” of “**vantu**”. Please refer to Sutta 368. The “m” in front is that “m” of affix “**mantu**”. Please refer to Sutta 369)

- **Guṇavā**-the one who has “**guna**-virtue or dignity”, the virtuous.
- **Paññavā**-the one who has “**Pañña**-wisdom”, the wise.
- **Sīlavā**-the one who has “**sīla**-moral virtue”.
- **Balavā**-the one who has “**bala**-energy”, the strong.
- **Dhanavā**-the one who has **dhana**-wealth, the wealthy.

- Matimā-the one who has **mati**-intellect, the intelligent.
- Satimā-the one who has “**sati**-attention, alertness,” alert.
- Dhitimā-the one who has “**dhiti**-knowledge”, the wise.(all *ns.*)

Ntusse’ti kimattham?

What is the word “**ntussa**” for? To show that in the example below, the function of Sutta is inapplicable as it is not a **ntu**-affixed word, but an ordinary word.

* Puriso-man. *ns.* tiṭṭhati-stands. *āv.*

Simhī’ti kimattham?

What is the word “**simhi**” for? To show that in the example below, the function of Sutta is inapplicable as it is not of “**si**” vibatti. (It is of “**yo**” vibatti.)

* Sīlavanto-those who have “**sila**-morality”. *np.* tiṭṭhanti-stand. *āv.*
i.e. Those having moral virtue stand.

१२५, १९८. अं नपुंसके

125, 198. **Am napuṃsake.** [Am+napuṃsake. 2 words]

[V] Sabbasse’va **ntupaccayassa savibhattissa am-ādeso** hoti
simhi vibhattimhi napuṃsake vattamānassa.

When a Paṭhamā singular “**si**” vibatti is applied after a **ntu**-affixed neuter gender noun, the entire “**ntu**” together with “**si**” changes into “**am**”. (See the function shown underlined)

- (1) • Guṇavaam-the virtuous. *ns* (adj). cittaam-mind. *ns.* tiṭṭhati-exists. *āv.* i.e. The virtuous mind exists.
- (2) • Rucimaam-the bright. *ns* (adj). pupphaam-flower. *ns.* virocati-looks beautiful. *āv.* i.e. The bright flower looks beautiful.

Simhī’ti kimattham?

What is the word “**simhi**” for? To show that in the example below, the function of Sutta is inapplicable as it is not of “**si**” vibatti. (It of dutiyā “**am**” vibatti.)

* Vaṇṇavantaam-that which has beauty. *as* (adj). agandhakaam-that which does not have fragrance. *as* (adj). virūḷhapupphaam-fully blooming flower. *as.* passasi-see. *āv.* tvaam-you. *ns.*

i.e. You see fully blooming, beautiful flower without any fragrant smell.

१२६, १०१. अवण्णा च गे

126, 101. **Avañṇā ca ge.** [Avañṇā+ca+ge. 3 words]

[V] Sabbasse'va ntupaccayassa savibhattissa **am̐**, **avañṇā** ca honti ge pare.

When an Ālapana (vocative) singular “**si**” vibatti is applied after “**ntu**” suffixed noun, the entire “**ntu**” together with vibatti “**si**” changes into “**am̐, a, ā**”. [All three functions are shown underlined]

Bho • guṇavam̐. Bho • guṇavaa.

Bho • guṇavā-Oh virtuous one! (All the same meaning, *vs*)

Caggahaṇa'manukaḍḍhanattham̐.

The word “**ca**” has a purpose of pulling in the word “**am̐**” from preceding Sutta (to this Sutta).

What does it mean? It means that the function of changing into **am̐** is also included here in addition to **a, ā** functions.

१२७, १०२. तो तिता सस्मिनासु

127, 102. **To, ti, tā sa, smim̐, nā, su.**

[To, ti, tā+sa, smim̐, nā, su. 2 words]

[V] Sabbasse'va ntupaccayassa savibhattissa **to, ti, tā**, ādesā honti vā **sa, smim̐, nā**-icce'tesu yathāsaṅkhyam̐.

When singular “**sa, smim̐, nā**” vibattis are applied after **ntu**-affixed nouns, the entire “**ntu**” together with vibattis “**sa, smim̐, nā**” sometimes changes into “**to, ti, tā**”

respectively. [ntu+**sa**>to, ntu+**smim̐**>ti, ntu+**nā**>tā,]

See all examples of three functions shown in pairs. The second one in each set is inapplicable example. The applied functions are shown underlined.

[sa] • Guṇavato. * Guṇavantassa. *ds, gs.*

[smim̐] • Guṇavati. * Guṇavantasmim̐. *ls,*

[nā] • Guṇavatā. * Guṇavantena. *is,*

[sa] • Satimato. * Satimantassa. *ds, gs*

[smim] • Satimaṭi. * Satimantasmim. *Ls*

[nā] • Satimatā. * Satimantena. *is*

Etesvī’ti kimattham?

What is the word “etesu” for? To show that in the examples below, the function of Sutta is inapplicable as they are not of “sa, smim, nā” vibatti. (They are of “si” vibatti.)

* Guṇavā. * Satimā. *ns*.

१२८, १०४. नमि तं वा

128, 104. **Naṃmhi taṃ vā**. [Naṃmhi+taṃ+vā. 3 words]

[V] Sabbasse’va ntupaccayassa savibhattissa **taṃ**-ādeso hoti vā naṃmhi vibhattimhi.

When a Catutthī, or Chatṭhī plural “**naṃ**” vibatti is applied after **ntu**-suffixed nouns, the entire “**ntu**” together with vibatti “**naṃ**” sometimes changes into “**taṃ**”.

(The function is shown underlined. The second is inapplicable example)

• Guṇavataṃ. * Guṇavantānaṃ.

• Satimataṃ. * Satimantānaṃ. (all are *dp, gp*).

Naṃmhī’ti kimattham?

What is the word “naṃmhi” for? To show that in examples below, the function of Sutta is inapplicable as they are not of “**naṃ**” vibatti. (They are of “yo” vibatti)

* Guṇavanto, *np*. tiṭṭhanti. *āv*.

* Satimanto-those who have “sati”. *np*. tiṭṭhanti-stand. *āv*.

१२९, २२२. इमस्सिदमंसिसु नपुंसके

129, 222. **Imassi'da'maṃsisu napuṃsake.**

[Imassa+idaṃ+am, sisu+napuṃsake. 4 words]

[V] Sabbasse'va **imasaddassa savibhattissa idaṃ-ādeso** hoti vā **am, si, su** napuṃsake vattamānassa.

When singular “**am, si,**” vibattis are applied after **ima** (this) in neuter gender, the whole “**ima**” together with “**am, si** vibattis” optionally changes into “**idaṃ**”.

[am] • **Idaṃ** cittaṃ-this mind. *as.* passasi-(you) see. *āv.*
i.e. You see this mind.

[si] • **Idaṃ** cittaṃ-this mind. *ns.* tiṭṭhati-exists. *āv.*
i.e. This mind exists.

Inapplicable examples:

[am] * **Imaṃ** cittaṃ passasi.

[si] * **Imaṃ** cittaṃ tiṭṭhati. (The same meaning)

Napuṃsake'ti kimattham?

What is the word “napuṃsake” for?

To show that in examples below, the function of Sutta is inapplicable as they are of masculine gender.

* **Imaṃ** purisaṃ-this man. *as.* passasi-(you) see. *āv.*
i.e. You see this man.

* **Ayaṃ** puriso-this man. *ns.* tiṭṭhati-stands. *āv.*
i.e. This man stands.

१३०, २२५. अमुस्सादुं

130, 225. **Amussā'duṃ.** [Amussa+aduṃ. 2 words]

[V] Sabbasse'va **amusaddassa savibhattissa aduṃ-ādeso** hoti **am, si, su** napuṃsake vattamānassa.

When singular “**am, si,**” vibattis are applied after neuter gender noun word “**amu-so and so**”, the whole of “**amu**” along with “**am, si**” changes into “**aduṃ**”.

• **Aduṃ** pupphaṃ-so and so flower. *as.* passasi-(you) see. *āv.*
i.e. You see so and so flower.

- Aduṃ pupphaṃ-so and so flower. *ns.* virocati-looks beautiful.
i.e. Such and such a flower looks beautiful.

Napuṃsake'ti kimattham?

What is the word “napuṃsake” for?

To show that in examples below, the function of Sutta is inapplicable as they are of masculine gender.

- * Amuṃ rājānaṃ-so and so king. *as.* passasi-(you) see. *āv.*
i.e. You see so and so a king.

- * Asu rājā-so and so king. *ns.* tiṭṭhati-stands. *āv.*

१३१, ०. इत्थिपुमनपुंसकसङ्ख्यं

131,...**Itthi, puma, napuṃsaka, saṅkhyam.**

[Itthi, puma, napuṃsaka, saṅkhyam. 1 word]

[V] “Itthipumanapuṃsakasaṅkhyam” icce'tam adhikāra'ttham
veditabbam.

This Sutta is to be regarded as an “Adhikāra” Sutta effecting succeeding three Suttas (with regard to numerical nouns by implying that all numerical nouns are related to three genders).

Note: The Sutta itself means that “numerical nouns of feminine, masculine and neuter gender”. So, it influences next three Suttas 132,133 and 134 by highlighting the relationship of numerical nouns with all genders.

१३२, २२८. योसु द्विन्नं द्वे च

132, 228. **Yosu dvinnam dve ca.**

[Yosu+dvinnam+dve+ca. 4 words]

[V] **Dvinnam saṅkhyānam itthipumanapuṃsake vattamānānam
savibhattīnam dve hoti yo-icce'tesu.**

The numerical word “**dvi** (two)” which belongs to all three genders, changes into “**dve**” along with vibatti “**yo**” applied after it. (See the examples carefully with its corresponding words in different genders)

- Dve itthiyo-two women (Feminine).
- Dve dhammā-two Dhammas (Masculine).
- Dve rūpāni-two forms (Neuter). (all *np, ap.*)

Yosvī'ti kimattham?

What is the word “yosu” for?

To show that in the example below, the function of Sutta is inapplicable as it is not of “yo”, but of “su”.

* Dvīsu-at two.

Caggahaṇena duve, dvaya, ubha, ubhaya, duvi ca honti yo, nā, nam icce'tesu.

By means of “Ca” in Sutta, “yo, nā, nam” vibattis applied after “dvi” change into “**duve, dvaya, ubha, ubhaya, duvi**”.

- Duve samaṇā-two monks. • Duve brahmaṇā-two Brāhmins.
- Duve janā-two persons. *np. ap.*
- Dvayena-with two. *is.* • Dvayam-to two, i.e. two by two, mutually. *as.*
- Ubhinnaṃ. • Ubhayesaṃ. • Duvinnaṃ-of two (All three are of the same meaning). *dp, gp.*

१३३, २३०. तिचतुन्नं तिस्रो, चतस्सो, तयो, चत्तारो, तीणि, चत्तारि

133, 230. **Ti catunnam tisso, catasso, tayo, cattāro, tīṇi, cattāri.** [Ti, catunnam+tisso, catasso, tayo, cattāro, tīṇi, cattāri. 2 words]

[V] **Ti, catunnam saṅkhyānam itthipumanapumṣake vat-tamānānam savibhattīnam tisso, catasso, tayo, cattāro, tīṇi, cattāri icce'te ādesā honti yathāsaṅkhyam yo-icce'tesu.**

The numerical words “**ti** (three), **catu** (four)” which belongs to all three genders, changes into “**tisso, catasso, tayo, cattāro, tīṇi, cattāri,**” respectively along with vibatti “yo” applied after them.

tisso (three), **catasso** (four) = [To be used with corresponding Feminine gender words only]

tayo, cattāro=[Masculine]

tīṇi, cattāri=[Neuter]

See the examples shown below with words of corresponding gender.
The numerical nouns serve as adjective words.

[Feminine] • Tisso vedanā-three feelings.

• Catasso disā-four directions.

[Masculine] • Tayo janā, jane-three persons.

• Cattāro purisā, purise-four men.

[Neuter] • Tīṇi āyatanāni-three bases.

• Cattāri ariyasaccāni-four noble truths. *All np. ap.*

Yosvī'ti kimattham? What is the word “yosu” for? To show that in examples below, the function of Sutta is inapplicable as they are not of “yo”, but of “su” vibatti.

* Tīsu-at threes. * Catūsu-at fours. *lp.*

१३४, २५१. पञ्चादीनमकारो

134, 251. **Pañcā'dīna'makāro**. [Pañca-ādīnam+akāro. 2 words]

[V] **Pañcā'dīnam saṅkhyānam itthipumanapumsake**
vattamānānam savibhattissa antassa sarassa **akāro** hoti
yo-icce'tesu.

In numerical noun words such as “Pañca (five), etc.,” which belongs to all three genders, the last component vowel thereof changes into an “a” along with vibatti “yo” applied after them.

Note: Only the last vowel changes into “a”. Changing “a” back to “a” is a redundant function, which is stipulated so as to prevent any further morphological modification. Compare with the function of Sutta number 90.

• Pañca-five, • pañca-five.

• Cha, • cha-six.

• Satta, • satta-seven.

• Atṭha, • atṭha-eight.

• Nava, • nava-nine.

• Dasa, • dasa-ten. *np, ap.*

Note: The same word shown two times, the first being **nominative plural** and the second **accusative plural**.

Pañcādīnami'ti kimattham?

What is the word “Pañcādīnam” for?

To show that in the examples below, the function of Sutta is inapplicable as they are not Pañca etc.(They are **dvi** and **ti**. Hence, unlike Pañca etc., they undergo different morphological changes).

* Dve-two. * Tayo-three. *np. ap.*

१३५, ११८. राजस्स रज्जो, राजिनो से

135, 118. **Rājassa rañño, rājino se.**

[Rājassa+rañño, rājino+se. 3 words]

[V] Sabbasse'va **rājasaddassa savibhattissa rañño, rājino-icce'te ādesā honti se vibhattimhi.**

The whole word “**Rāja** (king)” changes into “**rañño, rājino**” along with vibatti “**sa**” applied after it.

• Rañño. • Rājino-of the king. *ds, gs.*

Se'ti kimattham? What is the word “se” for?

To show that in the example below, the function of Sutta is inapplicable as it is not of “sa”, but of “nā”.

* Raññā-by the king. *is.*

१३६, ११९. रज्जं नंमि वा

136, 119. **Raññaṃ naṃmhi vā.**

[Raññaṃ+naṃmhi+vā. 3 words]

[V] Sabbasse'va **rājasaddassa savibhattissa raññaṃ-ādeso hoti vā naṃmhi vibhattimhi.**

The entire word “**Rāja** (king)” sometimes changes into “**raññaṃ**” along with vibatti “**naṃ**” applied after it.

[The second is inapplicable example]

• Raññaṃ, * Rājūnaṃ-kings', *gp.* idaṃ raṭṭhaṃ-this country (is) *ns...i.e.* This country is of the kings.

१३७, ११६. नाम्हि रज्जा वा

137, 116. **Nāmhi raññā vā.** [Nāmhi+raññā+vā. 3 words]

[V] Sabbasse'va rājasaddassa savibhattissa **raññā-ādeso** hoti vā **nāmhi** vibhattimhi.

The entire word “**Rāja** (king)” sometimes changes into “**raññā**” along with the vibatti “**nā**” applied after it.

Tena • raññā-by that king. *is*. kataṃ-done. *kv*.

i.e. Done by that king.

* Rājena-by king. vā-in other way of usage of the same word.

kataṃ-done. (This is inapplicable example, of the same meaning)

Nāmhī’ti kimatthaṃ?

What is the word “**naṃ**” for?

To show that in the example below, the function of Sutta is inapplicable as it is not of “**naṃ**”, but of “**sa**”.

* Rañño-king’s. *gs*. santakaṃ-belonging. *nv-ns*.

१३८, १२१. स्मिन्हि रज्जे राजिनि

138, 121. **Smim̐mhi raññe, rājini.**

[Smim̐mhi+raññe, rājini. 2 words]

[V] Sabbasse'va rājasaddassa savibhattissa **raññe, rājini-icce**’te ādesā honti **smim̐mhi** vibhattimhi.

The whole word “**Rāja** (king)” sometimes changes into “**raññe, rājini**” along with vibatti “**smim̐**” applied after it.

• Raññe, • Rājini-in king. *ls*. sīlaṃ-morality. *ns*. tiṭṭhati-exists. *āv*.

१३९, २४५. तुम्हम्हाकं तयि मयि

139, 245. **Tumha'mhākaṃ tayi, mayi.**

[Tumha, amhākaṃ+tayi, mayi. 2 words]

[V] Sabbesaṃ **tumha, amha**-saddānaṃ savibhattānaṃ **tayi, mayi**, icce'te ādesā honti yathāsaṅkhyāṃ **smim̐mhi** vibhattimhi.

The entire word “**tumha** (you), **amha** (I) ” changes into “**tayi, mayi**” respectively along with vibatti “**smim̐**” applied after them. (Tumha+smim̐>**tayi** / Amha+smim̐>**mayi**)

• Tayi-in you. • Mayi-in me. *Is.*

Smim̐mhī'ti kimatthaṃ?

What is the word “smim̐mhi” for?

To show that in the examples below, the function of Sutta is inapplicable as they are not of “smim̐”, but of “si”.

* Tvam̐-you. *ns.* bhava^{si}-are. *āv.* i.e. You are.

* Aham̐-I. *ns.* bhavā^{mi}-am. *āv.* i.e. I am.

१४०, २३२. त्वमहं सिम्हि च

140, 232. **Tva'mahaṃ simhi ca.**

[Tvam̐, aham̐+simhi+ca. 3 words]

[V] Sabbesaṃ **tumha, amha**saddānaṃ savibhattānaṃ **tvam̐, aham̐**, icce'te ādesā honti yathāsaṅkhyāṃ **simhi** vibhattimhi.

The whole words “**tumha** and **amha**” changes into “ **tvam̐, aham̐**” respectively along with vibatti “**si**” applied after them. [Tumha+si>**tvam̐**, Amha+si>**aham̐**]

• Tvam̐-you. • Aham̐-I. *ns.*

Simhī'ti kimatthaṃ?

What is the word “simhi” for?

To show that in the examples below, the function of Sutta is inapplicable as they are not of “si”, but of “smim̐”.

* Tayi. * Mayi. (Refer to Sutta 139)

Caggahaṇena tuvaṃ ca hoti.

By means of “Ca” in the Sutta, “tumha” also changes into “**tuvaṃ**” (together with vibatti) when “si” is applied after it.

• Tuvaṃ-you. *us.* satthā-(are) teacher. *uv.* i.e. You are teacher.

१४१, २४१. तव मम से

141, 241. **Tava, mama se.** [Tava, mama+se. 2 words]

[V] Sabbesaṃ **tumha, amhasaddānaṃ** savibhattīnaṃ **tava, mama-**icce'te ādesā honti yathāsaṅkhyāṃ **se** vibhattimhi.

The entire “**tumha**, and **amha**” changes into “**tava, mama**” respectively along with vibatti “**sa**” applied after them. [Tumha+sa>tava, Amha+sa>mama]

• Tava-yours. • Mama-my.

Se'ti kimattham?

What is the word “se” for?

To show that in the examples below, the function of Sutta is inapplicable as they are not of “sa”, but of “smim”.

* Tayi. * Mayi. (Refer to Sutta 139)

१४२, २४२. तुय्हं मय्हञ्च

142, 242. **Tuyhaṃ, mayhañ'ca.**

[Tuyhaṃ, mayhaṃ+ca. 2 words]

[V] Sabbesaṃ **tumha, amhasaddānaṃ** savibhattīnaṃ **tuyhaṃ, mayhaṃ-**icce'te ādesā honti yathāsaṅkhyāṃ **se** vibhattimhi.

The whole “**tumha** and **amha**” changes into “**tuyhaṃ, mayhaṃ**” respectively along with vibatti “**sa**”.

[Tumha+sa>tuyhaṃ, Amha+sa>mayhaṃ]

• Tuyhaṃ-your. • Mayhaṃ-my. *ds.* dhanam-wealth. *as.* dīyate-(is) given (by someone) *āv.*

Se'ti kimattham?

What is the word “se” for?

To show that in the examples below, the function of Sutta is inapplicable as they are not of “sa”, but of “nā”.

* Tayā-with/ by you. * Mayā-with/ by me. *is*.

१४३, २३५. तंममंमिहि

143, 235. **Taṃ, mamaṃ'mhi.** [Taṃ, maṃ+amhi. 2 words]

[V] Sabbesaṃ **tumha, amhasaddānaṃ** savibhattīnaṃ
taṃ, maṃicce'te ādesā honti yathāsaṅkhyāṃ **aṃmhi**
vibhattimhi.

The whole words “**tumha**, and **amha**” changes into “**taṃ, maṃ,**” respectively along with vibatti “**aṃ,**” applied after them. [Tumha+aṃ>**taṃ**, Amha+aṃ>**maṃ,**]

• Taṃ-to you. • Maṃ-to me. *as*.

Aṃmhī'ti kimatthaṃ?

What is the word “aṃmhi” for?

To show that in the examples below, the function of Sutta is inapplicable as they are not of “aṃ”, but of “nā”.

* Tayā. * Mayā. (Refer to Sutta 145)

१४४, २३४. तवममञ्च नवा

144, 234. **Tavaṃ mamañ'ca navā.**

[Tavaṃ, mamaṃ+ca+navā. 3 words]

[V] Sabbesaṃ **tumha, amhasaddānaṃ** savibhattīnaṃ
tavaṃ, mamañicce'te ādesā honti navā yathāsaṅkhyāṃ
aṃmhi vibhattimhi.

The entire “**tumha** and **amha**” sometimes changes into “**tavaṃ, mamaṃ,**” respectively along with vibatti “**aṃ,**” applied after them. [Tumha+aṃ>**taṃ**, Amha+aṃ>**maṃ,**]

• Tavaṃ-to you, • Mamaṃ-to me. *as. passati-(he) sees. āv.*
i.e. (he) sees you and me.

Navā'ti kimatthaṃ?

What is the word “navā” for?

To show that in the examples below, despite being in “aṃ”

vibatti, the function of Sutta is inapplicable as implied by the word “navā”.

* Taṃ-to you. * Maṃ-me. passati-(he) sees (The same meaning like preceding ones, but different word forms).

Caggahaṇa'manukaḍḍhana'tthaṃ.

The word “ca” in Sutta has a purpose of pulling in the word “aṃmhi” from previous Sutta to this Sutta.

१४५, २३८. नाह्मि तया मया

145, 238. **Nāmhī tayā, mayā.** [Nāmhī+tayā, mayā. 2 words]

[V] Sabbesaṃ tumha, amhasaddānaṃ savibhattīnaṃ
tayā, mayā icce'te ādesā honti yathāsaṅkhyāṃ nāmhī
vibhattimhi.

The whole words “**tumha** and **amha**” changes into “**tayā, mayā**” respectively along with vibatti “**nā**” applied after them. [Tumha+nā>tayā, Amha+nā>mayā]

• Tayā-by you, • Mayā-by me. *is. kataṃ*-done. *kv.*

Nāmhī'ti kimatthaṃ? What is the word “nāmhī” for?

To show that in the examples below, the function of Sutta is inapplicable as they are not of “nā”, but of “hi”.

* Tumhehi-by/from you, * Amhehi-by/from us. *ip, abp.*

१४६, २३६. तुम्हस्स तुवंत्वमह्मि

146, 236. **Tumhassa tuvaṃ, tva'maṃ'mhi.**

[Tumhassa+tuvaṃ, tvaṃ+aṃmhi. 3 words]

[V] Sabbassa tumhasaddassa savibhattissa **tuvaṃ, tvaṃ,**
icce'te ādesā honti **aṃmhi** vibhattimhi.

The whole word “**tumha** (you)” changes into “**tuvaṃ, tvaṃ**” along with vibatti “**aṃ**” applied after them.

[tumha+aṃ>tuvaṃ, tvaṃ]

(1) Kalingarassa-(as if it were) worthless chaff. *ds.* • tuvaṃ-to you.
as. maññe-(I) think. *āv.* i.e. I think you as if worthless chaff.

- (2) Kaṭṭhassa-(as if it were a) piece of wood. *ds.* • tvaṃ-to you. *as.* maññe-(I) assume. *āv.* i.e. I regard you as if a piece of wood.

१४७, २४६. पदतो दुतियाचतुत्थीछडीसु वो नो

147, 246. **Padato dutiyā, catutthī, chaṭṭhīsu vo, no.**

[Padato+dutiyā, catutthī, chaṭṭhīsu+vo, no. 3 words]

- [V] Sabbesaṃ **tumha-amhasaddānaṃ** savibhattīnaṃ yadā padasmā paresaṃ **vo, no-**ādesā honti navā yathāsaṅkhyāṃ dutiyā, catutthī, chaṭṭhī, iccetesu bahuvacanesu.

The whole words “**tumha** and **amha**”, when used after a contextual word in a sentence, sometimes changes into “**vo, no**” respectively along with dutiyā plural “**yo**”, catutthī, chaṭṭhī plural “**naṃ**” vibattis applied after them.

[Tumha+yo & naṃ>vo, Amha+yo & naṃ>no]

- (1) Pahāya-leaving. *kv.* • **vo**-you. *ap.* bhikkhave-Oh monks! *vp.* gamissāmi-(I) will go. *āv.* i.e. I will go leaving you.

- (2) Mā-do not. *nip.* • **no**-us. *ap.* ajja-today. *ind.* vikantiṃsu-cut into pieces. *āv.* rañño-king's, *gs.* sūdā-royal cook. *ns.* mahānase-at great kitchen. *ls.* i.e. Today, do not cut us into pieces by the royal cook in the great kitchen.

evaṃ **dutiya'tthe.**

Thus, (these examples are) in the sense of accusative case.

- (1) Dhammaṃ-Dhamma. *as.* • **vo**-you. *dp.* bhikkhave-Oh monks! *vp.* desessāmi-(I) will teach. *āv.*

i.e. I will teach you Dhamma, Oh monks!

- (2) Saṃvibhajetha-distribute formally well, *āv.* • **no**-us. *dp.* rajjena-with (matters of ruling authority over) kingdom. *is.* i.e. Assign (distribute power) us well with kingdom!

evaṃ **catutthya'tthe.**

Thus, (these examples are) in the sense of dative case.

- (1) Tuṭṭho'smi [Tuṭṭho+asmi] • **vo** bhikkhave pakatiyā.

Tuṭṭho-pleased. *kn.* asmi-(I) am. *āv.* • vo-you. *gp.* bhikkhave-Oh monks! pakatiyā-by nature, naturally. *is.*

i.e. I am naturally pleased with you, Oh monks!

- (2) Satthā-teacher. *ns.* • no-our. *gp.* bhagavā-great honorable. *ns.*
anuppatto-has come, arrived. *kv.*
i.e. Our great honorable teacher has arrived.

evaṃ chaṭṭhya'tthe.

Thus, (these examples are) in the sense of genitive case.

Navā'ti kimattham?

What is the word “navā” for?

To show that in the example below, despite being in “naṃ”
vibatti, the function of Sutta is inapplicable as implied by
the word “navā”. [“Navā” restricts the function]

Eso-this. *ns.* * amhākaṃ-our. *gp.* satthā-(is) teacher. *nv* in *ns.*
i.e. This is our teacher.

Tumha'mhākami'ti kimattham?

[tumha'mhākaṃ-tumha+amhākaṃ]

What is the word “tumhamhākaṃ” for?

To show that in the examples below, the function of Sutta is
inapplicable as they are not “tumha, amha”.

* Ete-these. *ap.* * isayo-hermits. *ap.* passasi-(you) see. *āv.*
i.e. You see these hermits.

Padato'ti kimattham?

What is the word “padato” for?

To show that in the example below, the function of Sutta is
inapplicable as it is not behind a word in the context of a
sentence. It is an independent word not contextually related
to any word in front of it. So, it is inapplicable.

* Tumhākaṃ-your. *gp.* satthā-teacher. *nv* in *ns.*

Etesvī'ti kimattham? What is the word “etesu” for?

To show that in the example below, the function of Sutta is
inapplicable as it is of “paṭhmā yo”.

Gacchatha-go. *āv.* * tumhe-you. *np.* i.e. You go!

१४८, २४७. तेमेकवचनेसु च

148, 247. **Te, me'kavacanesu ca.**

[Te, me+ekavacanesu+ca. 3 words]

[V] Sabbesaṃ **tumha, amha**-saddānaṃ savibhattānaṃ yadā padasmā paresaṃ **te, me**-ādesā honti yathāsaṅkhyāṃ **catutthī, chaṭṭhī**, icce'tesu ekavacanesu.

The whole words “**tumha** and **amha**” positioned after a contextual word, changes into “**te, me,**” respectively along with catutthī, chaṭṭhī singular vibatti “**sa**” applied after them. [Tumha+sa>te, Amha+sa>me]

(1) Dadāmi-(I) give. *āv.* • **te**-you. *ds.* gāmavarāṇi-reward villages.

ap. pañca-five. *ap* (Numerical Adj).

i.e. I give you five villages as a reward.

(2) Dadāhi-give. *āv.* • **me**-me. *ds.* gāmavaraṃ-gift village(request).

as. i.e. Give me village as a reward! (Said to kings in ancient times)

(3) Idam-this. *ns.* • **te**-your. *gs.* raṭṭhaṃ-(is) country. *nv.*

i.e. This (is) your country.

(4) Ayam-this. *ns.* • **me**-my. *gs.* putto-(is) son. *nv.*

i.e. This (is) my son.

Padato'ti kimatthaṃ?

What is the word “padato” for?

To show that in the examples below, the function of Sutta is inapplicable as it is not after another word in the context of a sentence. (There is not a context-word before it)

* Tava-your. *gs.* ñāti-relative. *nv.*

* Mama-my. *gs.* ñāti-relative. *nv.*

१४९, २४८. न अंमि

149, 248. **Na am̐mhi.** [Na+am̐mhi. 2 words]

[V] Sabbesaṃ **tumha**, amhasaddānaṃ savibhattīnaṃ yadā padasmā paresaṃ **te**, me-ādesā **na** honti **am̐mhi** vibhattimhi.

The whole words “**tumha**, and **amha**” are not to be changed into “**te**, **me**,” when followed by dutiyā singular vibatti “**am̐**”. (There is no “**te**, **me**” function in accusative singular case. Instead, only ordinary vibatti “**am̐**” applied after them. See the examples carefully)

- (1) Passeyya-would like to see. *āv.* • taṃ-you. *as.* vassasataṃ-till hundred years. *as* (adv). arogaṃ-being healthy. *cn* in *as* (also adv).
- (2) SO-that person. *us.* • maṃ-to me. *as.* bravīti-says. *āv.*
i.e. He says to me (that he) would like to see you being healthy for a hundred years.

१५०, २४९. वा ततिये च

150, 249. **Vā tatiye ca.** [Vā+tatiye+ca. 3 words]

[V] Sabbesaṃ **tumha-amha**saddānaṃ savibhattīnaṃ yadā padasmā paresaṃ **te**, me-ādesā honti **vā** yathāsaṅkhyāṃ tatiye’kavacane pare.

The entire “**tumha**, and **amha**” which are after a contextual word, sometimes change into “**te**, **me**,” respectively along with tatiyā singular vibatti “**nā**” applied after them.

[Tumha+nā>te, Amha+nā>me,]

- (1) Kataṃ-done. *kv.* • te-by you. *is.* pāpaṃ-unwholesome deed, evil,

sin. *as.* i.e. unwholesome deed was done by you.

- (2) Kataṃ, *kv.* • me-by me. *is.* pāpaṃ. *as.*

i.e. unwholesome deed was done by me.

The following examples are inapplicable ones as restricted by “**Vā**”.

The meaning is very much the same though.

- (1) Kataṃ * tayā-by you. *is.* pāpaṃ.

- (2) Kataṃ * mayā-by me. *is.* pāpaṃ.

Padato’ti kimattham? What is the word “padato” for?

To show that in the example below, the function of Sutta is inapplicable as it is not after a contextual word.

* Tayā-by you. *is.* kataṃ-done. * Mayā-by me. *is.* kataṃ-done.

१५१, २५०. बहुवचनेसु वो नो

151, 250. **Bahuvacanesu vo, no.**

[Bahuvacanesu+vo, no. 2 words]

[V] Sabbesaṃ **tumha-amhasaddānaṃ** savibhattānaṃ yadā padasmā paresaṃ **vo, no-ādesā** honti yathāsaṅkhyāṃ tatiyā-bahuvacanesu paresu.

The whole words “**tumha** and **amha**”, when used after the contextual words, sometimes changes into “**vo** and **no**” respectively along with tatiyā plural “**hi**” vibatti applied after them.

(1) Kataṃ-done. • **vo**-by you. *ip.* kammaṃ-deed, action. *as.*
i.e. The deed was done by you.

(2) Kataṃ • **no**-by us. *ip.* kammaṃ. *as.*
i.e. The deed was done by us.

Padato’ti kimattham?

What is the word “padato” for?

To show that in the examples below, the function of Sutta is inapplicable as they are not after a word in the context of a sentence.

* Tumhehi-by you. *ip.* kataṃ. i.e. done by you.

* Amhehi-by us. *ip.* kataṃ. i.e. done by us.

Bahuvacanaggahaṇena yomhi paṭhame vo, no-ādesā honti.

By use of Bahuvacana (Refer to the word “Bahuvacanesu”) in the Sutta, “tumha, and amha” of paṭhamā “yo-nominative plural” can also be changed into “**vo** and **no**” along with vibatti “yo”.

(1) Gāmaṃ-to the village. *as.* • **vo**-you. *np.* gaccheyyātha-should go. *āv.* i.e. You should go to village.

- (2) Gāmaṃ, *as.* • no-we. *np.* gaccheyyāma-should go. *āv.*
i.e. We should go to the village.

१५२, १३६. पुमन्तस्सा सिम्हि

152, 236. **Puma'ntassā' simhi.**

[Puma-antassa+ā+simhi. 3 words]

- [V] **Puma-icce'vamantassa savibhattissa ā-ādeso hoti simhi**
vibhattimhi.

The last component vowel of the word “**puma** (man)”, changes into “**ā**” along with paṭhmā singular “**si**” vibatti applied after it. (See example. The function is shown underlined)

- Pumā-man. *ns.* tiṭṭhati-stands. *āv.* i.e. The man stands.

Simhī'ti kimatthaṃ?

What is the word “simhi” for?

To show that in the example below, the function of Sutta is inapplicable as it is not of “si”. It is of “yo” vibatti.

- * Pumāno-men. *np.* tiṭṭhanti-stand. *āv.* i.e. The men stand.

Antaggahaṇena maghava, yuva-icce'va'mādīna'mantassa
savibhattissa ā-ādeso hoti.

By the word “anta”, the last component vowel “a” of **maghava, yuva** etc, can also be changed into “ā” together with the applied vibattis.

- Maghavā-the king of heaven named Maghavā. *ns.* • Yuvā-young man. *ns.*

१५३, १३८. अमालपनेकवचने

153, 138. **A'mālapane'kavacane.**

[Am+ālapana-ekavacane. 2 words]

[V] **Puma**-icce'vama'ntassa savibhattissa **am**-ādeso hoti ālapane'kavacane pare.

The last component vowel “a” of the word “**puma** (man)”, changes into “**am**” along with an *Ālapana* (vocative) singular “**si**” vibatti applied behind it. (See function shown underlined)

He • **pumam**-Oh man! vs. [“He” is a vocative particle similar to “hey” in English. “He” is to be pronounced as in “Hay”]

Ālapane'ti kimattham?

What is the word “ālapane” for?

To show that in the example below, the function of Sutta is not applied as it is not “ālapana (vocative) si” as stipulated by Sutta. It is an ordinary nominative singular “si”.

* **Pumā**-man. *ns*.

Ekavacane'ti kimattham?

What is the word “ekavacane” for?

To show that in the example below, the function of Sutta is not applied as it is not an *ekavacana* (vocative singular), but a plural “yo”.

He * **pumāno**-Oh men! *vp*.

१५४, ०. समासे च विभासा

154,...**Samāse ca vibhāsā.** [Samāse+ca+vibhāsā. 3 words]

[V] **Puma**-icce'vamantassa samāse ca **am**-ādeso hoti vibhāsā samāse kate.

The last component vowel “a” of the word “**puma**”, when used in compound nouns, sometimes changes into “**am**” after a *Samāsa* (compound process) is complete.

See the example where bold-faced, double nn is shown. The first n is a morpheme derived from **am** function applied as per this Sutta. The last component vowel “a” of **puma** changes into **am**>**pumam**. That “**m**” is

further changed into “n” by means of Sutta No.31>puman. After this process, it thus becomes a complete word:

“•Itthipumannapumsakānāni”.

Note: This example is a Dvanda (Copulative) compound noun. The words inside bracket are called ED (etymological definition) also called viggaha. There will be a lot of Viggaha (EDs) in Samāsa, Taddhita, Kita and Uṇādi sections as the example words are explained through the use of EDs.

[Itthī ca-feminine also. pumā ca-masculine also. napumsako ca-neuter also] • Itthipumannnapumsakānāni-feminine, masculine and neuter natures. [Dvanda compound]

[Itthipumanapumsakānaṃ-of feminine, masculine and neuter genders. samūho-group] • itthipumannnapumsakasamūho-The group of feminine, masculine and neuter genders.

[This is a Chaṭṭhī-tatpurisa, determinative compound noun]

Vibhāsā’ti kimattham?

What is the word “Vibhāsā” for?

To show that the function of Sutta is inapplicable in the example below. (See the word “puma” in bold-face. There is no function of this Sutta applied)

* Itthipumanapumsakāni- feminine, masculine and neuter natures.

Note: Vibhāsā-means “sometimes” or “in some instances” which is similar to “vā, navā” etc.

१५५, १३७. योस्वानो

155, 137. **Yosvā’no**. [Yosu+āno. 2 words]

[V] **Puma**-icce’va’mantassa savibhattissa **āno**-ādeso hoti yosu vibhattīsu.

The last component vowel “a” of word “**puma**”, changes into “**āno**” along with plural “yo” vibatti applied after it. [See “**āno**” shown in bold, underlined]

• Pumāno-men. *np, ap*. • He • pumāno-Oh men! . *vp*.

Yosvī’ti kimattham?

What is the word “yosu” for? To show that in the example below, the function of Sutta is inapplicable as it is not of

“yo”. It is a singular “si” vibatti.

* Pumā-man.

१५६, १४२. आने सिंम्हि वा

156, 142. **Āne smim̐mhi vā.** [Āne+smim̐mhi+vā. 3 words]

[V] **Puma**-icce’va’mantassa savibhattissa **āne**-ādeso hoti vā **smim̐mhi** vibhattimhi.

The last component vowel “a” of the word “**puma**”, sometimes changes into “**āne**” along with satmī singular “**smim̐**” vibatti applied after it. [See “**āne**” in first example shown in bold, underlined. The second is inapplicable example.

• Pumāāne-in man. * pume vā-in man. *Is.*

१५७, १४०. हिविभत्तिम्हि च

157, 140. **Hivibhattimhi ca.** [Hivibhattimhi+ca. 2 words]

[V] **Puma**iccevamantassa **hivibhattimhi ca āne**ādeso hoti.

The last component vowel “a” of the word “**puma**”, sometimes changes into “**āne**” when tatiyā, pañcamī plural “**hi**” vibattis are applied after it. (See “**āne**” shown in bold, underlined below)

• Pumāānehi. • Pumāānebhi-with/from men (Both are of *ip*, *abp*, and of the same meaning).

Puna **vibhattiggahaṇaṃ** kimatthaṃ?

Savibhattiggahaṇanivattana’tthaṃ.

Why is there the word “vibatti” included in Sutta again?
(Please refer to Hivibhattimhi in Sutta)

To prevent the word “**Savibhatti**” from being used in the Sutta and its function. (This means that the function of Sutta in the example below is carried out excluding “hi” vibatti, without making any morphological change to it, leaving the vibatti as it is. That is why there is “**hi**” still visible in the example)

• Pumāānehi.

Caggahaṇena maghava, yuva-icce'va'mādīna'mantassa āna-ādeso hoti si, yo, am, yo, icce'tesu vibhattīsu.
Puma, kamma, thāma'ntassa cu'kāro hoti sa, smā, su vibhattīsu.

By means of the word “Ca” in Sutta, the last component vowel “a” of **maghava, yuva** changes into “**āna**” when “**si, yo, am, yo,**” vibattis are applied after them. Also, the last component vowel “a” of the words “**puma, kamma, thāma**” changes into “u” when “**sa, smā**” vibattis are applied after them. [2 functions by “ca”]

See the āna-function underlined in the examples below carefully.

- Maghavāno, *ns.* • maghavānā, *np.* • Maghavānaṁ, *as.*
- maghavāne, *ap.* a youth named “magha”.
- Yuvāno-young man. *ns.* • yuvānā, *np.* • Yuvānaṁ, *as.*
- yuvāne, *ap.* (All āna-function examples)

Below are u-function examples. “u” is shown in bold, underlined before morpheme **no** and **nā** vibattis.

- Pumuno-of man, *ds, gs.* • pumunā-from man. *abs.*
- Kammuno, *ds, gs.* • kammunā-with/by Kamma, *abs.*
- Thāmuno. *ds, gs.* • thāmunā-with/by capacity or strength. *abs.*

१५१, १४३. सुस्मि मा वा

158, 143. **Susmi'mā vā.** [Susmiṁ+ā+vā. 3 words]

[V] **Puma-icce'va'mantassa su-icce'tasmim vibhattimhi ā-ādeso hoti vā.**

The last component vowel of the word “**puma**”, sometimes changes into “**ā**” when **sattamī** plural vibatti “**su**” is applied after it. (See “**ā**” in front of “**su**” shown in bold, underlined. The second is inapplicable)

- Pumāsu-in men. * Pumesu vā *lp.* (same meaning)

१५९, १३९. उ नाम्हि च

159, 139. **U nāmhi ca.** [U+nāmhi+ca. 3 words]

[V] **Puma**-icce'va'mantassa **ā**, **u**-ādesā honti vā **nāmhi** vibhattimhi.

The last component vowel of the word “**puma**”, sometimes changes into “**ā & u**” when a tatiyā singular “**nā**” vibatti is applied after it. (See the first two examples carefully. Both **ā** and **u** are shown in bold, underlined)

• **Pumānā**, • **Pumunā**-with man,

* **Pumena vā** (all is., This is inapplicable but of the same meaning).

Caggahaṇa'manukaddhana'ttham.

The word “ca” in Sutta has a purpose of pulling in “ā-function” from the preceding Sutta to this Sutta.

१६०, १९७. अ कम्मन्तस्स च

160, 197. **A kamma'ntassa ca.**

[A+kamma-antassa+ca. 3 words]

[V] **Kamma**-icce'vamantassa ca **u**, **a**-ādesā honti vā **nāmhi** vibhattimhi.

The last component vowel “**a**” of the word “**kamma** (action, volitional Kammic energy)”, sometimes changes into “**u & a**” when a Tatiyā singular “**nā**” vibatti is applied after it.

Note: Although the word “a” only is included in Sutta, “u” from the preceding Sutta is carried over to this Sutta. Therefore “u” function is also enjoined in this Sutta in addition to “a” function. See **u** and **a** shown in bold, underlined in the examples.

• **Kammunā**. • **Kammanā**-with/by Kamma.

* **Kammena vā** (All is, This is inapplicable example of the same meaning).

Caggahaṇena maghava, yuva-icce'va'mantassa **ā**-ādeso hoti kvaci **nā**, **su**-icce'tesu vibhattīsu.

By means of the word “Ca” in the Sutta, the last component vowel “a” of **maghava**, **yuva**, sometimes changes into “ā” when “**nā**, **su**, “ vibattis are applied behind them. [See two pairs of examples in each group carefully. The “ **ā**” is shown in bold, underlined. The second pair is inapplicable ones]

(1) • Maghavānā. *is.* • Maghavāsu-with/by king of heaven named Magha. *lp.*

* Maghavesu. *lp.* * Maghavena vā. *is.* (Inapplicable words)

(2) • Yuvānā-with/by youth. *is.* • Yuvāsu-in youths, *lp.*

* Yuvesu, *lp.* * Yuvena vā. *is.* (Inapplicable examples)

Iti nāmakappe dutiyo kaṇḍo.

The Second Section of Noun ends.

Tatiya Kaṇḍa

The Third Section

१६१, २४४. तुम्हम्हेहि नमाकं

161, 244. **Tumha'mhehi na'mākaṃ.**

[Tumha, amhehi+naṃ+ākaṃ. 3 words]

[V] Tehi **tumha, amhehi naṃvacanassa ākaṃ** hoti.

The Catutthī, Chaṭṭī plural vibatti “**naṃ**” which is applied after the words “**tumha** and **amha**” changes into “**ākaṃ**”.

[See “**ākaṃ**” shown in bold, underlined]

• Tumh**ākaṃ**-your. • amh**ākaṃ**-our. *dp, gp.*

Nami'ti kimatthaṃ?

What is the word “naṃ” for? To show that the examples below are inapplicable as they are not of “naṃ” vibatti.

(They are of “hi” vibatti)

* Tumhehi. * amhehi. *ip, abp.*

१६२, २३७. वा खप्पठमो

162, 237. **Vā yva'ppaṭhamo.** [Vā+yo+a-ppaṭhamo. 3 words][V] Tehi **tumha, amhehi yo appaṭhamo ākaṃ** hoti vā.

The dutiyā plural vibatti “**yo**”, applied after “**tumha**, and **amha**” sometimes changes into “**ākaṃ**”.

Note: dutiyā plural vibatti “yo” is also called appaṭhamā (non-paṭhamā) “yo”. The second examples are inapplicable.

• Tumh**ākaṃ**-you. *ap.* passāmi-(I) see. *āv.* i.e. (I) see you.

* Tumhe, *ap.* passāmi vā. i.e. (I) see you.

• Amh**ākaṃ**-us. *ap.* passasi-(you) see, *āv.* i.e. (You) see us.

* Amhe passasi vā. i.e. (You) see us.

Yo'ti kimatthaṃ?

What is the word “yo” for?

To show that the examples below are inapplicable as they are not of “yo” vibatti, but of “hi” vibatti.

* Tumhehi-with/by you. * Amhehi-with/by us.

Appaṭhamo’ti kimattham?

What is the word “apaṭhamo” for?

To show that the examples below are inapplicable as they are not of appaṭhama (non-paṭhamā) “yo” vibatti. (They are paṭhamā, nominative, plural “yo”)

Gacchatha-go. *āv.* * tumhe-you. *np.* i.e. You go!

Gacchāma-go. *āv.* * mayam-we. *np.* i.e. We go.

Vā’ti vikappanatthena yonam **am**, **ānam** honti.

By the word “vā” which has a specific “vikappana” meaning, the vibatti “yo” (applied after **tumha** and **amha**), can change into “**am**, **ānam**”. (accusative plural “yo” is applied. See both “**am**, **ānam**-functions” shown underlined below)

• Tumham. • Tumhānam-you.

• Amham. • Amhānam-we, us. *ap.*

१६३, २४०. सस्सं

163, 240. **Sassam**’. [Sassa+am. 2 words]

[V] Tehi **tumha-amhehi sassa vibhattissa am**-ādeso hoti vā.

The Catutthi and Chaṭṭi singular vibatti “sa”, which is applied after “**tumha** and **amha**” sometimes changes into “**am**”. [See function shown underlined. The second is inapplicable.]

[Catutthī] • Tumham-for you. *ds.* dīyate-given. *āv.*

* Tava dīyate. (inapplicable, but the same meaning)

[Chaṭṭī] • Tumham-your. *gs.* pariggaho-possession. *nv.*

* Tava pariggaho.(The same meaning)

[Catutthī] • Amham-for me. dīyate-given. * Mama dīyate.

[Chaṭṭī] • Amham-my. pariggaho. * Mama pariggaho.

Sasse’ti kimattham?

What is the word “sassa” for? To show that the examples below are inapplicable as they are not of “sa”, but of “su”.

* Tumhesu-in you. * Amhesu-in us. *lp.*

१६४, २००. सब्बनामकारते पठमो

164, 200. **Sabbanāma'kārate' paṭhamo.**

[Sabbanāmakārato+e+paṭhamo. 3 words]

[V] Sabbesaṃ sabbanāmānaṃ akārato **yo** paṭhamo etta'māpajjate.

The paṭhamā plural vibatti “yo” which is applied after a-ending Sabbanāma nouns, changes into “e”.

[a-ending Sabbanāma nouns are ya, ta, eta, ima and sabba etc. of masculine and neuter genders except amu and Sabbanāma nouns of feminine gender. The function “e” is shown in bold, underlined below]

- Sabbe-all. • Ye-which. • Te-those. • Ke-who/what.
- Tumhe-you. • Amhe-we. • Ime-these. *np.*

Sabbanāmā'ti kimatthaṃ?

What is the word “sabbanāma” for?

To show that the examples below are inapplicable as they are not Sabbanāma nouns.

* Devā-deities. * Asurā-demons. * Nāgā-dragons.

* Gandhabbā-celestial musician deities. * Manussā-humans. (all *np.*)

Akārato'ti kimatthaṃ?

What is the word “akārato” for?

To show that the example below is inapplicable as it does not end in “a”, but ends in “ū”.

* Amū purisā-so and so men. *np.* tiṭṭhanti-stand. *āv.*

Yo'ti kimatthaṃ?

What is the word “yo” for? To show that the examples below are inapplicable as they are not of “yo”, but of “si” vibatti.

* Sabbo-all. * Yo-which. * So-that. * Ko-who/what. * Ayam-this. (all *ns.*)

Paṭhamaggahaṇaṃ uttarasutta'tthaṃ.

[uttara-the next+sutta-Sutta+atthaṃ-for]

The word “paṭhama” in Sutta is meant to follow to the next Sutta. [See it in next Sutta]

१६५, २०८. द्वन्द्वो वा

165, 208. **Dvandaṭṭhā vā.** [Dvandaṭṭhā+vā. 2 words]

[V] Tasmā sabbanāma'kārato dvandaṭṭhā **yo** paṭhamo etta'māpajjate vā.

The paṭhamā plural vibatti “yo” which is applied after Sabbanāma nouns in a Dvanda-samāsa compound, sometimes changes into “e”.

[See “e” shown in bold, underlined in the example below. The second is inapplicable example, but the same meaning]

• Katara, katame-what and which. * Katara, katamā vā.

Sabbanāmā'ti kimattham?

What is the word “sabbanāma” for?

To show that in the example below, there is no sabbanāma word in it despite being a dvanda compound. So, it is inapplicable.

* Devā'sura,nāga,gandhabba,manussā-deities, demons, dragons, musician deities and humans.

Dvandaṭṭhā'ti kimattham?

What is the word “dvandaṭṭhā” for? To show that the example below is not a dvanda compound. So, it is inapplicable. (They are only ordinary Sabbanāma nouns)

* Te-those. * Sabbe-all. (all *np, ap*)

१६६, २०९. नाज्जं सब्बनामिकं

166, 209. **Nā'ññam sabbanāmikam.**

[Na+aññam+sabbanāmikam. 3 words]

[V] Sabbanāmikānam dvandaṭṭhe nā'ññam kāriyam hoti.

The morphological functions such as “ssaṃ, ssānam” and so forth, are not to be carried out for Sabbanāma nouns in a Dvanda-samāsa compound except some function of changing nominative plural “yo” into “e”.

[This Sutta debarb morphological functions such as “ssaṃ, ssānam” and so forth, for Sabbanāma nouns in a Dvanda-samāsa.]

- Pubbā'parānaṃ-the east and west or the front and rear.
- Pubbu'ttarānaṃ-east and north.
- Adharu'ttarānaṃ-down and north. *dp, gp.*

१६७, २१०. बहुव्रीहिम्हि च

167, 210. **Bahubbīhimhi ca.** [Bahubbīhimhi+ca. 2 words]

[V] Bahubbīhimhi ca samāse sabbanāma vidhānañ'ca nā'ññaṃ kārīyaṃ hoti.

In a Bahubbīhi samāsa (Attributive compound), no other morphological procedures (except “e” function of “yo”), are to be carried out for Sabbanāma nouns. [similar debarring function]

- Piyapubbāya-of the woman who have had ex-husband or ex-lover before. *ds, gs.*
- Piyapubbānaṃ-of those who have had ex-spouse or ex-lover before. *dp, gp.*
- Piyapubbe. *ls.* • Piyapubbassa. *ds, gs.* (Same meaning but in different case-ending)

Ce'ti kimatthaṃ?

What is the word “Ca” for?

Sabbanāma vidhānaṃ hoti. [sabbanāma+vidhānaṃm-function]

To show that some morphological functions of “ssaṃ, ssā” are allowed (as an exception) in some examples below for those compound nouns in “smim, sa” vibattis. (See allowed functions of “ssaṃ and ssā” shown underlined).

- Dakkhiṇapubbasssaṃ-South-east. *ls.*
- Dakkhiṇapubbassā-South-east. *ds, gs.*
- Uttarapubbasssaṃ-North-east. *ls.*
- Uttarapubbassā-North-east. *ds, gs.*

१६८, २०३. सब्बतो नं संसानं

168, 203. **Sabbato naṃ saṃ, sānaṃ.**

[Sabbato+naṃ+saṃ, sānaṃ. 3 words]

[V] Sabbato sabbanāmato **naṃvacanassa saṃ, sānaṃ-icce'te**
ādesā honti.

The Catutthī, Chaṭṭī plural vibatti “**naṃ**” which is applied
after the Sabbanāma nouns changes into “**saṃ, sānaṃ**”.

[See both functions in the examples below shown underlined]

[Masculine & Neuter] • Sabbesaṃ. • Sabbesānaṃ.

[Feminine] • Sabbāsaṃ. • Sabbāsānaṃ-all.

[M & N] • Yesaṃ. • Yesānaṃ.

[F] • Yāsaṃ. • Yāsānaṃ.

[M & N] • Tesaṃ. • Tesānaṃ.

[F] • Tāsaṃ. • Tāsānaṃ.

[M & N] • Kesaṃ. • Kesānaṃ.

[F] • Kāsaṃ. • Kāsānaṃ.

[M & N] • Imesaṃ. • Imesānaṃ.

[F] • Imāsaṃ. • Imāsānaṃ.

[M, N & F] • Amūsaṃ. • Amūsānaṃ-so and so. (all *dp, gp*)

Nami'ti kimattham?

What is the word “naṃ” for? To show that examples below
are inapplicable as they are not of “naṃ”, but of “sa”.

* Sabbassa, * Yassa, * Tassa, * Kassa. (all *ds, gs*)

Evam sabbattha.

Evam-(Should note) in this way or thus. sabbattha-at all examples of
Sabbanāma nouns.

१६९, ११७. राजस्स राजु सुनंहिसु च

169, 117. **Rājassa rāju su, naṃ, hi, su ca.**

[Rājassa+rāju+su, naṃ, hi, su+ca. 4 words]

[V] Sabbasse'va **rājasaddassa rāju-ādeso hoti**
su, naṃ, hi-iccetesu.

The whole word “**rāja** (king)” changes into “**rāju**” when
“**su, naṃ, hi**” vibattis are applied after it.

• Rājūsu-in kings, • rājūnaṃ-of kings, • rājūhi, • rājūbhi-with/by kings. [“u” is lengthened by 89]

Sunaṃhisū’ti kimatthaṃ?

What is the word “sunamhisu” for? To show that the example below is inapplicable as it is not of “su, naṃ, hi” vibattis, but of “si”.

* Rājā-king.

Caggahaṇa’mavadhāraṇa’tthaṃ.

The word “ca” has a purpose of restricting the function of Sutta in the examples below.

* Rājesu, * Rājānaṃ, * Rājehi, * Rājebhi. (the same meaning as those of Sutta)

१७०, २२०. सब्बस्सिमस्से वा

170, 220. **Sabbassi**’masse’ vā.

[Sabbassa+imassa+e+vā. 4 words]

[V] Sabbasse’va **imasaddassa ekāro** hoti vā
su, naṃ, hi-icce’tesu.

The entire word “**ima** (this)” sometimes changes into “e” when “**su, naṃ, hi**” vibattis are applied after it. (See “e” shown in bold, in the examples below. Second is inapplicable one.)

[M & N] • **Esu**, * Imesu-in these, *lp*,

[M & N] • **Esaṃ**, * Imesaṃ-of these, *dp, gp*,

[M & N] • **Ehi**, • **Ebhi**, * Imehi, * Imebhi-with/by these. *ip, ahp*,

Imasse’ti kimatthaṃ?

What is the word “imassa” for? To show that examples below are inapplicable as they are not “ima, but “eta-that”.

[M & N] * Etesu, * Etesaṃ, * Etehi, * Etebhi-with/by those.

Note: The function of Sutta is applicable only to “ima” Sabbanāma noun of Masculine and neuter gender.

१७१, २१९. अनिमि नान्मि च

171, 219. **Ani'mi nāmhi ca.** [Ana, imi+nāmhi+ca. 3 words]

[V] **Imasaddassa sabbasse'va ana, imi-iccete ādesā honti nāmhi vibhattimhi.**

The whole word “**ima** (this) ” changes into “**ana, imi**” when tatiyā singular “**nā**” vibatti is applied after it.

[The functions are shown in bold, underlined]

• **Anena** dhammadānena, sukhitā hotu sā pajā.

[Trans] • **Anena**-by this. *is*, dhammadānena-gift of Dhamma, *is*, sukhitā-happy. *ns* (adj), hotu-may be. *āv*, sā pajā-that (community of living) beings. *ns*,

i.e. By this gift of Dhamma, may that community of beings be happy!

• **Iminā** Buddhapūjena, patvāna amataṃ padaṃ.

[Trans] • **Iminā**-by this. *is*, Buddhapūjena-act of worshipping of lord Buddha, *is*, patvāna-having reached, *kv*. amataṃ padaṃ-to the death-less Nibbāna. *as*,

i.e. Having attained the deathless state of Nibbāna by this act of honoring of the Lord Buddha. (Both are Pāli stanzas)

Nāmhi'ti kimattham?

What is the word “**nāmhi**” for? To show that examples below are inapplicable as they are not of “**nā**” vibatti, but of “**su, nam, hi**”.

* **Imesu**, *lp*, * **Imesaṃ**, *dp, gp*, * **Imehi**, * **Imebhi**. *ip, abp*,

१७२, २१८. अनपुंसकस्सा यं स्मिहि

172, 218. **Anapuṃsakassā'yaṃ²⁰ simhi.**

[Anapuṃsakassā+ayaṃ+simhi. 3 words]

[V] **Imasaddassa sabbasse'va anapuṃsakassa ayaṃ-ādeso hoti simhi vibhattimhi.**

The whole word “**ima**” belonging to non-neuter gender, changes into “**ayaṃ**” when paṭhamā singular “**si**” vibatti is applied after it. (Non-neuter means masculine and feminine gender. The function is shown underlined.)

[Masculine gender example] • Ayaṃ puriso-this man, *ns*,

[Feminine gender example] • Ayaṃ itthī-this woman. *ns*,

Anapuṃsakasse'ti kimattham?

What is the word “anapuṃskassa” for?

To show that example below is inapplicable as it is a neuter gender word.

* *Idaṃ cittaṃ*-this mind. *tiṭṭhati*-exists.

Simhī'ti kimattham?

What is the word “simhi” for?

To show that example below is inapplicable as it is not of “si” vibatti, but of “am”.

* *Imaṃ purisaṃ*-this man. *as*, *passasi*-See. *āv*, *tvaṃ*-(Do) you. *ns*, i.e. Do you see this man?

²⁰ Please note that all **Sabbanāma** nouns such as **ya**, **ta**, **eta**, **ima**, **amu**, **kiṃ** etc., are of three genders. Depending on gender, their word-forms too change. For example, the word “ima” of neuter gender in nominative singular case will be differently formed and declined from “ima” of masculine and feminine genders in the same case-ending. The same is similarly applicable to other **Sabbanāma** nouns. That is why there are different Suttas prescribing different morphological rules and procedures.

१७३, २२३. अमुस्स मो सं

173, 223. **Amussa mo saṃ**. [Amussa+mo+saṃ. 3 words]

[V] **Amusaddassa anapuṃsakassa makāro sakāra'māpajjate vā
simhi vibhattimhi.**

The consonant “m” of the word “**amu** (so and so) ” changes into “s” when paṭhamā singular “**si**” vibatti is behind it.
[See the function shown in bold, underlined]

- **As**u rājā-so and so king, *ns*, • **As**u itthī-so and so woman, *ns*,
- * Amuko rājā, * Amukā itthī. *ns*, (Inapplicable examples with an extra “k” added behind, meaning the same though)

Anapuṃsakasse'ti kimatthaṃ?

What is the word “anapuṃsakassa” for? To show that the example below is inapplicable as it is a neuter gender word. (The function of Sutta is meant for non-neuter gender word “amu” only)

- * Aduṃ-so and so. pupphaṃ-flower. *ns*, virocati-looks beautiful. *āv*,

Amusse'ti kimatthaṃ?

What is the word “amussa” for?

To show that the example shown is inapplicable as it is not “amu”, but of “ima (This) ”.

- * Ayaṃ puriso-this man. *ns*, tiṭṭhati-stands. *āv*.

Simhī'ti kimatthaṃ?

What is the word “simhi” for? To show that example below is inapplicable as it is not of “si”.

- * Amuṃ purisaṃ-so and so man. *as*, passasi-(Do you) see. *āv*,
i.e. (Do you) see so and so man?

१७४, २११. एततेसं सो

174, 211. **Eta, tesam So.** [Eta, tesam+So. 2 words]

[V] **Eta, ta-icce'**tesam anapumsakānam **takāro**
sakāramā'pajjate simhi vibhattimhi.

The consonant “**t**” of the non-neuter-gender Sabbanāma word “**eta, ta** (that) ” changes into “**s**” when a paṭhamā singular “**si**” vibatti is applied after it.[See changed “**s**” shown in bold, underlined]

Note: In majority of texts, it is found as “Etatesam to”. As the main function of the Sutta is to change “**t**” of eta and ta into “**s**”, “so” is more relevant and aptly reflective of the function.

In Moggalāna Pāli grammar text, Syādi chapter, there is a Sutta (number 128) with the same function titled “**tyate'tānam tassa so**”. In Paṇinī, there is also a Sutta with similar function. It is “**tado: sa: sāvanantyaayo**” (तदो: स: सावनन्त्ययो 7-2-106). In view of those two Suttas which use the word “**so** ” and “**सः**” , “**so**” is a more likely relevant and correct text.

[Examples of “eta”, Masculine] • **Eso** puriso-that man,

[Feminine] • **Esā** itthī-that woman,

[Examples of “ta”, Masculine] • **So** puriso-that man.

[Feminine] • **Sā** itthī-that woman (all *ns*,)

Etatesami'ti kimattham?

What is the word “etesam” for?

To show that the examples below are inapplicable as they are not “eta, ta”, but “itara-other”.

[Masculine] * Itaro-the other. puriso-man, *ns*,

[Feminine] * Itarā itthī-the other woman. *ns*,

Anapumsakānami'ti kimattham?

What is the word “anapumsakānam” for?

[See this word in the Vutti of Sutta]

To show that the examples below are inapplicable as they are not non-neuter gender words, but of neuter genders.

[Examples of “eta” Neuter] * Etaṃ cittaṃ-that mind,

* Etaṃ rūpaṃ-that matter.

[Examples of “ta” Neuter] * Taṃ cittaṃ,* Taṃ rūpaṃ. *ns, as*,
(same meaning)

१७५, २१२. तस्स वा नत्तं सब्बत्थ

175, 212. **Tassa vā nattaṃ sabbattha.**

[Tassa+vā+nattaṃ+sabbattha. 4 words]

[V] **Tassa sabbanāmassa takārassa nattaṃ** hoti vā sabbattha liṅgesu.

The consonant “t” of the word “ta (that)” sometimes changes into “n” for “ta” of all gender and in all cases. [See the function in the first word of each set of examples shown in bold, underlined. The second is inapplicable one.]

[Feminine] • **Nāya**, * tāya, *is*,

[M & N] • **naṃ**, * taṃ, *as*,

[M & N] • **ne**, * te, *np, ap*,

[M & N] • **nesu**, * tesu, *lp*,

[M & N] • **namhi**, * tamhi, *ls*,

[Feminine] • **nāhi**, * tāhi, *ip, abp*,

[Feminine] • **nābhi**, * tābhi. *ip, abp*,

१७६, २१३. सस्मास्मिसंसास्वत्तं

176, 213. **Sa, smā, smim, saṃ, sā sva'ttaṃ.**

[Sa, smā, smim, saṃ, sāsu+attaṃ. 2 words]

[V] **Tassa sabbanāmassa takārassa sabbasse'va attam** hoti vā **sa, smā, smim, saṃ, sā-icce'tesu** sabbattha liṅgesu.

The whole sabbanāma word “ta (that)” sometimes changes into “a” in all gender and in **sa, smā, smim, vibatti** cases, as well as when **saṃ, sā** morphemes are already applied after it.

Note: This Sutta sometimes changes the whole “ta” into “a” in three **sa, smā, smim** cases and those with **saṃ, sā**, function already applied. [See the applied function “a” in the first example of each set shown in bold, underlined]

[sa, in m & n] • **Assa**, * tassa,

[smā in m & n] • **asmā**, * tasmā,

[smim in m & n] • **asmim**, * tasmim,

[smim̐, feminine with sam̐] • assam̐, * tassam̐,
[sa, feminine with sā] • assā, * tassā.

Takārasse’ti kimattham̐?

What is the word “takārassa” for?

To show that example below is inapplicable as it is not a
“ta”, but “amu”.

[Feminine] * Amussam̐, *ls.* * amussā. *ds, gs.*

Etesvī’ti kimattham̐? What is the word “etesu” for?

To show that examples below are inapplicable as they are
not of “sa, smā, smim̐” vibattis, but of “su”.

[m & n] * Nesu, * tesu-in those. *lp.* [See Sutta 175]

१७७, २२१. इमसद्दस्स च

177, 221. **Imasaddassa ca.** [Imasaddassa+ca. 2 words]

[V] **Imasaddassa** ca sabbasse’va attam̐ hoti vā
sa, smā, smim̐, sam̐, sā-icce’tesu sabbattha liṅgesu.

The whole “**ima**” sometimes changes into “a” for all gender
and in **sa, smā, smim̐** vibattis, also when **sam̐, sā** functions
have already been applied after it.

Note: This Sutta sometimes changes “ima” of all genders into “a” in
“sa, smā, smim̐” vibatti-cases or “**Sam̐ or Sā**” functions already
applied. The function “a” is shown in bold, underlined. Out of a pair of
each examples, the second * marked is inapplicable. The unchanged
“ima” is shown in bold, underlined. It is quite simple to understand.

[sa, m & n] • Assa, * imassa-of this,
[smā, m & n] • asmā, * imasmā,
[smim̐, m & n] • asmim̐, * imasmim̐,
[smim̐, feminine with Sam̐] • assam̐, * imissam̐,
[sa, feminine with sā] • assā, * imissā.

Imasaddasse’ti kimattham̐?

What is the word “ima-saddassa” for?

To show that examples below are inapplicable as they are
not “ima”, but of “eta”.

[Feminine] * Etissam̐, *ls.* * etissā. *ds, gs.*

Note: In view of the function of these two Suttas 176-177, it is clear that “a” is to be regarded as a derivative morpheme of either “ta” or “ima”.

So, whenever one comes across such words as “assa” or “asmim” and so on, correct interpretation should be made in accordance with context of the sentence.

१७८, २२४. सब्बतो को

178, 224. **Sabbato ko.** [Sabbato+ko. 2 words]

[V] Sabbato sabbanāmato **ka-kārā**’gamo hoti vā simhi vibhattimhi.

Sometimes, there should be a consonant “k” affixed after all sabbanāma nouns in a paṭṭhmā singular **si-vibatti**. (See “k” shown in bold, underlined. This “k” is meaningless though it carries some meanings in some other words depending on context)

- **Sabbako**-all, • **yako**-which, • **sako**-that or one’s own (Two meanings. The second meaning is widely used).
- **amuko**, • **asuko**-so and so. *ns* (both the same meaning).

Vā’ti kimattham? What is the word “vā” for?

To show that examples below are inapplicable as indicated by the word “vā”.

- * **Sabbo**-all, * **yo**-which, * **so**-that, * **ko**-who/what. *ns*.

Sabbanāmato’ti kimattham?

What is the word “sabbanāmato” for?

To show that example below is inapplicable as it is not a sabbanāma noun. (It is an ordinary noun). Hence, inapplicable.

- * **Puriso**-man. *ns*.

Puna sabbatoggahaṇena aññasma’pi **ka-kārā**’gamo hoti.

By including the word “sabbato” in the Sutta again, the affix “ka” can also be affixed after other common nouns rather than sabbanāma nouns.

[See “k” shown underlined below. **Sabbato**-means after all words]

- **hīnako**-lowly and mean person, • **potako**-the young one. *ns*.

१७९, २०४. घपतो स्मिं सानं संसा

179, 204. **Ghapato smim̐, sānam̐ sam̐, sā.**

[Ghapato+smim̐, sānam̐+sam̐, sā. 3 words]

[V] Sabbatho sabbanāmato **gha, pa**, saññato
smim̐, sa-icce'tesam̐ sam̐, sā-ādesā honti vā
yathāsaṅkhyam̐.

The **smim̐** vibatti applied after all **Gha, pa**-termed, **ā** , **u**-ending feminine gender sabbanāma nouns sometimes changes into “**sam̐**”. Also, the **sa** vibatti which is applied after such nouns changes into “**sā**” respectively.

[smim̐>sam̐ / sa>sā]

Note that out of a pair of each examples, the **sam̐** is in the first example, the **sā** function is in the second examples which are shown underlined. Each is reduplicated with an additional “s”.

**sabbā-all, feminine gender,
gha-termed, ā-ending sabbanāma noun.**

[sabbā+smim̐. sam̐ function] • **Sabbassam̐**-in all,
[sabbā+sa, sā function] • **sabbassā**-of all,
[sabba+smim̐] * **sabbāyam̐**,
[sabba+sa] * **sabbāya**, (Same meaning as the first set)

**imā-this, feminine gender
gha-termed, ā-ending sabbanāma noun.**

[imā+smim̐] • **imissam̐**-in this, [ima+sa] • **imissā**-of this,
[ima+smim̐] * **imāyam̐**, [ima+sa] * **imāya**, (Same as the preceding set of examples)

**Amu-so and so, feminine gender,
pa-termed, u-ending sabbanāma noun.**

[amu+smim̐] • **amussam̐**-in so and so,
[amu+sa] • **amussā**-of so and so,
[amu+smim̐] * **amuyam̐**,
[amu+sa] * **amuyā**. (Same as the preceding set of examples)

Note: Those shown inside the bracket are the original forms based on gender and case before any morphological process is being carried out.

Sabbanāmato'ti kimattham̐?

What is the word “sabbanāmato” for?

To show that examples below are inapplicable as they are not sabbanāma nouns.

* Itthiyaṃ-in woman, *ls.* * itthiyā-of woman. *ds, gs.*

Smim, sānami'ti kimatthaṃ?

What is the word “smim, sānaṃ” for?

To show that example below is inapplicable as it is not of “smim, sa” vibatti. (It is of “yo”.)

* Amuyo-so and so women/those women. *np, ap.*

१८०, २०७. नेताहि स्मिमायया

180, 207. **Ne'tāhi smi'māya yā.**

[Na+etāhi+smim+āya, yā. 4 words]

[V] Etehi sabbanāmehi **gha, pasaññehi smim**vacanassa ne'va āya, yā-ādesā honti.

No “āya, yā” functions are to be performed for all those “ā, u-ending, **gha, pa**-termed sabbanāma nouns in **smim** vibatti (locative case). [This Sutta debars “āya, yā” function in ā, u-ending Sabbanāma nouns of feminine gender in **smim** vibatti locative-case.]

[gha-termed, ā-ending “etā”] • Etissaṃ, • etāyaṃ-in that woman,
[gha-termed, ā-ending “imā”] • imissaṃ, • imāyaṃ-in this woman,
[pa-termed, u-ending “amu”] • amussaṃ, • amuyaṃ-in so and so woman. (all *ls*)

Smin'ti kimatthaṃ?

What is the word “smim” for?

To show that examples below are inapplicable as they are not of “smim” vibatti, but of “chatṭhī sa”. So, there is an “āya, yā” function applied.

* Tāya * itthiyā-of that woman *gs.* mukhaṃ-face. *nv.*
i.e. That woman's face.

Etāhī'ti kimatthaṃ?

What is the word “etāhi” for?

To show that examples below are inapplicable as they are not of “smim” vibatti. (they are of “catutthī & chatṭhī sa”. So, there is an “āya” procedure applied. The restriction of this Sutta is void)

- * Kaññāya, * vīṇāya, * gaṅgāya, (Refer to Sutta No. 111, 112)
- * kapālikāya-piece of broken earthen jar. *ds, gs.*

१८१, ९५. मनोगणादितो स्मिनानमिआ

181, 95. **Manogaṇā'dito smim̐, nā, na'mi, ā.**

[Manogaṇa-ādito+smim̐, nā, naṁ+i, ā. 3 words]

[V] Tasmā manogaṇā'dito **smim̐, nā**-icce'tesaṁ
ikāra, ākārādesā honti vā yathāsaṅkhyam̐.

The **smim̐, nā** vibattis applied after “mano (mind) etc., sometimes change into “**i, ā**” respectively.

[**smim̐**>i, **nā**>ā. After changing into i & ā, an “s” is attached to them as per Sutta No.184>**si, sā**. See both functions shown underlined. The second example is inapplicable.]

- **Manasī**, * manasmim̐-in the mind. *Is.* [Mana-mind]
- **Sirasī**, * sirasmim̐-in the head. *Is.* [Sira-head]
- **Manasā**, * manena-with/by mind. *is.*
- **vacasā**, * vacena-with/by speech, *is.* [Vaca-speech]
- **sirasā**, * sirena-with/by head, *is.*
- **sarasā**, * sarena-with/by arrow, sound or pond, *is.* [Sara-arrow, sound, pond]
- **tapasā**, * tapena-with/by act of austerity, heat, *is.* [Tapa-Austerity, heat]
- **vayasā**, * vayena-with/by age, *is.* [Vaya-phase of life, age]
- **yasasā**, * yasena-with/by fame or following, *is.*
[Yasa-fame or retinue]
- **tejasā**, * tejena-with/by power, *is.* [Teja-power]
- **urasā**, * urena-with/by chest, *is.* [Ura-bosom, chest]
- **thāmasā**, * thāmena-with/by strength. *is.* [Thāma-power, strength]

Smim̐, nānami'ti kimattham̐?

What is the word “smimsānam̐” for?

To show that examples below are inapplicable as they are not of “smim̐, sa” vibatti. (They are of “si”.)

- * Mano-mind, * siro-head, * tamo-darkness,
- * tapo-austerity practice, * tejo-power. all *ns.*

Ādiggaṇena aññāsmā'pi smim, nānam ikāra, ākāra'desā honti.

By means of the word “**ādi**” comprised in the Sutta, the vibattis “**smim, nā**” applied after other nouns rather than “**mana**” can also change into “**i** and **ā**” respectively.

- Bilasī-at hole or den, *ls.* • bilasā-with/by hole, *is.* [Bila-hole]
- padaśī-in word or foot, *ls.* • padaśā-with/by word or foot. *is.* [pada-word, foot]

१८२, ९७. सस्स चो

182, 97. **Sassa co'**. [Sassa+ca+o. 3 words]

[V] Tasmā manogaṇā'dito sassa ca okāro hoti.

The “**sa**” vibatti, applied after that noun word **mano** and so on, changes into “**o**”.

Note: After changing into an “**o**”, an “**s**” is attached before it as per Sutta 184. See the function shown underlined in the examples.

- Manaso-of mind, • thāmaso- of strength,
- tapaso- of austerity practice. *ds, gs.*

१८३, ४८. एतेसमो लोपे

183, 48. **Etesa'mo lope**. [Etesam+o+lope. 3 words]

[V] Etesam manogaṇā'dīnam anto otta'māpajjate vibhattilope kate.

After eliding the applied-vibattis, the last component vowel “**a**” of those mano-group nouns, changes into “**o**”.

Summary: This Sutta changes the last vowel of mano-group nouns such as **aya**-iron, **teja**-power and so on, which are joined in a compound noun into “**o**”. This must be done after the applied vibatti(case-endings) are deleted.

Note: The examples shown are compound nouns where the mano-group nouns such as **aya**, **teja**, **tapa**, constitute the first component. Normally, most component words comprised in a compound process lost their distinctive genders, vibattis (case-endings) as they have to be elided. But these groups can retain their salient characteristic “**o**” as

per this Sutta even after it becomes a complete compound.(See the changed “o” shown underlined)

• Manomayam-mind-made (mind-generated), • ayomayam-iron-made. (made of iron), *ns.* • tejosamena-with/by flame-like, • tapoguṇena-with/by virtue of austerity, • siroruhena-with/by head-grown hair. *is.*

Ādiggahaṇam kima’ttham?

For what purpose the word “ādi” is included in the Vutti of Sutta? (refer to the word “manogaṇādīnam”)

Aññesa’manto otta’mā’pajjate.

To show that changing into “o” can occur in other nouns too.

Note: This function enjoined by component part word “ādi” is very much the same as the main function of Sutta.

• Āposamena-with/by water-like, • vāyosamena with/by air-like. *is.*

Lope’ti kimattham? What is the word “lope” for?

To show that examples below are inapplicable as they have no “lopa-elision procedure”.

* Padasā-with/by word or foot. * tapasā- with/by austerity.

* yasasā-with/by fame. * vacasā-with/by speech.

* manasā-with/by mind, *is.*

eva’māññe’pi yojetabbā.

Thus, other examples too should be applied.

१८४, ९६. स सरे वागमो

184, 96. **Sa sare vā'gamo.** [Sa+sare+vā+āgamo. 4 words]

[V] Etehe'va manogaṇā'dīhi vibhattādesa sare pare
sakārā'gamo hoti vā.

After changing of the **smim**, **nā** vibattis into “**i & ā**” (as per Sutta No.181), an “**s**” should be inserted in front of those vowels and be combined to those vowels “**i** and **ā**”.

Summary: This Sutta enjoins to insert an “**s**” in front of “**i** and **ā**” after which it becomes **Si & sā**, See the function below shown underlined.

[sā] • Manasā—with/by mind. • vacasā—with/by speech. *is.*

[si] • manasī—in mind, • vacasī—in speech. *is.*

Vā'ti kimattham?

What is the word “**vā**” for?

To show that examples below are inapplicable as restricted by the word “**vā**”

* Manena—with/by mind, * tejena—with/by power, * yasena—with/by fame. *is.*

Sare'ti kimattham?

What is the word “**sare**” for?

To show that examples below are inapplicable as they have no “**vibatti-derivative morpheme vowel i or ā**”.

* Mano-mind. * tejo-power. * yaso-fame. *ns.*

Puna ādiggahaṇena aññasmim'pi paccaye pare sakārāgamo hoti.

By including the word “**ādi**” in the Vutti again, the inserting of “**sa**” can also be applied in other nouns with “**taddhita-affix**”.

[See the applied “**s**” shown underlined in the examples carefully. They are affixed with a **Taddhita affix “ika**”. The “**am**” is case-ending]

• Mānaṣikaṃ—mind-related. • vācaṣikaṃ—speech-related. *ns.*

१८५, ११२. सन्तसद्दस्स सो भे बो चन्ते

185, 112. **Santasaddassa so bhe bo ca'nte.**

[Santasaddassa+so+bhe+bo+ca+ante. 6]

[V] Sabbassa **santasaddassa sakārādeso** hoti bhakāre pare, ante ca **bakārāgamo** hoti.

The entire word “**santa** (saint)”, changes into “**sa**” when a morpheme “**bhi**” is present behind. Additionally, an extra “**b**” has to be added to “**bhi**”. [Santa>s+b+bhi>**Sabbhi**].

(See the function-applied examples shown in bold, underlined.)

Note: There are two kinds of “**bha**”:

(1) one is a vibatti-derivative morpheme **bha** from “**bhi**” as per Sutta No.99,

(2) the other is just an ordinary **bha** of the root word **bhu** etc.

The First Stanza

Examples in the stanza are shown in bold. Word-for-word detailed translation is provided for more detailed in-depth understanding of each word and the whole stanza.

- **Sabbhi**'reva samāsetha,
- **Sabbhi** kubbetha santhavaṃ.
- Sataṃ saddhamma'maññāya,
- Seyyo hoti na pāpiyo.

(Sandhi) **Sabbhi**'reva= **Sabbhi**+eva.

saddhamma'maññāya= saddhammamāṃ+aññāya.

[Trans] **Sabbhi**-with good people, or saints. *ip.* eva-only, *ind.*

samāsetha-should congregate, or associate. *āv.* **Sabbhi**-with good

people, or saints. *ip.* kubbetha-should be done. *āv.* santhavaṃ-

friendship. *as.* Sataṃ-of saints. *gp.* saddhammaṃ-noble teaching or

noble way of saints. *as.* aññāya-having known, *kv.* Seyyo-more

noble. *tn, ns.* hoti-is. *āv.* na-not. *ind.* pāpiyo-evil or bad. *tn, ns.*

The First Stanza in English

(One) should associate only with the saints.

The friendship should be done with the saints.

Knowing the noble way of saints,

Is more noble and is not evil.

The Second Stanza

Jīranti ve rājarathā sucittā,
Atho sarīram'pi jaram upeti.
Satañ'ca dhammo na jaram upeti,
Santo have • sabbhi pavedayanti.

(Sandhi) Sarīram'pi=sarīram+api/ Satañ'ca=satañ+ca

[Trans] Jīranti-gets old, dilapidated, *āv.* ve-really, *ind.* rājarathā-the king's chariots. *cn, np.* sucittā-wonderful. *cn, np, adj.* Atho-besides, *ind.* sarīram-the body. *ns.* api-also. *ind.* jaram-to the (state of being) old. *as.* upeti-approaches. *āv.* Satañ-of the saint's. *gp.* Ca-however, *ind.* dhammo-(the noble) Dhamma. *ns.* na-not. *ind.* jaram-to getting old. *as.* upeti- approaches. *āv.* [upeti=upa-near+eti-gets, i.e. approaches.] Santo-saints. *np.* have-in fact. *ind.* • sabbhi-with saints. *ip.* pavedayanti-made known, praise. *āv.*

The Second Stanza in English

Really, the wonderful royal chariots of the king
fall into decay. Besides, the body too gets old.
But, the way of saints does not get old (by being out of
fashion).

The saints, in fact, are to be known by saints (only).

The two examples below are compound nouns with an ordinary bha where the function of this Sutta is applied.

- Sabbhūto-being a saint, *cn, ns.* [Santa-saints+bhūta-being]
- sabbhāvo-being in a state of saint. *cn, ns.* [Santa-saints+bhāva-being in a state of. One more “b” is reduplicated]

Bhe'ti kimattham?

What is the word “bhe” for?

To show that example below is inapplicable as it does not have a vibatti-morpheme “bh” of “bhi” in it. (Example shown below has only a “hi”, not a “bhi”)

* Santehi-by saints. *ip.* pūjito-is honored. *kv.* bhagavā-the Lord Buddha. (*ns* in accusative sense, passive voice sentence).
i.e. Buddha is honored by saints.

Caggahaṇaṃ kvaci sakārasse’va pasiddhatthaṃ.

The word “Ca” in the Sutta has a purpose of affecting to change “**santa**” into “**sa**” in certain words as shown below. (See changed “sa” in both examples shown below. They are in Kita-affixes)

• **Sakkāro**-the saint’s act, *kn.* i.e. devotion, practice of Dhamma etc. [**Santa**-saints+**kāro**-act]

• **Sakkato**-by saints+done. *kv.* i.e. an act done by saints. [**Santa**-saints+**kato**-done. One more “K” is reduplicated in both examples]

Note: In both examples, **sa** is assumed to be derived from **Santa**. However, it can also be derivative of an upasagga “**saṃ**-well, respectfully”. In such case, **sakkāro**-means **act of devotion**. **Sakkato**-means **done well, respectfully**. This is widely found in the canonical texts.

The words can be brought to completion by eliding the niggahita “ṃ” of upasagga and augmenting with one more “k”.

१८६, १०७. सिम्हि गच्छन्तादीनं न्तसद्धो अं

186, 107. **Simhi gacchantā’dīnaṃ nta-saddo²¹ aṃ.**

[Simhi+gacchanta-ādīnaṃ+nta-saddo+aṃ. 4 words]

[V] **Simhi gacchantā’dīnaṃ nta-saddo aṃ-āpajjate vā.**

The affix “**nta**” of the word **gacchanta** etc. sometimes changes into “**aṃ**” when a “**si**” Vibatti is applied after them.

See each pairs of examples, Both “**aṃ** and **anto**” are shown in bold so that student can easily distinguish between the applied example and inapplicable examples. The second one *marked is inapplicable example.

²¹ Ntasaddo=refers to those nouns affixed with “**nta**” affix. This **nta** is the last component part of “**anta**” affix applied by Sutta No. 565 which is widely used as a present participle affix for many Kita nouns. **Ntasaddo** means any noun affixed with “**anta**” but note that the letter “a” is left out in this expression and simply stated as “**ntasaddo**”. [**nta**=nta, **saddo**=word]

- Gacchaṁ, * gacchanto-the one who goes, while going,
- maham, * mahanto-the one who is great or honorable,
- caram, * caranto-the one who goes, while going,
- khādam, * khādanto-the one who munches, while munching. *ns.*

Gacchantādīnami'ti kimattham?

What is the word “gacchantādīnam” for?

To show that examples below are inapplicable as they do not belong to “nta-affixed, gacchantādi-noun group” though they may seem like nta-affixed nouns. (They are in fact Kita ta-affixed verbal nouns)

* Anto-afflicted, * danto-tamed, * vanto-vomitted, * santo-peaceful. (Refer to Sutta 584 for details and relevant function of these examples)

१८७, १०८. सेसेसु न्तुव

187, 108. **Sesesu ntu'va.** [Sesesu+ntu+iva. 3 words]

[V] Gacchantā'dīnam ntasaddo ntuppaccayo'va daṭṭhabbo
sesesu vibhattipaccayesu.

The affix **nta** has to be recognized as an equal to **ntu**-affix except for nta-affixed nouns in **Si**-vibatti.

Q: Why “nta” has to be recognized like “ntu”?

A: The purpose of equating **nta** with **ntu** is to enable to perform necessary morphological procedures in the same way as ntu-affixed nouns, such as changing **nta**-affixed nouns into “to, ti, tā” and so forth.

[to, ti, tā” functions are shown underlined in the examples. Refer to Sutta 127 for this function.]

(1) • Gacchato-of goer, • mahato-of great person, *ds, gs.*

(2) • gacchati-in goer, • mahati-in great person, *ls.*

Note: This second type of word form is easily confusable with an Ākhyāta verb with “ti” termination.

(3) • gacchatā-with/by goer, • mahatā- with/by great person. *is.*

Sesesu'ti kimattham?

What is the word “sesesu” for?

To show that the examples below are inapplicable as they are of “si” vibatti. (The function for si-vibatti-applied, ntu-affixed nouns is already mentioned in Sutta No.186. So, it has to be excluded.)
 * Gaccham, * maham, * caram, * khadam. (Refer to preceding Sutta 186)

१८८, ११५. ब्रह्मत्त सख राजादितो अमानं

188,115. **Brahma'tta, sakha, rājā'dito a'mānam.**

[Brahma, atta, sakha, rāja-ādito+am+ānam. 3 words]

[V] **Brahma, atta, sakha, rāja-icceva'mādito am-vacanassa ānam hoti vā.**

The “am” vibatti applied after the noun words “**brahma, atta, sakha, rāja**” etc., sometimes changes into “**ānam**”. (The applied function of “**ānam**” is shown underlined in the first. The second is inapplicable example)

- Brahmānam, * brahman-to the holy Brahmā, God.
- attānam, * attam- to oneself (reflexive pronoun), soul.
- sakhānam, * sakham- to friend,
- rājānam, * rājam- to king. *as.*

Ami'ti kimattham?

What is the word “am” for?

To show that example below is inapplicable as it is not of an “am” vibatti. (It is of “si”.)

* Rājā-king. *ns.*

१८९, ११३. स्या च

189, 113. **Syā' ca.** [Si+ā+ca. 3 words]

[V] **Brahma, atta, sakha, rāja-icceva'mādito si-vacanassa ā-ca hoti.**

The “si” vibatti applied after the noun words **brahma, atta, sakha, rāja** etc., changes into “**ā**”.

[See the applied function of “**ā**” shown underlined below.]

- Brahmā, • attā, • sakhā, • rājā, • ātumā-body. *ns.*

१९०, ११४. योनमानो

190, 114. **Yona'māno**. [Yonaṃ+āno. 2 words]

[V] **Brahma, atta, sakha, rāja-icce'va'mādito yonaṃ āno-ādeso hoti.**

The “yo” vibatti applied after the noun words **brahma, atta, sakha, rāja** etc., changes into “**āno**”.

[See the applied function “**āno**” shown underlined]

- **Brahmāno**-the Brahmās, holy Gods, • **attāno**, • **sakhāno**,
- **rājāno**, • **ātumāno**. *np, ap.*

१९१, १३०. सखतो चायो नो

191, 130. **Sakhato cā'yo no**. [Sakhato+ca+āyo, no. 3 words]

[V] **Tasmā sakhato ca yonaṃ āyo, no-ādesā honti.**

The “yo” vibatti applied after the noun word **sakha** changes into “**āyo, no**”.

[See the applied function of “**āyo and no**” shown underlined. The first is āyo-function, the second example is no-function]

- **Sakhāyo**, • **sakhino**-friends. *np, ap.*

Yonami'ti kimatthaṃ?

What is the word “yonaṃ” for? To show that example below is inapplicable as it is not of “yo” vibatti. (It is of “si”.)

* **Sakhā**-friend. *ns.*

१९२, १३५. स्मिमे

192, 135. **Smi'me**. [Smim̐+e. 2 words]

[V] **Tasmā sakhato smim̐vacanassa e-kāro hoti.**

The “smim̐” vibatti applied after the noun word **sakha** changes into “**e**”. [See the applied function “**e**” shown underlined]

- **Sakhe**-in friend. *ls.*

१९३, १२२. ब्रह्मतो गस्स च

193, 122. **Brahmato gassa ca.** [Brahmato+gassa+ca. 3 words]

[V] Tasmā **brahmato gassa ca ekāro** hoti.

The vocative singular “**si**” vibatti formally termed as “**ga**” and applied after the noun word **brahma**, changes into “**e**”.
[See the applied function “**e**” shown underlined]

He • **brahme**-Oh Brahmā, Oh holy God! *vs.*

१९४, १३१. सखन्तस्सि नोनानंसेसु

194, 131. **Sakha’ntassi’ no, nā, nam, sesu.**

[Sakha-antassa+i+no, nā, nam, sesu. 3 words]

[V] Tassa **sakha’ntassa ikāro** hoti **no, nā, nam, sa-icce’tesu.**

When “**nā, nam, sa**” vibattis and a morpheme “**no**”(Re: Sutta No.191) is being present behind, the last component vowel “**a**” of the word “**sakha**” changes into “**i**”.

[See the applied function “**i**” shown in bold and underlined]

[sa, no-function] • **Sakhino**-of friend, [nā] • **sakhinā**-with/by friend, [nam] • **sakhīnam**-of friends, [sa] • **sakhissa**-of friend.

Etesvī’ti kimattham?

What is the word “**etesu**” for?

To show that example below is inapplicable as it is not of “**nā, nam, sa**” vibatti. (It is of “**hī**”.)

* **Sakhārehi**-with/by friends. *ip, abp.* (See morphological function of this word in the next Sutta)

१९५, १३४. आरो हिम्हि वा

195, 134. **Āro himhi vā.** [Āro+himhi+vā. 3 words]

[V] Tassa **sakha’ntassa āro** hoti **vā himhi vibhattimhi.**

The last component vowel “**a**” of “**sakha**” sometimes changes into “**āra**” when followed by vibatti “**hi**”.

[See the applied “**āra**” function shown underlined.]

• **Sakhārehi**, * **sakhehi**-with/by friends. *ip, abp.*

१९६, १३३. सुनमंसु वा

196, 133. **Suna'maṃ, su vā.** [Su, naṃ, aṃsu+vā. 2 words]

[V] Tassa sakha`ntassa āro hoti vā su, **naṃ, aṃ-icce'tesu.**

The last component vowel “a” of “sakha” sometimes changes into “āra” when “su, naṃ, aṃ” vibattis are applied after it. [See the applied function of “āra” shown underlined in the first examples of each. The second is inapplicable.]

[su] • Sakhāresu, * sakhesu-in friends,

[naṃ] • sakhārānaṃ, * sakhīnaṃ-of friends,

[aṃ] • sakhāraṃ, * sakhaṃ-to friend.

१९७, १२५. ब्रह्मतो तु सिंनि

197, 125. **Brahmato tu smiṃ ni.**

[Brahmato+tu+smiṃ+ni. 4 words]

[V] Tasmā **brahmato smiṃ-vacanassa ni-ādeso** hoti.

The locative singular vibatti “smiṃ” which is applied after the noun word **brahma**, changes into “ni”.

[See the applied function “ni” shown underlined]

• Brahmani-in Brahmā. /s.

Tuggahaṇena abrahmato'pi smiṃ-vacanassa ni hoti.

By means of the nipāta “tu” in Sutta, the vibatti “smiṃ” applied after other nouns rather than “brahma” can also be changed into “ni”. [See the applied function “ni” shown underlined in the examples.]

• Kammani-in Kamma, • cammani-in skin, • muddhani-in the head. /s.

१९८, १२३. उत्तं सनासु

198, 123. **Uttam sa, nā, su.** [Uttam+sanāsu. 2 words]

[V] Tassa **brahmasaddassa** anto **utta'māpajjate**
sa, nā-icce'tesu.

The last component vowel “a” of “**brahma**” changes into “u” when “**sa, nā**” vibattis are applied after it.

[See the applied function “u” shown in bold, underlined.]

[sa] • Brahmuno-of Brahmā. [nā] • brahmunā-with/by Brahmā

Sanāsū'ti kimattham? What is the word “sanāsu” for?

To show that the example below is inapplicable as it is not of “sa, nā” vibatti. (It is of “si”.)

* Brahmā-Brahmā. *ns.*

१९९, १५८. सत्थुपितादीनमा सिस्मिं सिलोपो च

199, 158. **Satthupitā'dīna'mā sismim silopo ca.**

[Satthupitu-ādīnam+ā+sismim+silopo+ca. 5 words]

[V] **Satthu, pitu-ādīna'manto** **atta'māpajjate sismim.**
silopo ca hoti.

When a nominative singular “si” vibatti follows, the last component vowel “u” of the word **Satthu** (teacher) and **pitu** (father) etc, changes into “ā”. Besides, the “si” vibatti which is applied after it, is to be elided.

Summary: This Sutta changes “u” of satthu, pitu etc, into “ā” and deletes “si” applied after them. See the applied function “ā” shown underlined in the examples.

- Satthā-teacher, • pitā-father, • mātā-mother,
- bhātā-brother, • kattā-doer. *ns.*

Sismin'ti kimattham?

What is the word “sismim” for?

To show that the examples below are inapplicable as they are not of “si” vibatti. (They are of “catutthī, chaṭṭhī, sa”).

- * Satthussa-of teacher, * pitussa, * mātussa, * bhātussa,
- * kattussa-of doer. *ds, gs.*

२००, १५९. अञ्जेस्वारत्तं

200, 159. **Aññesvā'rattam̐**. [Aññesu+ārattam̐. 2 words]

[V] **Satthu, pitu-ādīna'manto aññesu vacanesu**
āratta'māpajjate.

The last component vowel “u” of noun word **Satthu, pitu** etc; changes into “āra” when all the vibattis except “si”, are applied after them. [See the applied function “āra” shown underlined in the examples. Also note that “ā” is shortened in some words.]

[am̐] • **Satthāraṁ**-to teacher, • **pitaraṁ**-to father,

• **mātarāṁ**-to mother, • **bhātaraṁ**-to brother.

• **kattāraṁ**-to doer,

[hi] • **satthārehi**-with/by teachers, • **pitarehi**, • **mātarehi**,

• **bhātarehi**. • **kattārehi**.

Aññesvī'ti kimattham̐?

What is the word “**Aññesu**” for?

To show that the examples below are inapplicable as they are of “si” vibatti, which is excluded by the word “aññesu”.

(Note the function for those nouns of si-vibatti case-endings are already prescribed in Sutta No.199. Hence, excluded. See examples below)

* **Satthā**-teacher, * **pitā**, * **mātā**, * **bhātā**, * **kattā**. *ns.*

२०१, १६३. वा नंम्हि

201, 163. **Vā nam̐mhi**. [Vā+nam̐mhi. 2 words]

[V] **Satthu, pitu-ādīna'manto āratta'māpajjate vā nam̐mhi**
vibhattimhi.

The last component vowel “u” of noun word **Satthu, pitu** etc., sometimes changes into “āra” when dative, genitive plural “**nam̐**” vibatti follows. [See the applied function “āra” shown underlined in the examples.]

• **Satthārānaṁ**-of teachers, • **pitārānaṁ**, • **mātārānaṁ**, •
bhātārānaṁ. *dp, gp.*

Vā'ti kimattham?

What is the word “vā” for?

To show that examples below are inapplicable as stipulated by the word “vā”

* Satthānam-of teachers, * pitūnam, * mātūnam, * bhātūnam.
dp, gp.

२०२. १६४. सत्थुनत्तञ्च

202, 164. **Satthun'attañ'ca.** [Satthunam+attam+ca. 3 words]

[V] Tassa **satthus**addassa anto **atta'māpajjate vā nammhi**
vibhattimhi.

The last component vowel “u” of that noun word **Satthu**, sometimes changes into “a” when dative, genitive plural “**nam**” vibattis is applied after it.

[See the applied function “a” shown underlined. This “a” is lengthened as “ā” due to presence of “**nam**” vibatti] (Refer to the rule of Sutta 89).

• Satthānam-of teachers, • pitānam, • mātānam,
• bhātānam, • kattānam. *dp, gp.*

Vā'ti kimattham?

What is the word “vā” for?

To show that the examples below are inapplicable as restricted by the word “vā”

* Satthārānam, * pitarānam, * mātārānam,
* bhātārānam, * dhītārānam-of daughters.

Caggahaṇam aññesam'pi saṅgahaṇattham.

The word “ca” has a purpose of taking in other nouns such as “**dhitu**-daughter” for the application of this Sutta. (example already shown).

२०३, १६२. उ सस्मि सलोपो च

203, 162. **U sasmim salopo ca.**[U+sasmim+salopo+ca. 4 words]

[V] **Satthu, pitu-icce'va'mādīna'mantassa uttam hoti vā sasmim, salopo ca.**

The last component vowel “u” of the words **Satthu, pitu** etc., remains unchanged when a dative and genitive singular “sa” is applied after them. The applied vibatti “sa” is sometimes elided in such instances.

[The rule of Sutta is to keep “u” as “u”. See that in the first example “Satthu”, “sa” is elided. In the second example “satthussa”, the eliding of “sa” is not carried out sometimes but reduplicated with another “s”. For the word “Satthuno”, please refer to Sutta 117 for its “no” function. There are three forms of word possible in this “sa-vibatti” case. The contextual verb “dīyate” implies the dative case while the word “priggaho” signifies genitive of the examples.]

- Satthu, • satthussa, • satthuno-to/of teacher. *ds, gs. dīyate*-(it is) given, *āv. pariggaho*-possession. *nv. vā.*
- Pitu, • pitussa, • pituno-to/ of father. *dīyate, pariggaho vā.*
- Bhātu, • bhātussa, • bhātuno-to/of brother. *dīyate, pariggahovā.*

Caggahaṇam dutiyasampiṇḍana'ttham.

[dutyasampiṇḍana'ttham=dutiya-the second function+sampiṇḍana+attham]

The word “ca” in the Sutta has a purpose of bringing in the second function of “eliding sa” to this Sutta.

२०४, १६७. सक्कमन्धातादीनञ्च

204, 167. **Sakkamandhātā'dīnañ'ca.**

[Sakkamandhātu-ādīnañ+ca. 2 words]

[V] **Sakkamandhātu-icce'va'mādīna'manto utta'māpajjate sasmim salopo ca hoti.**

The last component vowel “u” of the word **Sakkaman dhātu**, (a king so-named), remains unchanged when dative or genitive singular “sa” vibatti is after it.

- Sakkamandhātu-that of king Sakkamandhātu. *gs. iva-like. ind.*

assa-of that. *gs.* rājino-king. *gs.* vibhavo-wealth. *ns.*

i.e. That king's wealth is like that of the Universal monarch named "Sakkamandhātu".

Evam

- kattu-of doer, • gantu-of goer, • dātu-of donor. *ds, gs.*
- icce'va'mādī-and so on.

Punā'rambhaggahaṇaṃ kimatthaṃ?

Why this Sutta enjoins this redundant function of keeping "u" as "u"?

Niccadīpana'tthaṃ. [Nicca-as permanent function +dīpana-showing+atthaṃ-for the purpose of.]

The purpose of the function of keeping "u" as an "u" again, is to show the consistency of this pattern of the word "sakkamandhātu".

- Sakkamandhātu-of king Sakkamandhātu.

Caggahaṇaṃ dutiyasampiṇḍana'tthaṃ.

The word "ca" in the Sutta also has a purpose of bringing the second function of eliding "sa" from Sutta 203 to this Sutta.

२०५, १६०. ततो योन मो तु

205, 160. **Tato yona'mo tu.** [Tato+yonam+o+tu. 4 words]

[V] Tato ārā'desato sabbesaṃ yonaṃ okārā'deso hoti.

The vibatti "yo" applied after nouns like **satthu**, **pitu**, whose component vowels have already been morphed into "āra", changes into "o".

[This Sutta changes "yo" into "o" after "āra" function has been applied. The function is shown underlined below. Re:200, 201 for "āra" process]

- Satthāro-teachers, • pitaro, • mātaro, • bhātaro, • kattāro,
- vattāro-speakers. *np, vp, ap.*

Tuggahaṇena aññasmā'pi yonaṃ okāro hoti.

By the word "tu" in Sutta, the vibatti "yo" applied after other nouns can also change into "o".

[See "o" shown underlined in the examples]

- Caturo-four. janā-people, • gāvo-cows, • ubho-two. purisā-men. *np.*

२०६, १६५. ततो स्मि

206, 165. **Tato smi'mi**. [Tato+smim+i. 3 words]

[V] Tato ārā'desato **smim**-vacanassa i-kārā'deso hoti.

The vibatti “smim” applied after nouns like **satthu**, **pitu** whose component vowels had been changed into “āra”, morphs into an “i”. [This Sutta changes “smim” into “i” after “āra” function is done. See the function shown in bold, underlined]

- Satthari, • pitari, • mātari, • dhītari-in daughter, • bhātari,
- kattari, • vattari-in speaker. *Is.*

Puna tatogahaṇena aññasmā'pi **smim**vacanassa ikāro hoti.

By using the word “tato” again in Sutta, the vibatti “smim” applied after other nouns can also change into “i”.

[See the example. “i” is shown in bold, underlined]

- Bhuvi-in the earth. *Is.*

२०७, १६१. ना आ

207, 161. **Nā ā**. [Nā+ā. 2 words]

[V] Tato ārā'desato **nā**vacanassa ā-ādeso hoti.

The vibatti “nā” applied after nouns like **satthu**, **pitu** whose component vowels have become “āra”, changes into “ā”. [This Sutta changes “nā” into “ā” after “āra” function is done, see applied function “ā” shown in bold, underlined in the examples]

- Satthārā-with/by teacher, • pitarā, • mātārā, • bhātārā,
- dhītārā, • kattārā, • vattārā. *Is.*

२०७, १६६. आरो रस्समिकारे

208, 166. **Āro rassa'mikāre.** [Āro+rassaṃ+ikāre. 3 words]

[V] **Ārā'deso rassa'māpajjate ikāre pare.**

The vowel “ā” of “āra” has be shortened into “a” when followed by an “i” which is a morpheme of vibatti “**smim**”. (Refer to Sutta No. 206 for “i” function. The shortened “a” is shown underlined).

- Satthari-in teacher, • pitari, • mātari, • dhītari,
- kattari-in doer, • vattari-in speaker. *Is.*

२०९, १६८. पितादीन मसिम्हि

209, 168. **Pitā'dīna'masimhi.** [Pitu-ādīnaṃ+asimhi. 2 words]

[V] **Pitā'dīna'mārādeso rassa'māpajjate asimhi vibhattimhi.**

The vowel “ā” of “āra-function”, applied in the words **pitu** etc., have to be similarly shortened into “a” in all cases (vibatti) except “si”. (Also **smim**, is to be excluded as the function of rassa had been done as per Sutta No.208. The Shortened “a” is shown underlined)

Note: This procedure is applicable only for all **yo, aṃ, nā, hi, naṃ, smā, su**, vibattis applied after **pitu, mātu** (mother), **bhātu** (brother), **dhātu** (daughter).

- Pitarā-with/by father, • mātarā, • bhātarā, • dhītarā-. (These examples are in **nā** vibatti case-ending)
- pitaro-fathers, • mātarō, • bhātarō, • dhītarō. (These examples are in **yo** vibatti case-ending)

Asimhiggahaṇaṃ tomhi pare ikārā'desañāpana'tthaṃ.

The word “asimhi” in Sutta, has a purpose of changing the last component vowel of other nouns affixed with a “to” suffix into an “i”. [asimhi=**na**-not+**si**-vibatti “si”+**mhi**-derived from **smim**, which means “due to, when”. See an “i” before “to-affix” on the examples shown in bold, underlined. “To” is an indeclinable affix. See Sutta No.248. It is not a Vibatti per se.]

- Mātito-from mother, • pitito-from father,
- bhātito-from brother, • duhitito-from daughter.

२१०, २३९. तयातयीनं तकारो त्वत्तं वा

210, 239. **Tayā, tayīnaṃ takāro tvattaṃ vā.**

[Tayā, tayīnaṃ+takāro+tvattaṃ+vā. 4 words]

[V] **Tayā, tayi-icce'tesaṃ takāro tvatta'māpajjate vā.**

The “ta” of “**Tayā, tayi**” morphemes (See Suttas.139,145), sometimes changes into “tva”.

[See the applied function “tva” shown underlined in the examples.]

• Tvayā, * tayā-with/by you, *is*.

• tvayi, * tayi-in you. *Is*.

Etesami'ti kimatthaṃ?

What is the word “etesam” for?

To show that examples below are inapplicable as the word “etesu” refers only to “tayā & tayi”.

* Tuvam. * tavam-to you. *as*.

Iti nāmakappe tatiyo kaṇḍo.

The Third Section of Noun ends.

Catuttha Kaṇḍa

The Fourth Section

२११, १२६. अत्तन्तो हिस्मिनत्तं

211, 126. **Atta'nto hismi'manattam.**

[Atta-anto+hismim+anattam. 3 words]

[V] Tassa **attano** anto **anatta'māpajjate** **himhi** vibhattimhi.

The last component vowel of that noun word “**atta** (self)” when followed by the Vibatti “**hi**”, changes into “**ana**”.

[This Sutta changes the last “a” of “atta” into “ana”. The applied function “an” is shown underlined. “e” is the function applied by Sutta 101.

• Attanehi, • attanebhi-with/by/from oneself, ourselves. *ip. abp.*

Attanto'ti kimattham?

What is the word “attanto” for?

To show that examples below are inapplicable as they are not the word “atta”.

* Rājehi, * rājebhi-with/by/from kings. *ip. abp.*

Hismi'nti kimattham? [hismim+iti]

What is the word “hismim” for?

To show that example below is inapplicable as it is not of “hi”, but of “sa”. (See the function of the example in Sutta 213)

* Attano-of oneself. *ds, gs.*

Anatta'miti bhāvaniddesena attasaddassa sakā'deso hoti sabbāsu vibhattīsu.

By using the word “anatta” in a Bhāva taddhita expression as “anattam” (See Sutta), the word “atta (self)” changes into another word-form “saka-one's own” in all vibattis. [See “saka” shown underlined below.]

• Sako-oneself, one's own, *ns.* • sakā, *np.* • sakam, *as.* • sake. *ap.*

Note: The ending vowels “o” “ā” etc. in the examples are Vibatti-derivative morphemes of the relevant vibattis.

२१२, १२९. ततो स्मिं नि

212, 329. **Tato smim̐ ni.** [Tato+smim̐+ni. 3 words]

[V] Tato attato smim̐vacanassa ni hoti.

The vibatti “smim̐” applied after that noun word “atta”, changes into “ni”. [See “ni” shown underlined in the example.]

- Attani-in onself. *Is.*

२१३, १२७. सस्स नो

213, 127. **Sassa no.** [Sassa+no. 2 words]

[V] Tato attato sassa vibhattissa no hoti.

The vibatti “sa” applied after “atta”, changes into “no”. [See “no” shown underlined in the example.]

- Attano-of oneself. *ds, gs.*

२१४, १२८. स्मा ना

214, 128. **Smā nā.** [Smā+nā. 2 words]

[V] Tato attato smā-vacanassa nā hoti.

The vibatti “smā” applied after that noun word “atta”, changes into “nā”. [See “nā” shown underlined in the example.]

- Attanā-from oneself. *abs.*

Note: Sometimes, this type of word may be in instrumental singular case “nā”. [atta+nā]. In this case, no specific function is required as the word itself is complete to convey the necessary meaning “by oneself, or by itself”. It is a reflexive pronoun in case of the second meaning.

Puna tatogahaṇena tassa attano takārasse’va rakāro hoti sabbesu vacanesu.

By using the word “tato” again in the Vutti of Sutta, the last component word “ta” of “atta” changes into “ra” in all vibatti cases. (i.e. last “t” of “tta” becomes “r”. See it below shown underlined)

- Atrajo-son born of oneself, one’s own child, *ns*
- atrajam̐-to son born of oneself, to one’s own child. *as.*

२१५, १४१. झलतो च

215, 141. **Jhalato ca.** [Jhalato+ca. 2 words]

[V] **Jha, la-icce'tehi smāvacanassa nā** hoti.

The vibatti “smā” applied after “i, ī, u, ū-ending, jha, la-termed nouns of masculine gender, changes into “nā”.

[This Sutta changes “smā” applied after i, ī, u, ū-ending, jha, la-termed nouns of masculine gender into “nā”. See “nā” shown underlined]

[jha-termed, i-ending noun] • Aggīnā-from fire,

[jha-termed, ī-ending noun] • daṇḍīnā-from the one who has a stick,

[la-termed, u-ending noun] • bhikkhūnā-from monk,

[la-termed, ū-ending noun] • sayambhūnā-from self-enlightened Buddha. All examples *abs.*

Smā'ti kimattham?

What is the word “smā” for?

To show that examples below are inapplicable as they are not of “smā”. (They are of “yo”)

* Aggayo, * munayo, * isayo. *np, ap.* [The meaning shown before]

२१६, १८०. घप्तो स्मिं यं वा

216, 180. **Gha, pato smim yaṁ vā.**

[Gha, pato+smim+yaṁ+vā. 4 words]

[V] **Tasmā gha, pato smimvacanassa yaṁ** hoti vā.

The vibatti “smim” applied after gha, pa-named, “ā, i, ī, u, ū-ending nouns of feminine gender sometimes changes into “yaṁ”. [“Smim” becomes “yaṁ”. See it shown underlined]

[gha-termed, ā-ending noun] • Kaññāyaṁ, * kaññāya-in girl.

[pa-termed, i-ending noun] • Rattiyāṁ, * rattiyā- in night.

[pa-termed, ī-ending noun] • Itthiyāṁ, * itthiyā- in woman.

[pa-termed, u-ending noun] • Yāguyāṁ, * yāguyā- in rice-porridge.

[pa-termed, ū-ending noun] • Vadhuyāṁ, * vadhuyā-in daughter-in-law. *Is.*

Note: All examples are of feminine gender. The second example in each pair is inapplicable.

२१७, १९९. योनं नि नपुंसकेहि

217, 199. **Yonaṃ ni napuṃsakehi.**

[Yonaṃ+ni+napuṃsakehi. 3 words]

[V] Sabbesaṃ yonaṃ **ni** hoti vā napuṃsakehi liṅgehi.

The vibatti “yo” applied after all neuter gender nouns changes into “**ni**” sometimes.

[This Sutta changes “yo” applied only after i, ī, u, ū-ending neuter-gender nouns into “**ni**”. See “**ni**” in the first example of each pair shown by being underlined. The second is inapplicable example.]

[i-ending noun] • Atṭhīni, * atṭhī-bones,

[la-termed, u-ending noun] • āyūni, * āyū-age, life. *np, ap.*

Napuṃsakehī’ti kimattham?

What is the word “napuṃsakehi” for? To show that example below is inapplicable as it is not a “napuṃsaka-neuter gender word”. (It is of feminine gender)

* Itthiyo-women. *np, ap.*

Note: Next Sutta also changes “yo” applied after a-ending neuter gender nouns into “**ni**”.

२१८, १९६. अतो निच्चं

218, 196. **Ato niccam.** [Ato+niccam. 2 words]

[V] Akārantehi napuṃsakaliṅgehi yonaṃ **ni** hoti niccam.

The vibatti “yo” applied after neuter gender nouns ending in “a”, always changes into “**ni**”.

[“**Ni**” is shown underlined. In each pair of examples, the first is nominative, vocative plural and the second is accusative plural though both may look the same in the physical structure.]

• Yāni. • yāni-which.

• Tāni. • tāni-those.

• Kāni. • kāni- which/what.

• Bhayāni. • bhayāni-dangers.

• Rūpāni. • rūpāni-forms/physical matters. *np, ap.*

२१९, १९५. सिं

219, 195. **Siṃ'**. [Si+am̐. 2 words]

[V] Akāra'ntehi napumsakalingehi sīvacanassa **am̐** hoti niccam̐.

The vibatti “**si**” applied after a-ending neuter gender nouns, always changes into “**am̐**”. [The applied function “**am̐**” is shown underlined.]

- Sabbaam̐-all, • yaam̐-which, • taam̐-that, • kaam̐-what,
- rūpaam̐-form. *ns.*

२२०, ७४. सेसतो लोपं गसिपि

220, 74. **Sesato lopam̐ gasi'pi.**

[Sesato+lopam̐+gasi+api. 4 words]

[V] Tato nidditṭhehi lingehehi sesato **ga, si**-icce'te
lopa'māpajjante.

The pathamā (Nominative) and **ga**-named vocative singular vibatti “**si**”, are to be elided.

Note: The first example is vocative “**si**”, the second one is an ordinary nominative “**si**”. both “**si**” are elided by this Sutta.

Bhoti is a vocative particle to be used before feminine gender nouns.

Bho is used in front of masculine gender nouns.

Bhoti • itthi-Oh woman! *vs.* sā • itthī-that woman. *ns.*

Bho • daṇḍi-Oh stick-holding person! *vs.*

so • daṇḍī-that person having stick. *ns.*

Bho • sattha-Oh teacher! *vs.* so • satthā-that teacher. *ns.*

Bho • rāja-Oh king! *vs.* so • rājā-that king. *ns.*

Sesato'ti kimattham̐?

What is the word “sesato” for?

To show that example below is inapplicable as it is of “paṭhmā si”, not **ga**-termed “**si**”. (So, that “**si**” is not elided.

Instead, it changed into “o” by Sutta No.104)

* Puriso-man. *ns.* gacchati-goes. *āv.*

Gasī'ti kimattham̐?

What is the word “gasi” for? To show that examples below

are inapplicable as they are not “ga-termed si”, but “sa-vibatti”.

* Itthiyā-of woman, * satthussa-of teacher. *ds, gs.*

Note:

- (1) The nominative “si” applied after a-ending nouns in **masculine gender** usually changes into “o” (see Sutta 104),
- (2) “si” applied after a-ending nouns in **neuter gender** usually changes into “am” (See Sutta 219).
- (3) “si” applied after the word “Satthu-teacher, rajā etc,” changes into an “ā” (Refer to Sutta 199,189).

The function of this Sutta is applicable only for nominative and vocative “si” vibattis applied after some i, ī, u, ū, ending nouns. It is inapplicable for nouns which are applicable by the function of Suttas 104,113,114, 124, 125, 126, 152,189,193 and 219. In view of this procedure, it should be noted that **both nominative, vocative singular vibatti “si” is usually invisible in majority of nouns of all genders and declensions** though traces of vibatti-forms of other 13 vibatti-applied nouns are still visible even after various kinds of morphological procedures have been applied.

Traces of vibatti-forms

Shown below are traces of various Vibattis (case-endings) except for nouns in “si” Vibatti. Traces of unchanged vibatti-forms are shown in bold.

Kaññāyo (Nominative plural “yo”)
Purisaṃ (Accusative singular “am”)
Munayo (Accusative plural “yo”)
Kammunā (Instrumental singular “Nā”)
Purisehi, (Instrumental plural “hi”)
purisassa, (Dative & Genitive singular “sa”)
Purisānaṃ, (Dative & Genitive plural “naṃ”)
Purismā, (Ablative singular “smā”)
Purisehi, (Ablative plural “hi”)
Purismim, (Locative singular “smim”)
Purisesu (Locative plural “su”)

२२१, २८२. सब्बास मावुसोपसग्गनिपातादीहि च

221, 282. **Sabbāsa'māvuso'pasagga, nipātā'dīhi ca.**

[Sabbāsaṃ+āvuso, upasagga, nipāta-ādīhi+ca. 3 words]

[V] Sabbāsaṃ vibhattīnaṃ ekavacana, bahuvacanānaṃ paṭhamā, dutiyā, tatiyā, catutthī, pañcamī, chaṭṭhī, sattamīnaṃ lopo hoti.

āvuso, upasagga, nipāta-icceva'mādīhi ca.

All (the singular and plural of “paṭhamā, dutiyā, tatiyā, catutthī, pañcamī, chaṭṭhī, sattamī”) vibattis, applied after *Upasagga* and *Nipāta* words, including vocative particle “āvuso”, are to be elided.

Summary: This Sutta enjoins to delete any Vibatti (case-endings) applied after *Upasagga* and *Nipāta* particles including the vocative particle “āvuso-my friend,”.

Q: Why vibattis (case-ending of nouns) applied after *Upasagga* and *Nipāta* particles have to be elided?

A: Because it is not necessary to apply any morphological function of structural and physical change to them.

Q: If to be elided, why then the vibattis are applied after them?

A: It is applied as a rule of the grammatical necessity. A complete word in a meaningful sentence has to end in a certain vibatti so that it can convey and signify its meaning according to the relevant vibatti being applied even though it might had been either elided or changed into other newly-morphed forms.

Q: Do all *Upasagga* and *Nipāta* particles require to be applied with Vibattis?

A: Only those certain *Upasagga* and *Nipāta* words (which are used independently in a sentence as an individual word) are necessary to be applied with a Vibatti. However, most of *Upasagga* words used as prefixes of the verbs and verbal nouns are not required to be applied with Vibattis.

Q: What kind of Vibattis are generally applied then?

A: Most are found to be applied with a nominative singular or plural. In cases of vocative words, vocative is applied. Some scholars state that nominative is usually applied after independent *Upasagga* words and all seven vibattis can be applied after independent *Nipāta* words.

However, it should be noted that any relevant vibatti can be applied

after them depending on the contextual position and the role each word plays such as adjective, adverb or disjunctive and so forth.

Examples cited in Sutta

Tvaṃ • panā'vuso, (tvam-you, • panā'vuso=pana+āvuso, pana-no meaning, āvuso-my friend? i.e. how about you, my friend? Singular)
tumhe panā'vuso, (tumhe • panā'vuso=pana+āvuso, i.e. How about you? in plural sense here.)

• padaso dhammaṃ vāceyya, (He) should teach and say Dhamma word by word, i.e. in detail. padaso-by word, *is*. dhammaṃ-the dhamma, *as*. vāceyya-(one) should cause to say students, *āv*. i.e. teach. (a causative verb)

vihāraṃ • sve upagaccheyya.

vihāraṃ-to the temple, *as*. sve-tomorrow, *nip*. upagaccheyya-(one) should approach. *āv*. i.e. (He) should come to the temple tomorrow.

(Pana, āvuso, and sve are *Nipātas*. The rest are *non-Nipāta* words. Both numbers of “si” and “yo” in vocative case can be applied to āvuso and must be elided. The word āvuso means “my friend”, a peer-language used to address among equals of both by monks and lay people alike. The nipāta “pana” has no meaning here though it has some distinctive meanings occasionally based on context of where it is positioned in a sentence. Padaso is a nā-vibatti-ending word with indeclinable affix “so”. Sve is a plain nipāta without an affix in the locative sense)

20 Upasagga Words

(Important to be memorized by serious students)

• Pa, • parā, • ni, • nī, • u, • du, • saṃ, vi, ava, anu, pari, adhi, abhi, pati, su, ā, ati, api, apa, upa, (These are called 20 *Upasagga* words, with no vibatti. However, *upasagga* words can affect various meanings and usages when they are prefixed to the roots of verbs.

Upasagga particles prefixed in front of Roots

Below is only a sample of *Upasagga* words prefixed to the roots “hara-to carry and Bhu-to be” shown in the Sutta, thus forming various Kita-nouns. The *Upasagga* (prefix) words are shown underlined.

• pahāro, • parābhavo, • nihāro, • nīhāro, • uhāro, • duhāro,
• saṃhāro, • vihāro, • avahāro, • anuhāro, • parihāro, • adhihāro,
• abhihāro, • patihāro, • suhāro, • āhāro, • atihāro, • apihāro,

• apahāro, • upahāro, [These will be translated later. all *ns.*] **evam vīsati upasaggehi ca.** Thus, (vibatti are applied) after twenty *Upasagga* words. [This is only a generalized statement only. Except after some independently used *Upasagga* words, other *Upasagga* words used as prefix such as these, do not require to have any vibatti case-endings]

Note: Vibattis are not elided in these examples shown above as they have become nouns. That is why there is an “o-ending” in these words. See each *Upasagga* is prefixed to the front of the root “hara or Bhu” and becomes a complete word “pahāro” etc, after going through necessary morphological procedures. Note that the only example where the root “bhu” contains is “parābavo”. The rest are made up of one single root “hara”.

The Use of *Upasagga* Particles

The meaning of each *Upasagga* words in examples will be explained in some detail so that the students will be able to figure out some possible meaning of *Upasagga* words they may encounter and develop some basic knowledge of them.

Usage: *Upasagga* words are generally used as prefixes placed before the roots of *Ākhyāta* verbs and *Kita*-affixed *Kita*-nouns. There are quite a few *Upasagga* words which can be independently used. *Nipāta* words are used in various places of sentences and words. When an *Upasagga* word or a *Nipāta* word is used as an independent word in a sentence, some certain vibattis, especially nominative, can be applied. After application, the Vibattis are to be elided by this Sutta as a general rule of grammar.

Three kinds of *Upasagga* particles

There are three kinds of *Upasaggas*. They are:

- (1) Those that follow the meaning of the root, without affecting its original meaning. This kind of *Upasagga* is called “Dhātva’tthā’nuvattaka”.
[Dhātu-root+attha-meaning+anu-following+vattaka-that which happens]
- (2) Those that absolutely mean opposite of the root. These categorically change the original meaning of the root. This is called “Dhātva’tthabādhaka”. [Dhātu+attha+bādhaka-that which debar, is opposite of the meaning of the root.]
- (3) Those that enhance the original meaning of the root by adding more specific meaning and flavor to it. This kind of

Upasagga is called “Dhātva’tthavisesaka”.
[Dhātu+attha+visesaka-modifier or enhancer]

Detailed Meanings of *Upasagga* Particles

Note: Sometimes, certain *Upasagga* words shown by the ◊ mark can also be used independently in sentences in addition to being used as prefixes.

• Pa

(a) specifically, specially, in various ways,

e.g. pajānāti-(He) knows specifically, in various ways.
[Pa+jānāti],

Paññā- knowing specifically, in various ways, i.e. wisdom,
knowledge [Pa+ññā].

(b) Up,

e.g. Paggaṇhāti-(He) takes up, lifts up by praise and support
etc. [Pa+gaṇhāti]

Paggāho-such an act. [Pa+gāho]

(c) away, abroad, far away,

e.g. Pakkaṃti-(He) goes away [Pa+kamati]

Pakkaṃto-gone away [Pa+kanto]

Pavāsāṃ-living abroad, the distant place [Pa+vāsaṃ]

Pavāsī-Resident abroad, one who lives at a distant region or
country [Pa+vāsī]

(d) the source.

e.g. Pabhavati-(It) originates, i.e. It starts to happen
[Pa+bhavati].

Pabhavo-origin [Pa+bhavo].

(e) Successively.

e.g. Papitāmaho-great-grandfather [Pa+pitāmaho].

Panattā-great-grandchildren [Pa+nattā]

Pacariyā-successive generation of preceding teachers.
[Pa+ācariyā]

(f) chief, noble.

e.g. Padhānaṃ-chief, principal. [Pa+dhānaṃ].

Pāvacaṇaṃ-the noble words of Buddha, i.e. canonical texts.
[Pa+vacanaṃ, “a” is lengthened].

Paṇītaṃ-noble, the best, [Pa+nītaṃ].

(g) being clear and clean,

e.g. Paśīdati-(It) settles clear (as the mind being clear with joy and faith) [Pa+sīdati].

Pasanno-being joyous or pleased with joy etc. [Pa+sanno].

(h) Inside,

Pakkhipati-(He) puts inside [Pa+khipati].

Pakkhitto-having put inside [Pa+khitto].

Pasassati-(He) breathes in [Pa+sassati].

Passāso-inhalation [Pa+ssāso].

(i) Intensifier,

Padahati-(he) firmly exerts effort [Pa+dahati].

Padhānaṃ-Effort in meditation practice or in any pursuit [Pa+dhānaṃ].

Pavassati-(It) rains heavily [pa+vassati]

Pavanaṃ-thick forest. [pa+vanaṃ]

• parā

(a) opposite of,

e.g. Parājayati-(He) fails or is defeated [Parā+jayati],

Parājayo-defeat, failure [Parā+jayo]. Compare with>Jayati-conquers.

Parābhavati-(He) loses [Parā+bhavati].

Parābhavo-loss, ruin [Parā+bhavo], compare with>Bhavati-happens, arises.

(b) again and again, continuously

e.g. Parakkamati-(He) makes effort again and again [Para+kamati],

Parakkamo-continuous, successive effort [Para+kamo].

(c) wrongly,

e.g. Parāmasati-(He) touches it wrongly, takes it in wrong way [Para+āmasati].

Parāmāso-touching wrongly, wrong view [Para+āmāso]

• **ni**

(a) out, away,

e.g. Nikkhamati-(He) comes out [Ni+kamati],

Niggato-gone out, left [Ni+gato].

(b) down, into

e.g. Nidahati-(He) keeps underneath, stores (as of precious things by burying) or takes it deeply [Ni+dahati].

Nidhānam-such an act [Ni+dhānam].

Nihito-having kept down [Ni+hito].

Nikkhipati-(He) drops down [Ni+kipati].

Nikkhitto-having dropped [Ni+khitto].

Nisīdati-(He) settles down. i.e. sits [Ni+sīdati].

Nisinno- having sat [Ni+sinno]

Niggaṇhāti-(he) takes down, i.e.censures. [Ni+gaṇhāti] Compare>Paggaṇhāti-lifts up by praise etc. [Pa+gaṇhāti]

Niggaha-censure [Ni+gaha]

Compare>Paggaha-encouragement and support [Pa+gaha]

(c) Back down, as in going or in an action, opposite of,

e.g. Nivattati-backs down or gives up [Ni+vattati]. Nivat-tanam-returning or act of giving up.

(d) without, lack of,

e.g. Nidukkho-without suffering, [Ni+dukkho].

Nirogo-without disease, healthy [Ni+rogo].

Nillajjo-without shame, shameless, [Ni+lajjo].

• **nī**

out, off, to remove

e.g. Nīharati-(He) takes out, removes [Nī+harati],

Nīharaṇam-act of taking out, removal [Nī+haraṇam].

Note: Both **Ni** and **Nī** are not different from each other except the fact that one is a lengthened-form of *Upasagga*.

• **u****(a)** up, upward

e.g. Uggacchati-(It) goes upward [U+gacchati],
Uggamanam-act of going up [U+gamanam],
Unnamati-(It) leans up (as a young shoot of tree or like a person growing arrogant) [U+namati],
Unnamanam-act of leaning up, arrogance, pride. [U+namanam].
Uggaṇhāti-takes upward i.e. Learns [U+gaṇhāti]

(b) wrong, opposite of,

e.g. Ummaggo-the wrong path [U+maggo].
Uddhammam-wrong Dhamma [U+dhammam].
Ubbinayam-wrong Vinaya (discipline) [U+vinayam].

(c) Intensifier

Uyyuñjanti-to make intensive effort. [U+yuñjanti]
Ubbādhati-(It) stresses out intensely, exhausts [U+bādhati].
Ubbādhanam-such a condition [U+bādhanam].

• **du****(a)** bad, unwholesome, poor in nature,

e.g. Duccarati-(He) acts badly or unethically [Du+carati],
Dukkaṭam-bad deed [Du+kataṃ].
Duggati-bad rebirth, bad destiny [Du+gati],

(b) ill, inauspicious,

Dumaṅgalam-inauspiciousness, [Du+maṅgalam] Dunni-
mittam-bad omen [Du+nimittam]

(c) without, lack of,

e.g. Dubikkam-without food, famine [Du+Bhikkam],
Dussīlo-without morality [Du+sīlo].
Duppañño-without wisdom, ignorant [Du+pañño].
Dusassam-lack of paddy, having poor crops of rice due to draught or pests etc. [Du+sassam].

(d) being difficult of,

e.g. Dukkaram-hard to do [Du+karam],
Dullabham-hard to get [Du+labam],

Dujjānaṃ-hard to know [Du+jānaṃ].

• **saṃ**

(a) together, in union,

e.g. Samvasati-(He) lives together [Saṃ+vasati]

Samvāso-act of being together, co-habitation [Saṃ+vāso].

Samyujjati-(It) joins together [Saṃ+yujjati]

Samyogo-act of joining together [Saṃ+yogo].

(b) well, unitedly,

e.g. Singāyati-(He) sings or chants together [Saṃ+gāyati]

Singiti-act of singing together [Saṃ+gīti]

San̐kharoti-(It) acts together [Saṃ+karoti]

San̐khāro-such an act or state, i.e. conditioned things [Saṃ+karo].

San̐gah̐nāti-(He) takes well, such as by means of praise, support etc. [Saṃ+gaṇhāti]

San̐gaho-such an act. [Saṃ+gaho]

Note: “m̐” becomes “n̐” as it precedes “kh” or “g” in the words above.

(c) self, oneself

e.g. Sambhujjati-(He) knows by himself (without any outside help) [Saṃ+bhujjati],

Sambuddho-the one who knows by himself, i.e. a Buddha [Saṃ+bhuddho].

Note: “m̐” becomes “m” as it precedes “bh” here.

Sandit̐thiko-seen by oneself. [Saṃ+dit̐thiko]

Note: “m̐” becomes “n̐” as it precedes “d” here.

(d) again and again.

e.g. Sandhāvati-(It) runs again and again (from one life to another) [Saṃ+dhāvati],

Note: “m̐” becomes “n̐” as it precedes “dh” here.

Samsarati-(It) happens again and again [Saṃ+sarati].

(e) Intense, intensifier,

e.g. Sāratto-attached with strong lust or attachment [Saṃ+ratto] Note: “saṃ” becomes “sā” here.

• vi

(a) specially,

e.g. Vipassati-(He) sees specially [Vi+passati],
Vipassanā-act of seeing in a special way. i.e. Insight
 meditation [Vi+passanā].

(b) Transformed,

e.g. Vikaroti-(He) makes so that it becomes something else.
 [Vi+karoti],

Vikati-such an act, a non-natural state [Vi+kati].

Compare >Pakati-natural<vikati-non-natural.

Vimukho-face being changed, the changed face due to
 unhappiness or anger etc.[Vi+mukho]

Vipatisāro-thinking with guilt, regret [Vi+patisāro]

(c) Variously, in different ways,

e.g. Vimati-various thought, different view, doubt.
 [Vi+mati]

(d) opposite of, against,

e.g. Vivadati-(He) speaks against, disputes or quarrels
 [Vi+vadati].

Vivādo-dispute, bickering, conflicting talk [Vi+vādo].

Vya'sanam-ruin, loss [Vi+asanam]

(e) without, out,

e.g. Virajjati-(He) does not crave, detaches [Vi+rajjati].

Virāgo-such an act, detachment [Vi+rāgo].

(f) being off, separated, being apart,

e.g. Viyujjati-(It) does not join, disjoin [Vi+yujjati],

Viyogo-such an act [Vi+yogo],

Vippayutto-disjoined [Vi+pa+yutto]

Vigacchati-goes off, disappears [Vi+gacchati].

Vigamo-such an act [Vi+gamo].

• **ava**

(a) down, inside,

e.g. Avagacchati-(It) goes down [Ava+gacchati],

Avagamanam-such an act [Ava+gamanam],

Oggacchati, Oggamanam (Same meaning as in previous examples, except that “Ava” changes into “O”)

Avagaṇhāti>Oggaṇhāti-(It) submerges, goes down into water etc. or looks into the problem, ponders upon (figuratively used) [Ava+gaṇhāti].

Avagāho-such an act [Ava+gāho].

Osarati>-(He) goes down into water etc. [ava+sarati]

(b) Contemptuously, mean,

e.g. Avajānāti-(He) knows contemptuously, Looks down [Ava+jānāti].

Avamāno-such an act, disdain [Ava+māno].

Avaharati-(He) takes it in a mean manner, steals [Ava+harati].

Avahāro-such an act, stealing [Ava+hāro].

Note: “Ava” and “O” are two interchangeable *upasagga* words.

◇ **anu**

(a) At every frequency of time, occurring at certain times, repeatedly (followed by descriptive word of time such as māsa-month, Addhamāsa-half month, dina-day or saṁvacchara-year etc.)

e.g. Anumāsam-every month [Anu+māsam],

Anvaddhamāsam-every half month [Anu+addhamāsam],

Anudinam-every day [Anu+dinam],

Anusaṁvaccharam-every year [Anu+saṁvaccharam].

(b) following, after,

e.g. Anugacchati-(He) goes following, accompanies. [Anu+gacchati],

Anve'ti [Anu+eti] (Same meaning).

Anugati-such an act [Anu+gati].

Anujānāti-(He) knows accordingly as requested, i.e. permits [Anu+jānāti].

Anuññā-permission [Anu+ñā],

Anuññāto-allowed, permitted [Anu+ñāto],

Anukūlaṃ-suitable, appropriate, following the course of a person's action [Anu+kūlaṃ].

(c) again and again, repeatedly,

e.g. Anuyuñjati-(He) engages again and again,

i.e. makes repeated effort, interrogates. [Anu+yuñjati].

Anuyogo-such an act, questioning repeatedly, sustained effort [Anu+yogo].

Anussarati-(He) remembers repeatedly [Anu+sarati].

Anussati-such an act [Anu+sati].

Anumodati-(He) rejoices repeatedly,

Anumodanaṃ, Anumodo-such an act [Anu+modati].

Anusaṃvaṇṇeti-explains again and again, re-explains [Anu+saṃ+vaṇṇeti],

Anusaṃvaṇṇanā-re-explanation, sub-commentary.

[Anu+saṃ+vaṇṇanā]

(d) Behind,

e.g. Anurathaṃ-behind chariot or vehicle [Anu+rathaṃ].

(e) alongside, in imitation of.

e.g. Soto nadim anusandati-the current flows along the river [anu+sandati].

Bhagavantam anupavajjimsu-(Young Sakyan princes too) ordained in imitating the Buddha [anu+pavajjimsu].

Sisso ācariyam anugacchati ca anuvattati ca. The pupil follows teacher and imitates too. [Anu+gacchati] [anu+vattati].

(f) inferior or lower in rank, sub-standard.

e.g. Anuthērā-those below senior monks, i.e. less-senior monks [Anu+therā].

Anunāyakā-those below senior leaders, i.e. less-senior leaders [Anu+nāyakā].

- (g) In compliance with, Suitable, being appropriate, favorable, agreeable, according to,
e.g. Anurūpaṃ-suitable, appropriate [Anu+rūpaṃ],
compare>Patirūpaṃ-* suitable [Paṭi+rūpaṃ],
Anukūlaṃ-suitable, agreeable. following [Anu+kūlaṃ-the bank of a river etc. a figurative expression.],
Compare>Paṭikūlaṃ-disagreeable, unlikable [Paṭi+kūlaṃ. This is also a figurative expression]
Anulomaṃ-in sequential order. [Anu-following+lomaṃ-the hair, a figurative expression.], Compare>Paṭilomaṃ-in reverse order, [Paṭi-against+lomaṃ. This is also a figurative expression]
Anurujjhati-favors, likes [Anu+rujjhati].
Anurodho-favour, agreement [Anu+rodho]
Compare> Virodho-disfavor, dislike

- (h) small, in detail

Anubyañjanaṃ-small bodily marks or parts and figure. [Anu+byañjanaṃ]
Anusaṃvaṇṇeti-explains in detail. [Anu+saṃ+vaṇṇeti]

• **pari**

- (a) from all around, round and round, being surrounded.
e.g. Parikkharitvā-having surrounded [Pari+karitvā],
parikkhāro-accessory [Pari+karo],
Paribhāsati-(He) says condescendingly (as in giving instructions or yelling abusive language) [Pari+bhāsati].
Paribhāsā-such an act as a directive or a revilement [Pari+bhāsā],
paricchedati-(He) cuts from all around, sets the limits,
Paricchedo-such an act, limitation, section, chapter [pari+chedati].
Parikhā-moat, dug around the palace premises in ancient times [pari+khā]
- (b) overall,
e.g. Parijānāti-(He) knows overall [Pari+jānāti],
Pariññā-overall knowledge [Pari+ññā],

- (c) Being dominant,
 e.g. Paribhavati-(He) is from all around, dominates, bullies.
 [Pari+bhavati]
Paribhavo-such an act [Pari+bhavo]

◇ adhi

- (a) Up, above, over,
 e.g. adhivāseti-(He) let it on him, i.e. accepts or enjoys without resisting [adhi+vāseti].
Adhivāsanā-such an act, acceptance of a request or desire etc. [Adhi+vāsanā].
adhiṭhāti-(It) firmly stands, i.e. firmly resolves in mind [adhi+ṭhāti].
adhiṭhānaṃ-firm mental resolve, strong decision,
- (b) specially, superior, supreme,
 e.g. Adhisīlaṃ-superior Sīla [Adhi+sīlaṃ],
Adhirājā-supreme king [Adhi+rājā].
Adhidevatā-supreme deity [Adhi+devatā].
- (c) being dominant of, the lord over (usually followed by a noun in locative case when it means being “the lord over” as an independently used word),
 E.g. *Adhi* devesu Buddho. The Buddha is supreme lord of deities.
 As a prefix to a verb: e.g. Adhigahṇāti-(It) takes up all, i.e. exceeds [Adhi+gahṇāti].
Adhipati-lord [Adhi+pati],
Ajjhāvasati-(He) lives as a lord or being dominant, reigns. (as a king or chief authority of a location) [Adhi+ā+vasati]
Ajjhāvāso-such an act [Adhi+ā+vāso].
- (d) Attain, reach
 e.g. adhigacchati-realizes, knows, attains [Adhi+gacchati],
adhigamo-such an act [Adhi+gamo].
- (e) deeply,
 e.g. adhimuccati-(One) keeps in depth (such as tendencies, thoughts etc.) [adhi+muccati].

adhimutti-such a mental condition, inner tendency or preferences [adhi+mutti].

(f) Excessively, very much

Adhimaññati-(He) thinks highly [Adhi+maññati].

Adhimāno-viewing oneself highly. Extreme self-pride, such as thinking oneself that one has attained a higher state of spiritual progress which is not true. [Adhi+māno].

(g) with regard to, relating to, in connection with,

Adhikicca-concerning. in respect of [adhi+kicca].

• **abhi**

(a) specially, being special, distinctive,

e.g. Abhijānāti-(One) knows in a special manner.

[Abhi+jānāti],

Abhiññā-special knowledge, Psychic powers etc.

[Abhi+ññā].

abhidhammo-special Dhamma [abhi+dhamma].

(b) beyond,

e.g. abhikkamati-(It) goes beyond, proceeds, pleased.

[abhi+kamati],

Abhikkanto-gone ahead, pleased [abhi+kanto].

(c) Very much, predominantly.

e.g. Abhicchati-(He) wants it very much [Abhi+icchati],

Abhibhavati-(It) dominates [Abhi+bhavati].

Abhibhūto-being overwhelmed [Abhi+bhūto].

Abhirūpo-very beautiful [Abhi+rūpo].

Abhinandati-(He) enjoys or likes very much [Abhi+nandati]

Abhiniggaṇhāti-(It) represses very much, restrains.

[Abhi+ni+ggaṇhāti]

Abhijjā-looking beyond, i.e. covetousness [Abhi+jā].

(d) towards,

e.g. Abhimukhaṃ-face-ward, toward oneself.

[Abhi+mukhaṃ].

(e) opposite, recklessly, wrongly.

e.g. Abbhācikkhati-(he) wrongly accuses, says the opposite.
[Abhi+ācikkhati].

(f) up, above, upward.

e.g. Abhiruhati-(It) climbs up, grows up (as a tree).

[Abhi+ruhati]

Abhisiñjati-(It) pours on, sprinkles on (as on a tree or on the hand or head) [Abhi+siñjati].

Abhiseko-such an act of sprinkling, in times of coronation of kings in ancient times, coronation itself is called “Abhiseka” [Abhi+seko].

◇ pati

(a) again,

e.g. Paccāgacchati-(He) comes back, returns.

[Pati+ā+gacchati],

Paccāgamanam-such an act, coming back.

[Pati+ā+gamanam].

Note: Refer to Sutta 19 for Pacca-function.

Patikaroti-(It) acts back, reacts, cures as with medicine

[Pati+karoti]

(b) in response to,

e.g. Patijānāti-(He) knows back, admits [Pati+jānāti].

patiññā-such an act, confession, promise. [pati+ññā].

Pativadati-replies or responds. [Pati+vadati]

Patikaroti-reacts, heals (an offence or a disease), repays a gratitude. [Pati+karoti]

Patisuṇāti-listens or responds. [Pati+suṇāti]

pativacanam-reply word, response. [pati+vacanam].

(c) instead of, in exchange for, (usually preceded by the word denoting to be replaced in ablative case)

e.g. *Telasmā pati ghatam dadāti*. (Instead of sesame oil, (he)

gives ghee). *Tilehi pati māse dadāti*. (Instead of sesame, (he) gives beans)

(d) opposite of, against, contrary to.

- e.g. Pativirujjhati-(It) counteracts. opposes [Pati+virujjhati].
Pativirodho-opposition, disfavor [Pati+virodho].
Patipakkho-opposite party [Pati+pakkho],
Patimukhaṃ-facing against, face to face, [Pati+mukhaṃ].
Patisotaṃ-against current, upstream [Pati+sotaṃ].
Pativātaṃ-against the direction of the wind [Pati+vātaṃ].
Patikūlaṃ-disagreeable, unfavorable [Pati+kūlaṃ].
- (e) back, Backward,
e.g. Patikkamati-(He) moves back, returns [Pati+kamati],
patikkante-when returned [pati+kante].
patilomaṃ-backward order, reversely [pati+lomaṃ-hair].
Patikkhipati-(He) throws back, rejects [Pati+khipati].
patikkhitto-having thrown back, being rejected, given up on. [Pati+khitto].
- (f) Representing, on behalf of, (usually preceded by a word to be represented in ablative case, used as independent word).
e.g. Buddhasmā pati Sāriputto Dhammaṃ deseti. i.e.
Representing Lord Buddha, Venerable Sāriputta teaches Dhamma.
- (g) similar to, an imitation of (a fake), being suitable.
e.g. patirūpaṃ-image, suitable [pati+rūpaṃ].
- (h) minor parts or limbs of the body such as fingers etc.
e.g. paccaṅgāni-minor parts of the body [pati+aṅgāni].
- (i) intensifier,
e.g. Patihanñati-(he) feels hurt, stresses out. [pati+haññati].
Patigho-anger, stress [Pati+gho]
Pativijjhati-knows penetratingly, enlightened [Pati+vijjhati]
- **su**
- (a) well, good,
e.g. Sucaritaṃ-good conduct or action [Su+caritaṃ].
Sugandho-good smell [Su+gandho],
Sujano-good person [Su+jano].
Sugati-good rebirth [Su+gati].
- (b) auspicious,
e.g. Sukhaṇo-auspicious moment [Su+khaṇo],

Svāgataṃ-auspicious coming, good coming. i.e. Welcome!
[Su+ā+gataṃ]

(c) being easy of,

e.g. Sukaraṃ-easy to do [Su+karaṃ],

Sulabaṃ-easy to obtain [Su+labaṃ],

Sujānaṃ-easy to know [Su+jānaṃ].

(d) abundance,

e.g. Subikkhaṃ-abundance of food. [Su+bikkhaṃ]

◇ ā

(a) till, up to, (Used as an independent word in a sentence)

e.g. ā bavaggā-till the uppermost heaven. ā Brahmaloḱā-till the world of Gods.

(b) Modifier affecting opposite meaning of the root it prefixed.
in reverse of,

e.g. Gacchati (he) goes>Āgacchati-(He) comes
[Ā+gacchati],

Gamaṇaṃ-going>Āgamaṇaṃ-coming [Ā+gamaṇaṃ].

Yāti (he) goes>Āyāti-(He) comes [Ā+yāti],

Dāti-(he) gives. Ādāti-(he) takes.

Dānaṃ- giving>Ādānaṃ-taking.

Neti-(He) carries>Āneti-(He) brings [Ā+neti].

(c) Upward,

e.g. Āruhati-(He) climbs up, [Ā+ruhati]

(d) intensely, firmly, Intensifier.

e.g. Ādānaṃ-Intensely grabbing, clinging. [Ā+dānaṃ]

Āhaññati-(It) hurts intensely. [Ā+haññati]

Āghāto-hurt feelings, grudge. [Ā+ghāto]

• ati

(a) over, very much, excessively.

e.g. Aticchati-(He) wants it very much [Ati+icchati],

Aticchā-such an act [Ati+icchā],

Atirocati-(It) looks very much beautiful, [Ati+rocati].

Atipaṇītaṃ-Very noble, the best. [Ati+Paṇītaṃ]

- (b) beyond, transgress, across,
e.g. Atikkamati-(He) moves beyond, transgress
[Ati+kamati].
Atikkanto-gone beyond [Ati+kanto].
accayo-act of going beyond, i.e. offense, fault.
[Accayo=ati+ayo].

◇ **api**

- (a) also, too.
e.g. Dhammam api-to the Dhamma also.
- (b) even though, although, even if, despite,
e.g. Api Dibbesu Kāmesu-even in divine pleasures (he does not enjoy)
- (c) Introducing a Question,
e.g. Api bhante Bhikkam Labittha? Have you got food
Venerable Sir?
- (d) above, cover up, close on (used as prefix),
Pidahati-(He) closes, covers [Pidahati=api+dahati] (Here, “a” is to be elided always).
Apidhānam-cover of a pot etc. [Api+dhānam].

◇ **apa**

- (a) away from, off,
e.g. Apakkamati-(He) moves away [Apa+kamati],
Apagacchati-(It) moves away, disappears [Apa+gacchati].
Apeti (Same) [Apeti=apa+i+ti].
Apaneti-(It) carries off, removes [Apa+neti].
Apanayanam-removal [Apa+nayanam].
- (b) do away with, negatively, wrongly.
e.g. Apavadati-(he) negatively says, rejects [Apa+vadati]
Apavādo-verbal rejection of something [Apa+vādo].
Apakaroti-(He) does ungratefully or does away with other's good deed, ignores good-deed received from friends.
[Apa+karoti].

Apakāro-improper deed, wrong action, act of ingratitude,
[Apa+karo]
Aparajjhati-(He) offends, or sometimes (It) fails to hit the
target [Apa+rajjhati].
Aparādhho-Fault, offense, failure [Apa+rādhho].

• **upa**

(a) near to, close by, towards.

e.g. Upanisīdati-(He) sits near [Upa+ni+sīdati],
Upanisinno- having sat closely [Upa+ni+sinno].
Upanagaram-Near the city [Upa+nagaram].
Upagacchati-approaches, i.e. goes near, toward.
[Upa+gacchati].
Upapajjati-closely happens, i.e. conceives or born.
[Upa+pajjati].
Upapatti-conception or birth [Upa+patti].

(b) Firmly. Intensifier

e.g. Upādānam-clinging [Upa+ā+dānam].

(c) Up, high (as in good-willed act, attaining a high condition
etc.),

e.g. Upakaroti-highly acts, i.e. helps [Upa+karoti].
Upakāro-such an act, a good-willed help (done usually by
parents, good friends etc. [Upa+karo].
Upasampajjati-attains higher state [Upa+saṃ+pajjati].
Upasampanno-having attained a higher state
[Upa+saṃ+panno].

Note: “ṃ” becomes “m” as it precedes “p”.

(d) Allegation

e.g. Upavadati-(He) speaks closely, i.e. accuses.
[Upa+vadati].
Upavādo-accusation [Upa+vado].

(e) deputy or assistant or the second in rank. subordinate,

e.g. Uparājā-the crown prince [Upa+rājā].
Upaukkaṭho-vice-chairman [Upa+ukkaṭho]

- (f) over, exceeds (usually followed by a locative word in its context denoting the lesser amount or value)
e.g. *Upa khāriyaṃ doṇo*. A measure of “doṇa” is in excess of a “khāri”.

Translation of the Examples

Having explained the meanings of *Upasagga* particles in some detail, it is now more simple and easy for the students to figure out and understand the meaning of *Upasagga*-prefixed nouns in *Kita*-affixes shown as examples in this Sutta. The following is a translation of the example words of Sutta:

- pahāro-carrying (instruments of harm) specially, i.e. beating, striking [pa-specially+hara-carrying]
- parābhavo-loss, ruin. [parā-opposite+bhava-to be, being=ruin, loss]
- nihāro, • nīhāro-taking out, evicting, [ni-out+hara-carrying] (Both ni and nī are the same)
- uhāro-carrying up, [u-up+hara-carrying]
- duhāro-carrying badly, [du-bad+hara-carrying]
- saṃhāro-carrying well, [saṃ-well+hara-carrying]
- vihāro-carrying one's body specially, staying, [vi-specially+hara-carrying. i.e. act of staying at a place using alternating bodily modes]
- avahāro-carrying in a mean manner, i.e. stealing, [ava-lowly, contemptuous, mean+hara-carrying]
- anuhāro-carrying accordingly, [anu-following, subsequent+hara-carrying]
- parihāro-carrying from all around, [pari-all around+hara-carrying]
- adhihāro-carrying nicely, [adhi-specially, nicely+hara-carrying]
- abhihāro-carrying toward, [abhi-toward+hara-carrying]
- patihāro-carrying again, [pati-again+hara-carrying]
- suhāro-carrying well, [su-well+hara-carrying]
- āhāro-carrying toward, food or meal, [ā-toward+hara-carrying]
- atihāro-carrying beyond or excessively, [ati-beyond, excessive+hara-carrying]
- apihāro-carrying down, [api-downward+hara-carrying]

- **apahāro**-carrying outward, i.e. removing, [**apa**-out, away+hara-carrying]
- **upahāro**-carrying toward proximity, bringing up closer, [**upa**-near, close to+hara-carrying. Complementary gift etc.]

THE *NIPĀTA* PARTICLES

The *Nipāta* words or particles are many and varied throughout Pāli literature. They are so called as they can be found placed in the beginning, in the middle or at the end of sentences and words, but not as the prefixes of the roots. [**Ni**√**pata**-to fall. i.e. to be placed anywhere]. However, there are quite a few Nipāta particles which are placed before some verbs or Kita-affixed nouns and similarly used like prefixes. Here are a few of them:

Antra-between, **Āvi**, **Pātu**-vividly, clearly. **Sacchi**-being a witness to, together. **Vinā**-without, being apart. **Saha**-together. **Puna**-again.

Examples in front of the roots and verbs:

- (1) **Antradhāyati**-(he) disappears. [**Antra**+dhāyati]
- (2) **Āvikaroti**-(he) makes it openly, displays clearly. [**Āvi**+karoti]
- (3) **Pātubhavati**-(It) arises visibly, i.e. appears. [**Pātu**+bhavati]
- (4) **Sacchikaroti**-(he) realizes, i.e. attains. All are *āv* [**Sacchi**+karoti]

Examples in front of various nouns:

- (5) **Vinābhāvo**-separation, being apart. *kn* [**Vinā**+bhāvo]
- (6) **Sahacārī**-the one who used be together, a friend. *kn* [**Saha**+cārī]
- (7) **Punabbhavo**-being born again, rebirth. *kn* [**Puna**+bhavo]

The following is a brief descriptive list of some *Nipāta* words shown in this Sutta. Some are plain *Nipātas* without any affix, while some are with indeclinable affixes. Some may even have a sort of vibatti-ending in them. Any vibatti applied after most of the *Nipāta* words are generally elided. As a rare exception, some may still have traces of vibattis. Please note that the implied meaning of elided vibatti still remain in effect for some *Nipāta* words such as **yathā**, **tathā** and **evam** etc. To gain mastery of the language, the students should also study the meanings and usage of both *Upasagga* and *nipāta* words in addition to the general aspects of grammar.

• **Yathā**, • **tathā**-in a manner that, in such a way as [A combination of Sabbanāma noun “ya” “ta” with indeclinable affix “thā”. The affix itself is expressive of manner or mood.]

• **evam**-thus, in this way, True as it is said, Yes. (Many meanings) [This *Nipāta* is used in accusative-case ending “am”, very frequently used in Pāli texts.]

- khalu-Used mostly in a reported narrative.
- kho, a plain *Nipāta*, mostly meaningless, but found often in main Buddhist texts. Used together with “atha” “evaṃ” “taṃ” etc. Sometimes it may mean “only, really”.
- tatra-there, [A combination of Sabbanāma noun “ta” with indeclinable affix “tra”.]
- atho-in addition, besides,
- atha-now, then, later on, if. [Sometimes used in the beginning of a chapter or an episode, as an introductory or initiating word]
- hi-really, for, only. [Sometimes a meaningless particle.]
- tu-In addition, only. [Also an expletive without meaning, sometimes added to be more emphatic in a statement.]
- ca-also, too,[It is used to express some additional meaning in grammatical texts. Sometimes meaningless. Sometimes it has a lot of meanings when used after other *nipāta* particles]
- vā-Similar to either or, in other ways. [In grammatical texts, sometimes it is used to express other option or method or inconsistency of a function. Sometimes with no particular meaning.]
- vo-you, [It is sometimes a meaningless expletive.]
- haṃ, • ahaṃ, the use of these two *nipāta* are seldom found in texts unless it means “I”.
- alaṃ-is widely used to express:
(a) enough, (b) suitable, (c) worthiness, (d) appropriateness, (e) ability. Also, (f) sometimes used as a prohibition or rejection, usually used in combination with (1) noun in instrumental case, or (2) *tuṃ*-infinitive *Kita* verbs or (3) an *āya*-infinitive in Dative case nouns.
- eva, equal to “only”, used next to the word it want to modify or restrict or confirm in its implied meaning. [A plain *Nipāta*.]
- ho, • aho, these are expression of interjection or surprise. No vibatti.
- he, • ahe, • re, • are. Vocative *Nipāta* particles, similar to “hey” in English. Usually vocative case Vibatti is applicable, but to be elided.
Eva’ mādhīhi nipātehi ca yojetabbāni.

Thus, after such and other *nipāta* words too, the function of this Sutta (i.e. elision of the applied vibattis) should be applied.

Caggaḥaṇa’ mavadhāraṇa’ tthaṃ.

The word “ca” in Sutta has a purpose of affirming the function of the Sutta.

२२२, ३४२. पुमस्स लिङ्गादीसु समासेसु

222, 342. **Pumassa liṅgā'dīsu samāsesu.**

[Pumassa+liṅga-ādīsu+samāsesu. 3 words]

[V] **Puma-iccetassa anto lopa'māpajjate liṅgā'dīsu parapadesu samāsesu.**

When the word “puma (male) ” is joined in a compound process with other words (such as **liṅga**, **bhāva**, **kokila**,) in a samāsa, the last component vowel “a” of “ma” in the word “**puma**” is to be elided. [After elision, only “pum” will remain.]

(See example words shown below. See that after “a” is elided, “m” also changed into either ñ or m. See the underlined words in the examples which derives from it. This function is almost similar to Sutta 31. If “k or g” is next, then change “m” into “ñ”. If “bh”, then change it into “m”. It is quite simple and easy to understand. The function is shown underlined)

• Pulliṅgam-male manner, • pumbhāvo-malehood, • puṅkokilo-male Koel bird, also called black cuckoo. *Cn, ns.*

Pumasse'ti kimattham?

What is the word “pumassa” for? To show that examples below are inapplicable as they do not have the word “puma” in them.

* Itthiliṅgam-feminine manner/gender, * napuṃsakaliṅgam-neuter manner/neuter gender. *Cn, ns.*

Liṅgādīsū'ti kimattham?

What is the word “liṅgādisu” for? To show that example below is inapplicable as it does not have the word “liṅga”.

* Pumitthī-male, female. *Cn, ns.*

Samāsesū'ti kimattham?

What is the word “samāsesu” for? To show that example below is inapplicable as it is not a compound noun word (samāsa). (It is only an incomplete sentence)

* Pumassa-of male. *gs.* liṅgam-appearance. *ns.*

२२३, १८८. अं यमीतो पसञ्जतो

223, 188. **Aṃ ya'mīto pasaññato.**

[Aṃ+yam+īto+pasaññato. 4 words]

[V] **Aṃvacanassa yaṃ** hoti vā īto pasaññato.

The dutiyā singular vibatti “aṃ”, applied after **pa**-named, “ī”-ending nouns of feminine gender, sometimes changes into “yaṃ”. [This Sutta changes accusative, singular “aṃ” into “yaṃ”. See “yaṃ” shown underlined in the example. The second is inapplicable.]

• Itthiyaṃ, * itthim-to the woman. *as*.

Pasaññato'ti kimattham?

What is the word “pasaññato” for? To show that examples below are inapplicable as they are not **pa**-termed nouns. (The ending “ī” of these nouns is a “jha”, not “pa”. Hence, inapplicable)

* Daṇḍinaṃ-to the one having stick.

* Bhoginaṃ-to the one having wealth. *tn* in *as*.

Ami'ti kimattham? What is the word “aṃ” for? To show that example below is inapplicable as it is not of “aṃ-vibatti”.

* Itthīhi-with/by/from women. *ip*, *abp*.

२२४, १५३. नं झतो कतरस्सा

224, 153. **Naṃ jhato katarassā.**

[Naṃ+jhato+katarassā. 3 words]

[V] Tasmā **jhato** katarassā **aṃ**vacanassa **naṃ** hoti.

The vibatti “aṃ” applied after nouns ending in **jha**-named “ī” but later shortened into an “i”, sometimes changes into a “naṃ”. [This Sutta changes accusative singular aṃ into naṃ after “ī” is shortened by Sutta 84. The applied function “naṃ” is shown underlined below]

• Daṇḍinaṃ, • bhoginaṃ. (Refer Sutta 223 for meaning)

Jhato'ti kimattham?

What is the word “jhato” for? To show that example below

is inapplicable as it does not have a jha-termed “ī”. (It has only a “la-termed ū”.)

* Vessabhum-to the Buddha named “Vessabū”. *as.*

Katarassā’ti kimattham?

What is the word “katarassā” for?

To show that the example below is inapplicable as it has a natural rassa (akatarassa). (This Sutta’s function is applicable for only those nouns with morphologically altered rassa).

* Kucchim-to the stomach. *as.*

२२५, १५१. योनं नो

225, 151. **Yonam no.** [Yonam+no. 2 words]

[V] Sabbesam yonam jhato katarassā **no** hoti.

The vibatti “yo” applied after **jha**-named “ī-ending” nouns and later shortened into “i”, changes into “no”.

[This Sutta changes “yo” into “no” after Rassa process by Sutta No. 84. See “no” function shown underlined below]

[Nominative “yo”] • Daṇḍino-those having sticks

• bhogino-those having wealth, Wealthy, *np, ap.*

[Vocative “yo”] He • daṇḍino-Oh those having sticks!,

He • bhogino-Oh wealthy! *vp.*

Katarassā’ti kimattham?

What is the word “katarassā” for? To show that examples below are inapplicable as they have a natural rassa(akatarassa).

* Aggayo, * munayo, * isayo.

Jhato’ti kimattham?

What is the word “jhato” for? To show that example below is inapplicable as it does not have a jha-termed “ī”. (The example has only a “la-termed ū”.)

* Sayambhuno *np, ap.*

Yonan’ti kimattham?

What is the word “yonam” for? To show that examples

below are inapplicable as they are not of “yo”. (It is only a “nā” vibatti in both examples)

- * Daṇḍinā-with the one who has stick,
- * bhoginā-with wealthy one. *is.*

२२६, १५४. स्मि नि

226, 154. **Smim ni.** [Smim+ni. 2 words]

[V] Tasmā **j**hato katarassā **smim**vacanassa **ni**-ādeso hoti.

The vibatti “**smim**” applied after **jha**-named “**ī**-ending” nouns and later shortened into “**i**”, changes into “**ni**”. [This Sutta changes “**smim**” into “**ni**” which is applied after **jha**-termed, **ī**-ending nouns, after **ī** has been shortened by Sutta No.84]

- Daṇḍinī-in the one having stick, • Bhoginī-in wealthy one. *Is.*

Katarassā’ti kimattham?

What is the word “**katarassā**” for? To show that example below is inapplicable as it has a natural rassa (akatarassa).

- * Vyādhimhi-at disease/sickness. *Is.*

२२७, २७०. किस्स क वे च

227, 270. **Kissa ka ve ca.** [Kissa+ka+ve+ca. 4 words]

[V] **Ki**’micce’tassa **ko** ca hoti **va**-paccaye pare.

The interrogative sabbanāma noun “**kim** (what)” changes into “**ka**” when a “**va**” affix is applied after it.

[See changed “**k**” shown underlined below.]

- Kva-where. *ind.* gato’si [gato’si=gato+asi] Gato-gone. *kn.* Asi-is. *āv.* tvam-you. devānam piyatissa-King devānam piya tissa! i.e. Where did you go King Devānam Piyatissa?

Caggahaṇena a-vapaccaye pare’pi **ko** ca hoti.

By the word “**Ca**” in Sutta, “**kim**” can also be changed into “**ka**” when **non-va** affixes such as “**htam**” and other ordinary vibattis are applied after “**kim**”. [See changed “**k**” of “**kim**” shown underlined below.]

- [Kim in “**Si**” Vibatti Example] • KO-who. *ns.* tam-to that person. *as.*

ninditu'marahati. [ninditu'marahati= ninditum+arahati] ninditum-
for blaming, censuring. *kv.* arahati-deserves. *āv.* i.e. Who deserves to
blame that person?

[kim in thaṃ-affix] • Kathaṃ-how. *ind.* bodhayitum-to enlighten
or to made known. *kv.* dhammaṃ-Dhamma. *as.* i.e. How one should
make Dhamma known?

Ve'ti kimatthaṃ?

What is the word “ve” for? To show that example below is
inapplicable as it does not have a “va” affix in it. [It means
that there is no function in case of to-affixed words such as “kato” etc.
Instead, another function of changing into “ku” etc. is applicable]

* Kuto-Whence, from where. *ind.* āgato'si [āgatosi=āgato+asi]
āgato=come. *kn* in *ns.* asi-is?. *āv.* tvaṃ-you. *ns.* i.e. Where did you
come from?.

२२८, २७२. कु हिंसु च

228, 272. **Ku hiṃ, haṃ, su ca.** [Ku+hiṃ, haṃ, su+ca. 3 words]

[V] **Kim'icce'tassa ku hoti hiṃ, haṃ, icce'tesu ca.**

The interrogative sabbanāma noun “**kim**” changes into
“**ku**” when “**hiṃ, haṃ**” affixes follow after it (i.e. applied
after it). [See changed “ku” of “kim” shown underlined below.]

- Kuhiṃ-Where. *ind.* gacchasi-(do you) go?. *āv.* i.e. Where do you
go?
- Kuham, *ind.* gacchasi. *āv.* (The same meaning)

Caggahaṇena hiñcanaṃ, dācanaṃ-paccayesu paresu
aññatthā'pi ku hoti.

By means of “Ca”, “kim” can also change into into “ku”
when affixed with “**hiñcanaṃ, dācanaṃ**”.

[See changed “ku” of “kim” shown underlined]

- Kuhiñcanaṃ. • Kudācanaṃ-occasionally, in no time. *ind.*

..

२२९, २२६. सेसेसु च

229, 226. **Sesesu ca.** [Sesesu+ca. 2 words]

[V] **Kim**'icce'tassa ko hoti sesesu vibhattipaccayesu paresu.

The interrogative sabbanāma noun “**kim**” changes into “**ka**” when followed by the remaining vibatti and affixes.

[Ko-what. pakāro-manner?.] • katham-how, what manner?,
[kam-to what. pakāram-manner?] • katham-how, to what manner?. *ind.*

Note: The words shown within bracket are called “**Viggaha**” or etymological definition or expansion of the example word in the grammatical analysis known as “**Viggaha**”. Here, **Ka** is expanded by “**Ko**” a nominative singular while “**tham**” is expanded by the word “**pakāro**” which means that the indeclinable affix **tham** here signifies manner. In the second Viggaha, the expansion is shown by using accusative singular for both components with the same meaning. Finally, when these two words are combined, it becomes **Katham** which means “which manner” “how”.

Caggahana'manukaddhana'ttham.

The word “**ca**” in Sutta has a purpose of pulling in “the **ka**-changing function” from Sutta 227 to this Sutta.

२३०, २६२. त्र तो थेसु च

230, 262. **Tra, to, the, su ca.** [Tra, to, the, su+ca. 2 words]

[V] **Kimicce**'tassa **ku** hoti **tra, to, tha**, icce'tesu ca.

The interrogative sabbanāma noun “**kim**” changes into “**ku**” when affixed with “**tra, to, tha** affixes”.

[See changed “**ku**” of “**kim**” shown underlined below.]

• Kutra-where, • Kuto-from where, for what reason, why
[2 meanings] • Kuttha-where. *ind.*

Caggahana'manukaddhana'ttham.

The word “**ca**” in Sutta has a purpose of pulling in the word “**Kissa**” from Sutta No.227, and “**ku**-changing function” from Sutta No.228 to this Sutta. [“**Ca**” thus pulls two things from the preceding Suttas to this Sutta]

२३१, २६३. सब्बस्सेतस्साकारो वा

231, 263. **Sabbasse'tassa'kāro vā.**

[Sabbassa+etassa+akāro+vā. 4 words]

[V] Sabbassa **etasaddassa akāro** hoti vā **to, tha**-icce'tesu.

The entire sabbanāma noun “eta (that)” sometimes changes into “a” when affixed with “to, tha”. [See changed “a” of “eta” shown underlined below]

- Ato-thence, for that reason, • Attha-there, at that place,
- * Etto, * Ettha. *ind.* (Inapplicable examples of the same meaning)

२३२, २६७. त्रे निच्चं

232, 267. **Tre niccam.** [Tre+niccam. 2 words]

[V] Sabbassa **etasaddassa akāro** hoti niccam **tra**-paccaye pare.

The entire sabbanāma noun word “eta” always changes into “a” when affixed with “tra”. [This means that “atra” not “etra” is a consistent pattern. See changed “a” of “eta” shown underlined]

- Atra-there, at that place or position. *ind.*

२३३, २६४. ए तोथेसु च

233, 264. **E to, the, su ca.** [E+to, the, su+ca. 3 words]

[V] Sabbassa **etasaddassa ekāro** hoti vā **to, tha**-icce'tesu.

The whole sabbanāma word “eta” sometimes changes into “e” when affixed with “to, tha”.

[See changed “e” of “eta” shown underlined]

- Etto, * ato-from there, • ettha, * attha-at that place, there. *ind.*

२३४, २६५. इमस्सि थं दानि ह तो धेसु च

234, 265. **Imassi'tham, dāni, ha, to, dhe, su ca.** [Imas-sa+i+tham, dāni, ha, to, dhe, su+ca. 4 words]

[V] **Imasaddassa sabbasse'va ikāro hoti**
tham, dāni, ha, to, dha-icce'tesu.

The whole sabbanāma word “**ima** (this) ” changes into “**i**” when affixed with “**tham, dāni, ha, to, dha**”. [This Sutta changes “**ima**” which is suffixed with “**tham, dāni, ha, to, dha**” affixes into “**i**”. See changed “**i**” of “**ima**” shown in bold, underlined below.]

- **It**tham-in this manner, thus [one dissimilar “t” reduplicated].
- **i**dāni-now, at this moment. • **i**ha-here, at this place.
- **i**to-from here. • **i**dha-here, at this place, in this world. *ind.*

२३५, २८१. अ धुनामि च

235, 281. **A dhunāmhi ca.** [A+dhunāmhi+ca. 3 words]

[V] **Imasaddassa sabbasse'va akāro hoti dhunāmhi paccaye**
pare.

The entire sabbanāma word “**ima**” changes into “**a**” when affixed with “**dhunā**”.

[See changed “**a**” of “**ima**” shown underlined below]

- **A**dhunā-now, at this moment, nowadays. *ind.*

Caggahaṇa'mavadhāraṇa'ttham.

The word “**ca**” has a purpose of affirming the function of the Sutta as being consistent.

२३६, २८०. एत रहिम्हि

236, 280. **Eta rahimhi.** [Eta+rahimhi. 2 words]

[V] **Sabbasse'va imasaddassa etā'deso hoti rahimhi paccaye**
pare.

The whole sabbanāma word “**ima**” changes into “**eta**” when affixed with “**rahi**”.

[See changed “**eta**” of “**ima**” shown underlined below.]

- **E**tarahi-now, at this time, in this moment, nowadays. *ind.*

२३७, १७६. इत्थिय मतो आपच्चयो

237, 176. **Itthiya'mato āpaccayo.**

[Itthiyam+ato+āpaccayo. 3 words]

[V] Itthiyam vattamānāya akārato āpaccayo hoti.

An “ā” affix has to be added to all a-ending nouns when signifying the feminine gender. (See the affix “ā” shown underlined below)

- Sabbā-all. • yā-which. • sā-that. • kā-what/what woman.
- Katarā-which. *ns.*

Note: This affix “ā” and “ī” “inī” affixes signify feminine gender. The affix “ī” is applied by next two Suttas 238-239 while “inī” is applied by Sutta 240.

२३८, १८७. नदादितो वा ई

238, 187. **Nadā'dito vā ī.** [Nada-ādito+vā+ī. 3 words]

[V] Nadā'dito vā anadā'dito vā itthiyam vattamānāya ī-paccayo hoti.

To signify feminine gender, an “ī” affix should be applied after “**nadī** (river) ” and other words.

(See the affix “ī” shown in bold, underlined below)

- Nadī-river. • mahī-earth. • kumārī-unmarried girl. • taruṇī-young female. • sakhī-female friend. • itthī-woman. *ns.*

२३९, १९०. णव णिक णेय्य णन्तुहि

239, 190. **Ṇava, ṇika, ṇeyya, ṇa, ntu, hi.**

[Ṇava, ṇika, ṇeyya, ṇa, ntu, hi. 1 word]

[V] Ṇava, ṇika, ṇeyya, ṇa, ntu, icce'tehi itthiyam vattamānehi ī-paccayo hoti.

To signify feminine gender of the nouns already affixed with **Ṇava, ṇika, ṇeyya, ṇa, ntu**, affixes, one more vowel “ī” is to be added after them. (See the affix “ī” shown in bold, underlined below)

- [Nava-affixed example] • Māṇavī-the daughter of Manu,
 • paṇḍavī- the daughter of Paṇḍu.
 [Nika-affixed] • nāvīkī-boatman's wife.
 [Neyya-affixed] • venateyyī- the daughter of Vinatā.
 • kunteyyī- the daughter of Kunti.
 [Na-affixed] • gotamī- the daughter of Gotama.
 [ntu-affixed] • guṇavatī-the virtuous lady
 [guṇa-virtue+vatī-the woman who has].
 • sāmāvatī-the woman who has golden color of skin,
 [sāmā-golden complexion+vatī-the woman who has] (all *ns.*)

२४०, १९३. पतिभिक्षुराजीकारन्तेहि इनी

240, 193. **Pati, bhikkhu, rājī'kārantehi inī.**

[Pati, bhikkhu, rājī'kārantehi+inī. 2 words]

[V] **Pati, bhikkhu, rājī'kāra'ntehi** itthiyam vattamānehi
inīpaccayo hoti.

To signify feminine gender, an “**inī**” affix is to be added after **Pati, bhikkhu, rāja** and other **ī**-ending nouns.

(See the affix “**inī**” shown in bold, underlined below. There is some morphological change in the first two examples)

- Gahapatā**inī**-the female lord of the house, housewife.
 - bhikkhū**inī**-female monk. • rāj**inī**-wife of someone of royal blood.
 - hatth**inī**-she-elephant. • daṇḍ**inī**-the woman who has a stick.
 - medhāv**inī**-woman-scholar. • tapass**inī**-female-ascetic.
- (all examples are *ns.*)

२४१, १९१. न्तुस्स त मीकारे

241, 191. **Ntussa ta'mikāre.** [Ntussa+taṁ+īkāre. 3 words]

[V] Sabbasse'va **ntupaccayassa t-kāro** hoti vā **īkāre** pare.

When an “**ī**” affix is applied after a **ntu**-suffixed feminine gender noun, that whole “**ntu**” shall change to become a single “**t**”. (Later, that “**t**” has to be attached to “**ī**”).

[See each pair shown below. The second is inapplicable. “**tī** & **ntī**” are shown in bold to make it easily understandable]

- Guṇavatī, * guṇavantī-the virtuous woman.(all examples are *ns.*)
- kulavatī, * kulavantī-a lady of prestigious family.
- satimatī, * Satimantī-the woman who has “sati-alertness”.
- mahatī, * mahantī-the noble or great woman.
- gottamatī, * gottamantī-the woman who has high caste, woman of high caste (by being born into it).

२४२, १९२. भवतो भोतो

242, 192. **Bhavato bhoto.** [Bhavato+bhoto. 2 words]

[V] Sabbasse’va **bhavantasaddassa bhotā**’deso hoti ikāre
itthigate pare.

The whole word **bhavanta**-(your honorable), changes to “**bhota**” when a feminine-gender “**ī**” affix follows it. (See Sutta No.238 for affix “**ī**”. The example is only the word “Bhoti”, not accompanying words. The affix “**ī**” is shortened which later becomes “Bhoti”.)

- Bhoti ayye, • bhoti kaññe, • bhoti kharādiye. *vs.*
- (Refer to Sutta No.57 for the meaning of examples.)

Note: The word “Bhoti” is a polite form of address to a female.

२४३, ११०. भो गे तु

243, 110. **Bho ge tu.** [Bho+ge+tu. 3 words]

[V] Sabbasse’va **bhavantasaddassa bho**-ādeso hoti ge pare.

When vocative singular “**si**” vibatti follows, the whole of the word **bhavanta** changes to “**bho**”. (The example is only the word “Bho”, not accompanying words in vocative case.)

- Bho purisa-Oh man! • bho aggi-Oh fire! • bho rāja-Oh king!
- bho sattha-Oh teacher! • bho daṇḍi-Oh the one who has stick!
- bho sayambhu-Oh self-enlightened Buddha! *vs.*

Note: “**Bho**” is a vocative particle used before nouns of masculine gender, while “**Bhoti**” is used for the nouns of feminine gender.

Ge’ti kimattham?

What is the word “ge” for?

To show that examples below are inapplicable as they are

not “ga-termed si”. They are of “nā” and ordinary “si” vibattis.

* Bhavatā-by your honor, *is*. * bhavaṃ-your honor. *ns*.

²²Tuggahaṇena aññasmim’pi vacane sabbassa **bhavantasaddassa bhonta, bhante, bhonto, bhadde, bhotā, bhoto**, icce’te ādesā honti.

१०९. ओभावो क्वचि योसु वकरस्स.

²² 109. **Obhāvo kvaci yosu vakārassa.**

[Obhāvo+kvaci+yosu+vakārassa. 4 words]

[V] **Bhavanta-iccetassa vakarassa o-bhavo** hoti kvaci yo-iccetesu.

The “va” of “bhavanta” optionally changes into “o” when “yo” is applied after the bhavanta.

[Function is shown in bold, underlined. It is easily understandable]

Imam-this stuff. *as*. • **Bhonto**-your venerable. *np*. *nisāmetha*-keep it back or keep in mind. i.e. restore this stuff (in its original place in an orderly manner) or keep in mind (by listening attentively. Two possible meanings)

* Bhavanto-your honorable. *np. ap*. [This is inapplicable example]

१११. भदन्तस्स भद्दन्त, भन्ते.

111. **Bhadantassa Bhaddanta, bhante.**

[Bhadantassa+Bhaddanta, bhante. 2 words]

[V] **Sabbasse’va bhadanta-saddassa bhaddanta, bhante-iccete** ādesā honti kvaci ge pare yosu ca.

The whole word “**bhadanta**-your honorable” optionally changes into either **Bhaddanta** or **Bhante** when “a vocative singular ga-termed si’ or “yo” is applied after it.

He • **Bhaddanta!** *vs. vp*. • **Bhante**-Oh, Your honorable, or venerables! *vs. vp*.

* **Bhaddantā**-Your honorables or venerables. *np, ap*. *vā*-also in noun word “bhadanta” of “yo”. (Inapplicable example)

By the word “tu” in Sutta, the word “**Bhavanta**” can also change into “ **bhonta, bhante, bhonto, bhadde, bhotā, bhoto**” in cases of other vibattis.

• Bhonta, vs. • bhante, vs. *vp.* • bhonto-honorable sir!, vs. *vp. np, ap.*

• bhadde-Oh honorable lady, madam!, vs.

• bhotā-by honorable. *is.* • bhoto-of honorable person. *ds, gs.*

Note: Some of the functions applicable by means of “tu” are quite similar to the two Suttas mentioned in Rūpasiddhi and in earlier version of the text though not found in Myanmar and Sri Lanka versions.

See those two Suttas together with complete translation shown in the footnote.

The Different Usages of Vocative Form "Bhavanta".

- (1) **Bhante** is generally used when addressing monks and ascetics.
- (2) **Bhonta, Bhonto** are forms of both vocative particle and nominative plural used to address general class of people as a polite form of address.
- (3) **Bhadde** is specifically used for addressing women of respect and to politely address one’s wife or any woman.

२४४, ७२. अकारपिताद्यन्तान मा

244, 72. **Akārapitādyā’ntāna’ mā.**

[Akāra, pitu-ādi-antānaṃ+ā. 2 words]

[V] Akāro ca pitādīna’ manto ca atta’ māpajjate ge pare.

The component vowels “a, u” of words like Purisa (man), pitu (father) etc., changes to “ā” when a vocative singular ga-named “**si**” vibatti is applied after it. (See the applied “ā” shown in bold, underlined below)

Bho • purisā-Oh man! Bho • rājā-Oh king! Bho • pitā-Oh father! Bho • mātā-Oh mother! Bho • satthā-Oh teacher! vs.

२४५, १५२. झलपा रस्सं

245, 152. **Jha, la, pā rassaṃ**. [Jha, la, pā+rassaṃ. 2 words]

[V] Jha, la, pa, icce'te rassa'māpajjante ge pare.

The “ī, ū” of **jha, la, pa**-named, “ī, ū-ending nouns are to be shortened when a vocative singular “si” vibatti is applied after them.

(See the shortened “i-u” shown in bold, underlined)

Bho • daṇḍi-Oh the one who has stick!

Bho • sayambhu-Oh self-enlightened Buddha!

Bhoti • itthi-Oh woman! Bhoti • vadhu-Oh daughter-in-law! vs.

२४६, ७३. आकारो वा

246, 73. **Ākāro vā**. [Ākāro+vā. 2 words]

[V] Ākāro rassa'māpajjate vā ge pare.

The morpheme vowel “ā” of nouns (prescribed in Sutta No.244) is shortened into “a” sometimes when a vocative singular “si” vibatti is applied after it.

(Both examples in each pair are in vocative, one with a shortened “a”, shown in bold, underlined and the other not shortened, inapplicable example)

Bho • rājā, * Bho rājā-Oh king!

Bho • attā, * Bho attā-Oh body or soul!

Bho • sakha, * Bho sakhā-Oh friend!

Bho • sattha, * Bho satthā-Oh teacher! vs.

Iti nāmakappe catuttho kaṇḍo.

The Fourth Section of Noun ends.

Pañcama Kaṇḍa

The Fifth Section

२४७, २६१. त्वादयो विभक्तिसञ्जायो

247, 261. **Tvā'dayo vibhattisaññāyo.**

[To-ādayo+vibhattisaññāyo. 2 words]

[V] **To-ādi** yesaṃ paccayānaṃ, te honti **tvā'dayo**.

[This is a Bahubbīhi Samāsa ED of the word "tvā'dayo"]

Te paccayā tvā'dayo vibhattisaññā'va daṭṭhabbā.

All the indeclinable affixes such as "to" (pronounce as "taw") etc, are to be regarded as equals to the ordinary vibattis applied after ordinary nouns.

[This means that those affixes have the same grammatical role of providing various meanings such as locative, ablative and so on in the same way just as the ordinary vibattis do although they may assume morphologically unchanged forms. See the examples below to clarify this. See "to, dā, dha" and "dāni" affixes shown underlined in the examples.]

[to-affixed] • Sabbato-from all, • yato-from which, • tato-from that, • kuto-from where?, • ato-from that, • ito-from here,

[dhā-affixed] • sabbadā-at all times, always, • yadā- at which time, • tadā-at that time, then, • kadā-which time, when?

[dha-affixed] • idha-here, at this place, at this point,

[dāni-affixed] • idāni-now, at this time, at this moment. *ind.*

२४८, २६०. क्वचि तो पञ्चम्यत्थे

248, 260. **Kvaci to pañcamya'tthe.**

[Kvaci+to+pañcamī-atthe. 3 words]

[V] **Kvaci to**-paccayo hoti pañcamya'tthe.

The "to" affix is sometimes to be affixed after various nouns in the sense of pañcamī vibatti (ablative case).

• Sabbato, • yato, • tato, • kuto, • ato, • ito. *ind.*

Kvacī'ti kimatthaṃ?

What is the word "kvaci" for?

To show that the examples below are inapplicable as the word “kvaci” restricts the function of this Sutta on some words like those shown.

It means that in addition to indeclinable affixes, ordinary vibattis are also applicable after Sabbanāma nouns. See “smā” applied after them.

* Sabbasmā-from all, * imasmā-from this. *abs.*

२४९, २६६. त्र थ सत्तमिया सब्बनामेहि

249, 266. **Tra, tha, sattamiyā sabbanāmehi.**

[Tra, tha+sattamiyā+sabbanāmehi. 3 words]

[V] **Tra, tha, icce'te paccayā honti sattamya'tthe sabbanāmehi.**

The “tra, tha” affix are applied after various sabbanāma nouns in the sense of locative (Sattamī vibatti).

[See “tra, tha” affixes in the examples shown underlined. In “tha” affix, one dissimilar “t” is reduplicated.]

- Sabbatra, • sabbattha-at all places, everywhere,
- yatra, • yattha-at which place, where,
- tatra, • tattha-at that place, there. *ind.*

२५०, २६८. सब्बतो धि

250, 268. **Sabbato dhi.** [Sabbato+dhi. 2 words]

[V] **Sabba, icce'tasmā dhipaccayo hoti kvaci sattamya'tthe.**

The “dhi” affix is sometimes applied after the word “sabba-all” in the sense of locative (Sattamī vibatti).

[See “dhi” affix in the example shown underlined.]

- Sabbadhi, *ind.*
- * sabbasmim-at all places, everywhere. *ls.* (Only ordinary vibatti “smim” is applied in this example as implied by “kvaci”).

२५१, २६९. किंस्मा वो

251, 269. **Kim̐smā vo.** [Kim̐smā+vo. 2 words]

[V] **Kimicce'tasmā vapaccayo hoti sattamya'tthe.**

The “**va**” affix is applied after interrogative sabbanāma noun “**kim̐**” in the sense of locative (Sattamī vibatti).

[See “**va**” affix in the example shown underlined.]

• **Kva gato'si tvaṃ devānaṃ piyatissa. ind.** (Re: Sutta 227)

२५२, २७१. हिंंहिञ्चनं

252, 271. **Him̐, haṃ, hiñcanam̐.**

[Him̐, haṃ, hiñcanam̐. 1 word]

[V] **Kimicce'tasmā him̐, haṃ, hiñcanam̐, icce'te paccayā honti sattamya'tthe.**

The “**him̐, haṃ, hiñcanam̐**” affixes are affixed after interrogative noun “**kim̐**” in the sense of locative (Sattamī vibatti).

[See “**him̐, haṃ, hiñcanam̐**” affixes in the examples shown underlined.]

• **Kuhim̐, • kuhaṃ, • kuhiñcanam̐-where? ind.**

२५३, २७३. तम्हा च

253, 273. **Tamhā ca.** [Tamhā+ca. 2 words]

[V] **Tamhā ca him̐, haṃ, icce'te paccayā honti sattamya'tthe.**

The “**him̐, haṃ**” affixes are to be affixed after sabbanāma noun “**ta**” in the sense of locative (Sattamī vibatti).

[See “**him̐, haṃ**” affixes in the examples shown underlined.]

• **Tahim̐, • tahaṃ-at that place, there. ind.**

Caggahaṇaṃ hiñcanaggahaṇanivattana'ttham̐.

The word “**ca**” in the Sutta has a purpose of debarring the use of affix “**hiñcanam̐**” in the application of this Sutta's function.

(This means that there can be no such usage of words as **tahiñcanam̐** in the Buddhist texts).

२५४, २७४. इमस्मा हधा च

254, 274. **Imasmā ha, dhā ca.** [Imasmā+ha, dhā+ca. 3 words]

[V] **Imasmā ha, dha,** icce'te paccayā honti sattamya'tthe.

The “**ha, dha**” affixes are applied after “**ima**” in the sense of locative (Sattamī vibatti).

[See “**ha, dhā**” affixes in the examples shown underlined.]

- Iha, • idha-at this place, at this point, here. *ind.*

Caggahaṇa'mavadhāraṇa'ttham.

The word “**ca**” in the Sutta has a purpose of affirming the function of Sutta.

२५५, २७५. यतो हिं

255, 275. **Yato hiṃ.** [Yato+hiṃ. 2 words]

[V] **Tasmā yato hiṃ**-paccayo hoti sattamya'tthe.

The “**hiṃ**” affix is applied after “**ya**” in the sense of locative (Sattamī vibatti). [See “**hiṃ**” affix shown underlined.]

- Yahiṃ-at which place. *ind.*

२५६, ०. काले

256...**Kāle.** [Kāle. 1 word]

[V] “**Kāle**” icce'tam adhikāra'ttham veditabbam.

This “**Kāle**” Sutta is to be regarded as an adhikāra Sutta.

[This influences next three Suttas from 257 to 259, stating to the effect that the affixes to be applied through those four Suttas are meant for the expression of time. See the examples in those Suttas carefully to clarify this. In accordance with the term “adhikāra”, the word “**Kāle**” will follow to next three Suttas 257, 258, 259 which can be found in the Vutti of each Sutta.]

२५७, २७६. किंसब्बज्जेकयकुहि दादाचनं

257, 276. **Kim, sabba'ñña'ka, ya, kuhi dā, dācanam.**

[Kim, sabba, añña, eka, ya, ku, hi+dā, dācanam. 2 words]

[V] **Kim, sabba, añña, eka, ya, ku, icce'tehi**

dā, dācanam, icce'te paccayā honti kāle sattam'yatthe.

The “**dā, dācanam**” affixes are to be affixed after sabbanāma nouns “**Kim, sabba, añña, eka, ya, ku,**” when expressing time in the sense of locative (Sattamī vibatti).

[See “**dā, dācanam**” affixes in the examples shown underlined.]

- **Kadā**-when, at what time, • **sabbadā**-at all times, always,
- **añnadā**-at other time, • **ekadā**-at one time, once.
- **yadā**-at what time, when, • **kudācanam**-occasionally, never. *ind.*

२५८, २७८. तम्हा दानि च

258, 278. **Tamhā dāni ca.** [Tamhā+dāni+ca. 3 words]

[V] **Ta-icce'tasmā dāni, dā-iccete paccayā honti,**
kāle sattamya'tthe.

The “**dāni, dā**” affixes are to be affixed after sabbanāma noun “**ta**” to express time in the sense of locative (Sattamī vibatti). [See “**dāni, dā**” affixes in the examples shown underlined.]

- **Tadāni**, • **tadā**-at that time, then. *ind.*

Caggahaṇa'manukaḍḍhana'ttham.

The word “**ca**” in Sutta has a purpose of taking in (pulling) “**dā**” from the preceding Sutta.

This means that although “**dāni** affix” only is shown in Sutta, the “**dā**” affix is also included in the application of this Sutta's function. Note that the word “**tadā**” is more frequently found in Pāli texts than “**tadāni**”.

२५९, २७९. इमस्मा रहिधुनादानि च

259, 279. **Imasmā rahi, dhunā, dāni ca.**

[Imasmā+rahi, dhunā, dāni+ca. 3 words]

[V] **Imasmā rahi, dhunā, dāni** icce'te paccayā honti kāle
sattamya'tthe.

The “**rahi, dunā, dāni**” affixes are to be affixed after the
sabbanāma noun “**ima**” in expression of time, in the sense
of locative (Sattamī vibatti).

[See “**rahi, dhunā, dāni**” affixes in the examples shown underlined.]

• Etarahi, • adhunā, • idāni-now, at this time, at this moment. *ind.*

Caggahāṇa'manukaḍḍhana'ttham.

The word “ca” in Sutta has a purpose of taking in (pulling)
the words “kāle sattam'yatthe” from the preceding Suttas.
(This means that the affixes shown in this Sutta signify “time in the
locative sense”)

२६०, २७७. सब्बस्स सो दाम्हि वा

260, 277. **Sabbassa so dāmhi vā.**

[Sabbassa+so+dāmhi+vā. 4 words]

[V] **Sabba**-icce'tassa sakārādeso hoti vā **dāmhi** paccaye pare.

The whole of **sabba** changes into “**sa**” when a “**dā**” affix is
applied after it. [See changed “**sa**” shown underlined. The second
example is inapplicable]

• Sadā, * sabbadā-at all times, always. *ind.*

२६१, ३६९. अवण्णो ये लोपञ्च

261, 369. **Avañṇo ye lopaṇ'ca.**

[Avañṇo+ye+lopaṇ+ca. 4 words]

[V] **Avañṇo ye** paccaye pare lopa'māpajjate.

The component vowel of last consonant in a “**ṇya**-affixed”
taddhita noun, is to be elided when “ya” of that “**ṇya**-affix
is after the word. (See Sutta No.360 regarding “**ṇya**” affix and how
the “**ṇ**” is elided).

Note: This Sutta elides the component vowel of the last consonant of a Taddhita-noun applied with a *nya* affix. The vowel is located right before “ya”. Later, that vowel-less consonant is attached to “ya” for further morphological procedures. See more detailed explanation in Sutta 269 to clearly understand this complex procedure. **All examples are Taddhita-nouns from Taddhita section.**

- Bāhussaccaṃ-a state of having much knowledge, knowledgeability.
- paṇḍiccaṃ-a state of being wise, eruditeness.
- vepullaṃ-a state of being abundant, abundance.
- kāruṇṇiaṃ-a state of being kind, compassion.
- kosallaṃ-a state of being skilled, skillful.
- sāmāṇṇiaṃ-(a) a state of being a monk, monkhood, the goal of monkhood. Also, (b) a state of being similar, commonality, the ordinary. [Two possible meanings. Base word structure is also different depending on each different meaning]
- sohajjaṃ-a state of having good heart, the good-willed. *tn* in *ns*.

२६२, ३९१. बुद्धस्स जो इयिद्देसु

262, 391. **Vuddhassa jo iyi'tt'hesu.**

[Vuddhassa+jo+iya, itt'hesu. 3 words]

[V] Sabbasse'va **vuddhasaddassa jo-ādeso** hoti
iya, itt'ha, icce'tesu paccayesu.

The entire word “**vuddha**” changes into “**j**” when “**iya, itt'ha**” affixes are applied after the word Vuddha.

[Refer to Sutta 363 regarding affixes. See changed “**j**” shown in bold, underlined.]

- **Jeyyo**-more senior. • **Jettho**-the most senior. *tn* in *ns*.

२६३, ३९२. पसत्थस्स सो च

263, 392. **Pasatthassa so ca.**

[Pasatthassa+so+ca. 3 words]

[V] Sabbasse'va **pasatthasaddassa so-ādeso** **hoti. jā-deso ca iya, iṭṭha, icce'tesu paccayesu.**

The whole word “**pasattha**” changes into “s and j” when “**iya, iṭṭha**” affixes are applied after the word pasattha. [See changed “S and J” shown in bold, underlined.]

- **Seyyo**-more praised. • **seṭṭho**-the most praised, the best. *tn* in *ns.* (S-function applied in these examples)
- **Jeyyo**, • **Jeṭṭho**-the best, the most senior. *tn* in *ns.* (These two are examples of J-function).

२६४, ३९३. अन्तिकस्स नेदो

264, 393. **Antikassa nedo.** [Antikassa+nedo. 2 words]

[V] Sabbassa **antikasaddassa nedā'deso** **hoti iya, iṭṭha, icce, tesu paccayesu.**

The entire word “**antika**” changes into “**neda**” when followed by “**iya, iṭṭha**” affixes. [See changed “ned” shown underlined.]

- **Nediyo**-more near. • **nediṭṭho**-the nearest. *tn* in *ns.*

२६५, ३९४. बाळ्हस्स साधो

265, 394. **Bāḷhassa sādho.** [Bāḷhassa+sādho. 2 words]

[V] Sabbassa **bāḷhasaddassa sādḥā'deso** **hoti iya, iṭṭha, icce'tesu paccayesu.**

The whole word “**bāḷha**” changes into “**sādha**” when “**iya, iṭṭha**” affixes follows after it. [See changed “sādha” shown underlined.]

- **Sādhiyo**-more strong. • **sādhiṭṭho**-the strongest. *tn* in *ns.*

२६६, ३९५. अप्पस्स कण

266, 395. **Appassa kaṇ.** [Appassa+kaṇ. 2 words]

[V] Sabbassa **appasaddassa kaṇ**-ādeso hoti **iya, iṭṭha**, icce'tesu paccayesu.

The whole word “**appa**” changes into “**kaṇ**” when followed by “**iya, iṭṭha**” affixes. [See changed “**kaṇ**” shown in bold.]

• **Kaṇiyo**-the lesser. • **kaṇiṭṭho**-the least. *tn* in *ns*.

२६७, ३९६. युवानञ्च

267, 396. **Yuvānañ'ca.** [Yuvānañ+ca. 2 words]

[V] Sabbassa **yuvasaddassa kan**-ādeso hoti **iya, iṭṭha**, icce'tesu paccayesu.

The whole word “**yuva**” changes into “**kan**” when “**iya, iṭṭha**” affixes are applied after it. [See changed “**kan**” shown in bold.]

• **Kaniyo**-the younger. • **kanīṭṭho**-the youngest. *tn* in *ns*.

[The second word form is found to be in widespread usage in the texts]

Caggahaṇa'manukaḍḍhana'tthaṃ.

The word “**ca**” in Sutta has a purpose of pulling in the function of “**kan**” from preceding Sutta to this Sutta.

२६८, ३९७. वन्तुमन्तुवीनञ्च लोपो

268, 397. **Vantu, mantu, vī, nañ'ca lopo.**

[Vantu, mantu, vī, nañ+ca+lopo. 3 words]

[V] **Vantu, mantu, vī**, icce'tesaṃ paccayānaṃ lopo hoti **iya, iṭṭha**, icce'tesu paccayesu.

The entire suffixes “**Vantu, mantu and vī,**” are elided when the additional “**iya, iṭṭha**” affixes are to be applied after a noun which have already been suffixed with those “**Vantu, mantu and vī,**” affixes.

Note: This Sutta elides the pre-existing affixes such as “**vantu, mantu, vī**” if other secondary form of affixes like “**iya, or iṭṭha**” are necessary

to be added. (Refer to Suttas 368, 369, 364 regarding affixes “vantu, mantu, vī”)

- Guṇiyo-more virtuous. • guṇiṭṭho-the most virtuous.
- satiyo-more attentive. • satiṭṭho-the most attentive.
- medhiyo-the wiser. • medhiṭṭho-the wisest. *m* in *ns*.

२६९, ४१. यवतं तलणदकारानं व्यञ्जनानि चलञ्जकारत्तं

269, 41. **Yavataṃ ta, la, ṇa, da, kāraṇaṃ**

byañjanāni ca, la, ña, ja, kārattaṃ.

[Yavataṃ+ta, la, ṇa, da, kāraṇaṃ+byañjanāni+ca, la, ña, ja, kārattaṃ. 4 words]

[V] **Yakāravantānaṃ ta, la, ṇa, da, kāraṇaṃ byañjanāni**
ca, la, ña, ja, kāratta'māpajjante yathāsaṅkhyāṃ.

Those **ta, la, ṇa, da**, consonants of Taddhita nouns having a residual trace “ya” of ṇya-affix after them, respectively change into “**ca, la, ña, ja**”.

Note: “ya” affix in this Sutta refers to “ṇya” taddhita affix whose “ṇ” has been elided and only “ya” remained after elision (See Sutta No. 360, 396). Those morphed consonants “**ca, la, ña, ja**” are reduplicated afterwards to become complete words. Sutta 261 & 269 are related to each other in performance of necessary morphological procedure on these words. All the complex morphological procedures are explained below in a very simple, understandable way.

Explanation

Now, Let's take a closer look at morphological solution by taking four example words because each of them consists of **ta, la, ṇa, da**, in them. (See those **ta, la, ṇa, da**, letters shown in bold) Here they are:

- (a) paṇḍita-wise. (b) Kusala-skill. (c) karuṇā-kindness.
(d) Suhada-good-heart. [su-good+hada-heart, i.e. goodwill]

Step (a)

Because we want all these words to express “being in a state of” i.e. the abstract expression, an affix “ṇya” has to be applied after each word by Sutta 360. So, the **basic structural pattern of**

each example becomes as follows:

- (a) • paṇḍita+ṇya. (b) • Kusala+ṇya. (c) • Karuṇa+ṇya.
(d) • suhada+ṇya.

Step (b)

Here are necessary **morphological procedures** to be carried out further.

(1) First, Let's elide “ṇ” of “ṇya-affix” in each example by Sutta No. 396 in Taddhita section. It will now look like this:

- (a) • paṇḍita+ya.
(b) • Kusala+ya.
(c) • Karuṇa+ya.
(d) • Suhada+ya.

(2) Second, by Sutta 261, all the vowel “a” of **ta, la, ṇa, da** are to be elided. It becomes like this: **t, l, ṇ, d**. No more “a” is left. See below how it may look like now:

- (a) • paṇḍit+ya.
(b) • Kusal+ya.
(c) • Karuṇ+ya.
(d) • Suhad+ya.

(3) Now, combine these “**t, l, ṇ, d**,” vowel-less plain consonants to **ya** (a residual trace of a ṇya-taddhita affix). Now, it will look like this: **tya, lya, ṇya, dya**.

See the examples carefully as shown. Remember what is said in the translation of Sutta which states: “Those **ta, la, ṇa, da** consonants of taddhita nouns having a residual trace ‘ya’ of ṇya-affix”.

Also please refer to Pāli words in Vutti of Sutta which said:

“Yavataṃ **ta, la, ṇa, da, kārānaṃ** (yavataṃ-having a ya, **talaṇada kārānaṃ**-of those **ta, la, ṇa, da**, letters) ”.

This is what it becomes of now as shown here. The practical morphological solution and the explained rule of the Sutta are perfectly matched. See below how it all looks now:

- (a) • paṇḍitya. (b) • Kusalya. (c) • Karuṇya. (d) • Suhadya.

Step (c)

(1) Now, let's perform next morphological procedure again.

This time, by this Sutta. We will change those ya-conjoined t, l, ṇ, d, consonants into c, l, ñ, j consonants respectively.

(2) Now, here is the result:

(a) **ty>c>**Augment it as per **Sutta 28** with another similar **c>cca>** • paṇḍicca.

(b) **ly>l>**Augment it with a similar **l>lla>** • Kusalla.

(c) **ṇy>ñ>**Augment it with a similar **ñ>ñña>** • Karuṇṇa.

(d) **dy>j>**Augment it with a similar **j>jja>** • Suhajja.

(3) Now, we need to do a **Vuddhi** procedure by **Sutta No.400**

on **b, d** and **c** . This means that vowel “u” of both **b** and **d** has to be changed into an “o” while “a” of “ka” in **c** is to be length-ened. Suppose it has been carried out now and finished. It will look like this:

(b) • Kosalla.

(c) • Kāruṇṇa.

(d) • Sohajja. (Now, it is almost done, but, not over yet).

(4) To finalize all this, let's do a formal recognition procedure of all this almost-finished words as noun by **Sutta 601** as these words are not actual nouns yet, but words in taddhita-affix ṇya, in a state of morphological transit pending completion. After this formal recognition as “nouns”, a nominative singular “si” is to be applied after each word.

(5) Let's assume that all this is done and the words have been applied with “si” and will look like this:

• paṇḍicca+si • Kosalla+si • Kāruṇṇa+si • Sohajja+si

(6) Next, that “si” is to be further changed into an “am” by **Sutta 219**. (Know that any noun affixed with a Taddhita affix “ṇya” belongs to neuter gender group. As such, the “si” has to be changed into an “am”) Now, It will look like this:

• paṇḍicca+am • Kosalla+am • Kāruṇṇa+am • Sohajja+am

(7) Then, all vowel “a” after each duplicated words (Refer to **cca** etc.) before the plus sign+ are to be elided and keep as a

“pakati” by **Sutta 83** (Keeping pakati means putting a stop to all further procedures. It also means that morphological procedures for these words are almost complete. **So, no more action!**).

(8) Then, vowel-less conjuncts are attached to next “am” by means of **Sutta 11**. (A consonant can not be combined to two vowels at the same time. Hence, one must be elided.) Now, all the words become perfectly complete words with a distinctive gender and case-endings, ready to play any important role in the structure of a sentence and convey their relevant meanings. See the examples of Sutta as completed words shown below.

- Bāhussaccam, (a state of having much knowledge)
[Bahu-much+suta-knowledge+ṇya]
- paṇḍiccam (a state of being wise),
- vepullam, (a state of abundance)
- kāruṇṇam (a state of being kind),
- kosallam (a state of being skilled),
- nepuṇṇam, (a state of having deep wisdom)
[nipuṇa-deep wisdom+ṇya]
- sāmāṇṇam, (a state of being a monk, monkhood. or commonality, sameness) [samaṇa-monk, or samāna-same, common+ṇya]
- sohajjam (a state of being good-hearted). *tn* in *ns*.

Yavatami’ti kimattham?

What is the word “yavatam” for?

To show that example below is inapplicable as it does not have a “ya” in it.

* Tiṇadalam-grass and leaves(A Dvanda, Copulative compound noun).

Talaṇadakārānami’ti kimattham?

What is the word “talaṇadakārānam” for?

To show that the examples below are inapplicable as there is no “ta, la, ṇa, da”, although they may have a “ya” in them.

* Ālasyam-a state of being idle, i.e. laziness,
[Alasa-being lazy+ṇya-state]

* ārogyam-a state of being without disease, or being healthy.
i.e. healthiness. [Aroga-being healthy+ṇya]

Byañjanānami'ti kimattham?

What is the word “byañjanānam” for?

To show that the example below is inapplicable as there is no “byañjana-consonant”, but an “ā” of Vibatti “nā” in the instrumental case.

* Maccunā-by death (A plain noun).

Kāraggaṇam kimattham?

Yakārassa makārā'desaṇāpana'ttham.

The word “kāra (Refer to kāraṇam) ” in the Sutta, shows that the “y”(affix “y” of “ṇya”) can change into an “m”. (It has to be reduplicated later on. See the example below to clarify this. “m” is shown in bold.)

• Opammaṁ-similitude. [Upamā-being similar+ṇya.]

“U” becomes “o”. Then, “ā & ṇ” are elided. “my” then becomes “m” and augmented as [Opamma] . Afterwards, a nominative singular “si” is applied [Opamma+si] and changed into “am”. [Opamma+am] . One “a” is to be elided. This is how the word is brought to completion by means of due morphological process.

२७०, १२०. अम्ह तुम्ह न्तु राज ब्रह्मत्त सख सत्थु पितादीहि स्मा नाव

270, 120. **Amha, tumha, ntu, rāja, brahma'tta,**

sakha, satthu, pitā'dīhi smā nā'va.

[Amha, tumha, ntu, rāja, brahma, atta, sakha, satthu, pitu-
ādīhi+smā+nā+iva. 4 words]

[V] **Amha, tumha, ntu, rāja, brahma, atta, sakha, satthu,**
pitu-icceva'mādīhi smāvacanam nā'va datṭhabbam.

A “smā” vibatti applied after nouns such as **Amha, tumha, ntu-affixed nouns, rāja, brahma, atta, sakha, satthu, pitu** etc. is to be regarded as an equal to ordinary “nā vibatti”. (so that any necessary morphological procedure applicable to an ordinary nā-vibatti-applied nouns of instrumental case can be done in the same way as in an original nā-vibatti-applied nouns.)

Summary: This Sutta enjoins to recognize ablative singular “smā” as an equal of instrumental singular “nā”.

[amha] • Mayā-from me. [all examples are *abs.*]

[tumha] • tayā-from you.

[ntu-affixed nouns] • guṇavatā-from virtuous one.

[rāja] • raññā-from king,

[Brahma] • brahmunā-from Brahmā, God.

[atta] • attanā-from oneself.

[sakha] • sakhinā-from friend.

[satthu] • satthārā-from teacher.

[Pitu etc.] • pitarā-from father. • mātārā-from mother.

• bhātarā-from brother. • dhītarā-from daughter.

• kattārā-from doer. • vattārā-from speaker.

Etehi’ti kimatthaṃ?

What is the word “etehi” for?

To show that example below is inapplicable as the word is not relevant to those shown in Sutta such as “amha, tumha, etc.”.

(There is no need to recognize the vibatti in it as a “nā”. Actually, the vibatti itself is an original “smā-vibatti”. Besides, there are no further morphological procedures needed for that word to be recognized as a “nā”, except changing that smā-vibatti directly into an ā).

* Purisā-from man. *abs.*

Note: The purpose of recognition by this Sutta is only to facilitate the necessary morphological procedures applicable for the ordinary instrumental singular “nā” to be similarly applied on the ablative singular case smā-applied nouns too. However, the meaning of completed word will remain unchanged though. It has to be interpreted the same meaning of ablative, singular case “smā” such as “from, due to” etc., not “with, by”.

Iti nāmakappe pañcamo kaṇḍo.

The Fifth Section of Noun ends.

Nāmakappo niṭṭhito.

Nouns Chapter ends.

3. Kāraka Kappa

Kāraka²³ Chapter

Various meanings and usage-rules of the Vibatti (Noun case-endings) applied after parts of the sentences are explained in detail. Those parts, with the exception of *Ākhyāta*-verbs, *upasagga* & *nipāta* particles, are formally known as “Kāraka or non-kāraka”.

Chaṭṭha Kaṇḍa

The Sixth Section of Noun

२७१, ८८, ३०८. यस्मा दपेति भयमादत्ते वा तदपादानं

271, 88, 308. **Yasmā’dapeti bhaya’mādatte vā
ta’dapādānaṃ.**

[Yasmā+apeti+bhayaṃ+ādatte+vā+taṃ+apādānaṃ. 7
words]

[V] Yasmā vā apeti, yasmā vā bhayaṃ jāyate, yasmā vā ādatte,
taṃ kārakaṃ apādānasaññaṃ hoti.

The place or source from which someone left or something originated, the source from which fear arises, the one from which one learns, such a source is named an “apādāna”.

²³ There are six **Kārakas**. Viz. Kattu, Kamma, Karaṇa, Sampadāna, Apādāna and Okāsa (also called Adhikaraṇa) which are explained in this chapter. “Kāraka” literally means the doer [kara+ṇvu]. Here, it means facilitator of an action. All necessary components of a sentence such as subject (Kattā), object (Kamma) and so on, which helps in expressing a specific action and syntactically related to the verb (i.e. action) are called “kāraka” as they play their respective roles in the expression of an action (i.e. verb) to be complete. Hence, each word named as a specific Kāraka always has to have a specific vibatti (noun case-ending) as prescribed in the relevant Suttas of the Kāraka chapter. See the table on the next page.

[Reference] ⁽¹⁾ *Tattha Kārakaṃ sādhaṃ kriyānipphattiyā karaṇa’ muccate. Taṃ pana kārakaṃ chabbidhaṃ: kammaṃ, kattā, karaṇaṃ, sampadāna’ma pādāna’ mokāso cā’ti.* (Rūpasiddhi Pāli Grammar, Sutta 285)

⁽²⁾ *Yo karoti kriyaṃ katu-kammaṭṭhan’ti sa kārako.* (Saddha’ttha-bhedacintā, Verse No.53)

Tam yathā?

What is that? i.e. For example.

(1) • Gāmā-from village. apenti-come off, depart. munayo-the sages. i.e. The sages depart from village.

[Here, the sages left from village. So, the village has to be in ablative case to signify an apādāna]

(2) • nagarā-from city. niggato-(had) left. rājā-the king. i.e. The king departed from city.

[Here, the king left from city. So, the city has to be in ablative case]

(3) • corā-from thief. bhayaṃ-fear. jāyate-arises. i.e. The fear arises from thief.

[Here, fear arises from thief. So, the thief has to be in ablative case]

(4) • ācariyu`pajjhāyehi-from teachers and preceptors. sikkham-lesson. gaṇhāti-takes. siṣso-the pupil. i.e. The pupil takes lesson from teacher and preceptors.

[Here, the pupil takes lessons from teachers and preceptors. So, they have to be in ablative, plural case to signify an apādāna]

Apādāna-micca`nena kva`ttho? Apādāne pañcamī.

What is the benefit by terming “apādāna” ?

It has the benefit of ease of reference in such Suttas as: “Apādāne pañcamī” etc.

The Six Kāraka and Applicable Vibattis

	Name of Kāraka	Applicable Vibatti (Case-ending)	Applicable Sutta
1	Kattu	Nominative	Liṅgathe Paṭhmā
2	Kamma	Accusative	Kammatthe Dutiyā
3	Karaṇa	Instrumental	Karaṇe Tatiyā
4	Sampadāna	Genitive	Sampadāne Catutthī
5	Apādāna	Ablative	Apādāne Pañcamī
6	Okāsa	Locative	Okāse Sattamī

Note: This table shows only the general rules of applicable vibatti for each Kāraka. There are other applicable exceptions which will be explained in detail in later part of this chapter.

२७२, ३०९. धातुनामानमुपसग्ययोगादीस्वपि च

272, 309. **Dhātunāmāna'mupasaggayogādīsva'pi ca.**

[Dhātunāmānam+upasaggayoga-ādīsu+api+ca. 4 words]

[V] Dhātunāmānam payoge ca upasaggayogā'dīsva'pi ca tam
kārakam apādānasaññaṃ hoti.

An expression of “**apādāna**” can also occur when used in the context of verbs with certain roots, nouns and some Upasagga words and so on.

Dhātūnam payoge tāva:

First, (here are) the example of apādāna expression in the context of (certain) roots of verbs.

ji-iccetassa dhātussa parāpubbassa payoge yo asaho.
so apādānasaññaṃ hoti.

When the root “**ji**” (to conquer) prefixed with **parā** is used together, (the source from which) one is defeated, is named an **apādāna**. (Hence, it has to be in the ablative case to signify it). The root **Ji** prefixed with **parā** means “being defeated, to lose in a fight or the struggle”.

Tam yathā? For example:

- **Buddhasmā**-from Buddha. **parājenti**-(are) defeated.
- aññatitthiyā**-(those) holding other views, heretics.
- i.e. The heretics are defeated from (i.e. by) the Buddha.

Bhū-icce'tassa dhātussa papubbassa payoge
yato acchinnappabhavo. so apādānasaññaṃ hoti.

When the root “**bhu**”, prefixed with “**pa**” is used together (as a verb in a sentence, which means an initial **originating source** of a continuous occurrence, that source is an **apādāna**).

Tam yathā? For example,

- (1) • **Himavatā**-from the mount Himavantā. **pabhavanti**-originate.
pañca-five. **mahānadiyo**-great rivers. i.e. The five great rivers originate from the mount Himavantā (Himālaya mountains from where rivers flow continuously). [**pabhavanti**=**pa**√**bhū**+**anti**]
- (2) • **anavatattamhā**-from lake anavatatta. **pabhavanti**-originate.
mahāsarā-the great lakes.
i.e. The great lakes originate from lake Anavatatta.
- (3) • **aciravatiyā**-from the river Aciravatī. **pabhavanti**-originate.

kunnadiyo-The small creeks.

i.e. The small creeks originate from the river Aciravatī.

Nāmappayoge'pi taṃ kārakaṃ apādānasaññaṃ hoti.

When used in contexts of certain nouns, that noun can also be named an apādāna. [This is the most common type of apādāna]

Taṃ yathā?

(1) • Uras mā-from chest (womb). jāto-(was) born. putto-the son.

i.e. The son was born from chest (i.e. womb).

(2) • bhūmito-from earth. niggato-came out. raso-the taste (of fruit etc.). i.e. The taste came out from the earth.

(3) • ubhato-from both sides. sujāto-well-bred, well-born. putto-son. • mātito-from mother. ca-also. • pitito ca-from father's side also. i.e. also from mother's side, also from father's side, from both sides, the son was well-bred, well-born.

Here are three example words:

• ubhato, • mātito • pitito which are affixed with an indeclinable affix "to". [See Sutta 248. This affix has an ablative sense.]

Upasaggayoge taṃ kārakaṃ apādānasaññaṃ hoti.

When a word is used in the context of some Upasagga words, that word can also be an apādāna.

Taṃ yathā?

(1) **Apa**-by skirting. • sālāya-from the rest house. āyanti-come.

vāṇijā-the traders. i.e. The traders come by skirting (avoiding) from the rest-house. [apa=taking off, by avoiding]

(2) ā-till, up to. • brahmalokā-the high heavens of Brahmā. saddo-the sound. abbhuggacchatī-rises up.

i.e. The sound (of applause) rises up to the high heavens of Brahmā.

(3) **upari**-above. • pabbatā-the mountain. devo-the rain. vassati-pours. i.e. The rain pours above the mountain.

(4) • Buddhasmā-from Buddha. **pati**-on behalf of, representing.

Sāriputto-Venerable Sāriputta. dhammadesanāya-for the purpose of teaching Dhamma. bhikkhū-monks. ālapati-addresses. temāsaṃ-for three months. i.e. Representing (from) Buddha, Venerable Sāriputta addresses the monks in order to teach Dhamma for three months.

(5) ghata'massa • telasmā **pati** dadāti.

[ghata'massa=ghataṃ+assa] ghatam-ghee. assa-to that person.
• telasmā-from sesame oil. **pati**-instead of. dadāti-(he) gives.
i.e. He gives him ghee instead of sesame oil.

(6) uppala'massa • padumasmā **pati** dadāti, uppalam-white
lotus. assa-to that person. • padumasmā-from red lotus. **pati**-
instead of. dadāti-(he) gives. i.e. He gives him white lotus instead of
red lotus.

(7) kanaka'massa • hiraññasmā **pati** dadāti. kanakam-gold.
assa-to that person. • hiraññasmā-from silver. **pati**-instead of.
dadāti-(he) gives. i.e. He gives him gold instead of silver.

Ādiggahaṇena kārakamajjhe'pi pañcamī-vibhatti hoti.

By the word “ādi” in the Sutta, pañcamī vibatti can be
applied in the midst of Kāraka (sentence parts).

Note: This word “ādi” comes from “upasaggayogā'dīsva'pi ca” in
Sutta. See “ādi” is shown in bold.

Examples:

(1) Ito-(starting) from this day. • pakkhasmā-from a pakkha of 15
days. vijjhati-shoots. migam-deer. luddako-the hunter. Here,
apādāna word “• pakkhasmā” is between “Ito” and “migam”, two
Kārakas of ablative and accusative cases. i.e. Starting from today
within 15 days, the hunter (is going to) shoot the deer and other
games (in the forest).

(2) • kosā-from a distance of a Kosa. vijjhati-(he) shoots.
kuñjaram-the elephant. i.e. (He) shoots the elephant from (a distant
of) a Kosa.

(3) • māsasmā-from a period of a month. bhuñjati-(he) eats.
bhojanam-food. i.e. (He) eats food from (since) a month.

Apiggahaṇena nipātapayoge'pi pañcamī-vibhatti hoti
dutiya ca tatiya ca.

By the upasagga word “api” in Sutta, in addition to
pañcamī vibatti, **dutiya** (accusative case) and **tatiya**
(instrumental case) can also be applied for **apādāna**
expression when used in context of certain nipāta words.

Note: This word “**api**” comes from “upasaggayogā’dīsva’pi ca” in Sutta. The “**api**” is shown in bold.

(1) **Rahitā**-(रहिता) except/abandoning. • **mātujā**-from son.

puññaṃ- meritorious deed. katvā-having done. dānaṃ-alms.

deti-(he) gives.

i.e. Having done meritorious deed without son, he gives alms.

Note: Usually majority of apādāna words are in ablative case (pañcamī vibhatti). However, as an exception, in the following examples, accusative (dutiya) and instrumental (tatiya) cases are also applied. Please carefully note such words shown underlined below.

rahitā-Except, leaving or deserting. • **mātujam**-the son, i.e.

Leaving son or without son. **rahitā** • **mātujena**-with the son. vā.

Note: Though being translated in instrumental case, it does not mean “with the son” but without son. [rahitā-means without, except]

(2) **Rite** (ऋते) -except. • **saddhammā**-noble way of Dhamma. kuto-

where. sukhaṃ-happiness. labhati-(one can) get. i.e. Where (one) can get happiness without(except) the noble way of Dhamma?

rite • **saddhammam**, [Here apādāna word is in accusative case]

rite • **saddhammena** vā. [Here apādāna word is in instrumental case, with the same meaning, but in different case-ending]

(3) **Te**-those. **bhikkhū**-monks. **nānā**-leaving or deserting. • **kulā**-

from families or **Nānā Kulā**-from various families and homes (two words together). **pabbajitā**-came forth (become) monks. i.e. Those monks (become) monks (after) leaving (various) families.

(4) **vinā**-except. • **saddhammā**-from noble Dhamma. **natthañño**

[Sandhi@natthañño=natthi+añño] natthi-no. añño-other. koci-

else, something. **nātho**-refuge/help. **loke**-in the world. **vijjati**-is.

i.e. There is no other refuge/help in the world except the noble way of Dhamma.

Vinā • **saddhammam**, **vinā** • **saddhammena** vā.

Vinā • **Buddhasmā**-from Buddha. **vinā** • **Buddham** **vinā**

• **Buddhena** vā. [Meaning is easy to understand]

Caggahaṇena aññatthā’pi pañcamī-vibhatti hoti.

By means of the word “Ca”, pañcamī vibatti can also be applied after various sabbanāma nouns.

Note: This word “ca” comes from “upasaggayogā’dīsva’pi **ca**” in Sutta. See “ca” is shown in bold.

• Yato’ham bhagini ariyāya jātiyā jāto. [yato’ham=yato+aham]
Yato-since the time when. aham-I. bhagini-sister. ariyāya-by noble. jātiyā-birth. jāto-(was) born. i.e. Sister, since I was born the noble birth (by being enlightened).

• Yato-since. sarāmi-(I) remember. attānam-oneself.
i.e. Since or as far as I remember myself.

• Yato patto’smi viññutam. [Sandhi@patto’smi=patto+asmi]
Yato-since. patto-the one who attained. asmi-I am. viññutam-to a state of being mature, wise. i.e. Since I reach a state of being wise (capable of knowing right and wrong, mature adulthood).

• Yatvā’dhikaraṇa’menaṃ cakkhu’ndriyaṃ asaṃvutaṃ viharantaṃ abhijjhā, domanassā pāpakā akusalā dhammā anvā’saveyyum.

[Trans] Yato adhikaraṇaṃ-For the reason which. enaṃ-to that (person). cakkhundriyaṃ-[cakkhu+indriyaṃ] the faculty of eye. asaṃvutaṃ-without restraining. viharantaṃ-(to the one who is) living. abhijjhā, domanassā-desire and aversion etc. pāpakā-those which are bad. akusalā-unwholesome. dhammā-mental states. anvā’saveyyum-may repeatedly arise. i.e. For (such a) reason of (casually) living without restraining one’s eye, bad, unwholesome mental states (such as) desire, and aversion etc., may repeatedly arise to (the mind of) that person.

[Yatvā’dhikaraṇa’menaṃ=yato+adhikaraṇaṃ-reason+enaṃ]

[anvā’saveyyum=anu-repeatedly, again and again+āsaveyyum-may flow, increase. ā-intensifier√+su-to flow+eyyum]

२७३, ३१०. रक्खणत्थान मिच्छितं

273, 310. **Rakkhaṇa’tthāna’micchitaṃ.**

[Rakkhaṇa-atthānaṃ+icchitaṃ. 2 words]

[V] Rakkhaṇatthānaṃ dhātūnaṃ payoge yaṃ icchitaṃ, taṃ kārakaṃ apādānasaññaṃ hoti.

When used in the context of verbs with the root meaning “to protect or prevent from”, that noun (The object for which the protection is desired) can also be regarded as an

“apādāna”.

[See the examples. It is clear that the object for whom the protection is desired becomes an apādāna. Hence, that object is in ablative case.]

- (1) Kāke-crows. rakkhanti-(people) prevent. • taṇḍulā-from (snatching) rice. i.e. People prevent crows from(eating) the rice.
- (2) • yavā-from (eating) barley. paṭisedhenti-(people) prevent. gāvo-the cattle. i.e. People prevent cattle from (eating) the barley.

२७४, ३११. येन वा दस्सनं

274, 311. **Yena vā'dassanaṃ.** [Yena+vā+adassanaṃ. 3 words]

[V] Yena vā adassana'micchitaṃ, taṃ kāraṇaṃ apādānasaññaṃ hoti.

When one wishes not to be seen by someone, that person from which one wants to hide, can also be an “apādāna”.

- (1) • Upajjhāyā-from preceptor (teacher). antaradhāyati-hides. siṣso-the pupil. i.e. The pupil hides from the preceptor.
- (2) • mātara ca-from mother also. • pīta ca-from father also. antaradhāyati-hides. putto-son. i.e. The son hides from mother and father also.

Vā'ti kimatthaṃ?

What is the word “vā” for?

Sattamīvibhatyattaṃ.

It has some benefit for applying Sattamī Vibatti (Locative case) in some instances where disappearance is mentioned. (as in the example shown below).

* Jetavane-at Jetavana temple. antaradhāyati-disappears.

bhagavā-Buddha. i.e. Lord Buddha disappears at Jetavana temple.

२७५, ३१२. दूरन्तिकद्धकाल निम्मान त्वालोप दिसायोग विभत्तारप्पयोग
सुद्धप्पमोचन हेतु विवित्तप्पमाण पुब्बयोग बन्धन गुणवचन पञ्च
कथन थोकाक त्तूसु च

275, 312. **Dūra'ntika'ddhakāla, nimmāna, tvālopa, disāyoga, vibhattā'rappayoga, suddha'ppamocana, hetu, vivitta'ppamāṇa, pubbayoga, bandhana, guṇa-vacana, pañha, kathana, thokā'kattūsu ca.**

[Dūra, antika, addha, kāla-nimmāna, tvālopa, disāyoga, vibhatti, āra-payoga, suddha, pamocana, hetu, vivitta, pamāṇa, pubbayoga, bandhana, guṇa-vacana, pañha, kathana, thoka, akattūsu+ca. 2 words only in this great Sutta]

[V] Dūratthe, antikatthe, addhanimmāne, kālanimmāne, tvālope, disāyoge, vibhatte, ārappayoge, suddhe, pamocane, hetva'tthe, vivitta'tthe, pamāṇe, pubbayoge, bandhana'tthe, guṇavacane, pañhe, kathane, thoke, akattari ca icce'te svatthesu, payogesu ca, taṃ kārakaṃ apādānasaññaṃ hoti.

It can also be named an “Apādāna” in many instances of expressions when (words expressive of Apādāna are) used in the context of the following:

- [1] The word “dura” which means “distant and far” or any word synonymous with it,
- [2] the word “antika”, which means “near” or any synonymous word,
- [3] In expressing measurement of distance,
- [4] In expressing measurement of time,
- [5] when used in the accusative and locative sense, without using a tvā-affixed *Kita* verb but the verb's implied meaning still evident in the sentence,
- [6] when referring to direction between one location and other locations,
- [7] when making an analytical comparison to highlight distinctive quality of superiority or seniority,

- [8] when expressing abstinence using the words such as “ārati” or any synonymous word,
- [9] when expressing purity and the state of being unadulterated,
- [10] when expressing release and freedom,
- [11] when expressing reason,
- [12] when expressing dissociation or being free from,
- [13] when expressing measurement,
- [14] when used in context of the word “pubba” which means “before, prior to”,
- [15] when expressing of getting arrested,
- [16] when expressing the result and benefit of a virtue,
- [17] when questioning,
- [18] When answering,
- [19] when used in the context of the words meaning “a little, a small amount”
- [20] when used in expressions with the sense of non-agent but the implied meaning of reason and result are more evident, i.e. reason-descriptive nouns which assumes the role of apādāna.

Dūra’tthe tāva-First, (here are the examples of apādāna) where the word **Dūra** (meaning “far”) is used in the context:

- (1) kīva-how much. dūro-(it is) far. • ito-from here.
naḷakāragāmo-bamboo-crafter’s village?
i.e. How far is from here to bamboo-crafter’s village?
- (2) • dūrato’vā’gamma
[Sandhi@ dūrato’vā’gamma=dūrato+eva+āgamma]
dūrato eva-from afar only. āgamma-having come.
i.e. Having come from a distant only.

Below are the examples of apādāna where the word “āraka”, synonymous with **Dūra**, is used in the context:

- (1) ārakā-are far. te-those. moghapurisā-empty men.
• imasmā-from this. • dhammavinayā-teaching of Buddha.
i.e. Those “empty men” are far from this noble teaching of Buddha.
Note: The term “empty men-moghapurisa” is used by Lord

Buddha when censuring someone for any improper action.

Dutiyā ca, tatiyā ca

Dutiyā (Accusative) and tatiyā (Instrumental) cases can also be applied in the Apādāna-expression words. For example:

- (1) • dūraṃ • gāmaṃ-from distant village. āgato-come. [Here, it is in Dutiyā, accusative case]
- (2) • dūrena • gāmena-from distant village. vā-as another example. āgato-come. [Here, Apādāna word is in tatiyā, instrumental case]
- (3) Ārakā-far. • imaṃ • dhammavinayaṃ-from this Buddha's teaching. [Here in Dutiyā, accusative case]
- (4) • anena • dhammavinayena vā [Here is in tatiyā, instrumental case] icce'va'mādi [iti+evaṃ+ādī]-and so on.

Antika'the—(Here is the example of apādāna) where the word **Antika** (meaning “near”) is used in the context:

- (1) antikaṃ-(is) near • gāmā-from village.

Below are the examples of apādāna where the two words “āsanna, samīpa” synonymous with **Antika** are used:

- (1) āsannaṃ-(is) near • gāmā, [Meaning the same]
- (2) samīpaṃ • gāmā,
- (3) samīpaṃ • saddhammā-from noble Dhamma.

Dutiyā ca, tatiyā ca. Dutiyā and Tatiyā cases can also be applied in apādāna. Examples in the context of the word “antika”

- (1) antikaṃ • gāmaṃ, [Dutiyā case]
- (2) antikaṃ • gāmena vā. [Tatiyā case]

Examples with the word “āsanna”

- (1) Āsannaṃ • gāmaṃ, [Dutiyā case]
- (2) āsannaṃ • gāmena vā. [Tatiyā case]

Examples in the context of the word “samīpa”

- (1) Samīpaṃ • gāmaṃ. [Dutiyā case]
- (2) Samīpaṃ • gāmena vā. [Tatiyā case]
- (3) Samīpaṃ • saddhammaṃ, [Dutiyā case]
- (4) samīpaṃ • saddhammena vā [Tatiyā case] icce'va'mādi.

Addhanimmāne—(Here is the example of apādāna) where the measure of geographic distance is expressed:

- (1) • ito-from here. • mathurāya-from city of Mathura. catūsu-four. yojanesu-at “yojana”. saṅkassaṃ nāma-named “saṅkassa”. nagaraṃ-city. atthi-there is. tattha-there, at that city. bahū-many. janā-people. vasanti-live. i.e. At four “Yojana distance” from this city of Mathura, there is a city named “saṅkassa”. Many people live there. [addha-the distance+nimmāna-measure]
icce’va’ mādi.

Note: A yojana is about four kosa (about 8 miles) distant.

Kālanimmāne—(Here are the examples of apādāna) where the measure of time is expressed:

- (1) • ito-from now. bhikkhave-monks! ekanavutikappe-at a time of 91 eons. vipassī nāma-named Vipassī. bhagavā-Buddha. loke-in the world. udapādi-appeared. i.e. Monks! At a time of 91 eons from now, the Buddha named “Vipassī”, appeared in the world.
- (2) • ito-from now. tiṇṇaṃ-of three. māsānaṃ-months. accayena-on passing (instrumental case in the locative sense. See Sutta 290). parinibbāyissati-(The Buddha) will expire. i.e. On passing of three months from now, the Buddha will enter into Parinibbāna.
icce’va’ mādi.

Tvālope kammā’ dhikaraṇesu—

[Tvā-tvā-affixed *Kita*-verb+lope=elided, deleted. i.e. absent, not seen]

(Here are the examples of apādāna) where tvā-affixed gerund-verb is absent but the implied meaning thereof is evident and in the sense of accusative and locative.

There are four set of examples. In the first of each, there is no tvā-affixed gerund-verb. The meaning is implicit while in the second one it is explicit as there is a tvā-affixed gerund-verb being present.

- (1) (a) • pāsādā-from mansion or palace. saṅkameyya-(he should) move. i.e. He should move from mansion. The meaning that he has been already on the mansion by going up there is implicit as there is no tvā-affixed gerund-verb.
- (b) * pāsādaṃ-to the mansion or palace. abhiruhitvā-going up. vā-in other words.[This is an example of Kamma, accusative,

not apādāna example]

Here, tvā-affixed gerund-verb is already present. So, it is explicit.
But this is not an apādāna example.

- (2) (a) • Pabbatā-from mountain. saṅkameyya.
i.e. He should move from mountain.
(b) * pabbataṃ abhiruhitvā vā. [Similar to “pāsādaṃ abhiruhitvā”] [an example of Kamma, not apādāna]
- (3) (a) • Hatthikkhandhā-from the back of elephant. saṅkameyya.
i.e. He should move from back of the elephant.
(b) * hatthikkhandhaṃ abhiruhitvā vā. [an example of Kamma, not apādāna]
- (4) (a) • Āsanā-from seat. vuṭṭhaheyya-(he) should get up.
i.e. He should get up from seat.
(b) * Āsane-in the seat. nisīditvā-having seated. vā.
[an example of Okāsa-Locative, not apādāna]
icce’va’ mādi.

Disāyoge—(The examples of apādāna) where words indicative of direction and physical points are used in the context:

- (1) • avicīto-from lowest hell. yāva-up to. upari
bhavaggamantare-in between the highest heaven.
[upari bhavagga’ mantare= upari-above, bhava’gga-the highest heaven+antare-in between]
bahū-many diverse. sattanikāyā-groups of living beings.
vasanti-live. i.e. Many diverse groups of beings live in between from the lowest hell (underneath) to the highest heaven above.
- (2) • yato-where. khemaṃ-(it is) safe. • tato-there. bhayaṃ-(it is) unsafe. i.e. Where (it used to be) safe (before), is no longer safe.
- (3) • puratthimato-from the East, • dakkhiṇato-from the South, • pacchimato-from the West, • uttarato-from the North. aggī-the fires. pajjalanti-are aflame.
- (4) • yato-since. assosum̐-(they) heard. bhagavantam̐-the Buddha.
i.e. Since they heard Buddha’s (words).
- (5) uddham̐-above. • pādatalā-from the feet. adho-down below.
• kesamatthakā-till the tip of hairs.
i.e. From the feet up till the tip of hairs and down below (to the feet)
icce’va’ mādi.

Vibhatte—(The examples of apādāna) where the words indicative of comparison to highlight a distinction are used in the context:

- (1) • yato-from which. paṇītataro vā-either the best. viṣiṭṭhataro vā-or the most outstanding thing. na'tthi-there is no. [natthi=na-not+atthi-is] i.e. From this Dhamma, there is nothing else which is either the best or more outstanding (than the Dhamma).
- (2) Chaṭṭhī ca-Chaṭṭhī (genitive) case is also applicable for apādāna. e.g. • channavutīnaṃ-of ninety-six. • pāsaṇḍānaṃ-impious. dhammānaṃ-ideas. pavaraṃ-(is) the most excellent. yadidaṃ- that which is. sugatavinayo-the discipline of Buddha. i.e. Of the ninety-six impious ideas, the discipline (teaching) of Buddha is the most excellent. icce'va'mādi.

Ārappayoge—(The examples of apādāna) where the words of abstinence are used in the context:

- (1) • gāmadhammā-from the way of villagers. • vasaladhammā-from impious way. • asaddhammā-from ignoble way. āraṭi-(mentally) abstinence. virati-(physically) abstinence. paṭivirati-sustained abstinence.
- (2) • pāṇātipātā-from killing. veramaṇī-abstinence. icce'va'mādi.

Suddhe—(The examples of apādāna) where words indicative of the purity, are used in the context:

- (1) • lobhaniyehi-from greed-causing. • dhammehi-phenomenon. suddho-(is) pure. asaṃsaṭṭho-(is) dissociated. i.e. It is pure and dissociated from greed-causing phenomenon.
- (2) • mātito ca-from mother's side also. • pitito ca- from father's side also. suddho-(is) pure. asaṃsaṭṭho-(is) not mixed (with other castes). anu'pakuddho-(is) not censured. agarahito-(is) not reproached. i.e. (He) is not to be censured nor to be reproached as he is pure and not racially mixed either from the mother's side or from the father's side. icce'va'mādi.

Pamocane—(The examples of apādāna) where words indicative of freedom and release are used:

- (1) parimutto-is free. • dukkhasmā'ti [dukkhasmā+iti]
• dukkhasmā-from suffering. iti-as. vadāmi-(I) say.
i.e. I say that it is freedom from suffering.
- (2) mutto'smi [mutto'smi=mutto+asmi] mutto-free. asmi-(I) am.
• mārabandhanā-from the snares of the devil.
i.e. I am free from the snares of the devil.
- (3) na-not. te-they. muccanti-are free. • maccunā-from death.
i.e. They are not being free from death.
icce'va'mādi.

Hetva'tthe—(The examples of apādāna) where the word indicative of the reason is used in the context:

- (1) • kasmā • hetunā-for what reason, why, (ablative case example)
- (2) • kena • hetunā-for what reason, (instrumental case example)
- (3) • kissa • hetunā-for what reason, (genitive case example)

Note: See these examples from 1 to 3 in three different cases after the interrogative Sabbanāma word “kim”. This clearly shows a grammatical rule where an example word indicative of “reason” has to be in one of these three cases.

- (4) • kasmā-why. nu-is a *Nipāta* particle which signifies a question and similar to such a question mark “?”. tumhaṃ-of you, among you. daharā-the young ones. na mīyare-do not die. i.e. Why the young ones among you (in the family) do not die young?
- (5) • kasmā-why. idhe'va[idhe'va=idha+eva] idha-here. eva-only. maraṇaṃ-death. bhavissati-will be. i.e. Why my death will be only here?
icce'va'mādi.

Vivitta'tthe— (Here are the examples of apādāna) where words indicative of dissociation is used in the context:

- (1) vivitto-is dissociated, being detached from. • pāpakā-unwholesome. • dhammā-mental states.
i.e. Being detached from unwholesome mental states.
- (2) vivicce'va [vivicce'va=vivicca+eva] vivicca-being detached.
eva-only. • kāmehi-from sensual pleasures. vivicca- being detached.

- akusalehi-unwholesome. • dhammehi-mental states. i.e. Being detached from sensual pleasure and unwholesome mental states. icce'va'mādi.

Pamāṇe—(The examples of apādāna) where the words indicative of measurement is used:

- (1) • dīghaso-by length. navavidatthiyo-a measure of nine “vidatthi”.

sugatavidatthiyā-by measure of Buddha's vidatthi. pamāṇikā-measurement. kāretabbā-should be made measured.

majjhimassa-of medium height. purisassa-of man. aḍḍha-teḷasahatthā-half of thirteen feet. i.e. By measure of Buddha's Vidatthi measurement, nine vidatthi in length, half-thirteen feet by measure of a medium height man are to be measured.

Note: A Vidatthi is a length of measure of the distance between the extended thumb and the little finger while both are being stretched out. icce'va'mādi.

Pubbayoge—(The example of apādāna) where the word “pubba” is used in the context.

- (1) Pubbe'va [pubbe'va=pubbe+eva] Pubbe-before, previously.

eva-only. • sammōdhā-from (the time of) enlightenment. i.e. At the previous time from enlightenment. (Prior to enlightenment).

icce'va'mādi.

Bandhana'tthe—(Here are the example of apādāna) where the word meaning “to arrest” is used in the context.

- (1) • satasmā-for (from the reason of) a hundred. bandho-arrested.

naro-man. i.e. Man got arrested for a hundred.

Tatiyā ca- Tatiyā (Instrumental) case can also be applied. e.g.

- (2) • satena-by a hundred. bandho naro raññā-by king.

• iṇatthena-by reason of debt. i.e. Man was arrested by king for reasons of (unpaid) debt of a hundred.

icce'va'mādi.

Guṇavacane—(The examples of apādāna) when extolling the result or benefit of a virtue or a specific quality.

- (1) • puññāya-by meritorious deeds. sugatīm-to good destiny (rebirth). yanti-(people) go. i.e. People go to a good (destiny of) rebirth by virtue of meritorious deed.
- (2) • cāgāya-by alms. vipulaṃ-is abundant. dhanam-wealth. i.e. Abundance of wealth is by virtue of alms.
- (3) • paññāya-by wisdom. vimutti-is free. mano-the mind. i.e. The mind is free by virtue of wisdom.
- (4) • issariyāya-by authority. janam-people. rakkhati-protects or governs. rājā-the king. i.e. The king governs people by virtue of authority.
icce'va'mādi.

Pañhe tvālope kammā'dhikaraṇesu—(Here are the examples of apādāna) in case of questioning used together without a tvā-gerund *Kita* verb, in the sense of accusative and locative.

- (1) • abhidhammā-from abhidhamma. pucchanti-(they) ask.
[a tvā-affixed *Kita*-verb is absent in this example]
i.e. They ask question from (i.e. regarding) Abhidhamma.
* abhidhammam sutvā-having listened. [This is a tvā-affixed *Kita*-verb] i.e. Having listened to Abhidhamma, they ask question.
* abhidhamme thatvā-standing (there as point of question) vā.
[a tvā-affixed *Kita*-verb is present] i.e. Standing on Abhidhamma, they ask question.
- (2) • Vinayā-from vinaya. pucchanti, [a tvā-affixed *Kita* verb is absent]
* vinayam sutvā, * vinaye thatvā vā. [a tvā-affixed *Kita*-verb is present]

Dutiyā ca tatiyā ca-Dutiyā case and Tatiyā cases are also applied too. e.g.

- (1) • abhidhammam, • abhidhammena vā.
- (2) • Vinayam, • vinayena vā.

Evam-similarly in this way. • suttā-from Sutta, • geyyā-from stanza, • gāthāya-from verse, • veyyākaraṇā-from explanatory non-stanza discourses, • udānā-from joyous utterances, • itivuttakā-

from itivuttaka (re-narrated) discourses, • jātakā—from Buddha's former life stories, • abbhutadhammā—from inspirational discourses, • vedallā—from joyous sayings.
icce'va'mādi.

Kathane tvālope kammā'dhikaraṇesu—(the examples of apādāna) in regards of answering without a tvā-affixed *Kita*-verb, in the sense of accusative and locative.

(1) • abhidhammā kathayanti-(they) answer. [a tvā-affixed *Kita*-verb is absent here] i.e. They answer question from (regarding) Abhidhamma.

* abhidhammaṃ sutvā,

i.e. Having listened to Abhidhamma, they answer question.

* abhidhamme ṭhatvā vā. [a tvā-affixed *Kita*-verb is present here]

i.e. Standing on Abhidhamma, they answer question.

(2) • Vinayā kathayanti, [a tvā-affixed *Kita*-verb is absent]

* vinayaṃ sutvā, * vinaye ṭhatvā vā. [a tvā-affixed *Kita*-verb is present]

Dutiyā ca tatiyā ca- Dutiyā case and Tatiyā cases can also be applied too for apādāna word. (See the examples)

(1) • abhidhammaṃ, • abhidhammena vā.

(2) • Vinayaṃ • vinayena vā.

Evam • suttā, • geyyā, • gāthāya, • veyyākaraṇā, • udānā,
• itivuttakā, • jātakā, • abbhutadhammā, • vedallā
icce'va'mādi.

Thoke—(the examples of apādāna) in the context of the words meaning “a little, a meagre amount”.

(1) • thokā—from reasons of little (excuse). muccanti-(they) are free (from confinement). i.e. They are free by means of a little excuse.

(2) • Appamattakā—from little amount. muccanti,

(3) • kicchā—from being weary. muccanti.

Tatiyā ca.- A Tatiyā case can also be applied in apādāna word.

e.g. • Thokena-by little, • appamattakena, • kicchena vā
icce'va'mādi.

Akattari ca—(the examples of apādāna) where non-agent words indicative of obvious reason, is an **apādāna**.

(1) kamma-**of** (good) kamma. • katattā-**for** having done.

• upacitattā-**for** having collected. • ussannattā-**for** having accumulated. • vipulattā-**for** having increased.

cakkhuviññāṇaṃ-the eye-consciousness. uppannaṃ-act of arising. hoti-is.

i.e. for reasons of having done, for having collected, for having accumulated, for having increased the (good) Kamma, the eye-consciousness arises.

icce'va'mādi.

Caggahaṇena sesesu'pi ye mayā no'padiṭṭhā
apādānapayogikā, te payogavicakkaṇehi yathāyogaṃ
yojetabbā.

By means of “ca” (included in this Sutta), the remaining instances and expressions of apādāna which are not explained by me, should also be applied by those skilled in the knowledge of grammatical examples wherever possible and applicable. (Refer to the last word “Ca” in Sutta)

२७६, ३०२. यस्स दातुकामो रोचते धारयते वा तं सम्पदानं

276, 302. **Yassa dātukāmo rocate dhārayate vā taṃ sampadānaṃ.**

[Yassa+dātukāmo+rocate+dhārayate+vā+taṃ+sampadānaṃ. 7 words]

[V] Yassa vā dātukāmo, yassa vā rocate, yassa vā dhārayate, taṃ kārakaṃ sampadānasaññaṃ hoti.

To whom one wishes to give something, to whom something adorns, or to whom one carries something for, such instances of expressions are called a “**sampadāna**-the recipient”.

(1) • Samaṇassa-**of** (to) the monk. cīvaram-the robe. dadāti-(He) offers. i.e. He offers the robe to the monk. [Here, the monk is receiver. So, it has to be in dative case, thus signifying Sampadāna]

(2) • samaṇassa-of the monk. rocate-adorns. saccaṃ-truth. i.e. The truth adorns the monk. [Here, truth adorns the monk. So, the monk has to be in dative case]

(3) • devadattassa-of (for) Devadatta. suvaṇṇacchattaṃ-golden umbrella. dhārayate-carries. yaññadatto-Yaññadatta. i.e. Yaññadatta carries the golden-umbrella for (shielding) Devadatta.

[Here, Yaññadatta carries the umbrella for Devadatta's protection. So, Devadatta has to be in dative case as he is the recipient]

Sampadānamicca'ne'na kvattho? Sampadāne catutthī.

What is the benefit by terming “sampadāna”?

It has the benefit of ease of reference in such Suttas as:

“Sampadāne catutthī” etc.

Vā'ti vikappana'ttham.

dhātunāmānaṃ payoge vā upasaggappayoge vā nipāta-ppayoge vā sati atthavikappanattham vā'ti padaṃ payujjati.

The word “vā” is included in Sutta to allow other instances of sampadāna (rather than those examples shown here) applicable in context of certain roots, or nouns, or upasagga words, or nipāta particles and wherever applicable.

२७७, ३०३. सिलाघ हनु ठा सप धार पिह कुधदुहिस्सोस्सूय राधिकखपच्चासुण
अनुपतिगिण पुब्बकत्तारोचनत्थ तदत्थ तुमत्थालमत्थ मज्जा
नादरप्पाणिनि गत्यत्थकम्मनि आसिसत्थसम्मति भिय्य
सत्तम्यत्थेसु च

277, 303. **Silāgha, hanu, ṭhā, sapa, dhāra, piha,
kudha, duhiss'osūya, rādh'ikkha,
paccā'suṇa, anupatigiṇa, pubbakattā'
rocana'ttha, ta'dattha,
tumatthā'lamattha, maññā'nādara'
ppāṇini, gatyā'tthakammani, āsīsattha,
sammuti, bhiyya, sattamya'tthesu ca.**

[Silāgha, hanu, ṭhā, sapa, dhāra, piha, kudha, duha, issa, usūya, rādha, ikkha, pati√ ā√suṇa, anu√pati√giṇa, pubbakattu, ārocana-attha, ta'dattha, tumattha, alaṃ-attha, mañña, anādara, apāṇini+gati-atthakammani+āsīsattha, sammuti, bhiyya, sattamī-atthesu+ca. 4 words. Only four words in this long Sutta]

[V] Silāgha, hanu, ṭhā, sapa, dhāra, piha, kudha, duha, issa-
icce'tesaṃ dhātūnaṃ payoge, usūya'tthānañ'ca payoge,
rādha, ikkhappa-yoge, paccā'suṇa-anupatigiṇānaṃ
pubbakattari, ārocana'tthe, ta'datthe, tuma'tthe, alama'tthe,
maññati'ppayoge, anā'dare, a'ppāṇini, gatyā'tthānaṃ
dhātūnaṃ kammani, āsīsa'tthe ca, sammuti, bhiyya,
sattamya'tthesu ca. taṃ kārakaṃ sampadānasaññaṃ hoti.

**There are also many instances of expressions where it
can be named as “sampadāna” when used in
conjunction with the following:**

[1] When used in the context of verbs with roots “silāgha,
hanu, ṭhā, sapa, dhara, piha, kudha, duha, issa, usūya,
radha, ikkha, the root “su” prefixed with pati and ā
upasaggas, the root “ge” prefixed with anu and pati
upassaga where preceding subject of the sentence
assumes the position of “sampadāna” later on, the root

- “ruca” prefixed with an “ā” upsagga which means “to tell” and other verbal roots of similar meaning,
- [2] also, when expressing a purpose in the context of the word “attha” and or nouns in dative case with a morpheme “āya”, expressive of a “to-infinitive purpose” similar to “tum-suffixed *Kita* verbs”,
- [3] when used in the context of the Nipāta word “alam” which has the meanings of worthiness and rejection,
- [4] when expressing **disrespect** and sneering someone **as a lifeless stuff** in a contemptuous manner used in the context of the verbal word “maññe-I think”, having the root “mana-to consider”,
- [5] when using a dative-case noun in the accusative sense of “to” in the context of verbs based in roots having the meaning of “gati-to move, to go”, (That noun itself becomes a sampadāna)
- [6] when expressing “āsisā” (wishing well-being for someone),
- [7] when used in context of the words “sammuti (recognition), bhiyya (being in excess of or beyond measure) ”,
- [8] when used in the context of locative-sense words.

Silāghappayoge tāva—First, (here are examples of Sampadāna) in the context of verb with the root “silāgha-to praise”

- (1) • Buddhassa-of the Buddha (to the Buddha). silāghate-(he) praises. i.e. He praises the Buddha.
- (2) • dhammassa-of Dhamma. silāghate-(he) praises. i.e. He praises the Dhamma.
- (3) • saṅghassa-of Sangha. silāghate-(he) praises. i.e. He praises the Sangha.
- (4) sakaṃ-one’s own. • upajjhāyassa-of preceptor. silāghate-(he) praises, i.e. He praises his own preceptor.
- (5) • tava-you. silāghate-(he) praises. i.e. He praises you.
- (6) • mama-me. silāghate-(he) praises. i.e. He praises me. icce’va’mādi. and so on.

Note: Here, Sampadāna word in dative case is like that of accusative case having the meaning “to”.

Hanu’ppayoge— Examples of Sampadāna used in context of verb with the root “hanu-to destroy or remove other’s fault and shortcomings”

(1) Hanute • tuyha’meva, [tuyha’meva= tuyham+eva]

Hanute-(he) removes, hides. tuyham-your (faults). eva-only.
i.e. He hides your faults only.

(2) hanute • mayha’meva [Refer to the previous example for Sandhi] Hanute-(he) removes, hides. mayham-my (faults). eva-only
icce’va’mādi. and so on.

Thā-payoge—Examples of Sampadāna in context of verb with the root “thā-to stand”

(1) Upatiṭṭheyya-(should) stand nearby (to wait on). •

sakyaputtānam-to the sons of Sakyas. vaḍḍhakī-the carpenter.
i.e. The carpenter should stand near (to attend) to the sons of Sakyas (i.e. monks).

(2) • bhikkhussa-of the monk. • bhuñjantassa-while eating.

Pānīyena vā-either by (passing) drinking-water. vidhūpanena vā-or by fanning (to keep him cool). upatiṭṭheyya-(should) stand by (to attend to). bhikkhunī-female monk. i.e. The female monk should wait on the monk while eating by passing water or by fanning.
icce’va’mādi.

Sapa-ppayoge— Examples of Sampadāna in the context of verb with the root “sapa-to curse, to swear”

(1) • Tuyham-your (to you). sapate-(he) curses. i.e. He curses you.

(2) • mayham-my (me). sapate. i.e. He curses me.
icce’va’mādi.

Dhāra-ppayoge— Examples of Sampadāna in context of verb with the root “dhara-to carry”.

(1) Suvanṇam-gold. • te-your. dhārayate-(He) carries.

i.e. (He, the debtor) carries your (the creditor’s) gold. (It means that the debtor has to make repayment of gold to the creditor)
icce’va’mādi.

Piha-ppayoge—Examples of Sampadāna in the context of verb with the root “piha-to adore”.

Sometimes other roots with the similar meanings can also necessitate the expression of Sampadāna. See examples in 2 and 3.

(a) In 2, the root “**Kamu**-to like, to wish” is found in the *Kita* noun verb “**dassanakāmā**”. [dassana-see+kāma-want to]

(b) In example 3, the root “**isu**-to wish” is used in the *ākhyāta* verb “**icchāmi**”.

(1) • **Buddhassa**-the Buddha. **aññatitthiyā**-those having other belief and philosophies, heretics. **pihayanti**-adore.

i.e. Those having other belief and philosophies adore Buddha.

(2) **devā**-the deities. **dassanakāmā**-want to see. • **te**-you.

i.e. The deities (celestial beings) want to see you.

(3) **yato**-since. **icchāmi**-(I) prefer. • **bhaddantassa**-venerable one.

i.e. Since I prefer the Venerable one.

(4) • **samiddhānaṃ**-wealthy persons. **pihayanti**-adore. **daliddā**-poor people. i.e. The poor adore the rich people.

icce’va’ mādi.

Kudha, duha, issa, usūya-ppayoge—Examples of the Sampadāna in the context of verb with the root “**kudha**-to be angry, **duha**-to spoil, **issa**-to be envious of, **usūya**-to be jealous of”.

Kudha-root example:

(1) **kodhayati**-(he) is angry. • **devadattassa**-at Devadatta. i.e. (He is) angry at Devadatta.

(2) • **tassa**-to that king “**kalābu**”. **kujjha**-(be) angry. **mahāvīra**-Oh respectable hermit of great effort. **mā**-do not. **raṭṭhaṃ**-the kingdom. **vinassa**-destroy. **idaṃ**-this. i.e. Oh respectable hermit of great effort! Be angry at that king “**kalābu**” (only). But, do not destroy this (whole) kingdom.

Duha-root example:

(1) **Duhayati**-spoils, destroys. • **disānaṃ**-directions. **megho**-rain. i.e. The rains effect (the pleasant atmosphere of the) directions (for those wanting the clear skies).

Issa-root example:

(1) **titthiyā**-those having other views. • **samaṇānaṃ**-of the monks. **issayanti**-(are) envious. **guṇagiddhena**-craving for fame.

i.e. Craving for fame, those having other views, i.e. heretics, are envious of the monks.

- (2) **titthiyā • samaṇānaṃ issayanti lābhagiddhena**-craving for offerings. i.e. Craving material-offerings, those having other views (i.e. heretics,) are envious of the monks.

Usūya-root example:

- (1) **dujjanā**-bad people. • **guṇavantānaṃ**-of those having dignity. **usūyanti**-are jealous. **guṇagiddhena**-craving for dignity. i.e. Craving dignity, the bad guys are jealous of those with dignity.
 (2) **kā**-of what (benefit is there). **usūyā**-being jealous. • **vijānataṃ**-of the wise. i.e. What benefit is there by being jealous of the wise! **icce'va'mādi**.

Rādha, ikkha-icce'tesaṃ dhātūnaṃ payoge—Examples of Sampadāna in the context of verbs with the root “**rādha**-to accomplish, to be pleased (for verb in the first example), to injure (for verb in the second example). **ikkha**-to look at, to consider, to take into account”.
Note: Besides this root, other root of the similar meaning is also applied in the first example.

yassa akathitassa pucchanam kammavikkhyāpanatthañ'ca, tam kārakam sampadānasaññaṃ hoti, dutiyā ca.

When asking a question to the one who is muted (Re: the example No. 3, 4) and specifically telling one's emotions (kamma) to someone (Re: example No. 1, 2), that person being silent, that someone being talked to, is called “Sampadāna”. (in such cases,) Dutiya (accusative) case is also applicable in addition to Catutthī (dative) case. See the examples carefully to clarify this explanatory sentence shown above.

rādha-root example:

- (1) **Ārādho'ham • rañño**. [ārādho'ham=ārādho+aham] **ārādho**-(am pleased with). **aham**-I. • **rañño**-of the king.
 (2) **ārādho'ham • rājānaṃ**-to King. [Here, accusative case is used as Sampadāna, meaning the same] i.e. I am pleased with king.

Note: “of & to” are only the meanings reflective of the case.

- (3) **Kyā'ham • ayyānaṃ aparajjhāmi**. [kyā'ham=kiṃ+aham] **Kiṃ**-What (wrong). **aham**-do I. **aparajjhāmi**-offend. • **ayyānaṃ**-to the Venerables. i.e. What do I offend against the Venerables?
 (4) **Kyā'ham • ayye aparajjhāmi**. [Here, accusative plural case, is

applied for Sampadāna, meaning the same, in place of dative case]

Note: Both examples 3 & 4 are the types of usage and words said as a question of inquiry to the monks who remain silent without giving any polite response despite the repeated act of respectful greeting.

ikkha-root example:

(1) Cakkhum • janassa dassanāya taṃ viya maññe. Cakkhum viya-like the eye. • janassa-of people. dassanāya-to see. taṃ-that Venerable one. maññe-I think or it seems like. i.e. It seems that for people to see that Venerable one is like their only sight (at this moment).

(2) • āyasmato • upālittherassa upasampadā'pekkho upatisso. • āyasmato • upālittherassa-of Venerable Upāli, upasampadā'pekkho-considering to get ordained. upatisso-(the monk-to-be, a postulant) Venerable Upatissa.

i.e. The postulant Upatissa is considering(wanting) to get ordained (under the preceptorship) of Venerable Upāli.

Note: In this sentence, • āyasmato • upālittherassa are two words of Sampadāna in dative case. The word “āyasmato” is an adjective which modifies the next word. It equals to “Venerable”, a form of respectful term used to address those senior ones. Its original base-word is actually “āyasmā”. It is a taddhita noun with “mantu” affix which means “the one having long life”. See Sutta 371 for detail.

(3) • āyasmantaṃ vā [Sampadāna in accusative case] icce'va'mādi.

Note: The word “• upālittheraṃ” is omitted in this example. In this example, Sampadāna word “• āyasmantaṃ” is in accusative case though the meaning is the same. The next word “•upālittherassa” of the first sentence has to be in accusative case too. So, it will be “• āyasmantaṃ • upālittheraṃ”. Thus making two Sampadāna words to complete the meaning.

Paccā'suṇa anupatigiṇānaṃ pubbakattari—Examples of Sampadāna in the context of verb with the root “su-to listen to, prefixed with pati and ā”, also the root “ge-to sing, prefixed with anu and pati Upasaggas”.

suṇotissa paccā'yoge yassa kammuno pubbassa yo kattā, so sampadānasañño hoti.

The subject of first object, which is related to a verb with the root “su-to listen to, prefixed with pati and ā”, is (to be herein) named a Sampadāna.

Taṃ yathā? For example,

Bhagavā bhikkhū eta'davoca [eta'davoca=etaṃ+avoca]

(An active voice sentence)

Bhagavā-the Lord Buddha. bhikkhū-monks. etaṃ-this word.

avoca-said. i.e. Buddha said this discourse to the monks.

Note: In the above sentence, there are two objects (Kammas). They are **Bhikkhū** (the monks) and **etaṃ** (this word, i.e. Discourse).

Below is a grammatical explanation given by the great Grammarian Kaccāyana regarding the preceding sentence.

Bhikkhū'ti-the word "Bhikkhū". akathita kammaṃ-is called akathita kamma (non-principal object). **etan**'ti-the word "etaṃ". kathamkammaṃ-is called Kathita Kamma (the principal object).

Note: The student has to basically understand the nature of active and passive voice sentences in order to clearly understand "the principal and non-principal role of the subject and object which are determined according to the voice of a sentence. Please refer to "The formative system of Pāli Verbs" in Ākhyāta chapter, explained at the end of first section.

Yassa kammuno pubbassa yo kattā, so bhagavā'ti "yo karoti sa kattā" ti suttavacanena kattusañño.

Of the two Kammas (objects), the word "**Bhagavā**" which is subject of the first Kamma (Re: Bhikkhū) is named **Kattā** (doer, the one who does the action of saying the discourse to the monks) by the grammatical principle as stipulated by the Sutta "**yo karoti sa kattā**".

Evam yassa kammuno pubbassa yo kattā,
so sampadānasañño hoti.

Thus, the subject of the first Kamma (after changing its role as a Subject) is named a Sampadāna. i.e. It becomes a Sampadāna.

Taṃ yathā? For example,

Note: Below, there are two examples.

In the first example, the verb is "**paccassosum** (pati√ā√su+um) ". Here, the root "su" is prefixed with **pati** and **ā**. In the second, the verb is "**āsuṇanti** (ā√su+ṇā-affix+anti) ". Here, the root word "su" is prefixed with an **ā**.

(1) Te bhikkhū • bhagavato paccassosum.

Te-those. bhikkhū-monks. • bhagavato-(to the word) of Buddha.
paccassosum-listened or responded in affirmative.

i.e. Those monks listened (responded) to the Buddha.

Note: In this sentence, the word “bhagavā” in the first sentence becomes a Sampadāna by changing its case into dative case as “bhagavato” as it receives the respectful attention (i.e. response) of the listener monks.

(2) āsuṇanti • Buddhassa bhikkhū.

āsuṇanti-(attentively) listen. • Buddhassa-of Buddha (to the Buddha). bhikkhū-monks.

i.e. The monks (attentively) listened to the Buddha.

Note: In this sentence, “**Budhassa**” is a synonymous with **bhagavato**.

Explanation

In the foregoing sentence “**Bhagavā** bhikkhū eta’davoca”, the word “**Bhagavā**” is Subject. In the latter two sentences above, • **bhagavato** and • **Buddhassa** are Sampadānas in dative case. Now, it can be clearly seen that the word “**Bhagavā**”, which had played the role of being a Subject in the first sentence, becomes a Sampadāna in next sentence when used in the context of the verb “paccassosum” and here, the root “su” is prefixed with pati and ā.

In the second sentence, the Sampadāna word “**Buddhassa**” is a synonym of “**Bhagavato**” in the same case, playing the same grammatical role as a Sampadāna in the sentence used in the context of the verb “**āsuṇanti**”. Here the root word “su” is prefixed with “ā”.

Giṇassa anu, pati, yoge—Examples of Sampadāna in the context of verb with the root “ge-to sing., prefixed with anu and pati upasaggas”.

yassa kammuno pubbassa yo kattā, so sampadānasañño hoti.

(Here too) the subject of the first Kamma word, is named Sampadāna.

Tam yathā? For example,

Bhikkhu janam dhammam sāveti.

Bhikkhu-monk. janam-people. dhammam-Dhamma. sāveti-cause it heard. i.e. The monk preaches dhamma to the devotees. [Causative sentence]

Note: In this sentence, the word “**Bhikkhu**” played the role of Subject. In next sentences below, it will become a Sampadāna word changing its case into dative as “**Bhikkhuno**”. Please note that the word “tassa” also is a Sampadāna as it serves as an adjective of “**Bhikkhuno**”.

- (1) • tassa • bhikkhuno-(to the word) of that monk. jano-people.
 anuḡiṇāti-repeats after him. [anuḡiṇāti-anu√ge+ṇā+ti]
 i.e. People repeat (say in chorus) after that preacher monk.
- (2) • tassa • bhikkhuno jano patigiṇāti-rejoins in unison giving him (to the monk) appreciative words of Sādhū. i.e. People rejoin (in unison, giving) that monk appreciative words (such as saying Sādhū etc.).
 [patigiṇāti-pati√ge+ṇā+ti]

Explanatory Stanza

Yo vadeti sa **kattā**’ti, vuttaṃ **kamma**’ti vuccati.
 yo paṭiggāhako tassa, **sampadāna**ṃ vijāṇiyā.

The one who says, is to be known as **Kattā**, the subject.
 That which is said, is called **Kamma**, the object.
 The receiver of that said word, should be formally known as “**sampadāna**”.
 Icce’va’ mādi. and so on.

Ārocana’tthe— Examples of Sampadāna in the context of verb with certain roots meaning “to announce, to summon, to make it known, to speak”.

- (1) ārocayāmi-(I) say. • vo-you. bhikkhave-Oh monks!
 i.e. Oh monks! (I) tell you.
- (2) āmantayāmi-(I) call on. • vo bhikkhave,
 i.e. Oh monks! (I) call on you.
- (3) paṭivedayāmi (I) let it be known. • vo bhikkhave,
 i.e. Oh monks! (I) inform you.
- (4) ārocayāmi • te-you. mahārāja-great king! i.e. I tell you great king!
- (5) āmantayāmi • te mahārāja, i.e. (I) call on you great king.
- (6) paṭivedayāmi • te mahārāja i.e. (I) inform you great king.
 icce’va’ mādi.

Ta’datthe— Examples of Sampadāna as dative-case nouns expressive of “to-infinitive”. Here, the Sampadāna words are āya and yā-ending nouns. They are result-descriptive, formally called “ta’dattha” words. See all the examples carefully to clarify this grammatical concept of “Ta’dattha Sampadāna”. [ta’datthe=tam-that+atthe-result]

- (1) ūnassa-the need. • pāripūriyā-for the purpose of filling up. tam

cīvaraṃ—that emergency robe. nikkhipitabbam—should keep.
i.e. That emergency robe should be kept to fulfil a (future) need.

(2) Buddhassa-of the Buddha. • atthāya-for the benefit,
i.e. For the benefit of Buddha.

(3) dhammassa-of the Dhamma. • atthāya-for the benefit,
i.e. For the benefit of Dhamma.

(4) saṅghassa-of the Sangha. • atthāya-for the benefit, jīvitam-(one's)
life. pariccajāmi-(I) sacrifice.

i.e. I sacrifice (my) life for the benefit of Sangha.

icce'va'mādi. so on.

Tum'atthe— Examples of Sampadāna in dative case nouns with “āya”
whose meaning is similar to tum-affixed *kita* verbs expressive of “to-
infinitive, purpose”. [tumatthe=tum+atthe]

(1) • lokā'nukampāya-for compassion of the world. • atthāya-for the
benefit. • hitāya-for the wellbeing. • sukhāya-for the happiness.

devamanussānam-of human and divine beings. Buddho-the Lord
Buddha. loke-in the world. uppajjati-arises, emerges.

i.e. The Lord Buddha appears in the world for the compassionate action of
the world, for the benefit, wellbeing and happiness of human and divine
beings.

(2) Bhikkhūnam-of the monks. • phāsuvihārāya-for purpose of living in
peace. vinayo-the monastic codes (Rules and regulations). paññatto-
clearly set out, set forth.

i.e. The monastic codes are imposed for (benefit of promoting) peaceful
living of all the monks.

icce'va'mādi.

Note: The words ending in “āya” are Sampadāna, which are similar to tum-
affixed *kita* verbs expressive of purpose. See Sutta 109 for “āya”. This is
called "Tumattha Sampadāna".

Alama'tthappayoge—Examples of Sampadāna in the context of the
nipāta particle “alam”

alami'ti arahati, paṭikkhittesu.

The nipāta word “alam” has two meanings: worthiness and rejection.

(Below are examples of Sampadāna in the context of the nipāta word “alam”
meaning worthiness. Please carefully note that depending on the meaning,
the case-ending (Vibatti) of the corresponding word, will change. In this
meaning, the contextual word is in nominative case)

- (1) Alam-deserves, is good. • me-to me. Buddho-Buddha.
i.e. I deserve (to see) Buddha.
- (2) alam • me rajjam-kingdom. i.e. I deserve (to rule) the kingdom.
- (3) alam bhikkhu-monk. • pattassa-bowl.
i.e. The monk deserves (to have) bowl.
- (4) alam mallo-boxer. • mallassa-Boxer.
i.e. The boxer deserves (to wrestle with other) Boxer.
- (5) arahati-deserves (to fight or play against.) mallo • mallassa.
i.e. The boxer deserves (to play against the other) Boxer.

Paṭikkhitte— (Examples) When the “alam” means rejection. (Here, the contextual word is either in nominative or instrumental case.)

- (1) alam-of no use. • te-for you. rūpaṃ-beauty. karaṇīyaṃ-cosmetically made. i.e. Your cosmetically made beauty is of no use. (for the spiritual progress etc.)
- (2) alam • me-for me. hiraṇṇa, suvaṇṇena-by silver and gold.
i.e. Gold and silver is of no use for me (I do not need it)
icce’va’ mādi.

Maññati-ppayoge, anādare, appāṇini— Examples of Sampadāna in context of the word “maññe” expressing disrespect, lifeless stuff.

- (1) • kaṭṭhassa-(like) the wood. tuvaṃ-you. maññe-I Think.
i.e. I regard you (like a piece of) wood.
- (2) • kaliṅgarassa-(like) useless chaff. tuvaṃ maññe.
i.e. I regard you (like useless) chaff.

Anādare’ti kimatthaṃ? What is the word “anādare” for?
To show that the example below does not mean for “anādara-disrespect”. So, it is inapplicable. (Catutthī Vibatti is not applied, Instead, Dutiyā only applied)

- * Suvāṇṇaṃ-gold. viya-like. * taṃ-you. maññe.
i.e. I regard you like gold (You are like the precious gold).

Appāṇinī’ti kimatthaṃ? What is the word “appāṇini” for? To show that the example below is not an “appāṇini-a lifeless stuff” which is said in derogatory mode. So, it is inapplicable. (Hence, Dutiyā, accusative case only applied).

- * Gadrabhaṃ-(like) mule. * tuvaṃ maññe. i.e. I think you as a mule.
icce’va’ mādi.

Gatya'ttha'kammani—Examples of Sampadāna serving the role of Kamma (object) in the context of verbs with the root meaning “motion”.

- (1) • gāmassa-to village. pādena-by foot. gato-(he has) gone.
i.e. He has gone to village on foot.
- (2) • nagarassa- to city. pādena gato.
i.e. He has gone to village on foot.
- (3) appo-a few. • saggāya- to heaven. gacchatī-goes.
i.e. A few go to heaven. [Here, the sampadāna word is with āya-function, in dative case]
• saggassa-to heaven.gamanena-by going. vā-in other usage.
[Here ordinary sa-vibatti, with no “āya” function]
- (4) • mūlāya-to the original state of normalcy. paṭikasseyya-(should)
pull. saṅgho-the community of Sangha. i.e. the Sangha (should) pull
(reinstate that monk back) to the original state of normalcy.

Dutiya ca, Examples where accusative (Dutiya) case is applicable:

- (1) * gāmaṁ-to village. pādena gato. i.e. He has gone to the village on foot.
- (2) * nagaraṁ- to city. pādena gato. i.e. He has gone to the city on foot.
- (3) appo * saggaṁ-to heaven. gacchatī. i.e. A few go to the heaven.
* saggaṁ-to heaven. gamanena vā.
- (4) * mūlaṁ- paṭikasseyya saṅgho. i.e. the Sangha (should) pull (reinstate that monk back) to the original state of normalcy.
icce'va'mādi.

Āsisa'tthe— Examples of Sampadāna in the context of “wishing well”.

Note: The Sampadāna, receiver of well-wishes is in dative case in all examples.

- (1) • āyasmato-for Venerable. dīghāyuko-(being) long life. hotu-may it be! i.e. May you be of long-life !
- (2) bhaddaṁ-good fortune or blessing. • bhavato-for your honorable.
hotu! i.e. May there be good fortune or blessing for your honorable!
- (3) kusalaṁ-wholesomeness . • bhavato hotu!
May there be wholesomeness (auspiciousness) for your honorable!
- (4) anāmayam-(being) healthy. • bhavato hotu!
May there be healthiness for your honorable!
- (5) sukhaṁ-happiness. • bhavato hotu!
May there be happiness for your honorable!

(6) svāgataṃ-welcome. • bhavato hotu!

You are welcome your honorable!

(7) attho-benefit. • bhavato hotu!

May there be benefit for your honorable!

(8) hitaṃ-good. • bhavato hotu! May there be good for your honorable!
icce'va'mādi.

Sammuti-ppayoge— Examples of Sampadāna in context of the word
“sammuti-to formally acknowledge,”.

(1) aññatra-except for. saṅghasammutiya-formal recognition of Sangha.

• bhikkhussa-of a monk (for a monk). vippavatthum-to live apart.
na-not. vaṭṭati-permissible. i.e. Except through formal recognition of
release from Sangha, a monk should not live apart (with his robes).

(2) sādhu-(it is) good. sammuti-giving formal recognition. • me-for me.
tassa-that. bhagavato-Buddha. dassanāya-to see.

i.e. It is good giving me formal recognition to see that Buddha.

icce'va'mādi.

Bhiyya-ppayoge— Examples of Sampadāna in context of the word
“bhiyya-beyond measure, excessively”.

bhiyyoso-in excess, beyond. • mattāya-of measure. icce'va'mādi.

Sattamya'tthe— Examples of Sampadāna in the locative sense.

(1) • tuyhañ'ca'ssa āvi karomi, [tuyhañ'ca'ssa-tuyhaṃ+ca+assa]

Assa tuyhaṃ ca-in the presence of that you also. āvi-openly.

karomi-(I) do, admit. i.e. I openly admit in the presence of that you.

(2) • tassa • me-to that me. sakko-the king of heaven. pātu'rahosi

[pātu'rahosi=pātu-vividly, visible+ahosi-was] pātu-clearly visible.

ahosi-was. The king of heaven appears to that me.

i.e. Sakka, the king of heaven appeared to me.

icce'va'mādi.

Note: “tuyhaṃ assa-that you”, “tassa me-that me” are emphatic use of
reference which used to be frequently found in the Pāli texts.

Atthaggaṇaṇena bahūsu akkharappayogesu dissati.

By the word “attha”, [Refer to “attha” in “Sattamya'tthesu=Sattamī+atthesu”]
sampadāna expression is also possible in the context of other

“akkharā-words”.

Tam yathā? For example,

- (1) Upamaṁ-simile. • te-your. karissāmi-(I) will do.
i.e. I will do (i.e. show) you simile (for easy understanding).
- (2) Dhammaṁ-Dhamma. • vo-you. desessāmi-(I) will preach.
i.e. I will preach you the Dhamma.

Sāra'tthe ca—(Here are some examples) related to noble meanings such as Buddha etc. too.

- (1) desetu-teach. bhante-Venerable Lord. bhagavā-Buddha.
dhammaṁ-Dhamma. • bhikkhūnaṁ-to the monks.
i.e. Lord Buddha!, teach Dhamma to the monks.
- (2) • Tassa-for that person. phāsuvihārāya-for peaceful living. hoti-is.
i.e. (That) is for the purpose of peaceful living of that person.
- (3) • etassa-this person. paṇeṇya-(he) should send.
i.e. (He should) send that person.
- (4) yathā-in which manner. • no-to us. bhagavā-Buddha. vyākareyya-
would answer. tathā'pi-in that manner too. • tesam-to them. vyākari-
ssāma-(We are going to) tell.
i.e. We will tell them in the way Buddha would tell us.
- (5) kappati-is permissible. • samaṇānaṁ-to the monks. āyogo-cloth-
belt. i.e. Is a cloth-belt permissible for the monks? (to band around the
waist to keep the upper robe in place firmly so as to prevent it from flut-
tering and slipping off)
- (6) • amhākaṁ-for us. maṇinā-with ruby. attho-want.
i.e. We want ruby.
- (7) ki'mattho • me. Buddhena. [kima'ttho=kiṁ+attho] kiṁ-what.
attho-result. i.e. What benefit • me-for me. Buddhena- with Buddha.
i.e. Of what benefit for me with Buddha? or I have nothing to do with
Buddha.
- (8) seyyo-noble. • me-for me. attho-(May there be) the benefit.
i.e. (May there be) the noble benefit to me.
- (9) bahū'pakārā-of great help. bhante-Lord Buddha! mahāpajāpati-
gotamī-(Your aunt, foster mother) Mahāpajāpati Gotamī.
• bhagavato-for the lord Buddha.
i.e. Lord Buddha! (Your aunt) Mahāpajāpati Gotamī was of great help to
you (when you were very young).

(10) bahū'pakārā-of much help. bhikkhave-monks. mātāpitaro-
parents. • puttānaṃ-to children.
i.e. Monks! Parents are of great help to (their) children.

icce'va'mādi. Sesesu akkharappayogesu'pi aññe'pi payogā
payogavicakkhaṇehi yojetabbā.

All those remaining examples of sampadāna expressions can
also be applied by those skilled in the grammatical examples.

Caggahaṇaṃ vikappanatta, vāggahaṇā'nukaḍḍhanatthaṃ.

The word “Ca” in Sutta has the purpose of pulling in the word
“vā” which has a meaning of “**vikappana** (intellectual thinking
on grammatical issues) ” from the preceding Sutta to this Sutta.

Ye keci saddā sampadānappayogikā mayā no'paditthā. tesam
gahaṇatthaṃ idha vikappīyati vāsaddo.

Any instances of possible sampadāna examples yet unexplained
by me in this Sutta, can also be applied. The word “vā” is
included in this Sutta to allow such grammatical possibility.

Taṃ yathā? What are (some of) such examples?

- (1) • Bhikkhusaṅghassa-of community of Monks. pabhū-is the lord.
ayaṃ-this. bhagavā-Buddha.
i.e. This Buddha is the lord of community of monks.
- (2) • desassa-of region. pabhū. ayaṃ rājā-this king.
i.e. This king is the lord of the region.
- (3) • Khettaṇṇassa-of the farming field. pabhū. ayaṃ gahapati-this
householder. i.e. This householder is the lord of farming field.
- (4) • araṇṇassa-of the forest. pabhū. ayaṃ luddako-this hunter.
i.e. This hunter is the lord of forest.
icce'va'mādi. and so on.

What do these examples mean? It means that the use of the word “Pabhu”
can also necessitates a Sampadāna. Its corresponding noun has to be in the
dative case in the way certain English words like “want” or “listen” are to be
usually used with the preposition “to” etc.

Kvacī dutiyā, tatiyā, pañcamī, chaṭṭhī, sattamya'tthesu ca.

In some instances, the expression of sampadāna can also happen in the sense of dutiyā (Accusative), tatiyā (Instrumental), pañcamī (Ablative), chaṭṭhī (Genitive) and sattamī (Locative).

२७८, ३२०. योधारो तमोकासं

278, 320. **Yo'dhāro ta'mokāsaṃ.**

[Yo+ādhāro+taṃ+okāsaṃ. 4 words]

[V] Yo ādhāro, taṃ okāsaṃ ṇṇam hoti.

That which assumes the role of a location (in regard of time, things, events and other various conditions on which things come to pass) is to be named “**Okāsa** or **ādhāra** (Locative) ”.

Svā'dhāro catubbidho: vyāpiko, opasilesiko, vesayiko sāmīpiko cā'ti.

That Ādhāra is of four kinds. Namely:

(1) **Vyāpika** ādhāra locative by means of permeation.

[vyāpika-vi√apa+ṇika, vyāpa-being permeated all over, ika- pertaining to. “ā” is a vuddhi vowel of “a” in the root apa.]

(2) **Opasilesika** ādhāra locative by being stuck closely (in a place or with something. i.e. contact. or by being related to in terms of time or any correlative situation.

[opasilesika-upa√silisa+ṇika, upasilisa-being closely stuck, in close contact with, related. ika-pertaining to. “o” is a vuddhi vowel of “u” in upa. There is also a vuddhi vowel “e” of the second “i” of the root silisa-to stick to.]

(3) **Vesayika** ādhāra, by mode of domain where one becomes a part of it or an integral element in it.

[Vesayika-visaya+ṇika, visaya-domain, ika-pertaining to. “e” is a vuddhi vowel of “i” in visaya.]

(4) **Sāmīpika** ādhāra, by mode of proximity, nearness.

[Sāmīpika-samīpa+ika, samīpa-near, proximity, ṇika-pertaining to. “ā” is a vuddhi vowel of the first “a” in samīpa.]

Tattha **vyāpiko** tāva—Of those four, at first (Here are the examples of) **vyāpika** ādhāra.

- jalesu-in the waters. khīraṃ-milk. tiṭṭhati-stands i.e. exists. i.e. The milk exists in the water.

- **tilesu**-in sesame seeds. **telaṃ**-oil. i.e. The oil is in the sesame.
- **ucchūsu**-in the sugar-cane plants. **raso**-the taste.
i.e. The (sweet) taste is in the sugar-cane (being spread all over in it).

Opasilesiko—(Here are the examples of) **Opasilesika ādhāra**.

- **pariyaṅke**-on the royal couch. **rājā**-the king. **seti**-lies down.
i.e. The king lies down on the couch.
- **āsane**-in (the assigned) seat. **upaviṭṭho**-dwells. **saṅgho**-the Sangha. i.e. The Sangha dwells in the seat.

Vesayiko—(Here are the examples of) **Vesayika ādhāra**.

- **bhūmīsu**-on the earth. **manussā**-humans. **caranti**-move about. i.e. The humans move on the earth (They cannot live being separated from it as the earth is their domain of life).
- **antalikkhe**-in the sky. **vāyū**-the winds. **vāyanti**-blow.
i.e. The winds blow in the space.
- **Ākāse**-in the sky. **sakuṇā**-the birds. **pakkhandanti**-fly.
i.e. The birds fly in the sky.

Sāmīpiko—(Here are examples of) **Sāmīpika ādhāra**.

- **vane**-in the forest. **hatthino**-the elephants. **caranti**-move about.
i.e. The elephants move in the forest.
- **gaṅgāyaṃ**-in the river Ganges. **ghoso**-the noise. **tiṭṭhati**-exists.
i.e. The noise exists in the river Ganges.
- **vaje**-in the cattle pen. **gāvo**-the cows. **duhanti**-(are) milked.
i.e. The cows are milked in the cattle pen.
- **sāvatthiyaṃ**-in the city of Sāvatthi. **viharati**-(Buddha) lives.
- **jetavane**-in the Jeta grove temple. i.e. Buddha lives in the Jeta-grove temple in the city of Sāvatthi.

Okāsa’micca’**nena kvattho? Okāse sattamī.**

What is the benefit by terming “okāsa”?

It has the benefit of ease of reference in such Suttas as:
“Okāse sattamī” etc.

२७९, २९२. येन वा कयिरते तं करणं

279, 292. **Yena vā kayirate taṃ karaṇam.**

[Yena+vā+kayirate+taṃ+karaṇam. 5 words]

[V] Yena vā kayirate, yena vā passati, yena vā suṇāti,
taṃ kārakaṃ **karaṇasaññam** hoti.

That by means of which an action is done, by means of which one sees or hears, is called “**karaṇa**, the instrumental”.
[See the karaṇa words in the instrumental cases]

- Dattena-by sickle. vihiṃ-the paddy plant. lunāti-(He) cuts.
i.e. He cuts paddy by sickle.
- vāsiyā-by adze. kaṭṭham-the wood. tacchati-(He) chops (to shape).
i.e. He chops (to shape) the wood by adze.
- pharasunā-by axe. rukkham-the tree. chindati-(He) cuts down.
i.e. He cuts down the tree by axe.
- kudālena-by shovel. pathaviṃ-the soil. khaṇati-(He) digs.
i.e. He digs the soil by shovel.
- satthena-by knife. kammaṃ-the work. karoti-(He) does.
i.e. He does the work by means of the knife.
- Cakkhunā-by eye. rūpaṃ-the sight. passati-(He) sees.
i.e. He sees the sight by the eye.

Karaṇa-micca'nena kvattho? Karaṇe tatiyā.

What is the benefit by terming “karaṇa”?

It has the benefit of ease of reference in such Suttas as:
“Karaṇe tatiyā” etc.

२८०, २८५, यं करोति तं कम्मं

280, 285. **Yaṃ karoti taṃ kammaṃ.**

[Yaṃ+karoti+taṃ+kammaṃ. 4 words]

[V] Yaṃ vā karoti, yaṃ vā passati, yaṃ vā suṇāti,
taṃ kārakaṃ **kammasaññam** hoti.

That which is being done, or being seen or being heard etc.
is called “**kamma**, the Object”.

[See Kamma words in the accusative case]

- Chattam-umbrella. karoti-(He) makes. i.e. He makes an umbrella.
- ratham-the chariot or vehicle. karoti-(He) makes.
i.e. He makes the chariot.
- rūpaṃ-the sight. passati-(He) sees. i.e. He sees the sight.
- saddaṃ-the sound. suṇāti-(He) hears. i.e. He hears the sound.
- kaṇṭakaṃ-the thorn. maddati-(He) tramples on.
i.e. He tramples on the thorn.
- viṣaṃ-poison. gilati-(He) swallows. i.e. He swallows the poison.

Kamma’micca’nena kva’ttho? Kammatthe dutiyā.

What is the benefit by terming “kamma”?

It has the benefit of ease of reference in such Suttas as
“Kammatthe dutiyā” etc.

२८१, २९४. यो करोति स कत्ता

281, 294. **Yo karoti, sa’ kattā.**

[Yo+karoti+so+kattā. 4 words]

[V] Yo karoti, so **kattusañño** hoti.

Whoever does an action (or whichever facilitates to happen), is called a “**kattu or Kattā** (doer, i.e. the subject) ”.

[See the Kattu words in instrumental case]

- Ahinā-by snake. daṭṭho-(is) bitten. naṇḍo-man.
i.e. The man is bitten by snake.
- garuḷena-by Garuda bird. hato-(is) killed. nāgo-the dragon.
i.e. The dragon is killed by Garuda bird.
- Buddhena-by Buddha. jito-(is) conquered. māro-the evil one.
i.e. The evil one is conquered by Buddha.
- upaguttena-by Venerable Upagutta. māro-the evil one. bandho-
(is) bound, restrained.
i.e. The evil one is restrained by Venerable Upagutta.

Kattu-icca’nena kvattho? Kattari ca.

What is the benefit by terming “kattu (subject)”?

It has the benefit of ease of reference in such Suttas as
“Kattari ca” etc.

२८२, २९५. यो कारेति स हेतु

282, 295. **Yo kāreti. sa' hetu.** [Yo+kāreti+so+hetu. 4 words]

[V] Yo kattāraṁ kāreti, so hetusañño hoti, kattā ca.

The one who prompts someone (while doing something) to do, (that prompter) is named “**hetu**, reason, prompter” as well as “**Kattā**-agent or subject”.

Summary: This Sutta defines the nature of **Hetu Kattā** or **Causative subject** in a causative sentence.

(1) • So puriso-that man. taṁ purisaṁ-to that man, i.e. him.

kammaṁ-work. kāreti-(causes) to do.

i.e. That man prompts him to do the work.

(2) • So puriso-that man. tena purisena-to that man. kammaṁ

kāreti.[the same meaning]

(3) • So puriso-that man. tassa purisassa-to that man. kammaṁ

kāreti. [the same meaning]

Evam-in the same way,

hāreti-(causes) to bring, pāṭheti-(causes) to recite, pāceti-(causes) to cook, dhāreti-(causes) to carry.

Hetu-iccanena kvattho? Dhātūhi ṇe ṇaya ṇāpe ṇāpayā kāritāni hetvatthe.

What is the benefit by terming “hetu”?

It has the benefit of ease of reference in such Suttas as “Dhātūhi ṇe, ṇaya, ṇāpe, ṇāpayākāritāni hetvatthe” etc.

Note: The examples shown in this Sutta are **Causative sentence and verb examples**. Please note the structural patterns carefully. It will be seen that there is one causative subject, two objects and one causative verb. These will be the integral parts of a typical causative sentence. Also note the case-endings applicable in the subject and the objects.

२८३, ३१६. यस्स वा परिग्गहो तं सामी

283, 316. **Yassa vā pariggaho, taṁ sāmī.**

[Yassa+vā+pariggaho+taṁ+sāmī. 5 words]

[V] Yassa vā pariggaho, taṁ sāmīsaññaṁ hoti.

The one who possesses something, is called “**sāmī** (the owner, possessive) ”.

[See the “sāmi words” in the genitive case. This Sāmi is non-kāraka]

- Tassa bhikkhuno-of that monk. paṭivīso-share, portion.
i.e. That monk’s share.
- tassa bhikkhuno patto-bowl, i.e. That monk’s bowl.
- tassa bhikkhuno cīvaram-robe, i.e. That monk’s robe.
- attano-of oneself. mukham-face. i.e. One’s face.

Sāmī-iccanena kvattho? Sāmismim chaṭṭhī.

What is the benefit by terming “sāmi”?

It has the benefit of ease of reference in such Suttas as “Sāmismim chaṭṭhī” etc.

२८४, २८३. लिङ्गत्थे पठमा

284, 283. **Liṅga’tthe paṭhamā.**

[Liṅga-atthe+paṭhamā. 2 words]

[V] Liṅgatthā’bhīdhānamatte paṭhamāvibhatti hoti.

The **paṭhamā** vibhatti (Nominative case) should be applied when signifying the definitive gender and its meaning (be it a masculine or a feminine or a neuter) in nominative sense.

[Plain nouns] • Puriso-man, • purisā-men,

[Numeral nouns] • eko-one, • dve-two,

[Nipāta, indeclinables] • ca-also, • vā-either or,

[Vocative indeclinable particles] • he, • ahe, • re, • are-hey, Hi!

Note: These examples show a wider variety of words where this paṭhamā vibatti is to be applied. But the vibatti applied after the indeclinable words such as Nipāta and other indeclinable words are usually to be elided while the Vibattis applied after other ordinary nouns undergo various forms of morphological changes.

२८५, ७०. आलपने च

285, 70. **Ālapane ca.** [Ālapane+ca. 2 words]

[V] Ālapana’tthā’dhike liṅgatthā’bhīdhānamatte ca paṭhamāvibhatti hoti.

When addressing and signifying the meaning of mere gender, **paṭhamā** vibhatti is to be applied after that noun being addressed to (also after the vocative particles such as “bho, he” etc.).

[Singular] Bho • purisa-Oh man!

[Plural] bhavanto • purisā-Oh men!

[Singular] bho • rāja-Oh king!

[Plural] bhavanto • rājāno-Oh Kings!

[Singular] He • sakhe-Oh friend! [Plural] He • sakhino-Oh friends!

Note: This Ālapana (Vocative) is non-kāraka.

२८६, २९१. करणे ततिया

286, 291. **Karaṇe tatiyā.** [Karaṇe+tatiyā. 2 words]

[V] Karaṇakārake tatiyāvibhatti hoti.

When expressing a Karaṇa, **tatiyā** vibhatti (Instrumental case) is to be applied after the noun denoting it.

- Agginā-by fire. kuṭim-the hut. jhāpeti-burns.
i.e. The hut burns by fire.
- manasā-by mind. ce-if. • paduṭṭhena-unwholesome.
i.e. If (committed) by unwholesome mind.
- manasā-by mind. ce-if. • pasannena-clean or wholesome.
i.e. If (committed) by wholesome mind.
- kāyena-by body. kammaṁ-deed, work. karoti-(he) does.
i.e. He does the deed or the work by (means of) body.

२८७, २९६, सहादियोगे च

287, 299. **Sahā'diyoge ca.** [Saha-ādiyoge+ca. 2 words]

[V] Sahādiyog'atthe ca tatiyāvibhatti hoti.

When used in the contexts of words such as “saha (together) and so on”, a **tatiyā** vibhatti (Instrumental case) is to be applied after the noun related thereto.

- (1) Sahā'pi-together also. • gaggena-with a monk named “Gagga”.
saṅgho-the Sangha. uposathaṁ-(twice monthly recital of the

vinaya rules called) uposatha. kareyya-should conduct.

vinā'pi-without also, • gaggena-with a monk named "gagga".

[Here the contextual Nipata is "Saha-with, vinā-without"]

i.e. Sangha should conduct Uposatha either with Venerable Gagga or without him in attendance.

(2) • Mahatā-with a large. • bhikkhusaṅghena-community of monks. saddhim-together. i.e. Together with a large community of monks. [Here the contextual Nipata is "Saddhim-together"]

(3) • Sahassena-with a thousand. samam-equally. mitā-(are) measured.

i.e. (They) are equally measured with a thousand. [Here the Nipata is "Samam-equal to".]

Note: This Sutta enjoins to apply Tatiyā vibatti (instrumental case) when certain Nipata particles which means "with, together, similar to, equal with, without" and so on are used in the context of a sentence.

२८८, २९३. कत्तरि च

288, 293. **Kattari ca.** [Kattari+ca. 2 words]

[V] Kattari ca tatiyāvibhatti hoti.

When expressing a **Kattā (subject)** (in a Kamma-dominant **passive voice sentence**) **tatiyā vibhatti** (Instrumental case) is to be applied after the noun denoting the subject.

Please note carefully that this Sutta enjoins to apply Tatiyā vibhatti only after a subject in a passive voice sentence. Not in an active voice sentence. This kind of subject is called "Avutta Kattā" which means non-principal subject in a Kamma-dominant passive voice sentence.

• Raññā-by king. hato-(is) killed. poso-man.

i.e. The man is killed by the king.

• Yakkhena-by (a) spirit. dinno-(is) given, granted. varo-a boon.

i.e. A boon is given (granted) by (the) spirit.

• Ahinā-by snake. dattho-(is) bitten. naro-man.

i.e. The man is bitten by the snake. [All are passive voice sentences]

२८९, २९७. हेत्वत्थे च

289, 297. **Hetva'tthe ca.** [Hetu-atthe+ca. 2 words]

[V] Hetva'tthe ca tatiyāvibhatti hoti.

When expressing a reason, **tatiyā vibhatti** (Instrumental case) is to be applied after the noun denoting the reason.

Note: This type of Vibatti is called "Instrumental of reason".

- Annena-by rice. **vasati**-(he) lives.
i.e. He lives by (means of) rice.
- dhammena-by Dhamma. **vasati**-(he) lives.
i.e. He lives by means of Dhamma.
- vijjāya-by knowledge. **vasati**-(he) lives.
i.e. He lives by means of knowledge.
- sakkārena-by devotion. **vasati**-(he) lives.
i.e. He lives by means of devotion.

२९०, २९८. सत्तम्यत्थे च

290, 298. **Sattamya'tthe ca.** [Sattamī-atthe+ca. 2 words]

[V] Sattamya'tthe ca tatiyāvibhatti hoti.

(As an exceptional usage,) **tatiyā vibhatti** (Instrumental case) can also be applied in the locative sense. [See the examples and meanings carefully as such examples are frequently found in the texts]

Examples of Instrumental case in the Locative sense:

- Tena kālena, • tena samayena-at that time, then.
 - yena kālena, • yena samayena-at which time, when,
 - tena kho pana • samayena-at that time, then.
- ["kho & pana" are two particles without meaning here though they may have meaning sometimes in some instances.]

२९१, २९९. येनङ्गविकारो

291, 299. **Yena'ṅgavikāro.** [Yena+aṅgavikāro. 2 words]

[V] Yena vyādhimatā aṅgena aṅgino vikāro lakkhīyate.
Tattha tatiyāvibhatti hoti.

When expressing a physical defect, a **tatiyā vibhatti** (Instrumental case) is applied after the noun denoting the defective bodily part. [See the examples to clarify this injunction]

- (1) • Akkhinā-by eye. **kāṇo**-is blind.
i.e. The one who is blind by eye.

- (2) • hatthena-by hand. kuṇṭī-(the one who is) crooked.
i.e. The one who is crooked by hand.
- (3) kāṇaṃ-(the one who is) blind. passati-(he) sees. • nettena-by eye. i.e. By eye, he sees the blind person.
- (4) • pādena-by foot. khañjo-(the one who is) lame.
i.e. The one who is lame by foot.
- (5) • piṭṭhiyā-by back. khujjo-(the one who is) bent.
i.e. The one who is bent by back, hunchbacked.

२९२, ३००. विसेसने च

292, 300. **Visesane ca.** [Visesane+ca. 2 words]

[V] Visesana'tthe ca tatiyāvibhatti hoti.

When expressing a modifying quality of adjective (visesana), **tatiyā** vibhatti (Instrumental case) is applied after that noun denoting the adjective of modification. [See Visesana words in instrumental case]

- Gottena-by race. gotamo-(is) gotama. nātho-Lord Buddha.
i.e. Lord Buddha is Gotama by race.
- suvaṇṇena-by (having) golden complexion. abhirūpo-(is) handsome.
i.e. (He) is handsome by (virtue of having) golden complexion.
- tapasā-by austerity. uttamo-(is) noble.
i.e. (He) is noble by (the practice of) austerity.

Visesana

Here, the students should understand the Visesana, which means distinguishing attributive. There are two kinds of Visesanas.

They are:

- (1) Tulyā'dhikaraṇa Visesana [Tulya-similar+adhikaraṇa position,
i.e. Vibatti case-ending. The **appositional** Visesana]
- (2) Binnā'dhikaraṇa Visesana [Binna-dissimilar+adhikaraṇa-position,
i.e. Vibatti case-ending. **Non-appositional** Visesana]

Both play important roles in the structure of a sentence. Both are qualifier adjectives in different word-forms playing the same role.

The former qualifies a noun of similar case-ending while the latter qualifies a noun of different case-ending. In this Sutta, only the latter is to be taken as the referred Visesana to be applied with a Tatiyā (Instrumental case).

Gender and Number

A Visesana has its pair component-word known as “Visesya or Viseditabba” which means “the qualified”. They are related to each other as the qualifier and the qualified in terms of syntactical relationship and have to be of similar gender and number for the Tulyā’dhikaraṇa Visesana. The gender and number are usually determined by “Visesya or Viseditabba (The modified) ” word.

In order to simplify and make it clearly understandable for the students, here is some more detailed explanation on practical aspects:

- (a) If the word qualified is of masculine gender and singular, its qualifier word “Visesana” has to be also of the same masculine gender and singular in number. If plural, both has to be plural.

Example:

(1) **Abhirūpo puriso**-the handsome man. (singular)

(2) **Abhirūpā purisā**-the handsome men. (plural)

Here, the qualified word or Visesya is **puriso**, a noun belonging to masculine gender and singular in number. The qualifier word (Visesana) is “**Abhirūpo**”. So it has to follow gender and number of the word it qualifies. In example 2, the qualified word is plural. So, it has to be in plural too.

- (b) If the qualified is of feminine gender and singular, its qualifier word “Visesana” has to be of feminine gender and singular. If plural, both has to be of the same numbers.

Example:

(1) **Abhirūpā itthī**-the beautiful woman.

(2) **Abhirūpāyo itthiyo**-the beautiful women.

Here, the qualified word or Visesya is **itthī**, a noun belonging to feminine gender and singular in number. The qualifier word (Visesana) is “**Abhirūpā**”. So, it has to follow gender and number of the word it qualifies. In example 2, the qualified word is plural. So, it has to be plural.

(c) If the qualified is of neuter gender and singular, its qualifier word “Vesesana” has to be of neuter gender and singular. If plural, both has to be of the same numbers.

Example:

(1) **Abhirūpaṃ pupphaṃ**-the beautiful flower.

(2) **Abhirūpāni pupphāni**-the beautiful flowers.

Here, the qualified word or Visesya is **pupphaṃ**, a noun belonging to neuter gender and singular in number. The qualifier word (Visesana) is “**Abhirūpaṃ**”. So it has to follow the gender and number of the word it qualifies. In example 2, the qualified word is plural. So, it has to be plural. As **Binnā’dhikaraṇa Visesana is applicable Visesana in this Sutta**, it doesn’t have to be of similar gender and numbers. The examples themselves will clarify this.

२९३, ३०१. सम्पदाने चतुत्थी

293, 301. **Sampadāne catutthī**. [Sampadāne+catutthī. 2 words]

[V] Sampadānakārake catutthīvibhatti hoti.

In cases of Sampadāna expression, **catutthī** vibatti (Dative case) is applied after the noun denoting it.

(1) • **Buddhassa vā**-either to the Buddha. • **dhammassa vā**-or to the Dhamma. • **saṅghassa vā**-or to the Sangha. **dānaṃ**-alms. **deti**-(He) offers. i.e. He offers alms either to Buddha, or to the Dhamma or to the Sangha.

(2) **dātā**-giver. **hoti**-(He) is • **samaṇassa vā**-either to the monk. • **brāhmaṇassa vā**-or to the Brāhmin. i.e. (He is) the donor either to the monk or to the Brāhmin.

२९४, ३०५. नमोयोगादीस्वपि च

294, 305. **Namoyogā’dīsva’pi ca**.

[Namo, yoga-ādīsu+api+ca. 3 words]

[V] Namoyogā’dīsva’pi ca catutthīvibhatti hoti.

A **catutthī** vibhatti (Dative case) is also applicable in the context of the words “**namo** (to salute)” etc. after the noun “being saluted”.

- (1) Namō-(my) bowing. • te-to you. Buddha-Lord Buddha! vīra-the lord of great effort! or Brave one! atthu-(may it) be. [vīra'tthu=vīra+atthu] i.e. May my bowing (salutation) be to the Lord Buddha of great effort!
 - (2) Sotthi-blessing. • pajānaṃ-of beings. atthu-(may it) be. i.e. May blessings be to (all) beings!
 - (3) Namō-bowing. karohi-do. • nāgassa-to the monk. i.e. Do bowing to the monk! [Here, nāga means an enlightened holy monk, not dragon nor snake]
 - (4) Svāgataṃ-auspicious coming. • te-your. mahārāja-great king! i.e. Welcome the great king!
- Note:** the words sotthi (blessing), svāgataṃ (welcome) etc. are included in the context for the application of Catutthī.

२९५, ३०७. अपादाने पञ्चमी

295, 307. **Apādāne pañcamī.** [Apādāne+pañcamī. 2 words]

[V] Apādānakārake pañcamīvibhatti hoti.

In cases of an Apādāna expression, **pañcamī** vibhatti (Ablative case) is applied after the noun denoting it. [See the apādāna words in ablative case]

- Pāpā-from sin. cittaṃ-the mind. nivāraye-should restrain. i.e. One should restrain the mind from sin.
- Abbhā-from the cloud. mutto'va [mutto'va=mutto+iva] mutto-free. iva-like. candimā-moon. i.e. Like the moon being free from the clouds.
- Bhayā-from danger. muccati-is free. so naro-that man. i.e. That man is free from danger or fear.

२९६, ३१४. कारणत्थे च

296, 314. **Kāraṇa'tthe ca.** [Kāraṇa-atthe+ca. 2 words]

[V] Kāraṇa'tthe ca pañcamīvibhatti hoti.

Pañcamī vibhatti (Ablative case) is also used in expressing “the reason” after the noun denoting it. [See the words denoting the reason in the ablative case. Also refer to Sutta 108 for “ā” function]

• Ananubodhā-for not knowing. • appaṭivedhā-for not penetrating (by means of insight knowledge, path and fruition knowledge).
catunnaṃ-four. ariyasaccānaṃ-noble truths. yathābhūtaṃ-rightly.

• adassanā-for not seeing.

i.e. For reasons of not knowing, not penetrating and not seeing four noble truths rightly.

Note: Also see another Sutta No. 289 regarding the applicable vibatti after such nouns denoting the reason. This Pañcamī is called "ablative of reason".

२९७, २८४. कम्मत्थे दुतिया

297, 284. **Kamma'tthe dutiyā.** [Kamma-atthe+dutiyā. 2 words]

[V] Kamma'tthe dutiyāvibhatti hoti.

To denote a Kamma, **dutiyā** vibhatti (Accusative case) is to be applied after the noun denoting Kamma (the object). [See the kamma words in accusative case, singular "am"]

- Gāvaṃ-the cow. hanati-(He) kills.
- Vīhayo-the paddy plants. lunāti-(He) cuts.
- Satthaṃ-the weapon. karoti-(He) makes.
- Ghaṭaṃ-the ghee. karoti-(He) makes.
- Rathaṃ-the chariot. karoti-(He) makes.
- Dhammaṃ-the Dhamma. suṇāti-(He) listens.
- Buddhaṃ-the Buddha. pūjeti-(He) honors.
- Vācaṃ-the speech. bhāsati-(He) says.
- Taṇḍulaṃ-the rice. pacati-(He) cooks.
- Coraṃ-the thief. ghāteti-(He causes to) kill.

२९८. २८७. कालद्धानमच्चन्तसंयोगे

298, 287. **Kāla'ddhāna'maccantasaṃyoge.**

[Kāla, addhānaṃ+accanta-saṃyoge. 2 words]

[V] Kāla'ddhānaṃ accantasaṃyoge dutiyāvibhatti hoti.

When expressing a continuous, on-going action (or a situation or something) which occurs for a certain period or which lasts up to a certain distance, **dutiyā** vibhatti

(Accusative case) is applied after the noun denoting time or distance.

**Examples of the Kāla Accantasamyoga
(Time-specific on-going incidence)**

- (1) • Māsam-for a month. maṃsodanam-the meat-mixed rice.
bhuñjati-(He) eats. i.e. He eats the meat-mixed biryani rice for a month.
- (2) • Saradam-for autumn. ramaṇīyā-is pleasant. nadī-the river.
The river is pleasant for the period of autumn.
- (3) • Māsam-for a month. sajjhāyati-(He) chants.
He chants for a month.

**Examples of the Addhāna Accantasamyoga
(Distance-specific on-going incidence)**

- (1) • Yojanam-for (the distance of) a yojana. vanarāji-is the forest shadow. The forest-shadow is for (up to) the distant of a yojana.
i.e. The shadowy length of forest is up to a yojana's distance.
- (2) • Yojanam-for (the distance of) a yojana. dīgho-is long. pabbato-mountain. i.e. The length of mountain is for a Yojana-distance long.
- (3) • Kosam--for (the distant of) a kosa. sajjhāyati-(He) chants.
He chants for a Kosa. i.e. His chanting time lasts up to a Kosa's distance.

Accantasamyogeti kimattham?

What is the word “Accantasamyoge” for?

To show that there is no nature of “accantasamyoga” in the example shown below. So, no *dutiyā vibatti* is applied after it.
[Only locative case is applied instead]

* Samvacchare-annually. bhojanam-the food. bhuñjati-(He) eats.

Note: Kosa and Yojana are measurement units of geographic distance in ancient India.

Acca'nta=ati-beyond+anta-the end, the limit. i.e. continuously, without end. samyoga-being related to, involved.

२९९, २८८. कम्मप्पवचनीययुत्ते

299, 288. **Kamma'ppavacanīyayutte.**

[Kammappavacanīyayutte. 1 word]

[V] Kammappavacanīyayutte dutiyāvibhatti hoti.

When certain upasagga words complementary to a Kamma, are prefixed to a verb, **dutiyā** vibhatti (Accusative case) is to be applied after the Kamma-word which has a modified meaning afterwards.

[The upasagga prefixes such as **abhi** and **anu** in the examples called “Kammappavacanīya” are shown in bold, underlined.]

(1) • Tam kho pana-of that. • bhavantam-honorable.

• gotamam-gotama. evam-thus. kalyāṇo-good. kittisaddo-the sound of fame. **abbhuggato**-spread far and wide. [**abhi**-being spread+**uggato**-rises. i.e. The good sound of fame of Buddha (Referred to as Honorable Gotama) spread far and wide.

(2) • pabbajita'**manupabbajimsu**.

[pabbajitam+**anu**-following, in emulating+pabbajimsu]

pabbajitam-to the Buddha (who had entered into) monkhood.

anupabbajimsu-(following him, his brethren too) become ordained.

i.e. To the Buddha entering monkhood, (his brethren too) ordained emulatively.

Note: Certain Upasagga particles which can distinctively change the meaning of a Kamma word by affecting to have specific meaning are called “**Kammappavacanīya**-the meaning-enhancer of Kamma”.

[Kamma-a Kamma, i.e. object+**pa**-specially+**vacanīya**-to indicate]

३००, २८६. गति बुद्धि भुज पठ हर कर सयादीनं कारिते वा

300, 286. **Gati buddhi bhuja paṭha hara kara sayā' dīnam kārite vā.**

[Gati, buddhi, bhuja, paṭha, hara, kara, si-ādīnam+kārite+vā.
3 words]

[V] **Gati, buddhi, bhuja, paṭha, hara, kara, sayā'dīnam**
payoge kārite dutiyāvibhatti hoti vā.

When certain verbs based in roots such as **Gamu, budha, bhuja, paṭha, hara, kara, si**, are used in a causative sentence, **dutiyā vibhatti** (Accusative case) is sometimes applied after the noun denoting the Kamma (a subordinate object of causative verb).

Note: The injunction of this Sutta reflects only a common pattern of case-endings applicable after sub-ordinate object in a causative sentence. This kind of object is called a causative-object or sub-ordinate object (Kārita-Kamma or payujjita-Kamma). In addition to Dutiyā-Vibatti (accusative) case, other cases such as **tatiyā** (instrumental) and **chaṭṭī** (Genitive) cases can also be applied after the causative-object. Please see the underlined words below which denote causative object in three case-endings. This is generally observed grammatical rule regarding applicable vibatti case-ending of the causative objects.

(1) Puriso-man. • purisaṃ-the other man. • gāmaṃ-to village.

gāmayati-made (him) go, prompted to go.

i.e. The man made the other man (causes him to) go to the village.

(also) The man prompts (i.e. orders) the other man (a servant) to go to the village.

(2) puriso * purisena vā, (Here the causative object is in instrumental case singular.)

(3) puriso * purisassa vā. (Here the causative object is in genitive case singular.)

Note: These two sentences have the same meaning, except the case-endings of causative-object which is shown underlined.

Evam-in the same way.

bodhayati-cause him to know, bhojayati-cause him to eat,
pāṭhayati-cause him to chant, hārayati-cause him to bring,
kārayati-cause him to do, sayāpayati-cause him to lie down.
Evam-(one should know the same pattern of causative sentences) in
this way. sabbattha-in all. kārite-(other) causative sentence(s) too.

३०१, ३१५. सामिस्मिं छट्ठी

301, 315. **Sāmismim̐ chaṭṭhī**. [Sāmismim̐+chaṭṭhī. 2 words]

[V] Sāmismim̐ chaṭṭhīvibhatti hoti.

When expressing a sāmī (possessor or owner), **chaṭṭhī** vibhatti (Genitive case) is applied after the noun denoting it.

- Tassa • bhikkhuno paṭivīso. • Tassa • bhikkhuno patto.
- Tassa • bhikkhuno cīvaram̐. • Attano mukham̐.

(Re: Sutta No. 283)

३०२, ३१९. ओकासे सत्तमी

302, 319. **Okāse sattamī**. [Okāse+sattamī. 2 words]

[V] Okāsakārake sattamīvibhatti hoti.

When expressing an okāsa (Locative), **sattamī** vibhatti (Locative case) is to be applied after the noun denoting it.

- Gambhīre-in deep. • odakantike-at the end of (underground) water. i.e. In the depth at the end of underground-water, (one keeps one's precious wealth as it is the custom in the ancient times.)
- Pāpasmim̐-in sin. ramati-enjoys. mano-The mind. i.e. The mind enjoys in sin (unwholesome thoughts and things).
- Bhagavati-in (the presence of) Buddha. brahmacariyam̐-the noble practice. vussati-practices. kulaputto-the son of noble family. i.e. The son of noble family practices the noble Dhamma in Buddha.

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३०३, ३२१. सामिस्सराधिपति दायाद सक्खी पतिभू पसुत कुसलेहि च
303, 321. **Sāmi'ssarā'dhipatidāyādasakkhīpatibhū
pasutakusalehi ca.**

[Sāmi, issara, adhipati, dāyāda, sakkhī, patibhū, pasuta,
kusalehi+ca. 2 words]

[V] **Sāmī, issara, adhipati, dāyāda, sakkhī, patibhū, pasuta,
kusala, icce'tehi payoge chaṭṭhīvibhatti hoti sattamī ca.**

Either a **chaṭṭhī** (Genitive case) or **sattamī** vibatti (Locative case) are applicable in the context of the words such as “**sāmī, issara, adhipati, dāyāda, sakkhī, patibhū, pasuta** and **kusala**” after the nouns corresponding to those words. [See each pair of examples shown in two applicable case-endings]

- (1) • Goṇānaṃ-of cows. sāmī-master, owner, i.e. the master of cows. • goṇesu-in/over the cows. sāmī-master, owner, i.e. the master over cows.
- (2) • Goṇānaṃ issaro-lord, i.e. the lord of cows. • goṇesu issaro. i.e. the lord over cows.
- (3) • Goṇānaṃ adhipati-ruler, • goṇesu adhipati.
- (4) • Goṇānaṃ dāyādo-heir, • goṇesu dāyādo.
- (5) • Goṇānaṃ sakkhī-witness, • goṇesu sakkhī,
- (6) • Goṇānaṃ patibhū-guarantor, • goṇesu patibhū.
- (7) • Goṇānaṃ pasuto-progenitor, • goṇesu pasuto.
- (8) • Goṇānaṃ kusalo-skillful, expert. • goṇesu kusalo.

३०४, ३२२. निद्धारणे च

304, 322. **Niddhāraṇe ca.** [Niddhāraṇe+ca. 2 words]

[V] **Niddhāraṇa'tthe ca chaṭṭhīvibhatti hoti, sattamī ca.**

When making a selection (out of many for the purpose of comparison to highlight a distinction), either **chaṭṭhī** (Genitive case) or **sattamī** vibatti (Locative case) is applied after the noun denoting “many” from which the selection is made.

Note: Please note that only **chaṭṭhī** or **sattamī** vibatti in the plural number can be used. As a rare exception, a singular in the locative case is found to be used in the Pāli texts. See the sample examples and sentences shown below.

(1) (a) Kaṇhā-the black one. • gāvīnaṃ-of all cows.
sampannakhī-

ratamā-(is of) more delicious milk. [Chaṭṭhī] Of all cows, the black cow is of the most delicious milk.

(b) kaṇhā • gāvīsū-in or among all cows.
sampannakhīratamā.

[Here is a Sattamī case-ending, of the same meaning.]

(2) (a) Sāmā-the gold-skinned one. • nārīnaṃ-of the women. dasanīyatamā-most attractive. [Chaṭṭhī]

(b) sāmā • nārīsū-in or among all women. dassanīyatamā.
[Sattamī] Of all women, the gold-complexioned woman is the most attractive.

(3) (a) • Manussānaṃ-of all men. khattiyo-the warrior. sūratamo-the most brave. [Here is Chaṭṭhī]

(b) • manussesu-in or among all men. khattiyo sūratamo.
[Sattamī] Of all men, the warrior is the most brave.

(4) (a) • Pathikānaṃ-of all wayfarers. dhāvanto-the runner.
sīghatamo-(is) the quickest. [Chaṭṭhī]

(b) • pathikesu-in or among all the wayfarers. dhāvanto-the runner. sīghatamo-(is) the quickest. Of all the travelers, the runner is the quickest. [Sattamī]

Niddhāraṇa-Catukka (Niddhāraṇa-quadriad)

According to traditional teaching of grammar devised by teachers, there are four Niddhāraṇa-related things which all students of Pāli grammar should understand. They are called Niddhāraṇa-Catukka. Namely:

- (1) Niddhāraṇa-samudāya (The selection-group)
- (2) Niddhāraṇa (Act of Selection)
- (3) Niddhāraṇiya (The selected)
- (4) Niddhāraṇa-hetu (The reason of selection)

Of the three,

- (1) The group of people, animals or inanimate-things from which selection is being made is called **Niddhāraṇa samudāya**.
- (2) Making selection by act of pointing out the distinctive quality of someone or something is **Niddhāraṇa**.
- (3) Someone or something being selected for purpose of comparison is called **Niddhāraṇiya**.
- (4) The distinctive qualities are **Niddhāraṇa-hetu** (the reason for selection). The function of this Sutta is applicable only after **Niddhāraṇa-samudāya**. This means that when making a selection for distinctive comparison, either **Chaṭṭhī** or **Sattamī Vibattis** in plural are to be applied after nouns which denote **Niddhāraṇa-samudāya** (Group from which selection is made).

Explanation

Example: **Kaṇhā • gāvīnaṁ sampannakhīratamā**.

- (1) In the example above, the word “**gāvīnaṁ**” which indicates the group of cows, is **Niddhāraṇa-samudāya**. That is why a **Chaṭṭhī Vibatti**, plural number, is applied after it. [**niddhāraṇa**-selection+**samudāya**-group]
- (2) The words indicative of selection “**sampannakhīratamā**” is **Niddhāraṇa**, which is a statement of distinction [**ni**-out+**dhara**-to take+**yu**-act of]
- (3) The word “**Kaṇhā**” which indicates black cow is **Niddhāraṇiya** (the selected animal for its distinctive quality of milk) [**ni**+**dhara**+**anīya**-that which is being selected]
- (4) The distinctively delicious sweet taste of the milk produced by black cow is **Niddhāraṇa-hetu** (Reason of selection. **Hetu**-reason)

Now, the students can also easily analyze other **niddhāraṇa** examples based on this clear and simple explanation.

३०५, ३२३. अनादरे च

305, 323. **Anā'dare ca**. [**Anādare**+**ca**. 2 words]

[V] **Anādare chaṭṭhīvibhatti hoti, sattamī ca**.

When expressing disrespect (in the context of two concurring actions, one being neglected, the other proceeding to perform an action regardless) either a **chaṭṭhī** (Genitive case) or **sattamī vibatti** (Locative case) can be applied after both the noun denoting “**anādariya**, the disrespected” and after its correlative word. [**anā'dara**=**na**-without+**ādara**-

respect, disregard]

Note: Please note that only one of **chaṭṭhī** or **sattamī** vibatti in the same number can be applied. See the sample sentences and examples below. Unlike in the Niddhāraṇa expression, both singular and plural numbers are applicable in this “anādara expression”.

- (1) • Rudato-while crying, *cgs.* • dārakassa-the boy's (the boy), *cgs.* pabbaji-(the father) renounces, *āv.* [Chaṭṭhī, singular example] i.e. While the boy is crying, the father renounced (to become an ascetic or a monk).
- (2) • Rudantasmim-when crying, *cls.* • dārake-the boy, *cls.* pabbaji.āv. [Sattamī, singular, example] i.e. At the time (or as) the boy is crying, the father renounced (to become an ascetic or a monk).

Anā'dara-Catukka (Anādara-quadriad)

Here too, there are four Anādara-related things the students of Pāli grammar should thoroughly understand. They are called Anādara-Catukka. Namely:

- (1) Anādara (Act of neglect)
- (2) Anādaravanta (Anādara-correlative)
- (3) Anādariya (The neglected)
- (4) Anādariyavanta (Anādariya-correlative)

Of the three components,

- (1) The action of neglect to living things or inanimate-things is called **Anādara**. In this case, it is usually a verb, expressive of such action.
- (2) Any word which is related to that act of anādara, such as the one who commit such act is called **Anādaravanta**. It is usually a subject or a word denoting it. [anādara+vanta. See Sutta 368 for this suffix "vantu"]
- (3) Someone or something being neglected is called **Anādariya**. [anādara+iya]
- (4) Any word syntactically related to it as a verb (usually an auxiliary verb) etc. is called **Anādariyavanta**. [anādariya+vanta]

The function of this Sutta is applicable only after Anādariya and its correlative. This means that Chaṭṭhī or Sattamī Vibattis are to be applied after the nouns which denote Anādariya and its correlative words.

Explanation

Example: • Rudato • dārakassa pitā pabbaji.

While the boy is crying, the father renounces. i.e. left (to become an ascetic).

[The word “pitā-father” is added to make sentence more complete]

- (1) In the example above, the word “Dārakassa” which indicates the neglected, crying boy, is “Anādariya-the disrespected or the neglected”. That is why a Chatthī, singular “sa” Vibatti is applied after it.
- (2) The word indicative of the boy’s crying act “Rudato” is Anādariya-correlative which is related to “Dārakassa”. A similar Chatthī Vibatti is to be applied after it as it is Anādariya-correlative. [Re: Sutta 187, 127, to understand the morphological procedure of this word]
- (3) The word “Pitā-father” which indicates father who renounces home without compassionate regard for the crying boy is Anādara-correlative (the neglecter, which plays the role as a subject)
- (4) The word “pabbaji” which indicates “renouncing act” is Anādara (a verb

related to the subject as the doer of disrespectful act)

Now, Students can also easily analyze the second example by being based on the explanation of this example.

Note: Despite it may literally mean “non-respect”, the actual purpose of this grammatical concept of “Anādara” is to describe two concurrent actions going on (sometimes in a pitiful, frustrating manner), not in the sense of intentional disrespect.

Here is one more relevant example to clarify this:

E.g. Nātīnam Pekkhatam Maccu ādāya gacchati.

While the relatives are looking on, the death goes (away) by snatching (the loved ones).

This example is very simple and vividly clear to understand. While relatives are looking on, or desperately thinking about what they can do for their sick, almost dying, beloved one who is lying on the bed, death invisibly takes away the loved ones as if snatching by force.

In this example,

- (1) The words “ādāya gacchati-goes by snatching” are Anādara.
- (2) The word “Maccu-death” is an Anādara-correlative.
- (3) The word “Nātīnam-the relatives” is Anādriya.

(4) The word “Pekkhataṃ-while looking on” is its correlative

(Anādriyavanta). Both are in Chaṭṭhī (genitive) plural case.

Regarding the word “Pekkhataṃ”, please refer to Sutta No.187, 128 on how this word is brought to completion through due morphological procedures. It is hoped that the students will clearly understand this seemingly **complex grammatical concept** and will be able to write such sentences on their own without much difficulty.

३०६, २८९. क्वचि दुतिया छट्ठीन मत्थे

306, 289. **Kvacī dutiyā chaṭṭhīna'matthe.**

[Kvacī+dutiyā+chaṭṭhīnaṃ+atthe. 4 words]

[V] **Chaṭṭhīna'matthe kvacī dutiyāvibhatti hoti.**

(As an exceptional usage), a **dutiyā** vibatti sometimes can be applied in **chaṭṭhī** (genitive sense) **expression**.

Note: This kind of dutiyā(accusative) is called Accusative-in-genitive sense found in the Pāli texts.

Example of the Accusative case in Genitive sense:

Apissu-in fact. • maṃ-(in) my (mind). aggivessana-Oh Aggivessana! tisso-three. upamā-similes. paṭibhaṃsu-intuitively come up. i.e. Oh Aggivessana! In fact, three similes come up in my mind intuitively (out of blue).

३०७, २९०. ततियासत्तमीनञ्च

307, 290. **Tatiyā, sattamīnañ'ca.**

[Tatiyā, sattamīnaṃ+ca. 2 words]

[V] **Tatiyā, sattamīnaṃ atthe ca kvacī dutiyāvibhatti hoti.**

(As an exceptional usage), a **dutiyā** vibatti (an accusative) sometimes can be used in **tatiyā** (instrumental sense) and **sattamī** (locative sense) **expressions**.

Examples of the Accusative in Instrumental sense:

(1) Sace-if. • maṃ-with me. samaṇo gotamo-the monk Gotama.

ālapissati-will talk. i.e. If the monk Gotama will talk with me.

(2) tvañ'ca [tvañca=tvaṃ+ca]-you too. • maṃ-with me. nābhibhāsasi-do not talk. i.e. You too do not talk with me.

Evam tatiya'tthe. Thus, (these examples in the accusative case are) in the sense of instrumental.

Examples of the Accusative in Locative sense:

- (1) • Pubbaṇhasamayam-in the morning. nivāsetvā-having dressed.
i.e. Having dressed in the morning.
- (2) • ekam-at one. • samayam-time, i.e. on one occasion. bhagavā-the lord Buddha i.e. At one time, the Lord Buddha (is staying in such and such a place etc.)

Evam sattamya'tthe. Thus, (these words in the accusative case) are in the sense of locative.

३०८, ३१७. छद्दी च

308, 317. **Chaṭṭhī ca.** [Chaṭṭhī+ca. 2 words]

[V] Tatiyā, sattamīnam atthe ca kvaci chaṭṭhīvibhatti hoti.

(As an exceptional usage), a **chaṭṭhī** vibatti sometimes can be applied in **tatiyā** (instrumental, subject) and **sattamī** (locative) sense expressions.

Note: These kinds of Chaṭṭhī are called the genitive-in-instrumental, the genitive-in-locative sense, which are found the Pāli texts

Examples of the Genitive in Instrumental sense:

- (1) Kato-done. • me-by me. kalyāṇo-the good deed (meritorious deed),
i.e. The good deed (is) done by me. –
- (2) katham • me pāpam-unwholesome, bad deed.
i.e. The bad deed (is) done by me.

Evam tatiya'tthe. Thus, (these examples in genitive case) are in the sense of instrumental.

Note: Please do not be confused with ordinary instrumental which normally means “with”. In this Sutta, it only means **instrumental subject** which means “by”, mostly found as the meaning of subjects used in passive voice sentences. This type of word in genitive case, but whose meaning is the instrumental subject “by”, is usually referred to as “Kativ’attha-Chaṭṭhī” in grammatical terms. Such words usually play similar role of the subject in a passive voice sentence as the verbs they syntactically related to are structured using an affix of Kamma-sense only. This is one of a very delicate point of grammar.

[Kativ'attha-Chatṭhī=kattu-Subject in instrumental+attha-sense. Chatṭhī-genitive-case word which has the sense and role of a Kattā, i.e. Subject-genitive, or agent genitive].

Examples of the Genitive in Locative sense:

- (1) Kusalā-(are) skillful. • naccagītassa-in dancing and singing.
sikkhitā-trained. cāturitthiyo [cāturitthiyo=cāturo+itthiyo], cāturo-beautiful (चतुर्य -shrewdness, lovely,). itthiyo-women. i.e. The pretty women skilled and trained in dancing and singing.
- (2) kusalo-(are) skillful? tvam-you. rathassa-of chariot. •
aṅgapaccaṅgānaṁ-in (things related to) various components.
i.e. Are you skilled in the chariot's component parts?

Evam sattamya'tthe. Thus, (these examples of genitive case) are in the sense of locative.

Kvacī'ti kimatthaṁ?

What is the word “kvaci” for?

To show that in the example shown below, the function of Sutta is inapplicable as it is restricted by the word “kvaci”.

- (1) Yo-which. vo-you. ānanda-Oh Ānandā! * mayā-by me. dhammo ca- Dhamma also. vinayo ca-monastic discipline also. desito-have taught. paññatto- have promulgated,
i.e. Oh Ānandā! Dhamma which have been taught and Vinaya which had been prescribed by me (will be your teachers).
- (2) ānando. Venerable Ānandā. * atthesu-in matters of meanings (of the various Dhamma). vicakkhaṇo-(is) wise.
i.e. Ānandā is wise in the matters of meanings of Dhamma.

३०९, ३१८. दुतियापञ्चमीनञ्च

309, 318. **Dutiyā, pañcamīnañ'ca.**

[Dutiyā, pañcamīnaṁ+ca. 2 words]

[V] **Dutiyāpañcamīnañ'ca** atthe kvaci chaṭṭhīvibhatti hoti.

(As an exceptional usage), a **chaṭṭhī** vibatti (genitive case) sometimes can be used in **dutiyā** (accusative) and **pañcamī** (ablative) sense expressions.

Examples of the Genitive in Accusative sense:

- (1) • Tassa-to that person. bhavanti-will be. vattāro-those who censure.
i.e. There will be people censuring him. [vattāro-speakers, those who say in displeasure and disapproval]
- (2) Sahasā-in a hurry. • kammaṣsa-the action. kattāro-doers.
i.e. Those doing the action in a hurry.

Evam dutiya'tthe. Thus, (these examples are) in the sense of accusative.

Note: This type of words in genitive case, but whose meaning is the accusative "to", is usually referred to as "Kamma'ttha-chatṭhī" in a typical formal grammatical term. Such words usually play a similar role of the object in any sentence of both voices. [Kamma'ttha-chatṭhī=kamma-Object in accusative+attha-sense. Chatṭhī-genitive case word. i.e. the object-genitive or patient-genitive]. This is also very delicate point of grammar.

Examples of the Genitive in Ablative sense:

- (1) A'ssavanatā-for reason of not hearing. • dhammaṣsa-from the Dhamma. parihāyanti-(they) lost.
i.e. They lost for not hearing Dhamma.
[assavanatā=a-not+savana-hearing+tā-suffix, due to a state of. See Sutta 360]
- (2) Kinnu kho [Kinnu kho=Kim+nu+kho] Kim-why. ahaṃ-I. • tassa sukhaṣsa-from that happiness. bhāyāmi-should be afraid of.
i.e. Why I should be afraid of that happiness?
- (3) Sabbe-all. tasanti-are frightened • daṇḍassa-from punishment.
i.e. All are afraid of punishment.
- (4) Sabbe bhāyanti-fear. • maccuno-from death.
i.e. All are afraid of death.
- (5) Bhīto-feared. • catunnaṃ-from four. • āsīvisānaṃ-from quickly poisonous. • ghoravisānaṃ-from strongly poisonous.
i.e. Being fearful of four snakes of quick poison and strong poison.
- (6) Bhāyāmi-(I) fear. • ghoravisassa-from strongly poisonous.
• nāgassa-from snake.
i.e. I am afraid of snakes of quick poison and strong poison.

Evam pañcamy'atthe. Thus, (these examples are) in the sense of ablative.

३१०, ३२४. कम्मकरणनिमित्तत्थेसु सत्तमी

310, 324. **Kamma, karaṇa, nimitta'tthesu sattamī.**

[Kamma, karaṇa, nimitta-atthesu+sattamī. 2 words]

[V] **Kamma, karaṇa, nimitta'tthesu sattamīvibhatti hoti.**

(As an exceptional usage), a **sattamī** vibatti (locative case) sometimes can be applied in **Kamma** (accusative), **karaṇa** (instrumental), and **nimitta** (reason-descriptive) **sense expressions.**

Note: These kinds of Sattamī are called the locative in accusative-sense, the locative in instrumental-sense, locative of reason(reason-descriptive sattamī, also called **nimitta-sattamī**, or **absolute-sattamī**) which are occasionally found in the canonical texts. The last kind of Sattamī is frequently found in many Suttas of this grammar text.

Example of the Locative in Accusative sense:

(1) **Sundarā'vuso** [Sundarā'vuso= Sundarā+āvuso] Sundarā-(are) nice.

āvuso-Oh friends! ime-these. ājīvaka-heretics. • bhikkhūsu-to the monks. abhivādenti-bow (pay respect.)

i.e. Oh friends! These heretics are nice that they bow to the monks.

Evam kammatthe.

Thus, (this example is) in the sense of kamma, accusative.

Examples of the Locative in Instrumental sense:

(1) • **Hatthesu**-by hands. **piṇḍāya**-for alms. **caranti**-go.

i.e. By hands (the monks) go for alms. (They put food in the hands as they do not have bowls).

(2) • **Pattesu**-by bowls. **piṇḍāya** caranti.

i.e. By bowls (the monks) go for alms.

(3) • **Pathesu**-by roads. **gacchanti**-go.

i.e. By (means of) roads, (people) go.

Evam karaṇatthe.

Thus, (these examples are) in the sense of karaṇa, instrumental.

Examples of the Locative in Nimitta (Locative of reason) sense:

(1) **Dīpi**-the leopard. • **cammesu**-for the skins. **haññate**-(is) killed.

i.e. The leopard is killed for (its) hide.

(2) **Kuñjaro**-the elephant. • **dantesu**-for tusks. **haññate**-(is) killed.

i.e. The elephants are killed for (their) tusks (ivories).

evaṃ nimitta'tthe.

Thus, (these examples are) in the sense of nimitta, reason.

३११, ३२५. सम्पदाने च

311, 325. **Sampadāne ca.** [Sampadāne+ca. 2 words]

[V] **Sampadāne ca sattamīvibhatti hoti.**

(As an exceptional usage), a **sattamī** vibatti (Locative case) is applied **in the sampadāna (Dative sense) expression.**

Note: This kinds of Sattamī is called the locative in dative-sense, which is sometimes found in the canonical texts.

Examples of the Locative in Dative sense:

- (1) • Saṅghe-of Sangha (community of monks as a whole). dinnam-the offered charity. mahapphalaṃ-(is) of great result.
i.e. Alms donated to Sangha is of great benefit.
- (2) • Saṅghe-of Sangha. tvam-you. gotamī-Oh Gotamī! dehi-give.
i.e. Gotamī! (You) donate to the Sangha.
- (3) • Saṅghe-of Sangha. te-by you. dinne-when given. ahañ'ce'va [aham+ca+eva]-to me also. pūjito-honored. bhavissāmi-will be.
i.e. When Sangha is offered by you, it is like honoring me (Buddha) too.
(When you offer Sangha, it is like honoring me as well.)

३१२, ३२६. पञ्चम्यत्थे च

312, 326. **Pañcamya'tthe ca.** [Pañcamī-atthe+ca. 2 words]

[V] **Pañcamya'tthe ca sattamīvibhatti hoti.**

(As an exceptional usage), a **sattamī** vibatti (Locative case) is applied **in the Pañcamī (ablative sense) expression.**

Note: This kind of Sattamī is called the locative in ablative-sense, which is found in the Pāli canon.

Examples of the Locative in Ablative sense:

- Kadalīsu-from (eating) banana plants. gaje-the elephants. rakkhanti-(people) prevent.
i.e. People prevent the elephants from eating banana plants.

३१३, ३२७. कालभावेसु च

313, 327. **Kālabhāvesu ca.** [Kāla, bhāvesu+ca. 2 words]

[V] Kāla, bhāvesu ca kattari payujjamāne **sattamī**vibhatti hoti.

When a subject is being engaged to time and action (of the two concurring incidences), a **Sattamī** vibatti (Locative case) is to be applied.

Explanation

When expressing two concurrent actions using time or action (an event) as a correlative marker, and with a subject being involved in the act, a **sattamī** vibatti is applied after the noun denoting time, or action along with the corresponding subject or the object of the action. This Sutta enjoins to apply a **Sattamī** vibatti after **the subject or the object and the verb denoting coinciding action or event.** In such a sentence, the verb is usually nta, māna or ta-suffixed kita verbs though Ākhyāta verbs are sometimes used to express the last action out of the two concurring actions in a precise and simple manner. See the examples below carefully to understand this seemingly complex grammatical concept and its applied function in the practical sentence.

Example of Kāla-lakkhaṇa (Time-definitive concurrent action)

- (1) • Pubbaṇhasamaye-in the morning. gato-(he) went. (First action)
• sāyanhasamaye-in the evening. āgato-(he) comes. (Subsequent incident) i.e. He went in the morning. In the evening, he came back.

Example of Bhāva-lakkhaṇa (Action-definitive concurrent action)

- (1) • Bhikkhūsu-(when) the monks, *clp* • bhojīyamānesu-(are still) eating, *clp*. gato-(he) went, *kv*. i.e. When the monks are still eating, he went. • bhuttesu-having eating (when they finished eating), *clp*. āgato-(he) came back. *kv*. i.e. When having eaten, he came. (When the monks finished eating, he came back)
(2) • Gosu-(when) cows. *clp* • duyhamānesu-(are being) milked. *clp*.

gato-(he) goes, i.e. When the cows are still being milked, he goes.

• duddhāsu-when milked (when milking is done), *clp.* āgato-(he) came back. i.e. When having milked, he came. (When milking is done, he came back).

Note: In these two examples, the **present passive participle** is used in the first incidence while the **past passive participle** is employed in the next incidence. Please note carefully this delicate mode of sentence structure.

Lakkhaṇa-Catukka

(Lakkhaṇa-quadriad)

There are four Lakkhaṇa-related things which all the students of Pāli grammar should understand so that they will have a clear and comprehensive understanding of this grammatical concept.

They are called Lakkhaṇa-Catukka. Namely:

- (1) Lakkhaṇa (The act of first Marking)
- (2) Lakkhaṇavanta (Lakkhaṇa-correlative)
- (3) Lakkhya (The concurring act called “the marked”)
- (4) Lakkhya-vanta (Lakkhya-correlative)

Of these four,

- (1) When an ongoing primary event and another secondary incidence are taking place at the same time, the primary event is used as a marker of the secondary event. Such act of marking is called “Lakkhaṇa” by the ancient grammarians which means “the mark”.
- (2) Its correlative word, either it be a subject or an object that is syntactically related to it, is called “the Lakkhaṇavanta”.
- (3) The secondary incidence, is termed “Lakkhya”.
- (4) Its correlative word, either it be a subject or an object, is called “Lakkhyavanta”.

The function of this Sutta is to apply Sattamī Vibatti (Locative case) after “Lakkhaṇa and Lakkhaṇa-correlative”, so that it becomes a complete and meaningful sentence when expressing two concurrent actions.

Explanation

Example: • Bhikkhūsu • bhojīyamānesu puriso gato.

While or when the monks are eating, the man goes.

[“puriso-man” is added for completeness’s sake of the sentence]

Here, the man's going incidence is marked by the primary event of the monks' eating.

- (1) In the example above, the word “**bhojīyamānesu**” which indicates the primary event of the monk's eating, is **Lakkhaṇa** by means of which the man's going is marked.
- (2) The word “**Bhikkhūsu**” is its correlative object. Therefore, both are in the locative, plural case of **Sattamī vibatti**.
- (3) the word “**gato**” which indicates the secondary action of man's going, is “**Lakkhya**”.
- (4) The word “**Puriso**” is its correlative which serves as a subject “goer”.
These two words are inapplicable by the rule of this Sutta.

The Injunction of Suttas 305, 313

The Sutta 305 and 313 enjoins the two prevalent grammatical rules regarding the expression of two simultaneous actions, one based on the concept of “anādara” and the other based on time and action as definitive markers. Regardless of what has been explained in two Suttas, the students should know that **there are also some methods of expressing two concurring incidences using relative pronouns and short sentences. The sentence structures based on the rules enjoined by these two Suttas are far more concise and needs less word.**

It should also be noted that even though there is no element of disrespect nor any definitive marker, one can still write the sentences based on the rules enjoined by these Suttas. Although it may at first seem a bit complex to the beginner, it is hoped that all the necessary simple explanation given thus far will suffice to make these two complex injunctions clear and simple to understand.

३१४, ३२८. उप'ध्याधिकिस्सरवचने

314, 328. **Upa'dhyā'dhiki'ssaravacane.**

[Upa, adhi+ādhika, issara, vacane. 2 words]

[V] **Upa, adhi-iccetesam payoge adhika, issara-vacane
sattamīvibhatti hoti.**

When used in the context of certain upasagga particles such as **upa** and **adhi**, meaning **over** and **the lord** respectively, a **sattamī** vibatti (Locative case) is applied (to its correlative noun qualified by those upasaggas).

Note: Upasagga words applied in the sentence have specific meanings which can thereby affect the case-ending of the nouns they are related to. See the case-endings of each example carefully to clearly understand this Sutta's function.

- (1) **Upa**-(is) over, in excess. • **khāriyam**-than a measure of "khāri".
doṇo-a measure of "doṇa".
i.e. A measure of "doṇa" is in excess of a "khāri". (A "doṇa" is more than a "khāri")

Note: "khāri" and "doṇa" are measurement units of the grain in ancient India.

- (2) **upa**- (is) over, in excess. • **nikkhe**-than a measure of "nikkha".
kahāpaṇam-the measure of "kahāpaṇa".
i.e. A measure of "kahāpaṇa" is in excess of a "Nikkha".
(A "Kahāpaṇa" is more than a "Nikkha")

Note: "nikkha" and "kahāpaṇa" are measurements of the monetary units in ancient India just as cents and dollar are common monetary units.

- (3) **Adhi**-(is) the retinue. • **brahmadatte**-of the king Brahmadatta.
pañcālā-(the people) of Pañcāla.
i.e. The people of Pañcāla are retinue of the king Brahmadatta.

Note: Though this example is mostly found in the texts, "Adhi brahmadatto pañcālesu. i.e. The king Brahmadatta is the lord of the people of Pañcāla" is also applicable text. In the grammatical rule, the word denoting the lordship or dominancy is in nominative case and the word denoting the subject of lordship or "the dominated" is usually in the locative case. Comparing with next two examples will clarify this fact which conform to this usage pattern and grammatical norm.

- (4) **adhi**-(is) the lord. • **naccesu**-over the dancers. **gotamī**-(a lady named) Gotamī. i.e. Gotamī is the chief of all dancers. (She is the leader of the dance-ensemble)

(5) **adhi**-(is) the lord. • **devesu**-over all the celestial beings.

Buddho-the Lord Buddha. i.e. Buddha is the Lord over all celestial beings.

३१५, ३२९. मण्डितुस्सुक्केसु ततिया च

315, 329. **Maṇḍitu'ssukkesu tatiyā ca.**

[Maṇḍita, ussukkesu+tatiyā+ca. 3 words]

[V] **Maṇḍita-ussukka-icce'tesva'tthesu tatiyāvibhatti hoti, sattamī ca.**

When used in the context of the words **maṇḍita** (being clear and unobstructed), **ussukka** (to strive, or being strenuous) or any other synonymous word, either **tatiyā** (Instrumental case) or **sattamī** (Locative case) is to be applied after the nouns related to those words.

Examples of the word “maṇḍita”

(Here, a synonymous word “paṣīdita” is used instead)

- (a) • **Ñāṇena**-by intellect. **paṣīdita**-(is) clear, unobstructed.
i.e. (Buddha or his disciple are) clear or unobstructed by (in terms of) intellect. [Tatiyā example]
- (b) • **ñāṇasmim̐**-in the intellect. **vā**-to show other applicable case-ending.
paṣīdita-(is) clear, unobstructed. [Sattamī example]

Examples of the word “Ussuka”

- (a) • **ñāṇena**-by intellect. **ussukko**-(is) strenuous.
i.e. (Buddha or his disciples are) strenuous by (in terms of) intellect.
- (b) • **ñāṇasmim̐**-in intellect. **vā ussukko**-(is) strenuous.
tathāgato vā-either Buddha. **tathāgatagotto vā**-or the one in lineage of Buddha. i.e. a disciple.
i.e. Either Buddha or Buddha's disciple are intellectually strenuous.

Iti nāmakappe kārakakappo chaṭṭho kaṇḍo.

Kāraka Chapter, the Sixth Section of Noun ends.

Kārakakappo niṭṭhito.

Kāraka Chapter ends.

4. Samāsa Kappa

Samāsa (Compound Noun) Chapter

Sattama Kaṇḍa

The Seventh Section of Noun

३१६, ३३१. नामानं समासो युत्तथो

316, 331. **Nāmānaṃ samāso yutta'ttho.**

[Nāmānaṃ+samāso+yuttattho. 3 words]

[V] Tesāṃ nāmānaṃ payujjamānapada'tthānaṃ yo yutta'ttho, so samāsasañño hoti.

Those nouns of the relevant and related meanings, when combined together, are called a **Samāsa** (Compound noun).

Summary: This Sutta clearly defines the nature of Samāsa and explains what a Samāsa is. It explains that combining two or more nouns of the relevant, related and coherent meanings is called a Samāsa (Compound noun).

- Kathinadussaṃ-the robe reserved for Kathina.
[Kathina+dussa, two nouns are compounded in this example]
- āgantukabhattaṃ-the food for guest. [āgantuka+batta]
- jīvitin'driyaṃ-the faculty of life.
[jīvita+indriya]
- samaṇabrāhmaṇā-monk and Brāhmins.
[samaṇa+brahmaṇa]
- sārīputtamoggallānā-Venerable Sārīputta and Venerable Moggallāna. [sārīputta+moggallāna]
- brāhmaṇagahapatikā-the Brāhmin and house-holders.
[brāhmaṇa+gahapatika]

Nāmānami'ti kimatthaṃ?

What is the word “nāmānaṃ” for?

To show that the examples shown below are nouns and verbs in a sentence, not nouns which are relevant to be combined in a Samāsa process. So, there is no Samāsa.

Devadatto-Devadatta. pacati-cooks. i.e. Devadatta cooks.

Yaññadatto-yaññadatta. pacati-cooks. i.e. Devadatta cooks.

Yuttattho’ti kimattham?

What is the word “Yuttattho” for? [Yutta-related+attho-meaning]

To show that there is no “yutattha, i.e. having related meaning which are mutually relevant to each other in a compound process” of the words in the sentence shown below. So, there is no Samāsa.

* Bhato-servant. rañño-of king.

* putto-son. devadattassa-of Devadatta.

Samāsa-icca’nena kvattho?

“Kvaci samāsantagatāna’makāranto”.

What benefit is there by terming “samāsa”?

It has benefit of ease of reference in such Suttas as “Kvaci samāsantagatāna’makāranto” etc.

३१७, ३३२. तेसं विभक्तियो लोपा च

317, 332. **Tesaṃ vibhattiyo lopā ca.**

[Tesaṃ+vibhattiyo+lopā+ca. 4 words]

[V] Tesaṃ yutta’tthānaṃ samāsānaṃ vibhattiyo lopā ca honti.

Those vibattis applied after each component words during a compounding process of nouns, are to be elided (so that it becomes a complete compound noun with one single vibatti).

Summary: This Sutta enjoins elision of vibatti (case-endings) and related things. Before it becomes a complete Samāsa (compound) noun, there is a combining process of two or more nouns with different Vibattis (case-endings) which is called a Viggaha sentence (विग्रहवाक्य) abbreviated as ED. All those different Vibattis and related morphological remnant morphemes which are present during Viggaha process are required to be elided by injunction of this Sutta so that it will become a completed Samāsa (compound noun) with one single Vibatti. Students will not fully understand the function of this Sutta unless they study the

structural morphology of words in grammar called “Payogasiddhi or Padasiddhi”. [See the appendices Section]

- Kathinadussam, • āgantukabhattam (Meaning shown).

Tesamgahaṇena samāsa, taddhitā’khyāta, kitakānam vibhatti, paccaya, pada’kkharā’gamā ca lopā honti.

By means of the word “tesam” in Sutta, all those vibattis, affixes, morphemes, inserted words (āgama) of samāsa nouns, any morpheme of Taddhita nouns, Ākhyata verbs and Kita nouns, which has been component parts of the ED, can also be elided (as necessary).

- Vāsiṭṭho-Vasiṭṭha’s son. • Venateyyo-Vinata’s son.

Caggahaṇa’mavadhāraṇa’ttham.

The word “ca” in Sutta has a purpose of restricting the function of this Sutta in some examples shown below. (See that vibatti am in the preceding component word “**Pabhañ**” of the compound noun “**Pabhañkaro**” is not elided. The “ñ” is a Vagganta morpheme of am. This kind of compound is sometimes called “**alutta samāsa**” where the vibatti remains intact and is not elided as prescribed by this Sutta).

- Pabhañ’karo-the light-maker, i.e. Sun.
- amatañ’dado-the giver of deathlessness, i.e. Buddha.
- medhañ’karo-the wisdom-maker, or a Buddha so-named.
- dīpañ’karo-the wisdom-light-maker, or a Buddha so-named.

३१८, ३३३. पकति चस्स सरन्तस्स

318, 333. **Pakati ca’ssa sara’ntassa.**

[Pakati+ca+assa+sarantassa. 4 words]

[V] Luttāsu vibhattīsu assa sara’ntassa līngassa pakatirūpāni honti.

After the elision of vibattis and other related things are done in the process of a compound noun (as per preceding Sutta), all that is left after elision, has to be kept as a “Pakati”. (Keep it as it is to further carry out necessary procedures of finalizing as a complete compound noun word).

- Cakkhusotaṃ-eye and ear. • mukhanāsikaṃ-face and nose.
- rājaputto-the king's son, i.e. the prince.
- rājapuriso-the king's man, i.e. the royal staff.

Note: The function of these two Suttas (317-318) are interrelated when performing morphological procedures. To clearly understand, please refer to the appendices section on the sample morphological procedures of a compound explained in this book.

३१९, ३३०. उपसग्ननिपातपुब्बको अब्ययीभावो

319, 330. **Upasagganipātapubbako abyayībhāvo.**

[Upasagga, nipāta, pubbako+abyayībhāvo. 2 words]

[V] **Upasagga, nipātapubbako samāso abyayībhāvasaṅgō hoti.**

A compound noun, when preceded by either an Upasagga or a Nipāta particle, is called an “**abyayībhāva-Adverbial compound**”. [See the examples carefully. Those shown in bold are Upasagga or Nipāta words].

Summary: This Sutta outlines the basic characteristics and nature of “Abyayībhāva compound nouns” by explaining that any compound noun preceded in its structure by either an Upasagga or a Nipāta particle as the first component, is named “Abyayībhāva compound”.

Note: Only those shown with this mark • are examples. The preceding words and phrases are called “Viggaha” or etymological definition and expansion of example word abbreviated as **ED**. The first example is translated in detail along with its Viggaha so as to make it more easily understandable for the students.

(1) Nagarassa samīpe pavattati kathā iti • **upanagaram**,

[Trans] Nagarassa-of the city. samīpe-in proximity. pavattati-is, arises. kathā-the talk. i.e. The talk arises in proximity of (re-garding) city. iti-therefore. **upanagaram**-is called “**upanagaram**”, [This is the translation of ED, the unfinished compounding process of the words]

- **upanagaram**-the talk which happens near the city. i.e. the talk whose general nature is concerning the city. (This is the meaning of completed compound noun) [**upa**-near+**nagaram**-city. The talk relating to city]

- (2) darathānaṃ-of worries. abhāvo-being absent. • **niddarathaṃ**-being absent of worries, i.e. worriless. [ni-without+darathaṃ-worry, one “d” reduplicated]
- (3) makasānaṃ-of flies. abhāvo • **nimmakasaṃ**-absent of flies, without flies, The fly-less. [ni-without+makasaṃ-fly, one “m” reduplicated]
- (4) vuḍḍhānaṃ-of senior people. paṭipāṭi-serial order.
yathāvuḍḍhaṃ- in accordance with the seniority.
[yathā-according to+vuḍḍhaṃ-seniority]
- (5) Ye ye-whosoever. vuḍḍhā-are senior. vā-to explain in another way.
• **yathāvuḍḍhaṃ**-whoever senior.
- (6) jīvassa-of life. yattako-whatever. paricchedo-span.
• **yāvajīvaṃ**-for any span of life, i.e. for life. [yāva-indefinite measure+jīvaṃ-life]
- (7) citta’ madhikicca [cittaṃ+adhikicca] pavattanti te dhammā’ti [dhammā+iti] • **adhicittaṃ**
[cittaṃ-consciousness, mind. adhikicca-on account of. pavattanti-arise. te dhammā-those phenomena. i.e. Those phenomena which arise on account of mind. iti-therefore.
adhicittaṃ-is so called.
• **adhicittaṃ**-mind-related things. [adhi-related+cittaṃ-mind]
- (8) pabbatassa-of the mountain. tiro-other side, yonder.
• **tiropabbataṃ**-other side of mountain.
[tiro-beyond+pabbataṃ-mountain]
- (9) sotassa-of the flow. pati-against. pavattati-is. nāvā-the boat.
i.e. The boat is against the current.
iti-therefore. **patisotaṃ**-is so called. • **patisotaṃ**-The boat against the current. i.e. upstream-moving boat.
[pati-against+sotaṃ-current]
- (10) pāsādassa-of the mansion. anto-inside. • **antopāsādaṃ**-the inside of mansion. [anto-inside+pāsādaṃ-mansion]

Abyayībhāva-micca’nena kvattho?

Am vibhattīna makārantā abyayībhāvā.

What benefit is there by terming “abhyayībhāva”?

It has benefit of ease of reference in such Suttas as “Am vibhattīna’ makārantā abyayībhāvā” etc.

३२०, ३३५. सो नपुंसकलिङ्गो

320, 335. **So napuṃsakaliṅgo.**

[So+napuṃsakaliṅgo. 2 words]

[V] So abyayībhāvasamāso napuṃsakaliṅgo'va daṭṭhabbo.

That **abyayībhāva** compound is to be regarded as belonging to the neuter gender.

Summary: This Sutta defines the gender of “abyayībhāva compounds” as being neuter gender.

(1) Kumārīsu-in the girls. adhikicca-regarding. pavattati-arises. kathā iti.

• **adhikumārī**-the talk regarding the girls.

[adhi-relating to+kumārī-girl]

(2) vadhuyā-of the daughter-in-law. samīpe pavattati kathā iti

• **upavadhu**-the talk regarding the daughter-in-law.

[upa-near+vadu-daughter-in-law]

(3) gaṅgāya-of the river Ganges. samīpe pavattati kathā iti.

• **upagaṅgaṃ**-the talk regarding the river Ganges.

[upa-near+gaṅgaṃ-the river Ganges]

(4) maṇikāya-of the big water pot. samīpe pavattati kathā iti.

• **upamaṇikaṃ**-the talk about big water-pot.

[upa-near+maṇikā-water-pot]

३२१. ३४९. दिगुस्सेकत्तं

321, 349. **Digusse'kattaṃ.** [Digussa+ekattaṃ. 2 words]

[V] Digussa samāsassa ekattaṃ hoti, napuṃsakaliṅgattañ'ca.

The “Digu” compound is to be recognized as of singular in number and belonging to neuter gender.

Summary: This Sutta marks the gender and number of “Digu compound noun” as being of neuter gender and singular in number. [Look at examples carefully to clarify this. All examples end in an “aṃ” which is a derivative morpheme of nominative singular “si”, a common characteristic pattern of neuter gender nouns]

- (1) Tayo-the three. lokā-worlds. • **tilokaṃ**-three worlds, (of human, heaven and Brahma, Gods' worlds). [ti-three+loka-world]
- (2) tayo daṇḍā-sticks. • **tiḍaṇḍaṃ**-three stick. [ti-three+daṇḍa-stick]
- (3) tīṇi-three. nayanāni-eyes. • **tinayanaṃ**-three eyes. [ti+nayana-eye]
- (4) tayo siṅgā-horns. • **tisiṅgaṃ**-three horns. [ti+siṅga-horn]
- (5) Catasso-four. disā-directions. • **catuḍḍisaṃ**-four direction. [catu-four+disā-direction]
- (6) pañca-five. indriyāni-faculties. • **pañcindriyaṃ**-five faculty. [pañca-five+indriya-faculty]

३२२, ३५९. तथा द्वन्द्वे पाणि तूरिय योग्ग सेनङ्ग खुद्दजन्तुक विविधविरुद्ध
विसभागत्थादीनञ्च

322, 359. **Tathā dvande pāṇi, tūriya, yogga, senaṅga, khuddajantuka, vividha viruddha, visabhāga'tthā'dīnañ'ca.**

[Tathā+dvande+pāṇi, tūriya, yogga, sena-aṅga, khuddajantuka, vividha viruddha, visabhāga-attha-ādīnaṃ+ca. 4 words]

[V] Tathā dvande samāse pāṇi, tūriya, yogga, sena'ṅga, khuddhajantuka, vividhviruddha, visabhāga'ttha-icce'va'mādīnaṃ ekattaṃ hoti napuṃsakalingattañ'ca.

When bodily parts, musical instruments, farming tools, accessories of military, small creatures, mutually hostile animals, mutually distinctive virtues are expressed together, an expression of Dvanda compound can takes place and it is also to be regarded as neuter gender and singular in number.

Taṃ yathā? For example,

- (1) Cakkhu-eye. ca-also, sotañ'ca [sotañca=sotaṃ+ca. Refer to Sutta 31 to understand what happens to "ṃ"] sotaṃ ca-ear also, • cakkhusotaṃ-eye and ear.
- (2) mukhañ'ca [mukhañca= mukhaṃ+ca] mukhaṃ ca-mouth also, nāsikā ca-nose also, • mukhanāsikaṃ-mouth and nose.

Note: The a-ending neuter gender nouns in the nominative singular usually have a morpheme “am”. So, they used to have this vagganta function “ñca”

- (3) chavi ca-skin also, maṁsañ'ca [maṁsañca= maṁsam+ca]
 lohitañ'ca [lohitañca= lohitaṁ+ca] maṁsam ca-flesh also,
 lohitaṁ ca-blood also, • chavimaṁsalohitaṁ-skin, flesh and blood.

Evam pāṇya'ṅgatthe. Thus, (are the examples regarding) parts of body.

- (1) Saṅkho-conch. ca-also, paṇavo-drum. ca-also,
 • saṅkhapaṇavam-conch and drum.
 (2) gītañ'ca-singing also, vāditañ'ca-playing of musical instruments also,
 • gītavāditaṁ-singing and playing of instruments.
 (3) daddari ca-a kind of drum named “daddari” also, ḍiṇḍimo ca-a small drum so-named also,
 • daddariḍiṇḍimaṁ-daddari drum and ḍiṇḍima drums.

Evam tūriya'ṅgatthe. Thus, are the examples regarding musical instruments.

- (1) Phālo ca-plow also, pācanañ'ca [pācanañca=pācanaṁ+ca]
 pācanaṁ ca-goad also, • phālapācanaṁ-plow and goad.
 (2) yugañ'ca [yugañca= yugaṁ+ca] yugaṁ+ca-yoke also,
 naṅgalañ'ca [naṅgalañca= naṅgalaṁ+ca] naṅgalaṁ ca-plough also,
 • yuganaṅgalaṁ-yoke and plough.

Evam yogga'ṅgatthe. Thus, are the examples regarding farming tools.

- (1) Asī ca-sword also, cammañ'ca [cammañca= cammaṁ+ca]
 cammaṁ ca-skin-armor also, • asicammaṁ-sword and skin-armor.
 (2) dhanu ca-bow also, kalāpo ca-quiver also,
 • dhanukalāpaṁ-bow and quiver.
 (3) hatthī ca-elephant also, asso ca-horse also, • hatthiassaṁ-
 elephant and horse.
 (4) ratho ca-chariot also, pattiko ca-infantry soldier also,
 • rathapattikaṁ-chariot and infantry soldier.

Evam sena'ngatthe. Thus, are the examples regarding military accessories.

- (1) Ḍaṃsā ca-gnat also, makasā ca-mosquitoes also,
• ḍaṃsamakasaṃ-gnat and mosquito.
- (2) kuntho ca-ant also, kipilliko ca-termite also,
• kunthakipillikaṃ-ant and termite.
- (3) kīṭo ca-caterpillar also, sarīsapo ca-scorpion also,
• kīṭasarīsapaṃ-caterpillar and scorpion.

Evam khuddajantuka'tthe. Thus, are the examples regarding small creatures.

- (1) Ahi ca-snake also, nakulo ca-mongoose also,
• ahinakulaṃ-snake and mongoose.
- (2) biḷāro ca-cat also, mūsiko ca-rat also,
• biḷāramīsikaṃ-cat and mouse.
- (3) kāko ca-crow also, ulūko ca-owl also,
• kākolūkaṃ-crow and owl.

Evam vividha-viruddha'tthe. Thus, are the examples regarding mutually hostile animals.

- (1) Sīlañ'ca [sīlañ'ca=sīlaṃ+ca] sīlaṃ ca-morality also,
paññāṇaṃ'ca
[paññāṇaṃ'ca=paññāṇaṃ+ca] paññāṇaṃ ca-wisdom also,
• sīlapaññāṇaṃ-morality and wisdom.
- (2) samatho ca-samatha meditation also, vipassanā ca-vipassanā
meditation also,
• samathavipassanaṃ-samatha and vipassanā meditation.
- (3) vijjā ca-knowledge also, caraṇaṃ'ca [caraṇaṃ'ca=caraṇaṃ+ca]
caraṇaṃ ca-virtuous practices also,
• vijjācaraṇaṃ-knowledge and virtuous practice.

Evam visabhāga'tthe. Thus, are the examples regarding distinctive virtues.

Ādiggahaṇaṃ kimatthaṃ?

What is the word “ādi” for?

It is to show that the following examples of **dvanda**

samāsa (Copulative compound) expressions are possible in many instances besides those explained herein.

- (1) Dāsī ca-female-slave also, dāso ca-male-slave also,
• dāsidāsaṃ-female and male slave.
- (2) itthī ca-woman also, pumā ca-man also,
• itthipumaṃ-woman and man.
- (3) patto ca-bowl also, cīvaraṇ'ca [cīvaraṇ'ca=cīvaraṃ+ca]
cīvaraṃ ca-robe also, • pattacīvaraṃ-bowl and robe.
- (4) chattaṇ'ca [chattaṇ'ca=chattaṃ+ca] chattaṃ ca-umbrella also,
upāhanā ca-slippers also, • chattupāhanaṃ-umbrella and
slipper.
- (5) tikaṇ'ca [tikaṇ'ca=tikaṃ+ca] tikaṃ ca-triad also, catukkaṇ'ca
[catukkaṇ'ca=catukkaṃ+ca] catukkaṃ ca-quadriad also,
• tikacatukkaṃ-triad and quadriad.
- (6) veno ca-bamboo-craftsman also, rathakāro ca-chariot-craftsman
also, • venarathakāraṃ-bamboo-craftsman and chariot-crafts-
man.
- (7) sākuṇiko ca-bird-hunter also, māgaviko ca-game-hunter also,
• sākuṇikamāgavikaṃ-bird-hunter and game-hunter.
- (8) dīgho ca-the long also, majjhimo ca-the medium also,
• dīghamajjhimaṃ-the long and the medium.
icce'va'mādi.

३२३, ३६०. विभासा रुक्ख तिण पसु धन धञ्ज जनपदादीनञ्च
323, 360. **Vibhāsā rukkha, tiṇa, pasu, dhana,**
dhañña, janapadā'dīnaṇ'ca.

[Vibhāsā+rukkha, tiṇa, pasu, dhana, dhañña, janapada-
ādīnaṃ+ca. 3 words]

[V] Rukkha, tiṇa, pasu, dhana, dhañña, janapada-
icce'vamādīnaṃ vibhāsā ekattaṃ hoti
napuṃsakalingattaṇ'ca dvande samāse.

When expressing trees, grass, animals, wealth, grain, town and regions collectively, a dvanda samāsa in singular number sometimes can take place for that expression and it also belongs to neuter gender.

Note: there are two examples in each. The first is of neuter gender, singular. The second, accompanied by a nipāta word “vā”, is of plural. The word “Vibhāsā” in Sutta is an equivalent of “vā” which signifies inconsistency of the function of the Sutta. By the word “Vibhāsā”, it means that there will be some Dvanda compound nouns which may end in plural, not only in singular as prescribed in this Sutta.

- (1) Assattho ca-holy fig tree also, kapītano ca-pipal tree also,
 • assatthakapītanam-holy fig tree and pipal tree. [neuter, singular]
 * assatthakapītanā vā [neuter, plural, the same meaning].
- (2) Usīraṇ’ca [Usīraṇ’ca=usīram+ca] usīram ca-a kind of grass named “usīra” also, bīraṇaṇ’ca [bīraṇaṇ’ca=bīraṇam+ca] bīraṇam ca-a kind of grass named “bīraṇa” also,
 • usīrabīraṇam-“usīra” and “bīraṇa” grass.
 * usīrabīraṇā vā. [neuter gender, plural]
- (3) Ajo ca-goat also. eḷako ca-sheep also, • ajeḷakam-goat and sheep.
 * ajeḷakā vā.
- (4) Hiraṇṇaṇ’ca [Hiraṇṇaṇ’ca=Hiraṇṇam+ca] Hiraṇṇam ca-silver also, suvaṇṇaṇ’ca [suvaṇṇaṇ’ca=suvaṇṇam+ca] suvaṇṇam ca-gold also, • hiraṇṇasuvaṇṇam-silver and gold.
 * hiraṇṇasuvaṇṇā vā.
- (5) Sāli ca-rice, yavo ca-barley also, • sāliyavam-rice and barley.
 * sāliyavā vā.
- (6) Kāsī ca-the Kāsi region also, Kosalā ca-the Kosala region also,
 • kāsikosalam-the Kāsi and Kosala region. * Kāsikosalā vā.

Ādiggahaṇam kimattham?

What is the word “ādi” for?

It has a purpose to show that the following examples of dvanda samāsa expressions are possible in many instances in addition to those explained above in Sutta.

- (1) Sāvajjaṇ’ca [sāvajjaṇ’ca=sāvajjam+ca] sāvajjam ca-the blame-worthy thing (unwholesome) also, anavajjaṇ’ca [anavajjaṇ’ca=anavajjam+ca] anavajjam ca-the blameless thing (wholesome) also,

• sāvajjānavajjam-the blame-worthy thing and the blameless things (i.e. the unwholesome and wholesome thing).

* sāvajjānavajjā vā.

(2) Hīnañ'ca [Hīnañ'ca=hīnañ+ca] hīnañ ca-the lowly thing also, paṇītañ'ca [paṇītañ'ca=paṇītañ+ca] paṇītañ ca--the holy thing also, • hīnapaṇītañ- the lowly and the holy thing.
* Hīnapaṇītā vā.

(3) Kaṇho ca-the black also, sukko ca-the white also,

• kaṇhasukkam-the black and white. * kaṇhasukkā vā.

Note: Suttas 322, 323 show the natural characteristic of “Dvanda compound” nouns in two ways, one is that every Dvanda has to apply a Nipāta “ca” in its ED, and the other is that they used to be of neuter gender and singular. However, as an exception, there are also some Dvanda compounds in plural case.

३२४, ३३९. द्विपदे तुल्याधिकरणे कम्मधारयो

324, 339. **Dvipade tulyā'dhikaraṇe kammadhārayo.**

[Dvipade+tulya-adhikaraṇe+kammadhārayo. 3 words]

[V] Dve padāni tulyā'dhikaraṇāni yadā samasyante, tadā so samāso kammadhārayasañño hoti.

When two component nouns of the related meaning and of similar case-endings are combined together, it is then called a “**kamma dhāraya-Appositional compound**”.

Summary: This Sutta defines the two chief characteristics of a “Kammadhāraya” compound noun. They are:

- (1) having two component words to be compounded,
- (2) those words must be of Tulyādhikaraṇa, which means having the same base in terms of vibatti as well as in terms of relevant meaning each word imply.

[Tulya-similar+adhikaraṇa-base or position, being in apposition to each other in terms of having the same case ending, coherent meaning and syntactic as well as syntagmatic relation]

To clarify this fact, take a closer look at its EDs shown below. There is a “ca” after each component word which mutually pulls two words together and a Sabbanāma noun “ta” shown by means of “so-that” which signifies the

harmony and collateral relationship of the implied meaning of the two words in addition to having the same Vibattis in nominative case.

- (1) Mahanto ca-great also, so-that which is great, puriso cā'ti [ca+iti] puriso ca-(is) man also, iti-therefore, mahāpuriso-it is called "mahāpuriso". • mahāpuriso-the great man.
- (2) Kaṇho ca-black also, so sappo cā'ti sappo ca-snake also, • kaṇhasappo-the black snake.
- (3) Nīlañ'ca [Nīlaṃ+ca] Nīlaṃ ca-blue also, taṃ-that, uppa-lañ'cā'ti [uppalaṃ+ca+iti] uppalaṃ ca-lotus also, • nīluppalaṃ-the blue lotus.
- (4) Lohitañ'ca [Lohitaṃ+ca] Lohitaṃ-red, taṃ candanañ'cā'ti [candanaṃ+ca+it] candanaṃ-sandal wood. • lohita-candanaṃ-the red sandal wood.
- (5) Brāhmaṇī ca-female Brāhmin, sā-that woman, dārikā ca-girl, cā'ti • brāhmaṇadārikā-the Brāhmin girl.
- (6) Khattiyā ca-a female of warrior (क्षत्रिय) caste, sā kaññā ca-girl, cā'ti. • khattiyakaññā-the khattiya girl.

Kammadhāraya-icca'nena kva'ttho?

What benefit is there by terming "kammadhāraya"?

Kammadhārayasaññe ca.

It has the benefit of ease of reference in such Suttas as "Kammadhārayasaññe ca" etc.

३२५, ३४८. सङ्ख्यापुब्बो दिगु

325, 348. **Saṅkhyāpubbo digu.**

[Saṅkhyā-pubbo+digu. 2 words]

[V] Saṅkhyāpubbo kammadhārayasamāso **digusañño** hoti.

A Kammadhāraya compound noun, when preceded by the words of numerical values (i.e. a numerical noun), is called "**digu-Numeral Appositional compound**".

Summary: This Sutta simply and clearly defines the characteristic of "Digu" compound by pointing to the fact

that a Kammadhāraya compound when preceded by a word of the numerical value in its combination is called “Digu”. See both EDs and examples carefully to clarify this.

- (1) Tīṇi-three, malāni-impurities, **timalaṃ**-three (kinds of) impurities. [the word “mala” is of neuter gender]
- (2) Tīṇi phalāni-fruits, • **tiphalaṃ**-three fruit. [**phala** is of neuter gender]
- (3) Tayo lokā • **tilokaṃ**. [**loka** is of masculine gender]
- (4) Tayo daṇḍā • **tidaṇḍaṃ**. [**daṇḍa** is of masculine gender]
- (5) Catasso disā • **catuddisaṃ**. [**disā** is of feminine gender]
- (6) Pañca indriyāni • **pañcindriyaṃ**. [**indriya** is of neuter gender]
- (7) Satta-seven, godāvariyo-Godāvarī rivers, • **sattagodāvaram**-seven Godāvarī rivers. [The word **Godāvarī** is of feminine gender]

Digu-icca’nena kva’ttho? Digusse’kattaṃ.

What benefit is there by terming “digu”?

It has the benefit of ease of reference in Suttas like “Digusse’ kattaṃ” etc.

३२६, ३४१. उभे तप्पुरिसा

326, 341. **Ubhe tappurisā**. [Ubhe+tappurisā. 2 words]

[V] Ubhe **digu**, **kammadhārayasamāsā** **tappurisasaññā** honti.

The two **Digu**, **Kammadhāraya** samāsas are called “Tappurisa”.

Summary: This Sutta simply defines a combination of Digu and Kammadhāraya as a Tappurisa when it is preceded by a negative particle nipāta word “**na**” which means “not”. See both EDs and examples carefully to clarify this. “**na**” morphs into either “**a**” or “**an**” later on when it becomes a completed compound noun. (Refer to Sutta 333, 334 for changing into “a” or “an”)

- (1) Na-not, Brāhmaṇo-the Brāhmin, • **abrāhmaṇo**-non-Brāhmin.
i.e. the bogus Brāhmin.
- (2) na vasalo-a wretch, vile person. • **avasalo**-not a wretch,
i.e. noble.

- (3) na bhikkhu-monk, • abhikkhu-non-monk, i.e. bogus monk.
 (4) na pañcavassam-five year, • apañcavassam-not five years.
 [pañca-five+vassa-year]
 (5) na pañcapulī-five packet, • apañcapuli-not five packet.
 [pañca-five+puli-packet]
 (6) na sattagodāvaram-seven Godāvarī rivers,
 • asattagodāvaram-not seven Godāvarī rivers.
 (7) na dasagavam-ten cows, • adasagavam-not ten cows.
 [dasa-ten+gava-cow]
 (8) na pañcagavam-five cows, • apañcagavam-not five cows.

Tappurisa-icca'nena kva'ttho? Attam nassa tappurise.

What benefit is there by terming “tappurisa”?

It has the benefit of ease of reference in such Suttas as
 “Attam nassa tappurise” etc.

Note: This Tappurisa is called Paṭhmā Tappurisa (Tappurisa in nominative case) as well as Ubhe Tappurisa (Tappurisa of dual nature as referred to in this Sutta) by Pāli grammarians. In the Sanskrit grammars, it is called (नञ् तपुरुष) by the Sanskrit grammarians.

३२७, ३५१. अमादयो परपदेभि

327, 351. **A'mādayo parapadebhi.**

[Am-ādayo+parapadebhi. 2 words]

[V] Tā amā'dayo nāmeḥi parapadebhi yadā samasyante,
 tadā so samāso **tappurisa**sañño hoti.

When those Dutiyā (accusative) “am vibatti” and similar vibattis (except nominative and vocative) are joined with the other component words together, it is then called a
“Tappurisa-Determinative compound” samāsa.

Summary: This Sutta defines Tappurisa Samasa. When one of Dutiyā, Tatiyā, Catutthī, Pañcamī, Chaṭṭī, and Sattamī Vibattis are applied after the front component nouns with its corresponding component noun ending in nominative case, it is then called “Tappurisa Samāsa”. In a Tappurisa compound, the front component word

usually ends in one of these six vibattis while the other component word ends in nominative. This is a basic structural pattern of most of Tappurisa compounds. Look at the EDs of examples shown below carefully. Each Vibatti applied after the front word is clearly shown underlined in the ED of each example. If students are quite familiar with morphological patterns explained in the Nouns section, they will understand the nature of this Samāsa without much difficulty.

[Dutiyā Tappurisa]

[“m” “am” after the front component word, shown underlined,
is indicative of the accusative case, singular]

- (1) Bhūmim-to the earth, gato-goer, • bhūmigato-the earth-goer,
i.e. the one who walks on earth.
- (2) Sabbarattim-for the whole night, sobhaṇo-beautiful,
• sabbarattisobhaṇo-beautiful for the whole night.
- (3) Apāyam-to four apāyas, gato-goer, gone, • apāyagato-the one who
has gone to apāyas (woeful states).

[Tatiyā Tappurisa]

[“ena” behind the front component word
is indicative of the instrumental case, singular, Re: Sutta 103]

- (1) Issarena-by powerful, kataṁ-done, • issarakataṁ-done by powerful,
an act done by a person of authority, or God-made if Issara-means God.
- (2) Sallena-by arrow, viddho-hurt, penetrated, • sallaviddho-hurt or
penetrated by arrow, a person hit by arrow.

[Catutthī Tappurisa]

[“ssa” behind the front component word
is indicative of the dative case, singular, Re: Sutta 61]

- (1) Kathinassa-for Kathina, dussam-(designed & offered) robe,
• kathinadussam-Kathina-robe.
- (2) Āgantukassa-for the guest, bhattaṁ-reserved food,
• āgantukabhattaṁ-the guest-food.

[Pañcamī Tappurisa]

["ā" behind the front component word
is indicative of the ablative case, singular, Re: 108]

- (1) Methunā-from sexual intercourse, apeto-abstaining,
• methunāpeto-abstinence from the sexual intercourse.
- (2) Corā-from thief, bhayaṃ-fear, • corabhayaṃ-fear of thief.

[Chatthī Tappurisa]

[For "Rañño", Re: Sutta 135. "naṃ" behind the front component word
is indicative of the genitive case, plural]

- (1) Rañño-of king, putto-son, • rājaputto-the king's son. i.e. the prince.
- (2) Dhaññānaṃ-of grains, rāsi-heap, • dhaññarāsi-the heap of grain.

[Sattamī Tappurisa]

["e" behind the front component word
is indicative of the locative case, singular, Re: 108]

- (1) Rūpe-in the form, saññā-concept, • rūpasaññā-the form-concept.
- (2) Saṃsāre-in the Samsarā, dukkhaṃ-suffering,
• saṃsāradukkhaṃ-suffering of the Samsarā.

३२८, ३५२. अञ्जपदत्थेसु बहुव्रीहि

328, 352. **Aññapada'tthesu bahubbīhi.**

[Aññapada-atthesu+bahubbīhi. 2 words]

[V] Aññesaṃ padānaṃ atthesu dve nāmāni bahūni vā nāmāni
yadā samasyante. tadā so samāso **bahubbīhi**-sañño hoti.

When the meaning of (an external) other word is
predominant in a combination of two or more nouns, it is
then called a "**Bahubbīhi-Attributive** compound".

Summary

When an **external Sabbanāma noun** word, such as "ya, ima"
etc. rather than component words included in the compound,
plays a dominant role in determining the qualified collective
meaning of the completed compound noun, it is then called a
"**Bahubbīhi**" samāsa compound.

To clarify this, please refer to the first example "Āgatasamaṇo"
shown below. In it, the collective meaning of complete

compound as a whole is not the coming monks as implied by two component words “Āgata and samaṇa”, but the temple where the monks had arrived which is shown by the external word “īma (imam) ” in the ED. That external word is called “**Aññapada**” and the meaning of it is known as “**Aññapadattha**”. This meaning is usually a predominant character of the whole Bahubbīhi compound when completed no matter how short or how long it may be. In the end of most examples shown in this grammar, the “**Aññapadattha**” of each Bahubbīhi compound is directly indicated by the great grammarian himself. [Añña-other+pada-word+attha-meaning. i.e. the meaning of other word.]

Why it is called “Bahubbīhi”?

Because any compound noun in this category of compounds has the same nature of having the same implied meaning of an external, foreign word like the word “bahubbīhi”. [bahu-much, abundant+vīhi-rice. Here, it does not literally mean “the abundant rice” as meant by the combination of these two words. but it only means a **district where the rice is abundant.**]

How many kinds of “**Bahubbīhi**” are there?

Basically, there are altogether seven kinds of Bahubbīhi which are determined based on the Vibatti (case-ending) being applied after an “**Aññapada**-(i.e. The other foreign word) such as **ya, ta, eta** and **īma**”. They are: Pathamā, Dutiyā, Tatiyā, Catutthī, Pañcamī, Chaṭṭhī and Sāttamī. (7)

Note: There are other forms of Bahubbīhi as explained by eminent Pāli grammarian **Buddha piyā’cariya**, the author of **Rūpasiddhi-vyākaraṇaṃ**. However, all those forms, despite some slight differences, are also based on the case-ending of **Aññapada**. The vibatti-based classification is much easier to learn and remember for the beginners in the beginning process. Therefore, a student needs to carefully look out for what Vibatti case-ending is applied after an “**Aññapada**” in the ED of a

“Bahubbīhi compound”. By knowing its vibatti case-ending, they will be able to determine it according to its case-ending. This will not be quite difficult if a student has already studied the nouns chapter very well as **all the chapters of grammar, except Sandhi and Ākhyāta, are mostly nouns** in various forms. **For the ease of study, all the case-endings of aññapada will be shown in bold, underlined in the ED of each compound with the exception of its correlative word located next to it which have the same vibatti case-ending throughout this Bahubbīhi section.** This way, the students will easily notice and clearly understand its relevant category according to its vibatti case-ending.

How long a **“Bahubbīhi”** compound can be?

It rather depends on how many different kinds of word are to be joined into a would-be Bahubbīhi compound until it becomes a completed Bahubbīhi. Before it becomes a Bahubbīhi, all the different words are to be first joined into relevant compounds such as Tappurisa, Kammadhāraya, Dvanda and so on. It is very interesting to study this compounding process till it becomes a complete Bahubbīhi compound. In the forthcoming pages, different Bahubbīhi compounds, some quite long, some longer and some being the longest, will be shown and explained. The students will even see some long Bahubbīhi compounds with the beautiful poetic expressions of idyllic nature coupled with the spiritual element of undying respect and pure devotion toward the Buddha, the appreciation of spiritual life of the forest-dwelling ascetics, masterfully woven together by the great grammarian Mahā Kaccāyana.

Āgatasamaṇo

[Āgata-those arrived, came+samaṇa-monk. “o” is the derivative of “si”]

Āgatā-had come. samaṇā-monks. **imaṃ**-to this. saṅghārāmaṃ-monk’s place, monastery. i.e. The monks had come to this monastery.

so’yaṃ [so’yaṃ=so+ayaṃ] so-that. ayaṃ-this place.

āgatasamaṇo-is called “āgatasamaṇo”. [The meaning of the whole ED]

[the meaning of completed Samāsa] • āgatasamaṇo-the monastery where the monks came. i.e. have arrived. [This is a Dutiyā Bahubbīhi compound. The temple is aññapadattha or the exact final sense of the whole compound] saṅghārāmo-“the monastery where the monks have come to” is to be taken as “āgatasamaṇo”. **Note:** so’yaṁ is a redundant use of two sabbanāma words “ta” and “ima”. The meaning has to be either “that or this”. Sometimes it is quite similar to emphatic usage of “this very place” in the English language.

Jiti’ndriyo

[Jita-conquered+indriya-faculty]

Jitāni-had conquered. indriyāni-faculties (i.e. eye etc.) anena-by this. samaṇena-monk. i.e. Faculties are conquered by this monk. so’yaṁ-that monk. jitin’driyo-is called “jitindriyo”.

• jitin’driyo-the monk who has conquered (his own) faculties. i.e. the monk who can restrain his senses completely. [This is a tatiyā Bahubbīhi compound] [Aññapadattha] samaṇo-the monk is to be taken or regarded as “jitindriyo”.

Dinnasuṅko

[Dinna-paid+suṅka-revenue]

Dinno-had been given, paid (by people). suṅko-revenue or tax. yassa-of whom. rañño-of the king. i.e. The king for whom the revenue is paid by people. so’yaṁ-that king. dinnasuṅko-is called “dinnasuṅko”,

• dinnasuṅko-the king who has revenues paid by people. [This is a Catutthī Bahubbīhi compound] [Aññapadattha] rājā-the king is to be taken as the meaning of this compound noun

Niggatajano

[Niggata-departed+jana-people]

Niggatā-had come out. janā-people. asmā-from that. gāmā-from village. i.e. people had come out from that village. so’yaṁ-that village.

niggatajano-is called “niggatajano”, • niggatajano- the village from where people left. [This is a Pañcamī Bahubbīhi compound] [Aññapadattha] gāmo-the village is the meaning of this compound noun.

Chinnahattho

[Chinna-cut, amputated+hattha-hand]

Chinno-is cut. hatto-hand. yassa-of which, whose. purisassa-man. i.e. The man whose hand is cut. so'yam-that man. chinnahattho-is called "chinnahattho", • chinnahattho- the man whose hand is cut (amputated). [This is a Chatthī Bahubbīhi compound] [Aññapadattha] puriso-the amputee man is to be regarded as the directly implied meaning of this compound.

Sampannasasso

[Sampanna-abundant+sassa-rice]

Sampannāni-(are) abundant. sassāni-the rice, paddy. yasmiṃ-in which, where. janapade-district. i.e. The district where the rice plants or paddy are abundant and thriving. so'yam-that district. sampannasasso-is called "sampannasasso". • sampannasasso-the district where the rice is abundant. [This is a Sattamī Bahubbīhi compound] [Aññapadattha] janapado-the district is to be taken as the meaning of this compound noun.

Nigrodhaparimaṇḍalo

[Nigrodha-banyan tree+parimaṇḍala-circle, diameter]

- (1) Nigrodhassa-of banyan tree. parimaṇḍalo-circumference.
• nigrodhaparimaṇḍalo-the circumference of banyan tree.
[Chatthī Tappurisa compound]
- (2) nigrodhaparimaṇḍalo iva-(is) like the circumference of banyan tree.
parimaṇḍalo-(the proportionate) bodily figure. yo-whosoever.
rājakumāro-the prince. i.e. The prince who has body-figure like that of a banyan tree. so'yam-that prince. nigrodhaparimaṇḍalo-is called "nigrodhaparimaṇḍalo". [This is a Paṭhamā Bahubbīhi compound]
• nigrodhaparimaṇḍalo- the prince who has the proportionate, shapely bodily figure like that of a banyan tree.

Atha vā-(Here is to explain this compound in) other method:

nigrodhaparimaṇḍalo iva-like the circumference of banyan tree.
parimaṇḍalo-(the proportionate) bodily figure. yassa-whose.
rājakumārassa-of the prince. i.e. The prince, whose proportionate bodily figure is like that of symmetrically shaped Banyan tree. so'yam •
nigrodhaparimaṇḍalo- the prince whose proportionate, shapely bodily

figure is like that of a banyan tree. [This is a Chaṭṭhī Bahubbīhi compound. Catutthī is also possible] [Aññapadattha] rājakumāro-the prince is to be taken as the meaning of this compound noun.

Note: iva and viya are two *Nipāta* particles which mean “like”. In this second method ED, a genitive case is applied after Aññapada.

Cakḥhubhūto

[Cakḥhu-eye+bhūto-that was, that has arisen]

- (1) Cakḥhunno-of the eye. bhūto-the arisen nature. • cakḥhubhūto-the arisen nature of eye. [Chaṭṭhī Tappurisa compound]
- (2) cakḥhubhūto iva-like the arisen nature of eye. bhūto-has arisen. yo-whosoever. bhagavā-the lord Buddha. i.e. The lord Buddha has arisen like the eye. so’yaṁ-that lord Buddha. cakḥhubhūto-is called “cakḥhubhūto”, • cakḥhubhūto-The lord Buddha who has arisen (like the guiding) eye of the worldlings. [This is a Paṭhamā Bahubbīhi compound] [Aññapadattha] bhagavā-The Lord Buddha is to be taken as the meaning of this compound noun.

Note: This term “Bhūto” means only a state, a condition. e.g. Cakḥhubhūto-being like an eye. Manussabhūto-being a human.

Suvaṇṇavaṇṇo

[Suvaṇṇa-gold+vaṇṇa-color]

- (1) Suvaṇṇassa-of the gold. vaṇṇo-color. • suvaṇṇavaṇṇo-the gold’s color. [Chaṭṭhī Tappurisa compound]
- (2) suvaṇṇavaṇṇo viya-(is) like the gold’s color. vaṇṇo-the skin complexion. yassa bhagavato-of the lord Buddha. so’yaṁ suvaṇṇa- vaṇṇo-is called “suvaṇṇavaṇṇo”. • suvaṇṇavaṇṇo-The Lord Buddha whose skin complexion is like that of gold. [This is a Chaṭṭhī Bahubbīhi compound. The catutthī is also applicable] [Aññapadattha] bhagavā-The Lord Buddha is to be taken as the meaning of this compound noun.

Brahmassaro

[Brahma-Brahmā, i.e. God+sara-voice. One “s” is augmented]

- (1) Brahmuno-of Brahmā. saro-the voice. • brahmassaro-The Brahmā’s voice. [Chaṭṭhī Tappurisa]
- (2) brahmassaro viya- like the Brahmā’s voice. saro-the voice. yassa-whose. bhagavato-of Lord Buddha. so’yaṁ. brahmassaro-is called

Brahmassaro. • Brahmassaro-The Lord Buddha whose voice is like that of Brahmā's voice. [This is a Chatthī Bahubbīhi compound, Catutthī is also applicable]

[Aññapadattha] bhagavā-The Lord Buddha is to be taken as the meaning of this compound noun.

Sayaṃ patita paṇṇa pupphaphalavāyutoyā'hārā

[Sayaṃ-self. patita-fallen. paṇṇa-leave. puppha-flower. phala-fruit. vāyu-air. toya-water. āhārā-food.]

“Sayaṃ patita paṇṇa pupphaphalavāyutoyā'hārā”

In this long Bahubbīhi compound noun, how the graduated series of relevant compounds are first combined in order to become a final Bahubbīhi Samāsa will be explained step by step by joining different words into applicable compounds according to their relevant meaning and correlation of each word. Here, it will be seen that **there are five, separate compounds occurred** according to the relevant and coherent meanings of each word, being combined into various appropriate compounds. Please study carefully.

“Sayaṃ patita paṇṇa pupphaphalavāyutoyā'hārā”ti—

Now, this compound containing above “**Sayaṃ patita paṇṇa pupphaphalavāyutoyā'hārā**” words, will be explained (on how it finally becomes a perfect Bahubbīhi after combining various words into relevant compounds) :

- (1) paṇṇañ'ca-leave also, pupphañ'ca-flower also. phalañ'ca-fruit also. • paṇṇapupphaphalāni-the leaves, flowers and fruits.
[This is a Dvanda, copulative compound, See “ca” in the ED]
- (2) saya'meva [saya'meva=sayaṃ+eva] patitāni • sayampatitāni, sayaṃ-itself. eva-only. patitāni-fallen. sayampatitāni-fallen itself.
[Kammadhāraya. Due to usage of a Nipāta particle “eva-only”, it is called “Ava-dhāraṇa Kammadhāraya compound”]
- (3) sayampatitāni ca tāni paṇṇapupphaphalāni ce'ti
• sayampatitapaṇṇapupphaphalāni [Kammadhāraya]
sayampatitāni ca-fallen itself also. tāni-those fallen. paṇṇapupphaphalāni ce'ti [ceti=ca+iti] paṇṇapupphaphalāni ca-(are) leaves, flowers and fruits.
sayampatitapaṇṇapupphaphalāni-self-fallen leaves, flowers and fruits.
- (4) vāyu ca toyañ'ca [toyaṃ+ca] • vāyutoyāni. [Dvanda Compound]
vāyu ca-air also. toyaṃ ca-water also. • vāyutoyāni-air and waters.
- (5) sayampatitapaṇṇapupphaphalāni ca-self-fallen leaves, flowers, fruits also. vāyutoyāni ca-air and waters also.

- sayam̐patitapaṇṇapupphaphalavāyutoyāni-self-fallen leaves, flowers, fruits, air and waters. [Dvanda Compound]

(B) Sayam̐patitapaṇṇapupphaphalavāyutoyāni-self-fallen leaves, flowers, fruits, air and waters. āhārā-(are) foods or nourishments. yesam̐-whose. te-they. sayam̐patitapaṇṇapupphaphalavāyutoyāhārā-are called “sayam̐patitapaṇṇapupphaphalavāyutoyāhārā”.

- sayam̐patitapaṇṇapupphaphalavāyutoyā’hārā-the hermits whose foods are self-fallen (natural) leaves, flowers, fruits and air, waters.

[Aññapadattha] isayo-(the forest-living) hermits are to be taken as the final sense of this compound.

Ya’mettha [Ya’mettha=yam̐+ettha] yam̐-whatever. ettha-here (regarding the nature of this Bahubbīhi compound) vattabbam̐-should be said, tam̐-that. heṭṭhā-below (i.e. previously). vutta’meva [vuttam̐+eva].

vuttam̐-(I have already) said. eva-only. i.e. Whatever should be said on the nature of this compound, had already been said before in the beginning of Sutta. Ayam̐-this compound noun. pana-a nipāta with no meaning.

dvanda, kammadhāraya, gabbho-dvanda and Kammadhāraya compounds concealed inside. **tulyā’dhikaraṇabahubbīhi**-(is called) **tulyādhikaraṇabahubbīhi** compound. [This is so-called because the two words, sayam̐patitapaṇṇapupphaphalavāyutoyāni and āhārā have the same case-endings in the nominative plural]

Atha vā—Here is another method of combining:

sayam̐patitapaṇṇapupphaphalavāyutoyehi-by (means of consuming) self-fallen leaves, flowers, fruit, (fresh) air and waters). āhārā-(daily) foods. yesam̐-of whom. i.e. the daily foods of whom are by means of consuming self-fallen leave, flowers, fruit, fresh air and waters. te-they.

sayam̐patitapaṇṇapupphaphalavāyutoyāhārā-are called “sayam̐patitapaṇṇapupphaphalavāyutoyāhārā”.

- sayam̐patitapaṇṇapupphaphalavāyutoyā’hārā-the hermits whose foods are by means of self-fallen leaves, flowers, fruit, (fresh) air and waters.

Note: There is a slight difference in translation of this completed compound as it has to be translated in strict accordance with the second ED.

Ayam̐ pana-this Bahubbīhi compound.

bhinnā’dhikaraṇabahubbīhi-is called **bhinnā’dhikaraṇabahubbīhi**.

Note: “B” means Bahubbīhi.

This is called **bhinnā’dhikaraṇabahubbīhi** because the two words, one “sayam̐patitapaṇṇapupphaphalavāyutoyehi” and the other “āhārā” have

different case-endings, one in instrumental and the other in nominative plural. Please refer to Sutta 292 for explanation regarding these two words **Tulyā'dhikaraṇa** and **bhinnā'dhikaraṇa**. [binna+adhikaraṇa]

Nānā dumapatita pupphavāsita sānu

[Nānā-various. duma-tree. patita-fallen. puppha-flower. vāsita-scented. sānū-hill-surface of the peak]

Nānā dumapatita pupphavāsita sānū'ti—Now, it will be explained this Bahubbīhi which contains above words:

- (1) nānā pakārā-various kinds of. dumā-trees. • nānādumā-various kinds of trees. [Kammadhāraya]
- (2) nānādumehi—from various trees. patitāni-fallen. • nānādumapatitāni-fallen from various trees, [Pañcamī Tappurisa]
- (3) nānādumapatitāni ca-fallen from various tree also. tāni-those fallen. pupphāni ce'ti [ca+iti] pupphāni ca-are flowers also. iti-therefore. nānādumapatitapupphāni-is called “nānādumapatitapupphāni”. • nānādumapatitapupphāni-flowers fallen from various-trees. [Kammadhāraya]
- (4) nānādumapatitapupphehi-by flowers fallen from various trees. vāsītā-are scented. • nānādumapatitapupphavāsītā-scented by the flowers fallen from various trees. [Tatiyā Tappurisa]
- (B) nānādumapatitapupphavāsītā-(is) scented with flowers fallen from various trees. sānū-the level surface of mountain peak. yassa-of which. pabbatarājassa-mountain king (i.e. great mountain). so'yam-that peak. nānādumapatitapupphavāsitasānu-is so-called.

• nānādumapatitapupphavāsitasānu-the mountain peak which is scented with flowers fallen from various trees. [This is a Chaṭṭhī Bahubbīhi compound. Catutthī is also applicable]

[Aññapadattha] pabbatarājā-the great mountain (whose peak is fragrant) is to be regarded as the final meaning of this compound.

Ayam pana kammadhāraya, tappurisagabbho tulyādhikaraṇabahubbīhi-This Bahubbīhi is a tulyādhikaraṇabahubbīhi with kammadhāraya, tappurisa concealed inside.

Atha vā—Here is another method:

- (1) vāsītā-The scented. sānū-mountain peak. • vāsitasānu-the scented peak. [Kammadhāraya]

sā'pekkhatte sati'pi gamakattā samāso.

Despite different syntactical relation of the word “vāsita” to an external word “pupphehi”(See next procedure), there is Bahubbīhi samāsa process as the implied meaning is still relevant and related between “vāsita” and “sānu”. [This is an explanation of some subtle complexity in the foregoing ED, In the next examples, this statement will be left untranslated.

sā’pekkhatte=sa+apekkha+tte-being syntactically related. sati’pi=sati+api-despite. gamakattā=gamaka+ttā-due to understandability. gamaka doesn’t mean “to go”. Here, it means “to easily know”.]

(B) Nānādumapatitapupphehi-with flowers fallen from various trees. vāsitasānū-scented peak. yassa-of which. pabbatarājassa-great mountain. i.e. The great mountain whose peak is scented with flowers fallen from various trees. so’yaṁ-that peak.

nānādumapatitapupphavāsitasānu-is so-called.

• nānādumapatitapupphavāsitasānu-The great mountain whose peak is scented with flowers fallen from various trees.

[Aññapadattha] pabbatarājā-the king of mountains, i.e. the great mountain.

Ayaṁ pana bhinnā’dhikaraṇabahubbīhi.

This is a bhinnā’dhikaraṇa bahubbīhi.

Vyā’lamba’mbudharabinducumbitakūṭo

[Vyālamba-variously hanging. ambudhara-rain-cloud. bindu-drop. cumbita-sprayed, kissed. kūṭo-mountain-peak]

Vyā’lamba’mbudharabinducumbitakūṭo’ti—Now, it will be explained this Bahubbīhi which contains these words:

(1) ambuṁ-the water. dhāretī’ti [dhāretī’ti=dhāreti+iti] dhāreti-carries.

iti-therefore. ambudharo-is so called, • ambudharo-the water-carrying. [Dutiya Tappurisa] ko-what. so-that? What is that?

Pajjunno-the rain clouds (are called ambudharo.)

Note: This word is called “samudāya’ttha-ekavacana”, collective singular though it may mean many clouds. [ambu-water+dhara-to carry, carrier]

(2) Vividhā-by various ways. ālambo-is hanging (dangling in the sky)

• vyā’lambo-hanging variously. [Vyālambo=vi-variously+ālambo-hanging in the sky] [Kammadhāraya]

(3) vyā’lambo ca-variously hanging also. so-that hanging thing.

ambudharo cā’ti [ca+iti] ambudharo ca-(is) the water-carrying rain-cloud. iti-therefore. vyālambambudharo-is so-called.

- vyā' lambambudharo-The variously hanging, water-carrying rain-cloud. [Kammadhāraya]

(4) vyā' lambambudharassa-of variously hanging, water-carrying rain cloud, bindū-drops. • vyā' lambambudharabindū-the rain-drops of variously hanging, water-carrying cloud. [Chaṭṭhī Tappurisa]

(5) vyā' lambambudharabindūhi-by the rain-drops of variously hanging, water-carrying clouds. cumbito-sprayed, kissed.

- vyā' lambambudharabinducumbito-sprayed or kissed by the rain-drops of variously hanging, water-carrying clouds. [Tatiyā Tappurisa]

(B) vyā' lambambudharabinducumbito-(is) sprayed or kissed by the rain-drops of variously hanging, water-carrying cloud, kūṭo-the peak.

yassa-of which. pabbatarājassa-great mountain. so'yaṃ-that peak.

vyā' lambambudharabinducumbitakūṭo-is so-called.

- vyā' lambambudharabinducumbitakūṭo-the peak which is sprayed or kissed by the rain-drops of variously hanging, water-carrying clouds.

Ayaṃ pana kammadhāraya, tappurisagabbho

tulyā'dhikaraṇabahubbīhi.

This Bahubbīhi is a tulyā'dhikaraṇabahubbīhi with kammadhāraya, tappurisa compounds concealed inside.

Atha vā—Here is another method of combining into necessary Samāsa:

(1) cumbito-the sprayed. kūṭo-peak. • cumbitakūṭo-the sprayed peak.

[Kammadhāraya]

sā'pekkhatte sati'pi gamakattā samāso.

(B) Vyā' lambambudharabindūhi-by drops of variously hanging, water carrying rain-clouds. cumbitakūṭo-the sprayed peak. yassa-of which.

pabbatarājassa-great mountain. so'yaṃ-that peak.

vyā' lambambudharabinducumbitakūṭo-is so-called.

- vyā' lambambudharabinducumbitakūṭo-the mountain whose peak is sprayed by the drops of variously hanging, water-carrying rain-clouds.

Ayaṃ pana bhinnā'dhikaraṇabahubbīhi.

This Bahubbīhi is a bhinnā'dhikaraṇabahubbīhi.

..

Amitabalaparakkamajuti

[Amita-immeasurable. bala-strength. parakkama-effort. juti-light, or glory]
Amitabalaparakkamajutī'ti—Now, it will be explained this Bahubbīhi which contains these words:

(1) na-not (Negative particle). mitā-measurable. • amitā-immeasurable.

[Ubhe Tappurisa]

(2) balañ'ca [balaṃ+ca] balaṃ ca-strength also. parakkamo ca-effort also. juti ca-glory also. • balaparakkamajutiyo-strength, effort and glories. [Dvanda]

(B) amitā-(are) immeasurable. balaparakkamajutiyo-strength, effort and glories. yassa-of whom. so'yam-that Buddha.
amitabalaparakkamajuti-is so called.

• amitabalaparakkamajuti-The Buddha whose strength, effort and glories are immeasurable.

ayaṃ pana kammadhāraya, dvandagabbho
tulyā'dhikaraṇabahubbīhi.

This Bahubbīhi is a tulyā'dhikaraṇabahubbīhi with kammadhāraya, dvanda compounds concealed inside.

Pīṇo'rakkhaṃsa bāhū

[Pīṇa-full, i.e. having attractively plump body-mass. ura-chest. akkha-collar bones. aṃsa-shoulder. bāhū-arms]

Pīṇo'rakkhaṃsa bāhū'ti—Now, it will be explained this Bahubbīhi which contains these “Pīṇo'rakkhaṃsa bāhu” words:

(1) uro ca-chest also. akkhañ'ca [akkhaṃ+ca] akkhaṃ ca-collar bone also. aṃso ca-shoulder also. bāhu ca-arm also.

• ura'kkha'aṃsabāhavo-chest, collar-bone, shoulder and arms.

[Dvanda]

(B) pīṇā-(are) full, plump. urakkhaṃ'sabāhavo-chest, collar-bone, shoulder and arms. yassa-whose. bhagavato-Lord Buddha. so'yam- that Buddha. pīṇo'rakkha'aṃsabāhu-is so-called.

• pīṇo'rakkha'aṃsabāhu-The Buddha whose chest, collar-bone, shoulder and arms are full (with appropriate body-mass, being plump).

Ayaṃ pana dvandagabbho tulyā'dhikaraṇabahubbīhi.

This Bahubbīhi is a tulyā'dhikaraṇabahubbīhi with dvanda inside.

Pīṇa gaṇḍa vadana thanū'ru jaghanā

[Pīṇa-full. gaṇḍa-cheek. vadana-mouth. thanu-breast. ūru-thigh. jaghanā-waist]

Pīṇa gaṇḍa vadana thanū'rujaghanā'ti—Now, it will be explained this Bahubbīhi which contains these “Pīṇagaṇḍa vadanathanū'rujaghanā” words:

(1) gaṇḍo ca-cheek also. vadanañ'ca [vadanam+ca] vadanam ca-mouth also. thano ca-breast also. ūru ca-thigh also. jaghanañ'ca [jaghanam+ca] jaghanam-waist also.

- gaṇḍavadanathanū'rujaghanā-cheek, mouth, breast, thigh and waists. [Dvanda compound]

(B) pīṇā-(are) full, plump. gaṇḍavadanathanū'rujaghanā-cheek, mouth, breast, thigh and waists. yassā-of whose (woman). sā'yam [sā+ayam] sā ayam-that woman. pīṇagaṇḍavadanathanū'rujaghanā-is so called.

- pīṇagaṇḍavadanathanū'rujaghanā-the woman whose cheek, mouth, breast, thigh and waists are (attractively) full, plump.

Ayam'pi [ayam-this+api-also, too]

dvandagabbho tulyā'dhikaraṇabahubbīhi.

This Bahubbīhi too is a tulyā'dhikaraṇa bahubbīhi with a dvanda hidden inside.

Pavara surā'sura garuḍa manuja bhujaga gandhabba makuṭa kūṭa cumbita sela, saṅghaṭṭita caraṇo

[Pavara-noble. surā-gods. asura-demons. garuḍa-mythical birds (griffon). manuja-human. bhujaga-dragons. gandhabba-celestial artiste. makuṭa-crown. kūṭa-peak. cumbita-fixed. sela-precious-stones, saṅghaṭṭita-touched. caraṇo-feet] (* This Bahubbīhi compound noun is the longest one)

Pavara surā'sura garuḍa manuja bhujaga gandhabba makuṭa kūṭa cumbita sela, saṅghaṭṭita caraṇo'ti—

Now, it will be explained this Bahubbīhi which contains the words “Pavara” etc.

- (1) surā ca-gods also. asurā ca-demons. garuḍā ca-garuḍa birds. manujā ca-humans. bhujagā ca-dragons. gandhabbā ca-celestial artiste also. • surā'suragaruḍamanujabhujagagandhabbā-gods, demons, garuḍa birds, humans, dragons and celestial artistes. [Dvanda compound]

(2) pavarā ca-(are) noble. te-those noble ones are.

surā'suragaruḍamanujabhujaga gandhabbā ca- gods, demons, garuḍa birds, humans, dragons and celestial artistes. ceti [ceti=ca+iti]

• pavarasurā'suragaruḍamanujabhujagagandhabbā-the noble gods, demons, garuḍa birds, humans, dragons and celestial artistes.

[Kammadhāraya]

(3) pavarasurā'suragaruḍamanujabhujagagandhabbānam-of the noble gods, demons, garuḍa birds, humans, dragons and celestial artistes. makutaṇi-crowns.

• pavarasurā'suragaruḍamanujabhujagagandhabbamakutaṇi-the crowns of the noble gods, demons, garuḍa birds, humans, dragons and celestial artistes. [Chaṭṭhī Tappurisa]

(4) pavarasurā'suragaruḍamanujabhujagagandhabbamakutaṇanam-of the crowns of noble gods, demons, garuḍa birds, humans, dragons and celestial artistes. kūṭāni-the tips.

• pavarasurāsuragaruḍamanujabhujagagandhabbamakuta-kūṭāni- the tip of crowns of noble gods, demons, garuḍa birds, humans, dragons and celestial artistes. [Chaṭṭhī Tappurisa]

(5) pavarasurā'suragaruḍamanujabhujagagandhabbamakuta-kūṭe-su-on the tip of crowns of noble gods, demons, garuḍa birds, humans, dragons and celestial artistes. cumbitā-studded.

• pavarasuā'surā'suragaruḍamanujabhujagagandhabbamakuta-kūṭacumbitā-studded on the tip of crowns of noble gods, demons, garuḍa birds, humans, dragons and celestial artistes. [Sattamī Tappurisa]

(6) pavarasurā'suragaruḍamanujabhujagagandhabbamakuta-kūṭacumbitā ca- studded on the tip of crowns of noble gods, demons, garuḍa birds, humans, dragons and celestial artistes. te-those (studded). selā ca-(are the precious) stones. cā'ti [ca+iti] iti-therefore.

pavarasurā'suragaruḍamanujabhujagagandhabbamakuta-kūṭacumbitaselā-are so called.

• pavarasurā'suragaruḍamanujabhujagagandhabbamakuta-kūṭacumbitaselā-The precious stones studded on tip of the crowns of noble gods, demons, garuḍa birds, humans, dragons and celestial artistes. [Kammadhāraya]

(7)

pavarasurāsuragaruḍamanujabhujagagandhabbamakuta-kūṭacumbitasehi-by the precious stones studded on tip of the crowns of

noble gods, demons, garuḍa birds, humans, dragons and celestial artistes. saṅghaṭṭitā-(are) touched.

- pavarasurā'suragaruḍamanujabhujagagandhabbamakuṭa-kūṭacumbitaselasaṅghaṭṭitā-touched by precious stones studded on tip of the crowns of noble gods, demons, garuḍa birds, humans, dragons and celestial artistes. [Tatiyā Tappurisa]

(B)

pavarasurā'suragaruḍamanujabhujagagandhabbamakuṭakūṭa-cumbitaselasaṅghaṭṭitā-touched by precious stones studded on tip of the crowns of noble gods, demons, garuḍa birds, humans, dragons and celestial artistes. caraṇā-a pair of feet. yassa tathāgatassa-of which Buddha. so'yam-that Buddha.

pavarasurāsurasuragaruḍamanujabhujagagandhabbamakuṭakūṭacumbita selasaṅghaṭṭitacaraṇo-is so called.

- pavarasurā'suragaruḍamanujabhujagagandhabbamakuṭakūṭa-cumbitaselasaṅghaṭṭitacaraṇo-The Buddha whose pair of feet are touched by precious stones studded on tip of the crowns of noble gods, demons, garuḍa birds, humans, dragons and celestial artistes.

[Aññapadattha] tathāgato-the Buddha is to be taken as the final meaning of this Bahubbīhi.

Ayam pana dvanda, kammadhāraya, tappurisa-gabbho tulyā'dhikaraṇabahubbīhi.

This Bahubbīhi is a tulyādhikaraṇabahubbīhi with dvanda, kammadhāraya, tappurisa compounds concealed inside.

Atha vā-

(1) saṅghaṭṭitā-touched. caraṇā-feet. saṅghaṭṭitacaraṇā-touched feet.

[Kammadhāraya]

sā'pekkhatte sati'pi gamakattā samāso.

Pavarasurāsura garuḍamanujabhujaga gandhabbamakuṭakūṭa-cumbitaselehi- by precious stones studded on the tip of the crowns of noble gods, demons, garuḍa birds, humans, dragons and celestial artistes. saṅghaṭṭitacaraṇā-touched feet. yassa tathāgatassa so'yam.

- pavarasurāsurasuragaruḍamanujabhujagagandhabbamakuṭakūṭa-cumbitaselasaṅghaṭṭitacaraṇo-Buddha who has the feet touched with precious stones studded on the tip of crowns of noble gods, demons, garuḍa birds, humans, dragons and celestial artistes (whenever they paid respects to the Buddha).

Ayaṃ pana bhinnā'dhikaraṇabahubbīhi.
This Bahubbīhi is a bhinnā'dhikaraṇabahubbīhi.

Catu'ddiso

[Catu-four. disā-directions]

Catu'ddiso'ti—Now, it will be explained this Bahubbīhi which contain the words “Catu'ddiso”:

catasso-(are unobstructed) four. disā-directions. yassa-whose. so'yaṃ-that Buddha. catu'ddiso-is called “catu'ddiso”,

• catuddiso-the Lord Buddha for whom all the four directions are unobstructed (as he has the all-penetrating, all-knowing omniscient knowledge).

[Aññapadattha] bhagavā-Buddha is to be taken as the meaning of this Bahubbīhi compound noun.

Pañcacakkhu

[Pañca-five. cakkhu-eyes]

Pañcacakkhū'ti—Now, it will be explained this Bahubbīhi which contain the words “Pañca cakkhu”:

pañca-(have) the five. cakkhūni-eyes. yassa-of which, whose.

tathāgatassa-Lord Buddha. so'yaṃ-that Buddha. pañcacakkhu-is called “pañcacakkhu”,

• pañcacakkhu-the Buddha who has five kinds of eyes. [Aññapadattha]

tathāgato-Buddha is to be taken as the sense of this Bahubbīhi compound noun.

Dasabalo

[Dasa-ten. bala-powers of super-knowledge]

Dasabalo'ti—Now, it will be explained this Bahubbīhi which contain the words “Dasabalo”:

dasa-(have) the ten. balāni-powers. yassa so'yaṃ dasabalo-is so-

called. • dasabalo-the Buddha who has ten kinds of powers.

[Aññapadattha] bhagavā-Buddha is to be taken as the implied meaning of this Bahubbīhi compound noun.

Ana'ntañāṇo

[Ana'nta-unlimited, infinite. ñāṇa-knowledge.]

Ana'ntañāṇo'ti—Now, it will be explained this Bahubbīhi which contain the words “Anantañāṇo”:

- (1) na'ssa [na+assa]. na-(There is) no, assa-for that knowledge (of Buddha). anto-the end, the limit. iti-therefore. anantaṁ-is called “ananta”. • anantaṁ-the knowledge which has no limit.
[Ananta=na-no+anta-limit]
- (2) anantaṁ-(is) limitless. ñāṇaṁ-knowledge. yassa tathāgatassa- of Buddha. so'yaṁ-that Buddha. anantañāṇo-is called “anantañāṇo”,
• anantañāṇo-Buddha who has limitless (infinite) knowledge.
[Aññapadattha] tathāgato-Buddha is to be taken as the sense of this Bahubbīhi compound noun.

Note: This compound is a unique noun since both of its combinations are not other compounds, but Bahubbīhi only.

Amita ghana sarīro

[Amita-immeasurable. ghana-solid. sarīra-body]

[Amita=na-not+mita-measured. i.e. immeasurable]

Amita ghana sarīro'ti—Now, it will be explained this Bahubbīhi which contain the words “Amitaghanasarīro”:

- (1) na-not. mitaṁ-measured. • amitaṁ-unmeasured. [Ubhe Tappurisa]
- (2) ghaṇaṁ eva-the Solid only. sarīraṁ-body. • ghanasarīraṁ-the solid body. [Avadhāraṇa-Kammadhāraya]
- (B) amitaṁ-(is) not measurable. ghanasarīraṁ-the strong, solid body.
yassa tathāgatassa-of Buddha. so'yaṁ-that Buddha.
amitaghanasarīro-is so called. • amitaghanasarīro-Lord Buddha who has immeasurable solid body. (immeasurable means in terms of strength, and proportionate body-mass) [Aññapadattha] tathāgato-Buddha is to be taken as the meaning of this Bahubbīhi compound noun.

Amita bala parakkama patto

[Amita-immeasurable. bala-power. parakkama-effort. patta-achieved]

Amitabalaparakkamapatto'ti—Now, it will be explained this Bahubbīhi which contain the words “Amitabala parakkamapatto”:

- (1) na-not. mitā-measured. • amitā-un-measured. [Ubhe Tappurisa]
- (2) balañ'ca [balaṁ+ca] balaṁ ca-power also. parakkamo ca-effort also. • balaparakkamā-power and effort, [Dvanda]

(3) amitā eva-immeasurable only. balaparakkamā-power and efforts.

• amitabalaparakkamā-immeasurable power and effort,

[Avadhāraṇa-Kammadhāraya]

(B) amitabalaparakkamā-(to) immeasurable power and efforts. pattā-had achieved or attained. yena-by whom (i.e. Lord Buddha). so'yaṁ amitabalaparakkamapatto-is so-called. •

amitabalaparakkamapatto-The Lord Buddha who had attained the immeasurable power and effort. [Aññapadattha] bhagavā-Buddha is the referred meaning of this compound.

Ayaṁ pana kammadhāraya, dvandagabbho

tulyā'dhikaraṇabahubbīhi.

This Bahubbīhi is a tulyā'dhikaraṇabahubbīhi with kammadhāraya, dvanda concealed inside.

**Matta bhamara gaṇa cumbita vikasita puppha vallināga-
rukkho'pasobhitakandaro**

[Matta-inebriated. bhamara-bee. gaṇa-group. cumbita-kissed. vikasita-blooming. puppha-flower. valli-vines. nāgarukkha-mesua ferrea=iron wood tree, upasobhita-adorned. kandaro-valley]

**Matta bhamara gaṇa cumbita vikasitapupphavallināga-
rukkho'pasobhitakandaro'ti**—Now, it will be explained this Bahubbīhi which contain the words “Matta...etc.”:

(1) mattā eva-inebriated. bhamarā-bees. • mattabhamarā-the inebriated bees. [Avadhāraṇa-Kammadhāraya]

(2) mattabhamarānaṁ-of the inebriated bees. gaṇā-groups. • mattabhamaragaṇā-the groups of inebriated bees. [Chaṭṭhī Tappurisa]

(3) mattabhamaragaṇehi-by groups of inebriated bees. cumbitāni-(are) kissed (i.e. touched). • mattabhamaraṇacumbitāni-kissed by the groups of inebriated bees. [Tatiyā Tappurisa]

(4) vikasitāni eva-the blooming only. pupphāni-flowers. • vikasitapupphāni-the blooming flowers. [Avadhāraṇa-Kammadhāraya]

(5-B) mattabhamaragaṇacumbitāni-(are) kissed by groups of inebriated bees. vikasitapupphāni-the blooming flowers. yesaṁ-of which (vines, trees etc.) te'ti [te+iti] te-those (vines and mesua ferrea trees) iti-therefore. mattabhamaragaṇacumbitavikasitapupphā-

are so called. • mattabhamaragaṇacumbitavikasitapupphā-the trees whose blooming flowers are kissed by the groups of inebriated bees. [Bahubbīhi]

(6) valli ca-vine also. nāgarukkhō ca-mesua ferrea tree also.

• vallināgarukkhā-vine and mesua ferrea trees. [Dvanda]

(7) mattabhamaragaṇacumbitavikasitapupphā ca-the plants whose blooming flowers are kissed by groups of inebriated bees. te-those plants. vallināgarukkhā ce'ti [ca+iti] vallināgarukkhā ca-vine and mesua ferrea trees also. iti-therefore.

mattabhamaragaṇacumbitavikasitapupphavallināgarukkhā-are so-called. •

mattabhamaragaṇacumbitavikasitapupphavallināgarukkhā-vine and mesua ferrea trees whose blooming flowers are kissed by groups of inebriated bees. [Kammadhāraya]

(8) mattabhamaragaṇacumbitavikasitapupphavallināgarukkhachi-by vine and mesua ferrea trees whose blooming flowers are kissed by groups of inebriated bees. upasobhitāni-(are) adorned.

•mattabhamaragaṇacumbitavikasitapupphavallināgarukkhō' pasobhitāni-adorned by vine, and mesua ferrea trees whose blooming flowers are kissed by groups of inebriated bees. [Tatiyā Tappurisa]

(B) mattabhamaragaṇacumbitavikasitapupphavallināgarukkhō' pasobhitāni-(are) adorned by vine and mesua ferrea trees whose blooming flowers are kissed by groups of inebriated bees. kandarāni-valleys. yassa pabbatarājassa-of which great mountain. so'yaṃ-that mountain.

mattabhamaragaṇacumbitavikasitapupphavallināgarukkhō' pasobhitakandaro-is so called.

• mattabhamaragaṇacumbitavikasitapupphavallināgarukkhō' pasobhitakandaro-the mountain whose valleys are adorned with vines, mesua ferrea trees, the blooming flowers, which are kissed by groups of inebriated bees.

[Aññapadattha] pabbatarājā-the mountain (with such beautiful valleys) is to be taken as the final sense of this compound noun.

Ayaṃ pana dvanda, kammadhāraya, tappurisagabbho tulyā'dhikaraṇabahubbīhi.

This Bahubbīhi is a tulyā'dhikaraṇabahubbīhi with dvanda, kammadhāraya, tappurisa compounds concealed inside.

Atha vā—Here is another method of compounding:

(1) upasobhitāni-beautiful. kandarāni-valleys. upasobhitakandarāni-beautiful valleys. [Kammadhāraya]

sā'pekkhatte sati'pi gamakattā samāso.

Mattabhamaragaṇacumbitavikasitapupphavallināgarukkhehi-by vine and mesua ferrea trees whose blooming flowers are kissed by groups of inebriated bees.

upasobhitakandarāni-(have) beautiful valleys.

yassa pabbatarājassa-of which mountain. so'yaṃ.

mattabhamaragaṇacumbitavikasitapupphavallināgarukkho'pasobhitakandaro-is so-called.

•mattabhamaragaṇacumbitavikasitapupphavallināgarukkho'pasobhitakandaro-the mountain which have beautiful valleys with vines and mesua ferrea trees, the blooming flowers of which are kissed by inebriated bees.

[Aññapadattha] pabbatarājā- the mountain (with such beautiful valleys) is the final sense of this compound.

Ayaṃ pana bhinnā'dhikaraṇabahubbīhi.

This Bahubbīhi is a bhinnā'dhikaraṇabahubbīhi.

Nānā rukkha tiṇa patita puppho'pasobhita kandaro

[Nānā-various. rukkha-tree. tiṇa-grass. patita-fallen. puppha-flower. upasobhita-adorned. kandaro-valley]

Nānā rukkha tiṇa patita puppho'pasobhita kandaro'ti— Now, it will be explained this Bahubbīhi which contain the words “Nānā...etc.”:

(1) rukkho ca-the tree also. tiṇaṇ'ca [tiṇaṃ+ca] tiṇaṃ ca-the grass also. • rukkhatiṇāni-the tree and grass. [Dvanda]

(2) nānā pakārāni eva-various only. rukkhatiṇāni-tree and grass.

• nānārukkhatiṇāni-various tree and grass. [Kammadhāraya]

(3) nānārukkhatiṇehi-from various tree and grass. patitāni-fallen.

• nānārukkhatiṇapatitāni-fallen from various tree and grass.

[Pañcamī Tappurisa]

- (4) nānārukkhatiṇapatitāni ca-fallen from various tree and grass. tāni- those that fall. pupphāni ca-(are) the flowers too. ce'ti [ca+iti] iti- therefore. nānārukkhatiṇapatitapupphāni-are so called,
 • nānārukkhatiṇapatitapupphāni-the flowers fallen from various tree and grass. [Kammadhāraya]
- (5) nānārukkhatiṇapatitapupphehi-with the flowers fallen from various tree and grass. upasobhitāni-are adorned. •
 nānārukkhatiṇapatitapuppho'pasobhitāni-adorned with the flowers fallen from various trees and grass. [Tatiyā Tappurisa]
- (B) nānārukkhatiṇapatitapuppho'pasobhitāni- adorned with the flowers fallen from various trees and grass. kandarāni-valleys. yassa pabbatarājassa-of which mountain. so'yaṃ-that mountain.
 nānārukkhatiṇapatitapuppho'pasobhitakandaro-is so called.
 • nānārukkhatiṇapatitapuppho'pasobhitakandaro-the mountain which has valleys adorned with the flowers fallen from various trees and grass. [Aññapadattha] pabbatarājā.

Ayaṃ pana dvanda, kammadhāraya, tappurisagabbho tulyādhikaraṇabahubbīhi.

This Bahubbīhi is a tulyādhikaraṇabahubbīhi with dvanda, kammadhāraya, tappurisa concealed inside.

Atha vā—upasobhitāni eva-adorned only. kandarāni-valleys. upasobhitakandarāni-adorned valleys. [Kammadhāraya] sā'pekkhatte sati'pi gamakattā samāso.

- (B) Nānārukkhatiṇapatitapupphehi-by flowers fallen from various trees and grass. upasobhitakandarāni-(are) adorned valleys. yassa pabbatarājassa-of which mountain. so'yaṃ-that mountain.
 nānārukkhatiṇapatitapupphopasobhitakandaro-is so called.
 • nānārukkhatiṇapatitapupphopasobhitakandaro-the mountain whose valleys are adorned with flowers fallen from various trees and grass. [Aññapadattha] pabbatarājā.

Ayaṃ pana bhinnā'dhikaraṇabahubbīhi.
 This Bahubbīhi is a bhinnā'dhikaraṇabahubbīhi.

**Nānāmusalaphālapabbatatarukaliṅgarasaradhanugadā'si-
tomarahatthā.**

[Nānā-various. musala-pestle. phāla-ploughshare. pabbata-mount. taru-tree. kaliṅgara-pieces of wood such as twigs and branches. sara-arrow. dhanu-bow. gada-javelin. asi-sword. tomara-lance. hatthā-hands]

**Nānāmusalaphālapabbatatarukaliṅgarasaradhanugadā'si
tomarahatthā'ti**—Now, it will be explained this Bahubbīhi which contain the words “Nānā...etc.”:

(1) musalo ca-pestle also. phālo ca-ploughshare also. pabbato ca-mount also. taru ca-tree also. kaliṅgaro ca-piece of wood also. saro ca-arrow also. dhanu ca-bow also. gadā ca-javelin also. asi ca-sword also. tomaro ca-lance also. •

musalaphālapabbatatarukaliṅgarasaradhanugadāsitarā-
pestle, ploughshare, mount, tree, piece of wood, arrow, bow, javelin,
sword and lance. [Dvanda compound]

(2) nānā pakārā eva-various only.

musalaphālapabbatatarukaliṅgarasaradhanugadāsitarā-
pestle, ploughshare, mount, tree, piece of wood, arrow, bow, javelin,
sword, and lance. •

nānāmusalaphālapabbatatarukaliṅgarasaradhanugadāsi
tomarā-various pestle, ploughshare, mount, tree, piece of wood, arrow,
bow, javelin, sword and lance. [Avadhāraṇa-Kammadhāraya]

(B)

nānāmusalaphālapabbatatarukaliṅgarasaradhanugadāsitarā
- (are) various pestle, ploughshare, mount, tree, piece of wood, arrow,
bow, javelin, sword, and lances. hatthesu-(held) in the hands. yesam-
of whose (the companions of Māra, the evil one). te-those companions.
nānāmusalaphālapabbatatarukaliṅgarasaradhanugadāsi-
tomarahatthā-are so called. •

nānāmusalaphālapabbatatarukaliṅgarasara-
adhanugadāsitarā hatthā-the companions of Māra, the evil one, in
whose hands are various pestle, ploughshare, mount, tree, piece of wood,
arrow, bow, javelin, sword and lances (preparing to launch an assault on
Buddha so as to disrupt his efforts to attain enlightenment under the Bodhi
tree).

**Ayaṃ pana dvanda, kammadhārayagabbho
bhinnā'dhikaraṇabahubbīhi.**

This Bahubbīhi is a bhinnā'dhikaraṇabahubbīhi with Dvanda, Kamma dhāraya compounds concealed inside.

Note: This Bahubbīhi is called a bhinnā'dhikaraṇabahubbīhi because (1) the word “nānāmusalaphālapabbatatarukaliṅgarasaradhanugadā'sitomarā” is in nominative plural while its correlative word “hatta” ends in the locative plural as “hatthesu”. So, they are not tulyā'dhikaraṇa as both component words are in different case-endings.

Bahubbīhi-icca'nena kvattho? Bahubbīhimhi ca.

What benefit is there by terming “Bahubbīhi”?

It has the benefit of making easy reference in such Suttas as “Bahubbīhimhi ca” etc.

३२९, ३५७. नामानं समुच्चयो द्वन्दो

329, 357. **Nāmānaṃ samuccayo dvando.**

[Nāmānaṃ+samuccayo+dvando. 3 words]

[V] Nāmānaṃ ekavibhattikānaṃ yo samuccayo.
so dvandasañño hoti.

When multiple nouns of different meanings but with the same vibattis are joined together, it is called “**dvanda-Copulative compound**”.

Summary: This Sutta defines a Dvanda Samāsa. The two chief distinctive marks of a Dvanda are:

- (1) having a Nipāta “ca” after every component word,
- (2) all the component words including nipāta particle “Ca” end in the nominative-case in the ED. [See the EDs and examples to validate this]

(1) Candimā ca-moon also, sūriyo ca-sun also,

• candimasūriyā-moon and suns.

(2) samaṇo ca-monk also, brāhmaṇo ca-the Brāhmin also,

• samaṇabrāhmaṇā- the monk and Brāhmīns.

(3) sārīputto ca-Venerable Sāriputta also, moggallāno ca-

Venerable Moggallāna also, • sārīputtamoggallānā-

Venerable Sāriputta and Venerable Moggallānas.

- (4) brāhmaṇo ca-the Brāhmin also, gahapatiko ca-householder also, • brāhmaṇagahapatikā- the Brāhmin and householders.
(5) yamo ca-yama also, varuṇo ca-varuṇa also,
• Yamavaruṇā-(two deities named) Yama and Varuṇas.
(6) kuvero ca-kuvera also, vāsavo ca-vāsava also,
• Kuveravāsavā- Kuvera and Vāsavas. (two guardian deities so-named)

Dvanda-icca'nena kvattho? Dvandaṭṭhā vā.

What benefit is there by terming “dvanda”?

It has the benefit of making easy reference in such Suttas as “Dvandaṭṭhā vā” etc.

३३०, ३४०. महत्तं महा तुल्याधिकरणे पदे

330, 340. Mahataṃ mahā tulyā'dhikaraṇe pade.

[Mahataṃ+mahā+tulyādhikaraṇe+pade. 4 words]

[V] Tesam mahantasaddānaṃ mahā-ādeso hoti tulyādhikaraṇe pade.

The word “mahanta” in a Kammadhāraya compound, changes to “mahā”.

Note: The front word always has to follow the gender of next word.

- (1) Mahanto ca-great also. so-that great. puriso ca-is man also.
cā'ti [ca+iti] iti-therefore. mahāpuriso-is called “mahāpuriso”,
• mahāpuriso-the great man.
(2) mahantī ca-great. sā-that woman. devī-is queen. cā'ti
• mahādevī-the great queen.
(3) mahantañ'ca [mahantaṃ+ca] mahantaṃ ca-great. taṃ-that
great. balañcā'ti [balaṃ+ca+iti] balaṃ ca-power. iti.
• mahābalaṃ-the great power.
(4) mahanto ca so nāgo ca-dragon. cā'ti • mahānāgo-the great
dragon, the great elephant or great saint (three possible meanings).
(5) mahanto ca so yaso ca-fame or retinue. cā'ti • mahāyaso-the
great fame or retinue (two possible meanings),
(6) mahantañ'ca taṃ padumavanañ'cā'ti [padumavanaṃ+ca+iti]
padumavanaṃ ca-red lotus grove. [paduma-lotus+vanaṃ-

grove]

• mahāpadumavanam-the great red lotus-grove.

(7) mahantī ca sā nadī-river. cā'ti • mahānadī-the great river.

(8) mahanto ca so maṇi-ruby. cā'ti • mahāmaṇi-the great ruby.

(9) mahanto ca so gahapatiko-householder or the wealthy man.

cā'ti • mahāgahapatiko-the great house-holder or the great wealthy man.

(10) mahantañ'ca tam dhanāñ'cā'ti [dhanam+ca+iti] dhanam-wealth. • mahādhanam-the great wealth.

(11) mahanto ca so puñño ca-virtuous. cā'ti

• mahāpuñño-the great virtuous.

Bahuvacanaggahaṇena kvaci mahantasaddassa mahā-deso hoti.

By means of Bahuvacana (plural number indicated by the word “mahatam” in Sutta), changing of “mahanta” into “**maha**” can occur in some Kammadhāraya compound nouns. [Please note that it is with a short vowel “maha”. See the examples. Augmentation with either a similar or dissimilar consonant is also occurred in each example which is shown in bold]

(1) Mahantañ'ca [mahantam+ca] mahantam ca tam

phalañ'cā'ti [phalam+ca+iti] phalam ca-fruit or result.

• mahapphalam-the great fruit or the great result.

(2) • mahabbalam-the great power.[No ED in these examples, just only examples] **evam**-similarly in this way.

(3) • mahaddhanam-the great wealth.

(4) • mahabbhayam-the great danger or the great fear.

३३१, ३५३. इत्थियं भासितपुमिन्त्थी पुमाव चे

331, 353. **Itthiyam bhāsitapumi'tthī pumā'va ce.**

[Itthiyam+bhāsitapumā+itthī+pumā+iva+ce.6]

[V] Itthiyam tulyā'dhikaraṇe pade ce bhāsitapumi'tthī pumā'va datṭhabbā.

In a Bahubbīhi compound, the last component word which once used to belong to feminine gender, has to be assumed

as that of a masculine gender of the completed compound.
(when it becomes a complete word)

- (1) Dīghā-long. jaṅghā-legs. yassa-of whose. so'yaṃ
• dīghajaṅgho-the one who has long legs.
- (2) • kalyāṇabhariyo-the one who has good wife.
- (3) • pahūtapañño-the one who has much wisdom.
[All three are Bahubbīhi]

Explanation

In these three examples, the last component words “Jaṅgā-calf or leg, Bhariyā-wife, paññā-wisdom” are permanent feminine gender nouns. So, they can still assume feminine gender in the compounding process of ED. But, when the word becomes a complete word, they have become of masculine gender as the meaning of completed compound noun refers to only the man who has long leg, good wife and much wisdom.

Bhāsitapume'ti kimatthaṃ?

What is the word “bhāsitapume” for?

To show that the last component word “bhariyā-(wife)” in the example below is not a “bhāsitapuma-word”. It is always a feminine gender. Hence, it does not need to be assumed as a masculine noun.

Brāhmaṇabandhu ca-of the Brāhmin caste also. sā-that woman.
bhariyā ca-(is) wife also. cāti * Brāhmaṇabandhubharyā-the
Brāhmin-caste wife. [Kammadhāraya]

३३२, ३४३. कम्मधारयसज्जे च

332, 343. **Kammadhārayasaññe ca.**

[Kammadhārayasaññe+ca. 2 words]

[V] Kammadhārayasaññe ca samāse itthiyaṃ tulyā'dhikaraṇe
pade pubbe bhāsitapumi'tthī ce. pumā'va daṭṭhabbā.

In a Kammadhāraya compound, the first component word, which is currently a modifier adjective to the latter in feminine gender, has to be assumed as that of a masculine gender when the compound becomes a completed word.
(It means that the first word serving as a modifier adjective to the latter

of feminine gender has to be in the same feminine gender as per the grammatical rule in the pending etymological process of compound. It is the rule of syntax that the qualifier and the qualified has to be in the same gender and of same vibatti. But, when completed, the preceding word must re-assume its masculine gender, no longer of feminine gender which it has once been conformed to during the compounding process of ED.)

- (1) • Brāhmaṇadārikā-the Brāhmin girl,
- (2) • khattiyakaññā-the Khattiya girl,
- (3) • khattiyakumārikā-the Khattiya little girl.

Explanation

In these three examples, the first component words “Brahmaṇa-Brāhmin, Khattiya-warrior” are usually of masculine genders. So, they can still assume feminine gender in the compounding process of ED by being “Brahmaṇī, Khattiya” as per the grammatical rule. See the possible ED of the example words shown below.

- (1) Brāhmaṇī ca sā dārikā cā'ti • Brāhmaṇadārikā [This is ED]

Here is the Meaning of ED:

Brāhmaṇī ca-(is) the Brāhmin caste also. Sā-that woman. Dārikā Ca-is also the girl. iti-therefore • Brāhmaṇadārikā-the Brāhmin caste girl.

[The EDs are not shown in the original grammatical text. This is a sample of possible ED shown as correctly as possible. In the ED, See the word “Brahmaṇī” which ends in an “ī-affix” indicating the feminine gender. This first word has to follow the feminine gender of the last word “Dārikā” as it is of feminine gender]

In the meaning of completed word, the first component words re-assume their masculine gender as the meaning of completed compound noun refers to only the one whose caste or family back-ground is that of a Brāhmin or Khattiya caste system.

Bhāsitapume'ti kimattham?

What is the word “bhāsitapume” for?

To show that the last component word “dārikā-the young girl” in the example shown below is not a “bhāsitapuma-word”. It is always of a feminine gender. Hence, it does not need to be assumed as a masculine noun.

[bhāsitā-said before, i.e. being indicative of. puma-literally means male, i.e. masculine gender]

- (1) * Khattiyabandhudārikā-the young girl of Khattiya caste.

- (2) * brāhmaṇabandhudārikā-the young girl of Brāhmin caste.
[All examples are Kammadhāraya compounds]

३३३, ३४४. अत्तं नस्स तप्पुरिसे

333, 344. **Attam nassa tappurise.**

[Attam+nassa+tappurise. 3 words]

[V] Nassa padassa tappurise uttarapade attam hoti.

The word “**na** (meaning “not) ” which is the first component part in a tappurisa compound, changes into an “**a**”.

- (1) Na brāhmaṇo [ED] • abrāhmaṇo. [Complete word]
(2) • avasalo. (3) • abhikkhu.
(4) • apañcavassam. (5) • apañcagavam. (Refer to Sutta 326)
[All examples are Ube-tappurisa compounds]

३३४, ३४५. सरे अन

334, 345. **Sare an.** [Sare+an. 2 words]

[V] Nassa padassa tappurise **an-ādeso** hoti sare pare.

In an Ube-tappurisa compound when the “**na**” is followed by a vowel of the vowel-initial-component word, it changes into an “**an**”.

Note: The function of previous Sutta is applicable for the **consonant-initial** Ube-tappurisa compounds. The function of this Sutta is applicable for the **vowel-initial** Ube tappurisa compounds such as “asso, issaro, ariyo” and so forth. See the examples carefully to clarify this.

- (1) Na-not. ASSO-horse. • **anasso**-non-horse.
(2) • **anissaro**-not Lord, uncontrolled, undominated.
(3) • **anariyo**-not noble. [All are Ube-tappurisa compounds]

३३५, ३४६. कद कुस्स

335, 346. **Kad kussa.** [Kad+kussa. 2 words]

[V] **Ku-icce'tassa kad** hoti sare pare.

In a Kammadhāraya compound where the “**ku** (means bad or disgusting) ” is the first component part of the compound, it is then to be changed into “**kad**”. [“ku” is substituted with “kad”]

(1) Kucchitaṃ-disgusting, or of poor taste. annaṃ-rice. [ED]

- **kadannaṃ**-the disgusting or poorly-cooked rice.

[The complete word]

(2) kucchitaṃ-bad. asanaṃ-food.

- **kadassanaṃ**-bad food (without taste.)

Sare’ti kimatthaṃ?

What is the word “sare” for?

To show that examples shown below are inapplicable as they do not have sara (vowels) in the initial of them.

(See the last component words: **Dāra**-wife, **jana**-people, **putta**-son, **geha**-home, **vattha**-cloth, **dāsa**-servant. The initial letter in them is not a vowel, but consonants “d, j, p, g, v and d”. Hence, are inapplicable.)

(1) Kucchitā-disgusting. dārā-wife. **yesaṃ**-of whose.

(apuññakārānaṃ-those who have done unwholesome deeds).

te-those. hontī’ti [honti+iti] honti-are. iti-therefore.

i.e. those who had done unwholesome deeds in the past have bad wife. They are called “**kudārā**”. * **kudārā**-those who have bad wife.

(2) * **kujanā**-those who have bad people (friends).

Evam

(1) * **kuputtā**-those who have bad son.

(2) * **kugehā**-those who have bad home.

(3) * **kuvatthā**-those who have bad (poor-quality) cloth.

(4) * **kudāsā**-those who have bad servant [All Bahubbīhi compounds]

३३६, ३४७. का’प्पत्थेसु च

336, 347. **Kā’ppa’tthesu ca**. [Kā+appa-atthesu+ca. 3 words]

[V] **Ku**-icce’tassa **kā** hoti appa’tthesu ca.

In a Kammadhāraya compound where “**ku** (Here it means little amount, small in size) ” is the first component part of the compound, it changes into “**kā**”. [“ku” is substituted with “kā”]

- Kālavaṇaṃ-little salt. [Kā-little+lavaṇa-salt]
- kāpupphaṃ-small flower. [Kā-small+puppha-flower]

Bahuvacanaggahaṇaṃ kimatthaṃ?

What is the use of Bahuvacana(refer to the word “Kā’ppa’tthesu” in Sutta which is in locative, plural number “su”) for?

Ku-icce’tassa ana’ppatatthesu’pi kvaci kā hoti.

To show that changing “ku” into “kā” can also happen in some words with other meaning (such as being bad or evil etc.).

- kāpurisā-bad men. [Kā-bad+purisa-man] [Kammadhāraya compound]

Note: (a) The function of previous Sutta 335 is applicable for compounds which begins with a vowel.

- (b) The function of this Sutta is applicable for compounds which begins with consonants such as “lavaṇaṃ”, “pupphaṃ” and so on. See the examples carefully to clarify this difference.

३३७, ३५०. क्वचि समासन्त गतानमकारन्तो

337, 350. Kvaci samāsa’ntagatāna’makāra’nto.

[Kvaci+samāsa-antagatānaṃ+akāro+anto. 4 words]

[V] Samāsa’ntagatānaṃ nāmāna’manto saro kvaci akāro hoti.

The last component vowel at the end of a compound, changes into an “a”.

[This Sutta changes the end-vowel of the last word of some compound nouns into an “a”. For example, the end vowels "a" of rāja-king etc. will remain in "a" while "i" of akkhi-eye etc. will change into "a". See the examples 1 and 8 to clarify this function]

- (1) Devānaṃ-of deities. rājā-king. • devarājo, • devarājā-the king of deities. [Chatthī-tappurisa]
- (2) Devānaṃ sakhā-friend. • devasakho, • devasakhā-the friend of deities. [Chatthī-tappurisa]
- (3) Pañca-five. ahāni-days. • pañcā’haṃ-five day. [pañca+ahaṃ, Digu]
- (4) • sattā’haṃ-seven day. [satta+ahaṃ, Digu]
- (5) • pañcagavaṃ-five cow. [Digu]

- (6) • chattu'pāhanam-umbrella and slipper. [Dvanda]
- (7) • upasaradam-the talk regarding autumn. [Abyayībhāva]
- (8) • visālakkho-the wide-eyed person. [Bahubbīhi]
- (9) • vimukho-the person who has unsightly face. [Bahubbīhi]

Kāraggaṇam kimattham? Ākāraṇta ikāraṇtā ca honti,
What is the word “kāra” for?

[Refer to the word “Kāra” in “makāranto” in Sutta]

It is to show that by the word “Kāra” in Sutta, the last component vowel of some compound nouns can also be changed into “ā or i”.

The example of “ā-function”. (“ā” shown underlined in the example)

- (1) paccakkhā-attained, known. dhammā-the dhamma. yassa so'yan'ti [ED] • paccakkhadhammā-the who has attained Dhamma. [Complete word, Bahubbīhi compound]

The example of “i-function” (“i” shown underlined).

- (1) surabhino-of pleasant flower. gandho-odor.
• surabhigandhi-the odor of pleasant flower.[Chaṭṭhī-tappurisa]
- (2) sundaro-good. gandho-smell. • sugandhi-the good smell. [Kammadhāraya]
- (3) pūтино-foul. gandho-smell. • pūtigandhi-the foul smell. [Kammadhāraya]
- (4) kucchito-disgusting. gandho • kugandhi-disgusting smell. [Kammadhāraya]
- (5) duṭṭhu-bad. gandho-smell. yassa so'yan'ti [so+ayam+iti]
• dugandhi-something which has a bad smell. [Bahubbīhi]
- (6) pūti eva-foul only. gandho-smell. • pūtigandhi-the foul smell. [Kammadhāraya]

Nadī-antā ca kattuantā ca kapaccayo hoti samāsa'nte.

The “ka” affix can be applied at the end of “nadī” and “kattu-doer” in the bahubbīhi compound nouns.

- (1) Bahū-(are) plenty. nadiyo-rivers. yasmiṃ-in which (district).
so'yaṃ-that district. bahunadiko-is so called.
• bahunadiko-the district where there are a lot of rivers,
[Bahubbīhi]

[Aññapadattha] janapado-the district is to be regarded as the final sense of this compound.

- (2) Bahavo-(are) plenty. kattāro-doers, i.e. workers. yassa-whose (employer). so'yaṁ-that man (employer). bahukattuko-is so called. • bahukattuko-the man who has many workers. [Bahubbīhi] puriso-the man (employer) who has many workers, is to be taken as the sense of this compound noun.

३३८, ३५६. नदिम्हा च

338, 356. **Nadimhā ca.** [Nadimhā+ca. 2 words]

[V] **Nadimhā ca kapaccayo hoti samāsa'nte.**

The affix “ka” has to be added after the last component word “nadi” in a Bahubbīhi compound. [This function was already shown in the preceding Sutta. It is shown here again to show the consistency of the function. The applied “ka” is shown underlined]

- (1) Bahū nadiyo vasmiṁ so'yan'ti • bahunadiko.

(Refer to the preceding Sutta)

- (2) Bahū kantiyo-pleasures. yassa so'yan'ti • bahukantiko-the man who has a lot of pleasures (amenities). [Bahubbīhi]

- (2) • Bahunāriko-the man who has a lot of women. [Bahubbīhi]

३३९, ३५८. जायाय तु दं जानि पतिम्हि

339, 358. **Jāyāya tu daṁ, jāni patimhi.**

[Jāyāya+tu+daṁ, jāni+patimhi. 4 words]

[V] **Jāyā-icce'tāya tu daṁ, jāni-icce'te ādesā honti patimhi** pare. [The particle “tu” is an expletive without specific meaning]

The front word “jāyā-wife” changes into “daṁ” and “jāni” when the word “pati-husband” follows in a dvanda compound. (See the function shown underlined.)

- Dampati (दंपति) • jānipati-wife and husband.

[Both examples are of the same meaning. Dvanda compound]

३४०, ३५५. धनुम्हा च

340, 355. **Dhanumhā ca.** [Dhanumhā+ca. 2 words]

[V] **Dhanumhā ca ā-paccayo hoti samāsa'nte.**

An “ā” is be added after the word “**dhanu** (arrow) ” in a Bahubbīhi compound.

Gaṇḍīvo-noded. dhanu-bow. yassa so'yaṃ gaṇḍīvadhanvā-is so called. • gaṇḍīvadhanvā-the one who has knotted-bow.

[Bahubbīhi] Note: This example word (गण्डवधन्वा) is also found in the Paṇinī, Sutta Number 5-4-132.

३४१, ३३६. अंविभत्तीनमकारन्ता अब्ययीभावा

341, 336. **Aṃ vibhattīna'makārantā abyayībhāvā.**

[Aṃ+vibhattīnaṃ+akārantā+abyayībhāvā. 4 words]

[V] Tasmā akāra'ntā abyayībhāvasamāsā parāsaṃ vibhattīnaṃ kvaci aṃ hoti.

In a-ending Abyayībhāva compounds, the vibattis applied after them sometimes changes into “m”.

(See the examples carefully to clarify it. “m” is shown underlined)

- Adhicittaṃ-the mind-related thing.
- yathāvuḍḍham-according to seniority.
- upakumbham-the talk about pot.
- yāvajīvam-for lifetime.
- tiropabbatam-beyond the mountain.
- tiropākāram-beyond the fence.
- tirokuṭṭam-beyond the wall.
- antopāsādam-inside the mansion.

Kvacī'ti kimatthaṃ?

What is the word “kvaci” for? To show that in some examples like the ones shown below, the function of Sutta is not applied as restricted by the word “kvaci”.

* Adhicittassa-the one striving for mental development.
bhikkhuno-of the monk.

What does the function of “kvaci” mean?

It means that when such compound nouns are used as an adjective in the wider areas of Buddhist texts based on the context, different case-endings are applied. Thus, the rule of Sutta is only a statement of the general pattern of such nouns.

Note: Though it is said in Sutta as only a-ending Abyayībhāva is applicable, it should be noted that ā-ending abyayībhāva compound is also applicable by the function of this Sutta after “ā” is shortened by the next Sutta 342. See ā-ending abyayībhāva example “upagaṅgaṃ” shown in the next Sutta to clarify this fact.

३४२, ३३७. सरो रस्सो नपुंसके

342, 337. **Saro rasso napuṃsake.**

[Saro+rasso+napuṃsake. 3 words]

[V] Napuṃsake vattamānassa abyayībhāvasamāsassa liṅgassa saro rasso hoti.

In Abyayībhāva compounds of neuter gender, the end dīgha (long vowels) “ā, ī, ū”, change into “**rassa** (short vowels) ”.

(1) Kumārīsu-in the girls. adhikicca-regarding. pavattati-arises. kathā-talk. i.e. the talk arises regarding the young the girls. iti-therefore. • **adhikumāri**-the talk regarding young girls.

[Here, the last vowel “ī” of “Kumārī-young girl” is shortened into “i”]

(2) • **Upavadhu**-the talk regarding daughter-in-law, [Here, the last vowel “ū” of “vadhū-daughter in law” is shortened into “u”]

(3) • **upagaṅgaṃ**-the talk regarding the river Ganges. [Here, the last vowel “ā” of “gaṅgā-river Ganges” is shortened into an “a”]

(4) • **upamaṇikaṃ**-the talk regarding big-water-pot. [Here, the last vowel “ā” of “maṇikā-big water pot” is shortened into an “a”]

३४३, ३३८. अञ्जस्मा लोपो च

343, 338. **Aññasmā lopo ca.** [Aññasmā+lopo+ca. 3 words]

[V] Aññasmā abyayībhāvasamāsā anakāra'ntā parāsaṃ vibhattīnaṃ lopo ca hoti.

Except the vibatti (case-endings) applied after a-ending abyayībhāva compounds, the vibattis which have been applied after those ī, ū-ending abyayībhāva compounds, are to be elided.

- **Adhi'tthi**-the talk regarding woman. [Adhi+itthī]
- **adhikumāri**. [Adhi+kumārī]
- **upavadhu**. [Upa+vadhū] (Refer to previous Sutta for the meaning)

Explanation: The vibatti applied after a-ending abyayībhāva is not elided as it undergoes morphological procedure of changing into “aṃ” by Sutta 341. Also, in ā-ending abyayībhāva compounds, ā is shortened by the preceding Sutta and then undergoes similar procedure by Sutta 341. In ī, ū-ending abyayībhāva compounds, the vibattis applied after them are to be elided as they do not need to undergo any further morphological function. Compare similar functions enjoined for those plain, non-compound nouns ending in “ī, ū” by Suttas 118, 220 in the nouns chapter.

Endings of Abyayībhāva Compound

(The Endings of compound is usually to be determined by the gender and ending of the last word after the first preceding Upasagga or Nipāta word)

(a) The Abyayībhāva compound nouns ending in “a”

- **adhicittaṃ**. [Adhi+citta]
- **Upanagaraṃ**. [Upa+nagara]
- **Tiropabbataṃ**, etc. [Tiro+pabbata]

(b) The Abyayībhāva compound nouns ending in “ā”,

- **upagaṇgaṃ** [Upa+gaṇgā]
- **upamaṇikaṃ**, etc. [Upa+maṇikā]

(c) The Abyayībhāva compound nouns ending in “ī”,

- **Adhi'tthi**, [Adhi+itthī]
- **adhikumāri** etc. [Adhi+kumārī]

(d) The Abyayībhāva compound nouns ending in “ū”,

- **upavadhu** etc. [Upa+vadhū]

Iti nāmakappe samāsakappo sattamo kaṇḍo.

Samāsa Chapter, the Seventh Section of Noun ends.

Samāsakappo niṭṭhito.

Samāsa Chapter ends.

5. Taddhita Kappa

Taddhita²⁴ Chapter
(Nouns in *Taddhita* Affixes)

Atthama Kaṇḍa

The Eighth Section of Noun

Apacca Taddhita

[**Apacca**-son, offspring, descendant]
(Nouns in Patronymic-affixes)

Note: Suttas 344, 345, 346, 347, 348, 349 apply the affixes which are expressive of family lineage or ancestry of a proper noun.

३४४, ३६१. वा णा'पच्चे

344, 361. **Vā ṇā'pacce.** [Vā+ṇa+apacce. 3 words]

[V] **Ṇapaccayo** hoti vā “**tassā'pacca**” micce'tasmim atthe.

To signify “the son or descendant of someone”, an affix “**ṇa**” is sometimes added after that noun denoting it.

[The affix “**ṇa**” is invisible in the examples]

Note: There are **three types of endings** in each example: ending in “**o**”, **am**”, and **ī**”. The “**o**” and “**am**”, are vibatti-derivative morphemes of masculine and neuter genders respectively while “**ī**” is an affix for the feminine gender. The “**o**” is morpheme of nominative singular “**si**” for any nouns of masculine gender while “**am**” is derivative morpheme of “**si**” for nouns of neuter gender. The “**ī**” represents nouns belonging to feminine gender which has

²⁴ Taddhita= ta-of that noun+hita-the well-being & meaning enhancer. All the affixes such as ṇa etc. are formally called “taddhita” as they enhance as well as complement the meaning of nouns. “h” is substituted with “dha” and augmented with a “da”. Thus it becomes “taddhita” in stead of “tahita”.

no morpheme as applied “si” is elided. Such type of word-endings will be found not only in Taddhita, but also in Samāsa, Kita and Uṇādi chapters as those words are also nouns in different genders. To highlight this, the word “si” is included in the WA of each Taddhita nouns. The word analysis [WA] is shown only where necessary. WA for most examples is quite easy to study in Taddhita. In WA, there will be slight changes of vowels between the example and word analysis. For example, in the example, it will be ā, e or o though it is shown as a, i, or u in the word analysis. This is due to the Vuddhi procedure occurred in the example as a result of having an ṇ-conjoined affix. [Refer to Sutta 400, 404]

(1) (a) Vasiṭṭhassa-of a person named Vasiṭṭha, apaccam-son or male descendant. vāsiṭṭho-Vasiṭṭha’s son or descendant.

[Masculine noun]

[wa] • vāsiṭṭho=vasiṭṭha+ṇa+si. (ā is a lengthened Vuddhi vowel)

* Vasiṭṭhassa apaccam vā.

Note: This is not an example. It is rather an incomplete sentence which signifies as being inapplicable. Throughout this grammar text, any inapplicability will be sometimes shown by means of such incomplete sentences which may also contain a Nipāta particle “vā”.]

(b) vasiṭṭhassa apaccam-daughter or female descendant.

• vāsiṭṭhī-Vasiṭṭha’s daughter or female descendant. [Feminine Taddhita-noun] [wa] vāsiṭṭhī=vasiṭṭha+ṇa+ī+si [“si” is elided. “ā” @vā is a vuddhi vowel]

(c) vasiṭṭhassa apaccam-descendant race as a whole.

• vāsiṭṭham- Vasiṭṭha’s race. [Taddhita-noun, Neuter gender] [wa] • vāsiṭṭham=vasiṭṭha+ṇa+si [“si” becomes “am”]

Note: As WA of All three examples in three genders are quite easy to understand, only the first one’s WA will be shown.

Evam-similarly in this way.

(2) • bhāradvājo-bhāradvāja m-descendant.

[wa] bhāradvājo=bhāradvāja+ṇa+si.

- bhāradvājī-bhāradvāja f-descendant.
[wa] bhāradvājī=bhāradvāja+ṇa+ī+si.
- bhāradvājam-bhāradvāja race.
[wa] bhāradvājam=bhāradvāja+ṇa+si.

Note: In next examples, only WA of one example will be shown as it is easy to understand.

- (3) • Gotamo-Gotama m-descendant.
• gotamī-Gotama f-descendant.
• gotamam-Gotama race.
[wa] Gotamo=Gotama+ṇa+si.
- (4) • Vāsudevo-Vasudeva m-descendant.
• vāsudevī-Vasudeva f-descendant.
• vāsudevam-Vasudeva race.
[wa] Vāsudevo=Vasudeva+ṇa+si.
- (5) • Bāladevo-Baladeva m-descendant.
• bāladevī-Baladeva f- descendant. • bāladevam-Baladeva race.
[wa] Bāladevo=Baladeva+ṇa+si.
- (6) • Vesāmitto-Vesāmitta m-descendant. • vesāmittī-Vesāmitta f- descendant. • vesāmittam-Vesāmitta race.
[wa] Vesāmitto=Vesāmitta+ṇa+si.

Note: Please note that m-descendant means male-descendant while f-descendant means female-descendant.

३४५, ३६६. णायन णान वच्छादितो

345, 366. **Ṇāyana, ṇāna vacchā'dito.**

[Ṇāyana, ṇāna+vaccha-ādito. 2 words]

[V] Tasmā vacchā'dito gottagaṇato ṇāyana, ṇānapaccayā hon-ti vā “tassā'pacca” micce'tasmim atthe.

To express “the son or descendant of someone”, affixes “**ṇāyana, ṇāna**” are added after the race-descriptive noun “**vaccha** (a man so-named) etc.”.

Note: “ṇ” of ṇāyana, ṇāna is usually elided. Hence, only “āyana and āna” will be left. This pattern is clearly shown underlined in the first set of examples. Please look carefully to understand it.

- (1) (a) Vacchassa-of Vaccha. apaccam • vacchāyano,

vacchāno-Vaccha m-descendant. [M-gender]

* vacchassa apaccam vā.

[wa] vacchāyano=vaccha+ṇāyana+si

[wa] vacchāno=vaccha+ṇāna+si

(b) Vacchassa apaccam • vacchāyanī, • vacchānī-Vaccha f-descendant. [F-gender]

[wa] vacchāyanī=vaccha+ṇāyana+ī+si

[wa] vacchānī=vaccha+ṇāna+ī+si

(c) Vacchassa apaccam • vacchāyanam, • vacchānam-Vaccha race. [N-gender]

[wa] vacchāyanam=vaccha+ṇāyana+si

[wa] vacchānam=vaccha+ṇāna+si

(2) Sakatassa apaccam • sākātāyano, • sākātāno-Sākata m-descendant.

* Sakatassa apaccam vā.

• Sākātāyanī, • sākātānī-Sākata f-descendant.

• sākātāyanam, • sākātānam-Sākata race.

[wa] sākātāyano=sakata+ṇāyana+si

[wa] sākātāno=sakata+ṇāna+si [“ā” @Sākata is a Vuddhi vowel. Only WA of masculine gender words will be shown.]

Evam---

(3) • kaṇhāyano, • kaṇhāno-Kaṇha m-descendant.

* kaṇhassa apaccam vā.

• Kaṇhāyanī, • kaṇhānī-Kaṇha f-descendant.

• Kaṇhāyanam, • kaṇhānam-Kaṇha race.

[wa] kaṇhāyano=kaṇha+ṇāyana+si

[wa] kaṇhāno=kaṇha+ṇāna+si

(4) • Aggivessāyano, • aggivessāno-Aggivessa m-descendant.

• Aggivessāyanī, • aggivessānī-Aggivessa f-descendant.

• Aggivessāyanam, • aggivessānam-Aggivessa race.

[wa] Aggivessāyano=Aggivessa+ṇāyana+si

[wa] Aggivessāno=Aggivessa+ṇāna+si

(5) • Gacchāyano, • gacchāno-Gaccha m-descendant.

• Gacchāyanī, • gacchānī-Gaccha f-descendant.

• Gacchāyanam, • gacchānam-Gaccha race.

- [wa] Gacchāyano=Gaccha+ṇāyana+si
 [wa] Gacchāno=Gaccha+ṇāna+si
- (6) • Kappāyano, • kappāno-Kappa m-descendant.
 • Kappāyanī, • kappānī-Kappa f-descendant.
 • Kappāyanam, • Kappānam-Kappa race.
 [wa] Kappāyano=Kappa+ṇāyana+si
 [wa] Kappāno=Kappa+ṇāna+si
- (7) • Moggallāyano, • Moggallāno-Moggalla m-descendant.
 • Moggallāyanī, • Moggallānī-Moggalla f-descendant.
 • Moggallāyanam, • moggallānam-Moggalla race.
 [wa] Moggallāyano=Moggala+ṇāyana+si
 [wa] Moggallāno=Moggala+ṇāna+si
- (8) • Muñcāyano, • muñcāno-Muñca m-descendant.
 • Muñcāyanī, • muñcānī-Muñca f-descendant.
 • Muñcāyanam, • muñcānam-Muñca race.
 [wa] Muñcāyano=Muñca+ṇāyana+si
 [wa] Muñcāno=Muñca+ṇāna+si
- (9) • Saṅghāyano, • saṅghāno-Saṅgha m-descendant.
 • Saṅghāyanī, • saṅghānī-Saṅgha f-descendant.
 • Saṅghāyanam, • saṅghānam-Saṅgha race.
 [wa] Saṅghāyano=Saṅgha+ṇāyana+si
 [wa] Saṅghāno=Saṅgha+ṇāna+si
- (10) • Lomāyano, • lomāno-Loma m-descendant.
 • Lomāyanī, • lomānī-Loma f-descendant.
 • Lomāyanam, • lomānam-Loma race.
 [wa] Lomāyano=Loma+ṇāyana+si
 [wa] Lomāno=Loma+ṇāna+si
- (11) • Sākamāyano, • sākamāno-Sākama m-descendant.
 • Sākamāyanī, • sākamānī-Sākama f-descendant.
 • Sākamāyanam, • sākamānam-Sākama race.
 [wa] Sākamāyano=Sakama+ṇāyana+si
 [wa] Sākamāno=Sakama+ṇāna+si
 [“ā” @Sākama is a vuddhi vowel]
- (12) • Nārāyano, • nārāno-Nara m-descendant.
 • Nārāyanī, • nārānī-Nara f-descendant.

- Nārāyanaṃ, • nārānaṃ-Nara race.
[wa] Nārāyano= Nara+ṇāyana+si
[wa] Nārāno=nara+ṇāna+si [first “ā”@ nārā is a vuddhi vowel]
- (13) • Corāyano, • corāno-Cora m-descendant.
 - Corāyanī, • corānī-Cora f-descendant.
 - Corāyanaṃ, • corānaṃ-Cora race.
 - [wa] Corāyano=Cora+ṇāyana+si
[wa] Corāno=Cora+ṇāna+si
- (14) • Āvasālāyano, • āvasālāno-Avasāla m-descendant.
 - Āvasālāyanī, • āvasālānī-Avasāla f-descendant.
 - Āvasālāyanaṃ, • āvasālānaṃ-Avasāla race.
 - [wa] Āvasālāyano=Avasāla+ṇāyana+si
[wa] Āvasālāno=Avasāla+ṇāna+si [“ā” @āva is vuddhi vowel]
- (15) • Dvepāyano, • dvepāno-Dvipa m-descendant.
 - Dvepāyanī, • dvepānī-Dvipa f-descendant.
 - Dvepāyanaṃ, • dvepānaṃ-Dvipa race.
 - [wa] Dvepāyano=Dvipa+ṇāyana+si
[wa] Dvepāno=Dvipa+ṇāna+si [“e” @dve is a vuddhi vowel]
- (16) • Kuñcāyano, • kuñcāno-Kuñca m-descendant.
 - Kuñcāyanī, • kuñcānī-Kuñca f-descendant.
 - Kuñcāyanaṃ, • kuñcānaṃ-Kuñca race.
 - [wa] Kuñcāyano=Kuñca+ṇāyana+si
[wa] Kuñcāno=Kuñca+ṇāna+si
- (17) • Kaccāyano, • kaccāno-Kacca m-descendant.
 - Kaccāyanī, • kaccānī-Kacca f-descendant.
 - Kaccāyanaṃ, • kaccānaṃ-Kacca race.
 - [wa] Kaccāyano=Kacca+ṇāyana+si
[wa] Kaccāno=Kacca+ṇāna+si

३४६, ३६७. णेय्यो कत्तिकदीहि

346, 367. **Ṇeyyo kattikā'dīhi.** [Ṇeyyo+kattika-ādīhi. 2 words]

[V] Tehi gottagaṇehi **kattikā'dīhi ṇeyyapaccayo** hoti vā
“tassā'pacca” micce'tasmim atthe.

When expressing “ the son or descendant of someone”, an affix “**ṇeyya**” is sometimes added after the feminine noun word “**kattikā** etc.”.

Note: “ṇ” of **ṇeyya**, is usually elided. Hence, only “**eyya**” will be left. See this pattern shown underlined in the examples.

(1) **Kattikāya apaccam • kattikeyyo**-a woman named Kattikā's m-descendant.

[wa] kattikeyyo=kattikā+ṇeyya+si

* Kattikāya apaccam vā.

Evam

(2) • **Venateyyo**-a woman named Vinatā's m-descendant.

[wa] Venateyyo=vinatā+ṇeyya+si [“e” @ve is a vuddhi vowel]

(3) • **Rohiṇeyyo**-a woman named Rohiṇī's m-descendant.

[wa] Rohiṇeyyo=Rohiṇī+ṇeyya+si

(4) • **Gaṅgeyyo**-a woman named Gaṅgā's m-descendant.

[wa] Gaṅgeyyo=Gaṅgā+ṇeyya+si

(5) • **Kaddameyyo**-a woman named Kaddamā's m-descendant.

[wa] kaddameyyo=kaddamā+ṇeyya+si

(6) • **Nādeyyo**-a woman named Nadī's m-descendant.

[wa] Nādeyyo=nadī+ṇeyya+si [“ā” @nā is a vuddhi vowel]

(7) • **Āleyyo**-a woman named Ālī's m-descendant.

[wa] Āleyyo=ālī+ṇeyya+si

(8) • **Āheyyo**-a woman named Āhī's m-descendant.

[wa] Āheyyo=āhī+ṇeyya+si

(9) • **Kāmeyyo**-a woman named Kāmī's m-descendant.

[wa] kāmeyyo=kāmī+ṇeyya+si

(10) • **Suciyā**-a woman named Suci or of a pure woman. apaccam

• **Soceyyo**-a woman named Suci's m-descendant or a pure wom-

an's son. [wa] Soceyyo=suci+ṇeyya+si ["o" @So is a vuddhi vowel]

(11) • Sāleyyo-a woman named Sālā's m-descendant.

[wa] Sāleyyo=Sālā+ṇeyya+si

(12) • Bāleyyo-a woman named Bālā's m-descendant.

[wa] Bāleyyo=Bālā+ṇeyya+si

(13) • Māleyyo-a woman named Mālā's m-descendant.

[wa] Māleyyo=Mālā+ṇeyya+si

(14) • Kāleyyo-a woman named Kalā's m-descendant.

[wa] kāleyyo=kalā+ṇeyya+si

३४७, ३६८. अतो णि वा

347, 368. **Ato ṇi vā.** [Ato+ṇi+vā. 3 words]

[V] Tasmā akārato ṇipaccayo hoti vā

“tassā'pacca” micce'tasmim atthe.

An affix “**ṇi**” is added after that a-ending noun to signify “the son or descendant of someone”.

Note: ṇ of “**ṇi**” is usually elided. Hence, only “i” will be left. See this pattern shown in bold, underlined in the examples.

(1) Dakkhassa-of a person named “Dakkha”. apaccaṃ

• dakkhi- Dakkha's son or descendant.

[wa] Dakkhi=dakkha+ṇi+si (“Si” is elided)

* dakkhassa apaccaṃ vā.

(2) Duṇassa apaccaṃ • Doṇi-Doṇa's son or descendant.

[wa] Doṇi=duṇa+ṇi+si ["o" @do is a vuddhi vowel]

* duṇassa apaccaṃ vā.

Evam

(3) • Vāsavi-Vāsava's son or descendant.

[wa] Vāsavi=Vāsava+ṇi+si

(4) • Sakyaputti-Sakya's son or descendant.

[wa] sakyaputti=Sakyaputta+ṇi+si

(5) • Nāṭaputti-Nāṭa's son or descendant.

[wa] Nāṭaputti=Nāṭaputta+ṇi+si ["ā" @Nā is a vuddhi vowel]

- (6) • **Dāsaputti**-Dāsa's son or descendant.
[wa] Dāsaputti=dāsaputta+ṇi+si
- (7) • **Dāsavi**-Dāsava's son or descendant.
[wa] Dāsavi=dāsava+ṇi+si
- (8) • **Vāruṇi**-Varuṇa's son or descendant.
[wa] Vāruṇi=Varuṇa+ṇi+si ["ā" @Vā is a vuddhi vowel]
- (9) • **Gaṇḍi**-Gaṇḍa's son or descendant.
[wa] Gaṇḍi=Gaṇḍa+ṇi+si
- (10) • **Bāladevi**-Baladeva's son or descendant.
[wa] Bāladevi=Baladeva+ṇi+si
- (11) • **Pāvaki**-Pāvaka's son or descendant.
[wa] Pāvaki=Pāvaka+ṇi+si
- (12) • **Jenadatti**-Jinadatta's son or descendant.
[wa] Jenadatti=Jinadatta+ṇi+si ["e" @Je is a vuddhi vowel]
- (13) • **Buddhi**-Buddha's son or descendant.
[wa] Buddhi=Buddha+ṇi+si
- (14) • **Dhammi**-Dhamma's son or descendant.
[wa] Dhammi=dhamma+ṇi+si
- (15) • **Saṅghi**-Saṅgha's son or descendant.
[wa] Saṅghi=Saṅgha+ṇi+si
- (16) • **Kappi**-Kappa's son or descendant.
[wa] Kappi=Kappa+ṇi+si
- (17) • **Anuruddhi**-Anuruddha's son or descendant.
[wa] Anuruddhi=Anuruddha+ṇi+si

Vā'ti vikappanatthena **ṇikapaccayo** hoti
"tassāpacca" miccetasmiṃ atthe.

By means of the word "vā" which has a "vikappana" meaning, a "**ṇika**" affix is also applied after some nouns when expressing "the son or descendants of someone".
[Vikappana- speculative possibility of grammatical application. See the affix shown underlined]

- (1) **Sakyaputtassa apaccam** • **Sakyaputtiko**-Sakyaputta's son or descendant.
[wa] Sakyaputtiko=Sakyaputta+ṇika+si

Evam

(2) • Nāṭaputtiko-Nāṭaputta's son or descendant.

[wa] Nāṭaputtiko=Nāṭaputta+ṇika+si

(3) • Jenadattiko-Jinadatta's son or descendant.

[wa] Jenadattiko=Jinadatta+ṇika+si

३४८, ३७१. णवोपक्वादीहि

348, 371. **Ṇavo'pakvā'dīhi.** [Ṇavo+upaku-ādīhi. 2 words]

[V] **Upaku-**icce'va'mādīhi **ṇavapaccayo** hoti vā "tassā'pacca"
micce'tasmim atthe.

An affix "ṇava" is added after the nouns "upaku (a person so-named) " etc. to express "the son or descendant of someone".

Note: "ṇ" of ṇava is usually elided. Hence only "ava" will be left. See this pattern shown underlined in the first example. The same should be noted in subsequent Suttas.

(1) Upakussa-of a man named Upaku. apaccam

• Opakavo-Upaku's son or descendant.

[wa] Opakavo=Upaku+ṇava+si ["o" @Opa is a vuddhi]

* upakussa apaccam vā.

(2) Manuno apaccam • Mānavo-Manu's son or descendant.

[wa] Mānavo=Manu+ṇava+si

* manuno apaccam vā.

(3) Bhagussa apaccam • Bhaggavo-Bhaggu's son or descendant.

[wa] Bhaggavo=Bhaggu+ṇava+si

* bhagussa apaccam vā.

(4) Paṇḍussa apaccam • Paṇḍavo-Paṇḍu's son or descendant.

[wa] Paṇḍavo=Paṇḍu+ṇava+si

* paṇḍussa apaccam vā.

(5) Bahussa apaccam • Bāhavo-Bāhu's son or descendant.

[wa] Bāhavo=Bāhu+ṇava+si

* bahussa apaccam vā.

३४९, ३७२. णेर विधवादितो

349, 372. **Nera vidhavā'dito.** [Nera+vidhava-ādito. 2 words]

[V] Tasmā **vidhavā'dito** **ṇerapaccayo** hoti vā
“tassā'pacca” micce'tasmim atthe.

An affix “**ṇera**” is sometimes added after the nouns
“**vidhavā** (a widow) etc.” to express “the son or descendant
of someone”. (vi-without+dhava-spouse, husband, i.e. widow)

(1) Vidhavāya-of widow. apaccaṃ-son. • Vedhavero-Widow's
son or descendant.

[wa] Vedhavero=Vidhavā+ṇera+si [“e” @Ve is a vuddhi]
* vidhavāya apaccaṃ vā.

(2) Bandhukiyā-of a person named Bandhuki. apaccaṃ
• Bandhukero-Bandhuki's son or descendant.

[wa] Bandukero=Banduki+ṇera+si
* bandhukiyā apaccaṃ vā.

(3) Samaṇassa apaccaṃ • Sāmaṇero-Samaṇa's son,
i.e. A novice who is like the preceptor's son.

[wa] Sāmaṇero=Samaṇa+ṇera+si [“ā” @Sā is a vuddhi]
* samaṇassa apaccaṃ vā.

Evam-in this way.

• Sāmaṇerī-Samaṇa's daughter or i.e. A female-novice who is like
the preceptor's daughter.

[wa] Sāmaṇerī=Samaṇa+ṇera+ī+si
• Sāmaṇeraṃ-Samaṇa's race.

[wa] Sāmaṇeraṃ=Samaṇa+ṇera+si

(4) • Nālikero-Nālika's son or m-descendant.

[wa] Nālikero=Nālika+ṇera+si

• Nālikerī-Nālika's daughter or f-descendant.

[wa] Nālikerī=Nālika+ṇera+ī+si

• Nālikeraṃ-Nālika's race.

[wa] Nālikeraṃ=Nālika+ṇera+si

Ane'ka'ttha Taddhita

[Aneka=na-not+eka-one, i.e. not one but many, various+attha-meaning]

(Nouns in affixes expressive of various meanings)

Note: Suttas 350, 351, 352, 353 apply affixes expressive of various meanings.

३५०, ३७३. येन वा संसङ्गं तरति चरति वहति णिको

350, 373. **Yena vā saṃsaṭṭhaṃ tarati carati vahati ṇiko.**

[Yena+vā+saṃsaṭṭhaṃ+tarati+carati+vahati+ṇiko. 7 words]

[V] Yena vā saṃsaṭṭhaṃ, yena vā tarati, yena vā carati, yena vā vahati-icce'tesva'tthesu **ṇikapaccayo** hoti vā.

To express “being mixed in something as an ingredient, mode of crossing a river, mode of travel, mode of carrying something etc., an affix “**ṇika**” is sometimes added after the nouns.

Note: Only “ika” will be left when “ṇ” of **ṇika** is elided which is somewhat similar to English suffix “ic” or “ical”. The applied affix is shown underlined.

Examples of “saṃsaṭṭha” which means “being mixed in as an ingredient”:

- (1) Tilena-with sesame, saṃsaṭṭhaṃ-mixed, bhojanaṃ-food,
• telikaṃ-food mixed with sesame.
[wa] Telikaṃ=tila+ṇika+si
* tilena saṃsaṭṭhaṃ vā. (Inapplicable example sentence)

Evam

- (2) • golikaṃ-food mixed with guḷa (molasses or jaggery).
[wa] Golikaṃ=Guḷa+ṇika+si
(3) • ghātikaṃ-food mixed with ghee.
[wa] Ghatikaṃ=ghata+ṇika+si

Examples of “tarati” which means “mode of crossing a river etc.”:

- (1) Nāvāya-by boat, taratī'ti [tarati+iti] tarati-crosses, iti-so,
• nāviko-is called “nāviko”. • nāviko-traveler by boat.
[wa] • Nāviko=Nāvā+ṇika+si
* nāvāya tarati vā.

Note: Other connotations such as boat operator, owner or anyone connected with the Boat such as sailors can also be termed as nāviko.

Evam̐

(2) • oḷumpiko-traveller by raft (Uḷumpa).

[wa] Oḷumpiko=Uḷumpa+ṇika+si ["u" changes into "o" through Vuddhi. So, "o" is a vuddhi vowel]

Examples of "carati" which means "mode of travel or practice":

(1) Sakatena-by ox-drawn cart, caratī'ti [carati+iti] carati-travels,

• sākatiko-bullock-cart-traveler.

[wa] Sākatiko=Sakata+ṇika+si

* sakatena carati vā.

Evam̐-similarly in this way.

(2) • pattiko-wing-traveler, bird.

[wa] • Pattiko=patta+ṇika+si

(3) • daṇḍiko-the one moving with stick.

[wa] • Daṇḍiko=Daṇḍa+ṇika+si

(4) • dhammiko-the one who practices Dhamma, the religious.

[wa] • Dhammiko=Dhamma+ṇika+si

(5) • pādiko-foot-traveller, pedestrian.

[wa] • Pādiko=Pāda+ṇika+si

Examples of "Vahati" which means "mode of carriage":

(1) Sīsena-by head, vahatī'ti [vahati+iti] vahati-carries,

• sīsiko-one who carries (something) on head.

[wa] • Sīsiko=Sīsa+ṇika+si

* sīsena vahati vā.

(2) Aṃsena-by shoulder, vahatī'ti • aṃsiko-shoulder-carrier.

[wa] • Aṃsiko=aṃsa+ṇika+si

* aṃsena vahati vā.

Evam̐-similarly in this way.

(3) • khandhiko-shoulder-carrier.

[wa] Khandiko=Khanda+ṇika+si

(4) • aṅguliko-finger-carrier.

[wa] Aṅguliko=aṅgula+ṇika+si

Vā'ti vikappanatthena aññesu'pi ñikapaccayo hoti.

By means of the word “vā” of “vikappana meaning”, a “ñika” affix is also applied after some nouns.

(1) Rājagahe-in the city of Rājagaha, vasatīti [vasati+iti] vasati-dwells, iti-therefore, • rājagahiko-is called the resident of Rājagaha city.

[wa] • Rājagahiko=Rājagaha+ñika+si

* rājagahe vasati vā.

(2) Rājagahe jāto-born, • rājagahiko-the native of Rājagaha city.

* rājagahe jāto vā.

Evam

(3) • māgadhiko-the resident or native of Magadha.

[wa] • Māgadhiko=magadha+ñika+si

(4) • sāvattiko-the resident or native of Sāvatti city.

[wa] • Sāvattiko=Sāvatti+ñika+si

(5) • kāpilavattiko-the resident or native of Kapilavattu city.

[wa] • Kāpilavattiko=Kapilavattu+ñika+si

(6) • pāṭaliputtiko-the resident or native of Pāṭaliputta city.

[wa] • Pāṭaliputtiko=Pāṭaliputta+ñika+si

(7) • vesāliko-the resident or native of Vesālī city.

[wa] • Vesāliko=Vesālī+ñika+si

३५१, ३७४. तमधीते तेनकतादि सन्निधाननियोग सिप्प भण्ड जीविकत्थेसु च

351, 374. **Ta'madhīte tena katādi, sannidhāna,**

niyoga, sippa, bhaṇḍa, jīvika'tthesu ca.

[Tam+adhīte+tena katādi, sannidhāna, niyoga, sippa, bhaṇḍa, jīvika-atthesu+ca. 4 words]

[V] Ta'madhīte, tena katā'di-atthe, tamhi sannidhānā, tattha niyutto, ta'massa sippam, ta'massa bhaṇḍam, ta'massa jīvikam, icce'tesva'tthesu ca ñikapaccayo hoti vā.

To express “the subject of study”, “the mode or means by which something is done”, “that in which something is originated”, “where one is involved as a duty”, “skill of science”, “that which is possessed”, “livelihood”, etc. an

affix “**ṇika**” is sometimes added after the nouns to which the meaning is to be affected.

Examples of “Adhīte” which means “learning or subject of study”:

- (1) Vinaya’madhīte [Vinayaṃ+adhīte] Vinayaṃ-Vinaya texts,
adhīte-(he) learns, iti-therefore, venayiko-is so called.
• Venayiko-Vinaya-learner. i.e. the student of Vinaya texts.
[wa] • Venayiko=Vinaya+ṇika+si
* Vinaya’madhīte vā.

Evam

- (2) • Suttantiko-Suttanta-learner. i.e. Suttanta Student.
[wa] Suttantiko=Suttanta+ṇika+si
(3) • ābhidhammiko-Abhidhamma-learner.
i.e. an Abhidhamma Student.
[wa] ābhidhammiko=abhidhamma+ṇika+si
(4) • veyyākaraṇiko-Veyākaraṇa-learner. i.e. Veyākaraṇa-the
grammar Student. (Veyākaraṇa means grammar)
[wa] Veyākaraṇiko=Veyākaraṇa+ṇika+si

Note: Although it is said in Sutta the word “adhīte” and its related ED, the meaning thus implied can also be broadly taken as contextually variable and applicable. For example, when it refers to those who not only learn Suttanta, but also those who chant, teach or those who are expert in any respective subjects of Suttanta, Abhidhamma or Vinaya, it can be usually referred to as “Suttantika, Ābhidhammika, or Vinayika” and so on.

Examples of “tena Kataṃ” which means “modes of action”:

- (1) Kāyena-by body, kataṃ-done, kammaṃ-action,
• kāyikaṃ- bodily action. [wa] Kāyikaṃ=Kāya+ṇika+si
* kāyena kataṃ kammaṃ vā.

Evam

- (2) • vācasikaṃ-verbal action.
[wa] Vācasikaṃ=Vaca+ṇika+si
(3) • mānasikaṃ-mental action.
[wa] Mānasikaṃ=mana+ṇika+si

Examples of “Sannidhāna” which means “originated in”:

- (1) Sarīre-in the body, sannidhānā-existing, vedanā-feeling,
• sārīrikā-the bodily feeling. i.e. bodily pain etc.

[wa] Sārīrikā=Sarīra+ṇika+si

* sarīre sannidhānā vā.

Evam

- (2) • mānasikā-mental feeling.

[wa] Mānasikā=mana+ṇika+si

Examples of “Niyutta” which means “being involved in or related to”:

- (1) Dvāre-in the door, niyutto-involved (as a responsibility etc.),
• dovāriko-the door-keeper, guard.

[wa] Dovāriko=Dvāra+ṇika+si

* dvāre niyutto vā.

Evam

- (2) • bhaṇḍāgāriko-the store-keeper or treasurer.

[wa] Baṇḍāgāriko=Baṇḍāgāra+ṇika+si

- (3) • nāgariko-the city-keeper. i.e. mayor, city-resident etc.

[wa] Nāgariko=Nagara+ṇika+si

- (4) • nāvakkammiko-the new-deed keeper. i.e. one who is involved in a new project or action.

[wa] Nāvakkammiko=Navakkamma+ṇika+si

Examples of “Sippa” which means “profession or knowledge”:

- (1) Vīṇā-(playing) harp, assa-of that person, sippam-is profession,
• veṇiko-the Harp-professional. the harpist.

[wa] Veṇiko=Vīṇā+ṇika+si

* vīṇā assa sippam vā.

Evam

- (2) • pāṇaviko-the Drum-professional, drummer.

[wa] Pāṇviko=paṇava+ṇika+si

- (3) • modīṅgiko-the tambourine-professional, tambourinist.

[wa] Modīṅgiko=mudīṅga+ṇika+si

- (4) • vaṁsiko-the Flute-professional, Flutist.

[wa] Vaṁsiko=vaṁsa+ṇika+si

Examples of “bhaṇḍam” which means “merchandise”:

- (1) Gandho-perfume or fragrance, assa-of that person, bhaṇḍam-
(is) the merchandise, • gāndhiko-the perfume-trader, perfumer.
[wa] Gandhiko=Gandha+ṇika+si
* gandho assa bhaṇḍam vā.

Evam

- (2) • teliko-the cooking-oil trader.
[wa] Teliko=Tila+ṇika+si
(3) • goḷiko-the molasses-trader.
[wa] Goḷiko=Gula+ṇika+si

Examples of “Jīvika” which means “livelihood”:

- (1) Urabbham-sheep, hantvā-having killed, jīvati’ti-lives (makes a
living), • orabbhiko-sheep-butcher.
[wa] Orabbhiko=Urabbha+ṇika+si
* urabbham hantvā jīvati vā.
(2) Magam hantvā jīvati’ti • māgaviko-deer-butcher, hunter.
[wa] Māgaviko=maga+ṇika+si
* magam hantvā jīvati vā.

Evam

- (3) • sokariko-pig-butcher, Pig-farmer,
[wa] Sokariko=Sūkara+ṇika+si
(4) • sākuṇiko-bird-butcher.
[wa] Sākuṇiko=sakuṇa+ṇika+si

Ādiggahaṇena aññatthā’pi ṇikapaccayo yojetabbo.

By means of the word “ādi” in Sutta, “ṇika” affix can also
be applied after some nouns (of other meanings).

Below is a list of examples applicable by means of the word “ādi”.

Examples of “hata” which means “mode of killing for a living”:

- (1) Jālena-by (casting) net, hato-(one) kills, • jāliko-fisher-man
* jālena hato vā.
[wa] Jāliko=Jāla+ṇika+si
(2) Suttana-by thread, bandho-(one) binds, • suttiko-the thread-
trapper. (who sets traps by thread or strings to catch small creatures
such as birds and wild rabbits etc.),

[wa] Suttiko=Sutta+ṇika+si

* suttana bandho vā.

Examples of “āvudha” which means “weapon”:

(1) Cāpo-bow, assa-of that person, āvudho-(is) weapon,

• cāpiko- archer.

[wa] Cāpiko=cāpa+ṇika+si

* cāpo assa āvudho vā.

Evam

(2) • tomariko-lance-armed.

[wa] Tomariko=Tomara+ṇika+si

(3) • muggariko-club-bearer, club-armed.

[wa] Muggariko=muggara+ṇika+si

(4) • mosaliko-pestle-armed, or pestle-bearer.

[wa] Mosaliko=musala+ṇika+si

Examples of “ābādha” which means “disease or pain”:

(1) Vāto-the wind (gas), assa ābādho-(is) disease or pain,

• vātiko- gas-pain-sufferer.

[wa] Vātiko=vāta+ṇika+si

* vāto assa ābādho vā.

Evam

(2) • semhiko-phlegm-caused pain sufferer.

[wa] Semhiko=semha+ṇika+si

(3) • pittiko-bile-based pain-sufferer.

[wa] Pittiko=Pitta+ṇika+si

Examples of “pasanna” which means “being pleased with or being devoted to”:

(1) Buddhhe-in the Buddha, pasanno-(is) pleased, • Buddhiko-the one who is pleased in Buddha. i.e. a devotee of Buddha.

[wa] Buddhiko=Buddha+ṇika+si

* Buddhhe pasanno vā.

Evam

(2) Dhammiko-the one who is pleased in Dhamma. i.e. a religious devotee. [wa] Dhammiko=Dhamma+ṇika+si

(3) • Saṅghiko-the one who is pleased in Sangha.

i.e. a Sangha-supporter devotee.

[wa] Saṅghiko=Saṅgha+ṇika+si

Examples of “santakam” which means “possession, being owned by”:

(1) Buddhassa-of Buddha, santakam-(is) possession,

• Buddhikam- Buddha’s possession such as funds meant for shrine-renovation etc. [wa] Buddhikam=Buddha+ṇika+si

* Buddhassa santakam vā.

Evam

(2) • Dhammikam-Dhamma’s possession such as funds to print Dhamma-books etc.

[wa] Dhammikam=Dhamma+ṇika+si

(3) • Saṅghikam-Sangha’s possession such as temple building etc.

[wa] Saṅghikam=saṅgha+ṇika+si

Examples of “kītam” which means “mode of purchase, being bartered with”:

(1) Vatthena-by cloth, kītam-bought, bhaṇḍam-things,

• vatthikam- the thing bought by means of bartering with cloth.

[wa] Vatthikam=vattha+ṇika+si

* vatthena kītam bhaṇḍam vā.

Evam

(2) • kumbhikam-anything bought with a measure of Kumbha.

[wa] Kumbhikam=Kumbha+ṇika+si

(3) • phālikam-anything bought with cotton.

[wa] phālikam=phāla+ṇika+si

(4) • kimkaṇikam-anything bought with small bell.

[wa] Kimkaṇikam=Kimkaṇa+ṇika+si

(5) • sovaṇṇikam-anything bought with gold.

[wa] Sovanṇikam=Suvaṇṇa+ṇika+si

Examples of “parimāṇa” which means “measurement”:

(1) Kumbho-one measure of Kumbha, assa-of that thing,

parimāṇam- (is) measure, • kumbhikam-a thing of one Kumbha measure of grain.

[wa] kumbhikam=kumbha+ṇika+si

* kumbho assa parimāṇam vā.

Examples of “rāsi” which means “heap”:

- (1) Kumbha’ssa [kumbho+assa] kumbho assa rāsi-the heap,
• kumbhikaṁ-one-kumbha-measured heap of grains.
kumbhassa rāsi vā. [wa] is the same.

Examples of “arahati” which means “deserve”:

- (1) Kumbham-for one Kumbha, arahatīti [arahati+iti] arahati-(he) deserves, iti-therefore, • kumbhiko-someone deserving one-Kumbha of grains.
[wa] Kumbhiko=Kumbha+ṇika+si
* kumbham arahati vā.

Examples of “dibbati” which means “to play a game of luck”:

- (1) Akkhena-by (throwing) dice, dibbatī’ti [dibbati+iti] dibbati-(he) plays or gambles, iti • akkhiko-dice-player, gambler.
[wa] Akkhiko=akkha+ṇika+si
* akkhena dibbati vā.

Evam

- (2) • sālākiko-the one who plays by using a small piece of cut-bamboo. [wa] Sālākiko=Salāka+ṇika+si
(3) • tindukiko-the one who plays using a *tinduka* seed, (*tinduka*-Diospyros Embryopteris, also called Indian persimmon or wild persimmon whose fruits are edible when ripe)
[wa] Tindukiko=Tinduka+ṇika+si
(4) • ambaphaliko-the one who plays using mango seed.
[wa] ambaphaliko=ambaphala+ṇika+si
(5) • Kapiṭṭhaphaliko-the one who plays using the seed of a fruit called “*Kapiṭṭha*-Limonia Acidissima, also called wood apple”.
[wa] Kapiṭṭhaphaliko=kapiṭṭhaphala+ṇika+si
(6) • nāḷikeriko-the one who plays using coconut shell.
[wa] Nāḷikeriko=Nāḷikera+ṇika+si
icce’va’mādi.

३५२, ३७६. ण रागा तस्सेदमञ्जत्थेसु च

352, 376. **Na rāgā tasse'da'maññatthesu ca.**

[Na+rāgā+tassa+idaṃ+aññatthesu+ca.6]

[V] **Na**paccayo hoti vā rāgamhā “tena rattam” iccetasmiṃ atthe, “tasse'dam” aññatthesu ca.

To express “that by which a specific color is dyed with, “that which it belongs to” etc, an affix “**ṇa**” is sometimes added after the nouns.

Note: “**ṇa**” affix is invisible in the examples.

Examples of “Rāga-dye”:

- (1) Kasāvena-by yellow color, rattam-dyed, vattham-the cloth,
 • kāsāvaṃ-yellow-colored robe.
 [wa] Kāsāvaṃ=Kasāva+ṇa+si
 * kasāvena rattam vattham vā.

Evam

- (1) • kosumbham-Safflower-colored cloth.
 [wa] Kosumbham=Kusumbha+ṇa+si
 (2) • hāliddam-tumeric-colored cloth.
 [wa] Hāliddham=haliddha+ṇa+si
 (3) • pāṭaṅgam-Red-colored cloth whose dye is available from the Sappan-wood tree (पतंग). [wa] Pāṭaṅgam=Pāṭaṅga+ṇa+si
 (4) • rattaṅgam-Hibiscus rosa sinensis-flower-colored cloth.
 [wa] Rattaṅgam=rattaṅga+ṇa+si
 (5) • mañjiṭṭham-crimson-colored cloth (whose color is available from plants such as Indian madder plant).
 [wa] Mañjiṭṭham=Mañjiṭṭha +ṇa+si
 (6) • kuṇkumam-saffron-colored cloth.
 [wa] Kuṇkumam=Kuṇkuma+ṇa+si

Examples of “Idam-(this) belongs to”:

- (1) Sūkarassa-(is) of pig, idaṃ-this, maṃsam-meat, • sokaram-pig's meat, i.e. pork.
 [wa] Sokaram=Sūkara+ṇa+si
 * sūkarassa idaṃ maṃsam vā.

Evam

(2) • māhimśam-meat of buffalo.

[wa] Māhisam=Mahimsa+ṇa+si

Examples of “Avidūra-not far off, in proximity”:

(1) Udumbarassa-(of) fig tree, avidūre-near, pavattam-that exists, vimānam-the mansion, • odumbaram-the mansion near fig tree.

[wa] Odumbaram=Udumbara+ṇa+si

* udumbarassa avidūre pavattam vimānam vā.

(2) Vidisāya-(of) the corner or a city so-named, avidūre-nearby, nivāso-the residence, • vediso-the residence near corner or near a city so-named.

[wa] Vediso=Vidisā+ṇa+si

vidisāya avidūre nivāso vā.

Note: Vedisa (वैदिशम्) is translated as a city so-named located in the neighbourhood where the river Vidisa flows. [Siddhanta Kaumudi by Srīsa Chandra Vasu, Sutta Number 1282]

Examples of “jāta-native”:

(1) Mathurāya-at the city of Mathura, jāto-(he) was born,

• māthuro-the native of Mathura.

[wa] Māthuro=Mathura+ṇa+si

* mathurāya jāto vā.

Examples of “āgata-comer”:

(1) Mathurāya-from the city of Mathura, āgato-came, māthuro-the person coming from the city of Mathura.

* mathurāya āgato vā.

The Names of Twelve Months

Examples of “Niyutta-being related to or with”:

Kattikāya-with the star named “Kattika”, niyutto-(prominently) related, māso-the month, i.e. The month when a star named Kattika is prominent.

(1) • kattiko-the month when the star named “Kattika (Krittika)” is prominent. [wa] Kattiko=Kattikā+ṇa+si

* kattikāya niyutto māso vā.

Evam

- (2) • māgasiro-the month when the star named “migasira (Mrugasi
ra) ” is prominent.
[wa] māgasiro=Magasira+ṇa+si
- (3) • phusso-the month when the star named “phussa (Pushyami) ” is
prominent. [wa] Phusso=phussa+ṇa+si
- (4) • māgho-the month when the star named “magha” is prominent.
[wa] Māgho=magha+ṇa+si
- (5) • phagguno-the month when the star named “phagguna (Phal
gunī) ” is prominent. [wa] Phagguno=phagguna+ṇa+si
- (6) • citto-the month when the star named “cittra (Chitra) ” is promi-
nent. [wa] Citto=Citta+ṇa+si
- (7) • vesākho-the month when the star named “Visākha” is promi-
nent. [wa] Vesākho=Visākha+ṇa+si
- (8) • jetṭho-the month when the star named “Jetṭha (Jyestha) ” is
prominent.
[wa] Jetṭho=Jetṭha+ṇa+si
- (9) • āsaḷho-the month when the star named “Āsalha (ashadha) ” is
prominent.
[wa] āsaḷho=āsaḷha+ṇa+si
- (10) • sāvaṇo-the month when the star named “Sāvaṇa (Sravana) ” is
prominent
[wa] Sāvaṇo=savaṇa+ṇa+si
- (11) • bhaddo-the month when the star named “bhaddra (bhadrapa-
da) ” is prominent
[wa] bhaddo=Bhadda+ṇa+si
- (12) • assayujo-the month when the star named “assayuja (Asvini) ”
is
prominent
[wa] assayujo=assayuja+ṇa+si

Na vuddhi nīla, pītā’do, paccaye saṇakārake.

Phakāro phussasaddassa, “siro” ti sirasaṃ vade.

No Vuddhi function is applied in the words “Nīla” and
“Pīta”, though an ṇ-joined-affix is present.

No Vuddhi ever occurs in the “pha” of “Phussa”,

No extra “sa” is ever inserted after the word “Siro”,
So it is not said as “Sirasam”.

Explanation

This stanza shows that there can never be an absolute rule regarding the rules of morphological procedures as prescribed in Suttas. Sometimes, in some instances, that rule is not applied. Thus leaving room for any exception for variable outcome of the words as pattern of common spoken language may prevail sometimes despite the prescribed grammatical rules. In the examples of words cited, all the three words have an ṇ-joined-ṇa affix applied as per this Sutta. With an ṇ-joined-affix being present in the words, both “ī” of Nīla-red-dyed cloth) and Pīta-yellow-dyed cloth, also the vowel “u” of Phusso, should have seen a Vuddhi process occurred. Thus possibly affecting to change into other word-forms such as Nela, Peta and Phossa. But it never had occurred as common usage pattern of the language is only Nīla, Pīta and Phussa. Similarly, if an additional consonant “s” is to be attached to the am-vibatti-ending word “siro-head”, then it should have become “sirasam” instead. But it remained unchanged though. Therefore, sometimes there may be some exceptions to any prescribed grammatical rule as and when dictated by prevalent common norms and patterns of the language in the society. This is what the stanza means.

Examples of “Samūha-collective grouping”:

(1) Sikkhānam-of the precepts, samūho-collection,

• sikkho-collection of precepts

[wa] Sikkho=Sikkhā+ṇa+si

(2) bhikkhānam-of dishes, samūho • bhikkho-motley of dishes.

[wa] Bhikkho=Bhikkhā+ṇa+si

Evam

(3) • kāpoto-group of pigeons.

[wa] Kāpoto=Kapota+ṇa+si

(4) • māyūro-group of peacocks.

[wa] Māyūro=mayūra+ṇa+si

(5) • kokilo-group of koel birds (i.e. black cuckoo, which has a sweet voice.)

[wa] Kokilo=Kokila+ṇa+si

Examples of “devatā-being devoted like a deity”:

(1) Buddho-Buddha. assa-of that person. devatā-(is like) deity.

- Buddho-the one who devotes Buddha like a deity.

[wa] Buddho=Buddha+ṇa+si

Evam

(2) • bhaddo-the one who devotes Bhadda like a deity.

[wa] Bhaddo=Bhadda+ṇa+si

(3) • māro the one who devotes Māra like a deity.

[wa] Māro=māra+ṇa+si

(4) • māhindo the one who devotes a deity named Mahinda.

[wa] Māhindo=Mahinda+ṇa+si

(5) • vessavaṇo the one who devotes a deity named Vessavaṇa.

[wa] Vessavaṇo=Vessavaṇa+ṇa+si

(6) • yāmo the one who devotes a deity named Yama.

[wa] Yāmo=Yama+ṇa+si

(7) • somo the one who devotes a deity named Soma.

[wa] Somo=Soma+ṇa+si

(8) • nārāyaṇo the one who devotes a deity named Nārāyaṇa.

[wa] Nārāyaṇo=nārāyaṇa+ṇa+si

Examples of “being related for a certain period such as a year etc. or being related to a skill of knowledge”:

(1) Saṁvacchara’ madhīte [Saṁvaccharam+adhīte]

Saṁvaccharam-for (the whole) year. adhīte-(he) learns.

- saṁvaccharo-annual learner, yearly student.

[wa] Saṁvaccharo=Saṁvacchara+ṇa+si

Evam

(2) • mohutto-the one who studies for a moment, part-time student.

[wa] Mohutto=muhutta+ṇa+si

(3) • nemitto-the one who studies about interpreting various omens and signs.

[wa] Nemitto=Nimitta+ṇa+si

(4) • aṅgavijjo-the one who studies physiognomy.

[wa] Aṅgavijjo=aṅgavijja+ṇa+si

(5) • veyyākaraṇo-the one who studies grammar, The grammar-

student.

[wa] Veyyākaraṇo=Veyyākaraṇa+ṇa+si

- (6) • chando-the one who studies prosody and the art of writing metrical stanzas, The student of prosody.

[wa] Chando=Chanda+ṇa+si

- (7) • bhāssō-the one who studies commentaries.

[wa] Bhāssō=bhāssa+ṇa+si

- (8) • cando-the one who studies a text named Canda.

[wa] Cando=Canda+ṇa+si

Examples of “Visaya-domain or a specifically reserved place etc.”:

- (1) Vasādānam-of lions, visayo-domain, deso-location,

• vāsādo-the lion’s den.

[wa] Vāsādo=Vasāda+ṇa+si

Evam

- (2) • kumbho-the place of pots.

[wa] kumbo=kumba+ṇa+si

- (3) • sākunto-the place of birds.

[wa] Sākunto=Sakunta+ṇa+si

- (4) • ātisāro-the place of guests.

[wa] ātisāro=atisāra+ṇa+si

- (5) Udumbarā-fig trees. asmim-at that. padese-location. santi’ti
[santi+iti] santi-(there) are. • odumbaro-the place where there are fig trees.

[wa] Odumbaro=Udumbra+ṇa+si

The following examples are of different meanings.

- (1) Sāgarehi-by the princes called Sāgara, nibbatto-made,

• sāgaro-the place made by Sāgara, i.e. ocean.

[wa] Sāgaro=sāgara+ṇa+si

The examples with meaning of “being resident and chief”.

- (1) Sāgala’ massa [sāgalam+assa] sāgalam-city of Sāgala, assa-of that person, nivāso-(is) residence, • Sāgalo-the resident of Sāgala. [wa] Sāgalo=sāgala+ṇa+si

- (2) (a) Mathurā assa nivāso • māthuro-the resident of Mathurā.

[wa] Māthuro=Mathura+ṇa+si

(b) Mathurāya-at Mathurā, issaro-(is) chief, • māthuro-the

chief of Mathurā. Note: WA is similar.

Ice'va'mādayo yojetabbā.

Ice'va'mādayo-such examples. yojetabbā-should be applied.

३५३, ३७८. जातादीनमिमिया च

353, 378. Jātā'dīna'mi'mi'yā ca.

[Jāta-ādīnam+ima, iyā+ca. 3 words]

[V] Jāta-icce'va'mā'dīna'matthe ima, iyapaccayā honti.

To express “when and where it happens or in which species one is born into etc. the affixes “ima, iya” are added after the nouns to denote it. [See the applied affixes shown underlined.]

Ima-affix examples:

(1) Pacchā-in the back or at a later time, jāto-(it) was,

• pacchimo- that which happens later, the latter, the last.

[wa] Pacchimo=Pacchā+ima+si

Evam

(2) • antimo-that which happens in the end, the last.

[wa] Antimo=Anta+ima+si

(3) • majjhimo-that which happens in the center, the middle.

[wa] Majjimo=Majja+ima+si

(4) • purimo-that which happens in the beginning, the first.

[wa] Purimo=Pura+ima+si

(5) • uparimo-that which happens above.

[wa] Uparimo=Upari+ima+si

(6) • heṭṭhimo-that which happens down below.

[wa] Heṭṭhimo=Heṭṭhā+ima+si

(7) • goppimo-that which happens on metatarsal surface of the feet.

[wa] Gophimo=Goppha+ima+si

Iya-affix examples:

(1) Bodhisattajātiyā-by birth as Bodhisatta, jāto-was born,

• bodhisattajātiyo-the one who was born as a Bodhisatta.

[wa] Bodhisattajātiyo=Bodhisattajāti+iya+si

Evam

(2) • assajātiyo-the one which was born as a horse, i.e. horse-species.

[wa] Assajātiyo=assajāti+iya+si

(3) • hatthijātiyo-the one which was born as an elephant.

[wa] Hatthijātiyo=Hatthijāti+iya+si

(4) • manussajātiyo-the one who was born as a human.

[wa] Manussajātiyo=Manussajāti+iya+si

Ādiggahaṇena niyuttatthā'dito'pi tadassatthā'dito'pi ima, iya, ika-icce'te paccayā honti.

By means of the word “ādi” in Sutta, the “ima, iya, ika” affixes can also be applied after some nouns to express “pertaining to” and “a qualitative inherent characteristic or a possession”.

Examples of "pertaining to":

(1) Ante-in the end, niyutto-(is) related, • antimo-that which is related to the end. i.e. the end, the final.

[wa] Antimo=Anta+ima+si

Evam

• antiyo, • antiko-that which is related to the end. i.e. the end, the final. (the same meaning, but with different affix)

[wa] Antiyo=Anta+iya+si [wa] Antiko=Anta+ika+si

Examples of "having something as an inherent quality etc.":

(2) Putto-son, assa-of that person, atthi-(there) is, tasmim-in that person, vā-in other way, vijjatī'ti [vijjati+iti] vijjati-has, iti-therefore, puttimo-is so called. • puttimo-the one who has son (child). [wa] Puttimo=Putta+ima+si

Note: The words “tasmim vā vijjatī'ti” themselves show one more possible ED of "puttimo". See such similar EDs in Suttas starting from 364 to 371. The Nipāta word “vā” indicates other possible method.

Evam

• puttiyo, • puttiko-the one who has son (child). (the same meaning but with different affix)

[wa] Puttiyo=putta+iya+si [wa] Puttiko=putta+ika+si

(3) • kappimo, • kappiyo, • kappiko-the one who has plan and

thought.

[wa] Kappimo=Kappa+ima+si

[wa] Kappiyo=Kappa+iya+si

[wa] Kappiko=Kappa+ika+si

Caggahaṇena kiyapaccayo hoti niyutta'tthe.

By means of the word “ca” in Sutta, the affix “kiya” can also be applied after some nouns in the sense of “pertaining to”.

Examples:

(1) Jātiyaṃ-in the conception or in birth, niyutto-(is) related,

• jātikiyo-birth-related, inborn, innate.

[wa] Jātikiyo=Jāti+kiya+si

(2) Andhe-in being blind, niyutto-(is) related, • andhakiyo-blindness-related.

[wa] Andhakiyo=Andha+kiya+si

(3) Jātiyā-by birth, andho-(is) blind, • Jaccandho-blind by birth.

i.e. an inborn blindness. [Tatiyā Tappurisa, this is called a minor ED shown for partial word “Jaccandhao”, an incomplete ED]

jaccandhe-in being born blind, niyutto-(is) related,

• Jaccandhakiyo-the one who is born blind.

[This is final complete ED for the whole word, 2 EDs for this word]

[wa] Jaccandhakiyo=Jaccandha+kiya+si

Samūha Taddhita

(Nouns in Affixes expressive of collective grouping)

Note: Suttas 354, 355 apply the affixes expressive of collective grouping.

३५४, ३७९. समूहत्थे कण णा

354, 379. **Samūha'tthe kaṇ, ṇā.**

[Samūha-atthe+kaṇ, ṇā. 2 words]

[V] Samūha'tthe kaṇ, ṇa-iccete paccayā honti.

When expressing a collective assembly, the affixes “kaṇ, ṇa” are added after the nouns to denote it.

Note: In the affix “kaṇ”, only “k” will be seen in the example while the affix “ṇ” is almost unnoticeable. See two examples in each set. the first is “kaṇ-affixed” example where “k” is shown underlined. The second is

an ṇ-affixed example where the applied affix is invisible. [Samūha-collective group]

- (1) Rājaputtānaṃ-of the king's son, i.e. of the princes, samūho-group, • rājaputtako-the collective group of princes.

[wa] Rājaputtako=Rājaputta+kaṇ+si

Evam

- rājaputto-the collective group of princes.

[wa] Rājaputto=Rājaputta+ṇa+si

- (2) • mānussako, • mānusso-the collective group of men.

[wa] Mānussako=manussa+kaṇ+si

[wa] Mānusso=manussa+ṇa+si

- (3) • māyūra_{ko}, • māyūro-the collective group of peacocks.

[wa] Māyūra_{ko}=mayūra+kaṇ+si

[wa] Māyūro=mayūra+ṇa+si

- (4) • māhimsako, • māhimso-the collective group of buffaloes.

[wa] Māhimsako=mahimsa+kaṇ+si

[wa] Māhimso=Mahimsa+ṇa+si

३५५, ३८०. गाम जन बन्धु सहायादीहि ता

355, 380. **Gāma, jana, bandhu, sahāyā'dīhi tā.**

[Gāma, jana, bandhu, sahāya-ādīhi+tā. 2 words]

[V] **Gāma, jana, bandhu, sahāya, icce'va'mādīhi tā-paccayo**
hoti samūha'tthe.

To express a collective grouping, an affix “tā” is added after the nouns “gāma (villages), jana (people), bandhu (relatives), sahāya (friends) etc. to denote it.

[See the affix shown underlined in the examples]

- (1) Gāmānaṃ-of the villages, samūho-group,

- gāmatā-the collective group of villages.

[wa] Gāmatā=gāma+tā+si (“si” is to be elided)

Evam

- (2) • janatā-the collective group of people.

[wa] Janatā=Jana+tā+si

(3) • bandhutā-the collective group of relatives.

[wa] Bandhutā=bandhu+tā+si

(4) • sahāyatā-the collective group of friends.

[wa] Sahāyatā=sahāya+tā+si

(5) • nagaratā-the collective group of cities.

[wa] Nagaratā=Nagara+tā+si

Ta'dassathāna Taddhita

(Nouns in Affixes expressive of the source or the cause)

३५६, ३८१. तदस्स ठानमियो च

356, 381. Ta'dassa ṭhāna'miyo ca.

[Taṁ+assa+ṭhānaṁ+iyo+ca. 5 words]

[V] "Tadassa ṭhāna" micce'tasmiṁ atthe iyapaccayo hoti.

When expressing an instigating source or a cause for passion, arrest, release, joy, etc. an affix "iya" is added after the nouns to denote it. (The affix is shown underlined in the examples) [Ta'dassathāna=Taṁ-that+assa-of that infatuation etc.+ ṭhāna-is the source. Here, "ṁ" becomes "d" as per Sutta 31]

(1) Madanassa-of being infatuated or inebriated, ṭhānaṁ-(is) cause or source, • madaniyam-the source of infatuation or inebriation, something alluring or extremely tempting or attractive thus causing lust or madness etc.

[wa] Madaniyam=madana+iya+si

(2) Bandhanassa-of getting arrested, ṭhānaṁ • bandhaniyam-the cause of imprisonment.

[wa] Bandaniyam=Bandana+iya+si

(3) Mucchanassa-of intoxication, ṭhānaṁ • mucchaniyam-the source of intoxication. i.e. sensual pleasures, alcohol and something very confusing etc.

[wa] Mucchaniyam=mucchana+iya+si

Note: In some texts, it is found as "Muccaniyam". The meaning is "the cause of freedom". [wa] Muccaniyam=muccana+iya+si

Evam

(4) • rajaniyam-the source of desire or craving, the thing which

arouses desire, lust etc.

[wa] Rajaniyam=rajana+iya+si

(5) • kamaniyam-the source of pleasure, pleasing.

[wa] Kamaniyam=Kamana+iya+si

(6) • gamaniyam-the source of going, somewhere one should go and see, worth going to see.

[wa] Gamaniyam=Gamana+iya+si

(7) • dussaniyam-the source of anger, Causing anger.

[wa] Dussaniyam=Dussana+iya+si

(8) • dassaniyam-the source of seeing, something deserving to see, attractive.

[wa] Dassaniyam=dassana+iya+si

Note: This affix is somewhat confusable with a **Kita-affix** “anīya” applied by Sutta 540. Remember the distinction between two affixes. The Kita affix has an “ī” and this affix has a shortened “i”.

Upamā Taddhita

(Nouns in the Affix expressive of analogous similitude)

३५७, ३८२. उपमत्थायितत्तं

357, 382. **Upamatthā'yitattam.**

[Upamā-atthe+āyitattam. 2 words]

[V] Upama'tthe āyitattapaccayo hoti.

When expressing a simile or a metaphoric likeness, an “āyitatta” affix is added after the noun to denote it.

[Upamā-comparing, likening by means of an analogy or a metaphor]
(See the affix “āyitatta” shown underlined.)

(1) Dhūmo-smoke, viya-like, dissati-looks, adum-that, vanam-forest. i.e. That forest looks like smoke. ta'didam [tam+idam]
tam idam-that forest, dhūmāyitattam-is so called.

• dhūmāyitattam- the smoky forest (whose color is like green-greyish when seen from a distant).

[wa] Dūmāyitattam=Dūma+āyitatta+si

(2) Timiram viya-like darkness, dissati adum vanam ta'didam

• timirāyitattam-the darkish-looking forest.

[wa] Timirāyitattam=Timira+āyitatta+si

Tannissita Taddhita

(Nouns in affix expressive of “dependent nature and source”)

३५८, ३८३. तन्निस्सितत्थे लो

358, 383. **Tannissita’tthe lo.** [Tannissita-atthe+lo. 2 words]

[V] “**Tannissitatthe, tadassa ṭhāna**” micce’tasmim atthe ca lapaccayo hoti.

To express that “on which something depends or being associated to or being the source of”, the “la” affix is to be added after the noun to denote it.

[Taṃ-to that+nissita-dependent. The “ṃ” becomes “n” by Sutta 31 word. See affix “l” with one more reduplicated “l” together in the examples shown in bold, underlined. “am” is derivative morpheme of “si”]

(1) Duṭṭhu-bad or indecent nature, nissitaṃ-related to,

• duṭṭhullam-related to bad nature, indecent, obscene.

[wa] Duṭṭhullaṃ=Duṭṭhu+la+si

(2) Vedaṃ-joy, nissitaṃ • vedallam-relating to joy, joyous.

[wa] Vedallaṃ=Veda+la+si

The following are different EDs of the same examples. Note that in the EDs, the word “ṭhāna-cause” is used in place of “nissita”:

(1) Duṭṭhu-of bad or indecent nature, ṭhānaṃ-(is) the cause, the point,

• duṭṭhullam-the cause or the point of bad, indecent.

(2) Vedassa-of joy, ṭhānaṃ • vedallam-the cause of joy.

[wa] is very much the same.

Tabbahula Taddhita

(Nouns in affix expressive of the prominent nature)

३५९, ३८४. आलु तब्बहुले

359, 384. **Ālu tabbahule.** [Ālu+tabbahule. 2 words]

[V] **Ālupaccayo hoti tabbahula’tthe.**

To express “a state of being a common prominent nature”, an “ālu” affix is added after the noun to denote it. [Ta-that

nature+**bahula**-being much, prominent. One “b” augmented. See the affix shown underlined.]

- (1) Abhijjhā-covetousness. assa-of that person, pakati-(is) nature, i.e. covetousness is the nature of that person. • **abhijjhālu**-the one whose nature is covetousness. (This ED is different which uses the word “pakati-nature”) Abhijjhā assa bahulā-(is) usual nature. vā-to explain other method. • **abhijjhālu**-the one who is usually covetous. (This ED is different as it uses the word “bahulā-usually much”)
[wa] Abhijjhālu=Abhijjhā+ālu+si [Abhijjhā is permanently a feminine gender noun word ending in “ā”]

Evam

- (2) • **sītālu**-One whose nature is cold, or the one who is usually cold. i.e. the one who is intolerant of cold and used to catch cold easily due to such a weak bodily nature.
[wa] Sītālu=Sīta-cold+ālu+si
(3) • **dhajālu**-the place or building where there are a lot of banners.
[wa] Dhajālu=dhaja-bannar+ālu+si
(4) • **dayālu**-the one whose nature is compassion, or the one who is usually compassionate.
[wa] Dayālu=Dayā-kindness+ālu+si

Bhāva Taddhita

(Nouns in Affix expressive of the abstract condition)

Note: Suttas 360, 361, 362 apply affixes to form abstract nouns expressive of condition or state or a qualitative character of someone or something. The affixes are similar to English affixes such as “**hood, ship**” from the words “boyhood, lordship” etc.

३६०, ३८७. प्यत्तता भावे तु

360, 387. **Nya, tta, tā bhāve tu.**

[Nya, tta, tā+bhāve+tu. 3 words]

[V] **Nya, tta, tā-icce'te paccayā honti bhāva'tthe.**

When expressing a **bhāva**, (a state of being so and so, a situation, or a qualitative character of someone or

something), the affixes “ṇya, tta, tā” are added after the noun to denote it. [Applied affixes are shown underlined.]

ṇya-affix example:

(1) Alasassa-of being lazy, bhāvo-is state, • Ālasyam-the state of being lazy, the laziness.

[wa] Ālasyam=Alasa+ṇya+si [alasa-being lazy]

(2) Arogassa-of being healthy, bhāvo-is state, • Ārogyam-the state of being healthy, the healthiness.

[wa] Ārogyam=Aroga+ṇya+si [a-without+roga-disease]

tta-affix example:

(1) Paṃsukūlikassa-of being a practitioner of Paṃsukūlika austerity-practice, bhāvo-is state, • paṃsukūlikattam-practitioner-hood of Paṃsukūlika austerity-practice.

[wa] Paṃsukūlikattam=Paṃsukūlika+tta+si

Note: Paṃsu-earth, dusty+kūla=edges of cloth+ika & tta are two affixes. The word refers to an austerity practice done by monks in ancient times of Buddha who wear the robes made up of rag clothes discarded by people and stitched together and dyed in maroon or saffron color.

(2) Anodarikassa-of being an anodarika, bhāvo-is state,

• anodarikattam-the state of being an anodarika.

[wa] Anodarikattam=anodarika+tta+si

Note: Anodarika =Na-not+Odarika-stomach-caring. i.e. always caring and paying priority to fill up one’s stomach. It is more of an analogical statement figuratively referring to the one who cares only about material needs of this life, not about spiritual progress nor moral integrity. [Odarika Udara-stomach+ika-concerned, pertaining to. “U” is transformed into “O” through Vuddhi procedure.]

tā-affix example:

(1) Saṅgaṇikā’rāmassa-of being gregarious, bhāvo-is state,

• saṅgaṇikā’rāmatā-gregariousness, being fond of socializing.

[wa] Saṅgaṇikā’rāmatā=Saṅgaṇikā’rāma+tā+si

Note: Saṅ’gaṇikā’rāma saṃ-being together+gaṇika-friendship, being social+ārāma-enjoying. i.e. spending more of one’s time in socializing and paying priority to it rather than important things.

(2) Niddā'rāmassa-of being indolent, bhāvo-is state,

• niddā'rāmātā-state of being indolent, slothfulness.

[wa] Niddārāmātā=Niddārāma+tā+si

Note: Niddā=sleep+ārāma-enjoying. i.e. always spending time sleeping, no meditation, nor any study nor doing anything worthwhile.

Tuggahaṇena ttanapaccayo hoti.

By means of the word “tu” in Sutta, the affix “ttana” can also be applied after some nouns in the sense of bhāva.

(1) • Puthujjanattanaṁ-state of being unenlightened, a common worldling who is still a victim of defilements.

[wa] Puthujjanattanaṁ=Puthujjana+ttana+si

(2) • Vedanattanaṁ-the state of feeling.

[wa] Vedanattanaṁ=Vedanā+ttana+si

३६१, ३८८. ण विसमादीहि

361, 388. **Na visamā'dīhi.** [Na+visama-ādīhi. 2 words]

[V] **Na**paccayo hoti **visamā'dīhi** “tassa bhāvo” iccetasmiṁ at-the.

To express a **bhāva**, (a state of being so and so, a situation or a qualitative character of someone or something) an affix “**ṇa**” is added after the words **visama** (non-level land) etc.

[**Note:** The affix “**ṇa**” is invisible in the examples.]

(1) Visamassa-of being uneven, bhāvo-is state, • vesamaṁ-state of being uneven, ruggedness, uneven-ness, non-level place of the earth.

[wa] Vesamaṁ=Visama+ṇa+si

Note: Sometimes, this word is figuratively used to express crookedness of mind or actions of being dishonest.

(2) Sucissa-of being pure, bhāvo-is state, • socaṁ-state of purity.

[wa] Socaṁ=Suci+ṇa+si

३६२, ३८९. रमणीयादितो कण

362, 389. **Ramaṇīyā'dito kaṇ.** [Ramaṇīya-ādito+kaṇ. 2 words]

[V] **Ramaṇīya-icce'va'mādito kaṇpaccayo** hoti "tassa bhāvo" icce'tasmim atthe.

When expressing a **bhāva**, (a state of being so and so, a situation or a qualitative character), an affix "**kaṇ**" is added after the words "**ramaṇīya** (being pleasant) " etc. to denote it.

Note: In the affix "**kaṇ**", the joint word "**aṇ**" has to be elided. So, only "**k**" is visible. It is shown in bold, underlined.

(1) Ramaṇīyassa-of being pleasant, bhāvo-is state,

• rāmaṇīyakaṇm- pleasantness.

[wa] Rāmaṇīyakam=Ramaṇīya+kaṇ+si

(2) Manuñṇassa-of being enjoyable, bhāvo-is state,

• mānuñṇakaṇm- enjoyability.

[wa] Mānuñṇakam=Manuñṇa+kaṇ+si

Visesa Taddhita

(Nouns in Affix expressive of Superlative-comparison)

३६३, ३९०. विसेसे तरतमिसिकियिद्धा

363, 390. **Visese tara, tama'siki'yiṭṭhā.**

[Visese+tara, tama, isika, iya, iṭṭhā. 2 words]

[V] **Visesa'tthe tara, tama, isika, iya, iṭṭha-icce'te paccayā** honti.

To express a **visesa** (a comparative comparison for the superlative), the affixes "**tara, tama, isika, iya, iṭṭha**" are to be added after the nouns to denote it. [Visesa-distinction]

Note: The affixes are to be grouped into two:

(a) **Tara, tama** are the first group.

(b) **isika, iya and iṭṭha** are the second group.

The order of superlative degree is as per the sequence of each affix.

For example, **tara** is positive while **tama** is superlative. Similarly, **isika** is positive. **iya** is comparative and **iṭṭha** is superlative. Sometimes, the words in a combination of two superlative affixes are found to be used frequently. E.g. **Setṭhataro**-the most best. [Here, both **iṭṭha** and **tara**

affixes are applied. See all the affixes shown underlined in the examples below.]

The examples of first group affixes.

- (1) Sabbe-all, ime-these, pāpā-(are) bad, aya'mimesam
[ayam+imesam] ayam-this one, imesam-among or of these,
visesena-especially, pāpo'ti [pāpo+iti] pāpo-(is) bad, iti-
therefore, pāpataro-is so called. i.e. These are bad. Of all these
bad, this one is especially bad. So, it is called "pāpataro". [tara]
• pāpataro-specially bad among the bad. i.e. especially bad of the
bad.

[wa] Pāpataro=Pāpa+tara+si

Evam-in this way.

- (2) [tama] • pāpatamo-the most bad, the worst.

[wa] Pāpatamo=Pāpa+tama+si

The second group affixes.

- (1) [isika] • pāpisiko-specially bad.

[wa] Pāpisiko=Pāpa+isika+si

- (2) [iya] • pāpiyo-more bad.

[wa] Pāpiyo=Pāpa+iya+si

- (3) [iṭṭha] • pāpiṭṭho-the most bad or the worst.

[wa] Pāpiṭṭho=Pāpa+iṭṭha+si

Ta'dassa'tthi Taddhita

(Nouns in Affixes expressive of possessed quality or inherent nature)

Note: Suttas 364, 365, 366, 367, 368, 369, 370, apply affixes expressive of quality or nature possessed by someone or inherent in something.

३६४, ३९८. तदस्सत्थीति वी च

364, 398. **Ta'dassa'tthī'ti vī ca.**

[Tam+assa+atthi+iti+vī+ca. 6 words]

[V] "Ta'dassatthi" icce'tasmim atthe vīpaccayo hoti.

When expressing a "ta'dassa'tthi", a quality being possessed by someone (or something), the affix "vī" is added after the noun denoting the quality or character.

(See the affix shown underlined)

Note:[ta'dassa'tthi=taṃ-that quality or nature+assa-of that person or thing+atthi-is]

- (1) Medhā-intellect or wisdom, yassa-of whose, atthi-there is, tasmim-in that person, vā-to show another method, vijjatī'ti. [vijjati+iti] vijjati-has, iti-therefore, medhāvī-is so called.
• medhāvī-the one who has intellect or wisdom, the wise.

[wa] Medhāvī=Medhā+vī+si

Note: There are two methods of ED for this word “medhāvī”.

- (a) One uses dative-case word “assa” and an *ākyāta* verb “atthi”.
(b) The other uses locative-case word “tasmim” and *ākhyāta* verb “vijjati”. There is not much difference in the meaning of both EDs. Throughout this category of “ta'dassa'tthi” taddhita, there will be such kind of EDs shown in both methods.

Evam

- (2) • māyāvī-the one who has deceit, deceitful.

[wa] Māyāvī=Māyā+vī+si

Caggahaṇena so-paccayo hoti.

By means of the word “Ca” in Sutta, the affix “so” can also be applied after some nouns in expressing a “**tadassatthi**”.

(See the affix underlined.)

Sumedhā-good intellect, yassa atthi, tasmim vā vijjatī'ti.

- sumedhaso-the one who has good intellect.

[wa] Sumedhaso=Sumedhā+so+si

३६५, ३९९. तपादितो सी

365, 399. **Tapā'dito sī.** [Tapa-ādito+sī. 2 words]

[V] **Tapā'dito sī**paccayo hoti “**ta'dassa'tthi**” icce'tasmim atthe.

To express a “**ta'dassatthi**”, a quality being possessed, the affix “**sī**” is added after the words “**tapa** (austerity practice) ” etc.

- (1) Tapo-austerity, yassa atthi tasmim vā vijjatī'ti. • tapassī-
the one having austerity practices, an ascetic, a hermit.

[wa] Tapassī=Tapā+ssī+si

Evam

- (2) • yasassī-the one who has fame, famous.

[wa] Yasassī=Yasā+ssī+si

- (3) • tejassī-the one who has power, powerful.

[wa] Tejassī=Tejā+ssī+si

३६६, ४००. दण्डादितो इक ई

366, 400. **Daṇḍā'dito ika, ī.** [Daṇḍa-ādito+ika, ī. 2 words]

[V] **Daṇḍā'dito ika, ī-icce'te paccayā honti "ta'dassa'tthi"**
icce'tasmim atthe.

To express a "**tadassatthi**", a quality being possessed by someone or in something, the affixes "**ika, ī**" are added after nouns "**daṇḍa** (stick) " etc.

- (1) Daṇḍo-stick, yassa atthi, tasmim vā vijjatī'ti. • daṇḍiko,
• daṇḍī-the one having stick.

[wa] Daṇḍiko=Daṇḍa+ika+si [wa] Daṇḍī=Daṇḍa+ī+si

Evam

- (2) • māliko, • mālī-the one having flower, a florist.

[wa] Māliko=Mālā+ika+si [wa] Mālī=Mālā+ī+si

३६७, ४०१. मध्वादितो रो

367, 401. **Madhvā'dito ro.** [Madhu-ādito+ro. 2 words]

[V] **Madhu-icce'va'mādito rapaccayo hoti "ta'dassa'tthi"**
icce'tasmim atthe.

To express a "**tadassatthi**", a quality being possessed, an affix "**ra**" is added after the words "**madhu** (of sweet taste) " etc. (See the affix "**r**" shown in bold, underlined)

- (1) Madhu-sweet taste, yassa atthi, tasmim vā vijjatī'ti.

• madhuro-something having sweet taste, sweet.

[wa] Madhuro=Madhu+ra+si

Evam

- (2) • kuñjaro-the one having jaws, i.e. elephant, [kuñja-jaw]
[wa] Kuñjaro=Kuñja+ra+si
- (3) • muggaro-the one having bean. [mugga-bean]
[wa] Muggaro=Mugga+ra+si
- (4) • mukharo-the one having bad-mouth, rude. [mukha-mouth]
[wa] Mukharo=Mukha+ra+si
- (5) • susiro-something having hollow. [susi-hollow]
[wa] Susiro=Susi+ra+si
- (6) • sīsaro-the one having head. [sīsa-head]
[wa] Sīsaro=Sīsa+ra+si
- (7) • sukaro-the one having arrow. [suka-arrow.A dubious word]
[wa] Sukaro=Suka+ra+si
- (8) • suṅkaro-the one having revenue, a king. [suṅka-revenue]
[wa] Suṅkaro=Suṅka+ra+si
- (9) • subharo-the one having beauty. [subha-beauty]
[wa] Subharo=Subha+ra+si
- (10) • suciro-the one having purity, pure. [suci-purity]
[wa] Suciro=Suci+ra+si
- (11) • ruciro-the one having light. [ruci-light, shine, beauty]
[wa] Ruciro=Ruci+ra+si

३६८, ४०२. गुणादितो वन्तु

368, 402. **Guṇā'dito vantu.** [Guṇa-ādito+vantu. 2 words]

[V] **Guṇa-icce'va'mā'dito vantu-paccayo** hoti “**ta'dassa'tthi**”
icce'tasmim atthe.

To express a “**tadassatthi**”, a quality being possessed by someone or in something, the affix “**vantu**” is added after the words “**guṇa** (virtue or dignity)” etc.

Note: Due to necessary morphological procedure, only “**vā**” will be left in the affix which is shown underlined. See Sutta 124 for clarification.

(1) Guṇo-virtue or dignity, yassa atthi, tasmim vā vijjatī'ti.

• guṇavā-virtuous or a dignitary.

[wa] Guṇavā=Guṇa+vantu+si

Evam

- (2) • yasavā-the one having fame, the famous.
[wa] Yasavā=Yasa+vantu+si
- (3) • dhanavā-the one having wealth, the wealthy.
[wa] Dhanavā=Dhana+vantu+si
- (4) • paññavā-the one having wisdom, the wise.
[wa] Paññavā= Paññā +vantu+si
- (5) • balavā-the one having power, the powerful.
[wa] Balavā=Bala+vantu+si
- (6) • bhagavā-the one having auspiciousness, the glorious.
[wa] Bhagavā=Bhaga+vantu+si

३६९, ४०३. सत्यादीहि मन्तु

369, 403. **Satyā'dīhi mantu.** [Sati-ādīhi+mantu. 2 words]

[V] Sati-iccevamādīhi mantu-paccayo hoti “ta'dassa'tthi”
icce'tasmim atthe.

To signify “**tadassatthi**”, a quality being possessed by someone or in something), the affix “**mantu**” is added after the words “**sati** (mindfulness or memory)” etc.

Note: Due to necessary morphological procedure, only “**mā**” will be visible in the affix which is shown underlined. Also see Sutta 124.

- (1) Sati-mindfulness, yassa atthi, tasmim vā vijjatī'ti. • satimā-the one having mindfulness, mindful.
[wa] Satimā=Sati+mantu+si

Evam

- (2) • jutimā-the one having light, the bright.
[wa] Jutimā=Juti+mantu+si
- (3) • rucimā-the one having light, the illustrious.
[wa] Rucimā=Ruci+mantu+si
- (4) • thutimā-the one having praise, the praised.
[wa] Thutimā=Thuti+mantu+si
- (5) • dhitimā-the one having wisdom or integrity, the wise.
[wa] Dhitimā=Dhiti+mantu+si

(6) • **matimā**-the one having intellect, intelligent.

[wa] Matimā=Mati+mantu+si

(7) • **bhānumā**-the one having shine, i.e. the sun.

[wa] Bhānumā=Bhānu+mantu+si

३७०, ४०५. सद्धादितो ण

370, 405. **Saddhā'dito ṇa**. [Saddhā-ādito+ṇa. 2 words]

[V] **Saddhā-icce'va'mādito ṇapaccayo** hoti “**ta'dassa'tthi**”
icce'tasmim atthe.

When expressing “**tadassatthi**”, a quality being possessed by someone, the affix “**ṇa**” is added after the words “**saddhā** (faith) ” etc. [This affix is invisible]

(1) **Saddhā-faith, yassa atthi, tasmim vā vijjatī'ti** • **saddho**-the one having faith, the faithful. [wa] **Saddho**=**Saddhā+ṇa+si**

Evam

(2) • **pañño**-the one having wisdom, the wise.

[wa] **Pañño**=**Paññā+ṇa+si**

(3) • **amaccharo**-the one having non-stinginess, the generous.

[wa] **Amaccharo**=**Amacchara+ṇa+si**

Note: “a” in the last example is a morpheme of negative particle “na” which means “without, not”. [na-without+macchara-stinginess. See Sutta 333 to understand the procedure of changing “na” into “a”]

३७१, ४०४. आयुस्सुकारास मन्तुम्हि

371, 404. **Āyussu'kāṛā'sa mantumhi**.

[Āyussa+u-kāro+āsa+mantumhi. 4 words]

[V] **Āyussa anto ukāro asā'deso** hoti **mantumhi** paccaye pare.

The component vowel “u” of the word “**Āyu** (life) ” changes into “**asa**” when the affix “**mantu**” is affixed after it.

Āyu-life, **assa atthi, tasmim vā vijjatīti** • **āyasmā**-the one having life, [wa] **āyasmā**=**āyu+mantu+si**

Note: This term “**āyasmā**” is a very polite form of address used among monastics which means “the one having a long life-span”.

Ta'ppakati Taddhita

(Nouns in Affix expressing “made up of something”)

३७२, ३८५. तप्पकतिवचने मयो

372, 385. **Ta'ppakativacane mayo.**

[Tappakativacane+mayo. 2 words]

[V] **Tappakativacana'tthe mayapaccayo hoti.**

To express “**tappakati**”, “by means of which something is made up of, or crafted with”, an affix “**maya**” is added after the noun to denote it. See the affix shown underlined. [Ta-by that+**pakati**-done, made of, crafted with]

(1) Suvanṇena-with gold, pakataṃ-made, crafted, kammaṃ-deed or craft, i.e. The craft made with gold or made up of gold.

• sovaṇṇamayam-made of gold.

[wa] Sovṇṇamayam=Suvaṇṇa+maya+si

Evam

(2) • rūpiyamayam-made of silver.

[wa] Rūpiyamayam=Rūpiya+maya+si

(3) • jatumayam-made of lac.

[wa] Jatumayam=Jatu+maya+si

(4) • rajatamayam-made of silver.

[wa] Rajatamayam=Rajata+maya+si

(5) • iṭṭhamayam-made of brick.

[wa] Iṭṭakamayam=Iṭṭakā+maya+si

(6) • ayomayam-made of iron,

[wa] Ayomayam=Aya+maya+si

(7) • mattikāmayam-made of clay or mud.

[wa] Mattikāmayam=Mattikā+maya+si

(8) • dārumayam-made of wood.

[wa] Dārumayam=Dāru+maya+si

(9) • gomayam-originated from cow, i.e. cow-dung.

[wa] Gomayam=Go+maya+si

Saṅkhyā Taddhita

(Numerical Nouns in Taddhita-affix)

Note: Suttas 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395. these twenty-three Suttas deal with numerical nouns. Of these, five Suttas 373, 375, 384, 385, 392, apply various affixes.

Of various numerical nouns:

- (a) The cardinal numbers from “one to ten” are **independent numerical nouns**.
- (b) **Upward numerical nouns** such as **Visa** (twenty) to **Navuti** (ninety) and **mixed-value numerical nouns**, which are made up of numerical nouns of lesser and higher value, such as from eleven to nineteen, ninety-one to ninety-nine, are mostly **Samāsa (Compound) nouns**.
- (c) Other numerical nouns of higher to the highest value, starting from **Sata** (hundred) to **Koṭi** (crore) to **Asaṅkhyeya** (infinity, aeon) are **nouns with numerical values of progressive multiplication** which have specific gender and numbers.

३७३, ४०६. सङ्ख्यापूरणे मो

373, 406. **Saṅkhyāpūraṇe mo.** [Saṅkhyāpūraṇe+mo. 2 words]

[V] **Saṅkhyāpūraṇa'tthe ma-paccayo** hoti.

To express “full completeness of the value” in the ordinal numbers, an affix “**ma**” is added after the numerical nouns. [See the affix “ma” shown in bold, underlined. Note that “o” is derivative morpheme of nominative singular “Si” applied after the word.]

- (1) Pañcannaṃ-of five, pūraṇo-fullness, • pañcamo-the fullness of five, the fifth. [Chaṭṭhī Tappurisa]
[wa] Pañcamo=Pañca+ma+si

Evam

- (2) • sattamo-fullness of seven, the seventh
[wa] Sattamo=Satta+ma+si
- (3) • aṭṭhamo-fullness of eight, the eighth
[wa] Aṭṭhamo=Aṭṭha+ma+si
- (4) • navamo-fullness of nine, the ninth.
[wa] Navamo=Nava+ma+si

(5) • dasamo-fullness of ten, the tenth.

[wa] Dasamo=Dasa+ma+si [All are Chaṭṭhī Tappurisa]

३७४, ४०८. स छस्स वा

374, 408. **Sa chassa vā.** [Sa+chassa+vā. 3 words]

[V] Chassa sakārādeso hoti vā saṅkhyāpūraṇa'tthe.

The numerical word “**cha**-six” sometimes changes into “**sa**” in the order of ordinal numbers. [See “sa” shown underlined]

(1) Channam-of six, pūraṇo • saṭṭho-fullness of six, the sixth.

[Chaṭṭhī Tappurisa]

[wa] Saṭṭho=Cha+ṭṭha+si

(2) * chaṭṭho-fullness of six, the sixth. vā-also.

(This one is inapplicable example)

[wa] Chaṭṭho=Cha+ṭṭha+si

Note: “chaṭṭho vā” means that there are two forms of usage for this numerical word, one with “sa” and one with its original “cha” where the function of Sutta is not applied.

३७५, ४१२. एकादितो दसस्सी

375, 412. **Ekā'dito dasassī**'. [Eka-ādito+dasassa+ī. 3 words]

[V] Ekā'dito dasassa ante ī-paccayo hoti vā saṅkhyāpūraṇatthe.

When signifying fullness of numerical value, an affix “**ī**” is added after the word “**dasa** (ten) ” (which is positioned after “**eka** (one) ” etc.

Note: This affix also signifies feminine gender. See the affix “**ī**” shown in bold, underlined in the examples.

(1) Eko ca-one also, dasa ca-ten also, ekādasā-one and ten or one plus ten, the eleven. [Dvanda. This is minor ED which combines “eka and dasa”]

ekādasannam-of one and ten, pūraṇī-is fullness, • ekādasī-
fullness of one and ten, i.e. the eleventh. [Chaṭṭhī Tappurisa, final complete ED]

[wa] Ekādasī=Ekādasā+ī+si

(2) Pañca ca-five also, dasa ca pañcadasa-five and ten, the fifteen.

[Dvanda] pañcadassannam-of five and ten, pūraṇī-is fullness,

- pañcadasī-fulness of five and ten, the fifteenth. [Chaṭṭhī Tappurisa]

[wa] Pañcadasī=Pañcadasa+ī+si

(3) Cattāro ca-four also, dasa ca catuddasa-four and ten. [Dvanda] catuddasannaṃ-of four and ten, pūraṇī-is fullness,

- cātuddasī- fullness of four and ten, i.e. the fourteenth. [Chaṭṭhī Tappurisa]

[wa] Cātudasī=Catudasa+ī+si

Pūraṇe’ti kimatthaṃ?

What is the word “puraṇe” for?

To show that numerical nouns shown below are not a “puraṇa-signifying the fullness”, So, inapplicable.

(No need to affix with “ī” affix)

* Ekādasā-one and ten, eleven. * pañcadasā-five and ten, the fifteen. [Dvanda compounds]

३७६, २५७. दसे सो निच्चञ्च

376, 257. **Dase so niccañ’ca.** [Dase+so+niccaṃ+ca. 4 words]

[V] **Dasasade** pare niccaṃ **chassa so** hoti.

When the word “dasa” follows (in a numerical compound noun), the front word “**cha** (six) ” always changes into “so”. [“so” shown underlined]

- Solasa-six and ten, sixteen. [Dvanda]

३७७, ०. अन्ते निग्गहितञ्च

377,...**Ante niggahitañ’ca.** [Ante+niggahitaṃ+ca. 3 words]

[V] Tāsaṃ saṅkhyānaṃ ante niggahitā’gamo hoti.

At the ends of numerical compounds (such as Pañcadasa-fifteen, cātuddasa-sixteen), there comes a “**niggahita-m**”. [This Sutta enjoins to insert an “m” after certain numerical nouns. See the added “m” in the examples shown in bold, underlined]

(1) • Pañcadasīm-on the fifteenth day or for fifteen days.

(2) • cātuddasīm-on fourteenth day or for fourteen days.

Note: An Accusative singular “am” in the sense of Accanta-samyoga or Locative can also be applied to complete this word properly if the function of this Sutta is not applied.

३७८, ४१४. ति च

378, 414. **Ti ca.** [Ti+ca. 2 words]

[V] Tāsaṃ saṅkhyānaṃ ante **ti**kārā’gamo hoti.

(In numerical nouns like **vīsa** and **tiṃsa**), there is a “**ti**” affix to be added after them.

[See “ti” in the examples shown in bold, underlined.]

(1) • Vīsa**ti**-twenty.

(2) • Tiṃsa**ti**-thirty. [Dvanda compound]

Note: Note that the “ti-affixed numerical nouns” are usually of feminine gender, singular.

३७९, २५८. ल द,रानं

379, 258. **La da, rānaṃ.** [La+da, rānaṃ. 2 words]

[V] **Dakāra, rakārānaṃ saṅkhyānaṃ la**kārā’deso hoti.

The consonants “d” and “r” of numerical nouns changes into “**l** or **l**”. [i.e. It is substituted with “**l**-l”, shown in bold]

Explanation: In the numerical words “Chadasa (sixteen) and Cattārīsa (forty)”, the consonants “d” of Chadasa and “r” of Cattārīsa changes into “l” in the morphological process of those words. See “**l** and **l**” shown in bold in the examples. In the grammatical parlance, both “**l** and **l**” are not different except in the shape of writing as they are interchangeable.

[Reference Text] **La**ḷāna’maṇiseso (Sandhi, Sutta 34, Rūpasiddhi text)

(1) • So**l**asa-sixteen.

(2) • cattā**l**īsaṃ-forty. [Dvanda Compound]

३८०, २५५. वीसति दसेसु बा द्विस्स तु

380, 255. **Vīsati, dasesu bā dvissa tu.**

[Vīsati, dasesu+bā+dvissa+tu. 4 words]

[V] **Vīsati, dasa, icce'tesu dvissa bā** hoti.

The numerical word “**dvi**” changes into “**bā**” (where **vīsa** or **dasa** are after it in a numerical compound).

[See the applied-function “**bā**” shown in bold, underlined. This “**bā**” is similar to the English prefix “by, bi”]

(1) • **Bāvīsati**’ndriyāni-twenty-two faculties. [Bāvīsati+indriyāni]
[Dvigu]

(2) • **bārāsa**-twelve. manussā-men. [Dvanda]

Tuggahaṇena dvissa du, di, do-ādesā ca honti.

By virtue of the word “Tu” in Sutta, the numerical word “**dvi**” also changes into “**du, di, do**”. [See the applied functions shown in bold, underlined.]

[Du-function] • **Durattaṃ**-two night. [Dvigu]

[Di-function] • **dirattaṃ**-two night.

• **diguṇaṃ**-two layered or two times. [Dvigu]

[Do-function] • **dohaḷinī**-craving of a pregnant woman (which used to occur during pregnancy). [Ta’dassa’tthi Taddhita]

३८१, २५४. एकादितो दस्स र सङ्ख्याने

381, 254. **Ekā'dito dassa ra saṅkhyāne.**

[Eka-ādito+dassa+ra+saṅkhyāne. 4 words]

[V] **Ekā'dito dasassa dakārassa rakāro** hoti vā saṅkhyāne.

In the numerical compound noun “ekādasā (eleven) etc.,” the consonant “**d**” of the word “dasa” located after “eka” etc. sometimes changes into an “**r**”. [The changed “**r**” is shown in bold, underlined. The second is inapplicable example]

(1) • **Ekārāsa**, * ekādasā-eleven. (Both are of the same meaning)

(2) • **bārāsa**, * dvādasā-twelve. [Dvanda]

Saṅkhyāne'ti kimatthaṃ?

What is the word “saṅkhyāne” for?

To show that the example below is inapplicable as it does not signify a numerical noun, but only a numerical qualifier (an adjective).

* Dvādasā'yatanāni-twelve bases. [Dvādasā+āyatanāni]

३८२, २५९. अट्ठादितो च

382,259. **Aṭṭhā'dito ca.** [Aṭṭha-ādito+ca. 2 words]

[V] **Aṭṭha**-icce'va'mādito ca **dasasaddassa dakārassa** rakārā'deso hoti vā saṅkhyāne.

In the numerical nouns “Aṭṭhādasā (eighteen) etc.”, the consonant “d” of numerical word “dasā” placed after “aṭṭha”, sometimes changes into an “r”. [The changed “r” is shown in bold, underlined.]

• Aṭṭhārasa-eight and ten, the eighteen.

* aṭṭhadasa-eighteen. [Second is inapplicable example] [Dvanda]

Aṭṭhādito'ti kimattham?

What is the word “Aṭṭhādito” for?

To show that the examples below are inapplicable as they are not in “Aṭṭhādi-the 18s group”.

* Pañcadasa-fifteen. * soḷasa-sixteen [Dvanda compound].

Saṅkhyāne'ti kimattham?

What is the word “saṅkhyāne” for?

To show that the example shown below is inapplicable as it is not a numerical noun, but a numeral adjective.

* Aṭṭhadasiko-something of eighteen parts. [Ta'dass'atthi Taddhita]

[wa] Aṭṭhādasiko=Aṭṭhādasā+ika+si

३८३, २५३. द्वेकङ्कानमाकारो वा

383, 253. **Dve'ka'tṭhāna'mākāro vā.**

[Dvi, eka, aṭṭhānam+ākāro+vā. 3 words]

[V] **Dvi, eka, aṭṭhaicce'tesa'manto ākāro hoti vā saṅkhyāne.**

The last component vowels “i, a” of the numerical words **dvi, eka, aṭṭha**, change into “ā” sometimes. (It all becomes **dvā, ekā, aṭṭhā**. See the applied functions shown in bold).

• **Dvā**dasa-twelve. • **ekā**dasa-eleven. • **aṭṭhā**rasa-eighteen.

[Dvanda compounds]

Saṅkhyāne'ti kimattham?

What is the word “saṅkhyāne” for?

To show that the examples shown are inapplicable as they are not numerical nouns, but numeral adjectives of the “Bahubbīhi compound nouns”.

* **Dvidanto**-someone having two stick. [**dvi**-two+**danta**-teeth+o]

* **ekadanto**-someone having one tooth. [**eka**-one+**danta**+o]

* **ekacchanno**-the building having one roof.

[**eka**+**channa**-roofed,covered+o, one "c" augmented]

* **aṭṭhatthambho**-the building having eight pillars.

[**aṭṭha**-eight+**thamba**-pillar+o, "t" augmented] [All are Bahubbīhi Compounds]

३८४, ४०७. चतुच्छेहि थ ठा

384, 407. **Catu, cchehī tha, ṭhā.**

[Catu, cchehī+tha, ṭhā. 2 words]

[V] **Catu, cha-icce'tehi tha, ṭhaicce'te paccayā honti saṅkhyāpūraṇa'tthe.**

When expressing ordinal numbers, the affixes “**tha, ṭha**” should be added after numerical words **catu** (four), **cha** (six) respectively. [See the affixes shown in bold.]

(1) • **Catuttho**-the fourth.

[wa] **Catuttho**= **Catu**+**tha**+si (one dissimilar “t” augmented)

(2) • **chaṭṭho**-the sixth. [**Chaṭṭhī** Tappurisa]

[wa] **Chaṭṭho**=**Cha**+**ṭha**+si (one similar “ṭ” augmented)

३८५, ४०९. द्वितीहि तियो

385, 409. **Dvi, tīhi tiyo.** [Dvi, tīhi+tiyo. 2 words]

[V] **Dvi ti-**icce'tehi tiyapaccayo hoti saṅkhyāpūraṇa'tthe.

When expressing ordinal numbers, the affix “**tiya**” is added after numerical nouns **dvi** (two) and **ti** (three) respectively.

[See the applied affix in bold, underlined.]

- **Dutiyo**-the second. (See next Sutta for “**du**” function)
[wa] Dutiyo=Dvi+tiya+si
- **tatiyo**-the third. [Chatṭhī Tappurisa] (See next Sutta for “**ta**” function) [wa] Tatiyo=Ti+tiya+si

३८६, ४१०. तिये दुतापि च

386, 410. **Tiye dutā'pi ca.** [Tiye+dutā+api+ca. 4 words]

[V] **Dvi, ti,** icce'tesaṃ **du, ta-**icce'te ādesā honti tiyapaccaye pare.

Dvi changes into “**du**” and **ti** changes into “**ta**” when the affix “**tiya**” is added after them. [See the applied function displayed in bold.]

- **Dutiyo.** • **tatiyo.** (Refer to 385)

Apiggahaṇena aññesu'pi dvi-iccetassa du-ādeso hoti.

By means of the word “**api**” in Sutta, The numerical word “**dvi**” also changes into “**du**” in the other instances of words. [See the applied function displayed in bold.]

- **Durattaṃ**-two night. [Compare the function prescribed by “**tu**” in Sutta 380] [Dvigu]

Caggahaṇena dvi-icce'tassa dikāro hoti.

By means of the word “**Ca**” in Sutta, the numerical word “**dvi**” also changes into “**di**”.

- **Dirattaṃ**-two night.
- **diguṇaṃ**-two-layered, saṅghāṭiṃ-cover robe, pārupetvā-having clothed. i.e. Having covered with two-layered robe. [Compare the function prescribed by “**tu**” in Sutta 380. This seems like a redundant function]

३८७, ४११. तेस मडूपपदेन अडुडु दिवडु दियडु' इतिया

387, 411. **Tesa'maḍḍh'ūpapadena aḍḍhuḍḍha, divaḍḍha, diyaḍḍha'aḍḍhatiyā.**

[Tesaṃ+aḍḍha-ūpapadena+aḍḍhuḍḍha, divaḍḍha, diyaḍḍha, aḍḍhatiyā. 3 words]

[V] Tesaṃ catuttha, dutiya, tatiyānaṃ aḍḍh'ūpapadānaṃ aḍḍhuḍḍha, divaḍḍha, diyaḍḍha, aḍḍhatiyā'desā honti, aḍḍhū'papadena saha nippajjante.

Those numerical words **catuttha** (fourth), **dutiya** (second), **tatiya** (third) which has a penultimate word **aḍḍha** (half) before them, respectively change into **aḍḍhuḍḍha**, **divaḍḍha**, **diyaḍḍha**, **aḍḍhatiya**, along with the word “**aḍḍha**”. [Function is quite simple and easy to understand]

The Order of Functions

aḍḍha+catuttha (half & fourth) > **aḍḍhuḍḍha**.

aḍḍha+dutiya (half & second) > **divaḍḍha**, **diyaḍḍha**. [Two functions]

aḍḍha+tatiya (half & third) > **aḍḍhatiya**.

(1) **Aḍḍhena**-together with half, **catuttho**-the four or fourth,

• **aḍḍhuḍḍho**-(is called) four and half.

(2) **aḍḍhena**-together with half, **dutyo**-the two or second,

• **divaḍḍho**-(is called) two and half.

(3) **aḍḍhena**-together with half, **dutyo**-the two or second,

• **diyaḍḍho**-(is called) two and half.

(4) **aḍḍhena**-together with half, **tatiyo**- the three or third,

• **aḍḍhatyo**-(is called) three and half.

[All examples are Tatiyā Tappurisa compounds]

३८८, ६८. सरूपान मेकसेस्वसकिं

388, 68. **Sarūpāna'mekasesva'sakim.**

[Sarūpānaṃ+ekaseso+asakim. 3 words]

[V] **Sarūpānaṃ pada, byañjanānaṃ ekaseso hoti asakim.**

When repeatedly expressing multiple words of the same shape and meaning, a procedure called “**ekasesa**” is to be

performed, making all those words into one and retaining only one word. [eka-one+sesa-left, to remain, to retain]

Puriso ca-man also, puriso ca-man also, • purisā-men [Dvanda].

Note: Here, two of the same word “Purisa” are made into one by “ekasesa” procedure of this Sutta, making all those words of similar form into one.

Sarūpānami’ti kimattham?

What is the word “sarupānam” for? To show that the example words of dvanda compound nouns shown below are words of dissimilar forms and meanings, not “sarūpa-words of similar forms and meanings”. Hence, they are inapplicable here. [sarūpa =words of similar forms and meaning]

Hatthī ca-elephant also, asso ca-horse also, ratho ca-chariot also, pattiko ca-infantry man also,* hatthi, assa, ratha, pattikā-the elephant, horse, chariot and infantry man. [Dvanda Compound]

Asakin’ti kimattham? [asakim+iti+kimattham]

What is the word “asakim” for?

To show that the example below is meant for only one time, not “asakim-many times”. So, it is inapplicable.

* Puriso-man.

३८९, ४१३. गणने दसस्स द्वितिचतुपञ्चसत्तअट्ठनवकानं वीतिचत्तार
पञ्चासत्तासनवा योसु योनञ्चीसमासंठिरितीतुति

389, 413. Gaṇane dasassa dvi, ti, catu, pañca, cha,
satta, aṭṭha, navakānaṃ vī, ti, cattāra,
paññā, cha, sattā'sa, navā yosu,
yonañ'cī'sa'māsaṃ, ṭhi, ri, tī'tu'ti.

[Gaṇane+dasassa+Dvi, ti, catu, pañca, cha, satta'aṭṭha,
navakānaṃ+vī, ti, cattāra, paññā, cha, satta, asa, navā+yosu+
yonaṃ+ca+īsaṃ, āsaṃ, ṭhi, ri, ti, īti, uti. 8 words]

[V] Gaṇane dasassa dvika, tika, catukka, pañcaka, chakka,
sattaka, aṭṭhaka, navakānaṃ sarūpānaṃ kate'kasesānaṃ
yathāsaṅkhyāṃ vī, ti, cattāra, paññā, cha, satta, asa,
nava-iccā' desā honti asakiṃ yosu, Yonañ'ca īsaṃ, āsaṃ,
ṭhi, ri, ti, īti, uti-iccā' desā honti. Pacchā puna nippajjante.

In numerical nouns, the numerical word “dasa”, with “yo”
vibattis duly applied after it, also having made it into an
“ekasesa” after being multiplied by times dvika (two), tika
(three), catukka (four), pañcaka (five), chakka (six), sattaka
(seven), aṭṭhaka (eight), navaka (nine), changes into “vī, ti,
cattāra, paññā, cha, satta, asa, nava” respectively. All the
applied “yo” vibattis after them also change into “īsaṃ,
āsaṃ, ṭhi, ri, ti, īti, uti” respectively.

Explanation

(on the morphological procedure as prescribed in the Sutta)

When a dasa (a numerical value in ten) is multiplied by times in a Dvanda:
dvika (two), tika (three), catukka (four), pañcaka (five), chakka (six),
sattaka (seven), aṭṭhaka (eight), navaka (nine), all the resultant times of the
same dasa in the dvanda compound process has to be made into “ekasesa”,
thereby having only one “dasa” left, but the resultant numerical value of each
multiplication is to remain accordingly unchanged. Afterwards, it will look
like this:

- (1) Dasa [multiplied x in two times=twenty]
- (2) Dasa [multiplied x in three times= thirty]
- (3) Dasa [multiplied x in four times= forty]
- (4) Dasa [multiplied x in five times=fifty]

- (5) **Dasa** [multiplied x in six times=sixty]
(6) **Dasa** [multiplied x in seven times=seventy]
(7) **Dasa** [multiplied x in eight times=eighty]
(8) **Dasa** [multiplied x in nine times=ninety]

Now, next stage of morphological procedure is like this:

Here, Paṭhmā “yo” vibatti (Nominative plural) is to be applied after each dasa. So, there will be a “yo” after each of eight “dasa”.

Example: (1) dasa+yo.....(8) dasa+yo

By injunction of this Sutta, each of eight “dasa” are to be respectively changed into **vī, ti, cattāra, paññā, cha, satta, asa, nava** respectively. Then it will look like this:

- (1) **vī+yo**, (2) **ti+yo**, (3) **cattāra+yo**, (4) **paññā+yo**, (5) **cha+yo**,
(6) (a) **satta+yo**, (b) **satta+yo**, (7) **asa+yo**, (8) **nava+yo**.

Then, all the applied “yo” after each of eight “dasa” are to be changed into **īsaṃ** (for three initial words), **āsaṃ, ṭhi, ri, ti, ṭti, uti** respectively. Now, here is what it will look like: (when all preceding morphological procedures are done)

- (1) **vī+īsaṃ** (elide ī after v and then, join v to ī) **vīsaṃ=20**
(2) **ti+īsaṃ** (“i” of “ti” is elided. A niggahita ṃ has to be inserted after ti, “ī” is shortened) **tiṃsaṃ=30**
(3) **cattāra+īsaṃ** (elide a behind r and change “r” into “l” by 379. join l to ī) **cattālīsaṃ=40** [“īsaṃ” function for examples 1,2,3,]
(4) **paññā+āsaṃ** (elide ā after ñ and join ñ to next ā) **paññāsaṃ=50**
(5) **cha+ṭhi** (change “cha” into “sa”. Reduplicate with one ṭ) **Saṭṭhi=60**
(6) (a) **satta+ri**=(no further action needed) **sattari=70**
(b) **satta+ti**=(no further action needed) **sattati=70**
[2 examples for the 70]
(7) **asa+ṭti**=(delete a after s and join s to next ṭ) **asṭti=80**
(8) **nava+uti**=(elide a after v and then join v to next u) **navuti=90**

Now, let’s see the examples of Sutta as finished words:

- **Vīsaṃ**-Twenty. • **tiṃsaṃ**-Thirty. • **cattālīsaṃ**-Forty.
- **paññāsaṃ**-Fifty. • **saṭṭhi**-Sixty. • **sattari**-Seventy. • **sattati**-Seventy. • **asṭti**-Eighty. • **navuti**-Ninety. [All these words are Dvanda compound nouns]

Asakin'ti kimattham?

What is the word “asakim” for?

To show that the example below is meant for only one time, not “asakim-many times”. So, it is inapplicable.

[This word “asakim” is to be found in the Vutti of Sutta]

* Dasa-ten.

Gaṇane'ti kimattham?

What is the word “gaṇane” for?

To show that the example below is meant for the statement of a fact, not for numerical counting. So, it is inapplicable.

* Dasadasakā-ten multiplied by ten. purisā-men (a hundred men).

३९०, २५६. चतूपपदस्स लोपो तु'त्तरपदादिचस्स चु चोपि नवा

390, 256. **Catū'papadassa lopo tu'ttarapadā'dicassa cuco'pi navā.**

[Cātu-upapadassa+lopo+tu+uttarapada-ādicassa+cu, co+api+navā. 7 words]

[V] **Catū'papadassa gaṇane pariyāpannassa tukārassa lopo hoti. uttarapadā'dicakārassa cu, co'pi ādesā honti navā.**

Of the numerical word “**catu** (four)”, “**tu**” has to be deleted and the initial “**ca**” thereof also changes into “**cu, co**”. [See the applied function which is shown in bold, underlined. Only the first two examples are applicable. The third is inapplicable.]

(1) • Cuddasa,

(2) • Coddasa.

(3) *Catuddasa-fourteen.

[One “d” is augmented in example words, all Dvanda compounds]

Apiggahaṇena anu'papadassāpi padā'dicakārassa lopo hoti navā. cassa cu, co'pi honti.

By means of the word “**Api**” in Sutta, the initial word “**ca**” which has no penultima, is occasionally elided while in some words, that initial “**ca**” changes into “**cu or co**”. [See the applied function in bold, underlined]

(1) • Tālīsaṃ (The initial Ca is elided in this example).

- (2) * Cattālīsaṃ (Ca is not elided in this example)
- (3) • Cuttālīsaṃ (“Cu” function).
- (4) • Cottālīsaṃ-Forty. (“Co” function. All have the same meaning.
All examples are Dvanda compounds without any penultima)

३९१, ४२३. यदनुपपन्ना निपातना सिज्झन्ति

391, 423. **Ya'danu'papannā nipātanā sijjhanti.**

[Yam+ana-upapannā+nipātanā+sijjhanti. 4 words]

[V] Ye saddā aniddiṭṭhalakkhaṇā

- [1] akkhara, pada, byañjanato,
- [2] itthi, puma, napuṃsakaliṅgato,
- [3] nāmu'pasagga, nipātato,
- [4] abyayībhāva samāsa, taddhitā'khyātato,
- [5] gaṇana, saṅkhyā, kāla, kāraka'ppayoga saññāto,
- [6] sandhi, pakati, vuddhi, lopā'gama, vikāra, viparitato,
- [7] vibhattivibhajanato ca,
te nipātanā sijjhanti.

Any Pāli word, structural characteristic of which are as yet morphologically unexplained herein:

- [1] by mode of letter, completed word form and consonant,
- [2] by means of feminine, masculine and neuter genders,
- [3] by Noun, Upasagga, Nipāta,
- [4] by means of Samāsa nouns such as Abyayībhāva etc.
Taddhita noun and Ākhyāta verbs,
- [5] By numerical terms, time, Kāraka (parts of sentences in any specific case-endings) and example words and grammatical terms,
- [6] Sandhi (euphonic combination), Pakati (keeping a word as it is. i.e. holding off any morphological procedure), vuddhi, Lopa-elision, insertion, vikāra and viparita procedures,
- [7] by analysis of Vibatti-(Noun case-endings and Verb-terminations), can be brought to completion by this Sutta.

३९२, ४१८. द्वादितो को'नेकत्थे च

392, 418. **Dvā'dito ko'neka'tthe ca.**

[Dvi-ādito+ko+aneka-atthe+ca. 4 words]

[V] **Dvi-icce'va'mādito kapaccayo hoti aneka'tthe ca, nipātanā sijjhanti.**

There should come a “ka” to be affixed after the numerical word “dvi” and so on when expressing a sense of the multitude. (Those shown with mark • only are examples. See “k” shown in bold, underlined. The “am” is a vibatti morpheme of the nominative singular “si” for neuter gender nouns)

- (1) Satassa-of a hundred, • dvikam-two times, dvisatam-(is called) two hundred, 200. [wa] Dvikam=Dvi+ka+si
(WA of all the examples are the same except the preceding numeral component word such as “ti, catu” etc.)
- (2) satassa-of a hundred, • tikam-three times, tisatam-(is called) three hundred, 300.
- (3) satassa • catukm-four times, (One “k” augmented).
catusatam-(is called) four hundred, 400.
- (4) satassa • pañcakm-five times, pañcasatam-(is called) five hundred, 500.
- (5) satassa • chakm-six times, (One “k” augmented). chasatam-(is called) six hundred, 600.
- (6) satassa • sattakm-seven times, sattasatam-(is called) seven hundred, 700.
- (7) satassa • aṭṭhakm-eight times, aṭṭhasatam-(is called) eight hundred, 800.
- (8) satassa • navakm-nine times, navasatam-(is called) nine hundred, 900. [wa] Navakam=Nava+ka+si
- (9) satassa-of a hundred, • dasakm-ten times, dasasatam-(is called) ten hundred, 1000, sahasam-(is also called) one thousand. hoti-(the term) is.

[wa] Dasakam=Dasa+ka+si

Note: The same examples are shown in Rūpasiddhi grammar though there are some differing views regarding the way the examples are shown and explained by some scholars.

३९३, ४१५. दसदसकं सतं दसकानं सतं सहस्रञ्च योम्हि

393, 415. **Dasadasakam sataṁ dasakānam sataṁ sahasaṇ'ca yomhi.**

[Dasadasakam+sataṁ+dasakānam+sataṁ+saahasam+ca+yomhi. 7 words]

[V] Gaṇane pariyāpannassa **dasadasakassa sataṁ** hoti, **sata-dasakassa sahasam** hoti, yomhi pare.

In matters of counting, when a “**dasa** (ten) ” is multiplied by ten (**dasadasaka** means ten times by ten), it becomes “**sata** (a hundred) ” and a sata multiplied further by ten becomes a **saahasam** (one thousand) with “**yo**” applied after those numerical nouns. (“**Yo**” is applied only after “multiple dasa” before it becomes a sata or sahasa. It is to be deleted afterwards.)

(1) • Sataṁ-hundred. (2) • saahasam-thousand.

Dvikā'dīnam ta'duttarapadānaṇ'ca nippajjante
yathāsaṅkhyam.

By progressive multiplication of **Dvika** (two times) and so on, all upward numerical terms can be duly formulated in order of value.

(1) Satassa-of a hundred, dvikam-two times, (ta'didam-that, hoti-is) • dvisataṁ-two hundred. i.e. A hundred by two times is called two-hundred.

Evam-thus in the same way,

(2) • tisataṁ-three hundred.

(3) • catusataṁ-four hundred.

(4) • pañcasataṁ-five hundred.

(5) • chasataṁ-six hundred.

(6) • sattasataṁ-seven hundred.

(7) • aṭṭhasataṁ-eight hundred.

(8) • navasataṁ-nine hundred.

(9) • dasasataṁ-ten hundred.

(10) • saahasam-thousand. hoti-is.

(9 & 10 are two terms for a thousand).

३९४, ४१६. याव तदुत्तरि दसगुणितञ्च

394, 416. **Yāva ta'duttari dasaguṇitañ'ca.**

[Yāva+tañ-uttari+dasaguṇitañ+ca. 4 words]

[V] Yāva tāsaṁ saṅkhyānaṁ uttari dasaguṇitañ'ca kātabbāṁ.

(For numerical words starting from a hundred and upwards to a **koṭi**-ten million or one crores), it is to be multiplied by ten.

Tañ yathā? For example,

- (1) Dasassa-of ten, gaṇanassa-the numerical value, dasaguṇitañ-ten-times multiplication, katvā-having done, • **satañ**-a hundred, hoti- is. i.e. Having done multiplication of the numerical value ten by ten times, (it) becomes a hundred.
- (2) satassa-of a hundred, dasaguṇitañ katvā • **sahasrañ**-a thousand, hoti. i.e. Having done multiplication of a hundred by ten times, (it) becomes a thousand.
- (3) sahasrasa-of a thousand, dasaguṇitañ katvā • **dasasahasrañ**-ten thousand, hoti. i.e. Having done multiplication of a thousand by ten times, (it) becomes ten thousand.
- (4) dasasahasrasa-of ten thousand, dasaguṇitañ katvā • **satasahasrañ**-a hundred thousand, hoti. i.e. Having done multiplication of ten thousand by ten times, (it) becomes a hundred thousand.
- (5) satasahasrasa-of a hundred thousand, dasaguṇitañ katvā • **dasasatasahasrañ**-ten hundred-thousand, hoti. i.e. Having done multiplication of a hundred thousand by ten times, (it) becomes ten-hundred thousand, (one million).
- (6) dasasatasahasrasa-of ten hundred-thousand, dasaguṇitañ katvā • **koṭi**-a crore or ten million, hoti. i.e. Having done multiplication of ten-hundred thousand by ten times, (it) becomes a **koṭi** (a crore, Ten million)
- (7) koṭisatasahasrasa-of a hundred-thousand crores, sataguṇitañ-a hundred-times multiplication, katvā • **pakoṭi**-a pakoṭi, hoti. i.e. Having done multiplication of a hundred thousand **koṭi** by hundred times, (it) becomes a **pakoṭi**. [Here, multiplication is by a hundred]

Evam sesā'pi yojetabbā.

Evam-thus, sesā'pi [sesā+api]-the remaining numerical terms also, yojetabbā-should be engaged or formulated.

Caggahaṇam visesana'ttham.

The word “Ca” in Sutta has a purpose for allowing “visesana” (any applicable specific mathematical formulation).

३९५, ४१७. सकनामेहि

395, 417. **Sakanāmehi.** [Sakanāmehi. 1 word]

[V] Yāsaṃ pana saṅkhyānaṃ aniddiṭṭhanāmadheyānaṃ sakehi sakehi nāmehi nippajjante.

Those numerical words whose names are not yet shown, are to be completed by their individual names.

- (1) Satasahasānaṃ-of a hundred-thousands, sataṃ-a hundred,
• **koṭi**-is a **koṭi**. A hundred-thousand (multiplied by) times a hundred is a **koṭi**.
- (2) koṭisatasahasānaṃ sataṃ • **pakoṭi**. A hundred-thousand **koṭi**. (multiplied by) times a hundred is a **pakoṭi**.
- (3) pakoṭisatasahasānaṃ sataṃ • **koṭipakoṭi**. A hundred-thousand **pakoṭi**, (multiplied by) times a hundred is a **koṭipakoṭi**.
- (4) koṭipakoṭisatasahasānaṃ sataṃ • **nahutaṃ**. A hundred-thousand **koṭipakoṭi**, (multiplied by) times a hundred is a **nahuta**.
- (5) nahutasatasahasānaṃ sataṃ • **ninnahutaṃ**. A hundred-thousand **nahuta**, (multiplied by) times a hundred is a **ninnahuta**.
- (6) ninnahutasatasahasānaṃ sataṃ • **akkhobhiṇī**.
A hundred-thousand **ninnahuta**, (multiplied by) times a hundred is an **akkhobhiṇī**.

Tathā-multiply similarly in that manner (for the following terms) :

- **bindu**, • **abbudaṃ**, • **nirabbudaṃ**, • **ahahaṃ**, • **ababaṃ**,
- **aṭaṭaṃ**, • **sogandhikaṃ**, • **uppalaṃ**, • **Kumudaṃ**,
- **Padumaṃ**, • **Puṇḍarikaṃ**, • **Kathānaṃ**,
- **Mahākathānaṃ**, • **asaṅkhyeyyaṃ**.

Note: Each upward numeral terms such as **bindu**, **abbuda** and up to **asaṅkhyeyya** (infinity or aeon) are to be multiplied by a hundred times progressively.

३९६, ३६३. तेसं णो लोपं

396, 363. **Tesaṃ ṇo lopaṃ.** [Tesaṃ+ṇo+lopaṃ. 3 words]

[V] Tesaṃ paccayānaṃ ṇo lopa'mā'pajjate.

The “ṇ” of all taddhita affixes containing “ṇ” is to be elided.

Gotamassa-of a person named Gotama, apaccaṃ-son,

• gotamo-Gotama's son. [See Sutta 344]

Evaṃ

• vāsiṭṭho. • Venateyyo. • ālasyaṃ. • ārogyaṃ.

(These examples are shown already).

Note: “ṇa, ṇāyana, ṇāna, ṇeyya, ṇi, ṇika, nva, ṇera, ṇya, etc are called “ṇ-containing affixes”. After elision procedure, only “a, āyana, āna, eyya, i, ika, ava, era, ya, will be left in the examples.

Abyaya Taddhita

(Nouns in indeclinable affixes)

Note: Suttas 397, 398, 399 apply indeclinable affixes. Any word applied with one of these affixes becomes indeclinable which has no gender, nor any change of word-form through a specific morphological procedure. Although some appropriate Vibattis are applicable depending on the context, they have to be elided though without undergoing any form of change. [a-not+byaya-change. i.e. Changeless]

३९७, ४२०. विभागे धा च

397, 420. **Vibhāge dhā ca.** [Vibhāge+dhā+ca. 3 words]

[V] Vibhāga'tthe ca dhā-paccayo hoti.

To signify distributive expressions, an affix “**dhā**” is added. [See the “**dhā**” affix shown underlined in examples. This affix can be applied after numerical nouns and also after other common nouns. It is an indeclinable affix and has no gender. It serves as a distributive adjective or adverb. See the affix shown underlined in the examples]

Ekena-by one, vibhāgena-division of portion, • ekadhā-by one

portion, in one kind. [wa] Ekadhā=eka+dhā [“Nā” Vibatti is applicable but to be deleted. All examples are the same]

Evaṃ

- dvidhā-by two portions, in two kinds.
- tridhā-by three portions, in three kinds.
- catudhā-by four portions, in four kinds
- pañcadhā-by five portions, in five kinds.
- chadhā-by six portions, in six kinds.

[wa] Chadhā=cha+dhā

(WA of all examples are the same except the preceding numbers)

Ce'ti kimattham?

What is the word “Ca” in Sutta for?

So-paccayo hoti.

To show that an affix “so” can be applied after other non-numerical words. [See the “so” affix shown underlined]

- Suttaso-by means of Sutta. [wa] Suttaso=Sutta+so
- Byañjanaso-by means of byañjana (consonants).

[wa] byañjanaso=byañjana+so

- padaso-by means of pada (word). [wa] Padaso=Pada+so

Note: This affix “so” usually means “by means of”. It is an indeclinable affix which serves as an equivalent of the instrumental case.

३९८, ४२१. सब्बनामेहि पकारवचने तु था

398, 421. **Sabbanāmehi pakāravacane tu thā.**

[Sabbanāmehi+pakāravacane+tu+thā. 4 words]

[V] Sabbanāmehi **pakāravacana**’tthe **thā**paccayo hoti.

After sabbanāma nouns, the affix “**thā**” is added to express manner and mode. [pakāra-mannar+vacana-expression]

Look at the following EDs of nouns affixed with “**thā**” “**tham**” of Sutta 398-399. All the seven Vibatti (case endings) are shown being applied by the great Grammarian. However, it should be noted that the most widely used one in the majority of Buddhist text is only instrumental case. See the “**thā**” affix shown underlined in examples.

- (1) So pakāro-that manner, • tathā-that manner.
- (2) tam pakāram-to that manner, • tathā-to that manner.
- (3) tena pakārena-by that manner, • tathā-by that manner.
- (4) tassa pakārassa-of that manner, • tathā-of that manner.

- (5) tasmā pakārā-from that manner, • tathā-from that manner.
 (6) tassa pakārassa-of that manner, • tathā-of that manner.
 (7) tasmim pakāre-at, in that manner, • tathā-in that manner.

[wa] Tathā=Ta+thā

Evam

- yathā-by which manner. [wa] Yathā=Ya+thā
- sabbathā-by all manner, after all.

[wa] Sabbathā=Sabba+thā

- aññathā-by other manner, otherwise, or else.

[wa] aññthā=añña+thā

- itarathā-by another manner, to speak other way or otherwise.

[wa] Itarathā=Itara+thā (All examples are similar in WA)

Tuggahaṇam kimattham?

What is the word “tu” in Sutta for?

Tatthā-paccayo hoti.

By it, an affix “tatthā” can also be applied after some words.

So pakāro • tatatthā-by that manner.

Evam

- yatatthā-by which manner. • Sabbatatthā-by all manner.
- aññatatthā-by other manner. • itaratatthā-by other manner.

[wa] • Itaratatthā=Itara+tatthā (All examples are similar in WA)

Note: The words in this affix “tatthā” are seldom found in majority of Pāli texts.

३९९, ४२२. किमिमेहि थं

399, 422. Ki'mimehi tham. [Kim, imehi+tham. 2 words]

[V] Kim, ima-icce'tehi tham-paccayo hoti pakāravacana'tthe.

The affix “tham” is added after Kim (what) and ima(this) sabbanāma nouns when expressing manner and mode.

[See “tham” affix shown underlined in the examples. Also note seven case-endings applied in each ED of the examples.]

Examples of “kim”

- (1) Ko pakāro-what manner, • katham-what manner. How?
[wa] Katham=Kim+tham
- (2) kam pakāram-to what manner, • katham-to what manner.
- (3) kena pakārena-by what manner, • katham-by what manner, how?
- (4) Kassa pakārassa • katham-of what manner.
- (5) kasmā pakārā • katham-from what manner.
- (6) Kassa pakārassa • katham-of what manner.
- (7) kasmim pakāre • katham-in what manner.

Examples of “ima”

- (1) Ayam pakāro-this manner, • ittham-this manner. [one similar “t” is augmented by Sutta 28]. [wa] Ittham=ima+tham
- (2) imam pakāram • ittham-to this manner.
- (3) iminā pakārena-by this manner, • ittham-by this manner, in this way.
- (4) Imassa pakārassa • ittham-of this manner.
- (5) imasmā pakārā • ittham-from this manner.
- (6) Imassa pakārassa • ittham-of this manner.
- (7) imasmim pakāre • ittham-in this manner.

४००, ३६४. बुद्धादिसरस्स वा संयोगन्तस्स सणे च

400, 364. **Vuddhā’disarassa vā’saṃyogantassa saṇe ca.**

[Vuddhi+ādisarassa+vā+a-saṃyoga-antassa+saṇe+ca. 6 words]

[V] Ādisarassa vā asaṃyogantassa ādibyañjanassa vā sarassa vuddhi hoti saṇakārake paccaye pare.

When an “ṇ-conjoined affix” is present in a Taddhita noun without any conjunct word, either the initial vowel or the vowel of a certain consonant is to undergo a morphological process called “vuddhi”.

[Vowels where Vuddhi-function is applied are shown underlined]

- Ābhidhammiko. • venateyyo. • vāsiṭṭho. • ālasyam.
- ārogyam. [These examples already shown]

Asaṃyogantasse'ti kimattham?

What is the word “asaṃyogantassa” for?

To show that examples below are not “asaṃyogantassa-single consonant taddhita-nouns”. Instead, they are taddhita-nouns with conjunct-consonants. So, they are inapplicable. (See **bold-faced, underlined conjuncts** in the example words below)

* Bhaggavo-the son of a person named Bhaggu.

* manteyyo-the son of a woman named Mantī.

[wa] Manteyyo=Mantī+ṇeyya+si

* kunteyyo-the son of a woman named Kuntī.

[wa] Kunteyyo=Kuntī+ṇeyya+si

Note: The WA of most examples are already shown.

४०१, ३७५. मा यून्मागमो ठाने

401, 375. **Mā 'yūna'māgamo ṭhāne.**

[Mā+iū-nam+āgamo+ṭhāne. 4 words]

[V] I, **u**-icce'tesaṃ ādibhūtānaṃ mā vuddhi hoti.

Tesu ca **e**, o-vuddhā'gamo hoti ṭhāne.

The **vuddhi** procedure on the initial vowels “i, u” of certain Taddhita nouns is debarred. Instead, the vowel “e, o” are to come(insert) and be replaced in the place of “i, u” where appropriate. [Replacing “i” with “e” can be applied only when it is followed by “y”, while replacing “u” with “o” is applicable only when followed by a “v”]

Note: In examples 1, 2, 3, “e” is inserted in the front of “i” and “i” is changed into “y”.

In example 4, “o” is inserted in front of “u” and that “u” is changed into “v”. The substituted vowels are shown in bold, underlined. In WA, a process of applicable expansion called **sāmpasāraṇa** (सम्प्रसारण) is shown in bold, underlined to clearly understand somewhat complex function of this Sutta.

(1) Vyākaraṇa'madhīte [Vyākaraṇam+adhīte] Vyākaraṇam-

grammar, adhīte-(he) learns, • **v**eyyākaraṇiko-the one who learns grammar, a grammar-student.

[wa] Veyyākaraṇiko=**V**i-ākaraṇa+ṇika+si

- (2) nyāya'madhīte [nyāyam+adhīte] nyāyam-the logic, adhīte
 • Neyyāyiko-the one who learns logic, a logic-student.
 [wa] Neyyāyiko=Ni-āya+ṇika+si
- (3) vyāvacchassa-of a person named vyāvaccha, apaccam-son,
 • veyyāvaccho-the son of vyāvaccha.
 [wa] Veyyāvaccho=Vi-āvaccha+ṇika+si
- (4) dvāre-at the door, niyutto-(is) involved, • dovāriko-door-keeper, security-man at the door.
 [wa] dovāriko=du-āra+ṇika+si

४०२. ३७७. आत्तञ्च

402, 377. Āttañ'ca. [Āttam+ca. 2 words]

[V] I, u-icce'tesam āttañ'ca hoti. ri-kārā'gamo ca ṭhāne.

The vowels “i, u” changes into “ā”. The “ri” also comes to be inserted in some Taddhita nouns where appropriate.

Note: (a) The two vowels “I” and “U”, which form part of the basic front component of each word are included in the ED of examples. Those vowels and the changed “ā” are shown in bold, underlined.

In examples 1 & 2, “I” changes into “ā”. The coming of “ri-function” is applied and “ri” is inserted after the changed “ā” in the first example only. (b) In examples 3 & 4, “U” changes into “ā”. But the changed “ā” is shortened in example 4. (All examples shown are Bhāva Taddhita)

- (1) Issa-of hermit, bhāvo-state, • ārisyam-the state of hermit, the hermit-hood.
 [wa] Ārisyam=Isi+ṇya+si [“i” of “isi” becomes “ā”, “ri” is inserted after it in this example]
- (2) Iṇassa-of debt, bhāvo-state, • āṇyam-state of debt, being indebted.
 [wa] Āṇyam=Iṇa+ṇya+si [“i” of “iṇa” becomes “ā” in this example]
- Note:** Also “ānaṇyam” is found in the Pāli texts.
 [1. anaṇa-being debt-free+ṇya, *tn*. 2. anaṇa=na-without+iṇa-debt. *cn*]
- (3) Usabhassa-of being brave like a strong bull, bhāvo • āsabham-bravery, fearlessness.
 [wa] Āsabham=Usabha+ṇa+si [“u” of “usabha” becomes “ā” in this example]

(4) Ujuno-of being upright, bhāvo • ajjavam-uprightness.

[wa] Ajjavam=Uju+ṇa+si

Note on morphological procedure of example 4:

(1) “u” of “uju” becomes “ā” in this example>āju.

(2) One “j” is augmented>ājju. The second “u” changed into “āv”>ājjāv.

(3) The “ā” is shortened later on. >Thus, it becomes “ajjava” and “si” is applied after it. [ajjav+si] .

(4) That “si” is again changed into an “am”. [ajjav+am].

The word is thus completed after all due procedures are done.

icce’va’ mādi yojetabbā.

Yūnami’ti kimattham?

What is the word “yūnam” for?

To show that in the example below, there is no “i-u, which is grammatically known as “yū”. So, it is inapplicable.

Instead, it undergoes only a normal Vuddhi procedure. (The applied Vuddhi-vowel is shown underlined).

Apāyesu-in woeful states of Apāya, jāto-born,

* āpāyiko-the one who was born in woeful states, the Apāya-born.

[wa] āpāyiko=apāya+ṇika+si

Ṭhāne’ti kimattham?

What is the word “ṭhāne” for?

To show that the example shown below is a point of the ordinary “vuddhi”. So they are inapplicable. Only a normal Vuddhi procedure occurred. (The applied Vuddhi-vowel is shown underlined. In the first example “i” becomes “e”. In the other three examples, “u” becomes “o”)

* Vematiko-doubt-related, doubtful.

[wa] Vematiko=vimati+ṇika+si

* opāyiko--inference-related, accessible, being logical.

[wa] Opāyiko=Upanaya+ṇika+si

* opamāyiko-simile-related, analogous.

[wa] Opamāyiko=Upamā+ṇika+si

* opāyiko-method-related, methodical.

[wa] Opāyiko=Upāya+ṇika+si

४०३, ३५४. क्वचादिमज्झुत्तरानं दीघरस्सा पच्चयेसु च

403, 354. **Kvacā'di, majjhu'ttarānaṃ dīgha, rassā paccayesu ca.**

[Kvacī+ādi, majjha, uttarānaṃ+dīgha, rassā+paccayesu+ca.
5 words]

[V] Kvaci ādimajjha-uttara-icce'tesaṃ dīgharassā honti paccayesu ca apaccayesu ca.

When paccaya (Vibattis and affixes) or non-paccaya (Upasagga and Nipāta particles etc.) are present in the words, the process of changing into “dīgha” or “rassa” can sometimes be performed at the beginning, or in the middle, or at the end of the words.

Ādidīgho tāva—First, (here are examples where) “Dīgha-lengthening” process takes place in the beginning:

[Look at the examples carefully. The long vowels ā and ī shown in bold and underlined in the beginning of words, are the lengthened vowels.]

• **pā**kāro-fence. • **nī**vāro-hindrance. [The word Nīvaraṇaṃ is a frequently found word in the texts]. • **pā**sādo-mansion. • **pā**kaṭo-well-known. • **pā**timokkho-monastic discipline. • **pā**ṭikaṅkho-wanted, or surely to happen (two meanings).
icce'va'mādi.

Majjhedīgho tāva—First, (here are examples where) “Dīgha-lengthening” process takes place in the middle:

[The long vowel ā shown in bold and underlined in the middle of the words is the lengthened vowel.]

• aṅga**mā**gadhiko-the resident of aṅga and magadha regions.
[wa] aṅga**mā**gadhiko=aṅgamagadha+ṇika+si
• orabbha**mā**gaviko-sheep and game hunter.
[wa] Orabbha**mā**gaviko=Urabbha,magava+ṇika+si
iccevamādi.

Uttaradīgho tāva—First, (here are examples where) “Dīgha-lengthening” process takes place in the end:

[The long vowels ī and ā shown in bold and underlined in the end of the words are the lengthened vowels.]

• kha**ntī**-the practice of patience, paramaṃ-noble, tapo-(is) the

highest ethics, **titikkhā**-a quality called **titikkhā**,
i.e. The practice of patience, a quality called “**titikkhā**” is the noble and highest ethic.

- **añjanā**-so-called, giri-mountain.
 - **koṭarā**-which has cave or hollowed trees (कोटर). **vanam**-forest.
 - **aṅgulī**-finger.
- icce’va’mādi.

Ādirasso tāva—First, (here are examples where) “**Rassa-shortening**” process takes place in the beginning:

[Look at example carefully. The short vowel **a** shown in bold and underlined in the beginning of the word is the shortened vowel.]

- **pageva** [**pā**+eva] **pageva**-early in the morning.
- icce’va’mādi.

Majjhe rasso tāva—First, (here are examples where) “**Rassa-shortening**” process takes place in the middle: [The short vowel **a** shown in bold and underlined in the middle of the words is the shortened vowel.]

- **sumedhaso**-the one who has good intellect.
 - **suvanṇadharehi**-by the flows of molten-gold.
- icce’va’mādi.

Uttararasso tāva—First, (here are examples where) “**Rassa-shortening**” process takes place in the end:

[Look at examples carefully. The short vowel **i** shown in bold, underlined in the end of the words is the shortened vowel.]

- **bhovādī** **nāma**-named “**bhovādī**”, **so**-that person, **hoti**-is.
 - **yathābhāvī**-is called “**yathābhāvī**”, **guṇena**-by virtue, **so**-that person.
- icce’va’mādi.

Aññe’pi yathājinavacanā’nuparodhena yojetabbā.

Other similar examples should be applied in a way not contravening the prevalent usage of Tipiṭaka Pāli canon.

Caggahaṇena apaccayesu cā’ti atthaṃ samucceti.

- By the word “**Ca**” in Sutta, it also shows that the function of Sutta can also be applied in cases of non-paccaya words.

४०४, ३७०. तेसु वुद्धि लोपागम विकार विपरितादेसा च

404, 370. **Tesu vuddhi, lopā'gama, vikāra, viparītā' desā ca.**

[Tesu+vuddhi, lopa, āgama, vikāra, viparīta, ādesā+ca.
3 words]

[V] Tesu ādimajjhu'ttaresu yathājinavacanā'nuparodhena kvaci **vuddhi** hoti. kvaci **lopo** hoti. kvaci **āgamo** hoti. kvaci **vikāro** hoti. kvaci **viparīto** hoti. kvaci **ādeso** hoti.

At the beginning, or in the middle or in the end of various words, the morphological procedures of **vuddhi**, **Lopa**, **āgama**, **vikāra**, **viparīta** and **ādesa** are applicable in a way not contravening the usages of the canonical Buddhist texts. **Note:** Some examples and most of the procedures have been already shown before in the preceding chapters. See underlined vowels in each example shown in bold. It is where the respective procedure takes place.

Vuddhi Procedure

- (1) Changing of “a” into “ā”,
- (2) changing of “i-ī” into “e”,
- (3) changing of “u-ū” into “o” is called “**Vuddhi-to increase**”.

Ādivuddhi tāva— First, (here are examples where) “vuddhi” process takes place in the beginning:

- ābhidhammiko-the Abhidhamma scholar or student [Here, “a” becomes “ā”].
- **v**enateyyo-the son of someone named Vinatā. [Here, “i” becomes “e”]
icce'va'mādi.

Majjhe vuddhi tāva— First, (here are examples where) “vuddhi” process takes place in the middle:

- sukhaseyyam-happily sleeping [Here, “i” becomes “e”],
- sukhakāri-happiness-creating. dānam-charity, i.e. charitable deed which creates happiness.
- sukhakāri-happiness-creating. sīlam-morality
[In these two examples, “a” becomes “ā”].
icce'va'mādi.

Uttaravuddhi tāva— First, (here are examples where) “vuddhi” process takes place at the end:

- **kālīṅgo**-the resident of Kalinga, • **māgadhiko**-the resident of Magadha

[In these two examples, the applied vibatti nominative singular “si” becomes “o”. This function is redundant as it was already shown in the nouns section]

- **paccakkhadhammā**-the one who have witnessed (realized) Dhamma

[Here, component vowel “a” of the last word “ma” becomes “ā”.

Note: This function is also redundant as “yo” applied after it can be changed into “ā” by normal procedure as prescribed in the previous sections of noun and Samāsa. [ādi-in the beginning. majje-in the middle,uttara-at the last point]

icce’va’ mādi.

Lopa Procedure

Disappearance of a visible, pre-existing syllable
by procedure of elision is called “Lopa”.

Ādilopo tāva— First, (here are examples where) “Lopa-elision” process takes place in the beginning:

- **tālīsaṃ**-forty. [Here, “ca” before “tā” is elided]

icce’va’ mādi.

Majjhelopo Tāva— First, (here are examples where) “Lopa” process takes place in the middle:

- **kattukāmo**-the one wanting to do. [Here, “ṃ” before “kā” is elided. If left unelided, it will be “Kattum kāmo”].
- **kumbhakāraputto**-the son of potter. [Here, “ṃ” before “kā” is elided. If unelided, it will be “Kumbham kāraputto”].
- **vedallaṃ**-joy-related. [Here, “ṃ” before “ll” is elided. If left unelided, it will be “vedaṃ llaṃ”].

icce’va’ mādi.

Uttaralopo tāva— First, (here are examples where) “lopa” process takes place at the end:

- **bhikkhu**-male-monk.
- **bhikkhunī**-female-monk. [In these examples, “si” vibatti applied after them is elided. As this procedure was also shown in the Nouns section, it is a redundant function]

icce’va’ mādi.

Āgama Procedure

Appearance of non-existent syllable by procedure of
Āgama-‘coming’, this insertion process is called “Āgama”.

Ādi-āgamo tāva— First, (here are examples where) “āgama-coming & inserting of new alphabet” process takes place in the beginning:

- **yutto**-said, **bhagavatā**-by lord Buddha.
[Here, “v” is inserted before “u”]

icce’va’ mādi.

Majjhe-āgamo tāva—First, (here are examples where) “āgama” process takes place in the middle:

- **sa sīlavā** [**so**+sīlavā] SO-that person, sīlavā-has Sīla (morality).
[Here, “a” is inserted between two “s”]
- **sa paññavā** [**so**+paññvā] SO paññvā-has paññā (wisdom).
[Here, “a” is inserted between “s and p”].

Note: In both examples, this procedure was already shown in Sutta 27, the Sandhi section.

icce’va’ mādi.

Uttara-āgamo tāva— First, (here are examples where) “āgama” process takes place at the end:

- **vedallaṃ**-joy-related. [Here, “si” is inserted in the end of the word and transformed it into an “aṃ”].

Note: This procedure of changing “si” into “aṃ” was already shown in the nouns section.

icce’va’ mādi.

Vikāra Procedure

The transformation of a visible syllable into other
different form of syllable is called “Vikāra”.

Ādivikāro Tāva— First, (here are examples where) “vikāra-changing into different forms” process takes place in the beginning:

- **ārisyaṃ** [Here, “i” changed into “ā” and “ri” is inserted after it].
- **āṇyaṃ** [Here, “i” changed into “ā”].
- **āsabhaṃ** [Here, “u” changed into “ā”].
- **ajjavaṃ** [Here, “u” changed into “ā” and shortened]
(The functions already shown in Sutta 402)

icce’va’ mādi.

Majjhe vikāro tāva—First, (here are examples where) “vikāra” process takes place in the middle:

- **varārisyam**-the state of holy ascetic.
[wa] Varārisyam=Vara-isi+ṇya+si
- **parārisyam**--the state of other ascetic. [In both examples, “i” changed into “ā” and “ri” is inserted in the middle].
[wa] Parārisyam=para-isi+ṇya+si
iccevaṃ mādi.

Uttaravikāro tāva— First, (here are examples where) “vikāra” process takes place at the end:

- **yāni**-those which. • **tāni**-those. • **sukhāni**-those joys.
[In all these examples, “Yo” vibatti after them transformed into “ni”.
This function was already shown in the Nouns section]
icce’va’ mādi.

Viparīta Procedure

Changing of a visible syllable such as “O or ava” into “u”
and vice versa is called “Viparīta”.

Ādiviparīto tāva—First, (here are examples where) “viparīta-reversal” process takes place in the beginning:

- **uggate**-when arisen, **sūriye**-the sun. i.e. When the sun arises.
- **uggacchati**-(it) rises up.
[In both examples, the initial vowel “ava” transforms into “u”].
icce’va’ mādi.

Majjhe viparīto tāva— First, (here are examples where) “viparīta” process takes place in the middle:

- **sa’muggacchati** [saṃ+uggacchati], **saṃuggacchati**-(it) rises up well.
- **sa’muggate**[saṃ+uggate] **saṃuggate**-when well-arisen. **sūriye**-the sun.

[In both examples, the middle vowel “u” between “m” and “g”, which is shown underlined, is a reversed morpheme of “ava”. This function was already shown in Sutta 79, Nouns chapter].

icce’va’ mādi.

Uttaraviparīto tāva— First, (here are examples where) “viparīta” process takes place at the end:

- **digu**-two cows.[Here, the last vowel “o” of “go-cow” transforms into “u”]
- **diguṇaṃ**-two-layered.[Here, the applied vibatti “si” transforms into “aṃ”]
icce’va’ mādi.

Ādesa Procedure

Changing of an existing syllable to another form of syllable is called “Ādesa”.

Ādi-ādeso tāva—First, (here are examples where) “ādesa-the process of changing the vowel into consonant and vice versa” takes place in the beginning:

- **yūnaṁ**-of “i and u”

Note: The word “Yūnaṁ” is to be initially based as: “iu”. Then, by this Sutta, “i” transforms into “y”>yu. Then, apply a genitive plural “naṁ” after it>yu+naṁ. After “u” is lengthened by Sutta 89, it eventually becomes a complete word “Yūnaṁ”.

icce’va’mādi.

Majjhe-ādeso tāva— First, (here are examples where) “ādesa” process takes place in the middle:

- **nyāyogo**-being always involved, constant effort. [Here, the original word is “ni+āyogo”. “i” transforms into “y” by means of this Sutta and later it becomes a completed word. The example shown in Sutta 51].

icce’va’mādi.

Uttara-ādeso tāva—First, (here are examples where) “ādesa” process takes place at the end:

- **sabbaseyyo**-the noblest of all.
- **sabbasettho**-the best of all. [In both examples, “si” Vibatti applied after these words transforms into “o” by this Sutta].
- **cittaṁ**-the amazing, the mind. [Here, “si” Vibatti applied after the word transforms into “aṁ” by this Sutta. The function of all three examples have been already shown in the Nouns section. The word “Citta” originally means wonderful, amazing].

icce’va’mādi.

Evam yathājinavacanānuparodhena sabbattha yojetabbā.

Thus, appropriate procedures should be applied in all examples by not contravening to Buddha’s words.

Note: Some functions, although shown previously, are included in this Sutta again in order to show that all those various kinds of morphological procedures and functions can also be performed by means of invoking the injunction of this great Sutta.

४०५, ३६५. अयुवण्णानञ्चायो वुद्धि

405, 365. A'yu, vaṇṇānañ'cā'yo vuddhi.

[1. A, yu, vaṇṇānam+ca+āyo+vuddhi. 4 words]

[2. A, i, u, vaṇṇānam+ca+ā, e, o+vuddhi.]

(The second is a more detailed parsing of the Sutta)

[V] A-iti akāro, i-ī-iti ivaṇṇo, u-ū-iti uvaṇṇo, tesam akāra, ivaṇṇu'vaṇṇānam ā, e, o, vuddhiyo honti yathāsaṅkhyam. ā, ī, ū-vuddhi ca.

(1) A-is to be known as akāra (a-alphabet).

(2) i and ī are to be known as ivaṇṇa.

(3) u and ū are to be known as uvaṇṇa.

Changing into “ā, e, o,” of all these a, i-ī, u-ū, vowels respectively, are formally called the process of “vuddhi”.

Note: As shown in translation, the vowel “a” changes into “ā”. “i or ī” changes into “e”. “u or ū” changes into “o”. This is what is formally called “vuddhi”. This Sutta clearly defines the process of “vuddhi” in a very simple explanation.

• Ābhidhammiko

[Here “A” becomes “Ā” as a result of vuddhi procedure. Re: 351].

• venateyyo [Here “i” becomes “e”. Re: 346]

• olumpiko [Here “u” becomes “o”. Re: 350. The meanings of words shown already in the preceding relevant Suttas]

Puna vuddhiggahaṇam kimattham?

What is the purpose of using the word “vuddhi” again in this Sutta for?

Uttarapadavuddhibhāvattham.

To apply performing of vuddhi function at the end of the words too.

(See the underlined vowels at the end of each example shown in bold. They are the result of vuddhi procedure. Note that in the majority of examples previously shown thus far, Vuddhi occurs only in the beginning or in the middle. Here, it occurs also at the end of the word through the injunction of Sutta 404.

(1) aṅgamagadhehi-from Aṅga and Magada regions, āgatā'ti

[āgatā+iti] āgatā-come, iti • aṅgamāgadhikā-those coming

from Aṅga and Magada. [Here, “a” becomes “ā”. Vuddhi occurs at

two points in this example]

[wa] aṅgamāgadhikā=aṅgamagadha+ṇika+yo

- (2) Nigamajanapadesu-in big village and districts, jātā'ti [jātā+iti]
jātā-born, iti • negamajānapadā-the native of big village and districts.

[Here, "i" becomes "e" and "a" becomes "ā". Vuddhi occurs at three points in this word]

[wa] Negamajānapadā=nigamajanapada+ṇika+yo

- (3) Purimajanapadesu-in the Eastern districts, jātā'ti [jātā+iti]
jātā-born, iti-therefore, • porimajānapadā-the native of Eastern districts.

[Here, "U" becomes "o" and "a" becomes "ā". Vuddhi occurs at three points in this example]

[wa] Porimajānapadā=Purimajanapada+ṇika+yo

- (4) Sattā'he [satta+ahe] Sattā'he-in seven days, niyutto'ti
[niyutto+iti] niyutto-engaged, iti • sattāhikā-seven-dayers.
[Here, "a" becomes "ā". Vuddhi occurs at one point in this example]

[Sattāhikā=satta-seven+aha-day+ika-the one who has]

[wa] Sattāhikā=Sattāha+ṇika+yo

- (5) catuvijje-in four (kinds of) sciences, niyutto'ti [niyutto+iti]
niyutto-involved, iti-therefore, cātuvijjikā-are so called
"cātu vijjikā".

• cātuvijjikā-those expert in four kinds of science.

[Vuddhi occurs at two points in this example.]

[Cātuvijjikā=catu-four+vijjā-knowledge+ika-the one who is involved with]

[wa] Cātuvijjikā=Catuvijja+ṇika+yo

Ice'va'mādī yojetabbā.

Note: All the lengthened long vowels at the very end of each example are the function expressly and specifically applied by Sutta 404.

Besides, it should be known that any morphological procedure which was prescribed in the Nouns section can also be applied.

Vuddhi-icca'nena kvattho?

Vuddhā'disarassa vā'saṃyogantassa saṇe ca.

What benefit is there by this term "vuddhi"?

It has the benefit of making easy reference in such Suttas as "Vuddhā'disarassa vā'saṃyogantassa saṇe ca" etc.

Iti nāmakappe taddhitakappo atṭhamo kaṇḍo.
Taddhita Chapter, the Eight Section of Noun ends.

Taddhitakappo niṭṭhito.
Taddhita Chapter ends.

6. Ākhyāta Kappa Ākhyāta Verbs Chapter

Paṭhama Kaṇḍa The First Section

- (a) Ākhyātasāgara'mathajjatanītarāṅgaṃ,
Dhātujjalaṃ vikaraṇā'gamakālamīnaṃ.
Lopā'nubandhariya'matthavibhāgatīraṃ,
Dhīrā taranti kavino puthubuddhināvā.

The wise of eloquent speech,
Navigate the vast ocean of verbs,
By big ship of broad grammatical wisdom,
On the waves of Aorist vibattis,
Thro' ocean water of the roots,
Vikaraṇa affixes, Āgama and tenses.
Resembling its aquatic creatures,
Elision of ṇ-conjoined-affix, like its mud,
whose shore is the grammatical skill of words.

- (b) Vicittasaṅkhāraparikkhitaṃ imaṃ,
Ākhyātasaddaṃ vipulaṃ asesato.
Paṇamya sambuddha'manantagocaraṃ,
Sugocaraṃ yaṃ vadato suṇātha me.

Having bowed down to the Lord Buddha,
Of infinite wisdom of boundless domain,
Whose mind is set on the Nibbānic-bliss,
Ye! Hearken this entire Ākhyāta section
Adorned with verbs of unique nature,
Which is going to be explained by me.

- (c) Adhikāre maṅgale ce'va, nipphanne cā'vadhāraṇe,
Anantare cā'pādāne, aṭṭhasaddo pavattati.

The Nipāta particle ²⁵ “**atha**” has various connotations, such as in the senses of:

- (1) **Adhikāra** (Introductory particle placed at the beginning of a text),
- (2) **Mangala** (as a word of auspiciousness said at the beginning of performance of rites and rituals),
- (3) **Nippahanna** (Conclusion),
- (4) **Avadhāraṇa** (Restriction or limitation),
- (5) **Anantara** (Disjunctive particle meaning “then, afterwards, after the section of”) and
- (6) **Apādāna** (Besides, moreover, apart from that).

४०६, ४२९. अथ पुब्बानि विभत्तीनं छ परस्सपदानि

406, 429. **Atha pubbāni vibhattīnaṃ cha parassapadāni.**

[Atha+pubbāni+vibhattīnaṃ+cha+parassapadāni. 5 words]

[V] **Atha sabbāsaṃ vibhattīnaṃ yāni yāni pubbakāni cha padāni, tāni tāni parassapadasaññāni honti.**

After Taddhita-nouns section, out of twelve in each of the eight Ākhyāta Vibatti (Verb-terminations), the first pairs of six are called “parassapada”.

Summary: There are **eight group** of Ākhyāta Vibattis for all Pāli verbs known as Ākhyāta. **Each Vibatti comprises twelve.** This Sutta **names the first pair of six** which are **out of that twelve, as the “Parassapada” group.**

Here in this section, a **Vibatti** is a **form of verb-endings or verb-terminations to be applied after the roots** in order to form a Verb. In the nouns section, a **Vibatti** is a case-

²⁵ This Nipāta particle “**atha**” has various meanings in addition to the meanings shown in this verse. Here in the first Sutta, the word “**atha**” means “**after the section of**” serving as a disjunctive conjunction. Some of other meanings are (1) or (2) if (3) otherwise (4) Despite, in spite of, usually accompanied by either **ca**, or **pana** or **api** Nipāta particles.

ending to be applied after the nouns. Note this distinctive role of two types of Vibattis carefully.

Taṃ yathā? For example.

Ti-anti, si-tha, mi-ma.

They are “**Ti-anti, si-tha, mi-ma**”. (6)

Parassapada’micca’nena kva’ttho? Kattari parassapadam.

What is the benefit by terming “parassapada”?

It has the benefit of making easy reference in such Suttas as “Kattari parassapadam” etc.

४०७, ४३९. पराण्यत्तनोपदानि

407, 439. Parāṇya’ttanopadāni.

[Parāṇi+attanopadāni. 2 words]

[V] Sabbāsaṃ vibhattīnaṃ yāni yāni parāni cha padāni.

Tāni tāni attanopadasaññāni honti.

Of all the Ākhyāta vibattis, the other six (out of twelve in each of the eight Ākhyāta Vibatti) are called “Attanopada”.

Taṃ yathā? For example,

Te ante, se vhe, e mhe.

They are “**Te ante, se vhe, e mhe**”. (6)

Attanopada’micca’nena kva’ttho?

Attanopadāni bhāve ca kammani.

What is the benefit by terming “attanopada”?

It has the benefit of making easy reference in such Suttas as “Attanopadāni bhāve ca kammani “ etc.

Summary: This Sutta names other six pairs as

“Attanopada”. By both Suttas 406-407, the Ākhyāta verbs are divided into two main groups. Viz.

(1) Parassapada verbs and

(2) Attanopada verbs.

The purpose is to make a clear distinction between the two groups in terms of voice and the way they are used in a sentence. The voice of each vibatti groups will be explained in Sutta No. 453 and 456.

४०८, ४३१. द्वे द्वे पठममज्झिमुत्तमपुरिसा

408, 431. **Dve dve paṭhama, majjhimu'ttama, purisā.**

[Dve, dve+paṭhama, majjhima, uttama, purisā. 2 words]

[V] Tāsaṃ sabbāsaṃ vibhattīnaṃ parassapadānaṃ
attanopadānañ'ca **dve dve padāni**
paṭhama, majjhim'uttama-purisasaññāni honti.

Of all the eight Vibattis which have been grouped into six prassapada and six attanopada, a pair of two in each of those two groups, are called **paṭhama purisa, majjhima purisa and uttama purisa** respectively.

Taṃ yathā? For example:

Among the first six parassapada Vibattis:

Ti, anti, iti paṭhamapurisā. (The first pair)

Ti and anti are called **paṭhamapurisa** (The first person, i.e. Third person).

si, tha, iti majjhimapurisā. (The second pair)

Si and tha are called **majjhimapurisa** (The middle person. i.e. Second person).

mi, ma, iti uttamapurisā. (The third pair)

mi and ma are called **uttamapurisa** (The * high person. i.e. First person).

Note: * It is translated as the high person as the word “uttama” implies.

Attanopadānam'pi.

Of (next six) attanopada vibattis:

te, ante, iti paṭhamapurisā,

te and ante are called **paṭhamapurisa** (The first person).

se, vhe, iti majjhimapurisā,

Se and Vhe are called **majjhimapurisa** (The middle person).

e, mhe, iti uttamapurisā.

e and mhe are called **uttamapurisa** (The high person).

Evam-(It should be noted) thus. sabbattha-in all eight Vibattis.

Paṭhamamajjhimuttamapurisa'micca'nena kva'ttho?

Nāmamhi payujjamāne'pi tulyādhikaraṇe paṭhamo,

Tumhe majjhimo, Amhe uttamo.

What is the benefit by terming “ Paṭhama, majjhima, uttama-purisa”?

It has the benefit of making easy reference in such Suttas as “Nāmamhi payujjamānepi tulyādhikaraṇe paṭhamo, Tumhe majjhimo and Amhe uttamo” etc.

Note: This Sutta clearly sets out a pair of two in each vibatti group to three persons (Purisas) assigning each pair to their respective Purisas. Please note it carefully because the assigned pairs of vibattis are to be conjugated with their respective verbs and persons accordingly. Only when one correctly knows with what vibatti and Purisa (persons) are to be used together, one will then be able to write and understand Pāli easily.

४०९, ४४१. सब्बेसमेकाभिधाने परो पुरिसो

409, 441. **Sabbesa'mekā'bhidhāne paro puriso.**

[Sabbesaṃ+eka-abhidhāne+paro+puriso. 4 words]

[V] Sabbesaṃ tiṇṇaṃ paṭhama, majjhimu'ttama-purisaṇaṃ ekā'bhidhāne paro puriso gahetabbo.

When all two or three Purisas (as possible subjects) specify the same action in a sentence, the last one is to determine the purisa of the sentence.

It means that only relevant vibatti and number that conforms to the last purisa (person, i.e. subject) shall be used in the verb when multiple subjects are involved in the same action (i.e. verb). Look at example sentences (a) and (b) shown below carefully. In (a), two different persons with their relevant verbs. In (b), only the last person's plural termination “tha” is applied thus combining both. Purisa and vibattis are shown in bold-faced letters.

[a] **So**-that person, **ca**-also, **paṭhati**-recites.

tvañ'ca [tvañ'ca=tvaṃ+ca]-you also, **paṭhasi**-recites.

Here two purisas are concurrently shown for the same action of a verb. See that the second person singular “tvaṃ” is the last purisa. This will determine as the purisa to be used in a sentence of combined purisas. See the final sentence here:

[b] **tumhe**-you (both that person and you), **paṭhatha**-recite.

(Two purisa, i.e. persons are combined into one second person plural in this last sentence. Only the last purisa, second person, plural

number is used in the verb. It is to be assumed that the first purisa “So” is included in the second person plural form “tumhe-you both”. This example shows how the last purisa, i.e. person, is to determine the verb of combined purisa. Next example is the same except the action of verb).

[a] **So** ca **pacati**-cooks, **tvañ’ca** [tvañ’ca=tvaṃ+ca] **pacasi**.

[b] Tumhe-you (both that person and you), **pacatha**-cook.

Evam sesāsu vibhattīsu paro puriso yojetabbo.

In this way, in the remaining vibattis, the last person should be applied.

The Three Persons

Note: The following three Suttas from No. 410, 411 to 412 will explain three persons, called “purisa”, which are used in Pāli grammar. Note them carefully as it is one of very important fundamental aspects of the grammar.

४१०, ४३२. नामहि पयुज्जमानेपि तुल्याधिकरणे पठमो

410, 432. **Nāmamhi payujjamāne’pi tulyā’dhikaraṇe paṭhamo.**

[Nāmamhi+payujjamāne+api+tulya-adhikaraṇe+paṭhamo.
5 words]

[V] **Nāmamhi payujjamāne’pi appayujjamāne’pi tulyādhikaraṇe paṭhamapuriso hoti.**

When a noun [as a subject] is either directly present or implicit in a sentence which is of a tulyādhikaraṇa (being appositional) nature, it is called **paṭhamapurisa** (The first person). [paṭhama=first+purisa=person]

(1) [Singular subject & verb] **SO**-that person, or he, **gacchati**-goes.

(2) [Plural Subject & Verb] **Te**-those persons, or they, **gacchanti**-go.

(In these two sentences, both subject and verb are present.)

Appayujjamāne’pi—example where subject is implicit (not directly shown) :

(1) [Singular verb only] **gacchati**-(he) goes.

(2) [Plural verb only] **gacchanti**-(they) go. (In these two sentences, only the verb is shown. The subject is not shown)

Tulyādhikaraṇe'ti ki'matthaṃ?

What is the word “tulyādhikaraṇe” for? To show that in the example shown below, there is no “tulyādhikaraṇa”. So, it is inapplicable.

Tena-by that, haññase-(are) killed, tvaṃ-you, devadattena-

Devadatta. i.e. You are killed by that Devadatta. (passive voice, in the 2nd person)

Note: Tulyā'dhikaraṇe-means of being in the same position. The relationship of the subject and verb has to be directly related to each other in terms of meaning as well as in direct syntactic relation of voice. Here, subject, the killer "tena Devadattena" has no direct syntactic relationship, but the killed "tvaṃ" only has direct link to the verb as the main principal object of passive voice verb. Hence, no tulyādhikaraṇa. As a result, the first person verb termination "ti or anti" is inapplicable in this sentence.

४११, ४३६. तुम्हे मज्झिमो

411, 436. **Tumhe majjhimo.** [Tumhe+majjhimo. 2 words]

[V] Tumhe payujjamāne'pi appayujjamāne'pi tulyādhikaraṇe majjhimapuriso hoti.

When a **tumha** (you) pronoun [as a subject] is either directly present or implicit in a sentence of tulyādhikaraṇa, it is called **majjimapurisa** (The middle person, i.e. the second person). [majjima=middle+purisa=person]

(1) [Singular subject & verb] Tvaṃ-you (singular), yāsi-go.

(2) [Plural subject & verb] Tumhe-you (plural), yātha-go.

Appayujjamāne'pi -example where subject is implicit (not directly shown) :

(1) [Singular verb only] yāsi-(you) go,

(2) [Plural verb only] yātha-(you-plural) go.

Tulyādhikaraṇe'ti ki'matthaṃ?

What is the word “tulyādhikaraṇe” for? To show that in the example shown below, there is no “tulyādhikaraṇa”. So, it is inapplicable.

Tayā-by you, paccate-(is) cooked, odano-the rice.
i.e. The rice is cooked by you.

४१२, ४३७. अम्हे उत्तमो

412, 437. **Amhe uttamo.** [Amhe+uttamo. 2 words]

[V] Amhe payujjamāne`pi appayujjamāne`pi tulyā`dhikaraṇe
uttamapuriso hoti.

When an **amha** (me) pronoun [as a subject] is either directly present or implicit in a sentence of tulyādhikaraṇa nature, it is called **uttamapurisa** (The high person, “Uttama” means noble or high or the last.).

Note: Terming persons is a bit different from the English grammar. Here in Pāli grammar, the third person is the first. The last person is the first in English grammar. Despite such minor differences, the role of each person remain the same in terms of actual usage in each language. [uttama=high, noble, last+purisa=person]

(1) [Singular subject & verb] Ahaṃ-I, yajāmi-worship.

(2) [Plural subject & verb] Mayaṃ-we, yajāma-worship.

Appayujjamāne`pi—example where subject is implicit (not directly shown) :

(1) [Singular verb only] yajāmi-(I) worship.

(2) [Plural verb only] yajāma-(We) worship.

Tulyādhikaraṇe`ti kimattham?

What is the word “tulyādhikaraṇe” for? To show that in the example shown below, there is no “tulyādhikaraṇa”.

Mayā-by me, ijgate-(is) worshipped, buddho-Buddha.
i.e. The Buddha is worshipped by me.

४१३, ४२७. काले

413, 427. **Kāle.** [Kāle. 1 word]

[V] “Kāle” icce`taṃ adhikārattham veditabbam.

This “kāle” Sutta is to be regarded as an adhikāra Sutta.
(This means that this Sutta influences next Suttas from 414

to 422, in indicating a specific time and tense of all the Ākhyāta vibattis as shown by those forthcoming Suttas.)

The Eight Modes of Ākhyāta Pāli Verbs

Note: In these Suttas from 414 to 422, (a) the eight modes and tenses of Ākhyāta Pāli Verbs, and (b) when and where they are to be applied, are briefly explained.

४१४, ४२८. वत्तमाना पच्चुप्पन्ने

414, 428. **Vattamānā paccuppanne.**

[Vattamānā+paccuppanne. 2 words]

[V] Paccuppanne kāle vattamānā vibhatti hoti.

Vattamānā vibatti (the present termination) is (used to express actions or events which occur) at the present.

(1) Pāṭaliputtam-to the city of Pāṭaliputta, gacchati-(he) goes.

i.e. He goes to the city of Pāṭaliputta.

(2) sāvatthim-to the city of Sāvatthi, pavisati-(he) enters.

i.e. He enters into the city of Sāvatthi.

Note: From this Sutta No.414 to 422, see bold-faced letters such as “ti, tu” at the end of example verbs carefully. They are called the Ākhyāta Vibattis or Verb-endings which have to be applied after the roots. [Verb-ending or verb-termination refers to Ākhyāta Vibattis]

४१५, ४५१. आणत्यासिट्ठे'नुत्तकाले पञ्चमी

415, 451. **Āṇatyā'siṭṭhe'nuttakāle pañcamī.**

[Āṇati, āsiṭṭhe+ana-uttakāle+pañcamī. 3 words]

[V] Āṇatyā'tthe ca āsīsa'tthe ca anuttakāle pañcamī vibhatti hoti.

Pañcamī vibatti (the imperative) is (used to express) āṇatti (command), āsīsa (wish) at a non-specific time-frame mode (anuttakāla).

(1) Karotu-(please) do, kusalam-meritorious deed.

i.e. Do meritorious deed. (āṇatti-command)

(2) sukhaṁ-happiness, te-for you, hotu-be.

May happiness be for you, i.e. May you be happy. (āsisa-wish, prayer)

४१६, ४५४. अनुमतिपरिकप्पत्थेसु सत्तमी

416, 454. **Anumatiparikappa'tthesu sattamī.**

[Anumati, parikappa-atthesu+sattamī. 2 words]

[V] Anumatya'tthe ca parikappa'tthe ca anuttakāle sattamī vibhatti hoti.

Sattamī vibatti (the optative) is applied (to express) anumati (permission), prikappa (thought) at a non-specific time (anuttakāla).

(1) Tvaṁ-you, gaccheyyāsi-should go or can go.

i.e. You should go or You can go. (anumati-permission)

(2) Ki'mahaṁ [Kiṁ+ahaṁ] Kiṁ-what, ahaṁ-I, kareyyāmi-should do.

i.e. What I should do? (This is parikappa-thinking about what to do).

४१७, ४६०. अपच्चक्खे परोक्खा'तीते

417, 460. **Apaccakkhe parokkhā'tīte.**

[Apaccakkhe+parokkhā+atīte. 3 words]

[V] Apaccakkhe atīte kāle parokkhāvibhatti hoti.

Prokkhā vibatti (the past perfect) is (to be applied to express things happened in one's absence, in a situation where the speaker is not a witness to) at a past time-frame mode. (atīta-past)

(1) Supine-in the dream, kila'māha [kila+āha] kila āha-(he is supposed to have) said. i.e. (He is supposed to have) said in the dream.

(2) Evaṁ-thus, kila porāṇā'hu [porāṇā+āhu] porāṇā-ancient sages, āhu-(are supposed to) have said.

i.e. Ancient sages (are supposed to) have said thus.

Note: Paro'kkhā=para-beyond, i.e. past+akkha-physical senses. i.e. something which had occurred without one's knowledge

+ā=a feminine noun affix.

“Kila” is Nipāta particle used in indirect hearsay where the speaker is uncertain of truthfulness of what he heard or nor a witness to the actual event occurred. Sometimes it means an asseveration or an emphasis.

४१८, ४५६. हिद्योपभुति पच्चक्खे हिद्यत्तनी

418, 456. **Hiyyopabhuti paccakkhe hiyyattanī.**

[Hiyyopabhuti+paccakkhe+hiyyattanī. 3 words]

[V] Hiyyopabhuti atīte kāle paccakkhe vā apaccakkhe vā hiyyattanī vibhatti hoti.

Hiyattanī vibatti (the past imperfect) is (used to express events that took place) in past time starting from yesterday, either being witnessed or not witnessed (by the speaker).

- (1) SO-that person, or he, agamā-went, maggaṃ-to the road.
i.e. He went to the road. (Singular verb)
- (2) Te-those persons, or they, agamū-went (plural), maggaṃ.
i.e. They went to the road. (Plural Verb)

Note: Hiyyattanī hiyya-yesterday, i.e. a somewhat distant past+ ttana-having occurred. A bhāva affix applicable by means of particle “tu” in Sutta 360 +ī-feminine affix.

४१९, ४६९. समीपे'ज्जतनी

419, 469. **Samīpe'jjatanī.** [Samīpe+ajjatanī. 2 words]

[V] Ajjappabhuti atīte kāle paccakkhe vā apaccakkhe vā samīpe ajjatanīvibhatti hoti.

Ajjattanī vibatti (the aorist) is (used to express things happened) in the near past starting from today, either being witnessed or not witnessed (by the speaker).

- (1) So maggaṃ agamī-went, gone.
i.e. He has (just) gone to the road.
- (2) Te maggaṃ agamuṃ-went, gone. (plural verb)
i.e. They have (just) gone to the road.

Note: Ajjattanī ajja-today, i.e. recent past+ ttana-having occurred. A bhāva affix applicable by means of particle “tu” in Sutta 360 +ī-a feminine-gender noun affix.

४२०, ४७१. मायोगे सब्बकाले च

420, 471. **Māyoge sabbakāle ca.**

[Māyoge+sabbakāle+ca. 3 words]

[V] **Hiyyattanī, ajjattanī-icce'tā vibhattiyo yadā māyogā,**
tadā sabbakāle ca honti.

When **Hiyyattanī, Ajjattanī** vibattis are used in the context of a Nipāta word “mā” (barring the action), they then assume all tenses. [mā-means “do not”, a particle of prohibition]

(1) [Hiyyattanī] Mā-do not, gamā-be gone. (Do not go)
mā-do not, vacā-be said. (Do not say)

(2) [Ajjattanī] mā-do not, gamī-be gone. (Do not go)
mā-do not, vacī-be said. (Do not say)

Caggahaṇena pañcamīvibhatti'pi hoti.

By the word “Ca” in Sutta, pañcamī vibatti can also be applied (in the context of mā, assuming all tenses).

[Pañcamī] Mā gacchāhi. (You) (do not go).

४२१, ४७३. अनागते भविस्सन्ती

421, 473. **Anāgate bhavissanti.** [Anāgate+bhavissanti. 2 words]

[V] **Anāgate kāle bhavissanti vibhatti hoti.**

Bhavissanti vibatti (the future) is (to be used) in the (expression of) future.

Note: Anāgata means that which has not yet come to pass. i.e. future.[anā'gata=na-not+āgata-coming yet. i.e. not happening]

(1) So-that person, gacchissati-will go. karissati-will do.
i.e. He will go. He will do. (Singular verbs)

(2) Te gacchissanti-will go (plural). karissanti-will do (plural).
i.e. They will go. They will do. (Plural verbs)

४२२, ४७५. क्रियातिपन्ने'तीते कालातिपत्ति

422, 475. **Kriyā'tipanne'tīte kālā'tipatti.**

[Kriyā-atipanne+atīte+kālā'tipatti. 3 words]

[V] Kriyā'tipannamatte atīte kāle kālātipatti vibhatti hoti.

Kālātipatti vibhatti (the conditional) is (to be used) in (the expression of) an action that was past (without being materialized due to adverse conditions or lack of the supporting causes).

(1) So ce taṃ yānaṃ alabhissā, agacchissā (Singular)

[So-that person or he, ce-if, taṃ-that, yānaṃ-vehicle, alabhissā-should have got, agacchissā-(he) might have gone already.]

i.e. If he should have got that vehicle, he might have gone already.

Actually, he did not have that vehicle. [supporting cause absent, reason] **and as a result, he did not go.** [action of going not materialized, the result]

(2) Te ce taṃ yānaṃ alabhissāṃsu, agacchissāṃsu. (Plural Verbs)

[Te-they, ce-if, taṃ-that, yānaṃ-vehicle, alabhissāṃsu-should have got, agacchissāṃsu-would have gone already.]

i.e. Had they got that vehicle, they might have gone already. **Actually, they did not get that vehicle** [supporting cause absent, reason] **and as a result, they did not go.** [action not materialized, the result]

Note: Kālā'tipatti=kāla-time+ati-past beyond+patti-to happen.

The term literally means “something timed out”.

The Eight Ākhyāta Vibattis

The Pāli Ākhyāta Verb-terminations

Note: All Ākhyāta vibattis are clearly shown in the following eight Suttas starting from 423 to 430. The Students should try to familiarize with these vibattis, twelve in each, by all means if they want to learn Pāli successfully and efficiently. These are the ending-forms of Pāli verbs which need to be familiar at all times.

४२३, ४२६. वत्तमाना ती अन्ति, सि थ, मि म , ते अन्ते, से व्हे, ए म्हे

423, 426. **Vattamānā ti anti, si tha, mi ma, te ante, se vhe, e mhe.**

[Vattamānā+ti anti, si tha, mi ma, te ante, se vhe, e mhe.
2 words]

[V] **Vattamānā icce'sā saññā hoti ti anti, si tha, mi ma, te ante, se vhe, e mhe icce'tesaṃ dvādasannaṃ padānaṃ.**

“Ti anti, si tha, mi ma, te ante, se vhe, e mhe” all these twelve are called “Vattamāna”(the present).

Vattamānā icca'nena kva'ttho? Vattamānā paccuppanne.

What is the benefit by terming “vattamāna” ?

It has the benefit of making easy reference in Suttas as “Vattamānā paccuppanne” etc.

४२४, ४५०. पञ्चमी तु अन्तु, हि थ, मि म, तं अन्तं, स्सु व्हो, ए आमसे

424, 450. **Pañcamī tu antu, hi tha, mi ma, taṃ antaṃ, ssu vho, e āmase.**

[Pañcamī+tu antu, hi tha, mi ma, taṃ antaṃ, ssu vho, e āmase.
2 words]

[V] **Pañcamī icce'sā saññā hoti tu antu, hi tha, mi ma, taṃ antaṃ, ssu vho, e āmase icce'tesaṃ dvādasannaṃ padānaṃ.**

“tu antu, hi tha, mi ma, taṃ antaṃ, ssu vho, e āmase” all these twelve are called “Pañcamī (The imperative) ”.

Pañcamīcca'nena kva'ttho?

Āṇatyā'siṭṭhe nuttakāle pañcamī.

What is the benefit by terming “Pañcamī”?

It has the benefit of making easy reference in Suttas as
“Āṇatyāsiṭṭhe nuttakāle pañcamī” etc.

४२५, ४५३. सत्तमी एय्य एय्युं, एय्यासि एय्याथ, एय्यामि एय्याम,
एथ एरं, एथो एय्याव्हो, एय्यं एय्याम्हे

425, 453. **Sattamī eyya-eyyum, eyyāsi-eyyātha,
eyyāmi-eyyāma, etha-eram, etho-eyyāvho,
eyyam-eyyāmhe.**

[Sattamī+eyya-eyyum, eyyāsi-eyyā tha, eyyāmi-eyyāma, etha-
eram, etho-eyyāvho, eyyam-eyyāmhe. 2 words]

[V] **Sattamīccesā saññā hoti eyya-eyyum, eyyāsi-eyyātha,
eyyāmi-eyyāma, etha-eram, etho-eyyāvho, eyyam-eyyāmhe
icce'tesam dvādasannam padānam.**

“eyya-eyyum, eyyāsi-eyyātha, eyyāmi-eyyāma,
etha-eram, etho-eyyāvho, eyyam-eyyāmhe”,
all these twelve are called “**Sattamī** (the optative) ”.

Sattamī icca'nena kva'ttho?

Anumatiparikappatthesu sattamī.

What is the benefit by terming “sattamī”?

It has the benefit of making due reference in Suttas as
“Anumatiparikappatthesu sattamī” etc.

४२६, ४५९. परोक्खा अ उ, ए त्थ, अं म्ह, त्थ रे, त्थो व्हो, इं म्हे
426, 459. **Parokkhā a-u, e-ttha, aṃ-mha, ttha-re,
ttho-vho, iṃ-mhe.**

[Parokkhā+a-u, e-ttha, aṃ-mha, ttha-re, ttho-vho, iṃ-mhe.
2 words]

[V] **Parokkhā** icce'sā saññā hoti a-u, e-ttha, aṃ-mha, ttha-re
ttho-vho, iṃ-mhe icce'tesaṃ dvādasannaṃ padānaṃ.

“a-u, e ttha, aṃ mha,
ttha re, ttho vho, iṃ mhe”, all these twelve are called
“**Parokkhā** (the past imperfect) ”.

Parokkhā icca'nena kva'ttho? Apaccakkhe parokkhā'tīte.
What is the benefit by terming “Parokkhā”?
It has the benefit of making easy reference in Suttas as
“Apaccakkhe parokkhā'tīte” etc.

४२७, ४५५. हिय्यत्तनी आ ऊ, ओ त्थ, अं म्हा, त्थ त्थुं, से व्हं, इं म्हसे
427, 455. **Hiyyattanī ā-ū, o-ttha, aṃ-mhā, ttha-
tthum, se-vham, iṃ-mhase.**

[Hiyyattanī+ā-ū, o-ttha, aṃ-mhā, ttha-tthum, se-vham, iṃ-
mhase. 2 words]

[V] **Hiyyattanī** icce'sā saññā hoti ā-ū, o-ttha, aṃ-mhā, ttha-
tthum, se-vham, iṃ-mhase icce'tesaṃ dvādasannaṃ
padānaṃ.

“ā-ū, o ttha, aṃ mhā,
ttha tthum, se vham, iṃ mhase”, all these twelve are called
“**Hiyyattanī** (The past perfect) ”.

Hiyyattanī icca'nena kva'ttho?
Hiyyopabhuti paccakkhe hiyyattanī.
What is the benefit by terming “hiyyattanī”?
It has the benefit of making easy reference in Suttas as
“Hiyyopabhuti paccakkhe hiyyattanī “ etc.

४२७, ४६८. अज्जतनी ई उं, ओत्थ, इं म्हा, आ ऊ, से व्हं, अं म्हे

428, 468. **Ajjatanī ī-um̐, o-ttha, im̐-mhā, ā-ū, se-vham̐, am̐-mhe.**

[Ajjatanī+ī-um̐, o-ttha, im̐-mhā, ā-ū, se-vham̐, am̐-mhe.
2 words]

[V] **Ajjatanī** icce'sā saññā hoti ī-um̐, o-ttha, im̐-mhā, ā-ū, se-vham̐, am̐-mhe icce'tesam̐ dvādasannam̐ padānam̐.

“ī um̐, o ttha, im̐ mhā, ā-ū, se vham̐, am̐ mhe”, all these twelve are called “**Ajjatanī** (Aorist) ”.

Ajjatanī icca'nena kva'ttho? Samīpe'jjatanī.

What is the benefit by terming “ ajjattanī “?

It has the benefit of making easy reference in Suttas as “Samīpe'jjatanī” etc.

४२९, ४७२. भविस्सन्ति स्सति स्सन्ति, स्ससि स्सथ, स्सामि स्साम, स्सते स्सन्ते, स्ससे स्सव्हे, स्सं स्साम्हे

429, 472. **Bhavissanti ssati-ssanti, ssasi-ssatha, ssāmi-ssāma, ssate-ssante, ssase-ssavhe, ssam̐-ssāmhe.**

[Bhavissanti+ssati-ssanti, ssasi-ssatha, ssāmi-ssāma, ssate-ssante, ssase-ssavhe, ssam̐-ssāmhe. 2 words]

[V] **Bhavissanti** icce'sā saññā hoti ssati-ssanti, ssasi-ssatha, ssāmi-ssāma, ssate-ssante, ssase-ssavhe, ssam̐-ssāmhe icce'tesam̐ dvādasannam̐ padānam̐.

“ssati-ssanti, ssasi-ssatha, ssāmi-ssāma, ssate-ssante, ssase-ssavhe, ssam̐-ssāmhe”, all these twelve are called “**Bhavissanti** (Future) ”.

Bhavissanti icca'nena kva'ttho? Anāgate bhavissantī.

What is the benefit by terming “bhavissantī”?

“ It has the benefit of making easy reference in Suttas as “Anāgate bhavissantī” etc.

४३०, ४७४. कालतिपत्ति स्सा स्संसु, स्से स्सथ, स्सं स्साम्हा,
स्सथ स्संसु, स्ससे स्सव्हे, स्सं स्साम्हसे

430, 474. **Kālātipatti ssā-ssaṃsu, sse-ssatha, ssaṃ-ssāmhā, ssatha-ssimssu, ssase-ssavhe, ssaṃ-ssāmhase.**

[Kālātipatti+ssā-ssaṃsu, sse-ssatha, ssaṃ-ssāmhā, ssatha-simssu, ssase-ssavhe, ssaṃ-ssāmhase. 2 words]

[V] **Kālātipatti icce'sā saññā hoti ssā-ssaṃsu, sse-ssatha, ssaṃ-ssāmhā, ssatha-ssimssu, ssase-ssavhe, ssaṃ-ssāmhase icce'tesaṃ dvādasannaṃ padānaṃ.**

“ssā-ssaṃsu, sse-ssatha, ssaṃ-ssāmhā, ssatha-ssimssu, ssase-ssavhe, ssaṃ-ssāmhase”, all these twelve are called “**Kālātipatti (Conditional)**”.

Kālātipatti icca'nena kva'ttho?

Kriyātipanne'tīte kālātipatti.

What is the benefit by terming “kālātipatti”?

It has the benefit of making easy reference in Suttas as “Kriyātipanne'tīte kālātipatti” etc.

४३१, ४५८. हिद्यत्तनी सत्तमी पञ्चमी वत्तमाना सब्बधातुकं

431, 458. **Hiyyattanī sattamī pañcamī vattamānā sabbadhātukaṃ²⁶.**

[Hiyyattanī, sattamī, pañcamī, vattamānā+sabbadhātukaṃ. 2 words]

[V] **Hiyyattanā'dayo catasso vibhattiyo sabbadhātukasaññā honti.**

²⁶ **Note:** By naming these four as “Sabba dhātuka vibatti”, the remaining four should be conversely known as “Asabbadhātuka vibatti”. So, **Parokkhā, Ajjattanī, Bhavissanti, Kālātipatti** are to be known as “Asabba dhātuka vibatti”. The purpose of dividing into two group is to make each group of verbs a bit distinctive from each other. See Suttas 516-519 to clarify.

“**Hiyyattanī, sattamī, pañcamī, vattamāna**”, all these four vibattis are called “**sabbadhātuka vibatti**”.

[Hiyyattanī] Agamā-(he) went. [Sattamī] gaccheyya-(he should) go.
[pañcamī] gacchatu-(Let him) go. [vattamāna] gacchati-(he) goes.

Sabbadhātuka iccanena kvattho?

Ikārāgamo asabbadhātukamhi.

What is the benefit by terming “sabbadhātuka”?

It has the benefit of making easy reference in Suttas like

“Ikārāgamo asabbadhātukamhi” etc.

[Sabba-all+dhātu-roots+ka-related to]

Iti ākhyātakappe paṭhamo kaṇḍo.

The First Section of Ākhyāta Verb ends.

ĀKHYĀTA VIBATTI TABLES

The Verb-termination and three persons,

How they are to be conjugated and used according to their relevant Purisa
(persons) and Numbers.

Please carefully study the two tables shown alongside in next pages to clearly understand as to (a) how each Purisa (person) is related to an individual Ākhyāta vibatti (Verb-terminations) and how they are to be used together accordingly and (b) what are the relevant three persons among various kinds of Pāli nouns.

Once the students clearly understand all the necessary basics for the correct conjugation, only then they will be able to correctly conjugate and use three Purisas with their respective relevant vibatti (verb-terminations) together in a sentence. Note that those two vibattis shown with this *mark are not widely and frequently used in the scriptures.

The Formative System of Pāli Verbs

“The Roots and Ākhyāta Verb-terminations”

How to conjugate them together to form a Pāli verb.

The roots

The students should understand the important role of the roots as they are the bases of the verbs on which verbs are built. There are three kinds of roots. They are:

(a) Single stem or one-word roots such as:

vā-to move, **yā**-to go, **pā**-to drink, **ji**-to conquer, **nī**-to carry, **su**-to flow, **bhū**-to be, etc.

(b) dual-word roots such as: **gamu**-to go, **paca**-to cook, **vada**-to speak etc.

(c) multiple-stem or three word roots such as **vāyama**-to attempt, **araha**-to deserve, **kilisa**-to torment, etc.

Note: Only the roots with a maximum of three words are found to be in use in the scriptural texts.

The Vibattis

(The Verb-terminations)

Before studying conjugation, it is necessary to understand various nature of vibattis. There are three kinds of vibattis based on their initials. They are:

(a) **consonant-initial vibatti** such as **ti**, **se**, **tu**, **ssati**, **ssā** etc.

(b) **vowel-initial vibatti** such as **anti**, **ante**, **aṃ**, **āmase** etc.

(c) **complete-vowel vibatti** such as **e**, **a**, **ā**, **ī**, **u**, **ū**, etc.

Method: For consonant-initial vibattis, just put the root before the vibatti. It is quite easy.

For the vowel-initial or complete vowels roots, delete the last component vowel of the root and only the last vowel-less consonant of the root should be attached to the vibatti by placing it before a vibatti.

The form of Verbs

There are three factors which play an integral part in shaping the form of a verb. They are:

- (a) The vibatti,
- (b) The component vowel of the root,
- (c) The affix which is applied after the root.

Explanation

It is quite easy to understand a verb by looking at the applied Vibatti (verb-termination) if the student knows all the eight groups of Ākhyāta-Vibattis thoroughly well.

Component vowels of the root

- (a) For the roots comprising only an “a” such as **paca**-to cook, **vasa**-to dwell. and **vada**-to speak, there is not much different in the shape of verbs as it has only one “a” in it. Therefore, it is quite easy and simple to form a verb using those roots.
- (b) For the single-word roots with an “ā”, it may retain its natural vowel sometimes. But that “ā” may sometimes change into an “āya” in most instances of verbs.
- (c) For the single-word roots with an “e”, it may keep its natural vowel sometimes. But that “e” may change into an “āya” in some instances of verbs.
- (d) For the roots comprising either of “i, ī, u, ū” vowels in a root, regardless of being a single or a dual or a multiple word root, there used to be a slight change in the form of the verb. This happens due to a morphological process known as “**vuddhi**” and its follow-up procedure. According to this procedure, “i, ī” used to be changed into an “e”. In some cases, “e” changes into an “aya” and even that “aya” further changes into an “āya” in some instances of verbs. For the roots containing “u or ū”, it may change into an “o”. In some cases, it may further change into an “ava”. In some cases, it may still continue to change into an “āva”.

Examples:

(1) The single-stem root with “ā”

Vā-to blow, to move. Here “ā” does not undergo any change thus retaining its natural vowel. e.g., **Vāti** (The wind blows).

When this “ā” further changes into “āya”, a new verb form emerges. e.g., **Vāyati** (The wind blows).

(2) The single-stem root with “i”

Ji- to win, to conquer.

Here “i” changes into “e”. e.g. **Jeti** (he wins).

When this “e” further changes into “aya”, a new verb form emerges. e.g., **Jayati** (he wins).

(3) The single-stem root with “ī”

Nī-to carry. Here “ī” changes into “e”. e.g. **Neti** (he carries).

When this “e” further changes into “aya”, a new verb form emerges as **Nayati** (he carries).

(4) The single-stem root with “u”

Su-to flow.

Here “u” changes into “o”. This “o” further changes into “ava” resulting in a new verb form as **Savati** (The river) flows.

Hu-to sacrifice.

Here “u” changes into “o”. This “o” further changes into “ava” resulting in a new verb form as **Havati** (He) sacrifices.

(5) The single-stem root with “ū”

Hū-to be.

Here “ū” changes into “o”. e.g. **Hoti** (it is).

Bhū- to be. Here “ū” changes into “o”. This “o” further changes into “ava”, resulting in a new verb form as **Bhavati** (It is).

(6) The single-word root with “e”

For the single-word roots with an “e”, it usually changes into an “āya” in most instances.

Example: **Ge**-to sing. e.g. **Gāyati** (He) sings.

Jhe-to burn, to contemplate. e.g. **Jhāyati** (The fire) burns or (he) contemplates.

(1) THE EIGHT ĀKHYĀTA VIBATTI (Verb-terminations)

How they are to be used based on their respective Purisa, (persons) and Numbers

Ākhyāta Vibatti Mode & Tenses or Verb-endings	Parassapada (6), Active Voice Only						Attanopada (6). Active, Passive, Impersonal Voice					
	Paṭhama Purisa Third Person		Majjima Purisa Second Person		Uttama Purisa First Person		Paṭhama Purisa Third Person		Majjima Purisa Second Pers		Uttama Purisa First Person	
Name of Vibatti	Singular	Plural	Singular	Plural	Sin	Plural	Sin	Plural	Sin	Plural	Sin	Plural
Vattamāna. Present	Ti	anti	Si	Hta	Mi	Ma	te	ante	se	vho	e	mhc
Piñcamī. Imperative	tu	antu	hi	tha	mi	ma	tañ	antam	ssu	vho	e	āmasc
Sattamī. Potential	eyya	eyyuñ	eyyāsi	eyyātha	eyyāmi	eyyāma	ettha	eram	ettho	eyyāvho	eyam	eyāmhc
*Parokkhā. Perfect	a	u	e	ttha	añ	mha	ttha	re	ttho	vho	im	mhc
*Hiyyattamī. Imperfect	ā	ū	o	ttha	añ	mhā	ttha	tthum	se	vham	im	mhasc
Ajjattamī. Aorist	ī	uñ	o	ttha	im	mhā	ā	ū	se	vham	añ	mhc
Bhavissanti. Future	ssati	ssanti	ssasi	ssatha	ssāmi	ssāma	ssate	ssante	ssase	ssavhe	ssam	ssāmhc
Kālātipatti. Conditional	ssā	ssamsu	sse	ssatha	ssam	ssāmhā	ssatha	ssimsu	ssase	ssavhe	ssam	ssāmhsc

(2) The Persons (Purisa) and Relevant Vibattis

Purisa(Persons)		Practical Word of nouns implied by each Purisa	Vibatti to apply
Paṭhama Purisa (The third Person in English Grammar)	So (he), Sā (she), Puriso (man) itthī (woman), Bhikkhu (monk) Rājā (King), Buddhō (Buddha) Cittaṃ (Consciousness), Rūpaṃ (matter) Pabbato (mountain), Nadi (river), Both animate and inanimate Subjects rather than you and me are to be included in this Purisa.		Third Person Singular such as Ti, Te etc. e.g. Gacchati. Gacchate. (Please refer to table 1 for all the remaining vibattis)
	Te (They-male), Tāyo (They-female), Purisā (men) Itthiyo (women), Bhikkhū (monks) Rājāno (Kings), Buddhā (Buddhas) Cittaṇi (many consciousnesses), Rūpāni (matters), Pabbatā (mountains), Nadiyo (rivers)		Third Person Plural such as anti, ante etc. e.g. Gacchanti. Gacchante.
	Tvam (you)		Second Person Singular such as si, se, etc. e.g. Gacchasi. Gacchase.
	Tumhe (You-plural)		Second Person Plural such as tha, vhe, etc. e.g. Gacchatha. Gacchavhe.
Majjima Purisa The middle Person (Second Person)	Aham (I)		First Person Singular such as mi, e, etc. e.g. Gacchāmi. Gacche.
	Mayam (we)		First Person Plural such as ma, mhe etc. e.g. Gacchāma. Gacchāmhe.
Uttama Purisa The High Person (The First Person in English Grammar)			

The Affix and its impact on the verb forms

When an affix such as a **Kārita (causative affix)** or other affix is applied after the root in a verb, it can usually affect the vuddhi process and some subsequent follow-up morphological procedures occur. Examples:

Lū-to cut,

Base structure: lū+ṇe+ti

(with causative affix ṇe & ti. “ṇ” is deleted leaving only “e”>lū+e+ti)

Here “ū” changes into “o” as a “vuddhi” procedure. This “o” further changes into an “āva”> lāv+e+ti, resulting in a new verb form as **Lāveti** (It causes to cut)

Nī- to carry. **Base structure:** nī+ṇe+ti

Here “ī” changes into “e” as a “vuddhi” procedure. This “e” further changes into an “āya”, resulting in a new verb form as **Nāyeti** (It causes to carry).

The Conjugation of Dual-word Roots

Of the three roots mentioned above, conjugation of the dual-word roots is quite simple and easy for beginners to understand. Study the following example of the root “**gamu**-to go”. Note that the last component vowel “u” is to be elided as per Sutta No.521 thus having the root-form as “gam” and consonant “m” of the root changes into “cch” as per Sutta 476. So, the steps of change for this root is=**gamu**>gam>gacch. See below.

Example: **gamu**>gam>gacch-to go

(a) Now, let’s attach this root to consonant-initial vibattis “**ti, si** and **tha**”. It is quite easy as there is nothing complex to do except to conjugate everything together.

Gacch+a+ti= Gacchatī (He) goes.

Gacch+a+si=Gacchasi (You) go.

Gacch+a+tha=Gacchatha (You, plural) go.

Note: An affix “a” is applied as per Sutta 445. When conjugating with vibattis like **mi, ma** and **mhe**, follow the rule

prescribed in Sutta No.478. The rule stipulates that the front vowel in front of **mi**, **ma** and **mhe** must be lengthened.

So, it will look like “Gacchā”.

Now, let’s attach this morphed root-structure to “mi” “ma” and “mhe”.

Gacchā+mi= Gacchāmi. (I) go.

Gacchā+ma= Gacchāma. (we) go.

Gacchā+mhe= Gacchāmhe. (we) go.

(b) Let’s attach this “gacch” to vowel-initial vibattis “**anti**, **ante**, **aṁ** and **āmase**”. Don’t forget to remove the affix vowel “a” because one consonant can be combined to one vowels only, not to two vowels. So, we have to delete it before combining. Look at examples below carefully.

Gacch+anti=Gacchanti (They) go.

Gacch+ante=Gacchante (They) go.

Gacch+aṁ=Gacchaṁ (I) went.

Gacch+āmase=Gacchāmase (We must) go.

(c) Now, again, let’s attach this same thing to complete-vowel vibattis “**e**, **a**, **ā**, **ī**, **u** and **ū**”. Remember that the same rule of removing the last component vowel applies. Also keep in mind that as per the rule set forth in Sutta No.519, there should be an “a” in the front of verbs applied with **ā**, **ī**, **ū**, vibattis. There can also be verbs without “a” as the rule is optional, not a consistent injunction.

So, there will be two example of the verbs.

Gacch+e=Gacche. (I) go.

Gacch+a=Gaccha, (he) have gone.

Gacch+ā=Agacchā, gacchā. (he) has gone.

Gacch+ī=Agacchī, gacchī, (he) had gone.

Gacch+ī=Agacchi, gacchi, (he) had gone. (When “ī” is shortened as “i”)

Gacch+u=Gacchu. (they) have gone.

Gacch+ū=Agacchū, gacchū. (They) have gone.

SAMPLE COMBINATION OF THE ROOTS WITH ĀKHYĀTA VIBATTIS

The following is a completely detailed form of various verbs conjugated with all eight Ākhyāta vibattis. The sample verbs of each Vibatti will be shown here so that the students will be able to try conjugating other roots with all of the eight vibattis easily. All the vibattis, except Parokkhā, Hiyyattanī and Ajjattanī, are quite easy to conjugate with any root. However, **it may be a challenge for the student to conjugate verbs using Parokkhā, Hiyyattanī and Ajjattanī vibattis**. But, with determination and practice, the student will find it a bit easy later on. Please note that the Verbs shown with this *mark are **irregular-verbs** different from their original vibatti forms. Please see the explanations carefully so that students will not be confused with the irregular verb forms. It is recommended that any serious student who wants to learn and master the Pāli efficiently should study these sample verb-forms repeatedly until they become quite familiar with all verb forms.

Note: The verb-forms shown below are **plain verbs in the active voice mode** which are easier for the beginners. For the **Passive voice verb forms** and **causative verb forms**, only a few samples will be shown. All detailed treatment of this subject are dealt with in a separate book.

THE PLAIN VERBS

(Active Voice)

Vattamāna Vibatti

(Present Indicative)

Root: Gamu-to go. The “m” of the root changes into “ccha” (Re Sutta 476).

[Parassa-pada]

(ti) Gacchati, *Gacche **(anti)** Gacchanti, *Gacchare

(“anti” changes into “re” sometimes)

(si) Gacchasi **(tha)** Gacchatha.

(mi) Gacchāmi, *Gacche. (“ti, mi” sometimes changes into “e”)
(ma) Gacchāma.

[Attano pada]

(te) Gacchate. (ante) Gacchante, *Gacchare. (“ante” sometimes change into “re”)

(se) Gacchase. (vhe) Gacchavhe.

(e) Gacche. (mhe) Gacchāmhe.

Note: Please note carefully that there is a dīgha “ā” in “mi, ma and mhe” vibatti verbs as per injunction of Sutta No.478.

Pañcamī Vibatti (Imperative)

[Parassapada]

(tu) Gacchatu, *Gacche. (antu) Gacchantu.

(hi) Gacchāhi, *Gaccha (“hi” elided), *Gacchassu.

(tha) Gacchatha,

(mi) Gacchāmi, *Gacche. (“tu, mi” sometimes changes into “e”).

(ma) Gacchāma.

[Attanopada]

(taṁ) Gacchataṁ. (antaṁ) Gacchantāṁ.

(ssu) Gacchassu. (vho) Gacchavho.

(e) Gacche. (āmase) Gacchāmase.

Note: Please note carefully that there are three examples in “hi-vibatti”, one without “hi” (Re: Sutta 479), the other with a “hi” and another with “ssu” function (Re: Sutta 571). Also note a dīgha in “mi, ma-vibatti” verbs.

Sattamī Vibatti (Optative)

[Parassapada]

(eyya) Gaccheyya, *Gacche. (eyyūṁ) Gaccheyyūṁ.

(eyyāsi) Gaccheyyāsi, *Gacche. (eyyātha) Gaccheyyātha.

(eyyāmi) Gaccheyyāmi, *Gacche. (eyyāma) Gaccheyyāma.

[Attanopada]

(etha) Gacchetha. (eraṁ) Gaccherāṁ.

(etho) Gacchetho. (eyyāvho) Gaccheyyāvho.

(eyyāṁ) Gaccheyyāṁ, *Gacche.

(eyyāmhe) Gaccheyyāmhe.

Note: Note the irregular verb form “e” in “eyya, eyyāsi, eyyāmi, eyyam” **vibattis** as these sometimes changes into “e” in the canonical Pāli texts.

Parokkhā Vibatti (Past Perfect)

[Parassapada]

- (a) Jagama, jagāma. (u) Jagamu.
 (e) Jagame. (ttha) Jagamittha.
 (am) Jagamam. (amha) Jagamimha.

[Attanopada]

- (ttha) Jagamittha. (re) Jagamire.
 (ttho) Jagamittho. (vho) Jagamivho.
 (im) Jagamim. (mhe) Jagamimhe.

Note: In this Vibatti group, there is some reduplication of the initial word of root as per Sutta 458. See “ja” as the effect of this function. Also, in the Parokkhā, Ajjattanī, Bhavissanti, Kālātipatti vibattis, there is an “i” behind the root of some verbs as per Sutta No.516. To clarify this, see the verbs in **ttha, re, ttho, vho, mhe** vibattis where an “i” is shown in bold. [See Sutta 467 “Kavaggassa cavaggo”, Rūpasiddhi Pāli grammar text].

Hiyyattanī Vibatti (Imperfect)

[Parassapada]

- (ā) Agacchā-Gacchā, *Agaccha-Gaccha. (“ā” shortened)
 (ū) Agacchū-Gacchū, *Agacchu-Gacchu. (“ū” shortened),
 (o) Agaccho-Gaccho, *Agaccha-Gaccha. *Agacchi-Gacchi,
 (ttha) Agacchattha Gacchattha, *Agacchatha, Gacchatha.
 (am) Agaccham-Gaccham.
 (mhā) Agacchamhā-Gacchamhā.

[Attanopada]

- (ttha) Agacchattha-Gacchattha,
 (tthum) Agacchatthum-Gacchatthum.
 (se) Agacchase-Gacchase. (vham) Agacchavham-Gacchavham.
 (im) Agacchim-Gacchim.
 (mhase) Agacchamhase-Gacchamhase.

Note: Please carefully note that there are two types of verbs in each vibatti,

one with an “a” in front and the other without it. It is as per the rule set forth in Sutta No.519, but is not a consistent pattern. Also note carefully that in “o-vibatti” verb, there are extra two pairs of verbs: **Agaccha-Gaccha, Agacchi-Gacchi** which is seen frequently in the Pāli texts. The vibatti “o” changes into “a” or “i” sometimes. It is quite rare to see verbs in the original structure of “o” vibatti in the scriptures. Instead, it is seen in changed state of “a” or “i”. Regarding this, there is a grammatical rule in Moggālāṇa Vyākaraṇa which specifically stipulated that the “o” changes into either “a” or “i” or “ttha” or “ttho” by a procedure of Sutta named “Ossa a, i, ttha, ttho”. Also in Rūpasiddhi, a very well-known, highly respected grammar, it is said: “Kvacidhātūti ādina Okarassa A-ādeso vā”. It means that by applying the function of “Kvacī dhātu” Sutta (No.517), “o-vibatti” changes into an “a” in some instances. Although two pairs of extra examples are shown, all the examples can be found in the scriptures.

Ajjattanī Vibatti (Aorist)

[Parassapada]

(ī) Agacchī-Gacchī, *Agacchi-Gacchi.

(“ī” is shortened in this second pair of verbs),

(um) Agacchum-Gacchum, *Agacchimsu-Gacchimsu.

(“um” changed into “imsu” in this pair of verbs. Re: Sutta 504)

(o) Agaccho-Gaccho, *Agaccha-Gaccha, *Agacchi-Gacchi.

(See foregoing notes for explanation regarding irregular verb forms different from the original verb-form)

(ttha) Agacchittha-Gacchittha.

(im) Agacchim-Gacchim. (mhā) Agacchimhā-Gacchimhā.

***Agacchimha-Gacchimha.** (“ā” of mhā is shortened)

[Attanopada]

(ā) Agacchā-Gacchā, *Agacchittha-Gacchittha.

(“ā” changed into “ttha” in this pair of verbs)

(ū) Agacchū-Gacchū. (se) Agacchise-Gacchise.

(vham) Agacchivham-Gacchivham.

(am) Agaccham-Gaccham, *Agaccha-Gaccha.

(“am” changed into “a” in this pair of verbs).

(mhe) Agacchimhe-Gacchimhe.

Note: Please note that there is an “i” after the root of some verbs in **ttha, mhā, se, vham, mhe** vibatti-terminations as per the rule of Sutta No.516.

Bhavissanti Vibatti (Future)

[Parassapada]

(ssati) Gacchissati. (ssanti) Gacchissanti, *Gacchissare.

(ssasi) Gacchissasi. (ssatha) Gacchissatha.

(ssāmi) Gacchissāmi. (ssāma) Gacchissāma.

[Attanopada]

(ssate) Gacchissate. (ssante) Gacchissante, *Gacchissare. (ssa-se) Gacchissase. (ssavhe) Gacchissavhe.

(ssaṃ) Gacchissam. (ssāmhe) Gacchissāmhe.

Note: There is an “i” added after the root of all verbs in all Bhavissanti vibatti-terminations as per the rule of Sutta No.516.

Kālātipatti Vibatti (Conditional)

[Parassapada]

(ssā) Agacchissā-Gacchissā, *Agacchissa-Gacchissa.

(“ā” is shortened in this second pair of verbs),

(ssaṃsu) Agacchissam̐su-Gacchissam̐su.

(sse) Agacchisse-Gacchisse, Agacchissa-Gacchissa. (The “e” of “sse” is changed into “a” in this second pair of verb-forms by Sutta 517),

(ssatha) Agacchissatha-Gacchissatha.

(ssaṃ) Agacchissam̐-Gacchissam̐.

(ssāmhā) Agacchissāmhā-Gacchissāmhā.

*Agacchissāmha-Gacchissāmha (“ā” is shortened in this pair)

[Attanopada]

(ssatha) Agacchissatha-Gacchissatha.

(ssaṃsu) Agacchissim̐su-Gacchissim̐su.

(ssase) Gacchissase-Gacchissase.

(ssavhe) Agacchissavhe-Gacchissavhe.

(ssaṃ) Agacchissam̐-Gacchissam̐.

(ssāmhase) Agacchissāmhase-Gacchissāmhase.

Note: In the Kālātipatti vibattis, there is an “i” behind the root of all verbs as per rule of Sutta No.516.

THE PLAIN VERBS (Passive Voice) Vattamāna Vibatti

To build passive voice verb-forms, students should understand two mainly important things. They are:

- (1) The passive voice verb forms are mainly Kamma-specific in nature. As such, they have to be in Kamma-specific vibattis. This means that no other vibattis, except Kamma-specific six **Attanopada-vibattis** only can be used in the passive voice.
- (2) Next, those verbs are to be affixed with Kamma-specific affixes only. This means that no other affixes can be used in the passive voice structure.

The Kamma-specific Vibatti and affixes

Out of twelve Verb-terminations in each of eight Ākhyāta vibattis, **only six Attanopada have Kamma (passive) and bhāva (Impersonal) voices.** (Refer to Sutta 453)

However, they may be Kattu-specific sometimes. (See Sutta 454). As for Kamma-specific affixes, only one “ya” affix applied by Sutta 440 is eligible to be used in the passive voice structure of Ākhyāta verbs. This basic rule is quite easy to understand and apply in the sentence structure. Therefore, Pāli is quite simple to learn.

The Practical Method

Method:

- (1) Begin with six attnopada Vattamāna Vibattis.
- (2) Use only “ya” affix.

Please note that the verbs affixed with “ya” have some distinctive forms which may be a bit challenging for the beginners. Therefore, **only more simple structure** and easy to build verb-form **will be shown** here.

The formula of passive voice form is: (Try to remember)
Root+ī or ī +ya+relevant attanopada vibatti. (4 parts)
Now, Let's start building verbs in Passive voice:

Root: Paca=to cook.

Affix: ya

Attanopada-termination

Kamma-specific

(te) Pacīyate. (ante) Pacīyante, *Pacīyare.

(se) Pacīyase. (vhe) Pacīyavhe. (e) Pacīye. (mhe) Pacīyāmhe.

Parassapada-termination (Reversed)

Now, Let's try building the Passive Voice verb-forms using "the Parassapada vibattis". This is made possible by Sutta 518. Please remember that these "parassapada" are actually "attanopada vibattis" being reversed to look like "parassapada", not the original ones. Therefore, the voice will still remain Kamma-specific (i.e. passive voice) though.

Also please know that the actual "Parassapada vibattis" never signify the sense of Kamma in any way. They have only one voice of Kattu (active voice). Therefore, they are always to be used in the active voice only. This is an important grammatical rule to be remembered.

Sample Passive Voice Verb

in the reversed Parassapada-termination

(ti) Pacīyati. *Pacīye. (anti) Pacīyanti,*Pacīyare.

(si) Pacīyasi. (thā) Pacīyatha.

(mi) Pacīyāmi, *Pacīye. ("ti, mi" sometimes changes into "e")

(ma) Pacīyāma.

CAUSATIVE VERBS

Like the plain verbs, there are two types of causative verbs.

They are:

- (a) Causative verb in the active voice
- (b) Causative verb in the passive voice.

To be able to build causative Verbs and to understand them well, the students need to understand two things which are fundamental to the core structural pattern of a causative verb.

They are:

- (1) the causative affixes.
- (2) Subsequent Vuddhi procedures resulting from causative affix. [This needs much study and practice].

Method

Causative Verb in the Active Voice

It will be explained here in a way as simple as possible for the students. First, there are four causative affixes which are mainly used in the causative verbs. They are “**ṇe, ṇaya, ṇāpe** and **ṇāpaya**”. Please refer to **Sutta 438**. It is also important to understand that “**ṇ**” has to be removed from all the causative affixes as per **Sutta 523**. There will remain only “**e, aya, āpe, āpaya**”. One of these affixes will be used in the sample causative verbs. Regarding the Vuddhi procedure, refer to **Sutta 483**. It may at first seems like a big challenge for a beginner. But, it is not that much difficult if simple guidelines are understood. The Vuddhi procedure usually occurs in the initial vowel of the root if that is a two-stem root. As an exception, there are some roots such as **jīva**-to live, **katha**-to speak, **kilamu**-to be weary, which never undergo a Vuddhi procedure in a causative or even in the plain verb forms.

Now, Here is the formula of causative verb to remember:

The root with an initial vowel being in a Vuddhi+one of the four causative affixes+relevant Vibatti. (3 integral parts)

Now, Let’s work out that formula here:

The root: **Paca**-to cook.

See the table below. All the complex structural patterns of causative verbs are shown in the table in a very simple way.

[(1) Vuddhi procedure in the initial vowel of the root "a" as "ā", (2) the last component vowel of the root deleted, (3) the component consonant "ṇ" of affix elided. Three important procedures]

Base Structure	After three Procedures	The completed verb
Paca+ṇe+ti>	Pāc+e+ti>	Pāc+e+ti. (He) causes to cook
Paca+ṇaya+ti>	Pāc+aya+ti>	Pāc+aya+ti.
Paca+ṇāpe+ti>	Pāc+āpe+ti>	Pāc+āpe+ti.
Paca+ṇāpaya+ti>	Pāc+āpaya+ti>	Pāc+āpaya+ti.

Sample Causative Verb in the Active Voice [Parassapada]

Now, Let's start building causative verbs in the active voice:

Root: Paca=to cook.

(1st) **Affix:** "ṇe"

(ti) Pāceti. (anti) Pācenti.

(si) Pācesī. (tha) Pācetha.

(mi) Pācemi. (ma) Pācema. [No dīgha procedure in "mi & ma"]

(2nd) **Affix:** "ṇaya"

(ti) Pācayati. (anti) Pācayanti.

(si) Pācayasi. (tha) Pācayatha.

(mi) Pācayāmi. (ma) Pācayāma. [Dīgha procedure in "mi & ma"]

Note: In verbs with 3rd and 4th affixes, there can be some verb forms with no Vuddhi function occurred on the initial vowel. So, two examples of verb forms are shown below.

(3rd) **Affix:** "ṇāpe"

(ti) Pācāpeti, pacāpeti. (anti) Pācāpenti, pacāpenti.

(si) Pācāpesi, pacāpesi. (tha) Pācāpetha, pacāpetha.

(mi) Pācāpemi, pacāpemi. (ma) Pācāpema, pacāpema.

[No dīgha procedure in "mi & ma"]

(4th) **Affix:** "ṇāpaya"

(ti) Pācāpayati, pacāpayati. (anti) Pācāpayanti, pacāpayanti.

(si) Pācāpayasi, pacāpayasi.(tha) Pācāpayatha, pacāpayatha.

(mi) Pācāpayāmi, pacāpayāmi.

(ma) Pācāpayāma, pacāpayāma.[Dīgha procedure in “mi & ma”]

Note: Please note that verbs in “ṇe and ṇāpe” affixes are slightly similar to each other while verbs in “ṇaya and ṇāpaya” affixes share some similar morphological traits.

Causative Verb in the Passive Voice

This too may be a bit challenging. But remember that it is very much similar to the plain verbs in respect of the passive voice structural pattern. It only **needs to insert one more affix “ya” signifying the Kamma (passive voice)**. Here is one thing to be mindful that not all causative affixes are used in the passive voice structure. Only a few causative affixes, mostly “ṇe” and “ṇāpe” are found to be used in the Pāli literature. This does not mean that the remaining ones are not used at all. There could be some instances of usage. Please note that in the passive voice causative verbs, there used to be two or sometimes even three affixes though some traces of the causative affixes are not easily noticeable.

Here is the formula to remember: **the root** with an initial vowel being a vuddhi+e or āpe+i or ī+ya+the relevant **Vibatti**.

(5 integral parts)

Now, Let’s practically work out that formula here:

The root: Paca-to cook

Affix: ṇe or ṇāpe+ya.

Assume that all three basic procedures have already been done. So, it will be:

(a) Pāca+e+i+ya+ti > Pāciyati.[The trace of causative affix

unnoticeable in this verb with the “ṇe” affix, as its residual vowel “e” is already absent except a Vuddhi vowel “ā” representing it]

(b) Pāca+āpe+ya+ti >Pācāpiyati. [The trace of causative affix is slightly noticeable in this verb with the “ṇāpe” affix]

Verbs with Affix: “ṇe”

(ti) Pāciyati. (anti) Pāciyanti.

(si) Pāciyasi. (tha) Pāciyatha.

(mi) Pāciyāmi. (ma) Pāciyāma. [Dīgha procedure in “mi & ma”]

Verbs with affix: “ṇāpe”

(ti) Pācāpiyati. (anti) Pācāpiyanti.

(si) Pācāpiyasi. (tha) Pācāpiyatha.

(mi) Pācāpiyāmi. (ma) Pācāpiyāma. [Dīgha procedure in “mi & ma”]

Note: These samples are to orient the student with the basic causative verb forms. It is important to study and familiarize with these sample verb forms as explained here.

THE BASIC PĀLI SENTENCE STRUCTURE

Based on conjugation of the verbs and various verb-forms which have been explained thus far in some detail, some basic sentence structure and the relevant rules will be explained here for the benefit of all serious students of the Pāli grammar. There are, as a matter of the grammatical fact stated in Suttas, three voices in the Pāli grammar. They are:

- (a) the active voice (Kattu),
- (b) the passive voice (Kamma) and
- (c) the impersonal voice (bhāva).

Of the three, bhāva voice is rarely used in the actual usage of Pāli texts and a wider area of the Pāli literature except in the etymological definition of words in the Pāli grammar and some instances of the commentary and subcommentary texts where some detailed and delicate explanation is necessary regarding a word or a phrase. Even in this Kaccāyana's grammar, especially in Kita and Uṇādi chapters, bhāva voice known as Bhāva Sādhana is widely applied to explain some etymological definition of the example words using either an Ākhyāta verb or a Kita verb of bhāva sense and voice. Only active and passive voices are used in the majority of written Pāli texts. Therefore, fundamental rules and the writing-method of these two voices only will be explained.

The Rules of Active Voice Sentence

An active voice sentence is called in grammatical parlance as “Kattu-vācaka Vākya” which means the subject-principal sentence where Kattā (the agent, doer subject) is much more dominant. Such a subject is called “Kathita Kattā” or “Vutta-kattā” which means a predominant-subject. The object (Kamma) in such a sentence plays a secondary role. Hence it is called an “Akathita-kamma” or “Avutta-kamma” which means a non-principal object.

Here are the rules of an active voice sentence:

In an active voice sentence,

- (1) The subject must be in the nominative case.
- (2) The object has to be in the accusative case.
- (3) The verb must be either in the parassapada-termination in most cases or in the atnopa-termination with or without an affix of Kattu-sense.

[But affixes of Kamma sense such as **ya**, **tabba**, **ta**, etc. are absolutely inapplicable.] (Tabba & Ta are *Kita* affixes not to be used with ākhyāta verbs)

- (4) The persons (subjects) and verbs should be concordant.

Note: The rule numbers 3 and 4, are not required when writing active voice sentences using *Kita* verbs and *kita* affixes of Kattu-sense or past perfect such as “**ta**”. (Refer to Sutta 555, 557).

Formula:

Subject+Object+Verb [S+V+O is possible and permissible although majority style is S+O+V]

Now, let us study the sample sentences shown in the table.

SAMPLE ACTIVE VOICE SENTENCE

Subject (nominative)	Object (accusative)	Verb (in kattu- affix “a”)	Meaning
Puriso	Odanam	Pacati	Man, the rice, cooks. (Man cooks the rice).
Purisā	Odanam	Pacanti	Men, the rice, cook. (Men cook the rice).
Buddho	Dhammam	Deseti Disa-to teach.	Buddha, the Dhamma, teaches. (Buddha teaches the Dhamma).
Buddhā	Dhammam	Desenti	Buddhas, the Dhamma, teach. (Buddhas teach the Dhamma).
Tvam	Odanam	Pacasi	You, cook, the rice.
Tumhe	Odanam	Pacatha	You (plural) cook the rice.
Aham	Odanam	Pacāmi	I cook the rice.
Mayam	Odanam	Pacāma	We cook the rice.

Please note that all the relevant subject (person), verbs and their numbers are to be in perfect agreement.

The Rules of Passive Voice Sentence

A passive voice sentence is called in grammatical parlance as “Kamma-vācaka Vākya” which means the object-principal sentence where the Kamma (the thing being done, the object) is more visibly dominant by being in the nominative case. Such an object is called “Kathita Kamma” or “Vutta-kamma” which means the predominant-object. The subject (Kattā) in such a sentence is called an “Akathita-kattā” or an “Avutta-kattā” which means the non-principal subject.

The rules in a passive voice sentence are:

- (1) The subject has to be in the instrumental case.
- (2) The object has to be in the nominative case.
- (3) The verb should be mainly in the atnopa-termination or it can be in a reversed Parassapada form with an affix which has a Kamma-sense only.
[Refer to the verb and verb-forms shown in Suttas 440, 441 442 and 443. The easiest verb-form to use is the type of verb affixed with a “ya” preceded by either an “i or ī”.]
- (4) The obbject (not the Subject!) and verb should be in agreement.

Note: The rule number four is a major distinction of Sanskrit and Pāli passive voice sentences which is different from other grammars of modern languages such as English. In Sanskrit and Pāli grammar, the Subject is dominant in the active voice. In the passive voice sentence, the object is dominant. So, the verb has to follow them accordingly. In English grammar, the Subject is more emphasized in both active and passive voices. Therefore, the Subject and verb are to be in perfect agreement with each other in both voices.

SAMPLE PASSIVE VOICE SENTENCE

Subject (instrumental)	Object (nominative)	Verb (Kamma-affix “ya” and “ī”)	Meaning
Purisena	Odano	Pacīyate	By man, the rice, is cooked (The rice is cooked by man)
Purisehi	Odano	Pacīyante	By men, the rice, is cooked (The rice is cooked by men)
Buddhena	Dhammo	Desīyate	By Buddha, the Dhamma, is taught (The Dhamma is taught by Buddha)
Buddhehi	Dhammo	Desīyante	By Buddhas, the Dhamma, is taught (The Dhamma is taught by Buddhas)
Rājena	tvam	Dīyase	By king, you are given
Rājūhi	tumhe	Dīyavhe	By king, you are given
Raññā	aham	Dīye	By king, I am given
Rājūhi	mayam	Dīyāmhe	By kings, we are given

THE IMPERSONAL VOICE

Q: What does an **impersonal voice (Bhāva)** sentence looks like in terms of the sentence structure?

A: It is much more like a passive voice sentence in the structural pattern except that **it conveys a bhāva sense of expressing just mere action**. Neither the doer (subject) nor the thing being done (Kamma) is in fact implied as a principal focus or the subject matter of the sentence.

The Applicable Person and Number

According to the most Venerable Buddhapiyācariya, the great grammarian of Rūpasiddhi Vyākaraṇa Pāli grammar, it is said that in a Bhāva (impersonal voice) sentence, **only the paṭhama Purisa (third person), singular** number is applicable. No other (purisa) persons are applicable because **Bhāva itself singularly**

signifies just mere action, not any materiality nor the physical tangibility of any sort as implied by the relevant roots of the verb.

Re: Ākhyāta chapter, Rūpasiddhi Vyākaraṇa, Pāli grammar, in Sutta No. 446, (Attanopadāni parassapadattam) which said:

*“Bhāve Adabbavuttino Bhāvass’ekattā Ekavacana’meva.
Tañ’ca Paṭhamapurisasse’va”*.

THE SAMPLE SENTENCES OF IMPERSONAL VOICE

- (1) Devadattena (Devadatta, the subject) Būyate. [Bū-to be]
(by Devadatta, became. i.e. Devadatta’s being)
- (2) Pabbatena (the mountain, the subject) ṭṭhīyate. [ṭhā-to stand] (by the mountain, standing, i.e. The mountain’s standing)
- (3) Purisena (by man, the subject) kathīyate. [katha-to speak] (by the man, said. i.e. The man speaks, or man’s speaking)

Note: Please note that strictly there is no applicable Kamma word (the object) in an impersonal voice sentence though it can not be ruled out the likely presence of a Kamma word in a verb with sakammaka roots(transitive verb) of a Bhāva structure.

Sometimes, genitive case is also found to be employed in place of a subject in some Pāli writings although it is not a consistent pattern.

Re: Kaccāyana Vyākaraṇa, Sutta No. 556: “Bhāve tāva, Tassa Gītaṃ” etc. Here genitive case is used in the context of a *Kita* verb to signify a Bhāva voice and most possibly “the mere action”.

SAMPLE CAUSATIVE SENTENCE

There are **four integral parts** in a causative sentence. They are:

- (1) Causative subject (grammatically known as Hetu-kattā, or Payojaka-kattā, the prompter or the mover, abbreviated as CS)
- (2) Subordinate Object (also called Kārita-kamma, causative object, CO)
- (3) The root-object (also called Dhātu-kamma, the object of the root which has direct connection to the root in terms of having direct relationship with the meaning of the root, RO),
- (4) The causative verb, CV.

Note that there used to be two objects in an ordinary causative sentence although sometimes there may be some more additional objects depending on nature of the root. For example, if the root is a dual-kamma-indicative root(dvikammaka) such as **Nī**-to carry, **Duha**-to milk, then there can be three objects.

Now, here is a sample of a normal causative sentence:

Causative Subject (nominative)	Subordinate Object (accusative)	The root-object (accusative)	Causative Verb (one causative affix)	Meaning
Puriso (cs) the man	Purisaṃ (co) to the other man	Odanaṃ (ro) the rice	Pāceti (cv) causes to cook	Man causes the other man to cook the rice.
Purisā (cs) the men	Purise (co) to the other men	Odanaṃ (ro) the rice	Pācenti (cv) cause to cook	Men cause the other men to cook the rice.

This is a very simple causative sentence which is quite easy to understand. It is hoped that all the explanation given regarding the verbs and basic types of Pāli sentence structures thus far is sufficient for all keen students at this point to make the study of

the next sections of the Pāli grammar much more easier and understandable for them.

EXERCISES

By studying the example of verbs shown in all of Ākhyāta vibattis along with sample active and passive voice sentences, it is hoped that the students will be able to do some practical drills by themselves using the following roots.

(a) Now, please try conjugating one of the roots with any two or more Vibatti of your choice:

(1) **Paca**-to cook. (2) **Vasa**-to dwell, to live. (3) **Vada**-to speak.

(4) **Labha**-to get, to obtain. (5) **Sara**-to remember.

(b) Please translate the following sentences and determine the voice of each sentence and the kind of possible sentence correctly.

(1) Buddhō Vihāraṃ (the temple) Gacchati.

(2) Buddhā Vihāraṃ (the temple) Gacchanti.

(3) Puriso Gāmaṃ (the village) Gacchati.

(4) Purisā Gāmaṃ (the village) Gacchanti.

(5) Purisena Gāmo (the village) Gacchiyate.

(6) Purisehi Dhammo cariyante. (the root “cara-to practice”)

(7) Puriso Dhanam (wealth) Labhati. (the root “labha-to get”)

(8) Upāsako (the devotee) Saggam (Heaven) Gacchati.

(9) * Puriso purisaṃ Gāmaṃ Gacchāpeti.

[Please also determine the type of sentence after translating this]

(10) * Purisā purise Gāmaṃ Gacchāpentī.

[Please also determine the type of sentence after translating]

Dutiya Kaṇḍa The Second Section

४३२, ३६२. धातुलिङ्गेहि परा पच्चया

432, 362. **Dhātuliṅgehi parā paccayā**²⁷.

[Dhātuliṅgehi+parā+paccayā. 3 words]

[V] **Dhātu, liṅga-icce'te**hi parā paccayā honti.

“paccaya-the affixes” are to be applied after “**Dhātu** (roots) and **liṅga** (words of the specific gender) ”.

Summary: This Sutta enjoins to apply “paccaya”:

(a) after the “**Dhātu-roots**” in the case of verbs and kita-nouns structured with roots.

(b) after “**liṅga-gender-specific words**” in the case of various kinds of nouns such as plain common nouns, Sabbanāma Nouns, Samāsa nouns, Taddhita nouns and Kita nouns.

What are the “**Paccayas**”?

Vibattis and various *taddhita*, *ākhyāta* and *kita* **affixes** are called “paccaya”.

Here is how to apply each relevant “paccaya”:

(a) First, **noun-vibattis** (noun case-endings) such as **paṭhamā** (Nominative case) etc. are to be applied after gender-specific nouns (Samāsa, Taddhita and Kita words are also included as they are classified as nouns).

²⁷“paccaya” means those through which any specific meaning of the words are known. It refers to the affixes and vibattis applied after the roots of the verbs and gender-specific nouns (*liṅga* does not mean mere gender). Note that Ākhyāta affixes, Ākhyāta vibattis and kita affixes are to be applied after the roots while noun vibattis (refer to Sutta No. 55) are to be applied after the crude-nouns. This Sutta enjoins one preliminary procedure in carrying out basic morphological process of the Pāli words.

[Reference text] *Patīyanti anena atthā'ti vā paccayo* (Rūpasiddhi, Sutta 362)

- (b) **Ākhyāta Vibattis** such as “**ti, anti**” and so forth, together with various **Ākhyāta affixes** are to be applied after the roots of **Ākhyāta** verbs.
- (c) **Kita affixes** and **noun-Vibattis** are to be applied after the **Kita-nouns**.
- (d) Those **Taddhita-affixes** and **noun-Vibattis** are to be applied after **Taddhita-nouns** according to their respective meanings as prescribed in the relevant **Taddhita Suttas**.

Ākhyāta Verb Examples cited in Sutta

- (1) [Plain Verb] • **Karoti**-(he) does. • **gacchati**-(he) goes.
- (2) [Causative Verb] **Yo koci**-whoever. **karoti**-does (an action), **taṃ**-to that person. **añño**-the other person. “**karohi**-do! **karohi**-do!” **icce’vaṃ**-as such. **bravīti**-says. i.e. Suppose someone is doing something. Then someone come and says “do it, do it”. This act of prompting is called a causative motive (**Payojaka vyāpāra**) which is expressed by such verbs as “**Kāreti, Kārenti**” etc. **atha vā**-in other words, **karontaṃ**-(while one is) doing (something), **payojayati**-prompts. This act of prompting or urging results in such a causative verb as: • **kāreti**-(he) causes to do.
- (3) [Nominal Verb] (a) **Saṅgho**-the Sangha, monks, **pabbata’ miva** [**pabbataṃ**-mountain+**iva**-like] **pabbataṃ iva**-like mountain, **attāna’ mācarati** [**attānaṃ**-oneself+**ācarati**-practises] **attānaṃ**-oneself, **ācarati**-conducts (being unshaken by temptations).
• **pabbatāyati**-The Sangha conducts itself like mountain (when faced with temptations and defilements without being emotionally upset).
- (b) **Taḷākaṃ**-the reservoir. **samudda’ miva** [**samuddaṃ**-sea+**iva**-like] **samuddaṃ iva**-like the sea. **attāna’ mācarati** [**attānaṃ**+**ācarati**]
• **samuddāyati**-(The reservoir) behaves itself like an ocean. i.e. The reservoir is so wide and big. As such, it seems like an ocean for its own size.
- (c) **saddo**-the sound. **cicciṭa’ miva** [**cicciṭaṃ**-sizzling sound+**iva**] **cicciṭaṃ iva**-like a sizzling sound. **attāna’ mācarati**. **attānaṃ**-

itself. ācarati-acts. • cicciṭāyati-The sound acts itself like a sizzling sound.

Taddhita noun Example in ṇ-affix & noun-vibatti

(4) vasiṭṭhassa apaccam • vāsiṭṭho. (Refer to Sutta 344)

Eva'maññe'pi [evam-thus+aññe-other examples+api-also]
yojetabbā-should be engaged, i.e. applied.

४३३, ५२८. तिजगुपकितमानेहि खछसा वा

433, 528. **Tija, gupa, kita, mānehi kha, cha, sā vā.**

[Tija, gupa, kita, mānehi+kha, cha, sā+vā. 3 words]

[V] **Tija, gupa, kita, māna-icce'tehi dhātūhi kha, cha, sa-**
icce'te paccayā honti vā.

The affixes “**kha, cha, sa**” are sometimes applied after the roots “**Tija, gupa, kita, māna**”. [The applied affixes are shown underlined in the examples]

- Titikkhati-(He) forbears, endures. [wa] tija+kha+ti
- jigucchati-(He) detests. [wa] gupa+cha+ti
- tikicchati-(He) treats, cures (a patient by medicine).
[wa] kita+cha+ti
- vīmaṃsati-(He) inquires. [wa] māna+sa+ti

Vā'ti kimattham?

What is the word “vā” for?

To show that in examples shown below, no “kha, cha, sa” affixes are applied to them as restricted by the word “vā”.

- * Tejati-(He) sharpens. [wa] tija+a+ti
- * gopati-(He) protects. [wa] gupa+a+ti
- * māneti-(He) adores. [wa] māna+a+ti

..

४३४, ५३४. भुजघसहरसुपादीहि तुमिच्छत्थेसु

434, 534. **Bhuja, ghasa, hara, su, pā'dīhi**
tu'micchatthesu²⁸.

[Bhuja, ghasa, hara, su, pā-ādīhi+tum, icchā-atthesu. 2 words]

[V] **Bhuja, ghasa, hara, su, pā-icce'va'mādīhi dhātūhi**
tu'miccha'tthesu kha, cha, sa-iccete paccayā honti vā.

The affixes “**kha, cha, sa**” are sometimes applied after the roots “**Bhuja, ghasa, hara, su, pā** etc.” when expressing a wish (to-infinitive)

Note: Only those examples shown with the mark • are examples. The other preceding words are etymological explanations of the verb which is not an ED. The affixes applied by this Sutta are shown underlined.

(1) Bhottu'micchati [Bhottum+icchati] Bhottum-to eat. icchati-
(He) wants.= • bubhukk^uhati-(He) wants to eat.

[wa] bhuja+kha+ti

(2) ghasitu'micchati [ghasitum+icchati] ghasitum-to eat.

icchati=• jighac^hati-(He) wants to eat. [wa] ghasa+cha+ti

(3) haritu'micchati [haritum+icchati] haritum-to carry. icchati=

• jigī^sati-(He) wants to carry. [wa] hara+sa+ti

(4) sotu'micchati [sotum+icchati] sotum-to hear.

icchati=• sussu^sati-(He) wants to hear. [wa] su+sa+ti

(5) pātu'micchati [pātum+icchati] pātum-to drink.

icchati=• pivā^sati-(He) wants to drink. [wa] Pā+sa+ti

Vā'ti kimattham?

What is the word “vā” for?

To show that the example shown below, is inapplicable as restricted by “vā”.

Bhottu'micchati. [Bhottum+icchati] Bhottum-to eat, *icchati-
(He) wants. [wa] *isu+a+ti.

²⁸ The verbs applied with affixes by this Sutta are called “**tu'micchatta verbs**” which means verbs expressive of wish or purpose by hint of a “**tum-suffix**”. It is also called the **desiderative verb** in English.

Tu'micchatthesū'ti kimattham?

What is the word “tumicchattesu” for?

To show that the example shown below has no expression of purpose “tumicchatta”. So, it is inapplicable here. (Hence, no “kha, cha, sa” affixes are applied in it, only an ordinary “a” affix is applied)

* Bhuñjati-(He) eats. [wa] bhuja+a+ti

४३५, ५३६. आय नामतो कत्तूपमाना दाचारे

435, 536. **Āya nāmato²⁹ kattū'pamānā'dācāre.**

[Āya+nāmato+kattu-upamānā+ācāre. 4 words]

[V] **Nāmato kattū'pamānā ācāra'tthe āyapaccayo hoti.**

An affix “āya” is applied after the noun likened to a doer (kattā-agent), being expressed as a metaphorical analogy. [Affixes are shown underlined]

(1) Saṅgho pabbata'miva attāna'mācarati=• pabbatāyati,
[wa] pabbata+āya+ti

(2) taḷākaṃ samudda'miva attāna'mācarati=• samuddāyati,
[wa] Smudda+āya+ti

(3) saddo ciccita'miva attāna'mācarati=• ciccitāyati.
[wa] ciccita+āya+ti

Eva'maññe'pi yojetabbā. (Please refer to Sutta 432)

²⁹Nāmato-refers to ordinary nouns assuming the role of a root in a verb. All the affixes in Suttas 435, 436, 437 are to be applied after nouns which have a specific meaning. These nouns are also called “Nāma-dhātu-the root-like nouns” and verbs thereof are known as “Nāma-dhātu kiriyā” meaning nominal-stem verbs. The affix of verbs shown in Sutta 435 have usually onomatopoetic expressions. Such verbs are often found in the Pāli texts.

४३६, ५३७. ईयू'पमाना च

436, 537. **Īyū'pamānā ca.** [Īya+upamānā+ca. 3 words]

[V] **Nāmato** upamānā ācāra'tthe ca **īyapaccayo** hoti.

An affix “īya” is to be applied after a noun which has a meaning of behaving in a specific manner in an analogous expression. [The affix “īya” is shown underlined in the examples]

(1) Achattam-Despite being not umbrella, chatta'miva

[chattam+iva] chattam iva-like umbrella, ācarati-(he) treats=

• chattīyati-(He) treats (a big leave) as if it was like an umbrella.

i.e. He uses it like an umbrella. [wa] chatta+īya+ti

(2) aputtam-Despite being not (one's own) son. putta'miva

[puttam+iva] puttattam iva=like one's own son. ācarati=

• puttīyati-(He) treats (him) like a son (even though not a son).

[wa] putta+īya+ti

Upamānā'ti kimattham?

What is the word “upamānā” for?

To show that example below is inapplicable as it is not expressive of simile.

Dhammam-Dhamma, * ācarati-(he) practices.

i.e. He practices Dhamma. [wa]* ā+cara+a+ti

Ācāre'ti kimattham?

What is the word “ācāre” for?

To show that example below is inapplicable as the verb and its meaning meant in sentence is irrelevant to the word “ācāra”

Achattam chattam'iva * rakkhati-protects.

i.e. He protects non-umbrella stuff like an umbrella though it is not an umbrella. [wa] * rakkha+a+ti

Eva'maññe'pi yojetabbā.

४३७, ५३८. नामम्हा'त्तिच्छत्थे

437, 538. **Nāmamhā'tticchatthe.**

[Nāmamhā+atta-icchā-atthe. 2 words]

[V] **Nāmamhā** attano iccha'tthe **īyapaccayo** hoti.

When expressing wanting something for oneself, an affix “īya” is applied after a noun denoting that thing being wished for. [The affix “īya” is shown underlined in the examples]

(1) Attano-for oneself, patta'micchati [pattam+icchati] pattam-the bowl, icchati-(He) wants. • pattīyati-(He) wants bowl for himself. [wa] patta+īya+ti

Evam-similarly.

(2) • vatthīyati-(He) wants cloth for himself. [wa] vatha+īya+ti

(3) • parikkhārīyati-(He) wants accessories for himself.

[wa] parikkhāra+īya+ti

(4) • cīvarīyati-(He) wants robe for himself. [wa] cīvara+īya+ti

(5) • dhanīyati-(He) wants wealth for himself. [wa] dhana+īya+ti

(6) • ghaṭīyati-(He) wants ghee for himself. [wa] ghaṭa+īya+ti

Atticchatthe'ti kimattham?

What is the word “atticchatthe” for?

To show that the example below is expressive of wishing for others, not for oneself. So, it is inapplicable.

* Aññassa-for other person. patta'micchati. [pattam+icchati]

Eva'maññe'pi yojetabbā.

४३८, ५४०. धातूहि णे णय णापे णापया कारितानि हेत्वत्थे

438, 540. **Dhātūhi ṇe, ṇaya, ṇāpe, ṇāpayā kārītāni hetva'tthe**³⁰.

[Dhātūhi+ṇe, ṇaya, ṇāpe, ṇāpayā+kārītāni+hetu-atthe. 4 words]

[V] Sabbehi **dhātūhi ṇe, ṇaya, ṇāpe, ṇāpayā-icce'te paccayā** honti **kārīta**aññā ca hetva'tthe.

When expressing a “prompting causative mode action”, the affixes “**ṇe, ṇaya, ṇāpe, ṇāpayā**” are applied after the roots of the verb. The affixes thus applied are to be also formally termed as “**kārīta**-the causative affix”.

Example of Causative Singular verb, using the root “Kara-to do”

(Please also refer to Sutta 432)

See all four affixes “**ṇe, ṇaya, ṇāpe, ṇāpayā**” are applied in each verb, However, as the conjoined “**ṇ**” is to be elided as per morphological procedures, only “e, aya, āpe, āpayā” can be seen in the verbs (See these affixes underlined in the first set of examples. Also see the long vowel “**ā**” in the initial point of the verb which is a result of vuddhi procedure affected by “**ṇ**” affix).

Yo koci karoti, taṃ añño “karohi karohi” icce'vaṃ bravīti, **atha vā** karontaṃ payojayati [Re: Sutta 432]

In other words, (he) prompts (while someone is) doing. This act of prompting or urging results in causative verb expressions as shown below:

• kāreti. • kārayati. • kārāpeti. • kārāpayati-(he) causes to do.

[Causative Verbs in singular, all are of the same meaning]

[wa] kara+ṇe+ti [wa] kara+ṇaya+ti [wa] kara+ṇāpe+ti

³⁰**Kārīta**-literally means the prompter. i.e. Causative. The affixes applied in the Suttas 438, 439, 452 are called “**Kārīta Paccaya, or causative affixes**”. Please note that only those affixes applied through Sutta 438 have a strong sense of “**Payojaka Vyāpara**-prompting or causative nature” while the rest are only a putative formal term in the nomenclature of Pāli grammar. The conjoining “**ṇ**” of these affixes is to be elided (Refer: Sutta No. 523) later leaving only component words without “**ṇ**”. The elision is for initiating necessary procedure of “**vuddhi**” of the verbs in morphological process. (Refer to Sutta No. 483).

[wa] kara+ṇāpaya+ti (WA is shown in order of example verbs)

Example of Causative Plural verb, using the root “Kara-to do”
Ye keci karonti, te aññe “karoṭha karoṭha” icce’vaṃ bruvanti.
i.e. Suppose people are doing. (Then) other people tell them “do! do!”.

• kārēnti, • kārāyanti, • kārāpentī, • kārāpayanti-(they) cause to do.
[Causative Verbs in plural]

[wa] kara+ṇe+anti [wa] kara+ṇaya+anti [wa] kara+ṇāpe+anti
[wa] kara+ṇāpaya+anti

Example of Causative Singular verb, using the root “paca-to cook”
Yo koci pacati-cooks, taṃ añño” pacāhi-cook! pacāhi-cook!”
icce’vaṃ bravīti, i.e. Suppose someone is cooking. (Then) someone tells him “cook!, cook!”.

atha vā pacantaṃ payojayati.

In other words, (he) prompts (while one is) cooking. This act of prompting or urging results in a causative verb expression as these:

• pāceti, • pācayati, • pācāpeti, • pācāpayati-(He) causes to cook.
[Causative Verbs in singular]

[wa] paca+ṇe+ti [wa] paca+ṇaya+ti [wa] paca+ṇāpe+ti
[wa] paca+ṇāpaya+ti

Example of Causative Plural verb, using the root “paca-to cook”
Ye keci pacanti, te aññe “pacatha pacatha” icce’vaṃ bruvanti.
Whoever are cooking. (Then) other people tell them “cook! cook! “.

• pācenti, • pācayanti, • pācāpentī, • Pācāpayanti-(They) cause to cook. [Causative Verbs in plural]

[wa] paca+ṇe+anti [wa] paca+ṇaya+anti [wa] paca+ṇāpe+anti
[wa] paca+ṇāpaya+anti

Evam-similarly in this manner, [In a different root “bhaṇa-to talk”]

• bhaṇeti, • bhaṇayati, • bhaṇāpeti, • bhaṇāpayati-(He) causes to speak. [Causative Verbs in singular]

[wa] baṇa+ṇe+ti [wa] baṇa+ṇaya+ti [wa] baṇa+ṇāpe+ti
[wa] baṇa+ṇāpaya+ti

• Bhaṇenti, • bhaṇayanti, • bhaṇāpentī, • bhaṇāpayanti-(They) causes to speak. [Causative Verbs in plural]

[wa] baṇa+ṇe+anti [wa] baṇa+ṇaya+anti [wa] baṇa+ṇāpe+anti
[wa] baṇa+ṇāpaya+anti

Tatha'riva [Tathā+iva] Tathā-in that way, iva-like, aññe'pi-other examples (using various roots) too, yojetabbā-should be applied. i.e. other causative-examples should also be similarly applied.

Hetvatthe'ti kimattham?

What is the word “hetvatthe” for?

To show that examples below are inapplicable as they have no meaning of “hetu-the prompting”. It is only a statement, a plain verb.

* Karoti-(He) does. * pacati-(He) cooks. (wa of these example will be shown later)

Atthaggaṇaṇena ala-paccayo hoti.

By the use of the word “attha (refer to hetva'tthe) ” in Sutta, an “**ala**” affix can be applied after some roots. [The affix is shown in bold, underlined]

• jotalati-(It causes to) shine or (it) shines. [wa] juta+ala+ti

४३९, ५३९. धातुरूपे नामस्मा णयो च

439, 539. **Dhāturūpe nāmasmā ṇayo ca.**

[Dhāturūpe+nāmasmā+ṇayo+ca. 4 words]

[V] Tasmā **nāmasmā ṇayapaccayo** hoti kāritasañño ca dhāturūpe satī.

A “**ṇaya**” affix is to be added after that noun when it functions like an actual “**dhātu-the root**”. [The affix is shown underlined]

(1) Hatthinā-by the elephant. atikkamati-(he) passes. maggaṁ-the road. • atihatthayati-(He) passes the road by (riding on an) elephant. [wa] atihattī+ṇaya+ti

(2) vīṇāya-by harp. upagāyati-(he) sings along. gītaṁ-the music. • upavīṇayati-(He) sings along with (playing) a harp. [wa] upavīṇā+ṇaya+ti

(3) daḥhaṁ-firmly. karoti-(He) does. vīriyaṁ-effort. • daḥhayati-(He) makes firm effort. [wa] daḥha+ṇaya+ti

(4) visuddhā-clear. hoti-is. ratti-the night. • visuddhayati-the

night is clear (as being free from clouds).

[wa] Visuddha+ṇaya+ti

Caggahaṇena āra, āla-iccete paccayā honti.

By the word “Ca” in Sutta, “āra, āla” affixes can be applied (after nominal stems).

(1) Santam—to be peaceful, karoti-(He) does. • santāratī-(He) makes it calm. [wa] Santa+āra+ti

(2) upakkamaṁ-the effort, karoti • upakkamālatī-(He) exerts effort. [wa] upakkama+āla+ti

४४०, ४४५. भावकम्मेसु यो

440, 445. **Bhāvakammesu yo**³¹. [Bhāvakammesu+yo. 2 words]

[V] Sabbehi dhātūhi bhāvakammesu yapaccayo hoti.

A “ya” affix is added after all roots when signifying the senses of “**Bhāva** (impersonal voice) and **Kamma** (passive voice) ”.

Note: The verbs affixed with “ya” applied by this Sutta play very important role as passive voice verbs in the Pāli texts.[See also Sutta No.447 for a similar kind of “ya” affix. The verbs affixed with it are the active voice verbs]

³¹ The “ya” affix applied by this Sutta is distinctive in shaping the verb forms and voice. By carefully learning its characteristics as shown in **Suttas** 440, 441, 442, 443, 444, the student will understand any verb affixed with “ya”. There are two kinds of “ya”, one being applied by Sutta 440 and one being applied by Sutta 447. Of the two “ya”, The former is of two voices: Kamma (passive) and Bhāva (impersonal) while the latter is only of Kattu (active) voice. Note the distinction of these two “ya” affixes in terms of voice despite they share similar shapes and structure. In canonical Buddhist texts, the verbs in active and passive voices are widely used while Bhāva voice is seldom used in sentences except in matters of etymological definition of words.

There are two kinds of ya-affixed verbs. They are:

- (a) The simple “ya-affixed” verbs,
- (b) The complex “ya-affixed” Verbs augmented with similar or dissimilar syllables.

Explanation

- (a) The first type of verbs are simple and easy to build and to understand as they do not have any complex morphological changes. They are usually structured by simply inserting either a “ya” affix only or putting one more vowel “ī” or “ī” in front of “ya”. They are usually one single-stem (one word) roots such as “nī” “dā” or ordinary double-stem or multiple-stem roots. [Refer to Sutta Nos.442, 502]

Example: Single-stem root verbs:

Nīyati, (No morphological change in this verb except a “ya” affix being inserted between the root “nī” and vibatti “ti”)

Dīyati, here, besides inserting “ya” affix, the vowel of the root is changed into an “ī”. [Refer to Sutta No.502 to clarify this change]

Multiple-stem root verbs:

Karīyati, (Double-stem root, here, both “ī” an “ya” affixes are inserted. Refer to Sutta No.442 to understand this function) The examples (1) & (5) shown in Sutta are such simple type of verbs.

- (b) The verb-type “b” is a bit complex as the affix “ya” itself undergoes a word-form change and it is further augmented with either similar word of that changed letter or with a rather dissimilar word. As a result of complex morphologic changes, the affix “ya” becomes invisible in these verbs. [Refer to Suttas 441, 443, 444, 487, 488 for more clarification].

Examples (3) (6) (7) below are augmented with similar words while examples (2) and (4) are augmented with dissimilar words. If one carefully studies the examples below, it will be easy to understand these different structural patterns of **ya**-affixed verbs. To highlight these unique patterns, all the examples are shown underlined.

- (1) • Ṭhīyate-act of standing. [wa] ṭhā+ya+te
- (2) • bujjhate-act of eating, (It is) eaten. [wa] bhuja+ya+te
- (3) • paccate-act of cooking, (It is) cooked. [wa] paca+ya+te
- (4) • labbhate-act of obtaining, (It is) obtained. [wa] laba+ya+te
- (5) • karīyate-act of doing, (It is) done. [wa] kara+ya+te
- (6) • yujjate-act of beating or yoking. (It is) beaten, or is bound.
[wa] yudha or yuja+ya+te (2 possible roots)
- (7) • uccate-act of speaking, (It is) spoken. [wa] uca+ya+te

Note: There are two types of translations in each example. The first is a “**Bhāva translation**” while the second signifies “**Kamma translation**”. In the next sections, only the relevant type of one translation will be shown to avoid redundancy and confusion.

Bhāvakammesū’ti kimatthaṃ?

What is the word “bhāvakammesu” for?

To show that the examples shown below are inapplicable as they have only **Kattu-voice**.

* Karoti. * pacati. * paṭhati-(He) recites.

[wa] kara+o+ti [wa] paca+a+ti [wa] paṭha+a+ti

४४१, ४४७. तस्स चवग्गयकारवकारत्तं सधात्वन्तस्स

441, 447. **Tassa cavagga yakāravakārattam sad-**
hātvantassa.

[Tassa+cavagga, yakāra, vakārattam+sa-dhātvantassa. 3 words]

[V] Tassa yapaccayassa **cavagga**, yakāra, **vakārattam** hoti
dhātūnam antena saha yathāsambhavam.

That “**ya**” affix, together with the last component consonant of the root word, changes into “**ca**-group consonants or **ya** or **va** as per relevant applicability.

- (1) • **Vuccate**-(It is) said. *sl* [wa] uca, vaca+ya+te
 - **vuccante**-(These) are said, *pl*, [wa] uca, vaca+ya+ante
[two possible roots for both set of examples in 1 and 2]
- (2) • **uccate**-(It is) said. *sl*, [wa] uca+ya+te
 - **uccante**-(these) are said. *pl* [wa] uca+ya+ante
- (3) • **paccate**-(It is) cooked. *sl* [wa] paca+ya+te
 - **paccante**-(Those) are cooked. *pl* [wa] paca+ya+ante

In these examples above, the last consonant of the root “c” and the consonant “y” of the affix merged into one single “c” and later augmented with similar “c” and it thus becomes “cca”
- (4) • **Majjate**-(He is) intoxicated or (He is) massaged, rubbed. *sl* [wa] mada or maja+ya+te (the root for 1st meaning),
 - **majjante**. *pl*, [wa] mada or maja+ya+ante

(Note that there are two roots based on different meaning)
- (5) • **yujjate**-(It is) tied, engaged. *sl*. [wa] yuja+ya+te
 - **yujjante**. *pl*. [wa] yuja+ya+ante

In the examples above, the last consonant of the root “j” and the affix “y” merged into one single “j” and later augmented with a similar “j”.
- (6) • **Bujjhate**-(It is) known. *sl*, [wa] budha+ya+te
 - **bujjhante**. *pl*, [wa] budha+ya+ante
- (7) • **kujjhate**-(He is) angry. *sl*. [wa] kudha+ya+te
 - **kujjhante**. *pl*. [wa] kudha+ya+ante
- (8) • **ujjhate**-(It is) abandoned, or discarded. *Sl*. [wa] udha+ya+te
 - **ujjhante**. *pl*. [wa] udha+ya+ante

In the examples above, the last consonant of the root “dh” and the affix “y” merged into one single “jh” and later augmented with a dissimilar “j”.
- (9) • **Haññate**-(It is) killed. *sl*. [wa] hana+ya+te
 - **haññante**. *pl*. [wa] hana+ya+ante

In the example above, the last consonant of the root “n” and the affix “y” merged into one single “ñ” and later augmented with a similar “ñ”.
- (10) • **Kayyate**-(It is) done. *sl*. [wa] kara+ya+te
 - **kayyante**. *pl*. [wa] kara+ya+ante

In the example above, the last consonant of the root “r” and the affix

“y” merged into one single “y” and later augmented with a similar “y”.

- (11) • **Dibbate**-(It is) shined. *sl.* [wa] divu+ya+te
• **dibbante**. *pl.* [wa] divu+ya+ante

In the example above, the last consonant of the root “v” and the affix “y” merged into one single “b” and later augmented with a similar “b”.

४४२, ४४८. इवण्णागमो वा

442, 448. **Ivaṇṇā’gamo vā**. [Ivaṇṇa-āgamo+vā. 2 words]

[V] Sabbehi dhātūhi yamhi paccaye pare **ivaṇṇā’gamo** hoti vā.

Either “i or ī” is to be inserted after all roots when a “ya” affix follows (after the root). [Usually in front of “ya” affix].

- (1) • **Karīyate**, • **karīyati**-(It is) done. [wa] kara+ya+te (Both are the same but the second is a Prassapada-reversed verb)

- (2) • **gacchīyate**, • **gacchīyati**-(It’s) gone.

[wa] gamu+ya+te (Both are the same)

Note: Please keep in mind that in each pair of verbs, the first is of Attanopada verb-group while the second verb form is a reversed verb-form of Attanopada into Parassapada. However, the voice still remains only in passive mode regardless of change. Of also greatly important is to note that these verb-forms applied by the function of this Sutta are for purely passive voice use only. They are never to be used in the active voice mode like the verbs where the functions prescribed by Sutta 441, 443, 442. They can be used interchangeably either as active or passive voice depending on the sense and voice of affix “ya” in addition to contextual nature of sentence. For example, being in the presence or absence of an Avutta-kattā (i.e. non-principal subject) in a sentence. This means that:

- (a) If the sense and voice of the affix “ya” is Kamma as per Sutta 440, and have a non-principal subject (Avutta-kattā) in the sentence, then it will surely be a passive voice verb.
(b) If it is a “ya” affix as per Sutta 447 without the presence of an Avutta-kattā (non-principal subject) in the sentence, then it will be an active voice verb.

Vā'ti kimattham?

What is the word “vā” for?

To show that as restricted by the word “vā”, there is no “i or ī” applied in the example below.

* Kayyate. [wa] kara+ya+te

४४३, ४४९. पुष्परूपञ्च

443, 449. **Pubbarūpañ'ca.** [Pubbarūpañ+ca. 2 words]

[V] Sabbehi dhātūhi yapaccayo **pubbarūpa**'māpajjate vā.

A “ya” affix sometimes undergoes a morphological procedure of **pubbarūpa**, (changing into a consonant similar to the last consonant of the root.) [Pubba-of front, the preceding letter of the root. i.e. the last consonant of root+rūpa-shape. i.e. assimilation].

Note: Example verb (1) and (5) are anomalous verbs.

(1) • **Vuddhate**-(It's) grown. [wa] vaḍha+ya+te

In the example above, the affix “y” changed into “ḍh”. So it becomes “vaḍh+ḍha+te” [It is still a pubbarūpa, similar words]. Later on, the last word of the root has to be changed into a “ḍ” by Sutta 612. The “a” of “va” further changes into an “u” by Sutta 517 bringing the word to completion. (This is an anomalous verb of dissimilar words whose morphological procedure is a bit complex for the beginners)

(2) • **phallate**-(It is) finished or come to fruition.

[wa] phala+ya+te

In this example, the affix “y” changed into “l”. [This is a simple pubbarūpa verb of similar words]

(3) • **dammate**-(It is) tamed. [wa] damu+ya+te

In this example, the affix “y” changed into “m”. [This is a simple pubbarūpa verb of similar words]

(4) • **sakkate**-(It is) honored. [wa] saka+ya+te

In this example, the affix “y” changed into “k”. [This is a simple pubbarūpa verb of similar words]

(5) • **labbhate**-(It is) obtained. [wa] labha+ya+te

In this example, the affix “y” changed into “bh”. Later on, the last consonant “bh” of the root is to be changed into “b” by Sutta 20 or 517 [This is an anomalous verb with dissimilar augmentation]

(6) • dissate-(It is) seen. [wa] disa+ya+te

In this example, the affix “y” changed into “s”. [This is a simple pubbarūpa verb of similar words or assimilation]

४४४, ५११. तथा कत्तरि च

444, 511. **Tathā kattari ca.** [Tathā+kattari+ca. 3 words]

[V] Yathā heṭṭhā bhāvakammesu yapaccayassa ādeso hoti.
tathā kattari’pi yapaccayassa ādeso kātabbo.

The morphological procedures on “ya” affix prescribed in previous Suttas are to be similarly applied to “ya” affix (of active voice as prescribed in forthcoming Sutta 447 “Divā’ dito yo”).

Note: This Sutta enjoins that the two functions of Sutta 441, 443 are to be similarly applied on the “ya-affixed verbs” of Sutta 447 too. So, the function of all examples are easily understandable. The only difference is that these verbs are not applicable for the reversal procedure into Parassapada as they themselves are basically of the Parassapadas whose voice is always “active voice”. This is the reason why the Verb-ending is only Parassapada “ti”, not “te”. (See the applied-functions in the examples shown underlined.)

(1) • Bujjhati-(He) knows. [wa] budha+ya+ti

(2) • vijjhati-(It) penetrates. (as with a sharp object or by means of sharp intellect) [wa] vidha+ya+ti
[These verbs are augmented with dissimilar word]

(3) • maññati-(He) knows. [wa] mana+ya+ti

(4) • sibbati-(He) sews. [wa] sivu+ya+ti
[These verbs are augmented with similar syllables]

..

४४५, ४३३. भूवादितो अ

445, 433. **Bhūvā'dito a**³². [Bhū-ādito+a. 2 words]

[V] **Bhū**-icce'vamādito dhātugaṇato apaccayo hoti kattari.

An “a” affix is to be added after the roots “**bhū**” etc. in the sense of active voice of Kattā (the agent).

[The applied affix “a” is shown in bold, underlined.]

- Bhavati-(It) becomes. [wa] bhū+a+ti
- paṭhati-(He) recites. [wa] paṭha+a+ti
- pacati-(He) cooks. [wa] paca+a+ti
- jayati-(He) conquers. [wa] ji+a+ti

४४६, ५०९. रुधादितो निग्गहितपुब्बञ्च

446, 509. **Rudhā'dito niggahitapubbañ'ca.**

[Rudha-ādito+niggahita-pubbañ+ca. 3 words]

[V] **Rudha**-icce'va'mādito dhātugaṇato apaccayo hoti kattari.
pubbe **niggahitā**'gamo hoti.

An “a” affix is to be added after the root “**rudha**” etc. in the sense of the active voice (Kattā). Besides, a “**niggahita**” is also to be put on top of the first component consonant of the root.

Note: That Niggahita later changes into one of “ñ, ñ, ṇ, n, m” based on

³²All the affixes applied by eight Suttas from 445 to 452 are called “**Vikaraṇa Paccaya**” which means the **distinctive affixes**. In the word “Vikaraṇa”, “Vi=means special, to be distinctive, kraṇa-doing, i.e. the affixes that make each verb distinctive. All the Ākhyāta verbs are classified into eight groups based on those eight affixes. They are: Būvādi gana (Bhū-group Verbs), Rudādi gana (Rudha-group Verbs), Divādi gana (Divu-group Verbs), Svādi gana (Su-group Verbs), Kīyādi gana (Kī-group Verbs), Gahādi gana (Gaha-group Verbs), Tanādi gana (Tanu-group Verbs), Curādi gana (Cura-group Verbs). All verbs of each group are to be used as active Voice verbs. As for those “ya-affixed verbs” per Sutta 440, they are to be regarded as the passive voice verbs of those eight groups and other verbs.

next consonant it precedes as prescribed in Sutta 31. The transformed “n” of niggahita is shown in bold, underlined.

- Ru**n**dhati-(He) obstructs. [wa] Rudha+a+ti
- ch**n**dati-(He) cuts. [wa] chida+a+ti
- bh**n**dati-(He) breaks. [wa] bhida+a+ti.

Caggahaṇena i, ī, e, o-iccete paccayā honti niggahitapubbañ’ca.

By the word “Ca” in Sutta, “i, ī, e, o” affixes can also be applied while a niggahita is inserted on top of initial letter of the root.

Note: The transformed “n” and “m” of niggahita and all four affixes are shown in bold, underlined.

- Ru**n**dh**i**ti, [wa] rudha+i+ti
- ru**n**dh**ī**ti, [wa] rudha+ī+ti
- ru**n**dh**e**ti, [wa] rudha+e+ti
- ru**n**dh**o**ti-(He) obstructs. [wa] rudha+o+ti
- su**m**bh**o**ti-(he) beats. [wa] subha+o+ti
- pa**r**isu**m**bh**o**ti-(He) beats. [wa] pari√subha+o+ti.

४४७, ५१०. दिवादितो यो

447, 510. **Divā’dito yo.** [Divu-ādito+yo. 2 words]

[V] **Divu-icce’va’mādito dhātugaṇato yapaccayo hoti kattari.**

A “ya” affix is to be added after the roots “divu” etc. in the sense of the active voice (Kattā).

- Dibbati-(It) shines or (He) plays. [wa] divu+ya+ti
- Sibbati-(He) sews. [wa] sivu+ya+ti
- yujjhati-(He) fights or engages. [wa] yuja+ya+ti
- vijjhati-(It) penetrates. [wa] vidha+ya+ti
- bujjhati-(He) knows. [wa] budha+ya+ti.

Note: All the verbs affixed with “ya” applied by this Sutta are the active voice only. The meanings of verb are translated based on possible meaning of the root.

४४८, ५१२. स्वादितो गुणा उणा च

448, 512. **Svā'dito ṇu, ṇā, uṇā ca.**

[Su-ādito+ṇu, ṇā, uṇā+ca. 3 words]

[V] **Su-icce'va'mādito dhātugaṇato ṇu, ṇā, uṇā-icce'te paccayā honti kattari.**

The affixes “**ṇu, ṇā, uṇā**” are added after the roots “**su**” etc. in the sense of the active voice of Kattā.

Note: The affixes are shown in bold. The “u” of affix “**ṇu**” changes into “o” through Vuddhi procedure. There are two verbs with different affixes for each root, but of the same meaning.

(1) [ṇu] • Abhisu**ṇoti**, [wa] abhi-√su+ṇu+ti

[ṇā] • abhisu**ṇāti**-(He attentively) listens. [wa] abhi√su+ṇā+ti

(2) [ṇu] • samvu**ṇoti**, [wa] sam-√vu+ṇu+ti

[ṇā] • samvu**ṇāti**-(He) protects or prevents. [wa] sam√vu+ṇā+ti

(3) [ṇu] • āvu**ṇoti**, [wa] ā-√vu+ṇu+ti

[ṇā] • āvu**ṇāti**-(He) protects or prevents. [wa] ā-√vu+ṇā+ti

(4) [ṇu] • pāpu**ṇoti**, [wa] pa-√apa+ṇu+ti.

[uṇā] • pāpu**ṇāti**-(He) reaches. [wa] pa-√apa+uṇā+ti.

४४९, ५१३. कीयादितो ना

449, 513. **Kī'yādito nā.** [Kī-ādīto+nā. 2 words]

[V] **Kī-icce'va'mādito dhātugaṇato nā-paccayo hoti kattari.**

A “**nā**” affix is to be added after the roots “**Kī**” etc. in the sense of the active voice (Kattā).

Note: The affix is shown in bold. The “n” of affix “**nā**” changes into “ṇ” in the first example. “T” of the root “**kī**” is sometimes shortened into “i”.

• Ki**ṇāti**-(He) purchases. [wa] Kī+nā+ti.

• ji**nāti**-(He) conquers. [wa] ji+nā+ti.

• dhu**nāti**-(It) shakes. [wa] dhu+nā+ti.

• mu**nāti**-(He) knows. [wa] muna+nā+ti.

[The last “n” of the root is to be elided]

• lu**nāti**-(He) cuts or harvests. [wa] lu+nā+ti.

• pu**nāti**-(It) cleanses. [wa] pu+nā+ti.

४५०, ५१७. गहादितो प्पण्हा

450, 517. **Gahā'dito ppa, ṇhā.** [Gaha-ādito+ppa, ṇhā. 2 words]

[V] **Gaha-icce'va'mādito dhātugaṇato ppa, ṇhā, icce'te**
paccayā honti kattari.

The “**ppa, ṇhā**” affixes are added to the root “**gaha**” etc. in the sense of the active voice (Kattā). (The affixes are shown in bold.)

- Gheppati, [wa] gaha+ppa+ti.
- gaṇhāti-(He) takes. [wa] gaha+ṇhā+ti.

४५१, ५२०. तनादितो ओ यिरा

451, 520. **Tanā'dito o, yirā.** [Tanu-ādito+o, yirā. 2 words]

[V] **Tanu-icce'va'mādito dhātugaṇato o, yira-icce'te** paccayā honti kattari.

The “**o, yira**” affixes are added after the roots “**tanu**” etc. in the sense of the active voice (Kattā). (The affixes are shown in bold, underlined.)

- Tanoti-(It) expands or stretches. [wa] tanu+o+ti.
- tanohi-Expand! (command). [wa] tanu+o+hi.
- karoti-(He) does. [wa] kara+o+ti.
- karohi-Do! (command). [wa] kara+o+hi.
- kayirati-(He) does. [wa] kara+yira+ti.
- kayirāhi-Do!(command). [wa] kara+yira+hi.

४५२, ५२५. चुरादितो णे णया

452, 525. **Curā'dito ñe, ṇayā.** [Cura-ādito+ñe, ṇayā. 2 words]

[V] **Cura-icce'va'mādito dhātugaṇato ñe, ṇaya-icce'te**
paccayā honti kattari, kāritasaññā ca.

The “**ñe, ṇaya**” affixes are added after the roots “**cura**” etc. in the sense of the active voice (Kattā). Those affixes are also to be formally termed as “**kārita**”.

(The affixes are shown underlined.)

Note: Although formally named as “**kārita**”, these affixes have no

nature of “payojaka-vyāpāra-the prompting”. The purpose of naming as “Kārita” is to initiate Vuddhi procedure and to serve as distinctive mark of the Curādi-verb-groups.

- (1) • Coreti, [wa] cura+ṇe+ti.
 - corayati-(He) steals. [wa] cura+ṇaya+ti.
- (2) • cinteti, [wa] cinta+ṇe+ti.
 - cintayati-(He) thinks. [wa] cinta+ṇaya+ti.
- (3) • manteti, [wa] manta+ṇe+ti.
 - mantayati-(He) consults or speaks. [wa] manta+ṇaya+ti

४५३, ४४४. अत्तनोपदानि भावे च कम्मनि

453, 444. ³³**Attanopadāni bhāve ca kammani.**

[Attanopadāni+bhāve+ca+kammani. 4 words]

[V] Bhāve ca kammani ca attanopadāni honti.

The Vibattis of “**attanopada-group**” are in the sense of “**bhāva and Kamma**” voice.

- Uccate, • uccante, • majjate, • majjante, • yujjate,
- yujjante, • kujjhate, • kujjhante, (Refer to Sutta 441)
- labbhate, [wa] labha+ya+te. • labbhante,
- [wa] labha+ya+ante. (Refer to Sutta 443)
- kayyate, • kayyante. (Refer to Sutta 441)

³³This Sutta clearly defines the voice of all Attanopada Ākhyāta verbs. When those Ākhyāta verbs in Attanopada vibatti-termination signify one of these two voices, they used to have a “ya-affix”(per Sutta 440) in them. As such, any sentence structure using those verbs should follow relevant grammatical rules regarding the voices they signify.

४५४, ४४०. कत्तरि च

454, 440. **Kattari**³⁴ **ca.** [Kattari+ca. 2 words]

[V] Kattari ca attanopadāni honti.

The “**attanopada-group**” Vibattis can also be in “**kattā**” the active voice.

Summary: This Sutta indicates that verbs in "Attanopada-terminations" can also be in the sense of Kattā, as the active voice verbs.

- (1) • Maññate-(He) knows or thinks. [wa] mana+ya+te.
- (2) • rocate-(It) shines. [wa] ruca+a+te.
- (3) • socate-(He) worries. [wa] suca+a+te.
- (4) • bujjhate-(He) knows. [wa] budha+ya+te.
- (5) • jāyate-(It) arises. [wa] jana+ya+te. [The last “n” of the root elided and “a” of the root lengthened]

³⁴The Sutta No. 454 indicates again that the Ākhyāta verbs of Attanopada vibatti-termination can also sometimes signify Kattu (active) voice. **Please do not be confused by injunction of this Sutta.** The Ākhyāta verbs in Attanopada vibatti group signify active voice on condition that the verbs are either be affixed in kattu-voiced affixes or be without it, **but no Kamma-voiced affix** in them. Otherwise they will be only in passive voice. **Studying the examples shown in Sutta will clarify this fact more clearly.** Here, examples 1,4,5 are applied with kattu-voiced “ya” affix as per Sutta No. 447, while 2,3 are applied with a kattu-voiced “a” affix per Sutta No. 445.

४५५, ५३०. धातुप्पच्चयेहि विभत्तियो

455, 530. **Dhātuppaccayehi³⁵ vibhattiyo.**

[Dhātuppaccayehi+vibhattiyo. 2 words]

[V] Dhātuniddiṭṭhehi paccayehi khā'dikārita'ntehi vibhattiyo honti.

The vibattis are applied only after the affixes starting with “**kha** and ending in **kārita causative affixes**”, formally known as “**Dhātuni- ddiṭṭha affixes**” have been first applied.

- Titikkhati, • jigucchati, • vīmaṃsati, • samuddāyati,
- puttīyati, • kāreti, • pāceti. (Refer to Sutta 433, 435, 438)

४५६, ४३०. कत्तरि परस्सपदं

456, 430. **Kattari parassapadam³⁶.**

[Kattari+parassapadam. 2 words]

[V] Kattari parassapadam hoti.

The “**prassapada-group vibattis**” are in the sense and voice of the “**kattā (agent or active)**”

Summary: This Sutta indicates that “Verbs of Parassapada-vibatti termination” are to be applied in the active voice only.

³⁵This Sutta enjoins that all the “**Dhātu-paccaya affixes**” has to be applied first after the roots prior to any ākhyāta vibattis are applied. Normally, in a morphological procedure of an ākhyāta verb, setting up the root, eliding the last component vowel of the root and then applying relevant ākhyāta vibatti are standard procedures. Application of the affixes is next in the order of common procedure. What are “dhātu paccaya” affixes? **They are: kha, cha, sa, āya, īya, ṇe, ṇaya, ṇāpe, ṇāpaya, ala, āra and āla.** All these affixes are applied through Suttas 433, 434, 435, 436, 437, 438, 439. These are also called “**Dhātu niddiṭṭha affixes**”.

³⁶This Sutta sets forth the voice of the Ākhyāta verbs in Parassapada group termination as the Kattu (active) voice. Studying the examples carefully will show that they are affixed in Kattu-voiced affixes. This is a consistent rule and morphological pattern being applied in every Ākhyāta verbs of the active voice.

- Karoti, • pacati, • paṭhati, • gacchati.
[Refer to the preceding Suttas]

४५७, ४२४. भूवादयो धातवो

457, 424. **Bhūvā'dayo³⁷ dhātavo.**

[Bhū-ādayo+dhātavo. 2 words]

[V] **Bhū-icceva'mādayo ye saddagaṇā, te dhātusaññā honti.**

The root words such as “**bhū**” and so forth are formally called “**dhātu**”.

- (1) • Bhavati-(It) is, becomes. *sl.* [wa] bhū+a+ti.
• bhavanti-(they) are, become. *pl.* [wa] bhū+a+anti.
- (2) • carati-(He) practices or moves. *sl.* [wa] cara+a+ti.
• caranti, *pl.* [wa] cara+a+anti.
- (3) • pacati-(He) cooks. *sl.* [wa] paca+a+ti.
• pacanti, *pl.* [wa] paca+a+anti.
- (4) • cintayati-(He) thinks. *sl.* [wa] cinta+ṇaya+ti.
• cintayanti, *pl.* [wa] cinta+ṇaya+anti.
- (5) • hoti-(It) is. *sl.* [wa] hū+a+ti.
• honti, *pl.* [wa] hū+a+anti.
- (6) • gacchati-(He) goes. *sl.* [wa] gamu+a+ti.
• gacchanti *pl.* [wa] gamu+a+anti.

Iti ākhyātakappe dutiyo kaṇḍo.

The Second Section of Ākhyāta Verb ends.

³⁷This Sutta formally names the words such as “**Bū**” etc, as **dhātu** (the root) of all verbs in the Pāli language and its grammar. The roots play greatly important role as the building blocks of verbs and various words. Therefore, studying the roots and their meaning is also an important part of the grammar study. With broader understanding of the roots, one can multiply different word-structures.

Tatiya Kaṇḍa The Third Section

४५८, ४६१. क्वचादिवण्णान मेकस्सरानं द्वेभावो

458, 461. **Kvacā'divaṇṇāna'mekassarānaṃ
dvebhāvo**³⁸.

[Kvaci+ādivaṇṇānaṃ+ekassarānaṃ+dvebhāvo. 4 words]

[V] Ādibhūtānaṃ vaṇṇānaṃ ekassarānaṃ kvaci dvebhāvo hoti.

The initial consonant of the root is sometimes reduplicated with a similar word of the same vowel.

Note: See the reduplicated words shown in bold underlined. Due to morphological changes after reduplication procedure, there are some examples which have dissimilar syllables in different forms.

- **Titikkhati**-(he) bears or is patient with. • **iigucchati**-(he) detests.
- **tikicchati**-(he) cures. • **vīmaṃsati**-(he) investigates.
- **bubhukkhati**-(He) wants to eat. • **pivāsati**-(He) wants to drink.
[Refer to Sutta 433-434 for WA of these examples]
- **daddallati**-(It) shines. [wa] dala+a+ti.
- **dadāti**-(He) gives. [wa] dā+a+ti.
- **jahāti**-(He) abandons. [wa] hā+a+ti.
- **caṅkamati**-(He) paces up and down. [wa] kamu+a+ti.

Kvacī'ti kimattham?

What is the word “kvaci” for?

To show that “reduplication procedure” is not applied in some examples shown below as restricted by the word “kvaci”.

* **Kampati**, [wa] kapi+a+ti. * **calati**-(He) trembles. (Both verbs are of same meaning) [wa] cala+a+ti.

³⁸This 'reduplication procedure' is usually applicable only in verbs applied with affixes shown in Suttas 433-434. Other Ākhyāta verbs applied with “vikraṇṇa” affixes can also be redoubled when they are in Prokkhā vibatti and in a few other vibatti-terminations too.

४५९, ४६२. पुब्बो' ब्भासो

459, 462. **Pubbo'bbhāso.** [Pubbo+abbhāso. 2 words]

[V] Dvebhūtassa dhātussa yo pubbo, so **abbhāsa**sañño³⁹ hoti.

The duplicated initial consonant (as per previous Sutta) is to be formally named as an “**abbhāsa**”.

Summary: This Sutta enjoins to name the reduplicated word as an “**abbhāsa**”.

- Dadhāti-(He) carries. [wa] dhā+a+ti. • dadāti, [Re: Sutta 458]
- babhūva-(It) was. [wa] bhū+a (“a” is a Parokkā Vibatti, not affix)

४६०, ५०६. रस्सो

460, 506. **Rasso.** [Rasso. 1 word]

[V] Abbhāse vattamānassa sarassa rasso hoti.

The component dīgha vowel of duplicated consonant named as “**abbhāsa**” is shortened.

Summary: This Sutta shortens a long vowel of reduplicated “**abbhāsa**”. [See the shortened vowel in the examples shown underlined.]

- Dadhāti, • jahāti.

³⁹Abbhāsa means “something additionally said, i.e. an extra word.

[ā-additionally+bhāsa-said, an extra-word. The initial “ā” is shortened with one dissimilar “b” augmented.]

४६१, ४६४. दुतियचतुत्थानं पठमततिया

461, 464. **Dutiyacatutthānaṃ paṭhamatatiyā**⁴⁰.

[Dutiya, catutthānaṃ+paṭhama, tatiyā. 2 words]

[V] Abbhāsagatānaṃ **dutiya, catutthānaṃ paṭhama, tatiyā** honti.

Those **abbhāsa** consonants which are **dutiya** (The Second), **catuttha** (the fourth) in the vagga groups, are to be changed into **paṭhama** (the first), **tatiyā** (the third) consonant of vagga groups respectively.

Note: dutiya-the second becomes> paṭhama (the first).

catuttha-the fourth becomes> tatiyā (the third).

The changed words are shown in bold, underlined.

- Ciccheda-(It was) cut. [wa] chida+a (Parokkā Vibatti) [Here, the second “cha” changes into the first “c”]
- bubhukkhati, • babhūva, [Here, the fourth “bha” changes into the third “b”]
- dadhāti-(He) carries. [Here, the fourth “dha” changes into the third “d”]

४६२, ४६७. कवग्गस्स चवग्गो

462, 467. **Kavaggassa cavaggo**.

[Kavaggassa+cavaggo. 2 words]

[V] Abbhāse vattamānassa **kavaggassa cavaggo** hoti.

Those “abbhāsa consonants” belonging to **Ka-vagga** group are to be changed into **ca-vagga** group consonants.

[Changed consonants are shown underlined]

- Cikicchati-(He) cures. [wa] kita+cha+ti.
[Here, “k” changes into “c”]
- Jigucchati-(He) detests. [wa] gupa+cha+ti.
[Here, “g” changes into “j”]

⁴⁰ Only by exactly knowing the initial word of the root and its position in the vagga will make the function of this Sutta easily understandable.

- Jighacchatī-(He) wants to eat. [wa] ghasa+sa+ti.
[Here, “gha” changes into “j”]
- Jigīsati-(He) wants to carry. [wa] hara+sa+ti.
[This is an **anomalous example**. First, the root “hara” changes into “gī” and “g” of it further changes into “j”]
- Jaṅgamati-(He) goes. [wa] gamu+a+ti.
[Here, “g” changes into “j”]
- Caṅkamati. (He) paces up and down. [wa] kamu+a+ti.
[Here, “k” changes into “c”]

४६३, ५३२. मानकितानं व तत्तं वा

463, 532. **Mānakitānaṃ va, ta-ttaṃ vā.**

[Mānakitānaṃ+va, ta-ttaṃ+vā. 3 words]

[V] **Māna, kita**-icce'tesaṃ dhātūnaṃ abbhāsaḡatānaṃ
vakāra, takārattaṃ hoti vā yathāsaṅkhyāṃ.

Those “abbhāsa consonants **m** and **k**” which are part of the roots “**māna, kita**”, sometimes change into consonants “**v**” and “**t**” respectively. (The duplicated abbhāsa **m** of **māna** becomes “**v**” and **k** of the root **kita** becomes “**t**”. Shown underlined below)

- Vīmaṃsati-(He) investigates, • Tikicchati.

Vā'ti kimatthaṃ? What is the word “**vā**” for?

To show that function of this Sutta is not always applied in some examples shown below as restricted by the word “**vā**”.

* Cikicchati.

४६४, ५०४. हस्स जो

464, 504. **Hassa jo.** [Hassa+jo. 2 words]

[V] Abbhāse vattamānassa **hakārassa jo** hoti.

The reduplicated abbhāsa consonant “**h**” changes into “**j**”.
(The applied function shown in bold, underlined)

- Jahāti, [wa] hā+a+ti.
- Juhvati-(He) sacrifices. [wa] hu+a+ti.
- Juhoti-(He) sacrifices. [wa] hu+a+ti.
- Jahāra-(He had) carried. [wa] hara+a (Parokkhā Vibatti, not an affix).

४६५, ४६३. अन्तस्सिवण्णाकारो वा

465, 463. **Antassi'vaṇṇā'kāro vā.**

[1. Antassa+ivaṇṇa, akāro+vā. 3 words.

2. Antassa+ivaṇṇo+akāro+vā. 4 words.]

[V] Abbhāsassa antassa **ivaṇṇo** hoti, **akāro vā.**

The component vowels of abbhāsa consonants sometimes changes into “i or ī” or “a”. (The applied functions are shown in bold, underlined)

- **Jiguc**chati, [Here, “u” of “gu” changes into “i”]
- **pi**vāsati, [Here, “ā” of “pā” changes into “i”]
- **vi**maṁsati, [Here, “ā” of “mā” changes into “ī”]
- **ji**ghacchati, [Here, “a” of “gha” changes into “i”]
- **ba**bhūva, [Here, “ū” of “bhū” changes into “a”]
- **da**dhāti. [Here, “ā” of “dhā” changes into “a”] [wa shown already]

Vā'ti kimattham? What is the word “vā” for?

To show that function of this Sutta is not always applied in some examples as restricted by the word “vā”.

[Hence, there is no “Babhukkhati”, but “bubhukkhati”.]

* Bubhukkhati-(He) wants to eat.

४६६, ४८९. निगहितञ्च

466, 489. **Niggahitañ'ca.** [Niggahitaṁ+ca. 2 words]

[V] Abbhāsassa ante niggahitā'gamo hoti vā.

Sometimes, there has to come a “niggahita” by the end of an abbhāsa consonant. [“by the end of” is a literal translation which means “after”. The applied “niggahita-ṁ” is invisible except its derivative morpheme “ñ” or “ṇ” in its place shown in bold, underlined]

- **Ca**ṇkamati,
- **ca**ṇcalati-(He) shakes, [wa] cala+a+ti.
- **ja**ṇgamati.

Vā'ti kimattham? What is the word “vā” for?

To show that function of this Sutta is not always applied in

some examples shown below as restricted by the word “vā”.
* Pivāsati, * daddallati.

४६७, ५३३. ततो पामानानं वामं सेसु

467, 533. **Tato pā, mānānaṃ vā, maṃ sesu.**

[Tato+pā, mānānaṃ+vā, maṃ+sesu. 4 words]

[V] Tato abbhāsato **pā, māna-**icce’tesaṃ dhātūnaṃ **vā, maṃ-**icce’te ādesā honti yathāsaṅkhyāṃ sapaccaye pare.

When “sa” affix follows, the root **pā** and **māna**, located after an abbhāsa word, changes into “**vā**” and **maṃ**” respectively [This Sutta changes **Pā** into **Vā** and the root **māna** into **maṃ**. The applied functions are shown in bold, underlined]

• Pivāsati, • vī**maṃ**sati.

४६८, ४९२. ठ तिष्ठो

468, 492. **Ṭhā tiṭṭho.** [Ṭhā+tiṭṭho. 2 words]

[V] **Ṭhā-**icce’tassa dhātussa **tiṭṭhā**’deso hoti vā.

The root word “**ṭhā**” sometimes changes into “**tiṭṭha**”.
[The applied function is shown in bold]

- **Tiṭṭhati**-(He) stands. [wa] ṭhā+a+ti.
- **tiṭṭhatu**-(Let it) stand. [wa] ṭhā+a+tu.
- **tiṭṭheyya**-(He) should stand. [wa] ṭhā+eyya.
- **tiṭṭheyyuṃ**-(They) should stand. [wa] ṭhā+eyyuṃ.

Vā’ti kimatthaṃ? What is the word “vā” for?

To show that function of this Sutta is not always applied in some examples shown below as restricted by the word “vā”.

* Ṭhāti-(It) stands. [wa] ṭhā+a+ti.

Note: In Sutta 468, 469, the structures of verbs are so simple that sometimes it may be unnecessary to apply an affix such as “a”. But, some teachers used to hold the strict view that there should be an affix of Kattu sense in it to signify the relevant voice. Even if the affix is applied, it has to be elided by Sutta 510. In WA of examples, some are shown with an affix and some are not. This is a delicate minor grammatical matter. However, the golden rule is that it makes a

grammatical sense to have at least one appropriate affix even though without an affix, the applied Vibattis can still signify the voice (Refer to Suttas 453, 456). As such, in cases where the structure of the verb is so simple and does not require any complex morphological procedure, it is still possible for such simple verbs without an affix.

४६९, ४९४. पा पिवो

469, 494. **Pā pivo**. [Pā+pivo. 2 words]

[V] **Pā**-icce'tassa dhātussa **pivā**'deso hoti vā.

The root “**pā**” sometimes changes into “**piva**”.

[The applied function is shown in bold, underlined]

- **Pivati**-(He) drinks. [wa] pā+a+ti.
- **pivatu**-(Let him) drink. [wa] pā+a+tu.
- **piveyya**-(He) should drink. [wa] pā+eyya.
- **piveyyum**. pl. [wa] pā+eyyum.

Vā'ti kimattham? What is the word “vā” for?

To show that function of this Sutta is not always applied in some examples shown below as restricted by the word “vā”.

* Pāti-(He) drinks. [wa] pā+a+ti.

४७०, ५१४. जास्स जाजंना

470, 514. **Ñāssa jā, jam, nā**. [Ñāssa+jā, jam, nā. 2 words]

[V] **Ñā**-icce'tassa dhātussa **jā, jam, nā**-ādesā honti vā.

The root “**ñā**” sometimes changes into “**jā, jam, nā**”.

[The applied functions are shown underlined]

[jā-function] • **Jānāti**-(He) knows. [wa] ñā+nā+ti.

• **jāneyya** • **jāniyā**-(He) should know or he may know.

[jam-function] • **jaññā**-(He) should know. [wa] ñā+nā+eyya

(Please note that **jāneyya, jāniyā, jaññā** all have the same WA).

[nā-function] • **nāyati**-(He) knows. [wa] ñā+nā+ti.

Note:(1) “jā” function is applied only when “nā” affix is applied after the root.

(2) “**jam**” function is applied when “**nā**” morphological function is present behind (i.e. after this function has been done by Sutta 508)

(3) “**nā**” function is applied when changing of affix “**nā**” into “**ya**” is done by Sutta 509.

४७१, ४८३. दिसस्स पस्स दिसस दक्खा वा

471, 483. **Disassa passa, dissa, dakkhā vā.**

[Disassa+passa, dissa, dakkhā+vā. 3 words]

[V] **Disa**-icce’tassa dhātussa **passa, dissa, dakkha**-icce’tē ādesā honti vā.

The root “**disa**” sometimes changes into “**passa, dissa, dakkha**”. [The applied functions are shown underlined]

• Passati, • dissati, • dakkhati-(He) sees.

[wa] disa+a+ti. (All three have the same wa)

• adakkha-(He) saw.

[wa] disa+ā (A shortened Hiyyattanī “ā” Vibatti).

Vā’ti kimattham? What is the word “**vā**” for?

To show that function of this Sutta is not always applied in some instances shown below as restricted by the word “**vā**”.

* Addasa-(He) saw. [wa] disa+ā (A shortened Hiyyattanī “ā” Vibatti).

४७२, ५३१. ब्यञ्जनन्तस्स चो छप्पच्चयेसु च

472, 531. **Byañjana’ntassa co chapaccayesu ca.**

[Byañjana-antassa+co+chapaccayesu+ca. 4 words]

[V] **Byañjanantassa** dhātussa **co** hoti **chapaccayesu** paresu.

The last component consonant of a root changes into “**ca**” when a “**cha**” affix follows. [The applied function “c” is shown in bold, underlined]

(1) • Jigucchati. (Here, the last consonant “p” of the root “gupa” changes into “c”)

(2) • tikicchati. (Here, the last consonant “t” of the root “kita” changes into “c”)

- (3) • jighachati. (Here, the last consonant “s” of the root “ghasa” changes into “c”) [Refer to 434]

४७३, ५२९. को खे च

473, 529. **Ko khe ca.** [Ko+khe+ca. 3 words]

[V] Byañjana’ntassa dhātussa ko hoti khapaccaye pare.

The last component consonant of the root changes into “ka” when a “kha” affix is applied after the root.

[The applied function “k” is shown in bold, underlined]

- (1) • Titikkhati. (Here, the last consonant “j” of the root “tija” changes into “k”)

- (2) • bubhukkhati. (Here, the last consonant “j” of the root “bhuja” changes into “k”) [Re: 433-434]

४७४, ५३५. हरस्स गी से

474, 535. **Harassa gī se.** [Harassa+gī+se. 3 words]

[V] Hara-icce’tassa dhātussa sabbasse’va **gī**-ādeso hoti sapaccaye pare.

The entire root “hara” changes into “gī” when an affix “sa” is applied after the root.

[The applied function “gī” is shown in bold, underlined]

- Jigīsati-(He) wants to carry. [This verb has other root such as “esa- to search”] [wa] hara or esa+sa+ti [Re: 434]

४७५, ४६५. ब्रूभून् माहभूवा परोक्खायं

475, 465. **Brū, bhū, na’māha, bhūvā parokkhāyaṃ.**

[Brū, bhū, naṃ+āha, bhūvā+parokkhāyaṃ. 3 words]

[V] **Brū, bhū**-icce’tesaṃ dhātūnaṃ **āha, bhūva**-icce’ta ādesā honti yathāsaṅkhyāṃ parokkhāyaṃ vibhattiyaṃ.

The root words “**brū, bhū**” changes into “**āha, bhūva**” respectively when Parokkhā vibattis are applied after them.

[Brū>āha. Bhū>bhūva. The applied functions shown underlined]

- Āha-(He) said. *sl.* [wa] brū+a (Parokkhā Vibatti.)
- āhu-(They) said. *pl.* [wa] brū+u (Parokkhā Vibatti)
- babhūva-(It) has been. *sl.* [wa] bhū+a (Parokkhā Vibatti)
- babhūvu *pl.* [wa] bhū+u (Parokkhā Vibatti. No affixes)

Parokkhāyami'ti kimattham?

What is the word “prokkhāyam” for?

To show that the example below is not a parokkhā vibatti.

So, it is inapplicable.

- Abravum-(they) said. [wa] brū+um (Ajjattanī Vibatti, “a” is inserted in front of the verb by Sutta 519)

४७६, ४४२. गमिस्सन्तो च्छो वा सब्बासु

476, 442. **Gamissa'nto ccho vā sabbāsu.**

[Gamissa+anto+ccho+vā+sabbāsu. 5 words]

[V] **Gamu**-icce'tassa dhātussa anto **makāro ccho** hoti vā sabbāsu paccaya, vibhattīsu.

The component consonant “m” of the root “gamu” sometimes changes into “cch” in verbs of all vibattis and affixes. [The applied function “cch” is shown in bold, underlined]

- Gacchamāno-(While he is) going. [wa] gamu+“a+māna”+si. **Note:** This example has two affixes. Those inside the quotation mark “ ” are two affixes.

- gacchanto-(While he is) going. [wa] gamu+anta+si.

In each set of examples below, the second is inapplicable one.

- Gacchati, * gameti-(He) goes. (In second * example, affix “a” becomes “e” by Sutta 510)
[wa] gamu+a+ti (Both are Vattamāna Vibatti verbs, same WA).
- Gacchatu, * gametu-(Let him) go. (Here, “a” becomes “e” by 510)
[wa] gamu+a+tu (Both are Pañcamī Vibatti verbs, same WA).
- Gaccheyya. * Gameyya-(He should) go.
[wa] gamu+eyya (Both are Sattamī Vibatti verbs, the same wa).
- Agacchā, * Agamā-(He) has gone.
[wa] gamu+ā (Both Hiyyattanī Vibatti verbs, the same WA, with no affix).

- **Agacchī**, * Agamī-(He) has gone.
[wa] gamu+ī (Both Ajjattanī Vibatti verbs, the same WA).
- **Gacchissati**, * Gamissati-(He) will go.
[wa] gamu+ssati (Both Bhavissanti Vibatti verbs, same WA).
- **Agacchissā**, * Agamissā-(He might have) gone (Actually he didn't).
[wa] gamu+ssā (Both Kālātipatti Vibatti verbs, same WA).

Gamisse'ti kimatthaṃ?

What is the word “gamissa” for?

To show that the example below is not of the root “gamu”, but the other root word “isu”. So it is inapplicable.

* Icchati-(He) wants. [wa] isu+a+ti.

४७७, ४७९. वचस्स'ज्जतनिम्हि मकारा ओ

477, 479. **Vacassa'jjatanimhi'makāro o.**

[Vacassa+ajjatanimhi+akāro+o. 4 words]

[V] **Vaca**-icce'tassa dhātussa akāro otta'māpajjate ajjatanimhi vibhattimhi.

The initial component vowel of the root “**vaca**” changes into “**o**” when an Ajjattanī vibatti is applied after the root.
[The applied function is shown in bold, underlined]

- **Avoca**-(He) said. *sl.* [wa] vaca+ā (Ajjattanī Attanopada Vibatti verb).
- **Avocum**-(They) said. *pl.* [wa] vaca+um (Ajjattanī Parassapada verb).

Ajjatanimhī'ti kimatthaṃ?

What is the word “ajjatanimhi” for?

To show that examples below are not of “ajjattanī”, but of “Hiyyattanī”. So, they are inapplicable.

- * Avaca-(He) said. *sl.* [wa] vaca+ā [Vibatti “ā” is shortened]
- * avacū-(they) said. *pl.* [wa] vaca+ū

४७८, ४३८. अकारो दीघं हिमिमेसु

478, 438. **Akāro dīghaṃ hi, mi, mesu.**

[Akāro+dīghaṃ+hi, mi, mesu. 3 words]

[V] Akāro **dīgha**’māpajjate **hi, mi, ma**-icce’tesu vibhattīsu.

When “**hi, mi, ma**” vibattis are applied in a verb, the vowel before them is to be made into a **dīgha** (i.e. lengthened).

[“**mhe**” vibatti is also applicable for the function of this Sutta. The applied function is shown in bold, underlined]

- Gacchāhi-(you) go. [wa] gamu+a+hi
- gacchāmi-(I) go. [wa] gamu+a+mi
- gacchāma-(We) go. [wa] gamu+a+ma
- gacchāmhe-(We) go. [wa] gamu+a+mhe

Mikāraggahaṇena hīvibhattimhi akāro kvaci na dīgha’māpajjate.

By means of “mi” in Sutta, the dīgha procedure is inapplicable in some words (even if “hi” is applied).

* Gacchahi-(you) go. [wa] gamu+a+hi

४७९, ४५२. हि लोपं वा

479, 452. **Hi lopaṃ vā.** [Hi+lopaṃ+vā. 3 words]

[V] **Hīvibhatti lopa**’māpajjate vā.

The “**hi**” vibatti (belonging to pañcamī vibatti group) is sometimes elided.

[Only the first is applied example. The second is inapplicable in each set.]

- Gaccha, * gacchāhi-(you) go. [wa] gamu+a+hi
- gama, * gamāhi-(you) go. [wa] gamu+a+hi (wa of both set of examples are the same)
- gamaya, * gamayāhi-(you causes to) go. (You prompt him to go. Causative verbs). [wa] gamu+ṇaya+hi

Hī’ti kimatthaṃ?

What is the word “hi” for?

To show that examples shown below are not of “hi”, but of

“ti”. So they are inapplicable.

* Gacchati-he goes. [wa] gamu+a+ti

* gamayati-(He causes to) go. [wa] gamu+ṇaya+ti

४८०, ४९०. होतिस्सरे’ हो’हे भविस्सन्तिम्हि सस्स च

480, 490. **Hotissare’ho’he’ bhavissantimhi ssassa ca.**

[Hotissaro+eha, oha, e+bhavissantimhi+ssassa+ca. 5 words]

[V] **Hū-icce’tassa dhātussa saro eha, oha, e-tta’māpajjate**
bhavissantimhi, ssassa ca **lopo** hoti vā.

The component vowel “ū” of the root word “hū”
sometimes changes into “eha, oha, e” when bhavissanti
vibatti is applied after the root. Besides, the component
consonants “ss” of the vibatti are also elided. [Two functions]
In three set of examples below, all two functions are applied. Shown in
bold, underlined.

[eh] • **Heh**iti-(It) will be. [wa] hū+ssati

• **heh**inti-(They) will be. pl. [wa] hū+ssanti

[oh] • **hoh**iti, [wa] hū+ssati • **hoh**inti, pl. [wa] hū+ssanti

[e] • **het**i, [wa] hū+ssati • **hent**i, pl. [wa] hū+ssanti

In three set of examples below, only the first function is applied.
Eliding of “ss”, the second function, is not applied.

[eh] • **heh**issati, [wa] hū+ssati • **heh**issanti, pl. [wa] hū+ssanti

[oh] • **hoh**issati, [wa] hū+ssati • **hoh**issanti, pl. [wa] hū+ssanti

[e] • **hes**sati, [wa] hū+ssati • **hes**santi. pl. [wa] hū+ssanti

Note: No affix in these examples though there can be an “a” affix applicable. There will be an “i” to be inserted before Vibatti which renders any extra vowel unnecessary to complete the word.

Hū’ti kimattham? What is the word “hū” for?

To show that the examples below are not of the root word
“hū”, but of “bhū”. So, they are inapplicable.

*. Bhavissati-(It) will be. [wa] bhū+ssati

* bhavissanti-(they) will be. pl. [wa] bhū+ssanti

Bhavissantimhī’ti kimattham?

What is the word “bhavissantimhi” for?

To show that the example below is not of “bhavissanti”, but of “vattamāna-ti”. So, it is inapplicable.

* Hoti-(It) is. [wa] hū+a+ti

४८१, ५२४. करस्स सप्पच्चयस्स काहो

481, 524. **Karassa sapaccayassa kāho.**

[Karassa+sa-paccayassa+kāho. 3 words]

[V] **Kara**-icce'tassa dhātussa sapaccayassa **kāhā**'deso hoti vā bhavissantimhi vibhattimhi, **sassa** ca niccam **lopo** hoti.

When a bhavissanti is applied, the root “**kara**”, along with the component consonant “**ss**” of the applied vibatti, sometimes changes into “**kāha**”. Besides, the component consonants “**ss**” of the vibatti are always elided.

[Applied functions are shown in bold, underlined.]

- **Kāh**ati, • **kāh**iti-(He) will do. [wa] kara+a+ssati (Both are the same)
- **kāh**asi, • **kāh**isi-(you) will do. [wa] kara+a+ssasi (Both are the same)
- **kāh**āmi-(I) will do. [wa] kara+a+ssāmi
- **kāh**āma-(We) will do. [wa] kara+a+ssāma

Vā'ti kimattham? What is the word “vā” for?

To show that function of this Sutta is not always applied in some examples shown below as restricted by the word “vā”.

* Karissati-(He) will do. [wa] kara+a+ssati

* karissanti-(they) will do. [wa] kara+a+ssanti

Sapaccayaggahaṇena aññehi'pi bhavissantiyā vibhattiyā khāmi, khāma, chāmi, chāma-iccā'dayo ādesā honti.

By means of the word “**sapaccaya**” in Sutta, the “**ssāmi, ssāma**” of bhavissanti vibatti applied after other roots, can also change into “**khāmi, khāma, chāmi, chāma**”

respectively. [Functions are shown underlined]

(1) • **Vakkhāmi**-(I) will say. [wa] vaca+a+ssāmi

• **vakkhāma**-(we) will say. [wa] vaca+a+ssāma

Note: The last consonant “c” of the root changes into “k” by Sutta 473 in these examples and later combined it to next “kh”.

(2) • vacchāmi-(I) will stay. [wa] vasa+a+ssāmi

• vacchāma-(we) will stay. [wa] vasa+a+ssāma

Note: The last consonant “s” of the root changes into “c” by Sutta 472 in these examples. It is later combined to next “ch” to become a complete word.

Iti ākhyātakappe tatiyo kaṇḍo.

The Third Section of Ākhyāta Verb ends.

Catuttha Kaṇḍa

The Fourth Section

४८२, ५०८. दादन्तस्सं मिमेसु

482, 508. **Dā'dantassa'm̐ mi, mesu.**

[Dā-antassa+am̐+mi, mesu. 3 words]

[V] **Dā-icce'tassa dhātussa antassa am̐ hoti mi, ma-icce'tesu.**

The component vowel “ā” of the root “dā” changes into “am̐” when “mi, ma” vibattis are applied after it. [See the function shown underlined below]

- Dammi-(I) give. [wa] dā+mi
- damma-(We) give. [wa] dā+ma

Note: The applied “m̐” becomes ordinary “m” by the rule of sutta 31.

४८३, ५२७. असंयोगन्तस्स वुद्धि कारिते

483, 527. **Asaṃyogantassa vuddhi⁴¹ kārite.**

[Asaṃyogantassa+vuddhi+kārite. 3 words]

[V] Asaṃyogantassa⁴² dhātussa kārite **vuddhi** hoti.

The component vowel of non-conjunct root undergoes the process of “**vuddhi**” in verbs where causative affixes are applied after them. [The applied Vuddhi vowels are shown in bold]

- Kāreti-(he) causes to do. • kārenti-(they) causes to do.
- kārayati, • kārayanti,
- kārāpeti, • kārāpentī,
- kārāpayati, • kārāpayanti. [Refer to Sutta 438]

Asaṃyogantasse’ti kimattham?

What is the word “asaṃyogantassa” for?

To show that the examples shown below are not

⁴¹ **Vuddhi** means an increase in the metrical nature of the word. Through this procedure, “a” changes into “ā”, “i” changes into “ī”, “u” changes into “ū”. This may seem like similar to “digha-the lengthening process” of rassa i.e. short vowels. But it is somewhat different in terms of how it takes place. In addition, “i and ī” changes into “e”, while “u & ū” changes into “o”. This process of morphing into another different vowel form is called “vuddhi”. Furthermore, “e” becomes either “aya or āya” while “o” also becomes “ava or āva” by means of another follow-up procedure called “anuvuddhi”(anu-means following, i.e. a follow-up procedure after vuddhi has been applied in some words). All three Suttas from 483, 484, 485, perform vuddhi function. Only 483-485 have a wider application while Sutta 484 is confined to only a few roots in its function.

⁴² “Asaṃyoganta” means ending in non-conjunct.[A-not, saṃyoga-being well-joined in a cluster of words, i.e. conjunct, anta-ending] The conjunct-consonants are clearly noticeable in the oriental Asian scripts which used to be written in vertical order in the languages such as Devanāgarī and Burmese etc. In the Romanized Pāli which used to be written in horizontal mode, it may not be easily noticeable. However, when **double, vowel-less consonants of similar or dissimilar shape are present** in the root, it can be easily assumed as “saṃyoganta dhātu (the conjunct-ending root) ”.

“asamyoganta-single consonant words”, but “samyoganta-conjunct-consonants words”. So, they are inapplicable. (See conjuncts in the verbs shown in bold, underlined)

* Cintayati-(he) thinks. * mantayati-(he) consults or calls. [Refer to Sutta 452]

४८४, ५४२. घटादीनं वा

484, 542. **Ghaṭā’dīnaṃ vā**. [Ghaṭa-ādīnaṃ+vā. 2 words]

[V] **Ghaṭā’dīnaṃ dhātūnaṃ asamyogantānaṃ vuddhi** hoti vā kārīte.

The component vowel of the non-conjunct root “**ghaṭa**” etc. sometimes undergoes the process of “**vuddhi**” when followed by a causative affix.

[The applied Vuddhi vowels are shown in bold. The second example in each pair is inapplicable]

- Ghāṭeti, * ghaṭeti-(he) causes to make effort. [wa] ghaṭa+ṇe+ti
- ghāṭayati, * ghaṭayati. [wa] ghaṭa+ṇaya+ti
- ghāṭāpeti, * ghaṭāpeti. [wa] ghaṭa+ṇāpe+ti
- ghāṭāpayati, * ghaṭāpayati. [wa] ghaṭa+ṇāpaya+ti
- gāmeti, * gameti-(he) causes to go. [wa] gamu+ṇe+ti
- gāmayati, * gamayati. [wa] gamu+ṇaya+ti
- gāmāpeti, * gamāpeti. [wa] gamu+ṇāpe+ti
- gāmāpayati, * gamāpayati. [wa] gamu+ṇāpaya+ti

Ghaṭādīnami’ti kimatthaṃ?

What is the word “ghaṭādīnaṃ” for?

To show that the example below is inapplicable as it is not the root “ghaṭa”, but “kara”.

* Kāreti.

४८५, ४३४. अज्जेसु च

485, 434. **Aññesu ca.** [Aññesu+ca. 2 words]

[V] Aññesu ca paccayesu sabbesaṃ dhātūnaṃ asaṃyogantānaṃ **vuddhi** hoti.

The component vowel of non-conjunct roots usually undergoes the process of “**vuddhi**” in verbs when other non-causative affixes and vibattis follow. [The result of applied point of Vuddhi are shown underlined]

• Jayati-(he) conquers. • hoti, [wa] hū+a+ti • bhavati. [Refer to Sutta 445]

Caggahaṇena ṇu-paccayassā’pi vuddhi hoti.

By the word “Ca”, the affix “**ṇu**” can become a **Vuddhi**, (i.e. the component vowel “**u**” of the affix changes into “**o**”.)

[See “o” in the example shown in bold, underlined]

• Abhisuṇoti-(he) listens. [Refer to Sutta 448]

४८६, ५४३. गुहदुसानं दीघं

486, 543. **Guha, dusānaṃ dīghaṃ.**

[Guha, dusānaṃ+dīghaṃ. 2 words]

[V] **Guha, dusa-**icce’tesaṃ dhātūnaṃ saro **dīgha**’māpajjate kārīte.

The component vowel “**u**” of root words “**guha, dusa**” changes into a dīgha “**ū**” when causative affixes are applied after them. [See the applied dīgha vowels shown in bold]

• **Gū**hayati-(It) cause to protect, hides. [wa] guha+ṇaya+ti

• **dū**sayati-(he) causes to spoil. [wa] dusa+ṇaya+ti

.

४८७, ४७८. वचवसवहादीन मुकारो वस्स ये

487, 478. **Vaca, vasa, vaha**'dīna'mukāro vassa ye.

[Vaca, vasa, vaha-ādīnaṃ+ukāro+vassa+ye. 4 words]

[V] **Vaca, vasa, vaha**-icce'va'mādīnaṃ dhātūnaṃ vakārassa ukāro hoti yapaccaye pare.

The component vowel “a” and sometimes consonant “v” of the roots “**vaca, vasa, vaha**” changes into “u” when a “ya” affix follows. (i.e. is present in the verb).

Note: Two ways of changing into “u”: In the first example, the whole “va” changes into “u”. In the rest, only “a” of “va” changes into “u”.

The applied vowel “u” is shown in bold, underlined.

- Uccate, [wa] vaca+ya+te [Here, “**Va**” changes into “u”]
- Vuccati, [wa] vaca+ya+te [Refer to Sutta 441, both are the same]
- Vussati-(has) stayed. [wa] vasa+ya+te
- Vuyhati-(It is) carried away (as in river currents).
[wa] vaha+ya+te

४८८, ४८१. ह विपरिययो लो वा

488, 481. **Ha vipariyayo**⁴³ lo vā.

[Ha-vipariyayo+lo+vā. 3 words]

[V] **Hakārassa vipariyayo** hoti yapaccaye pare, yapaccayassa ca lo hoti vā.

In the roots such as “vaha” etc. with “ya” affix being applied after it, the consonants “h (of the root)” and “y (of the affix)” are to be reversed in their positions (i.e. y of the affix “ya” moved to front. Hence, it looks like “yha”). In addition, “ya” changes into “la” in some instances of verbs. [The words being reversed are shown in bold, underlined]

⁴³ **Vipariyāya** means reversing the position of two letters from back to forth and vice versa. It is one form of grammatical procedure in the morphology. [Vi-specially+pari-being reversed+aya-happening]

- **Vulhati**,
- **vuyhati**-(It is) carried away (as by river currents, same meaning).
[wa] vaha+ya+te
Note: In first example, the affix “y” becomes “l” after reversal.
In the second, only “h” and “y” are reversed.

४८९, ५१९. गहस्स घे पे

489, 519. **Gahassa ghe ppe**. [Gahassa+ghe+ppe. 3 words]

[V] **Gaha**-icce'tassa dhātussa sabbassa **ghe**kāro hoti **ppa**-paccaye pare.

The entire root “**gaha**” changes into “**ghe**” when the affix “**ppa**” is applied after the root. [See the applied function shown underlined]

- **Gheppati**-(he) takes. [Refer to Sutta 450]

४९०, ५१८. हलोपो ण्हाम्हि

490, 518. **Halopo ṇhāmhi**. [Halopo+ṇhāmhi. 2 words]

[V] **Gaha**-icce'tassa dhātussa **hakā**rassa **lopo** hoti **ṇhā**-mhi paccaye pare.

The consonant “**ha**” of the root word “**gaha**” is elided when the affix “**ṇhā**” follows it. [See the elided “**ha**” of the root “**gaha**” is no longer visible which is shown underlined].

- **Gaṇhāti**-(he) takes. [Refer to Sutta 450]

४९१, ५२३. करस्स कासत्तमज्जतनिम्हि

491, 523. **Karassa kāsatta'majjatanimhi**.

[Karassa+kāsattam+ajjatanimhi. 3 words]

[V] **Kara**-icce'tassa dhātussa sabbassa **kāsa**-ttam hoti vā ajjatanimhi vibhattimhi.

The entire root word “**kara**” sometimes changes into “**kāsa**” in verbs when an ajjattanī vibatti is applied. [The applied function “**kāsa**” is shown in bold, underlined]

- **Akāsī**-(he) did. [wa] kara+ī
- **akāsum**-(they) did. [wa] kara+um
- * Akari-(he) did. [wa] kara+ī
- * akarum-(they) did. [wa] kara+um (These are inapplicable examples)

Kāsatta'mitibhāvaniddesena aññatthā'pi sā'gamo hoti.

By using the Bhāva-taddhita expression “kāsattam”, an “s” is to be inserted (before the vibatti) applied after other roots rather than the root “kara”. [The applied function “s” is shown in bold, underlined. The vibatti “ī” is shortened]

- Ahosī-(It) was. [wa] hū+ī • adāsī-(he) gave. [wa] dā+ī

४९२, ४९९. असस्मा मिमानं मिम्हा'न्तलोपो च

492, 499. **Asasmā mi, mā, nam mhimhā'ntalopo ca.**

[Asasmā+mi, mā, nam+mhi, mhā+antalopo+ca. 5 words]

[V] **Asa**-icce'tāya dhātuyā **mi, ma**, icce'tesaṃ vibhattīnaṃ **mhi, mhā**'desā honti vā, dhātva'ntassa lopo ca.

The vibattis “**mi, ma**” applied after the root word “**asa**” sometimes changes into “**mhi, mha**” respectively. In addition, the component consonant “s” of the root is also elided. [Two functions. See applied function “**mhi**” “**mha**” shown underlined.]

- Amhi-(I) am. [wa] asa+mi • amha-(we) are. [wa] asa+ma
- * asmi-(I) am. [wa] asa+mi * asma-(we) are. [wa] asa+ma

४९३, ४९८. थस्स त्थत्तं

493, 498. **Thassa tthattam.** [Thassa+tthattam. 2 words]

[V] **Asa**-icce'tāya dhātuyā **thassa** vibhattissa **tthattam** hoti, dhātva'ntassa lopo ca.

The vibatti “**tha**” applied after the root word “**asa**” sometimes changes into “**ttha**”. Besides, the component consonant “s” of the root is also elided.

[Two functions. See the applied function “**ttha**” shown underlined]

- Attha-(you, pl) are. [wa] asa+tha

४९४, ४९५. तिस्स त्थित्तं

494, 495. **Tissa tthittam̐**. [Tissa+tthittam̐. 2 words]

[V] **Asa**-icce'tāya dhātuyā **tissa** vibhattissa **tthittam̐** hoti, dhātva'ntassa lopo ca.

The vibatti “**ti**” applied after the root word “**asa**” sometimes changes into “**tthi**”. Besides, the component consonant “s” of the root is also elided.

(See the applied function “**tthi**” shown underlined).

- **Atthi**-(There) is. [wa] asa+ti

४९५, ५००. तुस्स त्थुत्तं

495, 500. **Tussa tthuttam̐**. [Tussa+tthuttam̐. 2 words]

[V] **Asa**-icce'tāya dhātuyā **tussa** vibhattissa **tthuttam̐** hoti, dhātva'ntassa lopo ca.

The vibatti “**tu**” applied after the root “**asa**” sometimes changes into “**tthu**”. In addition, the component consonant “s” of the root is also elided.

[See the applied function “**tthu**” shown underlined.]

- **Atthu**-(Let it) be. [wa] asa+tu

४९६, ४९७. सिम्हि च

496, 497. **Simhi ca**. [Simhi+ca. 2 words]

[V] **Asasse**'va dhātussa **simhi** vibhattimhi antassa **lopo** ca hoti.

The component consonant “s” of the root word “**asa**” is elided when “**si**” vibatti is applied after the root. (The applied function is understandable only through morphological procedure.)

Ko nu tva'masi mārisa?

Ko-who, nu-?, tva'masi [tvam+asi] tvam-you, • asi-(you) are. mārisa-friend, i.e. Friend, who are you? [wa] asa+si

Note: “**Nu**” is a Nipāta particle equal to a question mark “?”. It is used to be syntactically related to the verb. Here, it is related to the verb “**asi+nu**” which can be translated as “are you”.

४९७, ४७७. लभस्मा ईदंनं त्थ, त्थं

497, 477. **Labhasmā ī, imnam ttha, ttham.**

[Labhasmā+ī, imnam+ttha, ttham. 3 words]

[V] **Labha-**icce'tāya dhātuyā ī, **imnam** vibhattīnam **ttha, ttham**-ādesā honti, dhātva'ntassa lopo ca.

The ajjattanī vibattis “**ī, im**” applied after the root “**labha**” respectively changes into “**ttha, ttham**”. Additionally, the component consonant “**bh**” of the root is also elided.

[Two functions. See the applied functions “**ttha**” “**ttham**” shown underlined.]

- Alattha-(he) got, obtained. [wa] labha+ī
- Alattham-(I) got, obtained. [wa] labha+im

४९८, ४८०. कुसस्मा दी छि

498, 480. **Kusasmā'dī cchi.** [Kusasmā+ī+ccchi. 3 words]

[V] **Kusa-**icce'tāya dhātuyā ī-vibhattissa **ccchi** hoti, dhātva'ntassa lopo ca.

The ajjattanī vibatti “**ī**” applied after the root word “**kusa**” changes into “**ccchi**” and the component consonant “**sa**” of the root is also elided.

[Two functions. See applied function “**ccchi**” shown underlined.]

- Akkocchi-(he) reviles (by saying abusive words etc.). [wa] kusa+ī

४९९, ५०७. दा धातुस्स दज्जं

499, 507. **Dādhātussa dajjam.** [Dā-dhātussa+dajjam. 2 words]

[V] **Dā-**icce'tassa dhātussa sabbassa **dajjā**'deso hoti vā.

The whole “**dā**” of the root “**dā**” sometimes changes into “**dajja**”. [See the applied function of “**dajja**” shown underlined.]

- Dajjāmi-(I) give. [wa] dā+a+mi
- dajjeyya-(he) should give. [wa] dā+eyya

* dadāmi-(I) give. [wa] dā+a+mi

* dadeyya-(he) should give. [wa] dā+eyya (Inapplicable examples)

५००, ४८६. वदस्स वज्जं

500, 486. **Vadassa vajjam.** [Vadassa+vajjam. 2 words]

[V] **Vada**-icce'tassa dhātussa sabbassa **vajjā**'deso hoti vā.

The entire root “**vada**” sometimes changes into “**vajja**”.

[See applied function “**vajja**” shown underlined. The second pair is inapplicable]

• Vajjāmi-(I) say. [wa] vada+a+mi

• vajjeyya-(he) should say. [wa] vada+eyya

* vadāmi-(I) say. [wa] vada+a+mi

* vadeyya-(he) should say. [wa] vada+eyya.

५०१, ४४३. गमिस्स घम्मं

501, 443. **Gamissa ghammam.** [Gamissa+ghammam. 2 words]

[V] **Gamu**-icce'tassa dhātussa sabbassa **ghammā**'deso hoti vā.

The entire root “**gamu**” sometimes changes into

“**ghamma**”. [See the applied function “**ghamma**” shown underlined.]

• ghammatu-(let him) go. [wa] gamu+a+tu

• Ghammāhi-(you) go. [wa] gamu+a+hi

• ghammāmi-(I) go. [wa] gamu+a+mi

Note: These ghamma-function applied verbs are seldom found in the canonical texts.

Vā'ti kimattham? What is the word “vā” for?

To show that the function of Sutta is not applied as restricted by the word “vā” in the examples below.

* Gacchatu-(let him) go. * gacchāhi-(you) go.

* gacchāmi-(I) go. [WA as shown above]

५०२, ४९३. यम्हि दा धा मा ठ हा पा मह मथादीन मी

502, 493. **Yamhi dā, dhā, mā, ṭhā, hā, pā, maha, mathā'dīna'mī.**

[Yamhi+dā, dhā, mā, ṭhā, hā, pā, maha, matha-ādīnaṃ+i.
3 words]

[V] **Yamhi paccaye pare dā, dhā, mā, ṭhā, hā, pā, maha, matha-icce'va'mādīnaṃ dhātūnaṃ anto ī-kāra'māpajjate.**

The component vowel of the roots “**dā, dhā, mā, ṭhā, hā, pā, maha, matha**” etc, changes into “**ī**” when a “**ya**” affix is applied after the roots. [See the applied function “**ī**” shown in bold in front of “**ya**” affix. This affix is applicable by Sutta 440 only, not by 447. As such, these verbs are only in Kamma, Bhāva senses and voices. However, verbs of active voice prefixed with some Upasagga and structured in this pattern are sometimes found in the Pāli texts. e.g. Ohīyati-(he) loses, Nilīyati-(he) hides. Pidhīyati-(It) blocks]

- **Dīyati**-(It is) given. [wa] **dā**+ya+te
- **dhīyati**-(It is) carried. [wa] **dhā**+ya+te
- **mīyati**-(It is) measured. [wa] **mā**+ya+te
- **ṭhīyati**-(It is) stood . [wa] **ṭhā**+ya+te
- **hīyati**-(It is) abandoned. [wa] **hā**+ya+te
- **pīyati**-(It is) drunk. [wa] **pā**+ya+te
- **mahīyati**-(It is) honored. [wa] **maha**+ya+te
- **mathīyati**-(It is) churned. [wa] **matha**+ya+te

५०३, ४८५. यजस्सादिसि

503, 485. **Yajassā'dissi'**. [Yajassa+ādissa+i. 3 words]

[V] **Yaja-icce'tassa dhātussa ādissa i-kārādeso hoti yapaccaye pare.**

The initial consonant “**y**” of “**ya**” of the root word “**yaja**” changes into “**ī**” when a “**ya**” affix is applied after it. [See the applied function “**ī**” shown in bold. One “**j**” is augmented]

- **Ijjate**-(is) worshiped, mayā-by me, Buddhho-Buddha, i.e. Buddha is worshipped by me (Passive voice verb). [wa] **yaja**+ya+te

५०४, ४७०. सब्बतो उं इंसु

504, 470. **Sabbato um̐ iṃsu.** [Sabbato+um̐+iṃsu. 3 words]

[V] Sabbehi dhātūhi **um̐**-vibhattissa **iṃsu**ādeso hoti.

An ajjattanī vibatti “**um̐**” applied after the roots of all verbs, changes into “**iṃsu**”. [See applied function “**iṃsu**” shown underlined.]

- Upasaṅkamiṃsu-(they) approached, came near.
[wa] upa√saṁ√kamu+um̐.
- Nisīdiṃsu-(they) sat. [wa] ni√sada+um̐.

५०५, ४८२. जरमरानं जीर जीय्य मीय्या वा

505, 482. **Jara, marānaṃ jīra, jiyya, miyyā vā.**

[Jara, marānaṃ+jīra, jiyya, miyyā+vā. 3 words]

[V] **Jara, mara**-icce'tesaṃ dhātūnaṃ **jīra, jiyya, miyyā**'desā honti vā.

The root words “**Jara, mara**” sometimes changes into “**jīra, jiyya, miyya**”.

Note: The root “**Jara**” changes into “**jīra, jiyya**” and the root “**marā**” changes into “**miyya**”.

[**jīra**-function] • Jīraṭi-(he) gets old. [wa] jara+a+ti.

• jīraṇti-(they) get old. [wa] jara+a+anti.

[**jiyya**-function] • jiyyaṭi-(he) gets old. • jiyyaṇti-(they) get old
[WA same as before]

[**miyya**-function] • miyyaṭi-(he) dies. [wa] mara+a+ti.

• miyyaṇti-(they) die. [wa] mara+a+anti.

* maraṭi-(he) dies. * maraṇti-(they) die.

[The last two are inapplicable examples as restricted by “**vā**”]

५०६, ४९६. सब्बत्था'सस्सादिलोपो च

506, 496. **Sabbatthā'sassā'dilopo ca.**

[Sabbattha+asassa+ādilopo+ca. 4 words]

[V] Sabbattha vibhatti, paccayesu **asa-icce'tassa dhātussa** ādissa lopo hoti vā.

In instances of all vibattis and affixes, the initial vowel “a” of the root “asa” is sometimes elided.

[The function is clearly noticeable as there is no more “a” of the root “asa”. These examples are widely found in the Pāli texts.]

- Siyā-(It) should be. [wa] asa+eyya.
- Santi-(There) are. [wa] asa+a+anti.
- Sante-(while it) is being, that being so. *kv.*
[wa] asa+anta+smim.
- Samāno-(while it) is, if being so. *kv.*
[wa] asa+“a+māna”+si.

Note: Both **Sante** and **Samāno** are auxiliary Kīta-verbs with multiple-uses. They are frequently used as *present participle* or *cls* or *adv* or *adj.*

Vā'ti kimattham?

What is the word “vā” for?

To show that the function of Sutta is not applied as restricted by the word “vā”.

* Asi-(you) are. [wa] asa+a+si.

५०७, ५०१. असब्बधातुके भू

507, 501. **Asabbadhātuke bhū.** [Asabbadhātuke+bhū. 2 words]

[V] **Asasse'va dhātussa bhū** hoti vā asabbadhātuke.

The whole root “asa” sometimes changes into “bhū” in verbs where asabbadhātuka vibattis are applied. (The applied function can be seen in the same form of verbs structured with the root “bhū”. This is the only injunction in the grammar where a root is changed into the verb-form of the other root “bhū” in instances of verbs with Asabbadhātuka-terminations.)

- Bhavissati-(it) will be. [wa] asa+a+ssati.
- Bhavissanti-(they) will be. [wa] asa+a+ssanti.

Vā'ti kimattham? What is the word “vā” for?

To show that the function of Sutta is not applied as restricted by the word “vā”.

* Āsum-(they) were. [wa] asa+um.

५०८, ५१५. एय्यस्स जातो इया आ

508, 515. **Eyyassa ñāto iyā, ñā.**

[Eyyassa+ñāto+iyā, ñā. 3 words]

[V] **Eyyassa vibhattissa ñā-icce'tāya dhātuyā parassa iyā, ñā-ādesā honti vā.**

A Sattamī vibatti “eyya” applied after the root word “ñā” sometimes changes into “iyā, ñā”.

[The applied functions “iyā” and “ñā” are shown underlined]

- Jāniyā, • jaññā-(he) should know or it should be known. [One “ñ” is augmented in the second example. Refer to Sutta 470]

Vā'ti kimattham? What is the word “vā” for?

To show that the function of Sutta is not applied in the example below as being restricted by the word “vā”.

* Jāneyya-(he) should know. [Refer to Sutta 470]

५०९, ५१६. नास्स लोपो यकारत्तं

509, 516. **Nāssa lopo yakārattam.**

[Nāssa+lopo+yakārattam. 3 words]

[V] **Ñā-icce'tāya dhātuyā parassa nāpaccayassa lopo hoti vā, yakārattañ'ca.**

The affix “nā” applied after the root word “ñā” is elided.

Sometimes, the affix “nā” changes into “ya”. [Two functions, one function for each example below]

- Jaññā-(he) should know, [Eliding of affix “nā” is applied]
- nāyati-(he) knows. [Changing of the affix “nā” into “ya” is applied. Refer to Sutta 470]

Vā’ti kimattham? What is the word “vā” for?

To show that the function of Sutta is not applied as being restricted by the word “vā”.

* Jānāti-(he) knows.

५१०, ४८७. लोपञ्चेत्तमकारो

510, 487. **Lopañ’ce’tta’makāro.**

[Lopañ+ca+ettam+akāro. 4 words]

[V] **Akārapaccayo lopa’māpajjate, ettañ’ca hoti vā.**

The affix “a”(per Sutta 445) is sometimes either elided or if unelided, it changes into an “e”.

[This Sutta changes the affix “a” into “e” sometimes or elides it in most cases of “Bhū-group” verbs.]

- Vajjemi, • vademi-(I) say. [Here, “a” changes into “e”. See “e” shown in bold, underlined]
- vajjāmi, • vadāmi-(I) say. [Here, “a” is lengthened into “ā”]
[wa] vada+a+mi [Refer to Sutta 500]

५११, ५२१. उत्तमोकारो

511, 521. **Utta’mokāro.** [Uttam+okāro. 2 words]

[V] **Okārapaccayo utta’māpajjate vā.**

The affix “o” applied after the root word “kara” sometimes changes into “u”. [See the applied “u” function shown in bold, underlined in the first example. The second is inapplicable one]

- Kurume-(he) does. [wa] kara+o+te.
- * karoti-(he) does. [wa] kara+o+ti.

Okāro’ti kimattham? What is the word “okāro” for?

To show that here “o” means an affix, not a “**vuddhi** morpheme o” as shown in example below. Hence, it is inapplicable here.

* Hoti. [wa] hū+a+ti.

५१२, ५२२. करस्साकारो च

512, 522. **Karassā'kāro ca.** [Karassa+akāro+ca. 3 words]

[V] **Kara**-icce'tassa dhātussa **akāro utta'māpajjate vā.**

The component vowel “a” of “ka” in the root word “**kara**”, sometimes changes into “u”. [See the applied “u” function shown in bold, underlined in the two examples]

- **Ku**rute, * Karoti, [WA shown in the preceding Sutta]
- **Ku**bbanti-(they) do. [wa] kara+o+anti.
- * Kayirati-(he) does. [wa] kara+yira+ti.

Karasse'ti kimattham? What is the word “karassa” for?

To show that the examples below are not of the root “kara”, but of the root “sara, & mara”. So, they are inapplicable.

- * Sarati-(he) remembers. [wa] sara+a+ti.
- * marati-(he) dies. [wa] mara+a+ti.

५१३, ४३५. ओ अव सरे

513, 435. **O ava sare.** [O+ava+sare. 3 words]

[V] **Okārassa** dhātva'ntassa sare pare **avā'deso** hoti.

A Vuddhi morpheme “o” (of root words such as “**cu, bhū**” etc.) changes into “ava” when a vowel follows it. [“a vowel follows it” here means the affix “a”]

Note: “o” is a morpheme derivative of Vuddhi procedure performed on “u-ū” of roots “**cu, bhū**”. See the applied function shown in bold, underlined.

- **Ca**vati-(It) moves or dies. [wa] cu+a+ti.
- **Bha**vati-(It) is. [wa] bhū+a+ti.

O'ti kimattham? What is the word “o” for?

To show that in the example below, there is no “o”, but only a **vuddhi** morpheme “e”, So it is inapplicable here.

- * Jayati-(he) conquers. [wa] ji+a+ti.

५१४, ४९१. ए अय

514, 491. **E aya.** [E+aya. 2 words]

[V] Ekārassa dhātva'ntassa sare pare **ayā**'deso hoti.

A Vuddhi morpheme “e” (of root words such as “**nī, ji**” etc) changes into “**aya**” when a vowel follows. [i.e. present behind in a verb. See the applied function shown in bold, underlined]

Note: “o” is a morpheme derivative of Vuddhi procedure performed on “i-ī” of roots “**Ji** and **Nī** “. See the applied function shown in bold, underlined.

• **Nayati**-(he) carries. [wa] nī+a+ti. • **jayati**. [wa] ji+a+ti.

५१५, ५४१. ते आवाया कारिते

515, 541. **Te āvā'yā kārīte.** [Te+āva, āyā+kārīte. 3 words]

[V] Te o, e-icce'te **āva, āyā**'dese pāpuṇanti kārīte.

Those vowels “o and e” respectively change into “**āva** and **āya**” when a causative affix follows. [See the applied functions of “**āva** and **āya**” shown in bold, underlined]

Note: “o and e” are morpheme derivatives of Vuddhi procedure performed on “ū-ī” of the roots “**Lū** and **Nī** “. See the applied function shown in bold, underlined.

• **Lāveti**-(he) causes to cut. [wa] lū+ṇe+ti.
• **nāyeti**-(he) causes to carry. [wa] nī+ṇe+ti.

Yogavibhāgena aññasmim'pi ekārassa āyā'deso hoti.

By means of **yogavibhāga** procedure, the component vowel “e” changes into “**āya**” in verbs where a non-causative affix is applied. [See the applied function shown in bold, underlined]

• **Gāyati**-(he) sings. [wa] ge+a+ti.
• **gāyanti**-(they) sing. [wa] ge+a+anti.

Note: A **yogavibhāga** means splitting Sutta without the word “kārīte”, So, in this Split-Sutta function, the word Kārīte is excluded.
[yoga=Sutta, vibhāga=splitting]

५१६, ४६६. इकारागमो असब्बधातुकम्हि

516, 466. **I-kārā'gamo asabbadhātukamhi**⁴⁴.

[I-kāra-āgamo+asabbadhātukamhi. 2 words]

[V] Sabbasmim **asabbadhātukamhi i-kārā'gamo** hoti.

In verbs with **asabbadhātuka** vibatti-terminations, there should come an “i” after the last consonant of the root and be joined to it. (See the inserted “I” shown in bold, underlined in the examples. See the footnote of Sutta 431 for Asabbadhātuka Vibatti)

- Gamissati-(he) will go. [wa] gamu+ssati.
- karissati-(he) will do. [wa] kara+ssati.
- labhissati-(he) will obtain. [wa] labha+ssati.
- pacissati-(he) will cook. [wa] paca+ssati.

Asabbadhātukamhī'ti kimattham?

What is the word “asabbadhātukamhi” for?

To show that as the vibattis in the examples below do not belong to “asabbadhātuka” group, the function is therefore not applied.

- * Gacchati-(he) goes.
- * karoti-(he) does, [WA shown already]
- * labhati-(he) obtains. [wa] labha+a+ti.
- * pacati-(he) cooks. [wa] paca+a+ti.

⁴⁴ This Sutta enjoins to mark a very definitive form of Ākhyāta verbs in the **asabbadhātuka vibatti-terminations** by requiring an “i” to be inserted after the root and to attach that vowel to the last consonant of root.

५१७, ४८८. क्वचि धातुविभक्तिप्चयानं दीघविपरीतादेस लोपागमा च
517, 488. **Kvacī⁴⁵ dhātuvibhattipaccayānam dīgha,**
viparītā'desa, lopā'gamā ca.

[Kvacī+dhātu, vibhatti, paccayānam+dīgha, viparīta, ādesa,
lopa, āgamā+ca. 4 words]

[V] Idha ākhyāte aniddiṭṭhesu sādhanesu kvaci dhātu, vibhatti,
paccayānam dīgha, viparītā'desa, lopā'gama-icce'tāni
kāriyāni jinavacanānurūpāni kātabbāni.

All the necessary morphological procedures such as **dīgha**,
viparīta, **ādesa**, **lopa** and **āgama** which conforms to usage
in Buddhist texts, can be occasionally performed as
necessary for verbs of all roots, vibattis and affixes whose
morphological procedures were not explained in this
Ākhyāta section.

- (1) • Jāyati-(It) borns, arises. [wa] jana+a+ti.
- (2) • kareyya-(he) should do. [wa] kara+o+eyya.
[“o” affix is elided by this Sutta.]
- (3) • jāniyā-(It) should be known. [For wa, Re:508]
- (4) • siyā-(It) is or should be. [For wa, Re:506]
- (5) • kare-(he) should do. [wa] kara+eyya.

⁴⁵ This is one of mahāvisaya Suttas in this grammar. [mahā-great+visaya-
domain of influence in affecting various morphological procedures.]

There are four Mahā-visaya Suttas according to the following verse:

Mahāsuttā ¹tesu vuddhi, ²kvaci dhātu ca ³paccayā
⁴'daniṭṭhā ⁴yadanupā'ti, cattāri'pi nipātanā.

They are: (1) Tesu Vuddhi (Sutta No. 404) (2) Kvaci dhātu (Sutta No. 517)
(3) Paccayā'daniṭṭhā (Sutta No. 571) (4) Ya'danuppannā (Sutta No.391). The
role of a mahāvisaya Sutta is to invoke the power of any necessary
morphological procedure required for the completion of a word whose
procedures are not directly mentioned through injunction of a specific Sutta
in the grammatical text. This grammatical concept of having such Suttas is
one unique aspect of the Pāli grammar to allow any applicable morphological
procedure for any word not shown in the grammar text.

- (6) • gacche-(he) should go. [wa] gamu+eyya. [“eyya” is substituted with “e” by this Sutta in examples 5 and 6.]
- (7) • jaññā-(he) should know or (it) should be known. [Re: 508]
- (8) • vakkhetha-(you) should say. *pl*, [wa] vaca+tha. [Component word “ca” of the root changed into “khe” by this Sutta]
- (9) • dakkhetha-(you) should see. *pl*, [wa] disa+tha. [Component word “sa” of the root changed into “khe” by this Sutta and “i” of the root “disa” changed into “a”]
- (10) • dicchatī-(he) sees. [wa] disa+ti. [Component word “sa” of the root changed into “ccha” by this Sutta]
- (11) • agacchī-(he) went. [wa] gamu+ī. (Ajjattani) [The “ī” shortened into “i” by this Sutta. Also refer to 476, 519]
- (12) • agacchum-(they) went. [wa] gamu+um. [Re:476, 519]
- (13) • ahosi-(It) was. [wa] hū+ī [“ī” changed into “si” by this Sutta]
- (14) • ahesum-(they) were. [wa] hū+um.

Ice’va’ mādāni-so on, aññāni’pi-others also, sādhanāni-example words of Sādhana, yojetabbāni-should be applied.

५१८, ४४६. अत्तनोपदानि परस्सपदत्तं

518, 446. **Attanopadāni parassapadattam.**

[Attanopadāni+parassapadattam. 2 words]

[V] Attanopadāni kvaci parassapadatta’ māpajjante.

Sometimes, the Attanopada vibattis assume the physical mode of Prassapada vibattis (except in terms of actual voice.)

This means that they can take physical appearance of the Parassapada vibattis by having all six prassapada-terminations at the end of verbs as if they are Prassapada. However, the voice still remains in passive voice. Sometimes it is referred to as **reversal of Attanopada Vibattis into Parassapada Vibattis**. In the examples below, see the underlined Parassapada verb-endings shown in bold. Actually, they are reversed from Attanopada verb-ending “te” to “ti”. Therefore, In WA, it has to be shown as “te” to represent its true Vibatti.

- Vuccati-(is) said. [wa] vaca+ya+te.
- labbhati-(is) obtained. [wa] labha+ya+te.
- paccati-(is) cooked. [wa] paca+ya+te.

Kvacī’ti kimattham?

What is the word “kvaci” for?

It shows that as restricted by the word “kvaci”, the function of Sutta is not applied in some examples shown below.

(Hence, Attanopada verb-ending “te” remains without being reversed. See the underlined verb-endings shown in bold, underlined).

- * Karīyate-(is) done. [wa] kara+ya+te.
- * labbhate-(is) obtained. [wa] labha+ya+te.
- * paccate-(is) cooked. [wa] paca+ya+te.

५१९, ४५७. अकारागमो हि्यत्तनीअज्जतनीकालतिपत्तीसु

519, 457. **Akārā**’gamo⁴⁶ **hiyyattanī, ajjatanī, kālātipattīsu.**

[Akāra-āgamo+hiyyattanī, ajjatanī, kālātipattīsu. 2 words]

[V] Kvaci **akārāgamo** hoti **hiyyattanī, ajjatanī, kālātipatti-** icce’tāsu vibhattīsu.

In verbs with **Hiyyattanī, Ajjatanī, Kālātipatti** vibatti-terminations, there should sometimes come an “a” and be inserted at the initial point of such verbs.

(See the added “a” shown in bold, underlined. This “a” has no meaning except that it is a distinctive symbolic mark of **Hiyyattanī, Ajjatanī** and **Kālātipatti** vibatti-applied verbs)

⁴⁶ The function of this Sutta clearly marks a salient form of ākhyāta verbs in **Hiyyattanī, Ajjatanī, Kālātipatti** vibatti-terminations by requiring an “a” to be placed before the verbs. However, this function is not a consistent feature. Sometimes there are verbs without an “a” being applied before them. See the examples of “kvaci” to clarify this. Note that this “a” has no meaning at all except to denote the past of action as implied by the verb.

- Agamā-(he) went. [wa] gamu+ā.
- agamī-(he) went. [wa] gamu+ī
- agamissā-(he) might have gone (but did not). [wa] gamu+ssā.

Kvacī’ti kimattham?

What is the word “kvaci” for?

It shows that as restricted by the word “kvaci”, the function of Sutta is not applied in some examples shown below

though they are in Hiyyattanī, Ajjatanī, Kālātipatti vibattis.

* Gamā, * gamī, * gamissā. (The same meaning and wa as those preceding three examples shown in this Sutta)

५२०, ५०२. ब्रूतो ई तिम्हि

520, 502. **Brūto ī timhi.** [Brūto+ī+timhi. 3 words]

[V] **Brū**-icce’tāya dhātuyā **ī**kārā’gamo hoti **timhi** vibhattimhi.

There should come an “**ī**” after the root word “**brū**” when a “**ti**” vibatti is applied.

Note: In the example, the vowel “**ū**” of “**brū**” changes into “**o**” through Vuddhi process and it further changes into “**av**” and “**ī**” is then inserted by this Sutta. The inserted “**ī**” is shown in bold, underlined.

- Brav**ī**ti-(he) says. [wa] brū+a+ti

५२१, ४२५. धातुस्सन्तो लोपो' नेकसरस्स

521, 425. **Dhātussa'nto⁴⁷ lopo'nekasarassa.**

[Dhātussa+anto+lopo+ana-ekasarassa. 4 words]

[V] Dhātussa anto kvaci lopo hoti ane'kasarassa.

The last component vowel of the multiple-stem roots having multiple-vowels, is usually elided except a few roots.

Note: This Sutta deletes the last vowel in multi-stem roots as a basic morphological standard procedure before other procedures are performed.

• Gacchati-(he) goes. • sarati-(he) remembers. • marati-(he) dies.

Anekasarasse'ti kimattham?

What is the word “anekasarassa” for?

To show that the function of Sutta is not applied in the examples shown below as they are of single-vowel, one letter (single-stem) roots.

* Pāti-(he) drinks. [wa] pā+a+ti.

* yāti-(he) goes. [wa] yā+a+ti.

* vāti-(It) goes. [wa] vā+a+ti.

Kvacī'ti kimattham?

What is the word “kvaci” for?

It shows that as restricted by the word “kvaci”, the function of Sutta is not applied in some examples as those shown below even though they are multiple-stem roots.

* Mahīyati-(is) honored. [wa] maha+ya+te.

* mathīyati-(is) churned. [wa] matha+ya+te.

⁴⁷ When carrying out the morphological procedures, the function of this Sutta is usually applied in almost all Ākhyāta and Kita verbs except some verbs such as single-stem roots and some two or multiple-stem roots like those shown as restricted by “kvaci”.

५२२, ४७६. इसुयमूनमन्तो च्छो वा

522, 476. **Isu, yamūna'manto ccho vā.**

[Isu, yamūnaṁ+anto+ccho+vā. 4 words]

[V] **Isu, yamu-icce'tesaṁ dhātūnaṁ anto ccho** hoti vā.

The last component consonants “s and m” of the roots “**isu**, **yamu**” sometimes changes into “**cch**”.

[See the applied function “**cch**” shown in bold, underlined]

- **lcchati**-(he) wants. (Here, “s” becomes “ch”) [wa] isu+a+ti.
- **niyacchati**-(he) abstains, restrains. (Here, “m” becomes “ch”.)
[wa] ni-√yamu+a+ti.

Vā'ti kimatthaṁ?

What is the word “vā” for?

To shows that as restricted by the word “vā”, the function of Sutta is not applied in some examples shown below.

- * **Esati**-(he) wants or searches. “E” is vuddhi-vowel of “i” in the root
“**isu**-to want, to search for”. [wa] isu+a+ti.
- * **niyamati**-(he) abstains. [wa] ni√yamu+a+ti.

५२३, ५२६. कारितानं णो लोपं

523, 526. **Kāritānaṃ ṇo⁴⁸ lopaṃ.**

[Kāritānaṃ+ṇo+lopaṃ. 3 words]

[V] **Kārita-icce'tesaṃ paccayānaṃ ṇo lopa'māpajjate.**

The “**ṇ**” of all causative affixes called “**kārita**” is (always) to be elided.

• Kāreti, • kārayati, • kārāpeti, • kārāpayati.

(Refer to Sutta 438)

Nigama Gāthā

The Concluding Verses

Sāsana'tthaṃ sa'muddiṭṭhaṃ,
mayā'khyātaṃ samāsato.
sakaṃ buddhivisesena,
cintayantu vicakkhaṇā.

“For the benefit of Buddha's Sāsana,
Ākhyāta section was explained briefly by me.
By one's own special intelligence,
May the wise study and analyze it”.

Iti ākhyātakappe catuttho kaṇḍo.

The Fourth Section of Ākhyāta Verb ends.

Ākhyātakappo niṭṭhito.

Ākhyāta Chapter ends.

⁴⁸ “**ṇ**” means those causative affixes which has an “**ṇ**” in them.

They are: **ṇe, ṇaya, ṇāpe, ṇāpaya**. See Sutta No. 438, 452.

When these affixes are applied after the root in a verb, “**ṇ**” has to be elided, only component vowels such as **e, aya, āpe, āpaya** will be left. Then **Vuddhi** procedure is usually performed either in the initial or the middle vowel of the verb. The purpose of eliding by this Sutta is to enable vuddhi process and thereby leading to the completion of the word.

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7. Kibbidhāna Kappa

Kita Chapter

Paṭhama Kaṇḍa

The First Section

- (a) Buddhāṃ ñāṇasamuddāṃ,
sabbaññūṃ lokahetu'khīṇamatim,
vanditvā pubba'mahāṃ,
vakkhāmi sasādhanaṃ hi kitakappaṃ.

Having first prostrated to the Buddha
Of the vast ocean of infinite wisdom,
Inexhaustible in guiding the world,
I am going to expound the Kita section,
Which indeed comprises Sādanas.

- (b) Sādhanamūlaṃ hi payogaṃ.
āhu payogamūla'matthañ'ca.
atthesu visāradamatayo,
sāsanassudharā jinassa matā.

“The words are of Sādhana origin,
The meaning too is of word origin”
So said by the sages,
Bearers of Buddha's noble teachings,
Who have erudite wisdom,
On the meaning of words.

- (c) Andho desakavikalo,
ghata, madhu, telāni bhājanena vinā;
naṭṭho naṭṭhāni yathā,
payogavikalo tathā attho.

Just as the blind without a guide,
clarified butter, honey and oil without vessel,
Will perish and disappear.
So will the meanings without example words.

(d) Tasmā samrakkhaṇattham,
munivacana'tthassa dullabhassā'ham;
vakkhāmi sissakahitam,
kitakappam sādhanena yutam.

Therefore, to well preserve the meaning
Of rarely available teachings of the holy sage,
Will I expound the Kita section related to Sādhana⁴⁹,
Benefiting the generations of Students.

५२४, ५६१. धातुया कम्मादिमिह णो

524, 561. **Dhātuyā kammā'dimhi ṇo.**

[Dhātuyā+kamma-ādimhi+ṇo. 3 words]

[V] **Dhātuyā kammā'dimhi ṇapaccayo hoti.**

An affix “ṇa” is to be applied after the root which is
preceded by a Kamma (an object in accusative case).

Summary: This Sutta applies a “ṇa” affix after the roots
preceded by a Kamma (a noun in accusative case).

This noun in accusative case is known as “saddūppada”
which means a near-by word, closely located in front of the

⁴⁹ There are seven Sādhana. They are Kattu, Kamma, Karaṇa, Sampadāna, Apādāna, Adhikaraṇa and Bhāva. In Kāraka chapter, the first six, except Bhāva, are shown as six Kāraṇas. There is some significant difference between Kāraka and Sādhana. While Kāraka means that which facilitates an action, Sādhana rather means something which helps complete the word and defines the meaning of an individual *kita* or *uṇādi*-affixed word whose affix is being classified into one of these seven Sādhana. Depending on specific Sādhana of the affix, the ED as well as the meaning of that word is affected in a very subtle way. However, it can not affect the case-ending of the word in the same way a specific Kāraka can do. [Refer to the table in Kāraka chapter to clarify]. The words affixed in Kattu, Kamma and Bhāva sādhanas-specific affixes have significant impact in a sentence-structure while other four Sādhana have no significant effect. See the Appendix on the Kāraka and Sādhana for a detailed explanation.

roots “kara” etc. [saddū’ppada=sadda-syllable+upa-near+pada-word]

Actually, the words shown as examples in Suttas 524, 525 are compound nouns known grammatically as “Kita’ntogadha Dutiyā Tappurisa”. Therefore, in the word analysis of each example, the front component parts of the words such as **Kamma**-work, **kumbha**-pot, **mālā**-flower and so forth are to be regarded as Saddūpapada, i.e. the preceding near-by words. “Kara, gaha” and so on are the roots after which an affix “ṇa” is to be applied.

[Kita’ntogadha=**Kita**-a kita-noun+**antogadha**-inside. i.e. compound noun with a kita-word inside as a component]

- (1) [Kammaṃ-work. karotī’ti [karoti+iti] karoti-does. iti-for this reason] **kammakāro**-is called “**kammakāra**”. • **kammakāro**-the one who does work, i.e. worker, laborer.

[wa] kamma-saddūpapada+kara+ṇa

Note: Always refer the front word as “saddūppada” for all similar examples. The words inside bracket are called ED. All EDs are Kattu-sādhana ones in this Sutta.

Evam-similarly,

- (2) • **kumbhakāro**-the one who makes pots, i.e. potter.

[wa] kumbha+kara+ṇa

- (3) • **mālākāro**-the one who makes flowers, i.e. florist.

[wa] mālā+kara+ṇa [“mālā” is permanently feminine gender word]

- (4) • **kaṭṭhakāro**-the one who makes fire-wood, i.e. fire-wood maker.

[wa] kaṭṭha-wood+kara+ṇa

- (5) • **rathakāro**-the one who makes chariot, i.e. chariot-maker.

[wa] ratha-chariot+kara+ṇa

- (6) • **rajatakāro**-the one who does silver-craft, i.e. the silver-smith.

[wa] rajata-silver+kara+ṇa

- (7) • **suvanṇakāro**-the one who makes gold-craft., i.e. the gold-smith.

[wa] suvaṇṇa+kara+ṇa

- (8) • **pattaggāho**-the one who holds bowl, i.e. the beggar.

[wa] patta+gaha+ṇa

- (9) • **tantavāyo**-the one who weaves thread, i.e. the weaver, textile-

worker. [wa] tanta+vā+ṇa

- (10) • dhaññamāyo-the one who measures grains, i.e. the grain-measurer. [wa] dhañña+mā+ṇa
 (11) • dhammakāmo-the one who prefers Dhamma, i.e. the Dhamma-admirer, a spiritual person. [wa] dhamma+kamu+ṇa
 (12) • dhammacāro-the one who practices Dhamma, i.e. the Dhamma-practitioner. [wa] dhamma+cara+ṇa

५२५, ५६५. सञ्जायमनु

525, 565. **Saññāya'ma nu.** [Saññāyaṃ+a+nu. 3 words]

[V] **Saññāya'mabhidheyyāyaṃ dhātuyā kammā'dimhi akārapaccayo hoti. nāmamhi ca nukārā'gamo hoti.**

When denoting a personal name, an affix “a” is applied after the roots preceded by a Kamma word and a “nu” is also placed after the word denoting name.

[Two functions. The “nu” changes into a niggahita “ṃ” later on by Sutta 537. See it shown in bold, underlined]

- (1) Arim-enemy, dametī'ti [dameti+iti] dameti-subdues, iti-
 therefore, arindamo-is so called, • arindamo-the one who
 subdues enemies. rājā-the king who subdues enemies is to be
 regarded as “arindamo”. [wa] ari-saddūpapada+damu+a
 (2) Vessaṃ-the merchant road, taratī'ti [tarati+iti] tarati-passes,
 iti-so, • vessantarō-is so called, rājā-the king who was born past
 merchant road, is to be regarded as such. (Here, “ṃ” changed into
 “n”) [wa] vessa+tara+a
 (3) Taṇhaṃ-the craving, karotī'ti [karoti+iti] karoti-overcomes, iti
 • taṇhaṅkaro-is so called, bhagavā-the Buddha who overcomes
 craving is to be regarded as “taṇhaṅkaro”. [wa] taṇhā+kara+a
Note: Here, the root “kara” does not mean “to do”. It means “to over-
 whelm, to kill”.
 (4) Medhaṃ-wisdom, karotī'ti [karoti+iti] karoti-makes, iti
 • medhaṅkaro-the wisdom-maker, the one who can lead to
 development of wisdom for all, bhagavā-the Buddha who makes
 (promotes) wisdom (in other beings), is to be regarded as
 “medhaṅkaro”. [wa] medhā+kara+a

(5) Saraṇaṃ-refuge or sanctuary, karotī'ti • saraṇaṅkaro-the one who creates refuge or sanctuary, bhagavā-the Buddha who makes refuge or sanctuary (for all beings) is to be regarded as

“saraṇaṅkaro”. [wa] Saraṇa+kara+a

(6) Dīpaṃ-the light of wisdom, karotī'ti • dīpaṅkaro-the light of wisdom maker, bhagavā-the Buddha who makes the light of wisdom is to be regarded as “dīpaṅkaro”. [wa] dīpa+kara+a

Note: All EDs in this Sutta are Kattu-sādhana EDs.

५२६, ५६७. पुरे ददा च इं

526, 567. **Pure dadā ca iṃ.** [Pure+dadā+ca+iṃ. 4 words]

[V] **Purasadde ādimhi dada-icce'tāya dhātuyā akārapaccayo hoti, purasaddassa akārassa ca iṃ hoti.**

An affix “a” is added after the root word “**dada**” prefixed with the word “**pure**”. In addition, the last component vowel “a” of “**pura**” changes into “**iṃ**”. (Later that “**iṃ** excluding-i” becomes “n”)

Pure-in the previous past, dānaṃ-alms, charitable giving, adāsī'ti [adāsi+iti] adāsi-gave, iti-so, • purindado-the one who gave alms in the previous past lives. devarājā-the king of heaven is to be regarded as “purindado”. [Kattu-sādhana ED]

[wa] Pura-saddūpapada+dada+a

५२७, ५६८. सब्बतो ण्वुत्वा'वी वा

527, 568. **Sabbato ṇvu tvā'vī vā.**

[Sabbato+ṇvu, tu, āvī+vā. 3 words]

[V] **Sabbato dhātuto kammā'dimhi vā akammā'dimhi vā akāra, ṇvu, tu, āvī icce'te paccayā honti.**

Either being preceded by a Kamma (object) word or not, the affixes “a, ṇvu, tu, āvī” are applied after all roots.

[This Sutta applies these four affixes after the roots whether there is a preceding Kamma word or not]

Examples of a-affixed words

- (1) Taṃ-that deed, karotī'ti [karoti+iti] • takkaro-the one who does that deed, [wa] Ta-saddūpapada+kara+a
- (2) Hitam-wellbeing, karotī'ti • hitakaro the one who creates wellbeing.[Both 1 and 2 are Kattu-sādhana EDs]
[wa] hita-saddūpapada+kara+a
- (3) Vineti-(It) disciplines, ettha-in this precept, etenā'ti [etena+iti] etena-by this code of conduct, iti. vā-to show other method of Viggaha. vinayo-is called “vinaya”. • vinayo-the discipline where one is trained in or by which one is regulated (to conduct properly).[Adhikaraṇa and Karaṇa-sādhana EDs for this word]
[wa] Vi√nī+a

Note: Please study the ED of this word “Vinayo”. It is shown in two methods, one using an “adhikaraṇa (Locative case) “ettha” and the other using a Karaṇa (Instrumental case) “etena”. The first is called **adhikaraṇa Sādhana** and the second ED is called **Karaṇa Sādhana**. The complete meaning of “Vinayo” also has to be systematically translated in accordance with the ED explanation of the word.

- (4) Nissāya-being dependent on, naṃ-to that person or that thing, vasatī'ti [vasati+iti] vasati-(one) lives, iti • nissayo-supporting person or things such as teacher and requisites on which one depends. [Kamma sādhana ED] [wa] Ni√sī+a

Examples of ṇvu-affixed words

Nvumhi—(Here are examples of) ṇvu-affixed words.

- (1) ratham-chariot, karotī'ti • rathakārako-the one who makes chariot. The chariot-maker.
[wa] ratha-saddūpapada+kara+ṇvu
- (2) Annam-food, dadātī'ti [dadāt+iti] dadāti-(one) gives, iti • annadāyako-the one who gives food. food-giver.
[wa] anna-saddūpapada+dā+ṇvu
- (3) Vineti-(one) leads, satte'ti [satte+iti] satte-beings, iti • vināyako-the one who leads others, the leader.
[wa] Vi√nī+ṇvu
- (4) Karotī'ti [karoti+iti] • kārako-the one who makes, maker, the doer. [wa] kara+ṇvu
- (5) Dadātī'ti [dadāti+iti] • dāyako-the one who donates, the donor.
[wa] dā+ṇvu

- (6) Netī'ti [neti+iti] neti-(one) leads, iti • nāyako-the one who leads, the leader. [All Kattu-sādhana EDs] [wa] nī+ṇvu

Examples of tu-affixed words

Tumhi—(Here are examples of) tu-affixed words.

- (1) (a) taṁ-that deed, karotī'ti • takkattā-the one who does that deed. (one “k” and “t” is augmented)
 (b) Tassa kattā'ti vā • takkattā-the one who does that deed. (2 EDs. In ED-a, the word "ta-that" is shown in accusative case "taṁ". In ED-b, it is shown in genitive case "tassa".)
 [wa] ta-saddūpapada+kara+tu
- (2) (a) Bhojanaṁ-food, dadātī'ti • bhojanadātā-the one who gives food, the food-giver.
 (b) Bhojanassa dātā'ti vā bhojanadātā-the one who gives food, the food-donor (2 EDs).
 [wa] Bhojana-saddūpapada+dā+tu
- (3) Karotī'ti • kattā-the one who makes. The maker,. [wa] kara+tu
- (4) Saratī'ti • saritā-the one who remembers. [wa] sara+tu

Examples of āvī-affixed words

Āvīmhi—(Here are examples of) āvī-affixed words.

- (1) Bhayaṁ-danger, passatī'ti [passati+iti] passati-(one) sees, iti • bhayadassāvī-the one who sees danger.
 [wa] bhaya-saddūpapada+disa+āvī [All are Kattusādhana EDs.]
 icce'va'mādi-and so on.

५२८, ५७७. विस रुज पदादितो ण

528, 577. **Visa, ruja, padā'dito ṇa.**

[Visa, ruja, pada-ādito+ṇa. 2 words]

[V] **Visa, ruja, pada-icce'va'mādīhi dhātūhi ṇapaccayo hoti.**

An affix “ṇa” is applied after various roots such as **visa, ruja, pada** and so on.

- (1) Pavisatī'ti [pavisati+iti] pavisati-(one) enters, iti • paveso-the one who enters. [wa] pa√visa+ṇa
- (2) rujatī'ti [rujati+iti] rujati-(It) afflicts, iti • rogo-that which afflicts, pain or disease. [wa] ruja+ṇa

- (3) uppajjatī'ti [uppajjati+iti] uppajjati-(It) arises, iti • uppādo-that which arises, the process of arising. [wa] u√pada+ṇa
- (4) phusatī'ti [phusati+iti] phusati-(it) touches, iti • phasso-that which touches, contact. [wa] phusa+ṇa
- (5) ucatī'ti [ucati+iti] ucati-(It) emerges (as a whole), iti • oko-that which emerges as a whole (from a state of small pieces). i.e. a house etc. [wa] uca+ṇa
- (6) bhavatī'ti [bhavati+iti] bhavati-(It) arises, iti • bhāvo-that which arises, act of arising. [wa] bhū+ṇa
- (7) ayatī'ti [ayati+iti] ayati-(It) arises. iti • āyo-that which arises (as an income), revenue. [wa] aya+ṇa
- (8) sammā-well, bujjhatī'ti [bujjati+iti] bujjhati-(one) knows, iti • sambodho-the one who knows well, A Buddha. [wa] sam√budha+ṇa
- (9) viharatī'ti [viharati+iti] viharati-(It) removes (physical tensions), iti • vihāro-that which removes physical tensions. An act of dwelling at a place (where one can relax one's bodily tensions either by lying down, or sitting or choosing whatever alternative bodily mode is comfortable.) [wa] vi√hara+ṇa
[All are Kattu sādhana EDs]

५२९, ५८०. भावे च

529, 580. **Bhāve ca.** [Bhāve+ca. 2 words]

[V] Bhāvatthā'bhidheyte sabbadhātūhi ṇapaccayo hoti.

An affix “ṇa” is applied after all roots in the sense of bhāva(action).

- (1) [a] Paccate, [b] pacanaṃ-cooking, vā-to show other method. • pāko-act of cooking. [wa] paca+ṇa
- (2) [a] cajate-sharing, [b] cajanam-sharing, vā • cāgo-act of sharing, giving charity. [Bhāva-sādhana] [wa] caja+ṇa

Note: The numbers indicate two modes of ED, one using an Ākhyāta verb of Bhāva voice and the other being a Kita verb of Bhāva sense. However, both verbs signify “Bhāva”. Both EDs are similar in meaning except the verb-forms.

Evam-similarly in this way.

- (3) • yāgo-act of sacrifice, the sacrifice. [wa] yaja+ṇa
- (4) • yogo-act of tying up, or making effort. [wa] yuja+ṇa
- (5) • bhāgo-act of dividing or sharing of portions. [wa] bhaja+ṇa
- (6) • paridāho-act of burning (as with heat, desire or emotions etc.).
[All Bhāva sādhana EDs] [wa] pari-√daha+ṇa

५३०, ५८४. क्वि च

530, 584. **Kvi ca.** [Kvi+ca. 2 words]

[V] Sabbadhātūhi kvipaccayo hoti.

An affix “kvi” is applied after all roots.

- (1) Sambhavatī’ti [sambhavati+iti] sambhavati-(one) which happens well or arises well, iti • sambhū-the one which happens or arises well. [wa] sam√bhū+kvi
- (2) visesena-specially, bhavatī’ti [bhavati+iti] bhavati-(one) arises, iti • vibhū-the one which specially happens or arises.
[wa] vi√bhū+kvi
- (3) bhujena-by being in zigzag twists, wiggling, gacchatī’ti [gacchati+iti] gacchati-(one) goes, iti • bhujago-the one which moves in twists. a snake or a reptile which moves sinuously.
[wa] bhuja-saddūpapada+gamu+kvi
- (4) [a] sam attānam-oneself, khanati-(it) digs,
[b] sam satṭhu-well, khanatī’ti [khanati+iti] khanati iti vā-to show other form of ED.
• saṅkho-the sea creature which digs itself or which burrows well (into the sand), conch, marine gastropod mollusks. [2 EDs, All Kattu-sādhana EDs] [wa] Sam√khanu+kvi

..

५३१, ५८९. धरादीहि रम्मो

531, 589. **Dharā'dīhi rammo.** [Dhara-ādīhi+rammo. 2 words]

[V] **Dhara-icce'**vamādīhi dhātūhi **ramma-paccayo** hoti.

An affix “**ramma**” is applied after the roots such as **dhara** etc.

(1) Dharati-carries (good results), tenā'ti [tena+iti] tena-by virtue of that wholesome meritorious deed, iti • dhammo-the wholesome righteous Dhamma by which good-result are carried.

[Karaṇa-sādhana ED] [wa] dhara+ramma

(2) Karīyate-(is) done, tan'ti [taṁ+iti] taṁ-that action, iti

• kammaṁ-that which is being done, an action. [Kamma-sādhana ED] [wa] kara+ramma

५३२, ५९०. तस्सीलदीसु णी त्वा वी च

532, 590. **Tassīlā'dīsu ṇītvā'vī ca.**

[Tassīla-ādīsu+ṇī, tu, āvī+ca. 3 words]

[V] Sabbehi dhātūhi **tassīlā'dīsva'tthesu ṇī, tu, āvī-icce'te** paccayā honti.

In expressing (either) a habitual pattern etc., (an ingrained nature or a dedicated habit of doing things well), “**ṇī, tu, āvī**” affixes are applied after all roots.

Note: The words within parenthesis are included for the sake of completeness as implied by the word “**ādi**” contained in the word “**Tassīlādīsu**”. By that word “**ādi-etc**”, (1) Taddhamma and (2) Tassādhukārī are implied.

(1) **Tassila**=ta-that+sīla-habit. **i.e.** a habit, habitual pattern, a consistent character.

(2) **Taddhamma**=ta-that+Dhamma-nature. **i.e.** an ingrained, innate nature.

(3) **Tassādhukārī**=ta-that+sadhu-well+karī-used to do. **i.e.** The one who used to do efficiently in doing something.

All three affixes applied by this Sutta signify one of these three meanings. The words in these affixes are widely found in the Pāli texts.

Examples

- (1) Piyaṃ-to whom one loves, pasaṃsitaṃ-to praise, sīlaṃ-(is) the habit, yassa rañño-of whoever king, so-that, hoti-is. rājā-king (syntactically related to the word “so-that”), i.e. The king whose habit is only to praise the loved one, that (type of) king. piyapasaṃsī-is called “piyapasaṃsī”. • piyapasaṃsī-the king who used to praise the loved ones.
[wa] piya-saddūpapada+pa√saṃsa+ṇī [pa is a prefix of the root]
- (2) Brahmaṃ-the holy practice, caritaṃ-to practice, sīlaṃ-(is) the habit, yassa puggalassa-of any individual, so-that, hoti-is, puggalo-individual, • brahmacārī-the individual who used to practice holy practice. [wa] brahma-saddūpapada+cara+ṇī
- (3) Pasayha-by overbearing, pavattitaṃ-to behave, sīlaṃ yassa rañño, so hoti rājā • pasayhapavatthā-the king who used to behave overbearingly. [wa] pasayha-saddūpapada+pa√vatu+ṇī
- (4) Bhayaṃ-the danger, passitaṃ-to see, sīlaṃ yassa samaṇassa-of any monastic, so hoti samaṇo-monastic, • bhayadassāvī-the monk who used to see dangers (of unwholesome actions).

[wa] bhaya-saddūpapada+disa+ṇī

Note: All are Kattu-sādhana EDs.

icce’va’ mādi.

५३३, ५९१. सह कुध चल मण्डथ रुचादीहि यु

533, 591. **Sadda, kudha, cala, maṇḍa’ttha, rucā’dīhi**

yu. [Sadda, kudha, cala, maṇḍa’ttha, ruca-ādīhi+yu. 2 words]

[V] **Sadda, kudha, cala, maṇḍatthehi ca rucā’dīhi ca dhātūhi**
yupaccayo hoti tassīlā’dīsva’tthesu.

When expressing a habitual pattern etc, a “yu” affix is applied after the roots “**Sadda, kudha, cala, maṇḍa, ruca**” etc.

- (1) Ghosanaṣīlo-the one whose habit is to be vocal, • ghosano-the vocal one, noisy talker. [wa] ghusa+yu

(2) bhāsanasīlo-the one used to talk, • bhāsano-the talkative.

[wa] bhāsa+yu

Evam-thus. viggaho-the ED, kātabbo-should be done.

i.e. the EDs of the remaining examples should be done similarly.

(3) • Kodhano-the one who used to get angry, temperamental person.

[wa] kudha+yu

(4) • dosano-the one who used to spoil. the spoiler . [wa] dusa+yu

(5) • calano-the one used to shake. the fickle person. [wa] cala+yu

(6) • kampano (same meaning as “calano”) [wa] kapi+yu

(7) • phandano (same meaning as “calano”). [wa] phadi+yu

(8) • maṇḍano-the one who used to adorn. [wa] maḍi+yu

(9) • vibhūsano-the one who used to beautify. [wa] vi√bhūsa+yu

(10) • rocano-the one which used to be bright and shiny.

[wa] ruca+yu

(11) • jotano-the one which used to be bright and flashy.

[wa] juta+yu

(12) • vaḍḍhano-the one which used to be progressive.

[wa] vaḍḍha+yu

५३४, ५९२. पारादिगमिम्हा रू

534, 592. **Pārā’digamimhā rū.** [Pāra-ādigamimhā+rū. 2 words]

[V] **Gamu**-icce’tamhā dhātumhā **pārasaddā’dimhā rū**paccayo
hoti **tassīlā’dīsva’tthesu.**

When expressing a habitual pattern etc. a “**rū**” affix is applied after the root word “**gamu**” prefixed with the word “**pāra**-shore”.

Bhavassa-of life, pārām-other shore or side, bhavapārām-the other shore of life. [This is a minor partial ED, Chaṭṭhī tappurisa]
bhavapārām-to the other shore of life, gantum-to go, sīlam yassa purisassa-of man, so hoti puriso • bhavapāragū-the man whose habit is to go the other shore of life. i.e. an enlightened *Arahanta* monk. [This is complete ED of the example. Kattu-sādhana ED]

[wa] bhavapāra-saddūpapada+gamu+rū

Note: All syllables “am” of the root “gamu” and “r” of the affix are

elided by Sutta 539. “u” of the root is already elided by Sutta 521. Thus, it becomes a complete word as “Bhavapāragū”.

Tassilādīsvī’ti kimattham?

What is the word “tassilādīsu” for?

To show that the example shown below is inapplicable as it does not have an expression of “tassīla-a habitual pattern” in it. (So, the affix “rū” is not applied)

* Pāraṅgato-the one who had gone to the other shore of life.

[wa] pāra-saddūpapada+gamu+ta [Re Sutta 555 for this affix]

Pārādigamimhā’ti kimattham?

What is the word “pārādigamimhā” for?

To show that the example below is not prefixed with “pāra” as indicated in Sutta, but prefixed with “anu”. So it is inapplicable. (So, the affix “rū” is not applied.)

* Anugāmī-the one who used to follow. [wa] anu√gamu+ṇī

५३५, ५९३. भिक्षादितो च

535, 593. **Bhikkhā**’dito ca. [Bhikkha-ādito+ca. 2 words]

[V] **Bhikkha**-icce’va’ mādhī dhātūhi rūpaccayo hoti
tassilā’dīsva’tthesu.

When expressing a habitual pattern etc. a “rū” affix is applied after the roots “**bhikkha**” etc.

(1) Bhikkhanasīlo yācanasīlo-the one who used to beg,

• bhikkhu-the one used to begging. [wa] bhikkha+rū

Note: Yācanasīlo is synonymous with Bhikkhanasīlo.

(2) Vijānanasīlo-the one used to analytically understand,

• viññū-the wise person, an analyst. [wa] vi-ññā+rū

..

५३६, ५९४. हनत्यादीनं णुको

536, 594. **Hanatyā'dīnaṃ ṇuko.**

[Hana-iti-ādīnaṃ+ṇuko. 2 words]

[V] **Hanatyā'dīnaṃ dhātūnaṃ ante ṇukapaccayo hoti tassīlā'dīsva'tthesu.**

When expressing a habitual pattern etc. a “**ṇuka**” affix is applied after the roots “**hana**” etc.

- (1) Āhananasīlo-the one used to kill or hurt, • āghātuko-the executioner, killer. [wa] ā√hana+ṇuka
- (2) karaṇasīlo-the one used to do (crafts), • kāruko-the artisan, carpenter, craftsman etc. [wa] kara+ṇuka

५३७, ५६६. नु निग्गहितं पदन्ते

537, 566. **Nu niggahitaṃ pada'nte.**

[Nu+niggahitaṃ+pada-ante. 3 words]

[V] Pada'nte **nukārā'gamo niggahita'māpajjate.**

The word “nu”, which has been applied at the end of a kamma word (by Sutta 525), changes into a “niggahita-**m̐**”. [This “**m̐**” further changes into “**n**” or “**ṇ**” or “**ñ**”.]

- (1) Arim dametī'ti • arindamo. rājā.
[wa] ari-saddūpapada+damu+a
- (2) Vessaṃ taratī'ti • vessantaro. rājā. (Refer to Sutta 525)
[wa] vessa-saddūpapada+tara+a
- (3) Pabhaṃ-the light, karotī'ti [karoti+iti] karoti-makes, iti
• pabhaṅkaro-the light-maker. Bhagavā-the Buddha who makes the light of wisdom is to be regarded as “pabhaṅkaro”.
[wa] pabhā-saddūpapada+kara+a

∴

५३८, ५९५. संहना'ञ्जाय वा रो घो

538, 595. **Samhanā'ññāya vā ro gho.**

[Samhanā+aññāya+vā+ro+gho. 5 words]

[V] **Sampubbāya hana-iccetāya dhātuyā, aññāya vā dhātuyā ra-paccayo, hanassa ca gho hoti.**

A “ra” affix is to be added after the root “hana” prefixed with an upasagga “sam” and other roots. Besides, that root word “hana” changes into “gh”. [Two functions]

(1) Samaggaṃ-being united, kammaṃ-to the activities, sa'mupagacchatī'ti [sam+upa+gacchati+iti] samupagacchati-congregates, iti-therefore, saṅgho-is called “Saṅgho”.

[sam=well, unitedly+upa=closely+gacchati=goes, i.e. gathering together unitedly]

• saṅgho-the community of brethren who congregates to (conduct) the sacred activities unitedly. [Kattu-sādhana]

[wa] sam√-hana+ra

(2) Samantato-from all around, nagarassa-of the city, bāhire-outside, khaññatī'ti [khaññati+iti] khaññati-(is) dug, iti-so,

• parikhā-that which is dug outside city (filled with water to provide security), a moat. [Kamma-sādhana]

[wa] pari√-khanu+ra

(3) antaṃ-the ending, karotī'ti [karoti+iti] karoti-(It) does, iti

• antako-the end-maker, terminator of life. i.e. the devil or death.

[Kattu-sādhana ED] [wa] anta-saddūpapada-kara+ra

Samī'ti kimatthaṃ? What is the word “sam” for?

To show that example shown here is inapplicable as it is not prefixed with “sam”, but with an “upa” instead. So, it is inapplicable.

Upahananaṃ-hurting closely,* upaghāto-closely hurting, a close irritant such as bodily or mental pain or fear etc.

• [wa] upa√-hana+ṇa [Bhāva-sādhana ED]

५३९, ५५८. रम्हि रन्तो रादि नो

539, 558. **Ramhi ra'nto rā'di no.**

[Ramhi+ra-anto+ra-ādi+no. 4 words]

[V] **Ramhi paccaye pare sabbo dhātva'nto ra-kārā'di lopo** hoti.

When either a “**ra**” affix or any **r**-containing morpheme is present in a word, the first component vowel preceding the last vowel-less consonant of the root and that last consonant of the root too are usually to be elided along with the vowel of the “**r-containing affix**” as well as any **r**-containing morphemes.

Summary: This Sutta deletes:

- (1) the component **vowel** in front of the last vowel-less consonant of the root
- (2) the vowel-less **consonant** of the root (It is referred to as vowel-less as its vowel was already elided by Sutta 521 in the initial procedure) and
- (3) the vowel of any of “**r-containing affix**”
- (4) any **r**-contained morphemes such as those applied by Sutta 572. (Examples 1,2, and 3 have r-containing affixes while example 4 contains **r**-morphemes)

The list of r-containing affixes (8)

ramma (531), rū (534), Ra (538), ricca (542), ririya (554),
ratthu (566), ritu (567), rātu (568).

The list of r-containing functions (4)

ritṭha (572), raṭṭha, raṭṭhum (These two functions are applied by means of “ca” of 572), racca (598).

- (1) • Antako-the end-maker, terminator, i.e. the devil or death.
[wa] anta-saddūpapada-kara+ra (Anta-the end+kara-to do)
- (2) • pāragū-the one who have reached the shore (the climax of something), also an expert. [wa] pāra-saddūpapada-gamu+rū
- (3) • satthā-the one who instructs. i.e. a teacher. [wa] sāsa+ratthu
- (4) • diṭṭho-seen. [wa] disa+ta
icce'va'mādi.

Detailed Explanation

[As the rule of Sutta and the related morphological procedures are a bit complex for uninitiated beginner, a simple explanation is given below.]

First, look at the WA of the word “Antako” as shown above.

(a) Here, the root is “kara”. The first “a” after “k” as well as the vowel-less “r” are to be deleted along with the applied affix “ra” leaving only the words “Anta+k”.

Note: Assume that “r” is vowel-less as its “a” had been already elided by Sutta 521 in the initial procedure of morphology for this word. It will then look like this=anta+k.

(b) Then, this pending incomplete word “anta+k” is to be formally recognized as a noun by means of Sutta 601.

(c) Only after this formal recognition procedure, a nominative singular “si” can be applied. Thus, >anta+k+si.

(d) Then, that “si” is to be changed into “o” by 104>antak+o (complete)
[Through such a detailed step-by-step morphological process, this word becomes a complete word]

५४०, ५४५. भावकम्पेसु तब्बा'नीया

540, 545. **Bhāvakammesu tabbā'nīyā.**

[Bhāva, kammesu+tabba, anīyā. 2 words]

[V] **Bhāva, kamma-icce'tesva'tthesu tabba-anīyaiccete**
paccayā honti sabbadhātūhi.

The affixes “tabba, anīya” are applied after all roots in the sense of both Bhāva and Kamma voices.

Note: Any word affixed with these “tabba, anīya” affixes are to be regarded as belonging to Bhāva and Kamma sense verbs and verbal nouns. See each pairs of examples.

(1) [a]• Bhavitabbam-(It) should be (Kamma sense), or the state of being (Bhāva sense). [wa] bhū+tabba

[b]• bhavanīyam-(It) should be (Kamma), Or state of being (Bhāva). [wa] bhū+anīya

(2) [a]• āsitabbam-(It should be) entered, or act of entering.

[wa] āsa+tabba [b]• āsanīyam. [wa] āsa+anīya

(3) [a]• pajjitabbam-(It) should be reached, moved, or act of reaching, moving. [wa] pada+tabba

[b]• pajjanīyam [wa] pada+anīya

- (4) [a]• kattabbam-(It) should be done or act of doing.
[wa] kara+tabba [b] • karaṇīyam [wa] kara+anīya
(5) [a]• gantabbam-(It) should be gone or act of going.
[wa] gamu+tabba [b] • gamanīyam [wa] gamu+anīya

५४१, ५५२. ण्यो च

541, 552. **Nyo ca.** [Nyo+ca. 2 words]

[V] **Bhāva, kammesu sabbadhātūhi ṇyapaccayo hoti.**

An affix “**ṇya**” is applied after all roots in the sense of both Bhāva and Kamma voices.

Note: Any word affixed with this “**ṇya**” affix is to be regarded as belonging to Bhāva and Kamma sense verbs and nouns.

- (1) Kattabbam • kāriyam- (It) should be done or act of doing, an act. (Two translations, one as a verb, other as a verbal noun)
[wa] kara+ṇya
(2) jettabbam • jeyyam-(It) should be conquered or act of winning.
[wa] ji+ṇya
(3) netabbam • neyyam-(It) should be carried or act of carriage.
(Sometimes it means “knowing”.) [wa] nī+ṇya
icce’va’ mādi.

Caggahaṇena teyyapaccayo hoti.

By the word “Ca” in Sutta, a “**teyya**” affix is similarly applied (in the sense of Bhāva and Kamma. This affix is also used either as verb or verbal noun).

- (1) Ñātabbam-(should be) known. • ñāteyyam-it should be known or act of knowing. [wa] ñā+teyya
(2) • datṭheyyam-it should be seen, or act of seeing.
[wa] disa+teyya
(3) • patteyyam-it should be reached or act of reaching.
[wa] pada+teyya
iccevamādi. [All are Kamma and Bhāva sādhana EDs]

Note: The kita verbs such as “**Kattabbam, Jettabbam**” etc. shown before actual examples are EDs, not examples.

५४२, ५५७. करम्हा रिच्च

542, 557. **Karamhā ricca.** [Karamhā+ricca. 2 words]

[V] **Kara-icce'tamhā dhātumhā riccapaccayo hoti bhāva, kammesu.**

An affix “**ricca**” is applied after the root “**kara**” in the sense of Bhāva and Kamma.

Kattabbam-(should be) done, • kiccam-something that should be done, i.e. a matter or a case or a duty to do. [Kamma-sādhana]
[wa] kara+ricca

५४३, ५५५. भूतो'ब्ब

543, 555. **Bhūto'bba.** [Bhūto+abba. 2 words]

[V] **Bhū-icce'tāya dhātuyā nyapaccayassa ūkārena saha ab-bā'deso hoti bhāvakammesu.**

An affix “**nya**” applied after the root “**bhū**” changes into “**abba**” together with component vowel “**ū**” of the root in the bhāva and Kamma senses of the word.

Summary: This Sutta changes the “**ū**” of bhū and the affix “**nya**” into “**abba**”>**b+abba>babba**.

- (1) Bhavitabbo-(It should) be, • bhabbo-likely to happen, likely to occur. [wa] bhū+nya
- (2) bhavitabbam-(It should) be, • bhabbam-possibly to happen, likely to occur. [Both Kamma and Bhāva sādhana] [wa] bhū+nya

५४४, ५५६. वद मद गमु युज गरहाकारादीहि ज्जम्मग्ग्येय्यागारो वा

544, 556. **Vada, mada, gamu, yuja, ga-
rahā'kārā'dīhi jja, mma, gga,
yhe'yyā'gāro vā.**

[Vada, mada, gamu, yuja, garaha, ākāra-ādīhi+jja, mma, gga, yha, eyyā+gāro+vā. 4 words]

[V] **Vada, mada, gamu, yuja, garahā'kāranta-icce'va'mādīhi
dhātūhi ṇyapaccayassa yathāsaṅkhyam jja, mma, gga, yha,
eyyā'desā honti vā dhātva'ntena saha, garassa ca gāro hoti
bhāvakammesu.**

Translation of Sutta's Vutti:

- [1] The affix “ṇya” applied after the roots “**vada, mada, gamu, yuja, garaha**”, along with the last component consonants “**d, m, j, h**” of the roots, changes into “**jja, mma, gga, yha** respectively,
- [2] Also, the ā-of ā-ending roots such as “**dā, pā, hā, mā, ṇā**”, together with affix “ṇya” applied after them, changes into an “**eyyā**” and
- [3] the word “**gara**” of the root “**garaha-to censure**” changes into “**gāra**” in cases of the words which are affixed with “ṇya” in Bhāva and Kamma senses.

[This Sutta has **three functions**. Please look at examples below carefully to clarify all the functions. Look at explanatory words shown inside parenthesis]

The examples of d, m, j-ending roots:

(d+ṇya>jja)

(1) Vattabbam-(that should be) said.

- vajjam-something said. i.e. A fault to be censured or the talk.

[wa] vada+ṇya

(2) madanīyam-(that which causes) being drunk or inebriated.

- majjam-liquor, narcotics. [wa] mada+ṇya

(m+ṇya>mma)

(1) gamanīyam-(It should be) gone.

- gammam-act of going or a place to be. [wa] gamu+ṇya

(j+ṇya>gga)

(1) yojanīyaṃ-(It should be) bound or engaged.

• yoggaṃ-yoke, act of involvement. [wa] yuja+ṇya

The examples of h-ending root “garaha”:

(h+ṇya>yha, gara>gāra>gāra+yha, [2 functions for this word]

(1) garahitabbam-(that should be) censured. • gārayham-deserving censure. i.e. an offence, a wrong-doing to be censured.

[wa] graha+ṇya

The examples of ā-ending roots:

(ā+ṇya>eyya)

(1) dātabbam-(that should be) given. • deyyam-something to give.

[wa] dā+ṇya

(2) pātabbam-(that which should be) drunk. • peyyam-something to drink, beverage. [wa] pā+ṇya

(3) hātabbam-(that which should be) abandoned. • heyyam-something to abandon. [wa] hā+ṇya

(4) mātabbam-(that which should be) measured. meyyam-something to measure. [wa] mā+ṇya

(5) ñātabbam-(that which should be) known. • ñeyyam-something to know. [wa] ñā+ṇya

icce’va’ mādi. [All are Kamma-sādhana EDs]

५४५, ५४८. ते किच्चा

545, 548. **Te kiccā.** [Te+kiccā. 2 words]

[V] Ye paccayā **tabbā**’dayo **ricca**’ntā, te **kiccasaññā**’ti veditabbā.

Those affixes starting from “**tabba**” up to “**ricca**” are to be formally known as “**kicca affixes**”.

Kiccasaññāya kimpayojanam?

Bhāvakammesu kiccattakhatthā.

What is the benefit by terming “kicca”?

It has the benefit of making due reference in Suttas such as “Bhāvakammesu kiccattakhatthā” etc.

Note: "Tabba, anīya, ṇya, teya, ricca", these five affixes are called "**Kicca**" affixes

५४६, ५६२. अञ्जे कित

546, 562. **Aññe kitā.** [Aññe+kitā. 2 words]

[V] **Aññe paccayā kitā**'eva saññā honti.

All the remaining other affixes (shown in this Kita section) are to be formally termed "**kita affixes**".

Kitasaññāya kiṃ payojanam? Kattari kitā.

What is the benefit by terming "kita"?

It has the benefit of making due reference in such Suttas as "Kattari Kitā" etc.

Note: Below is a list of **Kita-affixes**:

ṇa, a, ṇvu, tu, āvī, kvi, ramma, ṇī, yu, rū, ṇuka, ra, i, ti, ririya, ta, tavantu, tāvī, ina, kha, tave, tum, tuna, tvāna, tvā, māna, anta, ratthu, ritu, rātu, tuka, ika, kāra. (33 affixes)

५४७, ५९६. नन्दादीहि यु

547, 596. **Nandā'dīhi yu.** [Nanda-ādīhi+yu. 2 words]

[V] **Nandā'dīhi dhātūhi yupaccayo hoti bhāvakammesu.**

The "yu" affix is applied after the root "**nanda**" etc. in the senses of Bhāva and Kamma.

(1) (a) Nandīyate-act of liking, • nandanam-act of liking.

the pleasure (Bhāva Sādhana ED) [wa] nanda+yu

(b) Nanditabbam-(that which should be) pleased, vā

• nandanam- something which should be pleased with. Being pleasant or such a thing. (Kamma Sādhana ED) [wa] nanda+yu

(2) Gahaṇīyam-(that which should be) taken, • gahaṇam-

something to take. act of grabbing. [wa] gaha+yu

(3) Caritabbam-(that which should be) practiced, • caraṇam-

something to practice. the practice of Dhamma etc. [wa] cara+yu

[All are Bhāva & Kamma-sādhana EDs which use ākhyāta and kita verbs]

Evam sabbattha yojetabbā.

५४८, ५९७. कत्तुकरणपदेसेसु च

548, 597. **Kattu, karaṇa, padesesu ca.**

[Kattu, karaṇa, padesesu+ca. 2 words]

[V] **Kattu, karaṇa, padesa-icce'tesva'tthesu ca yupaccayo**
hoti.

The “yu” affix is also applied in the senses of **Kattu** (agent), **karaṇa** (Instrumental) and **padesa** (Locative).

Kattari tāva—(Here is) the example in the Kattu (Subject, agent) sense:

- (1) **rajaṃ**-the dust, **haratī'ti** [harati+iti] harati-(it) removes, **iti**
• **rajoḥaraṇaṃ**-the dust-remover. **toyaṃ**-the water (is to be re-
garded as such). In some cases, it refers to handkerchief or a napkin.
[Kattu-sādhana] [wa] **raja-saddūpapada+hara+yu**

Karaṇe tāva—(Here is) the example in the Karaṇa (Instrumental) sense:

- (2) **karoti**-(it) does (to finish), **tenā'ti** [tena+iti] tena-by means of
that cause, **iti** • **karaṇaṃ**-a supporting cause. A means or an in-
strument by which actions are accomplished. [Karaṇa-sādhana ED]
[wa] **kara+yu**

Padese tāva—(Here is) the example in the Padesa (Locative) sense:

- (3) **tiṭṭhanti**-(they) stand, **tasmin'ti** [tasmim+iti] **tasmim**-at that
point, **iti** • **ṭhānaṃ**-point or location on which things stand or
exist.

[wa] **ṭhā+yu** [Adhikaraṇa-sādhana ED].

Note: The term “**padesa**” in Sutta means **Adhikaraṇa**. Sometimes also
called as “**Okāsa**” or “**ādhāra**”. These four terms refer to “Locative”]

Evam sabbattha yojetabbā-This way, it should be applied at all
applicable instances.

..

५४९, ५५०. रहादितो ण

549, 550. **Ra, hā'dito ṇa.** [Ra, ha-ādito+ṇa. 2 words]

[V] **Rakāra, hakārādyā'ntehi dhātūhi anā'desassa nassa ṇo**
hoti.

The “n” of morpheme “ana” derived from affix “yu”, which has been applied after “r, h-ending roots”, usually changes into an “ṇ”.

Summary: This Sutta enjoins the morpheme “n” of “ana” to be changed into an “ṇ”. [So, it becomes an “aṇa”] The rule is applicable after r, h-ending roots only. The “ana” function is applied by Sutta 622. The function of Sutta is slightly similar to the function of Sutta “रषाभ्यं नोणः समानपदे” in the Pāṇinī Sanskrit grammar. [See the applied “ṇ” shown in bold in the examples below.]

- (1) Karoti tenā'ti • karaṇam. [wa] kara+yu [Re: The previous Sutta]
 - (2) pūreti-(causes) to fill, tenā'ti [tena+iti] tena-by that, iti
• pūraṇam-an addition which causes to fill. [wa] pūra+yu
 - (3) Gahaṇīyam-(should be) taken, tenā'ti • gahaṇam-the cause of grabbing. [wa] gaha+yu [All are Karaṇa-sādhana EDs]
- Eva'maññe'pi yojetabbā**-Thus, other examples should be applied.

Iti ⁵⁰kibbidhānakappe paṭhamo kaṇḍo.

The First Section of Kita ends.

⁵⁰ Kibbidhāna=kita-of those kita-suffixed words+vidhāna-plan, section.
“ta” is elided with one more “b” being augmented.

Dutiya Kaṇḍa The Second Section

५५०, ५४६. णादयो तेकालिका

550, 546. **Ṇā'dayo tekālikā.**

[Ṇa-ādayo+tekālikā. 2 words]

[V] **Ṇā'dayo paccayā yupaccaya'ntā tekālikā'ti veditabbā.**

The affixes starting from “**ṇa**” to “**yu**”, are to be known as “**tekālika**” which means belonging to three tenses.

Note: Please carefully see the EDs of the examples. All numbered verbs in three tenses signify three tenses of those affixes. WA of examples are already shown in the first section. [Tekālika=**ti**-three+**kāla**-time+**ṇika**-relating to. “e” is a vuddhi-vowel. i.e. Affixes the meanings of which are related to three tenses]

(1) Kumbhaṃ-the pot, ^[1] karoti-makes (This present verb signifies present), ^[2] akāsi-made (This signifies past), ^[3] karissatī'ti [ka rissati+iti] (This signifies future) karissati-will make, iti-therefore, kumbhakāro-is so called, • kumbhakāro-the potter who makes pot (at present), who made pot (in the past), who will make pot (in the future).

(2) ^[1] Karoti ^[2] akāsi ^[3] karissati tenā'ti [tena+iti] tena-by that cause, iti • karaṇaṃ-a supporting cause or an instrument by which actions are accomplished at present, had been accomplished in the past and will also be accomplished in the future. (To understand the tenses of verbs, refer to relevant Suttas in the first section of Ākyāta)

Eva'maññe'pi yojetabbā-Thus, other examples should be applied.

५५१, ५९८. सञ्जायं दाधातो इ

551, 598. **Saññāyaṃ dādhāto i.**

[Saññāyaṃ+dādhāto+i. 3 words]

[V] **Saññāya'mabhidheyyāyaṃ dādhāto i-paccayo hoti.**

When denoting a name (proper noun), an “**i**” affix is to be applied after the root “**dā**”.

- (1) Paṭhamam-initially, ādīyatī'ti [ādīyati+iti] ādīyati-(is) taken, iti • ādi-something taken initially. A beginning, an inception, a starting point. [Kamma-sādhana] [wa] ā√-dā+i
- (2) Udakam-water, dadhātī'ti [dadhāti+iti] dadhāti-(it) carries, iti • udadhi-that which carries water, an ocean. [wa] udaka-saddūpapada-dhā+i
- (3) Maho'dakāni [mahā-great+udakāni-waters]-the great (amount of) water, dadhātī'ti • mahodadhi-that which carries great (amount of) water, an ocean. [Both 2, 3 are Kattu-sādhana EDs] [wa] mahodaka-saddūpapada-dhā+i
- (4) Vālāni-hairs, dadhāti-(it) carries, tasmin'ti [tasmim+iti] tasmim-in that tail, iti • vāladhi-the body part where it carries hairs. the tail of an animal. [Adhikaraṇa-sādhana] [wa] vāla-saddūpapada-dhā+i
- (5) Sammā-well, dhīyatī'ti [dhīyati+iti] dhīyati-(is) kept combined, iti • sandhi-act of combining well. [Kamma-sādhana] [wa] sam√-dhā+i

५५२, ६०९. ति किच्चा'सिद्धे

552, 609. **Ti kitā cā'siṭṭhe.**

[Ti+kitā+ca+āsiṭṭhe. 4 words]

[V] **Saññāya'**mabhidheyyāyaṃ sabbadhātūhi **ti**-paccayo hoti, kitā ca āsiṭṭhe.

When denoting the name (proper noun) with an expression of well-wishes, a “ti” affix as well as other “kita” affixes are applied after the roots denoting the proper noun.

- (1) Jino-Buddha, enaṃ-that person, bujjhatū'ti [bujjhatu+iti] bujjhatu-let be known!, iti-for this reason, jinabuddhi-is so called. • jinabuddhi-the name “Jinabuddhi” meaning “may the Buddha know him”. [wa] jina-saddūpapada-budha+ti
- (2) Dhanam-wealth, assa-for that son, bhavatū'ti [bhavatu+iti] bhavatu-may there be!, iti • dhanabhūti-the name “dhanabhūti” meaning “may he be prosperous or wealthy”. [wa] dhana-saddūpapada-bhū+ti

- (3) Bhavatū'ti [bhavatu+iti] bhavatu-may there be, iti • bhūto-the name "bhūto" meaning "may be, i.e. Grow". [wa] bhū+ta
- (4) bhavatū'ti • bhāvo-the name "bhāvo". [wa] bhū+ṇa
- (5) Dhammo-the Dhamma, eṇaṃ-to that person, dadātū'ti [dadātu+iti] dadātu-may give (happiness) !, iti • dhammadinno-the name "Dhammadinno" meaning "may the Dhamma give him (happiness) ". [wa] dhamma-saddūpapada-dā+ta
- (6) Vaḍḍhatū'ti [Vaḍḍhatu+iti] Vaḍḍhatu-May he prosper!, iti • vaḍḍhamāno-the name so called meaning "prosperous". [wa] vaḍḍha+māna
- Eva'maññe'pi yojetabbā.

५५३, ५९९. इत्थिय मतिवो वा

553, 599. **Itthiya'matiyavo vā.**

[Itthiyaṃ+a, ti, yu, vo+vā. 3 words]

[V] **Itthiya'mabhidheyāyaṃ sabbadhātūhi akāra, ti, yu-icce'te** paccayā honti vā.

The affixes "a, ti, yu" are sometimes applied after the roots and such "a, ti, yu-affixed words" belong to feminine gender.

Note: Only affix "ti" is of permanent feminine gender. The "a, yu" affixes applied through other Suttas can also be of variable genders.

[a-affix] Jīratī'tī [jirati+iti] jirati-(it) degenerates, iti • jarā-that which degenerates. decaying, the old-age. [wa] jara+a

[ti-affix] Maññatī'ti [Maññati+iti] Maññati-(It) thinks, iti • mati-that which thinks. thought, view, opinion. [wa] mana+ti

[yu-affix] (1) Cetayatī'ti [Cetayati+iti] Cetayati-(it) motivates, iti • cetanā-that which motivates, motive, volition, intent. [wa] citi+yu

(2) Vedayatī'ti [Vedayati+iti] Vedayati-(it) feels, iti • vedanā-that which feels, feeling.

[All Kattu-sādhana EDs] [wa] vida+yu

Eva'maññe'pi yojetabbā.

५५४, ६०१. करतो रिरिय

554, 601. **Karato ririya.** [Karato+ririya. 2 words]

[V] **Karato itthiya'manitthiyam̐ vā abhidheyāyam̐ ririya-paccayo hoti vā.**

The affix “**ririya**”, which may be of feminine gender or not, is sometimes applied after the root “**kara**”.

(1) **Kattabbā**-(it) should be done, • **kiriya**-an action.

[Feminine gender word] [wa] kara+ririya

(2) **Karaṇīyam̐**-(it) should be done, • **kiriya**-an action. [Neuter gender word] [Both Kamma-sādhana EDs] [wa] kara+ririya

५५५, ६१२. अतीते त तवन्तु तावी

555, 612. **Atīte ta, tavantu, tāvī.**

[Atīte+ta, tavantu, tāvī. 2 words]

[V] **Atīte kāle sabbadhātūhi ta, tavantu, tāvī-icce'te paccayā honti.**

The affixes “**ta, tavantu, tāvī**” are applied after all roots in the sense of past.

Note: The affixes applied by this Sutta usually signify a past tense. So, any word affixed with these “**ta, tavantu, tāvī**” affixes are to be regarded as belonging to past perfect verbs and verbal nouns. These affixes are also referred to as “past participles”. [See three pairs of examples for each affix in three roots]

(1) (a) • **Huto.** [wa] hu+ta

(b) • **hutavā.** [wa] hu+tavantu

(c) • **hutāvī**-given, sacrificed. [wa] hu+tāvī

(2) (a) • **Vusito.** [wa] vasa+ta

(b) • **vusitavā.** [wa] vasa+tavantu

(c) • **vusitāvī**-lived. [wa] vasa+tāvī

(3) (a) • **Bhutto,** [wa] bhuja+ta

(b) • **bhuttavā** [wa] bhuja+tavantu

(c) • **bhuttāvī**-eaten. [wa] bhuja+tāvī

५५६, ६२२. भावकम्पेसु त

556, 622. **Bhāvakammesu ta.**

[Bhāvakammesu+ta. 2 words]

[V] **Bhāvakammesu** atīte kāle tapaccayo hoti sabbadhātūhi.

The affix “ta” is applied in the sense of bhāva (action), kamma (passive voice) and past tense.

Note: Any word affixed with this “ta” affix is to be regarded as having either Bhāva or Kamma sense (passive voice verb) or past tense verbs according to context.

Bhāve tāva—(Here are) examples in the sense of Bhāva.

- (1) tassa-of that person, (This word in genitive case signifies Bhāva-sense of the example). • gītām-singing. i.e. The singing act of that person. [wa] ge+ta
- (2) • naccām-dancing. [wa] naṭa+ta
- (3) • naṭṭām-dancing, [wa] naṭa+ta (2 words of the same root but different word-forms)
- (4) • hasitām-laughing. [wa] hasa+ta

Kammani tāva—(Here are) examples in the sense of Kamma (passive voice).

- (1) tena-by that person, (this word in instrumental case signifies Kamma-sense of the example, indicative of non-principal subject).
• bhāsitaṃ-is said, i.e. Said by that person. [wa] bhāsa+ta
- (2) • desitaṃ-is taught or proclaimed. [wa] disa+ta

५५७, ६०६. बुधगमादित्थे कत्तरि

557, 606. **Budha, gamā'ditthe kattari.**

[Budha, gamu-ādi-atthe+kattari. 2 words]

[V] **Budha, gamu-icce'va'mādīhi dhātūhi ta'datthe** gamyamāne tapaccayo hoti kattari sabbakāle.

The affix “ta” is applied after the roots “budha, gamu” etc. in the sense of Kattā (an active voice) at all tense modes.

Note: Any word affixed with this “ta” affix is to be regarded as belonging to Kattu-sense, active voice verb.

- (1) Sabbe-all, saṅkhatā'saṅkhate-the conditioned and uncondi

tioned, dhamme-phenomena, ^[1] bujjhati-knows, ^[2] abujjhi-knew, ^[3] bujjhissatī'ti [bujjhissati+iti] bujjhissati-will know, iti-therefore, Buddho-is called Buddha. • Buddho-the one who knows, who knew and who will know all conditioned and unconditioned phenomena. The Buddha. [Kattu-sādhana ED]

[wa] Budha+ta

(2) • saraṇaṅgato-the one who went/goes/will go to refuge.

[wa] saraṇa-saddūpapada gamu+ta

(3) • samathaṅgato-the one who attained/attains/will attain peace.

[wa] samatha-saddūpapada gamu+ta

(4) • amathaṅgato-the one who attained/attains/will attain *amata*

(deathlessness). [wa] amata-saddūpapada gamu+ta

(5) ^[1] jānāti-(He) knows, ^[2] ajāni-knew, ^[3] jānissatī'ti

[jānissati+iti] jānissati-will know, iti • ñāto-the one who knows,

knew, will know. [Kattu-sādhana] [wa] ñā+ta

icce'va'mādi.

Note: The numbered three verbs in the ED indicate all three tense modes of the words affixed with “ta”.

In view of Suttas 555, 556 and 557, it should be noted that there are four senses of Pāli words affixed with a “ta”.

They are:

(1) Atīta (past), (2) the Bhāva (impersonal voice), (3) Kamma (Passive voice) and (4) Kattu (Active voice). Knowing this basic fact will help in the understanding of Pāli texts and words suffixed with this “ta” affix.

५५८, ६०२. जितो इन सब्बत्थ

558, 602. **Jito ina sabbattha.** [Jito+ina+sabbattha. 3 words]

[V] **Ji-iccetāya dhātuyā ina-paccayo hoti sabbakāle kattari.**

An “**ina**” affix is applied after the root “**ji**” in the sense of **Kattā** in all tenses.

(1) Pāpake-evil, akusale-unwholesome, dhamme-phenomena,

^[1] jināti-subjugates, ^[2] ajini-subjugated, ^[3] jinissatī'ti [jinissati+iti] jinissati-will subjugate, iti-therefore, jino-is called jina.

- jino-the one who subjugates, subjugated and will subjugate the evil, bad, unwholesome mental states. Buddha, the victor of evil.
[Kattu-sādhana ED] [wa] ji+ina

५५९, ६०३. सुप्तो च

559, 603. **Supato ca.** [Supato+ca. 2 words]

[V] **Supa-**iccetāya dhātuyā **ina**paccayo hoti kattari, bhāve ca.

A similar “**ina**” affix is applied after the root “**supa**” in the sense not only of Kattā but also of bhāva.

(1) (a) Supatī’ti [supati+iti] supati-(it) sleeps, iti-therefore.

- supinaṃ-dream, (seen while sleeping) [Kattu-sādhana].

(b) Supīyate-act of sleeping, • supinaṃ-sleep.

[Bhāva-sādhana ED] [wa] supa+ina

५६०, ६०४. ईसंदुसूहि ख

560, 604. **Īsaṃ, du, sū, hi kha.**

[Īsaṃ, du, sū, hi+kha. 2 words]

[V] **Īsaṃ, du, su-**saddā’dīhi sabbadhātūhi **kha**paccayo hoti.

A “**kha**” affix is applied after the roots prefixed with Upasagga and Nipāta particles such as “**Īsaṃ** (small, little), **du** (badly), **su** (well) ”.

Note: The affix “**Kha**” is only a kh-conjoined affix “a”. So, only “a” will be shown in WA as the actual affix in the examples below.

Examples in the root “si”

(1) • īsassayo-little-sleeping, a nap. [wa] īsaṃ-saddhūpapada, si+a

(2) • dussayo-badly-sleeping, bad sleep. [wa] du√si+a

(3) • sussayo-well-sleeping. bhavatā-by your honorable [This word in instrumental case signifies bhāva and Kamma senses of the affix and all these Kita-verbs and verbal nouns affixed with it]

[wa] su√si+a

Examples in the root “kara”

(1) īsakkaraṃ-little-doing. [one “k” augmented]

[wa] īsaṃ-saddhūpapada, kara+kh-conjoined a

- (2) • dukkaraṁ-being not easy to do. badly-done, hard to do. [one “k” augmented] [wa] du√kara+a
 (3) • sukaraṁ-easily done. Well-done, bhavatā-by your honorable. [wa] su√kara+a

५६१, ६३६. इच्छत्येसु समानकत्तुकेसु तवे तुं वा

561, 636. **iccha'tthesu samānakattukesu tave tum vā.**

[icchā-atthesu+samānakattukesu+tave, tum+vā. 4 words]

[V] **iccha'tthesu samānakattukesu sabbadhātūhi tave, tumicce'te paccayā honti sabbakāle kattari.**

When expressing “**wish or purpose**” in a sentence having one same Kattā (subject), the affixes “**tave, tum**” are applied after all roots in all tenses.

- (1) Puññāni-meritorious deeds, • kātave-to do, i.e. for the purpose of doing meritorious deeds. [wa] kara+tave
 (2) saddhammaṁ-the noble teachings, • sotu'micchati [sotum+icchati] sotum-to listen, icchati-(he) wants. i.e. He wants to listen to noble Dhamma. [wa] su+tum

५६२, ६३८. अरहसक्कादीसु च

562, 638. **Araha, sakkā'dīsu ca.**

[Araha, sakka-ādīsu+ca. 2 words]

[V] **Araha, sakkā'dīsu ca atthesu sabbadhātūhi tum-paccayo hoti.**

When expressing worthiness and ability, the affix “**tum**” is applied after all roots.

- (1) Ko-who, tam-to that person, him. • ninditum'arahati [ninditum+arahati] ninditum-to blame, arahati-deserves? i.e. Who deserves to blame that person? [wa] ninda+tum
 (2) sakkā-can be, • jetum-to conquer, dhanena-by wealth, vā-also, i.e. It may be possible to conquer by means of wealth also. [wa] ji+tum
Eva'maññe'pi yojetabbā.

५६३, ६३९. पत्तवचने अलमत्थेसु च

563, 639. **Pattavacane ala'matthesu ca.**

[Pattavacane+alam, atthesu+ca. 3 words]

[V] **Pattavacane alama'tthesu sabbadhātūhi tum-paccayo**
hoti.

To express “appropriateness” to do something, which is one of the meanings of the word “alam”, an affix “**tum**” is applied after all roots.

Summary: This Sutta enjoins to apply “**tum**” affix after all roots of the verb used in the context of “**alam**” which has the meaning of suitability and appropriateness.

- (1) Ala'meva [alam+eva] alam-(is) appropriate, eva-only, dānāni-
alms, • dātum-to offer, i.e. It is only appropriate to offer alms (as
it can enrich one in many ways). [wa] dā+tum
- (2) ala'meva [alam+eva] alam eva puññāni-meritorious deeds,
• kātum-to do, i.e. It is fitting or suitable to do meritorious deeds
(as it can lead to wholesome results). [wa] kara+tum

५६४, ६४०. पुब्बकाले'ककत्तुकानं तुन त्वान त्वा वा

564, 640. **Pubbakāle'kakattukānam tuna, tvāna, tvā**
vā.

[Pubbakāle+ekakattukānam+tuna, tvāna, tvā+vā. 4 words]

[V] **Pubbakāle ekakattukānam dhātūnam**
tuna, tvāna, tvā-icce'te paccayā honti vā.

To express concurrent actions of a single doer, one being a preceding action and the other being next subsequent action, the affixes “**tuna, tvāna, tvā**” are sometimes applied after the root (of the verb denoting the preceding action.)

Note: The verbs suffixed with these three affixes applied by this Sutta are called “gerund or absolute” which have no gender.

- (1) • Kātuna-having done, [the preceding action]. kammaṃ-work,
gacchati-(he) goes [the subsequent action]. i.e. He goes (after)
having done work. [wa] kara+tuna

- (2) • akātuna-not having done, (“a” is a morpheme of negative particle “na” which means “not”). puññam-meritorious deed, kilissati-will suffer. i.e. (He) will suffer for not having done meritorious deeds. [wa] na-√kara+tuna
- (3) Sattā-living beings, • sutvāna-having heard, dhammam-the Dhamma, modanti-are delighted, i.e. Having heard Dhamma, the living beings are delighted. [wa] su+tvāna
- (4) Ripum-the enemy, • jītvāna-having conquered, vasati-(he) lives. i.e. Having conquered the enemy, (he) lives. [wa] jī+tvāna
- (5) Dhammam-Dhamma, • sutvāna’ssa [sutvāna+assa] sutvāna-having heard, assa-of that person, eta’dahosi [etaṃ+ahosi] etaṃ-this (thought), ahosi-was, arose. i.e. Having heard Dhamma, this thought arose in him (in his mind). [wa] su+tvāna
- (6) Ito-from this place, • sutvāna-having heard, amutra-at that place, there, kathayanti-(they) say. i.e. Having heard here, they say there (what they heard). [wa] su+tvāna
- (7) • Sutvā-after having heard, jānissāma-(we) must know. i.e. We must know (how to respond) (only after) having heard (from you). [wa] su+tvā

Evam sabbattha yojetabbā.

५६५, ६४६. वत्तमाने मान’न्ता

565, 646. **Vattamāne māna’ntā.**

[Vattamāne+māna, antā. 2 words]

[V] **Vattamāne Kāle** sabbadhātūhi **māna, anta-icce’te** paccayā honti.

To express an on-going action being done or still taking place at present, (i.e. as yet unfinished action), the affixes “**māna** or **anta**” are applied after all roots.

Note: These two affixes are often referred to as the present participle and play various roles in a sentence.

[māna affix] • Saramāno-while remembering, rodati-(he) cries.
[wa] sara+a+māna (two affixes)

[anta affix] • Gacchanto-while going, gaṇhāti-(he) takes or grabs.
[wa] gamu+anta

५६६, ५७४. सासादीहि रत्थु

566, 574. **Sāsā'dīhi ratthu.** [Sāsa-ādīhi+ratthu. 2 words]

[V] **Sāsa-icce'va'mādīhi dhātūhi ratthupaccayo** hoti.

The affix “**ratthu**” is applied after the roots “**sāsa**” etc.

(a) Sāsati'ti [Sāsati+iti] Sāsati-(he) teaches, iti • satthā-the one who teaches, teacher.

(b) sāsati himsati'ti [himsati+iti] himsati-(he) hurts defilements, iti vā • satthā-the one who hurts the defilements, Buddha who hurts defilements. [Kattu-sādhana ED] [wa] sāsa+ratthu

Note: In the second ED, the verb “**himsati**” is another possible meaning of the previous verb “**sāsati**”. It means that the root word “**sāsa**” in the verb “**sāsati**” does not only mean to teach, but it also means to hurt, as shown by another verb “**himsati**”. Such explanation by means of a substitute verb of different meaning or the same meaning will be frequently found in the EDs of forthcoming sections of Kita and Uṇādi chapters. The students need to be familiar with such explanatory verbs and words in the EDs.

५६७, ५७५. पातितो रितु

567, 575. **Pātito ritu.** [Pātito+ritu. 2 words]

[V] **Pā-icce'tāya dhātuyā ritu-paccayo** hoti.

The affix “**ritu**” is applied after the root “**pā**”.

Pāti-(One) protects, puttanti [puttam+iti] puttam-son or offspring, iti • pitā-the one who protects one's offspring, father.

[Kattu-sādhana ED] [wa] pā+ritu

..

५६८, ५७६. मानादीहि रातु

568, 576. **Mānā'dīhi rātu.** [Māna-ādīhi+rātu. 2 words]

[V] **Māna-icce'va'mādīhi dhātūhi rātu-paccayo hoti, ritu-paccayo ca.**

The affix “**rātu**”, as well as the affix “**ritu**”, is applied after the roots “**māna**” etc.

- (1) Dhammena-justly, puttaṃ-son or offspring, mānetī'ti
[māneti+iti] māneti-adores. iti • mātā-the one who justly adores (her) offspring, a mother. [wa] māna+rātu
- (2) pubbe-before (other young siblings), bhāsatī'ti [bhāsati+iti]
bhāsati-speaks. iti • bhātā-the one who speaks (first before other young siblings) i.e. Brother. [Both Kattu-sādhana]
[wa] bhāsa+rātu
- (3) mātāpitūhi-by mother and father, dhārīyatī'ti [dhārīyati+iti]
dhārīyati-(is) carried or protected. iti • dhītā-the one protected by mother and father. i.e. a daughter. [Kamma-sādhana]
[wa] dhara+ritu

५६९, ६१०. आगमा तुको

569, 610. **Āgamā tuko.** [Āgamā+tuko. 2 words]

[V] **Ā-iccā'dimhā gamito tukapāccayo hoti.**

The affix “**tuka**” is applied after the root “**gamu**” prefixed with an upasagga particle “**ā**”.

Āgacchatī'ti [Āgacchati+iti] Āgacchati-(he) comes (to visit), iti
• āgantuko-the one who comes (to visit). bhikkhu-the guest monk.
[Kattu-sādhana] [wa] ā-√gamu+tuka

Note: Any guest is also implied by the word.

५७०, ६११. भब्बे इक

570, 611. **Bhabbe ika.** [Bhabbe+ika. 2 words]

[V] **Gamu-icce'tamhā dhātumhā ikapaccayo** hoti bhabbe.

The affix “**ika**” is applied after the root “**gamu**” in the sense of expressing a future possibility or prospect.

[1] Gamissati-will go. [2] gantum-to go (on a trip), bhabbo'ti [bhabbo+iti] bhabbo-is likely, iti • gamiko-the one who will go or who is likely (be going on a trip), the would-be-traveler, the tourist. bhikkhu-the traveler monk is here to be known as a “Gamiko”.

[wa] gamu+ika

Note: Any traveler is also implied by the word. The numbered verb and phrases indicate two possible EDs of this word.

Iti kibbidhānakappe dutiyo kaṇḍo.

The Second Section of Kita ends.

Tatiya Kaṇḍa The Third Section

५७१, ६२४. पच्चयादनिट्ठा निपातना सिज्झन्ति

571, 624. **Paccayā'daniṭṭhā nipātanā sijjhanti.**

[Paccayā+aniṭṭhā+nipātanā+sijjhanti. 4 words]

[V] Saṅkhyā, nāma, samāsa, taddhitā'khyāta, kitakappamhi
sappaccayā ye saddā aniṭṭhaṅgatā, te sādhanena nirakkhitvā
sakehi sakehi nāmehi nipātanā sijjhanti.

Any uncompleted word of Saṅkhyā (numerical nouns), or
nāma (noun words), or samāsa (compound noun words), or
Taddhita (nouns in Taddhita affixes), or ākhyāta (verbs), or
Kita (nouns in Kita affixes), all those words can be comple-
ted by means of this great Sutta.

Some functions on Numerical Nouns

Saṅkhyāyaṃ tāva—First, are some examples of numerical
nouns (which can also be completed by this Sutta).

(1) ekassa ekā hoti. **dasassa ca dakārassa rakārā'deso** hoti.

The numerical word “**eka**-one” becomes “**ekā**”. The syl-
lable “**d**” of the word “**dasa**-ten” changes into “**r**”.

Eko ca-one also. dasa ca-ten also. • Ekārassa-one and ten,
i.e. Eleven.

(2) **Dvissa bā** hoti. **dasassa ca dakārassa rakārā'deso** hoti.

The numerical word “**Dvi**-two” becomes “**bā**”. The syl-
lable “**d**” of the word “**dasa**-ten” changes into “**r**”.

dve ca-two also. dasa ca • Bārassa-two and ten, i.e. Twelve.

(3) **Dvissa bā** hoti. **dasassa ca vīsaṃ** hoti.

The numerical word “**Dvi**-two” becomes “**bā**”. The word
“**dasa**-ten” changes into “**vīsaṃ**”.

Dve ca-two also. vīsañca [vīsaṃ+ca] vīsaṃ ca-twenty also.

• Bāvīsaṃ-two and twenty, i.e. Twenty-two.

(4) **Chassa so** hoti. **dasassa ca dakārassa lo** hoti.

The numerical word “**Cha**-six” becomes “**so**”. The syl-

lable “**d**” of the word “**dasa**-ten” changes into “**ḷ**”.

Cha ca-six also. dasa ca • Soḷasa-six and ten. i.e. Sixteen.

(5) Cha-āyatanamhi **chassa saḷo** hoti.

In the example word “Cha-āyatana” The numerical word “**Cha**-six” becomes “**saḷa**”.

• Saḷāyatanam-Six base.

Evam sesā saṅkhyā kātabbā.

Thus, the remaining numerical nouns should be applied.

Note: The functions for most of these examples are already shown in relevant Suttas in the Saṅkhyā Taddhita section.

Some functions on Nouns

Nāmike tāva-Here are some examples of nouns.

ima, samāna, apara-iccetehi **jja, jju**-paccayā honti.

ima, samāna-saddānañ’ca **akāra, sakārā**’desā honti.

The “**jja, jju**” affixes are applied after the words **ima** (this), **samāna** (similar) and **apara** (other). Besides, “**ima**” changes into “**a**” and “**samāna**” changes into “**sa**”.

(1) Imasmim kāle-at this time, • ajja, • ajju-at this time,
i.e. Today. [wa] ajja=ima+jja [wa] ajju=ima+jju

(2) samāne kāle-at the same time, • sajja, • sajju-at the same time,
at once, simultaneously.

[wa] sajja=samāna+jja [wa] sajju=samāna+jju

(3) aparasmim kāle-at other time, • aparajja, • aparajju-the other
day, on the following day.

[wa] aparajja=apara+jja [wa] aparajju=apara+jju

Note: The words affixed with “**jja, jju**” are indeclinable, which have no gender nor number except that it signifies a locative sense. The words “Imasmim kāle” etc. are EDs for the examples.

Some functions on Compound Nouns

Samāse tāva—Here are some examples of compound nouns.

- bhūmigato. • apāyagato. • issarakataṃ. • Sallaviddho.
- kathinadussaṃ. • corabhayaṃ. • dhaññarāsi.
- saṃsāradukkhaṃ. [Tappurisa compounds]
- pubbā'paraṃ-front and back (This is a Dvanda compound).
[Pubbañ'ca aparāñ'ca **Pubbā'paraṃ** .ED].

Some functions on Taddhita-nouns

Taddhite tāva—Here are some examples of Taddhita nouns.

- vāsiṭṭho. • bhāradvājo. • bhaggavo. • paṇḍavo. • kāleyyo.

Note: All examples shown in Samāsa and Taddhita section of this Sutta have been already shown in their respective Suttas of the relevant chapters. The purpose of showing again here by the great grammarian is to show that these words too can be completed by means of this great Sutta wherever necessary by invoking necessary morphological procedures.

Some functions on ākhyāta-Verbs

Ākhyāte tāva—Here are some examples of Ākhyāta (Verbs).

“**asa bhāve**” ti dhātuto vattamānesu ekavacana,
bahuvacanesu **ekavacanassa tissa sso** hoti antena saha,
bahuvacanassa antissa ssu hoti antena saha.

The Vattamāna singular vibatti “**ti**” applied after the root “**asa-to be**”, changes into “**ssa**” while the plural vibatti “**an-ti**” changes into “**ssu**” together with last component word “**sa**” of the root. [**Ti>ssa, Anti>ssu.**]

(1) Eva' • **massa** [Evaṃ+assa] Evaṃ-thus, assa-should be,
vacanīyo- said. i.e. It should be said thus. [wa] assa=asa+ti

(2) eva' • **massu** [Evaṃ+assu] evaṃ assu-should be, *pl.*
vacanīyā, *pl.* [wa] assu=asa+anti

Āṇattiyaṃ hissa ssu hoti vā.

In expression of command, the pañcamī vibatti “**hi**” is substituted with “**ssu**” sometimes.

- gacchassu-go. * gacchāhi-go. (The second is inapplicable example). [wa] gamu+hi (Both are the same)

Some functions on Kita-nouns

Kitake tāva– Here are some examples of nouns in Kita-affixes.

vada hana-icce’va’mādīhi dhātūhi kapaccayo hoti.

An affix “Ka” is applied after the roots “**vada**-to speak” and “**hana**-to kill”.

vadassa ca vādo hoti.

The root “vada” becomes “vāda”.

hanassa ca ghāto hoti.

The root “hana” becomes “ghāta”.

(1) • Vādako-speaker. [wa] vada+ka [No “ṇvu” affix in these words]

(2) • ghātako-killer. [wa] hana+ka

Note: These two examples can also be completed by applying “ṇvu” affix as per the standard morphological procedures prescribed in Suttas 527, 622.

Naṭadhātuto tapaccayassa cca, ṭṭā’desā honti antena saha.

Also, the affix “ta”, applied after the root “**naṭa**-to dance”, changes into “**cca** and **ṭṭa**” along with the last consonant “ṭ” of the root.

• Naccaṃ-dancing. • naṭṭaṃ-dancing. [wa] naṭa+ta (two different word-forms of the same meaning & basic structure)

icce’va’mādayo nipātanā sijjhanti.

Such example of words can be completed by means of this Sutta.

५७२, ६२५. सासदिसतो तस्स रिद्धो च

572, 625. **Sāsa, disato tassa riṭṭho ca.**

[Sāsa, disa-to+tassa+riṭṭho+ca. 4 words]

[V] **Sāsa, disa-icce'va'mādīhi dhātūhi tapaccayassa riṭṭhā'deso hoti thāne.**

The affix “**ta**” applied after the roots “**sāsa, disa**” etc. changes into “**riṭṭha**” at some appropriate instances of words.

- (1) • Anusiṭṭho-(have) instructed. SO-that person, mayā-by me, i.e. That person was instructed by me. [wa] anu-√sāsa+ta
(2) • diṭṭham-(have) seen. me-by me, rūpaṃ-the sight, i.e. The sight was seen by me. [wa] disa+ta

Caggahaṇena kiccatakārassa ca tum-paccayassa ca raṭṭha, raṭṭhum, ādesā honti.

By means of “Ca” in Sutta, “**ta**” of **tabba** affix and the whole “**tum-affix**” changes into “**raṭṭha, raṭṭhum**”.

Note: (a) “Ta” of tabba>**raṭṭha**> **raṭṭhabba**,
(b) Tum>**raṭṭhum**.

(See the examples below. The function is shown in bold. The “r” is deleted by Sutta 539)

- (1) Dassanīyaṃ-(should be) seen or known, • **daṭṭhabbam**-should see or know. [wa] **daṭṭhabbam**=disa+tabba
(2) • **Daṭṭhum**-to see, vihāraṃ-to the temple, gacchanti-(they) go. samaṇānaṃ-the monks, i.e. (They) go to the temple in order to see the monks. [wa] **daṭṭhum**=disa+tum

५७३, ६२६. सादिसन्त पुच्छ भन्ज हन्तादीहि द्वे

573, 626. **Sā'di sa'nta, puccha, bhanja, hansā'dīhi**
ṭṭho.

[Sa-ādi+sa-anta, puccha, bhanja, hansa-ādīhi+ṭṭho. 3 words]

[V] **Sakāranta puccha, bhanja, hansa-icce'va'mādīhi dhātūhi**
tapaccayassa sahā'dibyañjanena ṭṭhā'deso hoti ṭhāne.

The affix “ta” applied after the roots **puccha, bhanja, hansa** and the roots ending in “s” etc. together with the last component consonant of the root, changes into “**ṭṭha**” in some instances. [See the function shown in bold]

(1) • **Tuṭṭho**-pleased. [wa] tusa+ta

(2) ahinā-by the snake, • **daṭṭho**-(had) bitten. nara-the man, i.e. The man is bitten by snake. [wa] daṁsa+ta

(3) mayā-by me, • **puṭṭho**-(have) asked. [wa] puccha+ta

(4) • **bhaṭṭho**. [wa] bhanja+ta

(5) • **pabhaṭṭho**-(have) thrashed or slipped down.

[wa] pa√bhanja+ta

Note: 4, and 5 have the same root and meaning except the prefix.

(6) • **haṭṭho**. [wa] haṁsa+ta

(7) • **pahaṭṭho**-(have) delighted, laughed. [wa] pa-√haṁsa+ta

Note: 6 and 7 have the same root and meaning except the prefix.

(8) • **yiṭṭho**-(have) sacrificed. [wa] yaja+ta

Eva'maññe'pi dhātavo sabbattha yojetabbā.

Thus, similar examples of other roots should be applied.

५७४, ६१३. वसतो उत्थ

574, 613. **Vasato utṭha.** [Vasato+utṭha. 2 words]

[V] **Vasa-icce'tamhā dhātumhā takārapaccayassa**
sahā'dibyañjanena utṭhā'deso hoti ṭhāne.

The affix “ta” applied after the root “**vasa**”, together with the last consonant “s” of the root, changes into “**utṭha**” where applicable.

Vassaṃ-for three month of rains retreat (Vassa), • vuṭṭho-(have) lived. i.e. (A monk who have) lived three month's rains retreat.
[wa] vasa+ta

५७५, ६१४. वस वा वु

575, 614. **Vassa vā vu'**. [Vassa+vā+u. 3 words]

[V] **Vasa-sse'**va dhātussa tapaccaye pare **vakārassa ukārā'**deso hoti vā.

The component consonant “v” of the root “**vasa**”, sometimes changes into “u” when a “**ta**” affix is applied. [This Sutta changes “v” of “**vasa-to stay**” into “u”. Function shown in bold, underlined]

(1) • **Vu**sitaṃ-(have) lived. i.e. completed. brahmacariyaṃ-the noble practice, [Here, “v” of “**vasa-to stay**” becomes “u” and “v” is inserted before it by Sutta 404] [wa] vasa+ta

(2) • **U**ṭṭho [Here, “v” of “**vasa-to stay**” becomes “u” and affix “**ta**” along with the root-end consonant “s” changes into “ṭṭha” by 573].
[wa] vasa+ta

(3) • **Vu**ṭṭho-(have) lived. vā-also, as another possible example found in texts. [wa] vasa+ta

Note: “vā” means another possible example although being inapplicable by the function of this Sutta, but usually found in the Pāli texts.

५७६, ६०७. धढभहेहि धढा च

576, 607. **Dha, ḍha, bha, hehi dha, ḍhā ca.**

[Dha, ḍha, bha, hehi+dha, ḍhā+ca. 3 words]

[V] **Dha, ḍha, bha, ha-**icce'va'mantehi dhātūhi takārapaccayassa yathākkamaṃ **dha, ḍhā'**desā honti.

The affix “ta” applied after the roots ending in consonants “**dha, ḍha, bha, ha**” changes into “**dha, ḍha**” respectively.

Note: Affix “ta” after **dha, bha**-ending roots becomes **dha** while affix “ta” after **ḍha, ha**-ending roots becomes **ḍha**.

Yathā? For example,

- (1) • Buddho-enlightened. bhagavā-Buddha. [Here, affix “ta” changes into “dha”] [wa] budha+ta
 - (2) • vaḍḍho-grown-up, old. bhikkhu-monk. i.e. Senior monk. [Here, affix “ta” becomes “ḍha”] [wa] vaḍha+ta
- Note:** The morphological procedure of this example is a bit complex.
- (3) • laddham-obtained. me-by me, pattacīvaram-bowl and robe, i.e. I have got my bowl and robes. [Here, affix “ta” changes into “dha”] [wa] labha+ta
 - (4) agginā-by fire, • dadḍham-was burnt. vanam-the forest, i.e. The forest was burnt by fire. [Here, affix “ta” changes into “ḍha”] [wa] dha+ta

५७७, ६२८. भञ्जतो ग्गो च

577, 628. **Bhanjato ggo ca.** [Bhanjato+ggo+ca. 3 words]

[V] **Bhanjato dhātumhā takārapaccayassa ggo-ādeso hoti sahā'dibyañjanena.**

The affix “ta” applied after the root “bhanja”, together with its last component consonant “j” changes into “gga”.

- Bhaggo-(have) broken. [wa] bhanja+ta

५७८, ५६०. भुजादीनमन्तो नो द्वि च

578, 560. **Bhujā'dīna'manto no dvi ca.**

[Bhuja-ādīnam+anto+no+dvi+ca. 5 words]

[V] **Bhujaicce'va'mādīnam dhātūnam anto no hoti, tapaccayassa ca dvibhāvo hoti.**

The last component consonant of the roots “bhuja” etc. is elided, while the affix “ta” applied after them is duplicated too. [Eliding the root consonant and augmenting the affix “ta”. Two functions]

- (1) • Bhutto-he had eaten. [wa] bhuja+ta
- (2) • bhuttāvī-he ate. [wa] bhuja+tāvī
- (3) • catto-given up, abandoned, sacrificed. [wa] caja+ta
- (4) • satto-clung to, attached to. [wa] Sanja+ta

(5) • ratto-attached to (as with desire or lust), enamored of.

[wa] Ranja+ta

(6) • yutto-tied, engaged, bound. [wa] yuja+ta

(7) • vivitto-retired by being secluded. [wa] vi-√vica+ta

Note: All examples shown here have the roots ending in consonants “j” and “c”.

५७९, ६२९. वच वा वु

579, 629. **Vaca vā’vu.**

[1.Vaca+vā+u. 3 words or 2. Vaca+vā+va+u. 4 words.]

(This Sutta is structurally somewhat similar to 575)

[V] **Vaca-icce’tassa dhātussa vakārassa ukārā’deso hoti.**

anto **cakāro no** hoti, **ta-paccayassa ca dvebhāvo** hoti vā.

The entire component letters “va” of the root “vaca”, sometimes changes into “u” while component consonant “c” of the root is elided. Besides, the applied affix “ta” is also reduplicated. [Three functions]

(1) • **V**uttaṁ-(is) said. bhagavatā-by Buddha, [Here, “va” becomes “u” and a “v” is inserted] [wa] vaca+ta

(2) • **U**ttam-(is) said. vā. [Here, “v” is not inserted leaving “u” as it is.] [wa] vaca+ta ..

Note: Compare the function of Sutta numbers 487, 575, 579, as they are somewhat similar to each other.

५८०, ६३०. गुपादीनञ्च

580, 630. **Gupā’dīnañ’ca.** [Gupa-ādīnaṁ+ca. 2 words]

[V] **Gupa-icceva’mādīnaṁ dhātūnaṁ anto ca byañjano no** hoti, **ta-paccayassa ca dvebhāvo** hoti.

The last component consonant of the roots “gupa” etc. is elided while the affix “ta” applied after them is also reduplicated. [Two functions]

(1) • Sugutto-well-protected, well-kept. [wa] su-√gupa+ta

(2) • catto (Re: 578).

(3) • litto-anointed. [wa] lipa+ta

(4) • santatto-well-heated. [wa] saṁ-√tapa+ta

(5) • utto (Re: 579).

(6) • vivitto (Re: 578).

(7) • sitto-poured (as with liquid). [wa] sica+ta

Eva'maññe'pi yojetabbā.

५८१, ६१६. तरादीहि इण्णो

581, 616. **Tarā'dīhi iṇṇo.** [Tara-ādīhi+iṇṇo. 2 words]

[V] **Tara-**icce'vamādīhi dhātūhi **ta-**paccayassa **iṇṇā'**deso hoti, anto ca byañjano **no** hoti.

The affix “**ta**” applied after the roots “**tara**” etc. changes into “**iṇṇa**” and the last component consonant of the root is also elided. [Two functions]

(1) Taratī'ti [tarati+iti] tarati-crossed over, iti • tiṇṇo-(had) crossed, overcome (such as river, obstacles etc.). [wa] tara+ta

(2) uttaratī'ti [uttarati+iti] uttarati-move beyond, iti • uttiṇṇo-moved beyond. [wa] u-√tara+ta

(3) saṁpūratī'ti [saṁpūrati+iti] saṁpūrati-well-filled, iti • sampuṇṇo-well filled, full. [wa] saṁ-√pūra+ta

(4) turatī'ti [turati+it] turati-dashes off, iti • tuṇṇo-hurried. [wa] tura+ta

(5) parijīratī'ti [parijīrati+iti] parijīrati-degenerates, iti. • pariṇṇo- degenerated, old. [wa] pari-√jara+ta

(6) ākiratī'ti [ākirati+iti] ākirati-mingles, iti • ākiṇṇo-mingled, mixed. [All Kattu-sādhana EDs] [wa] ā-√kira+ta

५८२, ६३१. भिदादितो इन्न अन्न ईणा वा

582, 631. **Bhidā'dito inna, anna, īṇā vā.**

[Bhida-ādito+inna, anna, īṇā+vā. 3 words]

[V] **Bhidi-**icce'va'mādīhi dhātūhi **ta-**paccayassa **inna, anna, īṇā'**desā honti vā, anto ca byañjano no hoti.

The affix “**ta**” applied after the roots “**bhida**” etc. sometimes changes into “**inna, anna, īṇa**” and the last

component consonant of the root is also elided. [Two functions]

inna-function examples:

- (1) Bhinditabbo'ti [Bhinditabbo+iti] Bhinditabbo-should break apart, iti • bhinno-split, broken. [Kamma-sādhana] [wa] bhida+ta
- (2) chindīyatī'ti [chindīyati+iti] chindīyati-(is) cut, iti • chinno-cut. [wa] chidi+ta
- (3) ucchindīyitthā'ti [ucchindīyittha+iti] ucchindīyittha-(was) totally cut, iti • ucchinno-cut. [wa] u-√chidi+ta
- (4) dīyatī'ti [dīyati+iti] dīyati-(is) given, iti • dinno-given. [All Kamma-sādhana EDs] [wa] dā+ta
- (5) nisīdatī'ti [nisīdati+iti] nisīdati-sits, iti • nisinno-sat. [Kattu-sādhana] [wa] Ni-√sada+ta

anna-function examples:

- (1) suṭṭhu-well, chādīyatī'ti [chādīyati+iti] chādīyati-(is) covered, iti • suchanno-well-covered. [Kamma-sādhana] [wa] su-√chada+ta
 - (2) khidatī'ti [khidati+iti] khidati-exhausts, wears out, iti • khinno- exhausted, fatigued, feared. [wa] khida+ta
- Note:** There is another possible root as “**Khiṭa**-to fear”
- (3) rodatī'ti [rodati+iti] rodati-weeps, iti • runno-wept. [Both Kattu-sādhana] [wa] ruda+ta

īṇa-function example:

- (1) • khīṇā-(is) finished up, nothing left. jāti-rebirth. [wa] khī+ta

Vā'ti kimattham?

What is the word “vā” for?

To show that the examples below are inapplicable for function of this Sutta as restricted by the word “vā”.

Bhijjatī'ti [Bhijjati+iti] Bhijjati-(it) breaks, iti * bhitti-wall (made of breakable materials). [Kattu-sādhana] [wa] bhida+ti

५८३, ६१७. सुस पच सकतो क्ख क्का च

583, 617. **Susa, paca, sakato kkha, kkā ca.**

[Susa, paca, sakato+kkha, kkā+ca. 3 words]

[V] **Susa, paca, saka-icce'va'mādīhi dhātūhi ta-paccayassa kkha, kkā'desā honti, anto ca byañjano no hoti.**

The affix “ta” applied after the roots “susa, paca, saka” etc. changes into “kkha, kka” and the last component consonant of the root is also elided. [Two functions]

kkha-function example:

(1) Sussatī'ti [Sussati+iti] Sussati-(it) dries, iti • sukkham-dried. katṭham-wood, the dry timber. [Kattu-sādhana] [wa] susa+ta

kka-function examples:

(1) paccatī'ti [paccati+iti] paccati-(is) ripe, iti • pakkam-ripened. phalam-fruit. the ripe fruit. [Kamma-sādhana] [wa] paca+ta

(2) [1] Sakati samattheti-(is) able,
[2] pūjetī'ti [pūjeti+iti] pūjeti-honors, iti vā • sakko-an able being or an honored being, i.e. the king of heaven. sujampati-the husband of a deity named “Sujā” is to be regarded as “sakko”. [Kattu-sādhana] [wa] saka+ta

Note: There are two EDs for the word **Sakko**. The first is shown by “**Sakati samattheti-is able**”. The second is explained by “**pūjeti**”. These two EDs show two different meanings of the root “saka” in the word “Sakko”.

५८४, ६१८. पक्कमादीहि न्तो च

584, 618. **Pa'kkamā'dīhi nto ca.**

[Pa-kamu-ādīhi+nto+ca. 3 words]

[V] **Pa'kkama-icce'va'mādīhi dhātūhi ta-paccayassa nto-ādeso hoti, anto ca no hoti.**

The affix “ta” applied after the roots “kamu prefixed with pa” etc. changes into “nta” and the last component consonant of the root is also elided. [Two functions]

- (1) Pakkamati'ṭi [Pakkamati+iti] Pakkamati-goes away, iti
• pakkanto-gone away.[pa-away+kanta-gone.]
[wa] pa-√kamu+ta
- (2) Vibbhamati'ṭi [Vibbhamati+iti] Vibbhamati-totter, iti
• vibbhanto-tottered, disrobed (as a wavering monk being no longer able to maintain pious life).[Both Kattu-sādhana]
[wa] vi-√bhamu+ta
- (3) • saṅkanto-moved (to somewhere else). [wa] saṁ-√kamu+ta
- (4) • khanto-endured with patience, being patient. [wa] khamu+ta
- (5) • santo-calmed, calm. [wa] samu+ta
- (6) • danto-trained, tame. [wa] damu+ta
- (7) • vanto-vomitted. [wa] vamu+ta

Caggahaṇam kimattham?

Tehe'va dhātūhi **ti**-paccayassa **nti** hoti. Anto ca no hoti.

What does the extra word “Ca” in Sutta meant for?

By means of the word “Ca” in Sutta, the affix “**ti** (Re: Sutta 553) ” applied after those roots changes into “**nti**” while the last consonant of the root is also elided.

- (1) • Kanti-act of liking, joy. [wa] kamu+ti
- (2) • Khanti-act of endurance, patience. [wa] khamu+ti

Evam sabbattha.

५८५, ६१९. जनादीन मा तिम्हि च

585, 619. **Janā'dī'na'mā timhi ca.**

[Jana-ādīnam+ā+timhi+ca. 4 words]

[V] **Jana**-icce'va'mādīnam dhātūnam antassa byañjanassa āttam hoti **ta**-paccaye pare, **timhi** ca.

The vowel of the initial consonant of the root “**jana**” changes into “**ā**” when the affix “**ta**” or “**ti**” is applied after it. [“a” of “ja” changes into “ā”. See it shown in bold]

- (1) Ajanī'ṭi [Ajani+iti] Ajani-(was) born, arisen, iti • jāto-born, arisen. [Kattu-sādhana] [wa] jana+ta

(2) jananaṃ-act of arising or being born, • jāti-arising, the birth.

[Bhāva-sādhana ED] [wa] jana+ti

Timhī'ti kimatthaṃ?

Aññasmim'pi paccaye pare ākāra-nivattanatthaṃ.

What is the word “timhi” in Sutta for?

This function of changing into “ā” is debarred in words where other affixes are applied. [See examples]

(1) Janitvā-having arisen. [wa] jana+tvā

(2) janitā-that which arises. [wa] jana+ta

(3) janitum-to arise, for arising. [wa] jana+tum

(4) janitabbaṃ-should arise. [wa] jana+tabba
icce'va'mādi.

५८६, ६००. गम खन हन रमादीन मन्तो

586, 600. Gama, khana, hana, ramā'dīna'manto.

[Gama, khana, hana, ramu-ādīnaṃ+anto. 2 words]

[V] **Gama, khana, hana, ramu-**icce'va'mādīnaṃ dhātūnaṃ
anto byañjano no hoti vā ta-paccaye pare, timhi ca.

The last consonants of the roots “gamu, khana, hana, ramu” etc, is sometimes elided when affixes “ta” or “ti” follow. [This Sutta elides the last consonants “m, n” of the roots “gamu, khana, etc” when affixed with either “ta” or “ti” affix after them.]

(1) Sundaraṃ-to the good, nibbānaṃ-Nibbāna, gacchatī'ti

[gacchati+iti] gacchati-goes. iti • sugato-Lord Buddha who goes to good destiny of Nibbāna. [wa] su√gamu+ta

(2) Sundaraṃ nibbānaṃ gacchatī'ti • sugati [Meaning the same, except different affix “ti”], [Kattu-sādhana] [wa] su√gamu+ti

(3) • khataṃ-dug. [wa] khamu+ta

(4) • khati-digging. [wa] khamu+ti

(5) • Upahataṃ-killed, hurt. [wa] upa√hana+ta

(6) • upahati-killing, hurting. [wa] upa√hana+ti

(7) • Rato-rejoiced. [wa] ramu+ta

- (8) • rati-rejoicing. [wa] ramu+ti
- (9) • mato-knew. [wa] mana+ta
- (10) • mati-knowing, knowledge, view, idea. [wa] mana+ti

Vā'ti kimattham? What is the word “vā” for?

To show that examples below are inapplicable for function of this Sutta as restricted by the word “vā”.

- (1) * Ramato-of the one who rejoices. [wa] ramu+anta+sa (Noun in genitive case, not a verb)
- (2) * ramati-(He) rejoices. [wa] ramu+a+ti (an ākhyāta verb)

५८७, ६३२. रकारो च

587, 632. **Rakāro ca.** [Rakāro+ca. 2 words]

[V] **Rakāro** ca dhātūna'mantabhūto **no** hoti tapaccaye pare timhi ca.

The last component consonant “r” of roots “**kara, sara**” etc. is elided when a “ta or ti” affix is applied after them.

- (1) Pakārena-by various manner, karīyatī'ti [karīyati+iti] karīyati-(is) done. iti • pakato-done variously. [wa] pa√kara+ta
- (2) paṭhamam-initially, karīyatī'ti • pakati-act of initial state, The natural. [wa] pa√kara+ti
- (3) visarīyatī'ti [visarīyati+iti] visarīyati-moves disorderly. iti • visato-moving disorderly, being spread. [wa] vi√sara+ta
- (4) • visati-disorderly move or being spread as poison or water or effect of medicine etc. [All Kamma-sādhana EDs]
[wa] vi√sara+ti

५८८, ६२० ठापान मिई च

588, 620. **Ṭhā, pā, na'mi, ī ca.** [Ṭhā, pā, naṁ+i, ī+ca. 3 words]

[V] **Ṭhā, pā-icce'tesaṁ dhātūnaṁ antassa ākāraṣṣa i-kāra, ī-kārā'desā honti yathāsaṅkhyāṁ tapaccaye pare, timhi ca.**

The component vowel “ā” of the roots “ṭhā, pā” etc. changes into “i, ī” respectively when “ta or ti” affixes are applied after them. [ā of ṭhā>i, pā>ī.]

(1) Yatra-where, • ṭhito-stood. [wa] ṭhā+ta

(2) • ṭhiti-act of standing. [wa] ṭhā+ti

(3) • pīto-(he was) drunk, being drunk. [wa] pā+ta

(4) • pīti-act of drinking. [wa] pā+ti

Note: When the root is different as “pī”, the word “pīti” has a different meaning as “joy”. It is also inapplicable by the function of this Sutta. Just apply the affix “ti” after the root. No other procedure is required in such case of a word in this root.

५८९, ६२१. हन्तेहि हो हस्स ळो वा अदहनहानं

589, 621. **Ha'ntehi ho hassa ḷo vā a-daha, nahānaṁ.**

[Ha-antehi+ho+hassa+ḷo+vā+a-daha, nahānaṁ. 6 words]

[V] **Hakāra'ntehi dhātūhi ta-paccayassa hakārā'deso hoti, hakārassa dhātva'ntassa ḷo hoti vā adaha, nahānaṁ.**

The affix “ta” applied after “ha-ending roots”, (except “daha and naha”), changes into “ha”. In addition, the component consonant “h” of the root changes into “ḷ” in some words. [Two functions, the affix “ta” changes into “h” and the last consonant “h” of the root becomes “ḷ”>ḷh]

(1) Āruhitthā'ti [Āruhittha+iti] Āruhittha-climbed up, rode. iti

• āruḷho-climbed, rode.[Kamma-sādhana ED] [wa] ā√ruha+ta

(2) • Gāḷho-plunged, entered deeply into, unfathomable (This is .. figurative meaning). [wa] gaha+ta

(3) • bāḷho-grown, increased, intense (adj). [wa] baha+ta

Note: This word is mainly used as an adjective meaning “severe and intense”.

(4) • Mūḷho-confused, being ignorant (adj). [wa] muha+ta

Adaha, nahānamī'ti kimattham?

What is the word “adaha, nahānam” for?

To show that the examples below are inapplicable as they have the roots “daha & naha” in them. (This word “adaha, nahānam” means “except the roots daha & naha”).

(1) Dayhatī'ti [Dayhati+iti] Dayhati-(is) burnt, iti * daḍḍho-burnt. [wa] daha+ta

(2) Saṃ suṭṭhu-well, nayhatī'ti [nayhati+iti] nayhati-(is) tied, bound. Iti. * sannaddho-well-tied, entangled. [Both Kamma-sādhana EDs] [wa] saṃ√naha+ta

Note: Suṭṭhu is a synonym of the Nipāta word “Saṃ”. In the EDs, it is natural to give explanation of the less-understandable word by using more understandable word of similar meaning.

Iti kibbidhānakappe tatiyo kaṇḍo.

The Third Section of Kita ends.

Catuttha Kaṇḍa

The Fourth Section

५९०, ५७९. णम्हि रन्जस्स जो भावकरणेसु

590, 579. **Namhi ranjassa jo bhāvakaṇeṣu.**

[Namhi+ranjassa+jo+bhāvakaṇeṣu. 4 words]

[V] **Namhi** paccaye pare **ranja**-icce'tassa dhātussa antabhūtassa **nja**-kāraṣsa jo-ādeso hoti bhāvakaṇeṣu.

The “**nja**” of the root “**ranja**” changes into “**j**” when an affix “**ṇ**” of bhāva and karaṇa senses is applied after the root.

- (1) Rañjanaṁ-act of coloring, also act of craving, • rāgo-dyeing (Literal meaning, said of clothes or linen), craving or lust (figurative meaning, said of mind). [Bhāva-sādhana]
- (2) ranjanti-dyes. etenā'ti [etena+iti] etena-by that dye, iti • rāgo-that by which things get dyed, dye, any coloring agent, lust. [Karaṇa-sādhana ED] [wa] ranja+ṇa

Bhāvakaṇeṣū'ti kimatthaṁ?

What is the word “bhāvakaṇeṣu” for?

To show that the example below is inapplicable as the “ṇa-affix” of the word has only a sense of **kattu** in it, not **bhāva** or **karaṇa** senses. [Kattu sense of affix shown by its ED]

Ranjatī'ti [Ranjati+iti] Ranjati-(it) dyes, iti * raṅgo-dye, coloring agent. [Kattu-sādhana] [wa] ranja+ṇa

५९१, ५४४. हनस्स घातो

591, 544. **Hanassa ghāto.** [Hanassa+ghāto. 2 words]

[V] **Hana**-icce'tassa dhātussa sabbassa **ghātā**'deso hoti **ṇamhi** paccaye pare.

The root “**hana**” changes into “**ghāta**” when a “**ṇa**” affix is applied after the root.

- (1) Upahanatī'ti [Upahanati+iti] Upahanati-(It) hurts closely, iti
 • upaghāto-hurting closely. [wa] upa√hana+ṇa
 (1) gāvo-the cows, hanatī'ti [hanati+iti] hanati-(he) kills. Iti
 • goghātakO-the one who kills cows. i.e. Butcher.
 [Both Kattu-sādhana] [wa] Go-saddūpapada-hana+ṇvu

५९२, ५०३. वधो वा सब्बत्थ

592, 503. **Vadho vā sabbattha.**

[Vadho+vā+sabbattha. 3 words]

[V] **Hana-icce'tassa dhātussa vadhā'deso hoti vā sabbattha**
 thānesu.

The root “**hana**” sometimes changes into “**vadha**” when a
 “**ṇa**” affix is applied at all instances.

- (1) Hanatī'ti. hanati-(One) kills or hurts, iti • vadho-the one who
 hurts or kills. [wa] hana+ṇa
 (2) • vadhako-the one who hurts or kills, killer. [ED for Both are the
 same Kattu-sādhana] [wa] hana+ṇvu
 (3) • avadhi-(he) killed. * ahani-(He) killed. vā. [wa] hana+ī
 (Ākhyāta verb, these two examples show that the function is
 applicable not only in Kita-affixed words, but also in a wide range
 of words including such Ākhyāta verbs shown here.)

५९३, ५६४. आकारन्तान मायो

593, 564. **Ākārantāna'māyo.** [Ākāra-antānam+āyo. 2 words]

[V] **Ākārantānam dhātūnam antassa ākārassa āyā'deso hoti**
 ṇamhi paccaye pare.

The component vowel “**ā**” of “**ā**-ending roots” changes into
 an “**āya**” when a “**ṇa**-containing” affix is applied after the
 roots. [The ā-ending roots are such as dā-to give, vā-to move, etc.]

- (1) Dadātī'ti [Dadāti+iti] Dadāti-(one) gives. iti • dāyako-the one
 who gives, a donor. [wa] dā+ṇvu
 (2) dānam-alms, dātum-to give, sīlam-(is) the habit, yassā'ti
 [yassa+iti] yassa-of whatever person, iti • dānadāyī-the one

whose habit is to give alms. A generous habitual alms-donor.

[wa] dāna-saddūpapada-dā+ṇī

- (3) majjaṃ-intoxicants, dātuṃ sīlaṃ yassā'ti • majjadāyī-the one whose habit is to give intoxicants. An intoxicant-sponsor.

[wa] majja-saddūpapada-dā+ṇī

- (4) nagaraṃ-to the city, yātuṃ-to go, sīlaṃ yassā'ti

• nagarayāyī- the one whose habit is to go to city. A habitual

city-goer. [Kattu-sādhana EDs] [wa] nagara-saddūpapada-yā+ṇī

Note: Even though it is said "ṇamhi paccaye pare" in Vutti of Sutta, the function is not limited to only ṇa-affixed words. It is also applicable for any word applied with ṇ-containing affix. Please refer to Sutta 532 for similar examples expressive of the habitual nature.

५९४, ५८२. पुरसमुपपरीहि करोतिस्स ख खरा वा तप्पच्चयेसु च

594, 582. **Pura, sa'mupa, parīhi karotissa kha, kharā vā ta-paccayesu ca.**

[Pura, saṃ, upa, parīhi+karotissa+kha, kharā+vā+ta-paccayesu+ca. 6 words]

- [V] **Pura, saṃ, upa, pari-icce'tehi karotissa dhātussa kha, kharā'desā honti vā ta-paccaye pare, ṇamhi ca.**

The root "kara" prefixed with "pura (front), saṃ (well), upa (near), pari (around)" sometimes changes into "kha or khara" when either "ta" or "ṇa" affixes etc. are applied after it.

- (1) Pure-at the front, karīyatī'ti [karīyati+iti] karīyati-(is) done or kept. iti • purakkhato-done or kept at the front. i.e. preferred, honored. [wa] pura-saddūpapada-kara+ta

- (2) sammā-well, karīyatī'ti • saṅkhato-well-done. i.e. all conditioned things. [wa] saṃ-√kara+ta

- (3) upagantvā-having approached, karīyatī'ti • upakkhato-done in proximity. [1,2,3 are Kamma-sādhana EDs]
[wa] upa-√kara+ta

- (4) parisamantato-from all around, karotī'ti [karoti+iti] karoti-(it) does. i.e. keeps. iti • parikkhāro-things kept around oneself. i.e.

Accessories of daily need, personal effects. [Kattu-sādhana ED]

[wa] pari-√kara+ṇa

Note: In the word “**parisamantato**”, **samantato** is a synonymous explanation for “**pari**” as Upasagga word “**pari**” alone is not enough to convey the meaning.

(5) **saṃkarīyatī’ti** [saṃkarīyati+iti] **saṃkarīyati**-(is) well-done, iti
• **saṃkhāro**-well-done. i.e. conditioned things.

[Kamma-sādhana ED] [wa] saṃ-√kara+ṇa

Vā’ti kimattham?

What is the word “**vā**” for?

To show that the example is inapplicable as restricted by the word “**vā**”. (There is “ṇ” affix in it. The root is also “**kara**”, but no function of the Sutta. What does it all mean? It means that in Buddhist scriptures, you will find words with “**kha** or **khara**” morphemes while you will also find words without it. So, don’t be confused whenever you come across such a wide diversity of words for the same root word “**kara**”)

Upagantvā karotī’ti * **upakāro**-an act done nearby. i.e. help or any act of good-will done by parents, teachers, best friends or good-willed strangers etc. [Kattu-sādhana] [wa] upa-√kara+ṇa

५९५, ६३७. तवेतुनादीसु का

595, 637. **Tave, tunā’dīsu kā.** [Tave, tunā’dīsu+kā. 2 words]

[V] **Tave, tuna**-icce’va’mādīsu paccayesu karotissa dhātussa **kā-ādeso** hoti **vā**.

The root “**kara**” sometimes changes into “**kā**” when “**tave, tuna**” affixes are applied after it.

(1) • **Kātave**-to do. [wa] kara+tave

(2) • **kātum**-to do. [wa] kara+tum

* **kattum**-to do. **vā** [Inapplicable example] [wa] kara+tum

(3) • **kātuna**-having done. [wa] kara+tuna

* **kattuna**-having done. **vā**. [Inapplicable example]

[wa] kara+tuna (Both are the same)

५९६, ५५१. गमखनहनादीनं तुंतब्बादीसु न

596, 551. **Gama, khana, hanā'dīnam**

tum, tabbā'dīsu na.

[Gama, khana, hana-ādīnam+tum, tabba-ādīsu+na. 3 words]

[V] **Gama, khana, hana-icce'va'mādīnam dhātūnam antassa**
nakāro hoti vā tum, tabbā'dīsu paccayesu.

The last component consonants “**m, n**” of roots “**gamu, khamu, hana**” etc. sometimes changes into an “**n**” when “**tum, tabba**” affixes are applied after them.

Note: In each pair of examples, the “**n**” is shown in bold underlined, and clearly visible in the first example. The second is inapplicable example where an “**i**” is inserted.

- (1) • **Gan**tum, * gamitum-to go. [wa] gamu+tum
- (2) • **gan**tabbam, * gamitabbam-should go. [wa] gamu+tabba
- (3) • **Khan**tum. “ Khanitum-to dig. [wa] khamu+tum
- (4) • **khan**tabbam * khamitabbam-should dig.
[wa] khamu+tabba
- (5) • **Han**tum, * hanitum-to kill, to hurt. [wa] hana+tum
- (6) • **han**tabbam. “ Hanitabbam-should kill or hurt.
[wa] hana+tabba
- (7) • **Man**tum, * manitum-to know. [wa] mana+tum
- (8) • **man**tabbam, * manitabbam-should know.
[wa] mana+tabba

Ādiggahaṇam kimattham? Tunaggahaṇattham.

What is the word “**ādi**” for?

For the purpose of including the affix “**tuna**” (for application of the function of this Sutta in **tuna**-affixed verbs too).

- **Gan**tuna-having gone. [wa] gamu+tuna
- **khan**tuna-having dug. [wa] khamu+tuna
- **han**tuna-having hurt. [wa] hana+tuna
- **man**tuna-having known. [wa] mana+tuna

Note: Many verbs with other affixes are also found to be applicable as per the rule of this Sutta in the canonical texts.

५९७, ६४१. सब्बेहि तुनादीनं यो

597, 641. **Sabbehi tunā'dīnaṃ yo.**

[Sabbehi+tuna-ādīnaṃ+yo. 3 words]

[V] Sabbehi dhātūhi **tunā'dīnaṃ** paccayānaṃ **yakārā'deso** hoti vā.

The affixes “**tuna, tvāna, tvā**” etc, applied after all roots sometimes changes into “**ya**”. [See “ya” shown in bold. In each set of examples, the second one is inapplicable]

(1) • Abhivandiy**a** * abhivanditvā-having bowed.

[wa] abhi√vanda+tvā

(2) • ohā**ya**, * ohitvā-having abandoned. [wa] ava-√hā+tvā

(3) • upanī**ya**, * upanetvā-having carried along.

[wa] upa√nī+tvā

(4) • passi**ya**, * passitvā-having seen. [wa] disa+tvā

(5) • uddissa, ["tvā" changes into "y" by this Sutta. "y" morphs into “s” by assimilation procedure of 443 in this example]

* uddisitvā-having directed. [wa] u√disa+tvā

(6) • ādā**ya**, * ādiyitvā-having taken. [wa] ā√dā+tvā

५९८, ६४३. चनन्तेहि रच्चं

598, 643. **Ca, na'ntehi raccaṃ.**

[Ca, na-antehi+raccaṃ. 2 words]

[V] Cakāra, **nakāra'ntehi** dhātūhi **tunā'dīnaṃ** paccayānaṃ **raccā'deso** hoti vā.

All the affixes “**tuna, tvāna, tvā**” etc. applied after all “**ca, na**-ending roots” sometimes changes into “**racca**”.

["r" is to be elided as per Sutta 539 thus leaving only “acca” shown underlined]

(1) • Vivicca-having renounced, being away from.

[wa] vi√vica+tvā

(2) • āhacca-having hurt or having touched. [wa] ā√hana+tvā

(3) • upahacca-having hurt or having touched closely.

[wa] upa√hana+tvā

Vā'ti kimattham? What is the word “vā” for?

To show the example below is inapplicable as restricted by the word “vā”.

* Hantvā-having killed. [wa] hana+tvā

५९९, ६४४. दिसा स्वानस्वन्तलोपो च

599, 644. **Disā svāna, svā'ntalopo ca.**

[Disā+svāna, svā+antalopo+ca. 4 words]

[V] **Disa-icce'tāya dhātuyā tunā'dīnam paccayānam svāna, svā'desā honti, antalopo ca.**

The affixes “tuna” etc. applied after the root word “disa” changes into “svāna, svā” and the last consonant “s” of the root is also elided. [See the applied function shown underlined]

(1) • Disvāna-having seen. [wa] disa+tuna or tvāna [one of these affixes are applicable]

(2) • disvā-having seen, after seeing. [wa] disa+tvā

६००, ६४५. महदभेहि म्म य्ह ज्ज ब्भ द्धा च

600, 645. **Ma, ha, da, bhehi mma, yha, jja, bbha, ddhā ca.**

[Ma, ha, da, bhehi+mma, yha, jja, bbha, ddhā+ca. 3 words]

[V] **Ma, ha, da, bha-icce'va'mantehi dhātūhi tunā'dīnam paccayānam mma, yha, jja, bbha, ddha-ādesā honti vā . antalopo ca.**

All the affixes “tuna, tvāna, tvā” etc. applied after all “ma, ha, da, bha-ending roots”, sometimes changes into “mma, yha, jja, bbha, ddha” respectively. In addition, the last component consonants of the root are also elided. [See the applied functions shown underlined. The second is inapplicable example.]

(1) [mma-function] • Āgammā, * āgamitvā-having come.
[wa] ā√gamu+tvā

(2) • okkamma. * Okkamitvā-having gone downward, or plunging into (as into a pond or a problem). [wa] ava√kamu+tvā

- (3) [yha-function] • paggayha, * paggaṇhitvā-having lifted up, (by act or words of encouragement or courtesy when someone did well).
 [wa] pa√gaha+tvā (First example WA)
 [wa] * pa√gaha+ṇhā+tvā (Second example, dual affixes)
- (4) [jja-function] • uppajja, * uppajjitvā-having arisen.
 [wa] u√pada+tvā
- (5) [bbha-function] • ārabba, * ārabhitvā-having exerted, after having made effort. [wa] ā√rabha+tvā
- (6) [ddha-function] • āradha, * ārabhitvā-having exerted.
 [wa] ā√rabha+tvā

६०१, ३३४. तद्धितसमासकितका नामं वा'तवेतुनादीसु च

601, 334. **Taddhita, samāsa, kitakā nāmaṃ'vā' tave, tunā'dīsu ca.**

[Taddhita, samāsa, kitakā+nāmaṃ+iva+a-tave, tunā'dīsu+ca.
 5 words]

[V] **Taddhita, samāsa, kitaka-icce'va'mantā saddā nāmaṃ'va daṭṭhabbā tave, tuna, tvāna, tvādipaccaya'nte vajjetvā.**

All the words processed by due morphological procedures as prescribed in relevant Suttas and explained in the sections of Taddhita, Samāsa and Kitaka, except those words ending in affixes “tave, tuna, tvāna and tvā etc.”, are to be recognized as nouns.

Summary: This Sutta enjoins to formally recognize all Samāsa words, Taddhita-affixed words, Kita-affixed words as nouns except those Kita-words suffixed with “tave, tuna, tvāna and tvā” affixes.

The Benefit of Recognition

After this formal recognition as nouns, the noun-vibatti (case-terminations) can be applied after them. Then, all the necessary steps of morphological procedures are carried out and thus these formally recognized nouns become complete words to convey the relevant meanings in a sentence.

Note: All other indeclinable affixes such as **tum**, **khattum**, **tham**, **dhā**, **to**, **dā**, **dāni** and so on are to be excluded. This exclusion means that words affixed with such indeclinable affixes are neither required to formalize as nouns nor any specific morphological procedure be performed on them. As a result, such words with indeclinable affixes will remain unchanged without any specific declension contingent on case-ending of nouns.

- Vāsiṭṭho (Re Sutta 344).
- pattadhammo-the one who have attained Dhamma. [Tatiyā Bahubbhīhi compound] • kumbhakāro. (Re Sutta 524) icce'va'mādi.

Note: Those ending in affixes “**tave**, **tuna**, **tvāna** and **tvā**” are indeclinable. They do not have any gender and numbers. As such, do not require to be recognized as nouns. That is why they are excluded.

Q: Why compound-nouns, words in Taddhita-affixes and Kita-affixes are to be formally recognized as nouns by this Sutta?

A: The purpose is to bring such kind of words to completion in the same way as ordinary nouns are completed by applying all necessary Vibattis (noun-case endings) and performing due morphological procedures on them.

This Sutta is a proof which affirms the fact that all Taddhita, Samāsa and Kita words too are actually nouns in different forms.

६०२, ६. दुम्हि गरु

602, 6. **Dumhi garu**. [Dumhi+garu. 2 words]

[V] **Dumhi** akkhare yo **pubbo** akkharo, so **garuko**'va datṭhabbo.

When two syllables (i.e. conjunct-consonants) follow, the front word in a short vowel is to be regarded as “**garu**”.

[The preceding short vowel is shown in bold and succeeding conjunct consonants are shown underlined. See the examples carefully to clarify]

(1) • **Bh**itvā-having broken. [wa] bhida+tvā

(2) • **ch**itvā-having cut. [wa] chidi+tvā

(3) • datvā-having given. [wa] dā+tvā

(4) • hutvā-having been. [wa] hū+tvā

६०३, ७. दीघो च

603, 7. **Dīgho ca.** [Dīgho+ca. 2 words]

[V] **Dīgho** ca saro **garuko**’va daṭṭhabbo.

Any **dīgha** (long) vowel is also to be regarded as “**garu**”.

[See dīgha-long vowels shown underlined below.]

- Āhāro-food. [wa] ā-√hara+ṇa (a Kita-affixed noun)
- nadī-river. • vadhū-daughters-in-law. te-those.
- dhammā-Dhamma. (These words are nouns in Dīgha)
- opanayiko-deserved to understand closely as well as logically.
[wa] upanaya+ṇika (This word is a Taddhita noun)

Q: Why it has to be regarded as “**garu**-heavy syllable” and “**lahu**-light syllable”?

A: To make the students understand a very basic matter of metrical measurement of the garu and lahu, which has to be applied in the art of composing Pāli verses. It further provides the student with basic knowledge in the study of Pāli prosody and learning of the necessary stress, rhythm and intonation so that reciting of Pāli proses and texts can be done correctly.

Note: The recitation period of a garu syllable is two morae while it is one mora for reciting a lahu syllable.

६०४, ६८४. अक्खरेहि कार

604, 684. **Akkharehi kāra.**

[Akkharehi+kāra. 2 words]

[V] Akkhara’tthehi akkharā’bhidhey^yehi **kārapaccayo** hoti payoge sati.

To signify an alphabet, the suffix “**kāra**” is to be applied after that alphabet denoting and referring to it.

A-eva-“a” only. • akāro-the a-alphabet, syllable “a” [wa] a+kāra
 ā-eva-“ā” only. • ākāro-the ā-alphabet, syllable “ā” [wa] ā+kāra
 ya-eva-“ya” only. • yakāro-the ya-alphabet, syllable “ya”
 [wa] ya+kāra

६०५, ५४७. यथागम मिकारो

605, 547. **Yathāgama’mikāro.** [Yathā-āgamaṃ+ikāro. 2 words]

[V] Yathā’gamaṃ sabbadhātūhi sabbapaccayesu **i-kārā’**gamo
 hoti.

An “i” has to be added after the roots in all affixes in a way
 that conforms to scriptural usage of Buddhist texts.

[See the added “i” in each examples shown in bold]

- Kāriyam-(it) should be done. [wa] kara+ririya
- bhavitabbaṃ-(it) should be. [wa] bhū+tabba
- janitabbaṃ-(it) should happen. [wa] jana+tabba

Note: In major Pāli texts, another word form is found as “jānitabbaṃ”
 which means “it should be known. In this case, wa is with dual affixes.
 [wa] ñā+“nā+tabba”

- veditabbaṃ-(it) should be known. [wa] vida+tabba
- karitvā-having done. [wa] kara+tvā
- icchitam-(is) wanted. [wa] isu+ta

६०६, ६४२. दधन्ततो यो क्वचि

606, 642. **Da, dha’ntato yo kvaci.**

[Da, dha-antato+yo+kvaci. 3 words]

[V] **Dakāra, dhakārantāya dhātuyā yathāgamaṃ yakārā’**gamo
 hoti kvaci **tunā’**dīsu paccayesu.

A “ya” is sometimes to be added after “da, dha-ending
 roots” when “tuna, tvāna, tvā” affixes are applied.

(“y” should be inserted between the root and affix. Later that “y”, along
 with the last consonant of the root, changes into “j” and is reduplicated.
 See the augmented “jj” in the examples shown in bold.)

- (1) Buddho-the Buddha, loke-in the world, • uppajjītvā-having
 arisen. [wa] u√pada+tvā

- (2) Dhammaṃ-the Dhamma, • bujjhitvā-having known.
[wa] budha+tvā

Dadhantato'ti kimattham?

What is the word “dadhantato” for?

To show that the example below is inapplicable as it is the root “labha” which ends in a “bha”, not in “da, dha”.

* Labhitvā-having obtained. [wa] labha+tvā

Kvacī'ti kimattham?

What is the word “kvaci” for?

To show that the example below is inapplicable as restricted by the word “kvaci”.

* Uppādetvā-having caused to arise, causing it to happen.

[wa] u√pada+ṇe+tvā (Dual affixes, please note this.)

Note: This gerund verb (also referred to as absolutive) is a special kind of gerund called **causative gerund verb**. As a result of having a causative affix, there is a Vuddhi vowel “ā” in the verb after the last “p” of “upa”. Also see one more “p” is reduplicated.

Iti kibbidhānakappe catuttho kaṇḍo.

The Fourth Section of Kita ends.

Pañcama Kaṇḍa

The Fifth Section

६०७, ५७८. निग्गहित संयोगादि नो

607, 578. **Niggahita saṃyogā'di no.**

[Niggahita+saṃyoga-ādi+no. 3 words]

[V] Saṃyogā'dibhūto **nakāro niggahita'māpajjate.**

The “n” which used to be the initial syllable of two conjunct-consonants of some roots, changes into a “**niggahita-m̐**”.

[In the root “**Ranja**-to dye”, “nj” is a conjunct, double consonants joined in the root. The “n” is said to be in the initial point. That “n” is to be changed into “a niggahita-m̐” by this Sutta. That “m̐” further changes into “ñ” by Sutta 31. See the examples below to clarify this evolving process of word and the related function of Sutta]

- (1) • Raṅgo-act of coloring. [wa] ranja+ṇa
- (2) • bhaṅgo-act of breaking, tearing apart. [wa] bhanja+ṇa
- (3) • saṅgo-act of clinging. [wa] sanja+ṇa

६०८, ६२३. सब्बत्थ गे गी

608, 623. **Sabbattha ge gī.** [Sabbattha+ge+gī. 3 words]

[V] Ge-icce'tassa dhātussa **gī-ādeso** hoti sabbattha ṭhāne.

The root word “ge-to sing” changes into “gī” wherever appropriate in all instances.

- Gītaṃ-sung, the music. [wa] ge+ta [This is a Kita Verbal-noun]
- * gāyati-(He) sings. i.e. He sings the music. [wa] ge+a+ti
[This is an Ākhyāta Verb]

..

६०९, ४८४. सदस्स सीदत्तं

609, 484. **Sadassa sīdattam̐.** [Sadassa+sīdattam̐. 2 words]

[V] **Sada-**icce'tassa dhātussa **sīdā'**deso hoti sabbattha ṭhāne.

The root “**sada**” changes into “**sīda**” at all instances.

- Nisinno-sat. [wa] Ni√sada+ta [This is a Kita Verb]
- nisīdati-(He) sits. [wa] ni√sada+a+ti [This is an Ākhyāta Verb]

६१०, ६२७. यजस्स सरस्सि ढे

610, 627. **Yajassa sarassi'tṭhe.**

[Yajassa+sarassa+i+tṭhe. 4 words]

[V] **Yaja-**icce'tassa dhātussa sarassa **i-kārā'**deso hoti **tṭhe** pare.

The component vowel “a” of “ya” in the root “yaja” changes into “i” when the “**tṭha**”, a derivative morpheme of former affix “ta” is behind it. [For “**tṭha**” function, refer to Sutta 573]

- Yiṭṭho-(is) sacrificed. *sl.* [wa] yaja+ta
- yiṭṭhā-(are) sacrificed. *pl.* [wa] yaja+ta

tṭhe'ti kimattham̐?

What is the word “**tṭhe**” for?

To show that the example shown below is inapplicable as it lacks a ta-morpheme “**tṭha**” in it.

* Yajanam̐-act of sacrifice. [wa] yaja+yu

६११, ६०८. हचतुत्थानमन्तानं दो धे

611, 608. **Ha-catutthāna'mantānam̐ do dhe.**

[Ha-catutthānam̐+antānam̐+do+dhe. 4 words]

[V] **Ha-**catutthānam̐ dhātva'ntānam̐ **do-ādeso** hoti **dhe** pare.

The last component consonants “**ha, dha, bha**” of the roots “**naha, kudha, yudha, sidha, labha, rabha**” etc. change into “**da**” when a morpheme “**dha**” of former affix “ta” is being present behind. [Refer to Sutta 576 for “dha” morpheme]

- (1) • Sannaddho-well-tied. [ha changes into da]
[wa] Saṁ√naha+ta
 - (2) • kuddho-(was) angry. [wa] kudha+ta
 - (3) • yuddho-fought. [wa] yudha+ta
 - (4) • siddho-accomplished. [wa] sidha+ta
[In example 2, 3, 4, dha changes into da]
 - (5) • laddho-obtained. [wa] labha+ta
 - (6) [a] • āraddho-exerted. [wa] ā√rabha+ta. [In 5,6, bha changes into da]
[b] pleased [wa] ā√radha+ta (Different root for this meaning).
- Note:** Catuttha (fourth) means those which are fourth in the vagga group. Especially, dha from ta-group, bha from pa-group. They are to be changed into “da” by function of this Sutta.

६१२, ६१५. डो ढकारे

612, 615. **Ḍo ḍhakāre.** [Ḍo+ḍhakāre. 2 words]

[V] **Ha**-catutthānaṃ dhātva’ntānaṃ **ḍo**-ādeso hoti **ḍhakāre** pare.

The last component consonants “**ha, dha**” of the root “daha, waḍha” change into “**ḍa**” when a morpheme “**ḍha**” of the former affix “**ta**” is being present behind. [Refer to Sutta 576 regarding the function of “**ḍha**”]

- (1) Dayhatī’ti [Dayhati+iti] Dayhati-(is) burnt. iti • daḍḍho-burnt.
[Kamma-sādhana] [wa] daha+ta
- (2) Vaḍḍhatī’ti [Vaḍḍhati+iti] Vaḍḍhati-(it) grows. iti • vuḍḍho-grown, increased. [Kattu-sādhana] [wa] vaḍha+ta

ḍhakāre’ti kimatthaṃ?

What is the word “**ḍhakāre**” for?

To show that the example below is inapplicable as it does not have a morpheme “**ḍha**” in it.

* Dāho-act of burning, the heat. [wa] daha+ṇa

६१३, ५८३. गहस्स घर णे वा

613, 583. **Gahassa ghara ñe vā.**

[Gahassa+ghara+ñe+vā. 4 words]

[V] **Gaha**-iccetassa dhātussa sabbassa **gharā**'deso hoti vā
ña-paccaye pare.

The entire root “**gaha**” sometimes changes into “**ghara**”
when the affix “**ña**” follows after it.

- Gharaṁ-house. *ns.* [wa] gaha+ña+si
- gharāni also ghrāṇi-houses. *np.* [wa] gaha+ña+yo

Vā'ti kimattham? What is the word “vā” for?

To show that the example shown below is inapplicable as
restricted by the word “vā”.

* Gāho-act of grabbing such as one's view, notion etc.[wa] gaha+ña

६१४, ५८१. दहस्स दो लं

614, 581. **Dahassa do laṁ.**

[Dahassa+do+laṁ. 3 words]

[V] **Daha**-iccetassa dhātussa **ḍakāro ḍatta**'māpajjate vā
ña-paccaye pare.

The component letters “**da**” of the root word “**daha**”
sometimes changes into “**ḍa**” when affix “**ña**” is applied
after it. [da=ḍa>ḍaha> after Vuddhi procedure of “a”, it becomes>
ḍāha=pari ḍāha]

Paridahanam-act of burning, • pariḍāho-burning (as with heat,
desire, anger, sorrow etc.).[Bhāva-sādhana ED] [wa] pari√daha+ña

Vā'ti kimattham?

What is the word “vā” for?

To show that the example shown is inapplicable as
restricted by the word “vā”

* Paridāho-burning. [wa] pari√daha+ña

६१५, ५८६. धात्वन्तस्स लोपो क्विमिहि

615, 586. **Dhātva'ntassa lopo kvimhi.**

[Dhātu-antassa+lopo+kvimhi. 3 words]

[V] Dhātva'ntassa byañjanassa lopo hoti kvimhi paccaye pare.

The last component consonant of the root is to be elided after the affix “kvi” is applied after the root.

(1) Bhujena gacchatī'ti • bhujago. (Re: Sutta 530)

(2) Urena-by chest, gacchatī'ti • urago-the creature which goes crawling by means of chest. a reptile, snake [Both Kattu-sādhana] [wa] ura-saddūpapada-gamu+kvi

(3) • turago-the creature which goes by means of dashing speed. a horse. [wa] tura-saddūpapada-gamu+kvi

(4) • saṅkho. (Re: Sutta 530)

६१६, ५८७. विदन्ते ऊ

616, 587. **Vida'nte ū.** [Vida-ante+ū. 2 words]

[V] **Vida-iccetassa dhātussa ante ūkāra'gamo hoti kvimhi** paccaye pare.

There should come an “ū” after the root word “**vida**” when a “**kvi**” affix is applied after it. [This affix is later deleted]

Lokaṃ-the world, vidati jānātī'ti [jānāti+iti] jānāti-knows, iti • lokavidū-the one who knows the world. i.e. Buddha.

[Kattu-sādhana ED] [wa] Loka-saddūpapada-vida+kvi

Note: Both verbs “**vidati**” and “**jānāti**” in ED are synonyms. The first verb “**vidati**” is explained by means of another verb of the same meaning. The purpose is to affirm the meaning of the root “**vida-to know**” as it has other different meanings such as “**to feel, to get**”. In this instance, only this meaning “**to know**” is applicable.

..

६१७, ६३३. न म क रानमन्तानं नियुत्ततम्हि

617, 633. **Na, ma, ka, rāna'ma'ntānam
ni'yuttatamhi.**

[Na, ma, ka, rānam+antānam+na+iyutta-tamhi. 4 words]

[V] **Nakāra, makāra, kakāra, rakārānam dhātva'ntānam lopo na
hoti i-kārayutte ta-paccaye pare.**

The last component consonants “n, m, k, r” (of the roots “hana, gamu, ramu, saka, kara” etc.) are not to be elided in “ta-affixed” words when “an inserted i” is already in place. [Refer to Sutta 605 for “i”]

Summary: This Sutta enjoins not to elide the last consonants of the root in the “ta-affixed words” when an inserted “i” have been already applied in the word.

What does this injunction mean?

It means that to form a very simple word-structure and word-form of “ta-affixed” verbs and verbal nouns, is only to apply the affix “ta” and insert an “i” between the root and affix. **There is no need either to elide the last consonant of the root nor to do any other specific morphological change if these two functions have been already applied on such words.**

See the examples carefully to clarify this. Throughout Pāli texts, such words are found aplenty. It is a very simple word-form of ta-affixed words. It should be noted that even though it is generally said in Sutta as “tamhi-ta-affixed”, **all ta-containing affixes are also applicable** in view of a wider usage of such examples found in the Pāli texts.

Q: What kind of ta-containing affixes are applicable then?

A: They are, **tabba, tum, tvā and tvāna**, etc.

[“tuna, tave, tāye, tavantu, tāvi and teyya” affixes are inapplicable.

Please see the morphological structure of each word shown in the first square bracket before WA to clarify the rule of this Sutta.

(1) • Hanitum-to kill. [hana+i+tum] [wa] hana+tum

(2) • gamito-gone. [gamu+i+ta] [wa] gamu+ta

(3) • ramito-rejoiced. [ramu+i+ta] [wa] ramu+ta

- (4) • sakito-honored. [saka+i+ta] [wa] saka+ta
 (5) • sarito-remembered. [sara+i+ta] [wa] sara+ta
 (6) • karitvā-having done. [kara+i+tvā] [wa] kara+tvā

ni'yuttatamhī'ti kimattham?

What is the word “niyuttatamhi” for?

To show that in the examples shown below, there is no “i” in them. So, the last component of the root is elided.

By word “vā”, it means that restriction placed by this Sutta, is not always applied except in some instances of words where an “i” is already present with a “ta-affix” applied behind the root.

* Gato-gone. [wa] gamu+ta * sato-remembered. [wa] sara+ta

६१८, ५७१. नकगत्तं चजा ण्वुम्हि

618, 571. **Na ka, gattam ca, jā ṇvumhi.**

[Na+ka, gattam+ca, jā+ṇvumhi. 4 words]

[V] **Cakāra, jakārā kakāra, gākārattam nā'pajjante ṇvumhi**
 paccaye pare.

The function of changing the last component consonants “c, j” of the roots into “ka, ga” is inapplicable when a “ṇvu” affix follows.

Summary: This Sutta debars the function of Sutta 623 in words with a “ṇvu” affix having already been applied.

Why?

Because it is a very consistent pattern of the language for any ṇvu-affixed word to change into an “aka” as per Sutta 622. There is no other morphological procedure affecting on “ṇvu-affixed words” except the “aka” function and a Vuddhi process where necessary.

- (1) Pacatī'ti [pacati+iti] pacati-(One) cooks. iti • pācako-the one who cooks, chef. [wa] paca+ṇvu
 (2) Yajatī'ti [Yajati+iti] Yajati-(One) sacrifices. iti • yājako-the one who performs sacrifices.[All are Kattu-sādhana EDs]
 [wa] yaja+ṇvu

६१९, ५७३. करस्स च तत्तं तुस्मिं

619, 573. **Karassa ca tattam tusmim.**

[Karassa+ca+tattam+tusmim. 4 words]

[V] **Kara**-icce'tassa dhātussa antassa **rakārassa takārattam** hoti **tu**-paccaye pare.

The component consonant “r” of the root “**kara**” changes into “t” when a “tu” affix is applied after it.

(1) Karotī'ti [karoti+iti] karoti-(One) does. iti • kattā-the one who does, doer. *ns* [wa] kara+tu+si

(2) Karontī'ti [karonti+iti] karonti-(ones) do. iti • kattāro-those who do, doers. *np*. [Both are Kattu-sādhana] [wa] kara+tu+yo

६२०, ५४९. तुंतुनतब्बेसु वा

620, 549. **Tum, tuna, tabbesu vā.**

[Tum, tuna, tabbesu+vā. 2 words]

[V] **Kara**-icce'tassa dhātussa antassa **rakārassa takārattam** hoti **vā tum, tuna, tabba**-icce'tesu paccayesu.

The component consonant “r” of the root “**kara**” sometimes changes into “t” when “**tum, tuna, tabba**” affixes are applied. [That “t” shown in bold, is to be added to those affixes. See the examples carefully. The second example in each pair is inapplicable]

(1) • Kattum, * kātum-to do. [wa] kara+tum

(2) • kattuna, * Kātuna-having done. [wa] kara+tuna

(3) • kattabbam, * kātabbam-(It) should be done.

[wa] kara+tabba

६२१, ५५३. कारितं विय णानुबन्धो

621, 553. **Kāritam viya ṇā'nubandho.**

[Kāritam+viya+ṇa-anubandho. 3 words]

[V] **Ṇakārā'nubandho paccayo kāritam viya daṭṭhabbo vā.**

Any “ṇ-conjoined affix” is sometimes to be formally named as “**kārita-affix**”.

Note: “ṇa, ṇya, ṇvu, ṇī, ṇuka” affixes are called **ṇ-conjoined affixes**.

[ṇa-affixed words]

- Dāho-burning. [wa] daha+ṇa
- deho-body. [wa] diha+ṇa
- vāho-mode of conveyance (such as horses, elephants, mules and chariots etc.), vehicle. [wa] vaha+ṇa
- bāho-arm. [wa] baha+ṇa
- cāgo-charitable giving, sharing. [wa] caja+ṇa
- vāro-turn. [wa] vara+ṇa
- cāro-strolling, ambling. [wa] cara+ṇa
- parikkhāro-accessories. [wa] pari√kara+ṇa

[ṇvu-affixed words]

- dāyako-donor. [wa] dā+ṇvu
- nāyako-leader. [wa] nī+ṇvu
- lāvako-cutter. [wa] lū+ṇvu
- bhāvako-the ariser, the developer. [wa] bhū+ṇvu

Note: There is always an “aka” function in every word affixed with “ṇvu” affix in addition to having a vuddhi-vowel.

[ṇī-affixed words]

- kārī-the one who used to do. [wa] kara+ṇī
- ghātī-the one who used to kill. [wa] hana+ṇī
- dāyī-the one who used to give. [wa] dā+ṇī

Vā'ti kimattham?

What is the word “vā” for?

To show that the example below is an exception to the rule as restricted by “vā” of this Sutta. It is inapplicable to formally regard the applied “ṇ” affix in it as a Kārita,

because there is no need to perform a “vuddhi function” for that word. [Please note that the purpose of function of this Sutta is to initiate a “vuddhi” procedure necessary for completion of some words]

* Upakkharo-act done in proximity, intimate act, help.

[wa] upa√kara+ṇa

६२२, ५७०. अनका युष्वूनं

622, 570. **Ana’kā yu, ṇvū, naṁ.**

[Ana, akā+yu, ṇvū, naṁ. 2 words]

[V] **Yu, ṇvu-icce’tesaṁ paccayānaṁ ana, aka-icce’te ādesā**
honti.

The affix “yu” changes into “ana” and the affix “ṇvu” changes into “aka”. [See the functions shown in bold, underlined]

• Nandanaṁ-joy. [wa] nanda+yu

• kārako-doer. [wa] kara+ṇvu

Note: This Sutta shows a universal pattern of “yu, ṇvu-affixed” words by stating that yu-affixed words has to end in an “ana” while “ṇvu-affixed” words usually end in an “aka” function.

६२३, ५५४. कगा चजानं

623, 554. **Ka, gā ca, jānaṁ.**

[Ka, gā+ca, jānaṁ. 2 words]

[V] **Ca, ja-icce’tesaṁ dhātva’ntānaṁ kakāra, gakārā’desā honti**
ṇā’nubandhe paccaye pare.

The last component consonant “c” of the root “paca” etc. changes into “k” and also last component consonant “j” of the root “yaja” etc. changes into “g” when an affix “ṇa” is applied after the roots. [“c”>“k”, “j”>“g”]

• Pāko-cooking. [wa] paca+ṇa (Here, “c” changes into “k”)

• yogo-act of tying up, engaging, effort.

• [wa] yuja+ṇa (Here, “j” changes into “g”)

Iti kibbidhānakappe pañcamo kaṇḍo.

The Fifth Section of Kita ends.

Kitakappo niṭṭhito.

Kita Chapter ends.

8. Uṇādi Kappa Uṇādi Chapter

Chaṭṭha Kaṇḍa The Sixth Section of Kita

६२४, ५६३. कत्तरि कित

624, 563. **Kattari kitā.** [Kattari+kitā. 2 words]

[V] **Kattu-icce'tasmim atthe kita-paccayā honti.**

All the “kita” affixes have a sense of Kattu (doer, agent).

- Kāru-maker, doer, an artisan such as carpenter etc. [wa] kara+ṇu
- kāruko-same meaning as the first word. [wa] kara+ṇuka
[Refer to Sutta 536 for similar affix]
- kāra-ko-doer. [wa] kara+ṇvu
- pācako-the cook. [wa] paca+ṇvu [Refer to Sutta 527]
- kattā-doer. [wa] kara+tu
- janitā-that which causes something, the cause, the father.
[wa] jana+tu
- pacitā-the cook. [wa] paca+tu
- netā-the carrier. [wa] nī+tu [Refer to Sutta 527 for similar affix]

Note: WA of most examples are shown before.

६२५, ६०५. भावकम्पेसु किच्चक्तक्खत्था

625, 605. **Bhāvakammesu kicca, kta, kha'tthā.**

[Bhāvakammesu+kicca, kta, kha-atthā. 2 words]

[V] **Bhāvakamma-icce'tesva'tthesu kicca, kta, khattha-icce'te paccayā honti.**

All the **kicca** affixes and **cta, kh-**conjoined a suffixes have senses of **bhāva** and **kamma**.

Examples of Kicca affix “tabba & anīya”

(1) Upasampādetabbam-should be ordained.

[wa] upa√sam√pada+tabba

- (2) • upasampādanīyaṃ-should ordain. bhavatā-by your Honorable. i.e. Your honorable should get be ordained (as a novice or as a monk) [wa] upa√saṃ√pada+anīya
- (3) • sayitabbam-should sleep. bhavatā. i.e. Your honorable should sleep [wa] si+tabba
- (4) • kattabbam-should do. bhavatā. [wa] kara+tabba
- (5) • bhottabbo-should eat. odano-the rice, bhavatā, [wa] bhuja+tabba
- (6) • asitabbam-should eat. bhojanam-meal, bhavatā. [wa] asa+tabba

Examples of the affix “ta”

- (7) • asitam-eaten. bhavatā, [wa] asa+ta
- (8) • sayitam-slept. bhavatā, [wa] si+ta
- (9) • pacitam-cooked. bhavatā, [wa] paca+ta
- (10) • asitam-ate. asanam-food. bhavatā, [wa] asa+ta
- (11) • sayitam-slept. sayanam-bed. bhavatā, [wa] si+ta
- (12) • pacito-cooked. odano-rice. bhavatā, [wa] paca+ta

Examples of kh-conjoined “a” affix.

- (13) • kiñcissayo-little sleep, sleeping a little. [wa] kiñci-saddūpapada-si+a
- (14) • īsassayo (same meaning) [wa] īsaṃ-saddūpapada-si+a
- (15) • dussayo-bad sleep, sleeping badly. [wa] du-√si+a
- (16) • sussayo-good sleep, sleeping well. bhavatā. [wa] su-√si+a

Note: The affix for examples 1,2,3,4,5,6, are shown in Sutta 540. The affix for 7-12 are shown in 555, 556, 557. The affix for 13-16, are shown in Sutta 560.

६२६, ६३४. कम्मनि दुतियायं क्तो

626, 634. **Kammani dutiyāyaṃ kta.**

[Kammani+dutiyāyaṃ+ktā. 3 words]

[V] Kamma-icce’tasmim atthe dutiyāyaṃ vibhattiyaṃ kattari kta-paccayo hoti.

The affix “**ktā**” is applied in the context of a kamma (object).

Note: This affix (क्त) is indeed a Sanskritized affix. It is similar to “ta” affix in the Kita section. So, it can be regarded as such.

However, if it is taken as kta-affix, “k” has to be elided by 517. This affix is referred to sometimes as a k-conjoined “ta” affix by Pāli scholars. Also see Sutta 643 regarding this affix.

- (1) Dānaṃ-alms, • dinno-gave. [Re Sutta 582] devadatto-
Devadatta, i.e. Devadatta gave alms. [wa] dā+ta (Shown before)
- (2) sīlaṃ-moral precept, • rakkhito-observed. devadatto.
i.e. Devadatta observed precept. [wa] rakkha+ta
- (3) bhattaṃ-food, • bhutto-ate. devadatto. i.e. Devadatta ate food.
[wa] bhuja+ta (Shown before in Sutta 578)
- (4) garuṃ-to the teacher, • upāsito-cared or approached.
devadatto. i.e. Devadatta approached or cared the teacher.
[wa] upa√ āsa+ta

६२७, ६५२. ख्यादीहि मन म च तो वा

627, 652. **Khyā’dīhi mān, ma ca to vā.**

[Khī-ādīhi+mān+ma+ca+to+vā. 6 words]

[V] **Khi, bhī, su, ru, hu, vā, dhū, hi, lū, pī, ada, ice’va’mādīhi**
dhātūhi **man-paccayo** hoti, **Massa ca to** hoti vā.

The affix “man” is applied after such roots as “**khi, bhī, su, ru, hu, vā, dhū, hi, lū, pī, ada** etc.” and the “m” of affix changes into a “t” in the word “**attā-self**”.

- (1) Khīyanti-(are) exhausted. upaddavā-dangers, etthāt’i[ettha+iti]
ettha-here, iti-therefore, • khemo-safe place. i.e. Nibbāna where
dangers are exhausted (disappeared). [Adhikaraṇa-sādhana ED]
[wa] khī+man
- (2) [a] bhāyitabbo’ti [bhāyitabbo+iti] bhāyitabbo-should fear. iti
• bhemo-something to fear, fearful. [Kamma-sādhana ED]
[b] bhāyanti-(are) afraid of, etasmā’ti [etasmā+iti] etasmā-
from this (shocking) object, iti vā • bhemo-shocking thing from
which people fear. [Apādāna-sādhana ED] [wa] bhī+man

Note: There are two EDs for this word shown in two Sādhana.

- (3) raṁsiyo-the rays, abhissavetī'ti [abhissaveti+iti] abhissaveti-
(causes) to radiate. iti • somo-the moon which radiates the rays.
[Hetu-kattu-sādhana ED] [wa] su+man
- (4) ravati gacchatī'ti [gacchati+iti] gacchati-(it) comes up. iti
• romo-hair. [Kattu-sādhana] [wa] ru+man
- (5) huvati juhvati-sacrifices. etenā'ti [etena+iti] etena-by this
offering. iti • homo-offerings by means of which a sacrifice is
performed. [Karaṇa-sādhana] [wa] hu+man
- (6) [a]paṭilomavasena-by being opposite of the right side. Vāti
gacchatī'ti, gacchati-goes, (happens). iti • vāmo-left side
which goes or happens as the opposite of right.
[b]Lāmakavasena-by being lower mode. vāti gacchati
pavattatī'ti [pavattati+iti]. pavattati-happens. vā. iti
• vāmo-the left side (which happens as lower mode as per
ancient belief). [Kattu-sādhana] [wa] vā+man [2 EDs for this
word based on two different meaning of the root word "vā"]
- (7) dhunāti kampatī'ti. kampati-(it) shakes. • dhūmo-smoke
which shakes, (is unstable). [Kattu-sādhana] [wa] dhū+man
- (8) seṭṭhabhāvena-by being the best, hinoti pavattati-happens.
cittam-mind, thought, etasmin'ti [etasmim+iti] etasmim-in this
object (i.e. gold), iti • hemo-gold, where (human) mind happens to
view it as the best (of all possessions). [Adhikaraṇa-sādhana]
[wa] hi+man
- (9) [a] Lunitabbo'ti [Lunitabbo+iti] Lunitabbo-should shave, cut.
iti • Lomo-the hair which should be shaved or cut.
[Kamma-sādhana]
[b] māṁsacammāni-flesh and skins, lunāti chindatī'ti [chin-
dati+iti] chindati-cuts. iti vā • Lomo-the hair which cuts
through flesh and skins when it grows. [Kattu-sādhana] [wa]
lū+man
- (10) [a] piyanam-act of loving, • pemo-love, [Bhāva-sādhana]
[b] piyāyitabbo'ti [piyāyitabbo+iti] piyāyitabbo-should love,
iti vā • pemo-love. [Kamma-sādhana.2 EDs] [wa] pī+man
- (11) [a] sukhadukkham-pleasure and pain, adati bhakkhatī'ti
bhakkhati-consumes. iti • attā-the body which consumes

both pleasure and pain (even though the mind doesn't like pain). [Kattu-sādhana] [wa] ada+man

- [b] jātijarāmarañā'dīhi-by birth, old-age and death etc.
 adīyate-is taken. bhakkhīyate'ti [bhakkhīyate+iti]
 bhakkhīyate-(is) devoured. iti vā • attā, * ātumā-the body
 devoured by birth, old-age and death etc. [Kamma-sādhana]
 [wa] ada+man

६२८, ६५३. समादीहि थमा

628, 653. **Samā'dīhi tha, mā.** [Samu-ādīhi+tha, mā. 2 words]

[V] **Samu, damu, dara, raha, du, hi, si, bhī, dā, yā, sā, ṭhā, bhasa-icce'va'mādīhi dhātūhi tha, ma, paccayā honti.**

The affixes “**tha, ma**” are applied after roots “**samu, damu, dara, raha, du, hi, si, bhī, dā, yā, sā, ṭhā, bhasa**” etc.

- (1) **Sametī'ti** [sameti+iti] sameti-(it) calms the mind. iti
 • samatho-the samatha which calms the mind. [Kattu-sādhana]
 [wa] samu+tha
- (2) [a] **damatī'ti** [damati+iti] damati-(it) tames, trains. iti
 • damatho- taming, training. [Kattu-sādhana]
 [wa] damu+tha
- [b] **damanam**-act of taming, training. vā • damatho-taming,
 training. [Bhāva-sādhana]
- [c] **damitabbo'ti** damitabbo-should train. vā • damatho-
 something or someone to be domesticated, or trained.
 [Kamma-sādhana.3 EDs]
- (3) **daratī'ti** [darati+iti] darati-(it) exhausts. iti • daratho-anxiety,
 stress. [Kattu-sādhana] [wa] dara+tha
- (4) [a] **jīṇṇabhāvaṃ**-to state of degeneration, rahissati
gaṇhissatī'ti [gaṇhissati+iti] gaṇhissati-(it) will take up. iti
 • ratho-the chariot which will take up degeneration process (in
 the future). [Kattu-sādhana] [wa] raha+tha
- [b] **dabbasambhāre**-component parts (such as wheels, axles,
 etc.), rahati gaṇhātī'ti [gaṇhātī+iti]. gaṇhātī-takes up. iti
 vā • ratho- chariot (which takes up various components to
 build it). [Kattu-sādhana]

- (5) [a] davati gacchatī'ti [gacchati+iti] gacchati-(it) comes up.
 • dumo-tree which shoots up when growing. [Kattu-sādhana]
 [wa] du+ma
 [b] davati-grows. vuddhi viruḥhi-to the state of thriving and flourishing. gacchati-goes. pavattatī'ti [pavattati+iti]
 pavattati- happens. uddham-upward. iti vā dumo-tree which grows, happens upward when thriving. [Kattu-sādhana]
- (6) pathavī, pabbatādīsu-on earth and mountain etc. gacchati patatī'ti [patati+iti] patati-falls. iti • himo-the snow, which falls on the earth and mountains and so on. [Kattu-sādhana]
 [wa] hi+ma
- (7) [a] kammavācāya-by formal kammavācā. bandhati-binds, demarcated. etthā'ti [ettha+iti] ettha-here. iti • sīmā-an ordination hall (where boundaries) are demarcated by means of formal recitation of kammavācā and declaration of boundaries. [Adhikaraṇa-sādhana] [wa] si+ma
 [b] Bandhitabbā'ti. Bandhitabbā-should be demarcated. iti vā • sīmā- an ordination hall (which should be) demarcated by means of formal recitation of kammavācā . [Kamma-sādhana]
- (8) Bhāyanti etasmā'ti • bhīmo-the object from which people fear. (Refer to 627) [Apādāna-sādhana] [wa] bhī+ma
- (9) [a] satte-beings. avakhaṇḍenti nivārenti-prevents. etenā'ti [etena+iti] etena-by this. iti • dāmo-preventive barrier of flower hedge. [Karaṇa-sādhana] [wa] dā+ma
 [b] mūsikādīhi-by animals such as rat and so on. Khādīyati avakhaṇḍīyatī'ti [avakhaṇḍīyati+iti] avakhaṇḍīyati-(is) bitten. iti vā • dāmo-floral works, [Kamma-sādhana]
- (10) yāti gacchatī'ti gacchati-(it) passes. iti • yāmo-the phases of night which passes. [Kattu-sādhana] [wa] yā+ma
- (11) paresam-of others. cittam-mind. gaṇhitum-to take. samatthetī'ti [samattheti+iti] samattheti-(is) able. iti • sāmo-golden complexion of skin, which can attract other's mind. [Kattu-sādhana] [wa] sā+ma
- (12) tiṭṭhanti-stand. etenā'ti etena-by this. • thāmo-energy by which people stand, [Karaṇa-sādhana] [wa] thā+ma
- (13) bhasati bhasmīkarīyatī'ti [bhasmīkarīyati+iti]

bhasmīkarīyati- makes it so as to become ash, pulverize into ash.
iti • bhasmā-ash. [Kattu-sādhana, Re: original verb “bhasati”]
[wa] bhasa+ma

६२९, ५६९. गहस्सु'पधस्से वा

629, 569. **Gahassu'padhasse' vā.**

[Gahassa+upadhassa+e+vā. 4 words]

[V] **Gaha-icce'tassa dhātussa upadhassa akārassa ettam hoti vā.**

The penultimate vowel “a” of initial consonant “ga” of the root “gaha” sometimes changes into “e”. [Look at example word to clarify the function of Sutta. It is quite simple and clear.]

Dabbasambhāraṃ-building material. gaṇhātī'ti [gaṇhāti+iti]
gaṇhāti-takes up. iti • gehaṃ, * gahaṃ-house (which takes up various building materials to build). [Kattu-sādhana] [wa] gaha+a

Note: Upadhā=penultimate syllable is called “upadhā”.
[upa-near by, closely+dhā-kept, located. A near-by vowel is called “upadhā”].

६३०, ६५४. मसुस्स सुस्स च्छरच्छेरा

630, 654. **Masussa sussa cchara, ccherā.**

[Masussa+suppa+cchara, ccherā. 3 words]

[V] **Masu-icce'tassa pāṭipadikassa sussa cchara, ccherā'desā honti.**

The “su” of pāṭipadika word “masu” changes into “cchara, and cchera”.

Maccharatī'ti [Maccharati+iti] Maccharati-is jealous of. iti

• maccharo-jealousy. [wa] masu+kvi

evaṃ-similarly,

• macchero-jealousy. [Kattu-sādhana] [wa] masu+kvi

[Masu is not a root, a pāṭipadika. WA of both are the same]

Note: A crude form of word without any applied vibatti, paccaya in it, but which has its own specific meaning in a morphologically

uncompleted state is called “Paṭipadika” which means an individual word separate from the completed word. [pati+pada+ika]

६३१, ६५५. आपुब्बचरस्स च

631, 655. **Āpubbacarassa ca.** [Āpubbacarassa+ca. 2 words]

[V] **Āpubbassa cara-icce'tassa dhātussa cchariya, cchara, ccherā'desā honti, āpubbassa ca rasso hoti.**

The root “cara” prefixed with an upasagga “ā” changes into “cchariya, cchara, cchera”. In addition, the prefix Upasagga “ā” is shortened as “a”.

Ābhuso-intensely, very much, caritabban'ti. caritabbam-should be treated, wondered. i.e. something which occurs in an amazing way and treated with awe, and disbelief.

• acchariyam-wonderful. Both *kn* & *adj* [Kamma-sādhana]

Evam

• accharam, • accheram-wonderful. [wa] ā√cara+kvi

Caggahaṇena masussa sussā'pi cchariyā'deso hoti.

By the word “Ca”, the “su” of the word “masu” also changes into “cchariya”.

• Macchariyam-jealousy. [wa] masu+kvi

६३२, ६५६. अल कल सलेहि ल या

632, 656. **Ala, kala, salehi la, yā.**

[Ala, kala, salehi+la, yā. 2 words]

[V] **Ala, kala, sala-icce'tehi dhātūhi la, ya-paccayā honti.**

The “la, ya” affixes are applied after the roots “ala, kala and sala”.

(1) Alati samatthetī'ti, smattheti-is able. iti • allam-wet.

[Kattu-sādhana] [wa] ala+la

(2) Kalitabbam saṅkhyātabban'ti [saṅkhyātabbam+iti]

saṅkhyātabbam-should count as being fit. iti • kalam-suitable, fit, appropriate (adj). [Kamma-sādhana] [wa] kala+la

(3) Salati gacchati pavisatī'ti pavisati-(it) enters (piercing.)

- sallam̐-arrow, thorn etc. (which pricks or pierces). [Kattu-sādhana] [wa] sala+la

Evam̐

- alyam̐-wet. [wa] ala+ya
- kalyam̐-suitable, fit. [wa] kala+ya
- salyam̐-arrow, thorn etc. [wa] sala+ya

६३३, ६५७. याण लाणा

633, 657. **Yāṇa, lānā.** [Yāṇa, lānā. 1 word]

[V] **Tehi kala, sala-icce'tehi dhātūhi yāṇa, lāna-paccayā honti.**

The “yāṇa, lāna” affixes are applied after those “kala, sala” roots respectively.

- (1) Kalitabbam̐ saṅkhyātabban'ti [Re: 632] • kalyāṇam̐-good.
[Kamma-sādhana] [wa] kala+yāṇa
- (2) Gaṇato-from the crowd, paṭikkamitvā-having left, salanti-stays. etthā'ti ettha-here, iti • paṭisallānam̐-quiet place,(where one stays alone leaving crowd or friends). [Adhikaraṇa-sādhana]
[wa] pati-√sala+lāna

Evam̐

- sallāno (See the next word for meaning). [wa] sala+lāna
- paṭisallāno-quiet place of seclusion or such an act.
[wa] pati√sala+lāna

६३४, ६५८. मथिस्स थस्स लो च

634, 658. **Mathissa thassa lo ca.**

[Mathissa+thassa+lo+ca. 4 words]

[V] **Matha-icce'tassa dhātussa thassa lā'deso hoti.**

The component word “tha” of the root “matha”, changes into “la”.

Aññamaññam̐-mutually, one against another, mathati viloḷatī'ti [viloḷati+iti] viloḷati-wrestles. iti • mallo, • mallam̐-wrestler, boxer. [Kattu-sādhana] [wa] matha+a (Both are the same)

Caggahaṇena lato ko ca āgamo hoti.

By the word “Ca”, an additional “ka” is to be added after the “la”.

• Mallako, • mallakaṃ-wrestler, boxer.

[wa] matha+a (Both are the same)

६३५, ५५९. पेसातिसग्गपत्तकालेसु किच्चा

635, 559. **Pesā'tisagga, pattakālesu kiccā.**

[Pesa, atisagga, pattakālesu+kiccā. 2 words]

[V] **Pesa, atisagga, pattakāla-icce'tesva'tthesu kiccapaccayā honti.**

The “kicca” affixes are applied to express “**pesa-command, atisagga-permission, pattakāla-telling the due time to do something**”.

Summary: This Sutta shows where and when the suffixes shown in the examples are used. Even though it is referred generally as Kicca, there is more relevancy to “**tabba and anīya**” as these are two affixes widely used as verbs of the said meaning.

(1) • Kattabbam-should be done . kammaṃ-work, bhavatā-By your honorable, [wa] kara+tabba

Three meanings as per the rule of this Sutta

(a) Your honorable must do work. [pesa, command].

(b) Your honorable can do work [atisagga, permission].

(c) Work should be done by your honorable

[pattakāla, expressing the due time and obligation].

(2) • karaṇīyam-should do. kiccaṃ-the matter, case, bhavatā, [wa] kara+anīya

i.e. The matter should be carried out by your honorable.

(3) • bhottabbam-should eat. bhojanaṃ-meal, bhavatā, [wa] bhuja+tabba

i.e. The meal should be consumed by your honorable.

(4) • bhojanīyam-should eat. bhojanaṃ bhavatā, [wa] bhuja+anīya

i.e. The meal should be eaten by your honorable.

(5) • ajjhayitabbam-should recite. ajjheyam-the thing to recite. bhavatā, [wa] adhi-√i+tabba

i.e. It should be recited by your honorable.

(6) • ajjhayanīyaṃ-should recite. ajjheyyaṃ bhavatā.

[wa] adhi-√i+anīya

i.e. the text should be recited by your honorable.

६३६, ६५९. अवस्सकाधमिणेषु णी च

636, 659. **Avassakā'dhamiṇesu ṇī ca.**

[Avassaka, adhamiṇesu+ṇī+ca. 3 words]

[V] **Avassaka, adhamiṇa-icce'tesva'tthesu ṇī-paccayo hoti.**
kiccā ca.

When expressing a sure action or event and a debt owed to someone, a “ṇī” affix as well as other **kicca** affixes can also be applied.

Avassake tāva—(Examples) in expressing sure action:

(1) • kārī'si [kārī+asi] kārī-doer. asi-(you) are [Refer to Sutta 496 for understanding this word]. me-my. kammaṃ-work.
avassaṃ-surely.

i.e. You are surely to do my work. [wa] kara+ṇī

(2) • hārī'si [hārī+asi] hārī-carrier. asi me bhāraṃ-load or burden.
avassaṃ-surely. i.e. You are surely to carry my burden or load.
[wa] hara+ṇī

Adhamiṇe—(Examples) in the expression of debt:

(1) • dāyī'si [dāyī+asi] dāyī-giver. asi me sataṃ-hundred. iṇaṃ-debt, i.e. You are to pay a hundred debt of mine. [wa] dā+ṇī

(2) • dhārī'si [dhārī+asi] dhārī-carrier. asi me sahaṣsaṃ-thousand. iṇaṃ-debt. i.e. You carry (i.e. owe) a thousand debt to me. [wa] dhara+ṇī

Kiccā ca—The examples of kicca-affixes:

(1) • dātabbaṃ-should pay. me-my. bhavatā sataṃ iṇaṃ.
i.e. My one hundred debt should be paid by your honorable.
[wa] dā+tabba

(2) • Dhārayitabbaṃ-should carry. me bhavatā sahaṣsaṃ iṇaṃ,
i.e. You should be carrying my one thousand debt by your honorable. [So, you are obliged to pay back it to me.]
[wa] dhara+tabba

- (3) • kattabbam-should do. me bhavatā geham-house.
i.e. My home should be done by your honorable (Please build a home for me now). [wa] kara+tabba
- (4) • karaṇīyam-should do. me bhavatā kiccam-matter,
i.e. My matter should be done by your honorable (Do it for me).
[wa] kara+anīya
- (5) • kāriyam-should do (prepare). me bhavatā sayanam-bed.
i.e. My bed should be made by your honorable (Please prepare bed for me). [wa] kara+ṇya

६३७, ०. अरहसक्कादीहि तुं

637,...**Araha, sakkādīhi tum.**

[Araha, sakka-ādīhi+tum. 2 words]

[V] **Araha, sakka, bhabba-icce'**vamādīhi payoge sati sabbadhātūhi **tum**-paccayo hoti.

The affix “**tum**” is applied after all roots in the contexts of **araha**-worthiness, **sakka**-ability and **babba**-possibility, likelihood and so on, to express those meanings.

Examples used in context of “araha-being deserved, worthiness”

- (1) Arahā-deserves. bhavam-your honorable. • vattum-to speak,
i.e. Your honorable deserves to speak (You should speak).
[wa] vada+tum
- (2) arahā bhavam • kattum-to do, [wa] kara+tum
i.e. Your honorable deserves to do (You should do).

Examples used in context of “sakka-ability and capacity”

- (1) sakkā-is able. bhavam • hantum-to kill,
i.e. Your honorable is able to kill . [wa] hana+tum
- (2) sakkā bhavam • janetum, • janitum, [wa] jana+tum (Both the same) • bhavitum-to let it happen, [wa] bhū+tum
i.e. Your honorable is able to let it happen (You can make it happen).

Note: janetum, janitum and bhavitum have the same meaning.

- (3) sakkā bhavam • dātum-to give,
i.e. Your honorable is able to give (You can give it). [wa] dā+tum

(4) sakkā bhavaṃ • gantum-to go,

i.e. Your honorable is able to go (You can go). [wa] gamu+tum

Examples in context of “habba-possibility, likelihood and future prospect”

(1) babbo-is likely. bhavaṃ • janetum-to cause it happen.

i.e. Your honorable is likely to cause it happen. [wa] shown icce’va’ mādi.

६३८, ६६०. वजादीहि पब्बज्जादयो निप्पज्जन्ते

638, 660. **Vajā’dīhi pabbajjā’dayo nippajjante.**

[Vaja-ādīhi+pabbajja-ādayo+nippajjante. 3 words]

[V] Vaja-icce’vamādīhi dhātūhi, upasaggapaccayādīhi ca pabbajjā’dayo saddā nippajjante.

The words “pabbajjā” etc., which has the root “vaja-to go, prefixed with pa” and other words with various affixes and Upsagga prefixes, can be duly completed by means of this Sutta.

Examples with “ṇya” affix:

(1) Paṭhama’meva [Paṭhamam+eva] Paṭhamam eva-the first only.

vajitabbā’ti [vajitabbā+iti] vajitabbā-should go. iti • pabbajjā-spiritual life such as monastic life etc. which should be first in significance. [Kamma-sādhana] [wa] pa√vaja+ṇya

(2) iñjanaṃ-trembling. • ejjā-trembling. [wa] iji+ṇya

(3) samajjanaṃ-moving in joyous manner. • samajjā-entertainment show, festival. [wa] Sam-√vaja+ṇya

(4) nisīdanaṃ-sitting. • nisajjā-sitting. [wa] ni√sada+ṇya

(5) vijānanaṃ-knowing. • vijjā-knowledge. [wa] vi√saja+ṇya

(6) visajjanaṃ-answering. • visajjā-answer. [wa] vi√saja+ṇya

(7) padanaṃ-going. • pajjā-going. [wa] pa√saja+ṇya

(8) hananaṃ-killing. • vajjhā-killing. [wa] hana+ṇya

Note: The root “hana” has to be changed into “vadha” by Sutta 592 and later completed by this Sutta.

(9) esanaṃ-wanting. • icchā-wish, desire. [wa] isu+ṇya

(10) atiesanaṃ-wanting very much [ati-very much+esanaṃ-wanting]. • aticchā-strong, excessive wish. [wa] ati-√visu+ṇya

- (11) sadanaṃ-being fatigued. • sajjā-fatigue., [2-11, All are Bhāva-sādhana EDs] [wa] sada+ṇya
 (12) sayanti-lie down. etthā'ti [ettha+iti] ettha-here. iti • seyyā-bed where people lie down. [Adhikaraṇa-sādhana] [wa] si+ṇya

Examples with “kvi” affix:

- (13) sammā-well. cittaṃ-the mind. nidheti-keeps. etāyā'ti [etāya+iti] etāya-by this faith. iti • saddhā-faith by which one can keep one's mind well convinced. [Karaṇa-sādhana] [wa] Saṃ-√dhā+kvi
 (14) caritabbā-should practice. • cariyā-the practice, conduct. [Kamma-sādhana] [wa] cara+kvi

Example with “ṇya” affix:

- (15) karaṇaṃ-act of doing. • kiriyā-action. [Bhāva-sādhana] [wa] kara+ṇya (this word has other affix in Sutta 554)

Examples with “cha” affix:

- (16) rujanaṃ-afflicting. • rucchā-affliction with ailment. [wa] ruja+cha
 (17) padanaṃ-reaching. • pacchā-reaching. [wa] pada+cha
 (18) riñcanaṃ-retiring to be alone. • ricchā-retirement from crowd. [wa] rica+cha
 (19) tikicchanṃ-curing. • tikicchā-cure [wa] kita+cha
 (20) saṃkocanaṃ-withholding. • saṃkucchā-withholding. [wa] saṃ√kuca+cha
 (21) madanaṃ-being mad. • macchā-madness. [wa] mada+cha
 (22) labhanaṃ-obtaining. • lacchā-attainment. [All Bhāva-sādhana] [wa] labha+cha
 (23) [a] raditabbā'ti [raditabbā+iti] raditabbā-should etch. iti • racchā-road (which looks like an etched line on the surface of the earth). [Kamma-sādhana]
 [b] radanaṃ vilekhanam-etching. vā • racchā-etching. [Bhāva-sādhana] [wa] rada+cha
 (24) adhobhāgena-by lower portion (with one's body being downward). gacchatī'ti [gacchati+iti] gacchati-goes. iti • tiracchā, • tiracchāno-the animal (which goes with one's belly horizontally downward). [Kattu-sādhana] [wa] tira+cha

- (25) ajanam-strolling. • acchā-stroll, [Bhāva-sādhana]
[wa] aja+cha

Example with “kha” affix:

- (26) titikkhatī’ti [titikkhati+iti] titikkhati-(He) bears. iti
• titikkhā-patience. [Kattu-sādhana] [wa] tija+kha

Examples with “cha” affix:

- (27) saha-together. āgamanam-coming. • sāgacchā-coming together, congress. [wa] Saha-saddūpapada, ā√gamu+cha
Note: “Saha” becomes “sa”. sa-together+ā-gacchā-coming.
(28) duṭṭhu-badly. bhakkhanam-eating. • dobhacchā-bad eating.
[wa] du√bhasa+cha
(29) duṭṭhu-bad. rosanam-harassing. • durucchā-bad harassment.
[wa] du√rusa+cha
(30) pucchanam-questioning. • pucchā-question.
[wa] puccha+cha
(31) muhanam-being confused. • mucchā-confusion.
[wa] muha+cha
(32) vasanam-staying. • vacchā-stay, [wa] vasa+cha
(33) kakanam-shining. • kacchā-shine, [wa] kaca+cha
(34) saha-together. kathanam-talking. • sākacchā-discussion.
[wa] saha-saddūpapada+Katha+cha [“Saha” becomes “sā”]
(35) tudanam-poking. • tucchā-poking, [wa] tuda+cha
(36) visanam-entering. • vicchā-entry, [wa] visa+cha

Example with “chilla” affix:

- (37) pisanam-crushing. • picchillā-crushed. [27 to 37 are Bhāva-sādhana EDs] [wa] pisa+chilla

Example with “cha” affix:

- (38) sukhadukkham-happiness and suffering. mudati
bhakkhatī’ti [bhakkhati+iti] bhakkhati- consumes. iti
• macco-a living being who has to consume (i.e. bear) pleasure
and pain (of life). [Kattu-sādhana] [wa] muda+cha

Example with “tyu” affix:

- (39) sattānam-of beings. pāṇam-life. museti-snatches. cajetī’ti
[cajeti+iti] cajeti-causes to abandon. iti • maccu-death which

snatches and takes away the life of beings. [Kattu-sādhana]
[wa] musa+tyu

Examples with “tya” affix:

(40) satanaṃ-being perpetually true. • saccaṃ-truth. [Bhāva-sādhana, Neuter gender word] [wa] sata+tya

(41) uddhaṃ-upward, on and on. dhunāti kampatī’ti [kampati+iti]
kampati-flutters, agitated. • uddhaccaṃ-restlessness of mind.
[Kattu-sādhana] [wa] u[√]dhū+tya

Note: This word can also be a Bhāva-taddhita word with affix “ṇya”.
The base structural pattern is Uddhata-being restless+ṇya-the state of.
Uddhata is a Kita-noun,[u[√]dhara+ta].u-upward,on and on, dhara-to be
carried away+ta-past perfect suffix.i.e.restlessness]

(42) naṭanaṃ-dancing. • naccaṃ-dance. [Bhāva-sādhana]
[wa] nata+tya

(43) nītaṃ-being perpetual. • niccaṃ-always, perpetually (adj).
[Bhāva-sādhana] [wa] niti+tya

Example with “cha” affix:

(44) tathanaṃ-being true. • tacchaṃ-true. [Bhāva-sādhana]
[wa] tatha+cha
icce’va’mādi.

६३९, ५८५. क्विलोपो च

639, 585. **Kvilopo ca.** [Kvilopo+ca. 2 words]

[V] Kvilopo hoti. Puna ca nippajjante.

The affix “kvi” is to be elided (so that all other necessary
morphological procedures can be carried out for the
completion of “kvi-affixed” words).

(1) [a] Vividhehi-various. sīlādiguṇehi-by virtues such as Sīla etc.
bhavatī’ti [bhavati+iti] bhavati-is, becomes. iti • vibhū-the
one who becomes a Supreme being by means of various virtues.
i.e. Buddha.

• [b] visesena-specially. vā bhavatī’ti • vibhū-the one who
specially happens or arises. [wa] vi-[√]bhū+kvi [Re: Sutta 530]

(2) sayam attanā-oneself. bhavatī’ti • sayambhū-self-enlightened
Buddha. [wa] sayam-saddūpapada-bhū+kvi

- (3) abhibhavitvā-having overcome (all obstacles). bhavatī'ti
 • abhibhū-the one who arises (emerges) by overcoming all obstacles. [wa] abhi√bhū+kvi
- (4) saṃ suṭṭhu-well. dhunāti-shakes. kampaṭī'ti • sandhū-something that shakes well. [wa] saṃ√dhu+kvi
- (5) visesena bhāti-shines. dibbatī'ti [dibbati+iti] dibbati-shines. iti • vibhā-specially shining light. [wa] vi√bhā+kvi
- (6) nissesena-thoroughly. bhāti dibbatī'ti • nibhā-thoroughly shining light. [wa] ni-√bhā+kvi
- (7) pakārena-variously. bhāti dibbatī'ti • pabhā-variously shining light. [wa] pa√bhā+kvi
- (8) saha-together. bhāśanti-speak. etthā'ti ettha-here in this meeting. • sabhā-conference where people talk together.
 [Adhikaraṇa-sādhana ED] [wa] saha-saddūpapada+bhāsa+kvi
 Note: "saha" changes into "sa".
- (9) ā bhuso-very much. bhāti-shines. dibbatī'ti • ābhā-intense light. [wa] ā√bhā+kvi [Here, Upasagga particle "ā" is intensifier]
- (10) bhujena kuṭilena-by being twisted, in zigzag. gacchatī'ti
 • bhujago. [Re: Sutta 530]
- (11) turitaturito-speedily. gacchatī'ti • turago-horse which goes by galloping speed. [wa] tura-saddūpapada-gamu+kvi
- (12) saṃ suṭṭhu-well. pathaviṃ-earth. khanatī'ti [khanati+iti] khanati-digs, burrows. • saṅkho-conch. [Re: Sutta 530]
- (13) visesena yamati-abstains. upamatī'ti [uparamati+iti] uparamati-abstains. • viyo-special abstinence.
 [wa] vi√yamu+kvi
- (14) suṭṭhu-well. manati-knows. jānātī'ti [jānāti'ti] jānāti-knows. iti • sumo-a person so-named or the wise person.
 [wa] su√mana+kvi
- (15) pari samantato-from all around. tanoti-extends. vitthāretī'ti [vitthāreti+iti] vitthāreti-spreads. iti • parito-the width all across, diametrically. [All, except 8, are Kattu-sādhana EDs]
 [wa] pari√tanu+kvi

Note: Normally, this word is an indeclinable which means "from all around". An Upasagga "Pari" which is affixed with indeclinable affix

“to”. (Re: Sutta 248).
icce’va’ mādi.

६४०, ०. सचजानं कगा णानुबन्धे

640,...**Sa, ca, jānaṃ ka, gā ṇā’nubandhe.**

[Sa, ca, jānaṃ+ka, gā+ṇa-anubandhe. 3 words]

[V] **Sa, ca, jānaṃ dhātūna’ mantānaṃ ca, jānaṃ ka, gā’ desā**
honti yathāsaṅkhyāṃ ṇā’nubandhe paccaye pare.

The root-end consonants “c, j” of certain roots, change into
“k, g” respectively when an ṇ-conjoined affix is applied
after the roots. [Similar function with Sutta 623]

- Oko [Re Sutta 528]. • pāko [Re: Sutta 529, 623],
- Seko-pouring. [wa] sica+ṇa
- Soko-sorrow. [wa] suca+ṇa
- Viveko-quiet solitude. [wa] vi-√vica+ṇa
- Cāgo [Re: Sutta 529, 621]. • Yogo [Re: Sutta 623],
- Bhogo-That which should be properly used, wealth.
[wa] bhuja+ṇa
- Rogo [Re: Sutta 528] • Rāgo [Re: Sutta 590],
- Bhāgo [Re: Sutta 529],
- Bhaṅgo • Raṅgo • Saṅgo
[Re: Sutta 607 for these three examples].

६४१, ५७२. नुदादीहि युष्मन् मनाननाकाननका सकारितेहि च
641, 572. **Nudā'dīhi**

**yu,ṇvūna'manā'nanā'kā'nanakā
sakāritehi ca.**

[Nuda-ādīhi+yu, ṇvūnam+ana, ānana, aka, ānanakā
+sakāritehi+ ca. 5 words]

[V] **Nuda, sūda, jana, su, lū, hu, pu, bhū, ñā, asa, samu-
icce'va'mādīhi dhātūhi, phanda, citi, āṇa-icce'va'mādīhi
sakāritehi ca yu, ṇvūnam paccayānam ana, ānana, aka,
ānanakā'desā honti yathāsaṅkhyam kattari,
bhāvakaraṇesu ca.**

The “**yu, ṇvu**-affixes” which have senses of Kattu, Bhāva and Kraṇa, being applied after the root “**nuda, sūda, jana, su, lū, hu, pu, bhū, ñā, asa, samu**” etc. and other roots such as “**phanda, citi, āṇa**”, which also have causative affixes, change into “**ana, ānana, aka and ānanaka**” respectively.

Note: This Sutta changes “**yu, ṇvu**-affixes” into “**ana, ānana, aka and ānanaka**”. Please carefully note the systematic order of functions to be applied. Usually the functions applied in 3, 4(See below) will be either hetu-kattu or Hetu-Kamma Sādhana, a very special combined type of Sādhana. Below is the order of functions to be applied according to the applied affixes.

- (1) The “**yu**” affix (applied in the sense of Kattu, bhāva or Kraṇa) >**ana**.
- (2) The “**ṇvu**” affix (applied in the sense of Kattu, bhāva or Kraṇa) >**aka**.
- (3) The “**yu**” affix plus a causative suffix>**ānana**.
- (4) The ordinary “**ṇvu**” affix plus a causative suffix>**ānanaka**.

Kattari tāva—(Examples with “**yu**” affix) in the sense of Kattu (doer, agent), in ana-function:

- (1) panudatī'ti [panudati+iti] panudati-extracts. iti • panūdano-extractor. [Kattu-sādhana] [wa] pa√nuda+yu

Evaṃ

- (2) • sūdano-something which flows. [wa] suda+yu
- (3) • janano-maker. [wa] jana+yu
- (4) • savaṇo-listener. [wa] su+yu
- (5) • lavano-cutter. [wa] lū+yu
- (6) • havano-sacrificer. [wa] hu+yu
- (7) • pavano-purifier. [wa] pu+yu
- (8) • bhavano-something which arises, ariser. [wa] bhū+yu
- (9) • ñāṇo-something which knows, knowledge. [wa] ñā+yu
- (10) • asano-eater. [wa] asa+yu
- (11) • samaṇo-calmer, the one who is calm, monk. [wa] samu+yu

Bhāve ca—Examples with “yu” affix in the sense of Bhāva (action) :

- (1) panudate-act of extraction. • panūdanaṃ-extraction. [Bhāva-sādhana]

Evaṃ

- (2) • sūdanaṃ-flowing.
- (3) • jananaṃ-arising.
- (4) • savaṇaṃ-listening.
- (5) • lavanaṃ-cutting.
- (6) • havanaṃ-sacrificing.
- (7) • pavanaṃ-purification.
- (8) • bhavanaṃ-arising.
- (9) • ñāṇaṃ-knowing.
- (10) • asanaṃ-eating.
- (11) • samaṇaṃ-being calm.

Note: WA of these examples are the same as foregoing ones except the neuter gender ending of these words.

Examples of “yu+causative” affix, in ānana-function:

- (12) • sañjānanaṃ-causing to know well, educating .
[wa] saṃñā+yu
- (13) • kuyate-sounding. • kānanaṃ-act of sounding.
[All Bhāva-sādhana] [wa] ku+yu

Kārite ca—Examples with “causative ṇāpe-affix”, “yu” affixes in Bhāva sense”, ana-function:

- (1) phandāpīyate-causing to shake • phandāpanam-causing to shake. [Bhāva-sādhana] [wa] phadi+“ṇāpe+yu” [dual affixes]
- (2) cetāpīyate-causing to incite. • cetāpanam-inciting. [wa] citi+“ṇāpe+yu” [two affixes]
- (3) āṇāpīyate-causing to command • āṇāpanam-command. [wa] āṇa+“ṇāpe+yu” [Bhāva-sādhana] [two affixes]

Karaṇe— Examples with “yu” affix in the sense of Karaṇa (Instrument, supporting cause) ana-function:

- (1) nudanti-extract. anenā’ti [anena+iti] anena-by this. iti
• nūdanam-that by which things are extracted. [Karaṇa-sādhana]
[wa] nuda+yu

Evam

- (2) • sūdanam-that by which it flows. i.e. the source of flow.
- (3) • jananam-that by which it arises. i.e. the cause of something.
- (4) • savaṇam-that by which one listens. i.e. the source of hearing.
- (5) • lavaṇam-that by which it is cut. i.e. the sickle etc.
- (6) • havanam-that by which one sacrifices. i.e. the food or flower etc.
- (7) • pavanam-that by which one is purified. i.e. act of penance etc.
- (8) • bhavanam-that by which it arises. i.e. the cause.
- (9) • ñāṇam-that by which one knows. i.e. knowledge.
- (10) • asanam-that by which one eats. i.e. the hand etc.
- (11) • samaṇam-that by which one calms. i.e. the meditation etc.

Note: WA of these examples are the same as foregoing ones except the neuter gender ending of these words. Keep in mind that the words “that by which” are literalized interpretations reflective of Karaṇa sādhana.

Puna kattari— Again, examples with “ṇvu” affix in the sense of Kattu, aka-function:

See the underlined verbs of EDs which signifies a Kattu-sādhana before each example. The verbs of ED are affixed in invisible “a” affix of Kattu-sense in the present tense. That is why it is called Kattu-sādhana EDs).

- (1) nudatī’ti [nudati+iti] nudati-(one) extracts.
• nūdako-extractor.[wa] nuda+ṇvu

- (2) sūdatī'ti [sūdati+iti] sūdati-(It) flows. iti • sūdadhako-that which flows. [wa] sūda+ṇvu
- (3) janetī'ti [janeti+iti] janeti-(it) causes, or causes to born (causative verb). iti • janako-a cause, father . [wa] jana+ṇvu
- (4) suṇotī'ti [suṇoti+iti] suṇoti-(one) listens. iti • sāvako-the one who obeys guidance. A disciple, a follower. [wa] su+ṇvu
- (5) lunātī'ti [lunāti+iti] lunāti-cuts (crops). iti • lāvako-harvester, cutter. [wa] lū+ṇvu
- (6) juhotī'ti [juhoti+iti] juhoti-(one) sacrifices. iti • hāvako-sacrificer. [wa] hu+ṇvu
- (7) punātī'ti [punāti+iti] punāti-(it) purifies. iti • pāvako-purifier, fire. [wa] pu+ṇvu
- (8) bhavatī'ti [bhavati+iti] bhavati-(it) arises. • bhāvako-something which arises, developer, [wa] bhū+ṇvu
- (9) jānātī'ti [jānāti+iti] jānāti-(one) knows. iti • jānako-someone who knows, knower. [wa] jana+ṇvu
- (10) • asatī'ti [asati+iti] asati-(one) eats. iti • asako-consumer. [wa] asa+ṇvu
- (11) upāsati'ti [upāsati+iti] upāsati-(one) closely follows. iti • upāsako-follower, devotee. [wa] upa√asa+ṇvu
- (12) sametī'ti [sameti+iti] sameti-(it) calms. iti • samako-that which calms. [All Kattu-sādhana] [wa] samu+ṇvu

Kārite tu—Examples with causative “ṇāpaya” and “ṇvu” affix in sense of causative Kattu voice (**Causative Agent**), aka-function: (The examples shown below are very unique as there are causative affixes in verb of ED and example. They are formally called “Hetu-Kattu sādhanā”, a rare form of Sādhana. Causative verbs of ED¹ and finished words of Hetu-kattu sādhanā² are shown in superscript numbers.)

- (1) phandāpayatī'ti [phandāpayati+iti] ¹phandāpayati-(is) caused to be shaken. iti • ²phandāpayako-something causing to be shaken, the shaker. [Hetu-Kattu-sādhana]
[wa] phadi+“ṇāpaya+ṇvu” [Two affixes]

Evam

- (2) • ²āṇāpayako--something causing to be commanded, the command-giver. [wa] āṇa+“ṇāpaya+ṇvu”

- (3) • ²cetāpayako--something causing to be incited, the instigator.
[wa] citi+“ṇāpaya+ṇvu”

Examples of ānanaka-function with causative+ṇvu affixes:

- (4) • ²sañjānanako--something or someone causing to know, enlightener or an educator. [wa] saṁ√ñā+“ṇāpe+ṇvu”

६४२, ५८८. इ य त म किं एसानमन्तस्सरो दीघं क्वचि दिसस्स गुणं दो रं
स क्खी च

642, 588. I, ya, ta, ma, ki, e, sāna'mantassaro
dīghaṁ kvaci disassa guṇaṁ do raṁ sa, kkhī'ca.

[I, ya, ta, ma, ki, e, sānaṁ+antassaro+dīghaṁ+kvaci+disassa+guṇaṁ+
do+raṁ+sa, kkhā, ī+ca. 10 words]

[V] I, ya, ta, ma, ki, esa-icce'tesaṁ sabbanāmaṇa'manto saro
dīgha'māpajjate, kvaci.

disa-icce'tassa⁵¹ dhātussa i-kāro⁵² guṇa'māpajjate. dakāro
rakāra'māpajjate.

⁵¹ dusa-icce'tassa dhātusassa u-kāro guṇa'māpajjate (These are originally found words in earlier texts which seems like a corrupted text. This might had happened due to copyist's errors over many years during which time the copies of text are manually copied. There is no root “dusa” in the Sutta but the root “disa-to see, to view” in the Sutta).

disa-iccetassa dhātusassa i-kāro guṇa'māpajjate (The edited text, which is relevant and reflective of the words “disassa guṇaṁ” contained in the Sutta). The meaning of these words in this sentence do not carry much significant weight in expounding any additional particular injunction of Sutta as it only reiterates the third function of changing “sa” of the root into “ī”.

⁵² This Sutta is the only place where usage of the term “guṇa” is found. Here, Guṇa merely means “times increase in the metrical nature”. This term “guṇa” as well as the grammatical concept of a “guṇa” is seldom found as an applied grammatical concept in the Kaccayana Pāli grammar like the way it is widely applied in the Sanskrit grammars. Instead, Pāli grammarians apply “vuddhi” as the applied concept in matters of morphology. To see the difference and to compare, refer to Sutta 406, 407 of Kaccāyana and Pāṇinī Sutta 1-1-1

dhātva'ntassa sassa ca **sa, kkha, ī**-icce'te ādesā honti
yathāsambhavam.

Ete saddā sakena sakena nāmena yathā'nuparodhena
Buddhasāsane pacchā puna nippajjante.

The component vowels “**i, ya, ta, ma, ki, e, sa**”, which are
parts of their respective Sabbanāma nouns change into
dīgha (long vowels).

The vowel “**i**” of the root “**disa**” changed into a guṇa “**ī**”.

The letter “**d**” of the root “**disa**” changes into an “**r**” and the
component consonant “**s**” of the root “**disa**” changes into
“**sa, kkha, ī**”.

Each of these words are to be morphologically completed
not contravening the prevalent usage in Pāli texts.

Explanation

On Parts of Sabbanāma Nouns and Three Functions of Sutta

I is part of **ima** (this). **ya** is part of **ya** (which). **ta** is part of **ta** (that).
ma is part of **amha** (me). **ki** is part of **kiṃ** (What, interrogative). **e** is
part of **eta** (that). **sa** is part of **samāna** (same, similar).

(1) Of all these, all “**i, a**” vowels in each sabbanāma-words
except “**e**” of “**eta**”, are to undergo the “**dīgha**” process of
lengthening. Thus, each is lengthened as “**ī, yā, tā, mā, kī,**
sā”.

(2) The “**d**” of the root word “**disa**” changes into an “**r**”.

(3) “**s**” of “**disa**” changes into “**sa, kkha, ī**”. [Changing “**s**” of “**disa**”
into “**s**” is a redundant function of affirmation]

Note: There is a hidden function not shown the Vutti of Sutta. It is to change
“**amha**” into “**ma**”, “**eta**” into “**e**” and “**samāna**” into “**sa**” by this Sutta and
to lengthen inherent vowels into dīgha. In **Rūpasiddhi**, it is said:

“**ma**-iti nipātanena amhasaddassa mādeso.

e-iti nipātanena etasaddassa ekāro.

sa-iti nipātanena samānasaddassa sādeso. ta'dantassa vā dīgho”.

(वृद्धिरादैच) and 1-1-2(अदेङ् गुणः).

(Rūpasiddhi Grammar, Sutta 588)

There is also a Sutta (समानेदं किमदः सेक्यामू) in the **Mugdhabhoda** Sanskrit grammar with somewhat similar function which changes “samāna” into “sa”, “idam” into “ī”, “kim” into “kī” and “ada” into “amū”.

The following are examples where the lengthening procedure of dīgha process takes place in the initial vowels excluding “e” of “eta”. Only one function is applied in these examples.

- (1) Ima'miva [imaṁ+iva] imaṁ iva-like this person. naṁ passatī'ti [passati+iti] passati-(he) sees. iti • īdiso-such-like person or such-kind-of person.
[wa] ima-saddūpapada-disa+kvi
 - (2) ya'miva [yaṁ+iva] yaṁ iva-like any person. naṁ passatī'ti • yādiso-any-kind-of person. [wa] ya-saddūpapada-disa+kvi
 - (3) ta'miva [taṁ+iva] taṁ iva-like that person. naṁ passatī'ti • tādiso-that-kind-of person. [wa] ta-saddūpapada-disa+kvi
 - (4) ma'miva [maṁ+iva] maṁ iva-like me. naṁ passatī'ti • mādiso-me-like person. or a person like me.
[wa] amha-saddūpapada-disa+kvi
 - (5) kim'iva [kiṁ+iva] kiṁ iva-like who. naṁ passatī'ti • kīdiso-which kind of person. [wa] Kiṁ-saddūpapada-disa+kvi
 - (6) eta'miva [etaṁ+iva] etaṁ iva-like that person. naṁ passatī'ti • ediso-that-kind-of person. [wa] eta-saddūpapada-disa+kvi
- Note:** “eta” changes into “e” by this Sutta. If this function is not applied, then the lengthening procedure is applicable thereby resulting in the word form “etādiso”, which is also widely found in the Pāli texts.
- (7) samāna'miva [samānaṁ+iva] samānaṁ iva-like same person. naṁ passatī'ti • sādiso-similar-kind-of person. [All Kattu-sādhana EDs] [wa] Samāna-saddūpapada-disa+kvi

In the following examples, besides a dīgha process in the initial vowels, “d” of the root “disa” also changes into “r”. However, the meanings and ED of each example and WA are the same. See all the examples carefully to clarify two applied functions.

- (1) Ima'miva naṁ passatī'ti • īriso.
- (2) ya'miva naṁ passatī'ti • yāriso.
- (3) ta'miva naṁ passatī'ti • tāriso.
- (4) ma'miva naṁ passatī'ti • mārīso.

(5) kim'iva naṃ passatī'ti • kīriso.

(6) eta'miva naṃ passatī'ti • eriso.

[one “r” changing function only, no dīgha function]

(7) samāna'miva naṃ passatī'ti • sāriso. [All Kattu-sādhana]

In the following examples, apart from a dīgha process in the initial vowels, “s” of the root “disa” changes into “kkh”. The meanings and all EDs of each example and WA are the same though.

(1) Ima'miva naṃ passatī'ti • īdikkho.

(2) ya'miva naṃ passatī'ti • yādikkho.

(3) ta'miva naṃ passatī'ti • tādikkho. [Kattu-sādhana]

Evam

(4) • mādikkho,

(5) • kīdikkho,

(6) • edikkho,

(7) • sādikkho.

In the following examples, besides dīgha process, “sa” of “ the root “disa” changes into an “ī”. The meanings and ED of each examples and WA are the same.

(1) • īdī. (2) • yādī. (3) • tādī. (4) • mādī. (5) • kīdī. (6) • edī.

(7) • sādī.

Caggahaṇena tesa'meva saddānaṃ i, ya, icce'va'mādīna'manto ca saro Kvaci dīghatta'māhu.

By means of the word “Ca” in Sutta, those initial vowels of “i, ya, etc.” are said to be made into a “dīgha”.

This function is already shown in the main Sutta. Hence, it seems like redundant. Note that there is no “dīgha” process in four examples shown with this asterisk mark * [WA of each example is the same as shown before]

(1) • īdikkho. (2) • yādikkho. (3) • tādikkho.

(4) • mādikkho. (5) • kīdikkho. (6) *• edikkho.

(7) • sādikkho-same-kind-of-person.

[wa] Samāna-saddūpapada-disa+kvi

(WA of 2, 3, 4 below are the same as this)

(1) • īdiso. [wa] ima-saddūpapada-disa+kvi.

No dīgha in three examples below.

- (2) *• sadiso-same-kind-of-person.
- (3) *• sariso-same-kind-of-person.
- (4) *• sarikkho-same-kind-of person.

६४३, ६३५. भ्यादीहि मति बुधि पूजादीहि च क्तो

643, 635. **Bhyā'dīhi mati, budhi, pūjā'dīhi ca kto.**

[Bhī-ādīhi+mati, budhi, pūja-ādīhi+ca+kto. 4 words]

[V] **Bhī-icce'va'mādīhi dhātūhi, mati, Budhi, pūjā'dito ca kta-paccayo hoti.**

The affix “**kta**” is applied after the roots “**bhī, mana** (**mati** refers to the root word “**mana**-to know), **budha** (**budhi** refers to the root **budha**-to know), **pūja**” etc.

- (1) Bhāyitabbo'ti [Bhāyitabbo+iti] Bhāyitabbo-should fear. iti
• bhīto-feared. [wa] bhī+ta
- (2) supitabbo'ti [supitabbo+iti] supitabbo-should sleep. iti
• sutto-slept. [wa] supa+ta
- (3) mijjitabbo sinehetabbo-should like or admire. iti • mitto-
friend that should be liked. [wa] mida+ta
- (4) [a] sammannitabbo-should acknowledge well. iti • sammato-
well-acknowledged, well-recognized.
[b] saṃ suṭṭhu-well. mānitabbo pūjetabbo-should honor. iti
• sammato-well-honored.
[c] sammānīyitthā'ti [sammānīyittha+iti] sammānīyittha-well
adored. iti • sammato-well-adored. [wa] saṃ√mana+ta
- (5) [a] saṃkappīyate-well thought. iti • saṃkappito-well thought,
[b] saṃkappīyitthā'ti [saṃkappīyittha+iti] saṃkappīyittha-
well thought. iti • saṃkappito-well thought.
[wa] saṃ√kappa+ta

Note: In ED (a), an Ākhyāta verb in Kamma sense is used. In (b), the past tense mode is employed. All similar EDs should thus be noted.

- (6) [a] sampādīyate-well provided. iti • sampādito-well provided,
[b] sampādīyitthā'ti [sampādīyittha+iti] • sampādito-well
provided. [wa] saṃ√pada+ta
- (7) [a] avadhārīyate-is limited. iti • avadhārīto-limited, restricted,

- [b] avadhārīyitthā'ti [avadhārīyittha+iti] • avadhārito-limited.
[wa] ava√dhara+ta
- (8) bujjhitabbo ñātabbo-should know. iti • buddho-something
which should know. [wa] budha+ta
- Note:** “ñātabbo” is synonymous kita-verb of “bujjhitabbo”.
- (9) [a] ajjhayitabbo-should recite, or learn. iti • ito-something
which should be recited or learnt.
[b] etabbo gantabbo-should go. iti • ito-somewhere which
should be gone. [wa] i+ta
- Note:** Though of the same root, these two words have different
meanings. In (9-a), the root means to study, to recite (ajjāyana'
ttha), In (9-b), it means to go, to move. (gaty'attha).
- (10) viditabbo ñātabbo-should know. iti • vidito-known, famous.
[wa] vida+ta
- (11) takkīyate-(is) thought out. iti • takkito-thought.
[wa] takka+ta
- (12) [a] pūjīyate-(is) honored. iti • pūjito-honored.
[b] pūjīyitthā'ti [pūjīyittha+iti] pūjīyittha-is honored. iti
• pūjito-honored. [wa] pūja+ta
- (13) apacāyitabbo-should be respected. iti • apacāyito-respected.
[wa] apa√caya+ta
- (14) mānitabbo pūjetabbo-should honor, or adore. iti • mānito-
honored, adored. [wa] māna+ta
- (15) apacīyate-(is) respected. iti • apacito-respected.
[wa] apa√ci+ta
- (16) [a] vandīyate-is bowed. iti • vandito-bowed,
[b] vandīyitthā'ti [vandīyittha+iti] • vandito-had bowed.
[wa] vanda+ta
- (17) [a] sakkarīyate-(is) adored, is well treated with respect and
devotion. iti • sakkārito-adored,
[b] sakkarīyitthā'ti [sakkarīyittha+iti] • sakkārito-adored.
[All are Kamma-sādhana EDs]
[wa] sam√kara+ta or sakkara+ta

Note: Even though the affix is mentioned as “kta” in Sutta, it is
shown as “ta” in WA so as to be in conformity with prevalent

usage in the canonical texts and the main grammatical principle of being “jinavacanayutta”.

६४४, ६६१. वेपु सी दव वमु कु दा भूह्वादीहि थुत्तिम णिमा निब्बत्ते
644, 661. **Vepu, sī, dava, vamu, ku, dā, bhū, hvā'dīhi
thu, ttima, ṇimā nibbatte.**

[Vepu, sī, dava, vamu, ku, dā, bhū, hu-ādīhi+athu, ttima, ṇimā+nibbatte. 3 words]

[V] **Vepu, sī, dava, vamu, ku, dā, bhū, hu-icce'va'mādīhi
dhātūhi yathāsambhavaṃ athu, ttima, ṇima-paccayā honti
nibbatta'tthe.**

The affixes “**athu, ttima, ṇima**” are applied after the roots “**vepu, sī, dava, vamu, ku, dā, bhū, hu**” and so on, in the sense of “caused by, or originated from”.

Note: There are two EDs for each example shown by numbers. The first is called minor-ED which precedes final major ED of example. It is not an example of Sutta but a related one, necessary to make the examples much easier to understand. The WA of minor ED is shown for enriching the grammatical knowledge and broadening the grammatical skill of the students. The second is major, complete ED of the word.

- (1) ^[1]Vepanaṃ-shaking. vepo-tremor or involuntary motion of the body. [Bhāvasādhana, Minor ED] [wa] vepu+ṇa
^[2]Tena nibbatto • vepathu-ailment which occurs by shaking of body (like that of Parkinson's).
 [Major, final ED] [wa] vepu+athu
- (2) ^[1]sayanaṃ-sleeping. sayo-sleep. [wa] si+ṇa
^[2]Tena nibbatto • sayathu-disease characterized by abnormal sleepiness. [wa] si+athu
- (3) ^[1]davanaṃ-heating. davo-the heat, [wa] dava+a
^[2]Tena nibbatto • davathu-illness characterized by body heat (high temperature). [wa] dava+athu
- (4) ^[1]Vamanaṃ-vomitting. vamo-act of vomiting. [wa] vamu+a
 Tena nibbatto • vamathu-disease marked by vomiting.
 [wa] vamu+athu

- (5) ^[1]Kutti-creating. karaṇam-act. [wa] kara+yu
^[2]Tena nibbattam • kuttimam-something created artificially,
not naturally. [wa] kara+ttima
- (6) ^[1]Dāti-giving. dānam-giving. [wa] dā+yu
^[2]Tena nibbattam • dattimam-something received by giving.
[wa] dā+ttima
- (7) ^[1]Bhūti-arising. bhavanam-arising. [wa] bhū+yu
^[2]Tena nibbattam • bhottimam-something that occurs by
arising. [wa] bhū+ttima
- (8) ^[1]Avahuti-sacrificing. avahanam-sacrificing.
[wa] ava-√hu+yu
^[2]Tena nibbattam • ohāvimam-things meant for sacrifice or
left over after sacrifice. [wa] ava-√hu+ṇima

६४५, ६६२. अक्कोसे नम्हानि

645, 662. **Akkose namhā'ni.** [Akkose+namhi+āni. 3 words]

[V] **Akkosa-icce'tasmim atthe namhi paṭisedhayutte**
āni-paccayo hoti dhātūhi.

To express reviling or cursing, an affix “āni” is applied after the roots in the context of the negative particle “na” barring the action.

- (1) Na-not. gamitabbam-should go. • agamāni-should not go. te-
by you. jamma-bad guy! desam-to the location, i.e. You should
not be going there, bad guy! [wa] na-saddūpapada-gamu+āni
- (2) na kattabbam-should not do. • akarāṇi-should not do. te
jamma kammam-work. i.e. You should not be doing that deed,
bad guy! [wa] na-saddūpapada-kara+āni

Namhī'ti kimattham?

What is the word “namhi” for?

To show that the examples shown below are inapplicable as
there is no negative nipāta “na” used in the context. Hence,
no “āni” affix applied.

- (1) * Vipatti-be ruined! te-for you. jamma-mean guy! i.e. Be ruined
to you mean (lowly) guy! [wa] vi-pada+ti

(2) * vikati-be broke! te jamma-mean guy! i.e. Be broke to you
mean guy! [wa] vi-kara+ti

Akkose'ti kimattham? What is the word “akkose” for?
To show that the example shown below is inapplicable as it
doesn't mean “akkosa-to revile”. Hence, no “āni” affix is
applied.

Na gantabbā-should not go. * agati-any partial act. te-by you.
i.e. You should not go to any partial, biased action.

[wa]agati=na-saddūpapada-gamu+ti

Note: The words with this “āni” affix used in this context are seldom
found in the Tipiṭaka canonical texts.

६४६, ४१९. एकादितो सकिस्स क्खत्तुं

646, 419. **Ekā'dito sakissa kkhattum.**

[Eka-ādito+sakissa+kkhattum. 3 words]

[V] **Ekā'dito sakissa kkhattum** hoti.

The Nipāta particle “**sakim**-times” applied after numerical
nouns “**eka**” etc. changes into “**kkhattum**”

Note: When expressing “one time”, the “**kkhattum**” affix denoting
time and frequency, is suffixed after numerical words and (other words)
like “**eka-one**” etc. It is an indeclinable affix without gender. It rather
serves as an adverb of frequency or times in a sentence.

(1) Ekassa-of one. padatthassa-the meaning of word. sakim-one
time. vāram-one turn. i.e. The meaning of one word for one-time
as well as one-turn. • ekakkhattum-is called “ekakkhattum”
which means “once, one time”. [wa] eka+kkhattum (eka etc. is
not the root, but numeral noun)

(2) dvinnam-of two. padatthānam-the meaning of words. sakim
vāram • dvikkhattum-twice, two times, [wa] dvi+kkhattum

(3) tiṇṇam-of three. padatthānam sakim vāram • tikkhattum-
thrice, three times, [wa] ti+kkhattum
evam

(4) • catukkhattum-four times. [wa] catu+kkhattum

(5) • pañcakkhattum-five times. [wa] pañca+kkhattum

(6) • chakkhattum-six times. [wa] cha+kkhattum

(7) • sattakkhattum̐-seven times. [wa] satta+kkhattum̐

(8) • aṭṭhakkhattum̐-eight times. [wa] aṭṭha+kkhattum̐

(9) • navakkhattum̐--nine times. [wa] nava+kkhattum̐

(10) • dasakkhattum̐-ten times. [wa] dasa+kkhattum̐

Ice'va'mādayo saddā yojetabbā.

Such words should be applied.

Note: According to prevalent view of the Pāli grammarians, this morpheme, “**kkhattum̐**” should be regarded as an indeclinable affix denoting frequency or times which does not have gender. The “**kkhattum̐**-affixed word” usually plays the role of an adverb in the sentence.

६४७, ६६३. सुनस्सुनस्सोण वानुवानू नुनखुनाना

647, 663. **Sunassu'nasso'ṇa vānu, vānū
nu'nakhu'nānā.**

[Sunassa+unassa+oṇa, vāna, uvāna, ūna, unakha, una, ā, ānā.
3 words]

[V] **Suna-icce'tassa pāṭipadikassa unassa oṇa, vāna, uvāna, ūna, unakha, una, ā, ānā'desā honti.**

The “**una**” of the Pāṭipadika word “**suna** (dog)”, changes into “**oṇa, vāna, uvāna, ūna, unakha, una, ā and āna**”.

[This Sutta changes “**una**” of the word “**suna**” into “**oṇa, vāna, uvāna, ūna, unakha, una, ā and āna**”. See examples]

(1) Sāmikassa-of owner. saddam̐-voice. suṇātī'ti [suṇāti+iti]

suṇāti-listens, obeys. iti • soṇo-the animal which obeys the voice-command of the owner, the dog.

[Kattu-sādhana, **Ona**-function example]

[wa] suna+si [No affix, but nominative singular “si”]

(2) sāmikassa saddam̐ suṇātī'ti • svāno-the dog. [Vāna-function]

Evam̐

• suvāno-the dog [uvāna-function] • sūno [ūna-function]

• sunakho [unakha-function] • suno [una-function]

• sā [ā-function] • sāno-dog [āna-function] (All the same meaning).

६४८, ६६४. तरुणस्स सुसु च

648, 664. **Taruṇassa susu ca.** [Taruṇassa+susu+ca. 3 words]

[V] **Taruṇa-icce'tassa pāṭipadikassa susu-ādeso hoti.**

The Pāṭipadika word “**taruṇa**” changes into “**susu**”.

• **Susu-youth.** **kālakeso-who has black hair.** i.e. The black-haired youth. [wa] taruṇa+si [No affix, but nominative singular “si”]

Note: The word “taruṇa” is also a Pāṭipadika word, not a root, with a noun-vibatti “si” applied after it.

६४९, ६६५. युवस्सुवस्सुवुवानु नूना

649, 665. **Yuvassu'vassu'vu vānu'nūnā.**

[Yuvassa+uvassa+uva, uvāna, una, ūnā. 3 words]

[V] **Yuva-icc'etassa pāṭipadikassa uvassa uva, uvāna, una, ūnā'desā honti.**

The component letters “**uva**” of Pāṭipadika word “**yuva**”, change into “**uva, uvāna, una and ūna**”. [This Sutta changes “uva” of the word “yuva” into “uva, uvāna, una, and ūna”]

• **Yuvā, • yuvāno, • yuno, • yūno-youth.** (all of the same meaning). [wa] yuva+si [No affix, but nominative singular “si”]

Note: “yuva” is also a Pāṭipadika word, not a root, with a noun-vibatti “si” applied after it. That “si” later changes into “ā” by Sutta 152.

६५०, ६५१. काले वत्तमानातीते ण्वादयो

650, 651. **Kāle vattamānā' tīte ṇvā'dayo.**

[Kāle+vattamānā-atīte+ṇu-ādayo. 3 words]

[V] **Kāle vattamāna'tthe ca atīta'tthe ca ṇu, yu, ta-paccayā honti.**

The affixes “**ṇu, yu, ta**” are applied in the sense of present and past.

(1) [1] Akāsi-did, [2] karotī'ti [karoti+iti] karoti-does. iti • kārū-an artisan or carpenter who did, and is doing his craft or carpentry. [wa] kara+ṇu

- (2) [1] agacchi-gone, [2] gacchatī'ti [gacchati+iti] gacchati-goes. iti. • vāyu-the wind which has gone blowing and goes blowing in both past and present. [wa] vā+yu
- (3) [1] abhavi-it was, [2] bhavatī'ti [bhavati+iti] bhavati-it is. iti • bhūtaṃ-creature (big and small) which have been and which still are). [All are Kattu-sādhana] [wa] bhū+ta

Note: In the EDs, there are two numbered verbs which signify a specific tense of the past and present according to the structure of verbs.

६५१, ६४७. भविस्सति गमादीहि णी घिण

651, 647. **Bhavissati gamā'dīhi ṇī, ghiṇ.**

[Bhavissati+gamu-ādīhi+ṇī, ghiṇ. 3 words]

[V] Bhavissatikāla'tthe gamu, bhaja, su, ṭhā-icc'e'va'mā'dīhi dhātūhi ṇī, ghiṇ-paccayā honti.

In the sense of future, the affixes “ṇī, ghiṇ” are applied after the roots “gamu, bhaja, su, ṭhā” etc.

- (1) Āyatim-in the future. gamitum-to go. sīlaṃ-(is the) habit. yassa- whose, so-that person. hotī'ti • gāmī-one who will go habitually. [wa] gamu+ṇī
- (2) āyatim bhajitum-to share. sīlaṃ yassa, so hotī'ti • bhājī-one who will share (the portions) habitually. [wa] bhaja+ghiṇ
- (3) āyatim passāvitum-to listen. sīlaṃ yassa, so hotī'ti • passāvī-one who will listen habitually. [wa] pa√su+ghiṇ
- (4) āyatim paṭṭhāyitum-to stand. sīlaṃ yassa, so hotī'ti • paṭṭhāyī-one who will stand habitually. [All are Kattu-sādhana] [wa] pa√ṭhā+ṇī

Note: Compare the words like “Evambhāvī-will be thus” which are expressive of future process [Nava Sivathika-pabba Section, Mahā Satipaṭhāna Sutta] This Sutta enjoins to apply two affixes in the sense of future. Actually, the affix “ṇī” alone is sufficient to complete these words used in the context of future sense in this Sutta. The examples affixed with “ghiṇ-affix” are found to be very much the same like “ṇī”. As a matter of fact, it could be a redundant affix as it is very much similar to “ṇī” affix shown in Suttas 532(Kita chapter), 636. To clarify

this, there is an affix “घिनुण” which seems strikingly similar to “ghin-affix” of this Sutta found in Kridanta affixes section, Sutta Numbers 3121, 3122, 3123, 3124, 3125 of **Siddhanta-Kaumudi Sanskrit Grammar**, PP 129-131. Some of the examples shown in those Sutta are: **Damī** (दमी) -the one who is tamed, **Pamādī**-(प्रमादी) the one who is mad or forgetful or negligent etc.

६५२, ६४८. क्रियायं ण्वु तवो

652, 648. **Kriyāyaṃ ṇvu, tavo.** [Kriyāyaṃ+ṇvu, tuvo. 2 words]

[V] Kriyāya'matthe ṇvu, tu-icc'ete paccayā honti bhavissatikāle.

When expressing an impending action of future, the “**ṇvu, tu**” affixes are applied in the sense of future. (The affix is already shown in Sutta 527 except distinctive sense of future tense expression)

- (1) “Karissan” ti [Karissam+iti] “Karissam-I will do”. iti-thinking thus. • kārako-would-be doer. vajati-goes, [wa] kara+ṇvu
- (2) “bhuñjissan” ti [bhuñjissam+iti] “bhuñjissam-I will eat” iti • bhottā-would-be eater. vajatī. [Kattu-sādhana] [wa] bhuja+tu

६५३, ३०६. भाववाचिम्हि चतुत्थी

653, 306. **Bhāvavācimhi catutthī.**

[Bhāvavācimhi+catutthī. 2 words]

[V] Bhāvavācimhi catutthīvibhatti hoti bhavissatikāle.

The Catutthī vibhatti (dative case) is applied after nouns which signifies “**Bhāva-action**” in the sense of the future. (Each example word is shown by two EDs by means of a future and Bhāva action in its EDs. See two numbered verbs in each EDs)

- (1) [1] Pacissate-will cook, [2] pacanam-cooking. **vā pāko-** Cooking. [Here, a bhāva-sādhana mini ED in the sense of future or Bhāva as shown in ED]
 - pākāya-in order to cook. vajati-(he) goes. [Here, dative case in the sense of future or Bhāva is applied and changed into an “āya” by Sutta 109. This function “āya” itself signifies an infinitive]

i.e. He goes with the intention to cook.

[wa] paca+ṇa+sa

- (2) [1] Bhuñjissate-will eat, [2] bhojanam-eating. vā **bhogo-** eating. [Here, a bhāva-sādhana mini ED] • bhogāya-in order to eat. vajati. [Here, dative case in the sense of future or Bhāva is applied] i.e. He goes with the intention to eat. [wa] bhuja+ṇa+sa
- (3) [1] Naccissate-will dance, [2] naccanam-dancing. vā **naccam.** [Here, a bhāva-sādhana mini ED] • naccāya-in order to dance. vajati. i.e. He goes with the intention to dance. [wa] nata+ṇa+sa

Note: The dative case applied through injunction of this Sutta clearly defines the meaning of each word in dative case by showing as an **infinitive**. The result or purpose of such word is a possible intended-action of the future which is about to take place.

६५४, ६४९. कम्मणि णो

654, 649. **Kammani ṇo.** [Kammani+ṇo. 2 words]

[V] Kammani upapade ṇa-paccayo hoti bhavissatikāle.

The “ṇa” affix is applied in context of a near-by **kamma** word in the sense of future.

- (1) Nagaram-city. karissati-will create. • nagarakāro-the would-be city-planner. vajati-goes. i.e. “I will create the city”, thinking thus, the would-be city-planner goes. [wa] nagara-saddūpapada-kara+ṇa
- (2) sālim-barley. lāvissati-will harvest. • sālilāvo-the would-be barley-harvester. vajati. [wa] sāli-saddūpapada-lū+ṇa
- (3) dhaññaṃ-grain. vapissati-will sow. • dhaññavāpo-the would-be grain-planter. vajati. [wa] dhañña-saddūpapada-vapa+ṇa
- (4) bhogam-wealth. dadissati-will give. • bhogadāyo-the would-be wealth-sharer. vajati. [wa] bhoga-saddūpapada-dā+ṇa
- (5) sindhum-the water of Sindhu river. pivissati-will drink. • sindhupāyo-the would-be water-drinker. vajati. [wa] sindhu-saddūpapada-pā+ṇa

६५५, ६५०. सेसे स्सं न्तु मानाना

655, 650. **Sese ssaṃ, ntu, mānā'nā.**

[Sese+ssaṃ, ntu, māna, ānā. 2 words]

[V] **Sesa-icce'tasmim atthe ssaṃ, ntu, māna, āna-icce'te**
paccayā honti bhavissatikāle kammū'papade.

When expressing as yet unfinished action, the affixes
“**ssaṃ, ntu, māna, āna**” are applied in the sense of future
tense in the context of a near-by Kamma-word.

(1) Kammaṃ-work. karissati-will do. kammaṃ-work.

• karissaṃ-while doing. [wa] kara+ssaṃ

evaṃ-similarly,

(2) kammaṃ • karonto [wa] kara+ntu

(3) kammaṃ • kurumāno [wa] kara+māna

(4) kammaṃ • karāno-while doing. vajati-(he) goes.

[wa] kara+āna

(1) Bhojanaṃ-food. bhuñjissati-will eat. bhojanaṃ

• bhuñjissaṃ- while eating. [wa] bhuja+ssaṃ

evaṃ

(2) bhojanaṃ • bhuñjanto. [wa] bhuja+ntu

(3) bhojanaṃ • bhuñjamāno. [wa] bhuja+māna

(4) bhojanaṃ • bhuñjāno-while eating. vajati-(he) goes.

[wa] bhuja+āna

(1) Khādanaṃ-dessert. khādissati-will munch. khādanaṃ

• khādissaṃ-while munching, [wa] khāda+ssaṃ

evaṃ

(2) khādanaṃ • khādanto. [wa] khāda+ntu

(3) khādanaṃ • khādamāno [wa] khāda+māna

(4) khādanaṃ • khādāno-while munching. vajati.

[wa] khāda+āna

(1) Maggaṃ-the road. carissati-will go. maggaṃ • carissaṃ-

while going. [wa] cara+ssaṃ

evaṃ

- (2) maggaṃ • caranto, [wa] cara+ntu
- (3) maggaṃ • caramāno, [wa] cara+māna
- (4) maggaṃ • carāno vajati. [wa] cara+āna

- (1) Bhikkhaṃ-food. bhikkhissati-will beg. bhikkhaṃ
• bhikkhissam-while begging. [wa] bhikkha+ssam
evam

- (2) bhikkhaṃ • bhikkhanto, [wa] bhikka+ntu
- (3) bhikkhaṃ • bhikkhamāno. [wa] bhikkha+māna
- (4) bhikkhaṃ • bhikkhāno-while begging. vajati.
[wa] bhikkha+āna

Note: There are differing views regarding the affixes of Sutta. According to the current version of Kaccāyana text and its examples, there will be four affixes.

(a) In the second opinion of Rūpasiddhi in Sutta 650, it is said “ssantu-iti eko’va paccayo daṭṭhabbo”. [Trans] It should be regarded **ssantu** as one complete affix, not **ssam** and **ntu** separately.

But Rūpasiddhi accepted the affix “māna and āna” without any different opinion.

(b) *Tha-bye-kan* Sayadaw, one of the most respectable Pāli scholars of Burma, is of the opinion that the actual affixes applicable by this Sutta in all likelihood should be “**ssantu, ssamāna and āna**” affixes. He has strong reasons for having this view based on his wide knowledge of the Sanskrit grammar texts.

(c) In Moggalāna Pāli grammar, Khādikaṇḍa section, there is a Sutta “Te ssapubbā’nāgate, 𑖦𑖩𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑗀𑖿𑗁𑗂𑗃𑗄𑗅𑗆𑗇𑗈𑗉𑗊𑗋𑗌𑗍𑗎𑗏𑗐𑗑𑗒𑗓𑗔𑗕𑗖𑗗𑗘𑗙𑗚𑗛𑗜𑗝𑗞𑗟𑗠𑗡𑗢𑗣𑗤𑗥𑗦𑗧𑗨𑗩𑗪𑗫𑗬𑗭𑗮𑗯𑗰𑗱𑗲𑗳𑗴𑗵𑗶𑗷𑗸𑗹𑗺𑗻𑗼𑗽𑗾𑗿𑘀𑘁𑘂𑘃𑘄𑘅𑘆𑘇𑘈𑘉𑘊𑘋𑘌𑘍𑘎𑘏𑘐𑘑𑘒𑘓𑘔𑘕𑘖𑘗𑘘𑘙𑘚𑘛𑘜𑘝𑘞𑘟𑘠𑘡𑘢𑘣𑘤𑘥𑘦𑘧𑘨𑘩𑘪𑘫𑘬𑘭𑘮𑘯𑘰𑘱𑘲𑘳𑘴𑘵𑘶𑘷𑘸𑘹𑘺𑘻𑘼𑘽𑘾𑘿𑙀𑙁𑙂𑙃𑙄𑙅𑙆𑙇𑙈𑙉𑙊𑙋𑙌𑙍𑙎𑙏𑙐𑙑𑙒𑙓𑙔𑙕𑙖𑙗𑙘𑙙𑙚𑙛𑙜𑙝𑙞𑙟𑙠𑙡𑙢𑙣𑙤𑙥𑙦𑙧𑙨𑙩𑙪𑙫𑙬𑙭𑙮𑙯𑙰𑙱𑙲𑙳𑙴𑙵𑙶𑙷𑙸𑙹𑙺𑙻𑙼𑙽𑙾𑙿𑚀𑚁𑚂𑚃𑚄𑚅𑚆𑚇𑚈𑚉𑚊𑚋𑚌𑚍𑚎𑚏𑚐𑚑𑚒𑚓𑚔𑚕𑚖𑚗𑚘𑚙𑚚𑚛𑚜𑚝𑚞𑚟𑚠𑚡𑚢𑚣𑚤𑚥𑚦𑚧𑚨𑚩𑚪𑚫𑚬𑚭𑚮𑚯𑚰𑚱𑚲𑚳𑚴𑚵𑚷𑚶𑚸𑚹𑚺𑚻𑚼𑚽𑚾𑚿𑛀𑛁𑛂𑛃𑛄𑛅𑛆𑛇𑛈𑛉𑛊𑛋𑛌𑛍𑛎𑛏𑛐𑛑𑛒𑛓𑛔𑛕𑛖𑛗𑛘𑛙𑛚𑛛𑛜𑛝𑛞𑛟𑛠𑛡𑛢𑛣𑛤𑛥𑛦𑛧𑛨𑛩𑛪𑛫𑛬𑛭𑛮𑛯𑛰𑛱𑛲𑛳𑛴𑛵𑛶𑛷𑛸𑛹𑛺𑛻𑛼𑛽𑛾𑛿𑜀𑜁𑜂𑜃𑜄𑜅𑜆𑜇𑜈𑜉𑜊𑜋𑜌𑜍𑜎𑜏𑜐𑜑𑜒𑜓𑜔𑜕𑜖𑜗𑜘𑜙𑜚𑜛𑜜𑜝𑜞𑜟𑜠𑜡𑜢𑜣𑜤𑜥𑜦𑜧𑜨𑜩𑜪𑜫𑜬𑜭𑜮𑜯𑜰𑜱𑜲𑜳𑜴𑜵𑜶𑜷𑜸𑜹𑜺𑜻𑜼𑜽𑜾𑜿𑝀𑝁𑝂𑝃𑝄𑝅𑝆𑝇𑝈𑝉𑝊𑝋𑝌𑝍𑝎𑝏𑝐𑝑𑝒𑝓𑝔𑝕𑝖𑝗𑝘𑝙𑝚𑝛𑝜𑝝𑝞𑝟𑝠𑝡𑝢𑝣𑝤𑝥𑝦𑝧𑝨𑝩𑝪𑝫𑝬𑝭𑝮𑝯𑝰𑝱𑝲𑝳𑝴𑝵𑝶𑝷𑝸𑝹𑝺𑝻𑝼𑝽𑝾𑝿𑞀𑞁𑞂𑞃𑞄𑞅𑞆𑞇𑞈𑞉𑞊𑞋𑞌𑞍𑞎𑞏𑞐𑞑𑞒𑞓𑞔𑞕𑞖𑞗𑞘𑞙𑞚𑞛𑞜𑞝𑞞𑞟𑞠𑞡𑞢𑞣𑞤𑞥𑞦𑞧𑞨𑞩𑞪𑞫𑞬𑞭𑞮𑞯𑞰𑞱𑞲𑞳𑞴𑞵𑞶𑞷𑞸𑞹𑞺𑞻𑞼𑞽𑞾𑞿𑟀𑟁𑟂𑟃𑟄𑟅𑟆𑟇𑟈𑟉𑟊𑟋𑟌𑟍𑟎𑟏𑟐𑟑𑟒𑟓𑟔𑟕𑟖𑟗𑟘𑟙𑟚𑟛𑟜𑟝𑟞𑟟𑟠𑟡𑟢𑟣𑟤𑟥𑟦𑟧𑟨𑟩𑟪𑟫𑟬𑟭𑟮𑟯𑟰𑟱𑟲𑟳𑟴𑟵𑟶𑟷𑟸𑟹𑟺𑟻𑟼𑟽𑟾𑟿𑠀𑠁𑠂𑠃𑠄𑠅𑠆𑠇𑠈𑠉𑠊𑠋𑠌𑠍𑠎𑠏𑠐𑠑𑠒𑠓𑠔𑠕𑠖𑠗𑠘𑠙𑠚𑠛𑠜𑠝𑠞𑠟𑠠𑠡𑠢𑠣𑠤𑠥𑠦𑠧𑠨𑠩𑠪𑠫𑠬𑠭𑠮𑠯𑠰𑠱𑠲𑠳𑠴𑠵𑠶𑠷𑠸𑠺𑠹𑠻𑠼𑠽𑠾𑠿𑡀𑡁𑡂𑡃𑡄𑡅𑡆𑡇𑡈𑡉𑡊𑡋𑡌𑡍𑡎𑡏𑡐𑡑𑡒𑡓𑡔𑡕𑡖𑡗𑡘𑡙𑡚𑡛𑡜𑡝𑡞𑡟𑡠𑡡𑡢𑡣𑡤𑡥𑡦𑡧𑡨𑡩𑡪𑡫𑡬𑡭𑡮𑡯𑡰𑡱𑡲𑡳𑡴𑡵𑡶𑡷𑡸𑡹𑡺𑡻𑡼𑡽𑡾𑡿𑢀𑢁𑢂𑢃𑢄𑢅𑢆𑢇𑢈𑢉𑢊𑢋𑢌𑢍𑢎𑢏𑢐𑢑𑢒𑢓𑢔𑢕𑢖𑢗𑢘𑢙𑢚𑢛𑢜𑢝𑢞𑢟𑢠𑢡𑢢𑢣𑢤𑢥𑢦𑢧𑢨𑢩𑢪𑢫𑢬𑢭𑢮𑢯𑢰𑢱𑢲𑢳𑢴𑢵𑢶𑢷𑢸𑢹𑢺𑢻𑢼𑢽𑢾𑢿𑣀𑣁𑣂𑣃𑣄𑣅𑣆𑣇𑣈𑣉𑣊𑣋𑣌𑣍𑣎𑣏𑣐𑣑𑣒𑣓𑣔𑣕𑣖𑣗𑣘𑣙𑣚𑣛𑣜𑣝𑣞𑣟𑣠𑣡𑣢𑣣𑣤𑣥𑣦𑣧𑣨𑣩𑣪𑣫𑣬𑣭𑣮𑣯𑣰𑣱𑣲𑣳𑣴𑣵𑣶𑣷𑣸𑣹𑣺𑣻𑣼𑣽𑣾𑣿𑤀𑤁𑤂𑤃𑤄𑤅𑤆𑤇𑤈𑤉𑤊𑤋𑤌𑤍𑤎𑤏𑤐𑤑𑤒𑤓𑤔𑤕𑤖𑤗𑤘𑤙𑤚𑤛𑤜𑤝𑤞𑤟𑤠𑤡𑤢𑤣𑤤𑤥𑤦𑤧𑤨𑤩𑤪𑤫𑤬𑤭𑤮𑤯𑤰𑤱𑤲𑤳𑤴𑤵𑤶𑤷𑤸𑤹𑤺𑤻𑤼𑤽𑤾𑤿𑥀𑥁𑥂𑥃𑥄𑥅𑥆𑥇𑥈𑥉𑥊𑥋𑥌𑥍𑥎𑥏𑥐𑥑𑥒𑥓𑥔𑥕𑥖𑥗𑥘𑥙𑥚𑥛𑥜𑥝𑥞𑥟𑥠𑥡𑥢𑥣𑥤𑥥𑥦𑥧𑥨𑥩𑥪𑥫𑥬𑥭𑥮𑥯𑥰𑥱𑥲𑥳𑥴𑥵𑥶𑥷𑥸𑥹𑥺𑥻𑥼𑥽𑥾𑥿𑦀𑦁𑦂𑦃𑦄𑦅𑦆𑦇𑦈𑦉𑦊𑦋𑦌𑦍𑦎𑦏𑦐𑦑𑦒𑦓𑦔𑦕𑦖𑦗𑦘𑦙𑦚𑦛𑦜𑦝𑦞𑦟𑦠𑦡𑦢𑦣𑦤𑦥𑦦𑦧𑦨𑦩𑦪𑦫𑦬𑦭𑦮𑦯𑦰𑦱𑦲𑦳𑦴𑦵𑦶𑦷𑦸𑦹𑦺𑦻𑦼𑦽𑦾𑦿𑧀𑧁𑧂𑧃𑧄𑧅𑧆𑧇𑧈𑧉𑧊𑧋𑧌𑧍𑧎𑧏𑧐𑧑𑧒𑧓𑧔𑧕𑧖𑧗𑧘𑧙𑧚𑧛𑧜𑧝𑧞𑧟𑧠𑧡𑧢𑧣𑧤𑧥𑧦𑧧𑧨𑧩𑧪𑧫𑧬𑧭𑧮𑧯𑧰𑧱𑧲𑧳𑧴𑧵𑧶𑧷𑧸𑧹𑧺𑧻𑧼𑧽𑧾𑧿𑨀𑨁𑨂𑨃𑨄𑨅𑨆𑨇𑨈𑨉𑨊𑨋𑨌𑨍𑨎𑨏𑨐𑨑𑨒𑨓𑨔𑨕𑨖𑨗𑨘𑨙𑨚𑨛𑨜𑨝𑨞𑨟𑨠𑨡𑨢𑨣𑨤𑨥𑨦𑨧𑨨𑨩𑨪𑨫𑨬𑨭𑨮𑨯𑨰𑨱𑨲𑨳𑨴𑨵𑨶𑨷𑨸𑨹𑨺𑨻𑨼𑨽𑨾𑨿𑩀𑩁𑩂𑩃𑩄𑩅𑩆𑩇𑩈𑩉𑩊𑩋𑩌𑩍𑩎𑩏𑩐𑩑𑩒𑩓𑩔𑩕𑩖𑩗𑩘𑩙𑩚𑩛𑩜𑩝𑩞𑩟𑩠𑩡𑩢𑩣𑩤𑩥𑩦𑩧𑩨𑩩𑩪𑩫𑩬𑩭𑩮𑩯𑩰𑩱𑩲𑩳𑩴𑩵𑩶𑩷𑩸𑩹𑩺𑩻𑩼𑩽𑩾𑩿𑪀𑪁𑪂𑪃𑪄𑪅𑪆𑪇𑪈𑪉𑪊𑪋𑪌𑪍𑪎𑪏𑪐𑪑𑪒𑪓𑪔𑪕𑪖𑪗𑪘𑪙𑪚𑪛𑪜𑪝𑪞𑪟𑪠𑪡𑪢𑪣𑪤𑪥𑪦𑪧𑪨𑪩𑪪𑪫𑪬𑪭𑪮𑪯𑪰𑪱𑪲𑪳𑪴𑪵𑪶𑪷𑪸𑪹𑪺𑪻𑪼𑪽𑪾𑪿𑫀𑫁𑫂𑫃𑫄𑫅𑫆𑫇𑫈𑫉𑫊𑫋𑫌𑫍𑫎𑫏𑫐𑫑𑫒𑫓𑫔𑫕𑫖𑫗𑫘𑫙𑫚𑫛𑫜𑫝𑫞𑫟𑫠𑫡𑫢𑫣𑫤𑫥𑫦𑫧𑫨𑫩𑫪𑫫𑫬𑫭𑫮𑫯𑫰𑫱𑫲𑫳𑫴𑫵𑫶𑫷𑫸𑫹𑫺𑫻𑫼𑫽𑫾𑫿𑬀𑬁𑬂𑬃𑬄𑬅𑬆𑬇𑬈𑬉𑬊𑬋𑬌𑬍𑬎𑬏𑬐𑬑𑬒𑬓𑬔𑬕𑬖𑬗𑬘𑬙𑬚𑬛𑬜𑬝𑬞𑬟𑬠𑬡𑬢𑬣𑬤𑬥𑬦𑬧𑬨𑬩𑬪𑬫𑬬𑬭𑬮𑬯𑬰𑬱𑬲𑬳𑬴𑬵𑬶𑬷𑬸𑬹𑬺𑬻𑬼𑬽𑬾𑬿𑭀𑭁𑭂𑭃𑭄𑭅𑭆𑭇𑭈𑭉𑭊𑭋𑭌𑭍𑭎𑭏𑭐𑭑𑭒𑭓𑭔𑭕𑭖𑭗𑭘𑭙𑭚𑭛𑭜𑭝𑭞𑭟𑭠𑭡𑭢𑭣𑭤𑭥𑭦𑭧𑭨𑭩𑭪𑭫𑭬𑭭𑭮𑭯𑭰𑭱𑭲𑭳𑭴𑭵𑭶𑭷𑭸𑭹𑭺𑭻𑭼𑭽𑭾𑭿𑮀𑮁𑮂𑮃𑮄𑮅𑮆𑮇𑮈𑮉𑮊𑮋𑮌𑮍𑮎𑮏𑮐𑮑𑮒𑮓𑮔𑮕𑮖𑮗𑮘𑮙𑮚𑮛𑮜𑮝𑮞𑮟𑮠𑮡𑮢𑮣𑮤𑮥𑮦𑮧𑮨𑮩𑮪𑮫𑮬𑮭𑮮𑮯𑮰𑮱𑮲𑮳𑮴𑮵𑮶𑮷𑮸𑮹𑮺𑮻𑮼𑮽𑮾𑮿𑯀𑯁𑯂𑯃𑯄𑯅𑯆𑯇𑯈𑯉𑯊𑯋𑯌𑯍𑯎𑯏𑯐𑯑𑯒𑯓𑯔𑯕𑯖𑯗𑯘𑯙𑯚𑯛𑯜𑯝𑯞𑯟𑯠𑯡𑯢𑯣𑯤𑯥𑯦𑯧𑯨𑯩𑯪𑯫𑯬𑯭𑯮𑯯𑯰𑯱𑯲𑯳𑯴𑯵𑯶𑯷𑯸𑯹𑯺𑯻𑯼𑯽𑯾𑯿𑰀𑰁𑰂𑰃𑰄𑰅𑰆𑰇𑰈𑰉𑰊𑰋𑰌𑰍𑰎𑰏𑰐𑰑𑰒𑰓𑰔𑰕𑰖𑰗𑰘𑰙𑰚𑰛𑰜𑰝𑰞𑰟𑰠𑰡𑰢𑰣𑰤𑰥𑰦𑰧𑰨𑰩𑰪𑰫𑰬𑰭𑰮𑰯𑰰𑰱𑰲𑰳𑰴𑰵𑰶𑰷𑰸𑰹𑰺𑰻𑰼𑰽𑰾𑰿𑱀𑱁𑱂𑱃𑱄𑱅𑱆𑱇𑱈𑱉𑱊𑱋𑱌𑱍𑱎𑱏𑱐𑱑𑱒𑱓𑱔𑱕𑱖𑱗𑱘𑱙𑱚𑱛𑱜𑱝𑱞𑱟𑱠𑱡𑱢𑱣𑱤𑱥𑱦𑱧𑱨𑱩𑱪𑱫𑱬𑱭𑱮𑱯𑱰𑱱𑱲𑱳𑱴𑱵𑱶𑱷𑱸𑱹𑱺𑱻𑱼𑱽𑱾𑱿𑲀𑲁𑲂𑲃𑲄𑲅𑲆𑲇𑲈𑲉𑲊𑲋𑲌𑲍𑲎𑲏𑲐𑲑𑲒𑲓𑲔𑲕𑲖𑲗𑲘𑲙𑲚𑲛𑲜𑲝𑲞𑲟𑲠𑲡𑲢𑲣𑲤𑲥𑲦𑲧𑲨𑲩𑲪𑲫𑲬𑲭𑲮𑲯𑲰𑲱𑲲𑲳𑲴𑲵𑲶𑲷𑲸𑲹𑲺𑲻𑲼𑲽𑲾𑲿𑳀𑳁𑳂𑳃𑳄𑳅𑳆𑳇𑳈𑳉𑳊𑳋𑳌𑳍𑳎𑳏𑳐𑳑𑳒𑳓𑳔𑳕𑳖𑳗𑳘𑳙𑳚𑳛𑳜𑳝𑳞𑳟𑳠𑳡𑳢𑳣𑳤𑳥𑳦𑳧𑳨𑳩𑳪𑳫𑳬𑳭𑳮𑳯𑳰𑳱𑳲𑳳𑳴𑳵𑳶𑳷𑳸𑳹𑳺𑳻𑳼𑳽𑳾𑳿𑴀𑴁𑴂𑴃𑴄𑴅𑴆𑴇𑴈𑴉𑴊𑴋𑴌𑴍𑴎𑴏𑴐𑴑𑴒𑴓𑴔𑴕𑴖𑴗𑴘𑴙𑴚𑴛𑴜𑴝𑴞𑴟𑴠𑴡𑴢𑴣𑴤𑴥𑴦𑴧𑴨𑴩𑴪𑴫𑴬𑴭𑴮𑴯𑴰𑴱𑴲𑴳𑴴𑴵𑴶𑴷𑴸𑴹𑴺𑴻𑴼𑴽𑴾𑴿𑵀𑵁𑵂𑵃𑵄𑵅𑵆𑵇𑵈𑵉𑵊𑵋𑵌𑵍𑵎𑵏𑵐𑵑𑵒𑵓𑵔𑵕𑵖𑵗𑵘𑵙𑵚𑵛𑵜𑵝𑵞𑵟𑵠𑵡𑵢𑵣𑵤𑵥𑵦𑵧𑵨𑵩𑵪𑵫𑵬𑵭𑵮𑵯𑵰𑵱𑵲𑵳𑵴𑵵𑵶𑵷𑵸𑵹𑵺𑵻𑵼𑵽𑵾𑵿𑶀𑶁𑶂𑶃𑶄𑶅𑶆𑶇𑶈𑶉𑶊𑶋𑶌𑶍𑶎𑶏𑶐𑶑𑶒𑶓𑶔𑶕𑶖𑶗𑶘𑶙𑶚𑶛𑶜𑶝𑶞𑶟𑶠𑶡𑶢𑶣𑶤𑶥𑶦𑶧𑶨𑶩𑶪𑶫𑶬𑶭𑶮𑶯𑶰𑶱𑶲𑶳𑶴𑶵𑶶𑶷𑶸𑶹𑶺𑶻𑶼𑶽𑶾𑶿𑷀𑷁𑷂𑷃𑷄𑷅𑷆𑷇𑷈𑷉𑷊𑷋𑷌𑷍𑷎𑷏𑷐𑷑𑷒𑷓𑷔𑷕𑷖𑷗𑷘𑷙𑷚𑷛𑷜𑷝𑷞𑷟𑷠𑷡𑷢𑷣𑷤𑷥𑷦𑷧𑷨𑷩𑷪𑷫𑷬𑷭𑷮𑷯𑷰𑷱𑷲𑷳𑷴𑷵𑷶𑷷𑷸𑷹𑷺𑷻𑷼𑷽𑷾𑷿𑸀𑸁𑸂𑸃𑸄𑸅𑸆𑸇𑸈𑸉𑸊𑸋𑸌𑸍𑸎𑸏𑸐𑸑𑸒𑸓𑸔𑸕𑸖𑸗𑸘𑸙𑸚𑸛𑸜𑸝𑸞𑸟𑸠𑸡𑸢𑸣𑸤𑸥𑸦𑸧𑸨𑸩𑸪𑸫𑸬𑸭𑸮𑸯𑸰𑸱𑸲𑸳𑸴𑸵𑸶𑸷𑸸𑸹𑸺𑸻𑸼𑸽𑸾𑸿𑹀𑹁𑹂𑹃𑹄𑹅𑹆𑹇𑹈𑹉𑹊𑹋𑹌𑹍𑹎𑹏𑹐𑹑𑹒𑹓𑹔𑹕𑹖𑹗𑹘𑹙𑹚𑹛𑹜𑹝𑹞𑹟𑹠𑹡𑹢𑹣𑹤𑹥𑹦𑹧𑹨𑹩𑹪𑹫𑹬𑹭𑹮𑹯𑹰𑹱𑹲𑹳𑹴𑹵𑹶𑹷𑹸𑹹𑹺𑹻𑹼𑹽𑹾𑹿𑺀𑺁𑺂𑺃𑺄𑺅𑺆𑺇𑺈𑺉𑺊𑺋𑺌𑺍𑺎𑺏𑺐𑺑𑺒𑺓𑺔𑺕𑺖𑺗𑺘𑺙𑺚𑺛𑺜𑺝𑺞𑺟𑺠𑺡𑺢𑺣𑺤𑺥𑺦𑺧𑺨𑺩𑺪𑺫𑺬𑺭𑺮𑺯𑺰𑺱𑺲𑺳𑺴𑺵𑺶𑺷𑺸𑺹𑺺𑺻𑺼𑺽𑺾𑺿𑻀𑻁𑻂𑻃𑻄𑻅𑻆𑻇𑻈𑻉𑻊𑻋𑻌𑻍𑻎𑻏𑻐𑻑𑻒𑻓𑻔𑻕𑻖𑻗𑻘𑻙𑻚𑻛𑻜𑻝𑻞𑻟𑻠𑻡𑻢𑻣𑻤𑻥𑻦𑻧𑻨𑻩𑻪𑻫𑻬𑻭𑻮𑻯𑻰𑻱𑻲𑻳𑻴𑻵𑻶𑻷𑻸𑻹𑻺𑻻𑻼𑻽𑻾𑻿𑼀𑼁𑼂𑼃𑼄𑼅𑼆𑼇𑼈𑼉𑼊𑼋𑼌𑼍𑼎𑼏𑼐𑼑𑼒𑼓𑼔𑼕𑼖𑼗𑼘𑼙𑼚𑼛𑼜𑼝𑼞𑼟𑼠𑼡𑼢𑼣𑼤𑼥𑼦𑼧𑼨𑼩𑼪𑼫𑼬𑼭𑼮𑼯𑼰𑼱𑼲𑼳𑼴𑼵𑼶𑼷𑼸𑼹𑼺𑼻𑼼𑼽𑼾𑼿𑽀𑽁𑽂𑽃𑽄𑽅𑽆𑽇𑽈𑽉𑽊𑽋𑽌𑽍𑽎𑽏𑽐𑽑𑽒𑽓𑽔𑽕𑽖𑽗𑽘𑽙𑽚𑽛𑽜𑽝𑽞𑽟𑽠𑽡𑽢𑽣𑽤𑽥𑽦𑽧𑽨𑽩𑽪𑽫𑽬𑽭𑽮𑽯𑽰𑽱𑽲𑽳𑽴𑽵𑽶𑽷𑽸𑽹𑽺𑽻𑽼𑽽𑽾𑽿𑾀𑾁𑾂𑾃𑾄𑾅𑾆𑾇𑾈𑾉𑾊𑾋𑾌𑾍𑾎𑾏𑾐𑾑𑾒𑾓𑾔𑾕𑾖𑾗𑾘𑾙𑾚𑾛𑾜𑾝𑾞𑾟𑾠𑾡𑾢𑾣𑾤𑾥𑾦𑾧𑾨𑾩𑾪𑾫𑾬𑾭𑾮𑾯𑾰𑾱𑾲𑾳𑾴𑾵𑾶𑾷𑾸𑾹𑾺𑾻𑾼𑾽𑾾𑾿𑿀𑿁𑿂𑿃𑿄𑿅𑿆𑿇𑿈𑿉𑿊𑿋𑿌𑿍𑿎𑿏𑿐𑿑𑿒𑿓𑿔𑿕𑿖𑿗𑿘𑿙𑿚𑿛𑿜𑿝𑿞𑿟𑿠𑿡𑿢𑿣𑿤𑿥𑿦𑿧𑿨𑿩𑿪𑿫𑿬𑿭𑿮𑿯𑿰𑿱𑿲𑿳𑿴𑿵𑿶𑿷𑿸𑿹𑿺𑿻𑿼𑿽𑿾𑿿𑀀𑀁𑀂𑀃𑀄𑀅𑀆𑀇𑀈𑀉𑀊𑀋𑀌𑀍𑀎𑀏𑀐𑀑𑀒𑀓𑀔𑀕𑀖𑀗𑀘𑀙𑀚𑀛𑀜𑀝𑀞𑀟𑀠𑀡𑀢𑀣𑀤𑀥𑀦𑀧𑀨𑀩𑀪𑀫𑀬𑀭𑀮𑀯𑀰𑀱𑀲𑀳𑀴𑀵𑀶𑀷𑀸𑀹𑀺𑀻𑀼𑀽𑀾𑀿𑁀𑁁𑁂𑁃𑁄𑁅𑁆𑁇𑁈𑁉𑁊𑁋𑁌𑁍𑁎𑁏𑁐𑁑𑁒𑁓𑁔𑁕𑁖𑁗𑁘𑁙𑁚𑁛𑁜𑁝𑁞𑁟𑁠𑁡𑁢𑁣𑁤𑁥𑁦𑁧𑁨𑁩𑁪𑁫𑁬𑁭𑁮𑁯𑁰𑁱𑁲𑁳𑁴𑁵𑁶𑁷𑁸𑁹𑁺𑁻𑁼𑁽𑁾𑁿𑂀𑂁𑂂𑂃𑂄𑂅𑂆𑂇𑂈𑂉𑂊𑂋𑂌𑂍𑂎𑂏𑂐𑂑𑂒𑂓𑂔𑂕𑂖𑂗𑂘𑂙𑂚𑂛𑂜𑂝𑂞𑂟𑂠𑂡𑂢𑂣𑂤𑂥𑂦𑂧𑂨𑂩𑂪𑂫𑂬𑂭𑂮𑂯𑂰𑂱𑂲𑂳𑂴𑂵𑂶𑂷𑂸𑂺𑂹𑂻𑂼𑂽𑂾𑂿𑃀𑃁𑃂𑃃𑃄𑃅𑃆𑃇𑃈𑃉𑃊𑃋𑃌𑃍𑃎𑃏𑃐𑃑𑃒𑃓𑃔𑃕𑃖𑃗𑃘𑃙𑃚𑃛𑃜𑃝𑃞𑃟𑃠𑃡𑃢𑃣

The words in these affixes are sometimes called “future participles” according to their contextual position in a sentence. Except in the case of āna-affixed example, it is a common pattern of language to have an “i” after the root and a double “ss” in the affix or verb-termination in such words of simple structure when denoting the future.

The words in affix “āna” are frequently found in the Pāli texts such as “sayāno, anupādiyāno, Jigīsāno, esāno” and so on.

६५६, ६६६. छदादीहि त त्रण

656, 666. **Chadā’dīhi ta, traṇ.** [Chada-ādīhi+ta, traṇ. 2 words]

[V] **Chada, ci, ti, su, nī, vida, pada, tanu, yata, ada, mada, yuja, vatu, mida, mā, pu, kala, vara, ve, pu, gupa, dā-icce’va’mādīhi dhātūhi ta, traṇ-icce’te paccayā honti yathāsambhavaṃ.**

The affixes “ta, tran” are accordingly applied after the roots “chada, citi, su, nī, vida, pada, tanu, yata, ada, mada, yuja, vatu, mida, mā, pu, kala, vara, ve, pu, gupa, dā” etc.

Note: The words affixed with “tran-affix” are seldom found in the Pāli texts except the word “Cittram”.

- (1) Ātapaṃ-the heat. chādetī’ti [chādeti+iti] chādeti-covers. iti • chattam, • chatram-the umbrella which covers the heat. [Kattusādhana] [wa] chada+ta [wa] chada+tran
- (2) [a] Ārammaṇaṃ-the object. cintetī’ti [cinteti+iti] cinteti-awares. iti • cittam, • citram-the mind which is aware or thinks the object. [Kattusādhana]
 [b] Cintenti-aware. sampayuttadhammā-concomitant mental states. etenā’ti [etena+iti] etena-by this mind. vā • cittam, • citram-the mind by which all concurring mental states are aware of the objects. [Karaṇa-sādhana] [wa] citi+ta [wa] citi+tran
- (3) [a] Atthe-the meanings. abhissavetī’ti [abhissaveti+iti] abhissaveti-causes to flow, presents. iti • suttam, • sutram-Sutta or grammatical principle (aphorisms) which presents (explains) the meanings.

- [b] Atthe sūcetī'ti [sūceti+iti] sūceti-exposes, clarifies. iti vā
 • suttam, • sutram-Sutta (a discourse) or a grammatical
 principle which exposes the meaning. [Kattu-sādhana]
 [wa] su+ta [wa] su+tran
- (4) [a] Satte-beings. netī'ti [neti+iti] neti-leads or guides. iti
 • nettam, • netram-eye which guides beings. [Kattu-sādhana]
 [b] Satte icchitaṭṭhānam-the intended place. nenti etenā'ti
 [etena+iti] etena-by this eye. iti vā • nettam, • netram-the
 eye by which living beings are guided to (reach) intended place.
 [Karaṇa-sādhana] [wa] nī+ta [wa] nī+tran
- (5) [a] Pakārena-in various ways. vidatī'ti [vidati+iti] vidati-
 knows. • pavittam, • pavitram-various knowledge.
 [wa] pa√vida+ta [wa] pa√vida+tran
 [b] Vividhena-by various. ākārena-manner. maṅgam pāpam-
 bad things. punāti-cleanses. sodhetī'ti [sodheti+iti] sodheti-
 clears. • pavittam, • pavitram (पवित्र) -the pure, the sacred
 and the sinless.
Note: According to this ED, the root of this word is not “vida”, but
 “pu-to cleanse” [wa] pu+ta [wa] pu+tran
 [c] Sucibhāvam-to the state of purity. vā pāpuṇātī'ti
 [pāpuṇāti+iti] pāpuṇāti-reaches. iti • pavittam, • pavitram-
 the pure and sacred which reaches to the state of purity. [Kattu-
 sādhana] [wa] pa√vida+ta [wa] pa√vida+tran
- (6) [a] Padati-goes. pāpuṇātī'ti pāpuṇāti-reaches. • patto,
 • patro- pedestrian. [Kattu-sādhana] [wa] pada+ta.
 [wa] pada+tran
 [b] Āhārā-foods. patanti-fall (when put in). ettha-here.
 bhājane'ti [bhājane+iti] bhājane-in the bowl. iti • pattam,
 • patram-the bowl where foods fall. [Adhikaraṇa-sādhana].
 [wa] pata+ta [wa] pata+tran
Note: According to this ED, the root is “pata-to fall, not pada”.
 [c] Padati pavattatī'ti [pavattati+iti] pavattati-(food) arises.
 Vā • pattam, • patram-bowl where food is. [Kattu-sādhana]
 [wa] pada+ta [wa] pada+tran

- (7) [a] Tanoti-extends. vitthāretī'ti [vitthāreti+iti] vitthāreti-
spreads. iti • tantam̐, • tantram̐-thread on the loom which
extends or spreads. [Kattu-sādhana]
[b] tanitabbam̐ vitthāretabbam̐'ti [vitthāretabbam̐+iti]
vitthāretabbam̐-should spread. iti vā • tantam̐, • tantram̐-
thread on the loom which should be spread. [Kamma-sādhana]
[wa] tanu+ta [wa] tanu+tran
- (8) [a] Yatati'ti [Yatati+iti] Yatati-exerts effort. • yattam̐,
• yatram̐-effort. [Kattu-sādhana]
[b] Yatati-exerts. vīriyam̐ karoti-makes effort. etenā'ti
[etena+iti] etena-by this mental energy. vā • yattam̐,
• yatram̐-effort. [Karaṇa-sādhana]
[c] Yatanam̐-attempting. vā • yattam̐, • yatram̐-effort.
[Bhāva-sādhana] [wa] yata+ta [wa] yata+tran
- (9) Sukhadukkham̐ adati bhakkhatī'ti • attā, • atrā-body. [Re
Sutta 627] [Kattu-sādhana] [wa] ada+ta [wa] ada+tran
- (10) Madatī'ti [madati+iti] madati-inebriates. iti • mattam̐,
• matram̐-intoxicated. [Kattu-sādhana] [wa] mada+ta
[wa] mada+tran
- (11) Vatthum̐-things. yujjanti-tied. etenā'ti [etena+iti] etena-by
this rope. • yottam̐, • yotram̐-rope by which things are tied up.
[Karaṇa-sādhana] [wa] yuja+ta [wa] yuja+tran
- (12) Vattatī'ti [Vattati+iti] Vattati-(It goes) rolling. iti • vattam̐,
• vatram̐-a ball, or any spherical object which rolls. [Kattu-
sādhana] [wa] vatu+ta [wa] vatu+tran
- (13) [a] Midati-moistens. sineham̐-love. karotī'ti[karoti+iti] ka-
roti-does. i.e. It moistens (softens the mind) and creates love.
iti • mittam̐. • Mitram̐-friendly relationship which moistens
(softens) (i.e. goodwill). [Kattu-sādhana]
[b] Midati sinehati-loves. etāyā'ti [etāya+iti] etāya-by this
spirit. iti • mettā, • metrā-mettā by which one loves (others.
i.e. the spirit of love). [Karaṇa-sādhana]
[wa] mida+ta [wa] mida+tran
- (14) [a] Pari samantato-from all around. sabbā'kārena-by all
manner. minanti-measure. etāyā'ti [etāya+iti] etāya-by this
measurement. iti • mattā, • matrā-measuring yardstick or

ruler by which all-around dimensions of things are measured.
[Karaṇa-sādhana]

[b] Mānanam-act of measuring. vā • mattam, • matram-measuring. [wa] mā+ta [wa] mā+tran

(15) Attano-of oneself. kulam-family race. punāti-cleanses.
sodhetī'ti [sodheti+iti] sodheti-clears. • putto, • putro-son,
who cleanses and clears family lineage. [Kattu-sādhana]
[wa] pu+ta [wa] pu+tran

(16) Kalitabbam saṅkhyātabban'ti [Re Sutta 632] • kalattam,
• kalatram (कलत्रं) -wife, whom one should count (as family).
[Kamma-sādhana] [wa] kala+ta [wa] kala+tran

(17) Sam suṭṭhu-well. vāreti-prevents. etenā'ti [etena+iti] etena-
by this. iti • varattam, • varatram-leather-strap by which it
prevents dress from slipping. [Karaṇa-sādhana]
[wa] vara+ta [wa] vara+tran

(18) Vepati kampatī'ti [kampati+iti] kampati-shakes. • vettam,
• vetram-rattan vine which is shaken by winds etc.
[Kattu-sādhana] [wa] vepu+ta [wa] vepu+tran

(19) Gopitabbam-should be protected. rakkhittabban'ti [rakkhittab-
bam+iti] rakkhittabban-should be guarded. iti • guttam.
• Gutram, • gottam, • gotram-family race which should be
protected. [Kamma-sādhana]. [wa] gupa+ta [wa] gupa+tran

(20) Dāti avakhaṇḍati-cuts. etenā'ti [etena+iti] etena-by this sick-
le. iti • dāttam, • dātram-sickle by which grain-crops are cut
(when harvesting). [Karaṇa-sādhana]
[wa] dā+ta [wa] dā+tran

icce'va'mādi.

६५७, ६६७. वदादीहि णित्तो गणे

657, 667. **Vadā'dīhi ṇitto gaṇe.**

[Vada-ādīhi+ṇitto+gaṇe. 3 words]

[V] **Vada, cara, vara-icce'va'mā'dīhi dhātūhi ṇitta-paccayo**
hōti gaṇa'tthe.

The affix “**ṇitta**” is applied after the roots “**vada, cara, vara**” etc. in expressing collective grouping. [gaṇa-group]

- (1) Vāditānaṃ-of musical instrument players. gaṇo-group.
 • vādittam- the group of instrument players, Orchestra.
 [wa] vada+ṇitta

Evam

- (2) • cārittam-group of ethical precepts or rules. Moral Codes.
 [wa] cara+ṇitta
 (3) • vārittam-group of legal injunctions, Legal codes.
 [wa] vara+ṇitta
 icce'va'mādi.

६५८, ६६८. मिदादीहि त्ति ति यो

658, 668. **Midā'dīhi tti, tiyo.** [Mida-ādīhi+tti, tiyo. 2 words]

[V] **Mida, pada, ranja, tanu, dhā-icce'va'mādīhi dhātūhi tti, ti-icce'te paccayā honti.**

The affixes “tti, ti” are applied after the roots “mida, pada, ranja, tanu, dhā” etc.

- (1) Midati sinehatī'ti [Re Sutta 656] • metti-love. [Kattu-sādhana]
 [wa] mida+tti
 (2) padati gacchatī'ti [gacchati+iti] gacchati-goes. • patti-pedestrian, infantry soldier etc. which goes on foot. [Kattu-sādhana]
 [wa] pada+tti
 (3) ranjati-craves. etthā'ti [ettha+iti] ettha-at this night time. iti
 • ratti-The night when craving arises in beings. [Adhikaraṇa-sādhana]
 [wa] ranja+tti
 (4) [a] tanoti vitthāretī'ti [vitthāreti+iti] [Re Sutta 656] • tanti-lineage.
 [b] attano-of oneself. kulam-family. tanoti-extends.
 vitthāretī'ti vā • tanti-lineage which extends one's family line. [Both Kattu-sādhana] [wa] tanu+ti
 (5) [a] paresam-of other. itthīnam-women. puttam-child.
 dhāretī'ti [dhāreti+iti] dhāreti-carries. iti • dhāti-foster-mother who carries to raise other woman's child.
 [b] khīram-milk. dhāretī'ti vā • dhāti-foster-mother who carries (i.e. suckles) milk (for other's child).

[c] attano-of itself. sabhāvaṃ-nursing nature. dhāretī'ti vā

• dhāti-foster-mother who carries one's nursing nature.

[All three Kattu-sādhana] [wa] dhā+ti

icc'e'va'mādi.

६५९, ६६९. उसुरन्जदंसानं दंसस्स दद्धो ढठा च

659, 669. **Usu, ranja, daṃsānaṃ daṃsassa daḍḍho
ḍha, ṭhā ca.**

[Usu, ranja, daṃsānaṃ+daṃsassa+daḍḍho+ḍha, ṭhā+ca.
5 words]

[V] **Usu, ranja, daṃsa-icce'tesaṃ dhātūnaṃ daṃsassa
daḍḍhā'deso hoti. ḍha, ṭha-paccayā ca honti.**

The affixes “ḍha, ṭha” are applied after the roots “usu, ranja, daṃsa”. Besides, the word “daṃsa” changes into “daḍḍha”. [Two functions]

(1) Usīyate-heating • uḍḍho-heat or heated. [Bhāva-sādhana]
[wa] usu+ḍha

(2) ranjanti-clings (as with desire). etthā'ti [ettha+iti] ettha-Here in
this land. • raṭṭhaṃ-the country or kingdom (where kings or rulers
cling to as with fervent attachment to maintain authority & control).
[Adhikaraṇa-sādhana] [wa] ranja+ṭha

(3) daṃsīyate'ti [daṃsīyate+iti] daṃsīyate-(is) bitten. iti
• daḍḍho- bitten (as by snake etc.). [Kamma-sādhana]
[wa] daṃsa+kvi

६६०, ६७०. सूवुसान मूवुसान मतो थो च

660, 670. **Sū, vu, sāna'mū, vu'sāna'mato tho ca.**

[Sū, vu, asānaṃ+ū, u, asānaṃ+ato+tho+ca. 5 words]

[V] **Sū, vu, asa-icce'tesaṃ dhātūnaṃ ū, u, asānaṃ atā'deso
hoti, thapaccayo ca.**

The “ū, u, asa” of the roots “sū, vu, asa” changes into
“ata”. Besides, the affix “tha” is also applied. [Two functions]

- (1) Savati himsati-hurts. etenā'ti [etena+iti] etena-by this weapon.
 • sattham-weapon by which one is hurt. [Karaṇa-sādhana]
 [wa] sū+tha
- (2) hiro'ttappaṃ-the modesty. saṃvarati-protects. etenā'ti.
 etena-by this dress. • vattham-cloth by means of which one's
 modesty is protected. [Karaṇa-sādhana] [wa] vu+tha
- (3) saddā'nurūpaṃ-in accordance with the word. asati bhavatī'ti
 bhavati-it is. iti • attho-the meaning (which happens or which
 has to be interpreted in accordance with the structural pattern of
 the original word). [Kattu-sādhana] [wa] asa+tha

६६१, ६७१. रन्जुदादीहि धदिहिकिरा क्वचि जदलोपो च

661, 671. **Ranju'dā'dīhi dha, di'dda, kirā kvaci ja,
 da, lopo ca.**

[Ranja, uda-ādīhi+dha, da, idda, ka, irā+kvaci+ja, da, lopo+ca.
 5 words]

[V] **Ranja, uda, idi, cadi, madi, khuda, chidi, rudi, dala,
 susa, suca, vaca, vaja-icce'va'mādīhi dhātūhi dha, da,
 idda, ka, ira-icce'te paccayā honti. kvaci ja, da, lopo ca.**
 Puna nippajjante.

The affixes “dha, da, idda, ka, ira” are applied after the
 roots “ranja, uda, idi, cadi, madi, khuda, chidi, rudi,
 dala, susa, suca, vaca, vaja,” etc. At some instances of
 words, the component words “ja, da” of some roots are
 elided. [Two Functions]

Note:(1) After the root ranja=“dha-affix” is applied.

(2) After uda, idi, cadi, madi, khuda, chidi, rudi=da-affix

(3) dala=idda-affix.

(4) susa, suca, vaca=ka-affix.

(5) vaja=ira-affix.

(1) [a] Rañjitabban'ti [Rañjitabbanm+iti] Rañjitabbanm-to get
 colored or get stuck to. iti • randham-hole.

[b] ranjayitthā'ti [ranjayittha+iti] ranjayittha-painted, stuck.
 iti vā • randham-hole. [Both Kamma-sādhana.

In this example, the component consonant “j” is elided]

[wa] ranja+dha

Note: The word “Randha” has various meanings: (a) an opening of a hole (b) A fault, shortcoming (as a figurative expression) (c) the cooked food.

[Reference texts] (a-b) *Randham na passanti* (Theragāthā Pāli, Mahākappinathera Gāthā verse No.547)

(c) *Randham rājā aloṇakam* (Mūgapakkha Jātaka, Jātaka Pāli, Verse No.85)

- (2) attani-in oneself. sannissitānam-to those dependent on. macchamakārānam-fish, shark and sea animals. pīti, somanassam-joy and happiness. undati-increases. pasavati-multiplies. janetī’ti [janeti+iti] janeti-causes. iti • samuddo-ocean which causes joy and happiness to all sea-creatures which are dependent on it. [Kattu-sādhana] [wa] sam√uda+da
- (3) [a] indati parami’ssariyam-highest authority. karotī’ti [karoti+iti] karoti-makes. • indo-the celestial king named “Indra” who makes (i.e. asserts) the highest authority on his underlings.
- [b] indattam adhipatibhāvam-the lordship. karotī’ti vā • indo-the celestial king named “Indra” who makes the lordship on other celestial beings. [Both Kattu-sādhana] [wa] idi+da
- (4) canditabbo icchitabbo’ti [icchitabbo+iti] icchitabbo-should be wished. iti • cando-moon wished (by beings to bring light at night time). [Kamma-sādhana] [wa] cadi+da
- (5) [a] mandati hāsetī’ti [hāseti+iti] hāseti-should be amused. iti • mando-the young one which should be amused or keep entertained. [Kattu-sādhana]
- [b] maditabbo hāsetabbo’ti [hāsetabbo+iti] hāsetabbo-should be amused. iti vā • mando-the young one. [Kamma-sādhana] [wa] madi+da
- (6) khudati pipāsetī’ti [pipāseti+iti] pipāseti-causes thirst. iti • khuddo-thirst, thirsty. [Kattu-sādhana] [wa] khuda+da
- (7) chinditabbo’ti [chinditabbo+iti] chinditabbo-should cut. iti • chiddo-the hole which should be cut. [Kamma-sādhana] [wa] chidi+da
- (8) rudati himsati’ti [himsati+iti] himsati-hurts. iti • ruddo-rude person who hurts (others). [Kattu-sādhana] [wa] rudi+da

- (9) dalati duggatabhāvaṃ-to the state of being poor. gacchatī'ti
[gacchati+iti] gacchati-gets. • daliddo-destitute person who
reaches to the state of being poor. [Kattu-sādhana]
[wa] dala+idda
- (10) sussatī'ti [sussati+iti] sussati-(it) dries. iti • sukkam-any
dried thing or dry (adj). [Kattu-sādhana] [wa] susa+ka
- (11) sucatī'ti [sucati+iti] sucati-worries. iti • soko-sadness, worry.
[Kattu-sādhana] [wa] suca+ka
- (12) vacitabban'ti [vacitabbaṃ+iti] vacitabbaṃ-should utter. iti
• vakkam-speech which should be uttered. [Kamma-sādhana]
[wa] vaca+ka
- (13) appaṭihato-unobstructed. hutvā-being. vajati-goes.
gacchatī'ti [gacchati+iti] gacchati-goes. • vajiraiṃ-thunder-
bolt, which goes being unobstructed. It also means “diamond”.
[Kattu-sādhana] [wa] vaja+ira
icc'eva'mādi.

६६२, ६७२. पटितो हिस्स हेरण हीरण

662, 672. **Paṭito hissa herañ, hīraṇ.**

[Paṭito+hissa+herañ, hīraṇ. 3 words]

[V] **Paṭi-icce'tasmā hissa dhātussa herañ, hīraṇ-ādesā honti.**

The root word “hi” prefixed with “paṭi” changes into
“herañ, hīraṇ”.

Paṭipakkhe-the opponents. madditvā-having crushed. gacchati
pavattatī'ti [pavattati+iti] pavattati-happens. iti • pāṭiheram,
• pāṭihīram-the act of miracle which happens (as if to dispel doubt of
the opponent skeptics). [Kattu-sādhana] [wa] pati√hi+kvi
[wa] pati√hi+kvi

६६३, ६७३. कढ्यादीहि को

663, 673. **Kaḍyā'dīhi ko.** [Kaḍi-ādīhi+ko. 2 words]

[V] **Kaḍi, ghaḍi, vaḍi, karaḍi, maḍi, saḍi, kuṭhi, bhaḍi, paḍi, daḍi, raḍi, taḍi, isiḍi, caḍi, gaḍi, aḍi, laḍi, meḍi, eraḍi, khaḍi-icce'va'mādīhi dhātūhi ka-paccayo hoti.**
Saha paccayena ca nippajjante yathāsambhavam.

An affix “ka” is applied after the roots “**Kaḍi, ghaḍi, vaḍi, karaḍi, maḍi, saḍi, kuṭhi, bhaḍi, paḍi, daḍi, raḍi, taḍi, isiḍi, caḍi, gaḍi, aḍi, laḍi, meḍi, eraḍi, khaḍi**” etc.

[This “ka” affix is elided later on]

- (1) **Kaṇḍitabbo chinditabbo'ti** [chinditabbo+iti] chinditabbo-should be cut. iti • kaṇḍo-section, chapter which should keep cut and separated. [Kamma-sādhana] [wa] kaḍi+ka
- (2) **ghaṇḍitabbo ghaṭetabbo'ti** [ghaṭetabbo+iti] ghaṭetabbo-should be struck. iti • ghaṇḍo-bell. [Kamma-sādhana] [wa] ghaḍi+ka
- (3) **vaṇḍanti-gather. etthā'ti** [ettha+iti] ettha-here. • vaṇḍo-stem where all fruits and flowers gather(grow). [Adhikaraṇa-sādhana] [wa] vaḍi+ka
- (4) **karaṇḍitabbo bhājetabbo'ti** [bhājetabbo+iti] bhājetabbo-should be put in portions. iti • karaṇḍo-small cups and mini food-containers. [Kamma-sādhana] [wa] karaḍi+ka
- (5) **maṇḍīyate vibhūsīyate-(is) adorned. etenā'ti** [etena+iti] etena-by this. • maṇḍo-beauty products. [Karaṇa-sādhana] [wa] maḍi+ka
- (6) **saṇḍanti gumbanti-gather together. etthā'ti** [ettha+iti] ettha-here. iti • saṇḍo-group, multitude. [Adhikaraṇa-sādhana] [wa] saḍi+ka
- (7) **aṅgamaṅgāni-bodily parts. kuṇṭhati chindatī'ti** [chindati+iti] chindati-cuts. iti • kuṇṭham-leprosy which cuts bodily parts. [Kattu-sādhana] [wa] kuṭhi+ka
- (8) **bhaṇḍitabban'ti** [bhaṇḍitabbam+iti] bhaṇḍitabbam-should argue or fight for. iti • bhaṇḍam-possession for which people argue or fight. [Kamma-sādhana] [wa] bhaḍi+ka

- (9) paṇḍati-goes. liṅgavekallabhāvaṃ-to the state of having deviant gender (sexual nature). gacchatī'ti [gacchati+iti] gacchati- goes or happens. iti • paṇḍako-gay who goes to the state of having deviant gender (sexual nature). [Kattu-sādhana] [wa] paḍi+ka
- (10) Daṇḍati-punishes (the offender). āṇaṃ-the executive order. karoti- makes. etenā'ti [etena+iti] etena-by this. iti • daṇḍo-punishment or fine meted out (by authorities as a way of punishing and imposing law and order on the offenders & wrong-doers). [Karaṇa-sādhana] [wa] daḍi+ka
- (11) raṇḍati himsati'ti [himsati+iti] himsati-hurts (himself and others). iti • raṇḍo-drunkard, an alcoholic who hurts (himself and others). [Kattu-sādhana] [wa] raḍi+ka
- (12) viśesena-specially. taṇḍati cāleti-shakens. paresaṃ-other. viññūnaṃ-scholars. hadayaṃ-heart. kampetī'ti [kampeti+iti] kampeti-shakens. iti • viṭaṇḍo-opposite views which agitates the heart of scholars. [Kattu-sādhana] [wa] vi-√taḍi+ka
- (13) isiṇḍati-dominates. paresaṃ-the opposing party. maddatī'ti [maddati+iti] maddati-overwhelms. iti • isiṇḍo-A king named "isiṇḍa". [Kattu-sādhana] [wa] isiḍi+ka
- (14) caṇḍati caṇḍikkabhāvaṃ-to the state of being cruel. karotī'ti [karoti+iti] karoti-creates. • caṇḍo-cruelty which by itself creates a state of being cruel. [Kattu-sādhana] [wa] caḍi+ka
- (15) gaṇḍati sannicayati-(it) collects. samūhaṃ-collection. karoti- makes. etthā'ti [ettha+iti] ettha-in this side of the mouth. iti • gaṇḍo-each lateral side of the mouth, (where some people used to keep food for chewing while they eat). [Adhikaraṇa-sādhana] [wa] gaḍi+ka
- (16) aṇḍīyati-laid. nibbattīyati'ti [nibbattīyati+iti] nibbattīyati-(is) caused. iti • aṇḍo-The egg laid and caused (produced) by hen. [Kamma-sādhana] [wa] aḍi+ka
- (17) laṇḍitabbo jigucchitabbo'ti [jigucchitabbo+iti] jigucchitabbo-to be detested. iti • laṇḍo-feces, and animal droppings. [Kamma-sādhana] [wa] laḍi+ka
- (18) meṇḍati-goes. kuṭilabhāvaṃ-to the state of being crooked. gacchatī'ti [gacchati+iti] gacchati-goes. • meṇḍo-the goat

- which goes (moves) in a non-straight way. [This ED is a bit ambiguous] [Kattu-sādhana] [wa] meḍi+ka
 (19) eraṇḍati-fights. rogaṃ-disease. himsati'ti [himsati+iti]
 himsati-fights. iti • eraṇḍo-caster oil plant, also called jatropa
 [Ricinus Communis] which fights disease (as it contains some
 curative, medicinal properties). [Kattu-sādhana] [wa] eraḍi+ka
 (20) khaṇḍitabbo chinditabbo'ti [chinditabbo+iti] chinditabbo-
 should be cut. iti • khaṇḍo-section or portion of jaggery
 (molasses). [Kamma-sādhana] [wa] khaḍi+ka
 icce'va'mādi.

६६४, ६७४. खादामगमानं खन्धन्धगन्धा

664, 674. **Khādā'ma,gamānaṃ khandhan'dha-gandhā.**

[Khāda, ama, gamānaṃ+khandha, andha, gandhā. 2 words]

[V] **Khāda, ama, gamu-icce'tesaṃ dhātūnaṃ khandha, andha, gandhā'desā honti, ka-paccayo ca hoti.**

The roots “khāda, ama, gamu” change into “khandha, andha, gandha” respectively while an affix “ka” is also applied at the end of some words. [Two functions]

- (1) Jātijarāmarañā'dīhi-by birth, old-age and death etc.
 saṃsāradukkhehi-sufferings of Saṃsarā. khāditabbo'ti
 [khāditabbo+iti] khāditabbo-consumed. iti • khandho-body or
 aggregates which is consumed (devoured) by sufferings of Saṃsarā
 such as birth, old-age and death etc. [Kamma-sādhana]
 [wa] khāda+kvi
 (2) [a] amati aṅga'maṅgassa-of (certain) bodily part.
 ruḍḍanabhāvaṃ-to the state of being afflicted. gacchatī'ti
 [gacchati+iti] gacchati-goes. iti • andho-blindness in which a
 certain bodily part called “eye” goes to the state of being afflicted
 and inapplicable. [Kattu-sādhana]
 [b] cakkhunā-by way of the eye. amati ruḍḍatī'ti [ruḍḍati+iti]
 ruḍḍati-is afflicted. iti vā-another method of ED. • andho-
 blindness by which the eye is afflicted by it. [Kattu-sādhana]
 [wa] ama+kvi

- (3) taṃ-to that. taṃ-to that. ṭhānaṃ-place, i.e. here and there. vātena-by means of wind. gacchatī'ti. gacchati-goes. iti • gandho-smell or scent which travels to here and there by means of wind. [Kattu-sādhana] [wa] gamu+kvi

Evam-in same manner, are the examples where “ka” affix is applied after the word.

- (1) • khandhako-five aggregates, the body. [wa] khāda+ka
 (2) • andhako-blindness, the blind. [wa] ama+ka
 (3) • gandhako-the smell or scent. [wa] gamu+ka

६६५, ६७५. पटादीह्यलं

665, 675. **Paṭā'dīhya'laṃ**. [Paṭa-ādīhi+alaṃ. 2 words]

[V] **Paṭa, kala, kusa, kada, bhaganda, mekha, vakka, takka, palla, sadda, mūla, bila, vida, caḍi, pañca, vā, vasa, paci, maca, musa, gotthu, puthu, bahu, maṅga, baha, kamba, samba, agga-icceva'mā'dīhi dhātūhi pāṭipadikehi ca uttarapadesu ala-paccayo hoti, pacchā puna nippajjante.**

An affix “ala” is applied after roots “**Paṭa, kala, kusa, kada, bhaganda, mekha, vakka, takka, palla, sadda, mūla, bila, vida, caḍi, pañca, vā, vasa, paci, maca, musa, gotthu, puthu, bahu, maṅga, baha, kamba, samba, agga** and also after some **pāṭipadika** words.

- (1) Paṭe-in being useful. alaṃ'ti [alaṃ+iti] alaṃ-is fit or suitable. iti
 • paṭalaṃ-layer or slab which is fit to be used. [wa] paṭa+ala
 (2) kale-in being muddy. alaṃ'ti [alaṃ+iti] alaṃ-is fit or suitable. iti
 • kalalaṃ-mud. [wa] kala+ala
 (3) [a] pāpake-the evil. akusale dhamme-unwholesome mental states. kusati chindatī'ti [chindati+iti] chindati-cuts. iti
 • kusalaṃ-merit or wholesome mental state which cuts evil and unwholesome mental states. [Kattu-sādhana]

[b] kusabhūte-those vile things termed Kusa (कुश).

yathāsabhāvadhamme-in the naturally bad things. alaṃ'ti vā. alaṃ-is able to remove. • kusalaṃ-able in removing naturally vile things called Kusa.

- [c] kuse uddissa-being specifically focused. dāne-in giving alms. alan'ti vā • kusalam-wholesome meritorious goodwill by which one can give alms.
- [d] kuse sañcaye dhammasamudāye-group of unwholesome mental states. alan'ti vā • kusalam-the wholesome things which can overwhelm collective group of unwholesome mental states. [wa] kusa+ala
- (4) kadde madde-in being intoxicated. alan'ti • kadalam-banana (Refers to Bananas which are being fermented). [wa] kada+ala
- (5) [a] bhagande secane-in dripping of bodily fluid. alan'ti • bhagandalam-fistula disease.
- [b] bhagande muttakarīsaḥaraṇe-in discharging of stool and urine. alan'ti vā • bhagandalam-Fistula which makes discharge of bodily waste quite a problem. [wa] bhaganda+ala
- (6) mekhe kaṭivicitte-in adorning the waist. alan'ti • mekhalam-belt which adorns the waist (in a practical sense), belt. [wa] mekha+ala
- (7) vakke rukkhatace-in being a tree-bark. alan'ti • vakkalam-tree-bark, fibrous matter of the plant. [wa] vakka+ala
- (8) takke rukkhasilese-in being tree sap, alan'ti • takkalam-tree sap. [wa] takka+ala
- (9) palle ninnatṭhāne-in low sloping areas. alan'ti • pallalam-muddy clay. [wa] phalla+ala
- (10) sadde harite-in being green. alan'ti • saddalam-greenery. [wa] sadda+ala
- (11) mūle patitṭhāne-in being established. alan'ti • mulālam-the stem of lotus which makes it established. [wa] mula+ala
- (12) bile nissaye-in being reliable (as a resource). alan'ti • bilālam-sea-salt. [wa] bila+ala
- (13) vide vijjamāne-in being present. alan'ti vidalam-visible object. [wa] vida+ala
- (14) caṇḍe-in hard and dirty works. alan'ti • caṇḍālo-manual laborer, or a person of lowest caste in ancient India. [wa] caḍi+ala
- (15) pañcannam-of the five. rājūnam-kings. alan'ti • pañcālo-the region so-named which is so wide that it fits to be ruled by five

- separate kings. [wa] pañca+ala
- (16) vā gatigandhanesu-in being mobile and binding. alan'ti
• vālaṁ-tail. [wa] vā+ala
- (17) vā padagamane-in being able to move on foot. alan'ti vā
• vāḷo-wild animal. [wa] vā+ala
- Note:** Example 16,17 are two different words with different “l”.
- (18) vase acchādane-in hiding, covering up one's faults. alan'ti
• vasalo-a person of mean conduct and mentality who used to
cover up one's own faults. [wa] vasa+ala
- (19) pace vitthāre-in amplifying things to be this and that. alan'ti
• pacalo-fickle person who used to make a fuss. [wa] paci+ala
- (20) mace corakamme-in act of stealing. alan'ti • macalo-thief.
[wa] maca+ala
- (21) muse theyye-in stealing, muse pāṇacāge-in being fatal when
struck with. vā alan'ti • musalo-pestle or a club.
[wa] musa+ala
- (22) gotte vaṁse siṅgāajātiyaṁ-in being included in the species
as a fox. alan'ti • gotthulo-fox or hyena. [wa] gotthu+ala
- (23) puthumhi vitthāre-in being broad. alan'ti • puthulo-broad,
huge (adj). [wa] puthu+ala
- (24) [a] bahumhi-much. saṅkhyāne-in counting. alan'ti
• bahulo-many (adj).
[b] bahumhi vuddhimhi-in being numerous. alan'ti vā
• bahulo-numerous, many (adj). [wa] bahu+ala
- (25) maṅgamhi gamane-in going auspicious. alan'ti
• maṅgalaṁ-blessing. [wa] maṅga+ala
- (26) bahumhi vuddhimhi-in being grown. alan'ti • bahalaṁ-
solidly grown, thick (adj). [wa] baha+ala
- (27) kambamhi sañcalane-in being portable, alan'ti
• kambalaṁ-carpet or woolen coat. [wa] kamba+ala
- (28) Sambamhi maṇḍane-in adorning and providing. alan'ti
• sambalaṁ-provisions for the journey, viaticum (शंभलं).
[wa] samba+ala
- (29) agge gatiakoṭille-in going roundabout. alan'ti • aggaḷaṁ-
door-latch (अर्गलः). [wa] agga+ala

Ice'va'mādayo aññe'pi saddā bhavanti.

And other example words in similar affix too are applicable.

६६६, ६७६. पुथस्स पुथु पथा मो वा

666, 676. **Puthassa puthu, pathā'mo vā.**

[Puthassa+puthu, pathā+amo+vā. 4 words]

[V] **Putha-icce'tassa pāṭipadikassa puthu, pathā'desā honti,**
kvaci ama-paccayo hoti.

The pāṭipadika word “**putha**” changes into “**puthu, patha**”.
In some words, an affix “**ama**” is applied.

- (1) Puthu-vast. hutvā-having being. jātan'ti [jātam+iti] jātam-
occurred. iti • puthavī-earth which occurred (as a vast expanse of
land mass). [wa] putha+kvi
- (2) pathame-in the beginning. jāto-happens. • pathamo-the first.
[wa] putha+ama
• pathavī-earth. • paṭhamo-first. vā. [wa is the same as the first
pair of example]
- (3) puthu-various. kilese-defilements. janetī'ti [janeti+iti] janeti-
causes. iti • puthujjano-An unenlightened commoner, worldling
who still causes defilements (in his mind). [Kattu-sādhana]
[wa] puthu-saddūpapada-jana+kvi (Putha is also possible word)
- (4) puthu hutvā jātan'ti • pathavī, • paṭhavī-earth. (Different
in terms of **tha** & **ṭha**) vā. [wa] puthu+kvi

६६७, ६७७. सस्वादीहि तु दवो

667, 677. **Sasvā'dīhi tu, davo.** [Sasu-ādīhi+tu, duvo. 2 words]

[V] **Sasu, dada, ada, mada-icce'va'mādīhi dhātūhi**
tu, du-icce'te paccayā honti.

The affixes “**tu, du**” are applied after the roots “**sasu, dada,**
ada, mada” etc.

- (1) Aññe-other. satte-beings. sasati himsatī'ti [himsati+iti]
himsati-hurts. iti • sattu-enemy who harms others.
[Kattu-sādhana] [wa] sas+tu

- (2) dukkham-trouble. dadātī'ti [dadāti+iti] dadāti-gives. iti
 • daddu- the itch which gives trouble. [Kattu-sādhana]
 [wa] dada+du
- (3) [a] dukkhena-with pain. adati bhakkhati-eats. etthā'ti ettha-
 here. • addu-prison where one is consumed by pain.
 [Adhikaraṇa-sādhana]
- [b] dukkham-suffering. adati anubhavati-undergoes. jano-
 people. etenā'ti. etena-by this. iti vā • addu-prison by
 which people undergo suffering. [Karaṇa-sādhana]
- [c] dukkham-of trouble. bhājanam ādhāram-as place of
 origin. bhāvatī'ti. bhavati-is. vā • addu-prison which is
 like a place of the origin of troubles. [Kattu-sādhana]
 [wa] ada+du
- (4) [a] madati-inebriates. ummattam-a state of being mad.
 karotī'ti. karoti-creates. iti • maddu-narcotics which can
 intoxicate or create a state of being crazy (to the user).
 [Kattu-sādhana]
- [b] madati maddabhāvam-a state of overwhelming. karotī'ti
 vā • maddu-narcotics which overwhelms (the reasoning
 capacity and the sane mind of) the user. [Kattu-sādhana]
 [wa] mada+du

६६८, ६७८. च्यादीहि ईवरो

668, 678. **Cyā'dīhi īvaro.** [Ci-ādīhi+īvaro. 2 words]

[V] **Ci, pā, dhā-icce'va'mādīhi dhātūhi īvara-paccayo hoti.**

An affix “īvara” is applied after the roots “ci, pā, dhā” etc.

- (1) Cīyatī'ti [Cīyati+iti] Cīyati-(is) sewn or stitched. iti
 • cīvaram-the robe which is stitched by tailor. [Kamma-sādhana]
 [wa] ci+īvara
- (2) [a] pivatī'ti [pivati+iti] pivati-drinks. iti • pīvaro (पीवर) fat or
 corpulent person who becomes fat by drinking or eating much.
 [Kattu-sādhana] [wa] pā+īvara
- [b] pātabbam rakkhitaḥḥan'ti [rakkhitaḥḥam+iti]
 rakkhitaḥḥam-should be protected. iti vā • pīvaram-the fat
 person whom should be protected from falling down etc.

[Kamma-sādhana] [wa] pā+īvara

- (3) Dhāreti-carries. dhāretvā-having carried (fishing net). jīvitam-living. kappetī'ti [kappeti+iti] kappeti-makes. • dhīvaro, • dhīvaram-(धीवर) fisher-man who carries fishing net, who makes a living having carried it. [Kattu-sādhana] [wa] dhā+īvara

६६९, ६७९. मुनादीहि चि

669, 679. **Munā'dīhi ci'**. [Muna-ādīhi+ca+i. 3 words]

[V] Muna, yata, agga, pata, kava, suca, ruca, mahāla, bhaddāla, mana-icce'va'mādīhi dhātūhi, pāṭipadikehi ca i-paccayo hoti.

An affix “i” is applied after the roots “muna, yata, agga, pata, kava, suca, ruca, mahāla, bhaddāla, mana and also after some pāṭipadika words.

- (1) Atthā'nattham-what is beneficial and not beneficial. munāti-knows, ñeyyadhammam-things that should be known. lakkhaṇā'divasena-by understanding the characteristics etc. vā-also. jānātī'ti [jānāti+iti] jānāti-knows. iti • muni-sage who knows what is beneficial and not beneficial, the one who also knows things that should be known by understanding the characteristics etc. [Kattu-sādhana] [wa] muna+i
- (2) yatati-exerts. vīriyam-effort. karotī'ti karoti-makes. • yati-an ascetic who makes effort. [Kattu-sādhana] [wa] yata+i
- (3) aggati kuṭilabhāvam-to the state of being twisted in motion. gacchatī'ti [gacchati+iti] gacchati-goes. • aggi-fire which goes in zigzag course (such as the flames and smoke in its motion). [Kattu-sādhana] [wa] agga+i
- (4) patati seṭṭho-dominant. hutvā-having. purato-at front. gacchatī'ti • pati-husband who goes at the front by being dominant in the position (in the family & households in the ancient patriarchal societies). [Kattu-sādhana] [wa] pata+i
- (5) [a] kavyam-poem and poetic expression. bandhatī'ti [bandhati+iti] bandhati-composes. iti • kavi-the poet who composes poems or poetic expressions. [Kattu-sādhana]

- [b] kantaṃ-pleasant. manāpavacanāṃ-charming word. va-datī'ti vadati-speaks. vā-also, as other method of ED.
 • kavi-the wise who speaks charming words, eloquent speaker. [Kattu-sādhana] [wa] kava+i
- (6) Sucati-cleans. parisuddhaṃ-being pure. bhavati'ti. bahavati-is. • suci-the pious who is clean and pure. [Kattu-sādhana] [wa] suca+i
- (7) rucati-shines. dibbatī'ti. dibbati-shines. • ruci-the light which shines. [Kattu-sādhana] [wa] ruca+i
- (8) mahantaṃ-great. vibhavaṃ-wealth. bhogakkhandhaṃ-the collection of possession. lāti'ti [lāti+iti] lāti-takes. iti • mahāli-a person named “mahāli” who takes great collection of wealth, rich. [Kattu-sādhana] [wa] mahāla-pātipadika+i,
 (also) mahā-saddūpapada+lā+i [mahā-great+lā-to take+i]
- Note:** According to ED, the word “mahāli” means the one who take great amount of wealth. However, it is only an explanation of the the word **mahāli** dividing it into two components “mahā and lā” from grammatical point. The actual condition of the person may not reflect ED as he may be a poor man or just a person of ordinary social status.
- (9) bhaddaṃ-good. yasaṃ-fame. lāti'ti • bhaddāli-a person named **bhaddāli** who takes good fame. [Kattu-sādhana] [wa] bhaddāla-pātipadika+i, (also), badda-saddūpapada+lā+i [badda-good+lā-to take+i]
- (10) manaṃ-the mind. tattha ratane-in that jewel. nayatī'ti. nayati- carries. • maṇi-Ruby which carries the fantasy of people (as it is quite precious and glamorous to own and wear). [Kattu-sādhana] [wa] maṇa+i

६७०, ६८०. विदादीह्यूरो

670, 680. **Vidā'dīhyū'ro**. [Vida-ādīhi+ūro. 2 words]

[V] **Vida, valla, masa, sida, du, ku, kapu, maya, udi, khajja, kura, icce'va'mādīhi dhātūhi, pāṭipadikehi ca ūrapaccayo hoti.**

An affix “ūra” is applied after the roots “**vida, valla, masa, sida, du, ku, kapu, maya, udi, khajja, kura**” and also after some pāṭipadika words.

- (1) [a] Veditum-to get. alan'ti. alam-not easy, not able. [Re: Sutta 665 on usage of this word "alam"] iti. • vidūro-distant place, Another possible and applicable meaning:
 [a] Veditum-to know. alan'ti. alam-is capable. iti. • vidūro-the one who is capable of knowing, i.e. the wise person.
 [b] vidūratthāne-in a distant place. jāto-(is) born. • vedūro-one who was born in a distant place. [wa] vida+ūra
 Note: The second ED is possibly a Taddhita ED which is irrelevant for WA.
- (2) [a] vallati vallabhāvena-as cover. bhavatī'ti. bhavati-happens. iti • vallūro-a leafy shelter, a bower which serves as a shelter. [Kattu-sādhana]
 [b] vallati aññamaññaṃ-one on one, mutually. bandhatī'ti bandati-ties up, entangles. vā • vallūro-a thicket.
 [Kattu-sādhana] [wa] valla+ūra
 Note: valla (वल्ल) is a covering of thickly grown vines or bushes serving as a canopy. Vallūro (वल्लूर) is such a place. In some instances, it also means dried meat.
- (3) āmasitabbo'ti [āmasitabbo+iti] āmasitabbo-should rub. iti • masūro-pulses such as lentil. [Kamma-sādhana]
 [wa] masa+ūra
- (4) [a] sindati siṅgārabhāvaṃ-to a state of being glamorous. gacchatī'ti • sindūro-glamor.
 [b] sindati virocatī'ti. virocati-looks glamorous. vā • sindūro-glamor. [Both are Kattu-sādhana] [wa] sida+ūra
- (5) gamitum-to travel. alam-not suitable. anāsannattā'ti [anāsannattā+iti] anāsannattā-for reason of being not near. iti • dūro-The distant, far away place which is not fit to travel as it is not near. [wa] du+ūra
- (6) kuti saddaṃ-the cracking sound. karotī'ti. karoti-makes. • kūro- dried cooked-rice, which makes a cracking sound (when roasted or fried). [Kattu-sādhana] [wa] ku+ūra
- (7) [a] attano-of its own. gandhena-by smell. aññaṃ-other. gandhaṃ-scent. kapaṭi hanati-rids. himsatī'ti. himsati-

overwhelms. • kappūro-camphor which overwhelms other smells.

[b] kappati rogā'panayane-in removing some ailments.
samatthetī'ti. samattheti-is able. vā • kappūro-camphor
which can remove (cure) some ailments. [Both Kattu-sādhana]
[wa] kapu+ūra

(8) [a] mahiyam-on the earth. ravatī'ti. ravati-sounds, or sings. iti
• mayūro-peacock which makes sound on earth.

[b] mahiyam yāti-goes. gacchatī'ti. gacchati-goes. iti
• mayūro-peacock which moves on earth. [Both Kattu-
sādhana] [wa] maya-pātipadika+ūra

Note: This is a grammatical ED for this word. Actually, other creatures also move and make sounds while moving on the surface of earth.

(9) paṁsum-the soil. undati pasavatī'ti [pasavati+iti] pasavati-
increases (when burrowing). iti • undūro-rat or any rodent.

[Kattu-sādhana] [wa] unda-pātipadika+ūra

(10) khajjitabbo khāditabbo'ti [khāditabbo+iti] khāditabbo-
should be eaten (as a dessert snack). iti • khajjūro-date (Phoenix
Dactylifera). [Kamma-sādhana] [wa] khajja+ūra

(11) kurati akkosatī'ti [akkosati+iti] akkosati-curses uttering
abusive words, reviles. iti • kurūro-rude person. [Kattu-sādhana]
[wa] kura+ūra

६७१, ६८१. हनादीहि नु णु तवो

671, 681. **Hanā'dīhi ṇu, nu, tavo.**

[Hana-ādīhi+ṇu, nu, tuvo. 2 words]

[V] **Hana, jana, bhā, ri, khanu, ama, ve, dhe, dhā, si, ki, hi-**
icce'va'mādīhi dhātūhi ṇu, nu, tu, icce'te paccayā honti.

The affixes “ṇu, nu, tu” are applied after the roots “hana, jana, bhā, ri, khanu, ama, ve, dhe, dhā, si, ki, hi” etc.

(1) Bhojanam-food. hanati himsati-grinds and chews. etenā'ti
etena-by this bodily part. iti • haṇu-jaw by which food is chewed.
[Karaṇa-sādhana] [wa] hana+ṇu • hanu vā-It is also found in
ordinary “n” as “hanu”.

- (2) Gamaṇaṃ-act of moving. janetī'tī. janeti-(it) causes. • jāṇu-knee through which moving is caused. [Kattu-sādhana]
[wa] jana+ṇu.
Note: In some texts, the word "jānu" is also found in ordinary "n" which is also applicable.
- (3) bhāti-(it) shines. dibbatī'ti. dibbati-shines. • bhāṇu-the sun which shines. [Kattu-sādhana] [wa] bhā+ṇu
- (4) nivāte-in the air-less(air-tight) place. riti-wafts. gacchatī'tī. gacchati-goes. • reṇu-dust which falls even in air-less place. [Kattu-sādhana] [wa] ri+ṇu
- (5) khaṇitabbo-should be dug. avadāritabbo'ti [avadāritabbo+iti] avadāritabbo-should be cut. iti • khāṇu-tree stump which should be dug out and cut. [Kamma-sādhana] [wa] khanu+ṇu
- (6) Aṅgamaṅgassa-of bodily part. ruḍḍjanabhāvaṃ-to the state of penetration. amati gacchatī'ti. gacchati-goes. • aṇu-atomic particles which penetrates even into bodily parts. [Kattu-sādhana] [wa] ama+ṇu
- (7) [a] veti tantasantāne-in the fibrous row of fibers. bhavatī'tī bhavati-occurs. iti • veṇu-bamboo which has fibrous content. [Kattu-sādhana]
[b] bahisāre-in outer layer only. alan'ti [alam+iti] alam-fit to use. iti vā • veṇu-bamboo which is usable only in outer part (as it lacks core hard-wood). [wa] ve+ṇu
- (8) vacchaṃ-calf. dheti pāyetī'tī [pāyeti+itī] pāyeti-suckles. itī • dhenu-cow which suckles her calf. [Kattu-sādhana]
[wa] dhe+ṇu
- (9) [a] atthaṃ-meaning. dhāretī'tī [dhāreti+itī] dhāreti-carries. itī • dhātu-the root of verb which carries its meaning. [Kattu-sādhana]
[b] gamana, pacanā'dikaṃ [gamana, pacana+ādikaṃ] gamana, pacana, ādikaṃ-going, cooking and so on. kriyaṃ-the action. dhāretī'tī [dhāreti+itī] dhāreti-carries. itī vā • dhātu-the root of verb which carries (explains) various actions such as going and cooking etc. [Kattu-sādhana] [wa] dhā+tu

- (10) sīyatī bandhīyatī'tī [bandhīyati+itī] bandhīyatī-(is) tied up.
 iti • setu-bridge which is to be tied up (by various materials such
 as nails and timber etc.). [Kamma-sādhana] [wa] si+tu
- (11) uddham-upward. gacchati-goes. pavattatī'tī [pavattati+itī]
 pavattati-happens. iti • ketu-banner, flag which flutters up
 through the winds. [Kattu-sādhana] [wa] ki+tu
- (12) attano-of itself. phalaṃ-result. hinoti-causes. pavattatī'ti
 [pavattati+itī] pavattati-happens. iti • hetu-reason or cause
 which gives rise to its result. [Kattu-sādhana] [wa] hi+tu

६७२, ६८२. कुटादीहि ठो

672, 682. **Kuṭā'dīhi ṭho.** [Kuṭa-ādīhi+ṭho. 2 words]

[V] **Kuṭa, kusa, kaṭa-icce'va'mādīhi dhātūhi, pāṭipadikehi ca
 ṭha-paccayo hotī.**

An affix “ṭha” is applied after the roots “kuṭa, kusa, kaṭa”
 and pāṭipadika words.

- (1) Aṅgamaṅgaṃ-parts of body. kuṭati chindatī'ti. chindati-
 cuts. • kuṭṭhaṃ-leprosy which cuts some parts of the body such as
 fingers and toes and so on as it advances. [Kattu-sādhana]
 [wa] kuṭa+ṭha
- (2) dhañña-by grain. chādetabbo-should be covered.
 pūretabbo'ti [pūretabbo+itī] pūretabbo-should be filled. iti
 • koṭṭho-grain-storage or grain-silo which should be filled with
 grain. [Kamma-sādhana] [wa] kusa+ṭha
- (3) kaṭitabbam madditabban'ti [madditabbam+itī]
 madditabbam- should be split. iti • kaṭṭham-wood which
 should be split (for any purpose such as timber or fire-wood).
 [Kamma-sādhana] [wa] kaṭa+ṭha

६७३, ६८३. मनुपूरसुणादीहि उस्स, नुसिसा

673, 683. **Manu, pūra, suṇā'dīhi ussa, ṇusi'sā.**

[Manu, pūra, suṇa-ādīhi+ussa, ṇusa, isā. 2 words]

[V] **Manu, pūra, suṇa, ku, su, ila, ala, maha, si, ki-**
icce'va'mādīhi dhātūhi pāṭipadikehi ca **usa, nusa, isa**, icce-
te paccayā honti. Puna nippajjante.

The affixes “**usa, ṇusa, isa**” are applied after the roots
“**manu, pūra, suṇa, ku, su, ila, ala, maha, si, ki**” and also
after some pāṭipadika words.

Note: In the Sutta, both “**Manu, pūra, suṇā'dīhi**” and “**Mana, pūra, suṇā'dīhi**” are two possible and applicable texts. If the word is taken as “**manu**”, then it will be a pāṭipadika which means someone named **manu**-an early ancestor of mankind so named. If taken as “**mana**”, it is the root which means “to know, to understand”. The latter matches with all three EDs of the two example words “**manusso, mānusso**” as all EDs use an ākhyāta verb “**manati**” which comprises the root “**mana**”. In light of three EDs which uses the two verbs “**manati**” and its synonymous verb “**jānati**”, it could be the root “**mana-to know**” in the word “**manusso**”. It also matches with the Sutta number 10, (मनेरुष्यः) the six pāda, Uṇādi Vritti text.

(1) [a] **Kusalā'kusale** [Kusala+akusale] **Kusalā'kusale**
dhamme-

(both) wholesome and unwholesome things. **manati-knows.**

jānātī'ti [jānāti+iti] **jānāti-knows. iti • manusso,**

• **mānusso**-a human being who knows both wholesome and unwholesome things (the knower of good and bad things).

[b] **Kāraṇā'kāraṇam** [Kāraṇa+akāraṇam] **Kāraṇā'kāraṇam-**
(both) reason and non-reason. **manati jānātī'ti vā**

• **manusso, • mānuso**-a human being who knows both reason and non-reason. i.e. the one who can distinguish between what is reasonable and what is unreasonable.

[c] **Atthā'nattham** [Attha+anattham] **Atthā'nattham-(both)**
things of benefit and non-benefit. **manati jānātī'ti vā**

• **manusso, • mānuso**-a human being who knows both beneficial and non-beneficial things. [All three are Kattu-sādhana EDs] • **manusso [wa] manu or mana+usa**

- mānuso [wa] manu or mana+ṇusa
- (2) [a] Mātāpitūnaṃ-of mother and father. hadayaṃ-heart.
pūretī'ti [pūreti+iti] pūreti-fills (with joy). iti • puriso-male-
offspring or son who fills the heart of mother and father (with
joy and pride).
- [b] attano-of oneself. manorathaṃ-the mind's chariot, i.e.
desire. pūretī'ti vā • puriso-male person who fulfils one's
wishes. [wa] pūra+isa
- [c] pūretī'ti vā • poso-man. [All Kattu-sādhana]
[wa] pūra+isa
- (3) [a] sasurehi-by in-laws. suṇitabbā hiṃsitabbā'ti
[hiṃsitabbā+iti] hiṃsitabbā-is bothered. iti • suṇisā-
daughter-in-law who is (sometimes) bothered or pestered by in-
laws.
[Kamma-sādhana]
- [b] dvinnaṃ-of two. jānānaṃ-people (wife's side and husband's
side). kulasantānaṃ-the family lineage. karotī'tīti. karoti-
creates to increase. vā iti. • suṇisā-daughter-in-law who
increases the family lineage of two persons (wife and husband).
[Kattu-sādhana] [wa] suṇa+isa
- (4) kucchitabban'ti [kucchitabbaṃ+iti] kucchitabbaṃ-is to be
detested. iti • karīsaṃ-feces which is detested. [Kamma-sādhana]
[wa] ku+isa
- (5) [a] gabbhaṃ-dark cloud cover. vimocetī'ti [vimoceti+iti]
vimoceti-releases (removes). iti • suriso-Sun which removes
dark clouds. [wa] su+isa
- [b] tamandhakāraavidhamanena
[tama+andhakāraavidhamanena=tama-darkness+andhakāra-
invisibility-causing, vidhamanena-by removing]
tama'ndhakāraavidhamanena-by removing darkness which
causes invisibility. sattānaṃ-of beings. bhayaṃ-fear. surati
hiṃsatī'ti [hiṃsati+iti] hiṃsati-kills, or removes. iti
• sūriyo-Sun which kills or removes fear of beings by
removing darkness. [Both Kattu-sādhana] [wa] su+isa

- (6) rogaṁ-(certain) ailment. hiṁsatī'ti. hiṁsati-kills or cures. iti
 • sirīso-Rain tree which can kill or cure some disease (by its medicinal curative properties). [Kattu-sādhana] [wa] su+isa
- (7) [a] ilati kampatī'ti [kampati+iti] kampati-trembles. iti •
 illiso-A person named “illiso” who trembles (a fickle person).
 [b] taṇhāya-due to craving. dubbalo-weak. hutvā-having being.
 ilati kampatī'ti vā • illiso-a person named “illiso” who
 fiddles in the face of temptations due to craving, capricious.
 [Both Kattu-sādhana] [wa] ila+isa
- (8) pāpakaraṇe-in doing unwholesome things. alati-is able.
 samatthetī'ti. samattheti-is able. iti • alaso-The idle person
 (lazy man) who is prone to do unwholesome things. [Kattu-sādhana]
 [wa] ala+isa
- (9) mahitabbo pūjetabbo'ti [pūjetabbo+iti] pūjetabbo-is honored.
 iti • mahiso-Buffalo which is honored (in some tribal societies).
 [Kamma-sādhana] [wa] maha+isa
- Note:** The word is also found spelled as “mahimso” in the majority of
 texts. It should be noted as an “m” is inserted in such case of word.
- (10) sīyati bandhīyatī'ti [bandhīyati+iti] bandhīyati-is tied up. iti
 • sīsaṁ-Head which is tied up (by head-band etc.)
 [Kamma-sādhana] [wa] si+isa
- (11) kitabbam hiṁsitabban'ti [hiṁsitabbam+iti] hiṁsitabbam-is
 hurt. iti • kisaṁ-emaciated person (who is hurt or is vulnerable
 by possible onset of infections or diseases etc.) [Kamma-sādhana]
 [wa] ki+isa
- icce'va'mādi-and so on.

Iti kibbidhānakappe uṇā'dikappo chaṭṭho kaṇḍo.
 The Sixth Uṇādi Section of Kita ends.

Uṇā'dikappo niṭṭhito.

Uṇādi Chapter ends.

Kaccāyanapakaraṇaṃ ⁵³niṭṭhitam.

Kaccāyana's Pāli Grammar ends.

⁵³ In the earlier versions of the text such as those of M.E. Senart and Mahābodhi editions, there is a following colophon:

Yāni sippāni lokasmim, Aṇum thūlāni vijjare
Tāni sabbāni sippāni, Sayam Sijjā bhavantu me.

Here is translation of the verse:

"Whatever branch of knowledge in the world, be it trivial or significant one,
May all those knowledges be self-manifest to me".

Nigama-gāthāyo

The Concluding Verses

(These verses are not from the original text, but composed by the translator as a record for the posterity)

Aho gambhīracittatā, niruttaññuno desanā!
yathā'nusiṭṭham caranto, sukhāpeti sukhesinam!

Māgadhikāya Sambuddho, niruttipadakovidō
saddhammam suṭṭhu desayi, pāpento amataṃ pajam.

Tassā vyākaraṇasattham, Kaccāyanena vihitam
anuvyā'haṭam vi'yākataṃ, **Englisā'**nukūlato.

⁵⁴**Sajjana**-nāmadheyena, **Mrammajaccena** bhikkhunā
saddhammavuḍḍikāmena, saddhāpamukhacetasā.

“Ayaṃ gantho sukham detu, sādhujaṇe mahītale
sukhena niruttiñāṇam, samvaḍḍhento puna'ppunaṃ
Buddhapāvacanasetṭham, ñāpayam sampamodayam”

Puññenā'nena katena, mā'ha'massaṃ bālo sayam
bālenā'pi na samvase, na kare pāpajamminam.

Attaparahitaṅkaro, tikkhagambhīraññāṇavā
Dhammakāmī dhammagaru, dhmmaññū ca susīlavā.

Pāpabālehi ajeyo, bahūnam sukhadāyako
attapaṇidhisampanno, paññājīvī dukkha'ntagū.

⁵⁴ **Sajjana**(सज्जन) is a correctly spelt Pāli name of the translator, an equal term for “Thitzana” which is spelled as per Myanmar phonetics.

Appendices

SAMPLE MORPHOLOGY

Note: Studying morphological procedure is an important part of grammar study in the ancient times. It helps students learn how a word is evolved till it becomes a complete word after a series of procedures as prescribed in relevant Suttas are being carried out. It is in fact an active process of grammatical dynamics pursued by ancient students which is both interesting and enriching. **Studying the meaning of various Suttas and relevant examples alone is not enough** for a serious student as it may seem like quite a quiescent process. It has tremendous impact in the development of grammatical knowledge and in gaining the mastery of the language effectively in the process. A few samples of systematic morphological procedures are shown below. Keep in mind that there are different steps for each word according to their grouping as a noun, or compound noun, or a Taddhita-affixed noun, or an Ākhyāta verb, or Kita and Uṇādi-affixed words. [Morphological procedures for Sandhi are already shown in the Sandhi chapter]

Noun Words

Steps of the procedures:

- (1) Set up the base according to its natural ending category of the vowel.
- (2) Apply the applicable vibatti(case-ending) after it.
- (3) Perform necessary functions till it becomes a complete word.

(a) **Puriso**-man. (Nominative Singular) [Re: Sutta 104]

- [1] Set up the base as **Purisa** [This is a crude noun-form]
- [2] Apply a nominative, singular “si” after it > **purisa+si**
- [3] Change “si” into “o” by 104 > **Purisa+o**
- [4] Elide the last “a” of purisa and keep it as it is by 83
> **puris+o** (It thus becomes a complete word)

(b) **Purisā**-men (Nominative Plural) [Re: Sutta 107]

- [1] Set up the base as **Purisa**

- [2] Apply a nominative plural “yo” after it>**Purisa+yo**
- [3] Change “yo” into “ā” by 107 > **Purisa+ā**
- [4] Elide the last “a” of Purisa and keep it as it is by 83
>**Puris+ā** (It becomes a complete word)

Ākhyāta Verbs

Steps of the procedures:

- (1) Set up the root as a base.
- (2) Declare the relevant meaning of the root and formally name it as a root by 457.
- (3) Elide the last vowel of the root as necessary by 521.
- (4) First, apply applicable Vibatti after the root and then apply an applicable affix between the root and vibatti.
- (5) Perform any necessary morphological procedure till it becomes a complete verb.

(a) **Gacchati**-(He) goes. [Re: Sutta 476] (An Ākhyāta verb, in present tense, third person singular “ti” termination)

- [1] **Gamu-gatimhi**-to go.
- [2] Elide the last vowel of the root “u” by 521>**gam**
- [3] Apply a verb termination in present tense, third person singular “ti” by 414 after the root >**gam+ti**
- [4] Then, apply an affix “a” in the sense of a Kattā (active voice) right after the root by Sutta 445 >**gam+a+ti**
- [5] Change “m” of the root into “cch” by 476>**ga+cch+a+ti** (It becomes a complete word).

(b) **Gacchanti**-(They) go. [Re: Sutta 410] (An Ākhyāta verb, in present tense, third person plural “anti” termination)

- [1] **Gamu-gamane**-to go.
- [2] Elide the last vowel of the root “u” by 521>**gam**
- [3] Apply a verb termination in present tense, third person plural “anti” by 414 after the root>**gam+anti**
- [4] Then, apply an affix “a” in the sense of a Kattā (active voice) right after the root>**gam+a+anti**
- [5] Change “m” of the root into “cch” by 476. >**ga+cch+a+anti** (Remember, one “a” is still needed to be elided).

[6] Elide the affix “a” by 510>**ga+cch+anti** (The completed word)

Kita-affixed words

Steps of the procedures:

- (1) Set up the root as a base.
- (2) Declare relevant meaning of the root and name it as a root.
- (3) Elide the last vowel of the root as necessary.
- (4) Apply applicable affix after the root.
- (5) Perform any necessary morphological procedure.
- (6) When all is done, formally recognize it as a noun
- (7) Apply a noun vibatti case-ending after it and do all necessary further morphological procedures as those prescribed in normal noun words.

Note: There are two stage-procedures:

(a) Step 1-5 are Kita-morphological procedures.

(b) The remaining steps are noun procedures.

The procedure for uṇādi-affixed words are similar to that of Kita-affixed words.

(a) **Cāgo**-charitable giving, sharing [Re: Sutta 529]

- [1] **Caja-cāge**-to share generously
- [2] Elide the last vowel of the root>**caj**
- [3] Apply a “ṇa” affix after the root by 529>**caj+ṇa**
- [4] recognize the ṇ-containing affix as a Kārita by 621
- [5] Then elide that “ṇ” by 523>**caj+a**
- [6] Then apply a “vuddhi” function on the first “a” of “caj” by 483>**cāja** (It becomes an “ā” as a result of Vuddhi function)
- [7] Change “j” into “g” by 623>**cāga**
- [8] Recognize this almost-finished word “cāga” in transit as a noun by 601
- [9] Apply a noun-vibatti in nominative singular “si” after it >**cāga+si**
- [10] Change “si” into “o”> **cāga+o**. Next apply step 4 procedure as mentioned in Puriso. (It becomes a complete word “cāgo”.)

(b) **Buddho**-The one who knows truth, who awakened. [Re Sutta 557]

- [1] **Budha-ñāṇe**-to know, *jāgarane*-to wake up.
- [2] Elide the last vowel of the root>**Budh**

- [3] Apply a “ta” affix after the root by 557>**Budh+ta**
- [4] Change the affix “ta” applied after dh-ending root into “dha” by 576.>**Budh+dha**
- [5] Then, change “dh” of the root into “d” by 611>**Bud+dha**
- [6] Recognize this almost-finished word “Bud+dha” in transit as a noun by 601.
- [7] Apply a noun-vibatti in nominative singular “si” after it >**Buddha+si**
- [8] Change “si” into “o”>**Buddha+o**. Next apply the step 4 procedure as mentioned in Puriso. (“Buddho” completed.)

Uṇādi-affixed words

- (a) **Samatho**-that which calms the mind, Samatha meditation. [Re: Sutta 628]

- [1] **Sama-upasame**-to calm
- [2] Apply a “tha” affix after the root by 628>**Sama+tha** (No need to elide the last vowel of the root)
- [3] Recognize this word “Sama+tha” in transit as a noun by 601.
- [4] Apply a noun-vibatti in nominative singular “si” after it. >**Samatha+si**
- [5] Change “si” into “o”>**Samatha+o**.
- [6] Next apply the step 4 procedure as mentioned in Puriso. (It becomes a complete word “Samatho”.)

- (b) **Geham**-home [A neuter gender word in nominative singular, Re: Sutta 629]

- [1] **Gaha-gaḥaṇe**-to take.
- [2] Elide the last vowel of the root>gah
- [3] Apply an “a” affix after the root by 527>**Gah+a**
- [4] Then apply the function of changing the near-by first vowel “a” of “Gah” into “e” by 629>**Geha**
- [5] Recognize this half-finished word “Geha” in transit as a noun by 601.

- [6] Apply a noun-vibatti in nominative singular “si” after it.
 >**Geha+si**
- [7] Then, change “si” into “am” by Sutta 219>**Geha+am**.
- [8] Next apply step 4 procedure as mentioned in Puriso.
 (It thus becomes a complete word “Geham”)

Compound Nouns

Steps of the procedures:

- (1) Set up all component words in crude-forms as a base.
- (2) Apply a vibatti after each base-word.
- (3) Perform any necessary morphological procedure as shown in nouns chapter till it becomes a complete ED with coherent and relevant meaning.
- (4) Then, declare the meaning of ED and name it as a compound noun. Also give a relevant specific name of compound.
- (5) Delete all the applied vibatti and all morphological traces of change till it returns to its initial crude-stage of the base.
- (6) Then, recognize it as a noun and apply any necessary procedure as explained below until it becomes a complete word.

Rājaputto-the king’s son, i.e. the prince.

- [1] Set up the two base words as “**Rāja+Putta**”
- [2] Then apply genitive singular “sa” after rāja and nominative singular “si” after putta>**rāja+sa, Putta+si**.
- [3] (a) Change rāja together with the applied vibatti “sa” into “**rañño**” by 135. (b) also change the nominative singular vibatti “si” applied after putta into “o”>putta+o. Then elide the preceding “a” by 83>**putto.>rañño putto**.
- [4] After this basic procedure is done, it becomes a complete *viggaha* sentence (ED) as “**Rañño putto**” which has a coherent and relevant meaning as “the king’s son” [rañño-of king, putto-son]
- [5] Then, as this ED sentence has coherent and relevant meanings to each other, it is declared and formally named as Chatṭhī-Tappurisa by Sutta 327.
- [6] Then, elide all vibattis and its concomitants (noun-case-endings “sa” and “si” along with their traces of morphological

- procedure such as newly changed word-forms “rañño putto”) by Sutta 317. >**rājaputta**. In addition, keep it as it is by Sutta 318.
- [7] Then, this word “rājaputta” in transit is to be recognized as noun by means of Sutta 601.
- [8] Apply a nominative singular “si” after rājaputta
>**rājaputta+si**
- [9] Then, change “si” into “o” by Sutta 104>**Rājaputta+o**.
- [10] Apply elision procedure on the last “a” of the rājaputta by Sutta 83 (It becomes a complete word.)

Noun in Taddhita-affix

Steps of the procedures:

- (1) Set up the word and applicable additional words such as “apacca” etc. as a base according to specific category of Taddhita.
- (2) Apply a vibatti after each base-word.
- (3) Perform any necessary morphological procedure as shown in the nouns chapter till it becomes a complete ED with coherent and relevant meaning.
- (4) Then, declare the meaning of ED and apply a relevant affix as necessary.
- (5) Wipe out the applied vibatti and all morphological traces of change till it returns to its initial crude-stage of the base.
- (6) Then, recognize it as a noun and apply any necessary procedure as explained below until it becomes a complete word.

—

Vāsiṭṭho-Vasiṭṭha’s son.

- [1] Set up the base as **Vasiṭṭha+apacca**
- [2] Apply genitive singular “sa” after vasiṭṭha>**Vasiṭṭha+sa** and add one more “s” to the front of “sa” by means of Sutta 61. >**vasiṭṭhassa**
- [3] Apply a nominative singular “si” after apacca>apacca+si. Besides, change that “si” into “am” by Sutta 219. >**apacca+am**. Then, elide the preceding “a” by means of 83>apaccam. Thus, it becomes a complete ED sentence as “**Vasiṭṭhassa apaccam**” which has relevant meaning.
- [4] **Vasiṭṭhassa**-of someone named “vasiṭṭha”, **apaccam**-son. When this meaning signifying patronymic is implied by this ED,

an affix “ṇa” is applied between two words by 344. It will then look like this>**vasiṭṭhassa+ṇa+apaccam̐**.

- [5] Then, by means of the word “tesam̐” in Sutta 317, all the applied vibatti, traces of morphological procedures as well as the word “apacca” are to be deleted>**vasiṭṭha+ṇa**.
- [6] Elide the “ṇ” of the affix by means of Sutta 396.
>**vasiṭṭha+a**.
- [7] Keep it as it is by Sutta 318.
- [8] Then, by rule of Sutta 400, perform a vuddhi function on the front “a” at Vasiṭṭha>**Vāsiṭṭha+a**. Then, elide the second “a” by Sutta 83.
- [9] Recognize this word “**vāsiṭṭha**” as noun by Sutta 601 and apply a nominative “si” after it>**Vāsiṭṭha+si**
- [10] Then, change that applied “si” into “o” by Sutta 104.
>**Vāsiṭṭha+o**.
- [11] Apply elision procedure by Sutta 83 on the last vowel “a” of Vāsiṭṭha>**Vāsiṭṭh+o**. (It thus becomes a complete word.)

Note: Performing morphological procedures for Samāsa and Taddhita words require a strong and thorough knowledge and understanding of Nāma, Ākhyāta and Kita chapters. Thus, this branch of study of the structural morphology of Pāli words can broaden and enrich the grammatical insight of the student in many ways and lead to a more profound in-depth mastery of the language.

KĀRAKA AND SĀDHANA

Sādhana means that by which a specific word suffixed with a *Kita* or an *uṇādi* affix is completed or brought to completion. It refers to various kinds of Kita and Uṇādi affixes through application of them words are brought to completion as perfect words. The completed words carry the specific subtle meanings such as those grammatically defined terms of Kattu, Kamma and so on. The grammatical concept of Sādhana is originally based on the nature of affix being applied after the root and its relevant EDs. There are certain Suttas, such as *Bhāvakammesu ta* (556), *Kattukaraṇapadesesu ca* (548) and so on, which directly show a specific affix to be applied in a particular sense of Sādhana. Besides, the EDs of such words are also to be in concordant with relevant Sādhanas. For example, if the affix of the word is applied in the sense of Kattu sādhana, then the ED of that word has to be a Kattu Sādhana ED.

For the ease and convenience of students, the name of specific Sādhana of EDs are shown in both Kita and Uṇādi chapters. Though studying and understanding the Sādhanas and their general aspect and characteristics can help to develop a more thorough grammatical knowledge and skill, it is not essential for beginners. However, for the benefit of developing such a skill, all relevant information will be briefly explained. [Sādhīyate nipphādiyate anenā'ti sādhanam. *sadha-nipphattiyam*-to complete+yu]

The Role of Kāraka & Sādhana

Though Kāraka and Sādhana share somewhat similar implications, the role they can play in the grammar and actual sentence structure of the practical language application are quite different.

(a) The six Kārakas in individually assigned case-endings as per the relevant Suttas in the Kāraka chapter, can definitely

play their own specific roles such as the subject (for Kattu-kāraka) or the object (for Kamma-kāraka) and so forth.

- (b) On other hand, most of the **Sādhana**s do not have this kind of significant role. However, out of seven Sādhana, **Kattu, Kamma and Bhāva**, have some significant role in affecting the voice of a verb and the structure of a sentence.

For example, a Kattu-affixed word may affect the voice of sentence to be an active voice. Kamma-affixed word and Bhāva-affixed words will affect as passive voice and impersonal voices respectively. Shown below are some sample sentences structured with such words as examples.

Example sentence of Kattu-Sādhana-affixed words.

Note: The verbs with Kattu-sādhana affix are shown underlined.

- (1) Dānaṃ Dinno devadatto [dā+ta] (Sutta 626, Kaccāyana text, Uṇādi chapter) Devadatta gave alms. (Active voice)
- (2) Kumaro antepuraṃ gato [gamu+ta] (Mahāpadāna Sutta, Mahāvagga Pāli) The prince went into the palace. (Active voice)
- (3) So bhagavā sayam'pi cattāri saccāni Buddho [Budha+ta] (Cūla-Saccaka Sutta commentary, Mūlapaṇṇāsa Pāli texts) That glorious Buddha knew four truths by himself too. (Active voice)

Example sentence of Kamma-sādhana affixed words

Note: The verbs with Kamma-sādhana affix are shown underlined.

- (1) Buddhena dhammo desito [disa+ta] The Dhamma is taught by Buddha. (Passive voice)
- (2) Bhotabbo odano bhavatā [bhuja+tabba] (Sutta 625, Uṇādi chapter, Kaccāyana text) The rice is to be eaten by your honorable. (Passive voice)

Example sentence of Bhāva-sādhana affixed word.

Note: The verbs with Bhāva-sādhana affix are shown underlined.

- (1) Tassa Gītaṃ [ge+ta] (Sutta 556, Kita chapter) Of that person (i.e. His) singing, His singing.
- (2) Sayitabbam bhavatā [si+tabba] (Sutta 625, Uṇādi chapter) Eating by your honorable. (Impersonal voice)

General Aspects of Sādhana.

Keep in mind that the remaining four Sādhanas, namely **Karaṇa, Sampadāna, Apādāna and Adhikaraṇa**, do not have any significant role except that of an ordinary noun in a sentence. The meaning of words affixed in each of the seven Sādhanas have their own subtle meanings which are clearly and simply translated below. See an ordinary translation and then a bit detailed explanatory note shown in parenthesis which reflect their respective Sādhana and the ED in Pāli. In order to understand a Sādhana and relevant ED of each Sādhana, a student needs to know the sense of affix and the general structural aspect of each ED which are distinctive from each other. Please read notes carefully which explains general aspects of the EDs of each Sādhana. As a matter of fact, it requires a very firm foundation of thorough study and grammatical knowledge to understand all aspects of Sādhana and EDs.

1. **[Kattu] Nāyako**-the leader (who leads) (Sutta 527)
[ED in Pāli] Netī'ti Nāyako. [neti+iti]
Note: Here, Kattu-sādhana is signified by means of the Ākhyāta verb “neti” which in itself is an active-voice verb in Kattu-sense. Also note the word “iti” is included to indicate the reason (*Vacana-hetu*).
2. **[Kamma] Kammaṃ**-work (which is being done) (531)
[ED in Pāli] Karīyate taṃ'ti Kammaṃ. [karīyate taṃ+it]
Note: Here, Kamma-sādhana is signified by means of the Ākhyāta verb “Karīyate” which in itself is a passive voice verb with the affix “ya” in Kamma-sense. Also note the word “iti” is included to indicate the reason.
3. **[Bhāva] Cāgo**-generosity (act of giving, sharing) (529) [ED in Pāli] Cajate, Cajanaṃ vā Cāgo (**vā** indicates another possible ED)
Note: Here, Bhāva-sādhana is signified by means of twin verbs of two applicable EDs, the first “Cajate” being an Ākhyāta verb in Bhāva voice and the second Kita word “Cajanaṃ” in Bhāva affix “yu”. Here, the verbs which in themselves are expressive of Bhāva-sense. Also note that there is no “iti” at all. This is the only Sādhana where there is no “iti” required in its ED.

4. **[Karaṇa]** Vinayo-the discipline (by which one is trained) (527) [ED in Pāli] Vineti etenā'ti Vinayo. [etena+iti]
Note: Here, Karaṇa-sādhana is signified by means of a Sabbanāma-noun word “eta” in instrumental case which by itself is a Karaṇa. Also note the word “iti” is included to indicate the reason.
5. **[Sampadāna]** Dānīyo-the recipient monk (to which alms should be given) [ED in Pāli] Databbo Assā'ti Dānīyo. [assa+iti]
Note: Here, Sampadāna-sādhana is signified by means of the Sabbanāma word “Ta” in dative case which by itself is a Sampadāna. Also note the word “iti” is included to indicate the reason.
6. **[Apādāna]** Bhemo-the fearsome object (from which people fear) (627) [ED in Pāli] Bhāyanti etasamā'ti Bhemo. [etasmā+iti]
Note: Here, Apādāna-sādhana is signified by means of Sabbanāma noun “eta” in ablative case which by itself is an Apādāna. Also note the word “iti” is included to indicate the reason.
7. **[Adhikaraṇa]** Ṭhānaṃ-the place (where people stand) (548) [ED in Pāli] Tiṭṭhanti Tasmin'ti Ṭhānaṃ [tasmim+iti]
Note: Here, Adhikaraṇa-sādhana is signified by means of Sabbanāma noun “ta” in locative case which by itself is an Adhikaraṇa also called Padesa or Okāsa. Also note the word “iti” is included to indicate the reason.

By taking a careful look at the above explanation, it is hoped that the students will clearly understand how Kāraka and Sādhana play their inherent parts in the structure of Pāli words and its sentences.

THE LIST OF SIMILAR SUTTAS

found in Pāṇinī & Kaccāyana.

Sanskrit Sutta (SS) and Kaccāyana Sutta (KS) are shown here alongside in transliterated Romanized characters to show different or similar physical structure of each Sutta found in both grammatical texts. Numbers after Suttas indicate the book, chapter and serial sequence of each respectively. **Being similar does not necessarily mean to be identical in terms of function and physical structure.** Most Suttas, except a few, have only partial similarity and affinity in terms of the implied function, physical structure of wording and sentence make-up. The transliterated words of each Sutta will attest to the fact that Kaccāyana's work can not be unilaterally averred as a complete copy of its cousin grammars, but a work borne out of shared linguistics which have deeply-rooted ancestry in the ancient Indo-Aryan civilization. ⁵⁵There are 3925 or 3996 Suttas in Pāṇinī while Kaccāyana comprises only 673 or 675 if two more Suttas from earlier versions are included. The ratio and margin of similarity is not much substantial in relation to the amount of Suttas in the Sanskrit texts as it was assumed by some scholars. Below is a list of Suttas which have some similarities, being prepared after careful research of the relevant texts.

⁵⁵ This number of Sutta is as practically found in the alphabetical index of Suttas in "Aṣṭādhyāyī of Pāṇinī", translated by Sumitra M. Katre. In Wikipedia online encyclopedia, it is found as 3996 Suttas which needs verification.

- (1) तत्पुरुषः समानाधिकरणः कर्मधारयः (1-2-42)
 [SS] Tatpuruṣaḥ samānādhikaraṇaḥ karmadhārayaḥ
 [KS] Dvipade tulyā'dhikaraṇe kammadhārayo
- (2) सरूपाणमेकशेष एकविभक्तौ (1-2-64)
 [SS] Sarūpānamekaśeṣa ekavibaktau
 [KS] Sarūpāna'mekasesva'sakim
- (3) भूवादयो धातवः (1-3-1)
 [SS] Bhūvādyo dhātavaḥ
 [KS] Bhūvādayo dhātavo
- (4) भावकर्मणोः (1-3-13)
 [SS] Bhāvakramaṇo
 [KS] Attanopadāni bhāve ca kammani
- (5) शेषात् कर्त्तरि परस्मैपदम् (1-3-78)
 [SS] Śeṣhāt kratrī prasamepadaṁ
 [KS] Kattari parassapadaṁ
- (6) यूस्त्रयाख्यो नदी (1-4-3)
 [SS] Ūsatrayākhyo nadī
 [KS] Nadā'dito vā ī
- (7) संयोगे गुरु (1-4-11)
 [SS] Saṁyoge guru
 [KS] Dumhi garu
- (8) दीर्घञ्च (1-4-12)
 [SS] Dīrghañca.
 [KS] Dīgho ca
- (9) ध्रुवमपायेऽपादानम् (1-4-24)
 [SS] Dhravamapāye pādānaṁ
 [KS] Yasmā'dapeti, bhaya'mādatte vā ta'dapādānaṁ
- (10) साधकतमं करणम् (1-4-42)
 [SS] Sādhakatamaṁ karaṇaṁ
 [KS] Yena vā karīyate taṁ karaṇaṁ

- (11) आधारोऽधिकरणम् (1-4-45)
[SS] Ādhāro dhikaraṇaṃ
[KS] Yo'dhāro ta'mokāsaṃ
- (12) कर्तुरीप्सिततम कर्म (1-4-49)
[SS] Kraturīpsitatamaṃ krama
[KS] Yaṃ karoti taṃ kammaṃ
- (13) लः परस्मैपदम् (1-4-99)
[SS] La: Parasmepadaṃ
[KS] Atha pubbāni vibattīnaṃ cha parassapadāni
- (14) तडानावात्मनेपदम् (1-4-100)
[SS] Taṇāvātatanepadaṃ
[KS] Parāṇya'ttanopadāni
- (15) तिङ्स्त्रीणि त्रीणि प्रथम मध्यमोत्तमाः (1-4-101)
[SS] Tiṇ catrīṇi trīṇi prathama, mdhyamottamā:
[KS] Dve dve paṭhama, majjimu'ttamapurisā
- (16) युष्मद्युपपदे समानाधिकरणे स्थानिन्यपि मध्यमः (1-4-105)
[SS] Yuṣmadyūpapade samānādhikaraṇe sthāninyapi
madyaṃ
[KS] Tumhe Majjimo
- (17) अस्मद्युत्तमः (1-4-107) --
[SS] Asmdyuttama:
[KS] Amhe Uttamo
- (18) शेषे प्रथमः (1-4-108)
[SS] Seṣe prathama:
[KS] Nāmamhi payujjamāne'pi tulyādhikaraṇe paṭhamo
- (19) संख्यापूर्वो द्विगु (2-1-52)
[SS] Saṅkhyāpūvo dvigu
[KS] Saṅkhyāpubbo digu
- (20) अनेकमन्यपदार्थे (2-2-24)
[SS] Anekamanyapada artthe
[KS] Aññapada'tthesu bahubbīhi

- (21) चार्थे द्वन्द्वः (2-2-29)
 [SS] Carthe dvandva:
 [KS] Nāmānaṁ samuccayo dvando
- (22) कर्मणि द्वितिया (2-3-2)
 [SS] Kramaṇi dvitiyā
 [KS] Kama'tthe dutiyā
- (23) कालाध्वनोरत्यन्त संयोगे (2-3-5)
 [SS] Kāladhvanoratyanta saṁyoge
 [KS] Kāla'ddhāna'maccantasam̐yoge
- (24) कर्मप्रवचनीययुक्ते द्वितिया (2-3-8)
 [SS] Krāmpravacanīyayukte dvitiyā
 [KS] Kamma'ppavacanīyayutte
- (25) चतुर्थी संप्रदाने (2-3-13)
 [SS] Caturthī saṁpradāne
 [KS] Sampadāne catutthī
- (26) येनङ्गविकारो (2-3-20)
 [SS] Yenaṅgavikāro
 [KS] Yena'ṅgavikāro
- (27) अपादाने पञ्चमी (2-3-28)
 [SS] Apādāne Pañcamī
 [KS] Apādāne Pañcamī
- (28) यस्य च भावेन भावलक्षणम् (2-3-37)
 [SS] Yasya ca bhāvena bhāvalakhaṇaṁ
 [KS] Kālabhāvesu ca
- (29) षष्ठी चानादर (2-3-38)
 [SS] Ṣhaṭṭī cā nādāre
 [KS] Anā'dare ca
- (30) स्वामिश्वाराधिपति दायाद साक्षिप्रतिभूप्रसुतैश्च (2-3-39)
 [SS] Svāmisvārādhīpati dāyāda sākhi pratibhū prasutesca
 [KS] Sāmi'ssarādhīpatidāyādasakhīpatibhūpasuta kusalehi
 ca

(31) यतश्च निर्द्धारणम् (2-3-41)

[SS] Yatas ca nirdhāraṇam

[KS] Niddhāraṇe ca

(32) प्रसितउत्सुकाभ्यं तृतिया (2-3-44)

[SS] Prasitautsukābyam tritiyā

[KS] Maṇḍitu'ssukesu tatiyā

(33) संबोधने च (2-3-47)

[SS] Saṁboddhane ca

[KS] Ālapane ca

(34) द्विगुरेकवचनम् (2-4-1)

[SS] Dvigurekavacanam

[KS] Dvigusse'kattam

(35) स नपुंसकम् (2-4-17)

[SS] Sa napuṁsakam

[KS] So napuṁsakaliṅgo

(36) असते भूः (2-4-52)

[SS] Asate bhū:

[KS] Asabbadhātuke bhū

(37) प्रत्ययः (3-1-1)

[SS] Pratyaya:

[KS] Dhātuliṅgehi parā paccayā

(38) गुपतिजकिदभ्यः सन् (3-1-5)

[SS] Gupatijakidbya: san

[KS] Tija, gupa, kita, mānehi kha, cha, sā vā

(39) उपमानादाचारे (3-1-10)

[SS] Upamānā dācāre

[KS] Āya nāmato kattū'pamānā'dācāre

(40) कर्त्तरि शप् (3-1-68)

[SS] Kratri śap

[KS] Bhū'vādito a

- (41) दिवादिभ्यः श्यन (3-1-69)
 [SS] Divādibya: Śyan
 [KS] Divā'dito yo
- (42) श्रुव शृ च (3-1-74)
 [SS] Śruva śri ca
 [KS] Svā'dito ṇuṇā, uṇā ca.
- (43) रुधादिभ्यः श्नम (3-1-78)
 [SS] Rudhādibya: Śnam
 [KS] Rudhā'dito niggahitapubbañ'ca
- (44) तनादिकृञभ्यः उ (3-1-79)
 [SS] Tanādi kriñbya: u
 [KS] Tanā'dito o, yirā
- (45) कयादिभ्यः श्ना (3-1-81)
 [SS] Krayādibya: śnā
 [KS] Ki'yādito nā
- (46) तव्यत्तव्यानीयरः (3-1-96)
 [SS] Tavyat tavyānīyara:
 [KS] Bhāvakammesu tabbā'nīyā
- (47) नन्दिग्रहिपचादिभ्यो ल्युणिन्यचः (3-1-134)
 [SS] Nandi, grahi, pacādibhyo lyuṇinya ca:
 [KS] Nandā'dīhi yu
- (48) कर्मण्यण (3-2-1)
 [SS] Kramāṇyaṇ
 [KS] Dhātuyā kammā'dimhi ṇo
- (49) क्विप च (3-2-76)
 [SS] Kvip ca
 [KS] Kvi ca
- (50) परोक्षे लिट् (3-2-115)
 [SS] Parokhe lit
 [KS] Apaccakkhe prokhā'tīte

(51) कुधमण्डार्थेभ्यश्च (3-2-151)

[SS] Kudhamaṇḍartthebya śca

[KS] Sadda, kudha, cala, maṇḍattha, rucā'dīhi yu

(52) मतिबुद्धिपूजार्थेभ्यश्च (3-2-188)

[SS] Mati, budhi, pūjārtthebya śa

[KS] Bhyā'dīhi mati, budhi, pūjādīhi ca kto

(53) तुमुनण्वुलौ क्रियायं क्रियार्थायाम् (3-3-10)

[SS] Tumun ṇvulau kriyāyaṃ kriyārthayām

[KS] Kriyāyaṃ ṇvutavo

(54) भाववचनाश्च (3-3-11)

[SS] Bhāvavacanās ca

[KS] Bhāvavācimhi catutthī

(55) अण कर्मणि च (3-3-12)

[SS] Aṇ kramaṇi cā

[KS] Kammani ṇo

(56) पदरुजविशस्पृशो घञ (3-3-16)

[SS] Pada, ruja, viśa, sprīśo ghañ

[KS] Viśa, ruja, padā'dito ṇa

(57) भावे (3-3-18)

[SS] Bhāve

[KS] Bhāve ca

Note: There is another Sutta (4-4-144) with identical structure like KS, but with rather different function.

(58) स्त्रियं क्तिन (3-3-94)

[SS] Striyaṃ ktin

[KS] Itthiya'matiyavo vā

(59) आक्रोशे नञ्यनिः (3-3-112)

[SS] Ākrośe nañyani:

[KS] Akkose namhā'ni

(60) ईषददुःसुषुकृच्छाकृच्छर्थेषु खल (3-3-126)

[SS] Īśhad, du, sushu, krichākriśhattheshu khal

[KS] Īsaṃ, du, sūhi kha

- (61) समानकर्तृकेषु तुमुन (3-3-158)
 [SS] Samānakratrikeṣu tumun
 [KS] Icchatthesu samānakattukesu tave,tuṃ vā
- (62) पेषातिसर्गप्राप्तकालेषु कृत्याश्च (3-3-163)
 [SS] Peṣātisraggaprāptakāleṣu krityā śva
 [KS] Pesā'tisaggapattakālesu kiccā
- (63) अवश्यकाधमण्ययो निर्णी (3-3-170)
 [SS] Avśyakādhamanyryo ṇirnī
 [KS] Avassakā'dhamiṇesu ṇī ca
- (64) माङ्गिलुङ् (3-3-175)
 [SS] Māṇi luṇ
 [KS] Māyoge sabbakāle ca
- (65) समानकर्तृकयोः पूर्वकाले (3-4-21)
 [SS] Samānakratrikayo: pūrvakāle
 [KS] Pubbakāle'kakattukānaṃ tuna, tvāna, tvā vā
- (66) कर्तरि कृत (3-4-67)
 [SS] Kratari krit
 [KS] Kattari Kitā
- (67) तयोरेव कृत्यक्तखलर्थाः (3-4-70)
 [SS] Tayoreva kritya, kta, kkhal, ratthā
 [KS] Bhāvakkamesu Kicca, kta, kkha'tthā
- (68) तिङ्शितसार्वधातुकम् (3-4-113)
 [SS] Tiṇṣita sarvadhātukaṃ
 [KS] Hiyyattanī, pañcamī, vattamānā sabbadhātukaṃ
- (69) तस्यापत्यम् (4-1-92)
 [SS] Tasyā patyaṃ
 [KS] Vā ṇā'pacce
- (70) तेन रत्तं रागात् (4-2-1)
 [SS] Tena Rattaṃ rāgāt
 [KS] Na rāgā tass'eda'maññatthesu ca

(71) ग्रामजनबन्धुसहायोभ्यस्तल (4-2-43)

[SS] Grāma, jana, bandhu, sahāyobyastal

[KS] Gāma, jana, bandhu, sahāyā'dihi tā

(72) द्वेस्तियः (5-2-54)

[SS] Dvestiya:

[KS] Dvitīhi tiyo

(73) इदमो हः (5-3-11)

[SS] Idamo ha:

[KS] Imasmā ha, dhā ca

(74) सर्वैकान्यकिंयत्तदः काले दा (5-3-15)

[SS] Sravekānyākimyatād: kāle dā

[KS] Kim, sabbaññe'ka, ya, ku, hi dā, dācanam

(75) इदमो हिल (5-3-16)

[SS] Idamo rahil

[KS] Imasmā rahi, dhunā, dāni ca

(76) प्रकारवचने थाल (5-3-23)

[SS] Prakārvacane thāl

[KS] Sabbanāmehi pakārvacane tu thā

(77-78) (a) इदमस्थमुः (5-3-24)

(b) किमश्च (5-3-25)

[SS] Idamsathamū:

[SS] Kim śaca

[KS] Kimi'mehi tham

(79) प्रश्यस्य श्रः (5-3-60)

[SS] Praśyasya śra:

[KS] Pasatthassa so ca

(80) वृद्धस्य च (5-3-62)

[SS] Vriddhasya ca

[KS] Vuddhassa jo iye'tthesu

(81) अन्तिकबाढयो नैदसाधो (5-3-63)

[SS] Antikabāddayor nedasādho

[KS] Antikassa nedo

- [KS] Bālhassa sādho
- (82) युवाल्पयोः कनन्यतरस्याम (5-3-64)
- [SS] Yuvālapyo kanyatarasyaṃ
- [KS] Yuvānañ'ca
- [KS] Appassa kaṇ
- (83) वीन्मतो लुक् (5-3-65)
- [SS] Vīnmatorluk
- [KS] Vantu,mantu,vīnañ'ca lopo
- (84) तत्प्रकृतवचने मयद् (5-4-21)
- [SS] Tatprakritavacane myad
- [KS] Ta'ppakativacane mayo
- (85) धनुषश्च (5-4-132)
- [SS] Dhanuṣa śca
- [KS] Dhanumhā ca
- (86) पूर्वोभ्यासः (6-1-4)
- [SS] Purvo byāsa:
- [KS] Pubbo'bbhāso
- (87) इको यणचि (6-1-77)
- [SS] Iko yaṇci
- [KS] Ivaṇṇo yaṃ navā
- (88) आटश्च (6-1-90)
- [SS] Āttañśca
- [KS] Āttañ'ca (Only Sutta's wording is identical. Function is totally different)
- (89) स्त्रियाः पुंवद्भाषितपुंस्कादनूङ् समानाधिकरणे स्त्रियमपूरणी
पियादीषु (6-3-34)
- [SS] striyā: puṃvatbhāṣitapuṃsakādanūṇ samānādhikaraṇe
striyamapūrṇī piyādīṣu
- [KS] Itthiyaṃ bhāsitapumitthī pumā'va ce
- (90) पुंवत्कर्मधारयजातियदेशियेषु (6-3-42)
- [SS] Puṃvat karmadhāraya jātiyadesiyeṣu
- [KS] Kammadhārayasaññe ca

(91) इदंकिमोरीशकी (6-3-90)

[SS] Idakimo rīṣakī

[KS] Iyatamakimētānamantassaro dīgham kvaci disassa
guṇam do raṁ sakhī' ca

(92) कोः कत्तत्पुरुषेऽचि (6-3-101)

[SS] Ko: kat tatpuruṣe aci

[KS] Kad Kussa

(93) ईषदर्थे (6-3-105)

[SS] īṣadrathe

[KS] Kā'ppatthesu ca

(94) अत उत्सार्वधातुके (6-4-110)

[SS] Ata Utsarvadhātuke

[KS] Karassā'kāro ca

(95) ण्सोरल्लोपः (6-4-111)

[SS] Śna sorallopa:

[KS] Sabbatthā'sassā'dilopo ca

(96) युवोरनाकौ (7-1-1)

[SS] Yuvo ranākau:

[KS] Ana'kā yu,ṇvūnam

(97) अतोऽम (7-1-24)

[SS] Ato'm

[KS] Sim'

(98) समासे नञपूर्वे क्त्वो ल्यप (7-1-37)

[SS] Samāse nyañpūrve ktvo lyap

[KS] Sabbehi tunā'dīnam yo

(99) त्वाहौ सौ (7-2-94)

[SS] Tavāhau sau

[KS] Tva'maham simmhi ca

(100) तुभ्यमह्यौ ङयि (7-2-95)

[SS] Tubyamahyau ṇayi

[KS] Tuyham mayhañ'ca

(101) तवममौ ङसि (7-2-96)

[SS] Tava mamau ñasi

[KS] Tava mama se

(102) किमः कः (7-2-103)

[SS] Kima: Ka:

[KS] Sesesu ca

(103) तदोः सः सावनन्त्ययो (7-2-106)

[SS] tado: sa: sāvanantyaayo:

[KS] Etatesaṃ so

(104) इदोस्य पुंसि (7-2-111)

[SS] Ido'ya puṃci

[KS] Anapuṃsakassā'yaṃ siṃmhi

(105) अनाप्यकः (7-2-112)

[SS] Anāpayaka:

[KS] Anī'mi nāmhi ca

(106) तद्धितेष्वचामादेः (7-2-117)

[SS] Taddhiteṣvacāmāde:

[KS] Vuddhā'disarassa vā'saṃyogantassa saṇe ca

(107) इषुगमियमां छः (7-3-77)

[SS] Iṣugamiyamāṃ cha:

[KS] (a) Gamissa'nto cho vā sabbāsu

(b) Isu, yamūna'manto cho vā

(108) पाघ्राधमास्थाम्नादाणदृश्यर्तिसार्तिशदसदां पिबजिघ्रधमतिष्ठ

मनयच्छपश्यक्खधौशीयसीदाः (7-3-78)

[SS] Pā, ghrā, dhamā, sṭhā, manā, dāṇ, driṣi, arti, sarti, sada, sadam piva, jighra, dhama, tiṣṭha, mana, yaccha, paṣya, riccha, dhau, sīya. sīdā:

[KS] (a) Pā pivo (b) ṭhā tiṭho (c) Disassa passa, dissa, dakkhā vā (d) Sadassa sīdattaṃ (4 Suttas)

(109) शाजनो र्जा (7-3-79)

[SS] Jñā, janor jā

[KS] ñāssa jā, jaṃ, nā

(110) बहुवचने जल्येत (7-3-103)

[SS] Bahuvacane jhalayet

[KS] Suhisva'kāro e

(111) वचः उम (7-4-20)

[SS] Vaca: um

[KS] Vacassa'jjattanimhi'makāro o

(112) ह्रस्वः (7-4-59)

[SS] Hrasva:

[KS] Rasso

(113) कुहो ष्चु (7-4-62)

[SS] Kuho ṣcu

[KS] Kavaggassa cavaggo

(114) युष्मदस्मदोः षष्ठी-चतुर्थी-द्वितीयास्थयोर्वान्नावौ (8-1-20)

[SS] Yuṣmadasmado: śaṣṭhī caturthī dvitīyā
sthayorvānnāvau

[KS] Padato dutiyā, catutthī, chaṭṭhīsu vo, no

(115) बहुवचनस्य वस्नसौ (8-1-21)

[SS] Bahuvacanasya vasanasau

[KS] Bahuvacanesu vo, no

(116) तेमयावेकवचनस्य (8-1-22)

[SS] Temayāvekavacanasya

[KS] Te, me'kavacanesu ca

(117) तवामौ द्वितीयायाः (8-1-23)

[SS] Tavāmau dvitīyāyā:

[KS] Tvaṁ mama'mhi

(118) संयोगन्तस्य लोपः (8-2-23)

[SS] Saṁyogantasya Lopa:

[KS] Vyañjano ca visa'ñño

(119) मो नुस्वारः (8-3-23)

[SS] Mo nusvāra:

[KS] Am Vyañjane niggahitaṁ

(120) मय उञ्जो वो वा (8-3-33)

[SS] Maya uñño vo vā

[KS] Va'mo'du'dantānam

(121) रषाभ्यं नो णः समानपदे (8-4-1)

[SS] Raśābyam no ṇa: samānapade

[KS] Ra,hā'dito ṇa

Total: 121

The List of Similar Suttas found in Kātantra & Kaccāyana.

There are about 1401 Suttas in Kātantra grammar and 399 Suttas in Uṇādi Vritti. Those shown below are a list of Suttas from both texts which share some partial or total similarities in terms of function or structural wording although not all of them bear a complete resemblance. However, there are quite a few Suttas which are almost identical.

सन्धि (Sandhi)

(1) ते वर्गा पञ्च पञ्च पञ्च

[SS] Te vraggā pañca pañca pañca

[KS] Vaggā Pañcapañcaso mantā

(2) अं इत्यनुस्वारः

[SS] Am itya nusvāra:

[KS] Am iti niggahitam

(3) व्यञ्जनमस्वरं परं वर्णं नयेत

[SS] Vyañjana masvaram param vraṇṇa nayet

[KS] Naye param yutte

(4-5) (a) अवर्णं इवर्णे ए [SS] Avraṇṇa-ivraṇṇe e.

(b) उवर्णे ओ [SS] Uvraṇṇe O. [2 Suttas]

[KS] Kvacā'savaṇṇam lutte

(6) इवर्णो यमसवर्णे न च परो लोप्यः

[SS] Ivraṇṇo yamasavraṇṇe na ca paro lopya:

[KS] Ivaṇṇo yaṁ navā

(7) वमुवर्णः

[SS] Vamu vraṇṇa:

[KS] Va'mo'du'dantānam

(8) ए अय E aya

(9) ओ अव O ava (These Suttas which are identical with Kaccāyana Suttas, are found in Ākhyāta verbs chapter in the Kaccāyana text)

(10) अनुपदिष्टश्च

[SS] Anupadiṣṭaṅśca

[KS] Anu'paditṭhāhaṃ vuttayogato

(11) मोऽनुस्वारं व्यञ्जने

[SS] Mo nusvāraṃ vyañjane

[KS] Am byañjane niggahitaṃ

(12) वर्गे तदवर्गपञ्चमं वा

[SS] Vragge tadvraggapañcamam vā

[KS] Vaggantaṃ vā vagge

नाम (Nāma)

(1) तस्मात्परा विभक्तयः

[SS] Tasmā Taprā Vibaktaya:

[KS] Tato ca vibattiyo

(2) आमन्त्रिते सिः संबुद्धि

[SS] Āmantrite si: sambuddhi

[KS] Ālapane si gasañño

(3) द्वन्द्वस्थाच्च

[SS] Dvandvastṭhā cca

[KS] Dvandaṭṭhā vā

(4) नायत सार्वनामिकम्

[SS] Nāyat sārvanāmikaṃ

[KS] Nā'ññaṃ sabbanāmikaṃ

(5) बहुव्रीहौ

[SS] Bahuvrīhau

[KS] Bahubbīhimhi ca

(6) त्वमहम् सौ सविभक्तयोः

[SS] Tvamahaṃ sau savibaktayo:

[KS] Tvamahaṃ simhi ca

(7) तुभ्यम मह्यम ङयि

[SS]Tubyaṃ mayhaṃ ṇayi

[KS] Tuyhaṃ mayhañca

(8) तव ममङसि

[SS]Tavamama ṇasi

[KS]Tava mama se

(9) किम कः

[SS]Kiṃ ka:

[KS] Sesesu ca

कारक (Kāraka)

(1) अव्ययीभावादकारन्ताद्विभक्तीनाम मपञ्चम्याः

[SS] Avyayībhāvādakārantād vibaktīnā'm' mapañcamyā:

[KS] Aṃ vibattīna'makārantā abyayībhāvā

(2) अन्यस्माल्लुक

[SS] Anyasmālluk

[KS] Aññsmā lopo ca

Note: In Kaccāyana grammar, these two Suttas are found in the Samāsa chapter which is more relevant.

(3) यतोऽपैति भयमादत्ते वा तदपादानम

[SS] Yatopeti bhaya mādatte vā tadpādānaṃ

[KS] Yasmā'dapeti bhaya'mādatte vā ta'dapādānaṃ

(4) इप्सितं च रक्षार्थानाम

[SS] Ipsitaṃ ca rakhāratthānaṃ

[KS] Rakkhaṇatthāna'micchitaṃ

(5) यस्मै दित्सा रोचते धारयते वा तत समप्रदानम

[SS] Yasme ditsā rocate dhārayate vā tat sampradānaṃ

[KS] Yassa dātukamo rocate, dhārayate vā.
taṃ sampradānaṃ

(6) य आधारस्तदिकरणम्

[SS] Ya ādhārastadikaraṇam

[KS] Yo'dhāro ta'mokāsam

(7) येन क्रियते तत् करणम्

[SS] Yena kriyate tat kraṇam

[KS] Yena vā kariyate. tam karaṇam.

(8) यत् क्रियते तत् कर्म

[SS] Yat kriyate tat krama

[KS] Yam karoti. tam kammaṁ

(9) यः करोति स कर्ता

[SS] Ya: kroti sa krattā

[KS] Yo karoti. sa kattā

(10) कारयति यः स हेतुश्च

[SS] Kāryati ya: sa hetusca

[KS] Yo kāreti. sa hetu

(11) पथमा विभक्तिलिङ्गर्थवचने

[SS] Paṭhamā vibakti liṅgaratthavacane

[KS] Liṅga'tthe paṭhamā

(12) आमन्त्रणे च

[SS] Āmantraṇe ca

[KS] Ālapane ca

(13) कर्मप्रवचनीयैश्च

[SS] Krammapravacanīyes ca

[KS] Kamma'ppavacanīyayutte

(14) नमः स्वस्तिस्वाहास्वधाऽलं वशयोगे चतुर्थी

[SS] Nama: svasti, svāhā, svādhālamvaśdayoge caturatthī

[KS] Namo yogādīsva'pi ca

(15) तृतीया सहयोगे

[SS] Tṛtiyā sahayoge

[KS] Sahādiyoge ca

(16) हेत्वर्थे

[SS] Hetvaratthe

[KS] Hetvatthe ca

(17) कुत्सितेऽङ्गे

[SS] Kutsitaṅge

[KS] Yena'ṅgavikaro

(18) विशेषणे

[SS] Viśeṣaṇe

[KS] Visesane ca

(19) कर्तरि च

[SS] Krattari ca

[KS] Kattari ca

(20) कालभावयोः सप्तमी

[SS] Kālabhāvayau: saptamī

[KS] Kālabhāvesu ca

(21) स्वामिश्वराधिपति दाय्याद साक्षिप्रतिभूप्रसुतैः षष्ठी च

[SS] Svāmisvārādhīpati dāyāda sākṣī pratibhū pra
sute: śaṭṭhī ca

[KS] Sāmi'ssarā'dhipati, dāyāda, sakṣhī, patibhū, pasuta,
kusalehi ca

(22) निर्धाणे च

[SS] Niddhāraṇe ca

[KS] Niddhāraṇe ca

समास (Samāsa)

(1) नामानम समासो युक्तार्थः

[SS] Nāmānaṃ samāso yuktrattha:

[KS] Nāmānaṃ samāso yuttattho

(2) तत्स्था लोप्या विभक्तयः

[SS] Tatsthā lopyā vibaktaya:

[KS] Tesāṃ vibattiyo lopā ca

(3) प्रकृतिश्च स्वरान्तस्य

[SS] Prakriti śca svarāntasya

[KS] Pakati ca'ssa sara'ntassa

(4) पदे तुल्याधिकरणे विज्ञेयः कर्मधारयः

[SS] Pade tulyādhikraṇe viñeya: krammadhārya:

[KS] Dvipade tulyādhikaraṇe kammadhārayo

(5) संख्यापूर्वो द्विगुरिति ज्ञेयः

[SS] Saṅkhyāpurvo dviguriti ñeya:

[KS] Saṅkhyāpubbo digu

(6) तत्पुरुषावुभौ

[SS] Tatpurūshā vubho

[KS] Ubhe tappurisā

(7) विभक्तयो द्वितियाद्य नाम्ना परपदेन तु स्मस्यन्ते समासो

हि ज्ञेयस्तत्पुरुषः स च

[SS] Vibaktayo dvitiyādyā nāmnā parapadena tu

smassayante samāso hi ñyeya statpurusha: sa ca

[KS] A'mādayo parapadebhi

(8) स्यातं यदि पदे द्वे तु यदि वा स्युर्बहून्यपि ।

तान्यन्यस्य पदस्यार्थे बहुव्रीहिः

[SS] Syātaṁ yadi pade dve tu yadi vā syurbahūnyapi,

Tānyan'yasya padasyaratthe bahuvrīhi.

[KS] Aññapada'tthesu bahubbīhi

(9) द्वन्द्वः समुच्चयो नाम्नोर्बहूनां वापि यो भवेत्

[SS] Dvandva: samuccayo nāmanorabahūnaṁ vā'pi
yo bhavet

[KS] Nāmānaṁ samuccayo dvando

(10) स नपुंसकलिङ्गं स्यात्

[SS] Sa napuṁsakaliṅgaṁ syāt

[KS] So napuṁsakaliṅgo

(11) पुंनद्धाषितपुंस्कानूङ्पूरण्यादिषु स्त्रियां तुल्याधिरणे

[SS] Puṁvadbhāshita puṁskānūṅpūraṇyādishu striyaṁ

tulyādhikraṇe

[KS] Itthiyaṃ bhāsitapumi'tthī pumā'va ce

(12) कर्मधारयसंज्ञे तु पुंवद्भावो विधीयते

[SS] Krammadhārayasaññe tu puṃvadbhāvo vidhīyate

[KS] Kammadhārayasaññe ca

(13) कोः कत

[SS] Ko: Kat

[KS] Kad kussa

(14) का त्वीषदर्थेऽक्षे

[SS] Kā tvīshadrathe khe

[KS] Kā'ppatthesu ca

तद्धित (Taddhita)

(1) वा णपत्ये

[SS] Vā ṇa patye

[KS] Vā ṇā'pacce

(2) तत्वौ भावे

[SS] Tatvau bhāve

[KS] Nyattatā bhāvesu

(3) तदस्यास्तीति मन्त्वन्त्वीन

[SS] Tadasyā stīti mantvantvīn

[KS] Satyā'dīhi mantu.

Guṇadito Vantu

Tadassatthīti vī ca (3 Suttas in Kaccāyana text)

(4) संख्यायाः पूरणे डमो

[SS] Saṅkhyāyā: Pūraṇe imo

[KS] Saṅkhyāpūraṇe mo

(5) द्वेस्तीयः

[SS] Dvestiya:

[KS] Dvitīhi tiyo

(6) इदमो हः

[SS] Idamo ha:

[KS] Imasmā ha, dhā ca (Found in the Nāma, Nouns chapter in Kaccāyana text)

(7) इदमो र्हधुनादानिम

[SS] Idamo rahya, dhunā, dānim

[KS] Imasmā rahi, dhunā, dāni ca (Found in Nāma, Nouns chapter in Kaccāyana text)

(8) दादानिमौ तदः स्मृतौ

[SS] Dā, dānimau tad: smritau

[KS] Tamhā dāni ca (Found in Nāma, Nouns chapter in Kaccāyana text)

(9) प्रकारवसने तु था

[SS] Prakāravacane tu thā

[KS] Sabbanāmehi pakāravacane tu thā

(10) इदमकिम्यां थमुः कार्य्यः

[SS] Idam, kimbyāṃ thamū: kāriyya:

[KS] Ki'mimehi thaṃ

(11) वृद्धिरादौ सणे

[SS] Vridddhi rādaū saṇe

[KS] Vuddhā'disarassa vā'saṃyogantassa saṇe ca

(12) न य्वोः पदाद्योर्वृद्धिरागमः

[SS] Na yvo: padādyor vridddhirāgama:

[KS] Mā yūna'māgamo thāne

आख्यात (Ākhyāta)

(1) अथ परस्मैपदानि नव

[SS] Atha prasmepadāni nava

[KS] Atha pubbāni vibattīnaṃ cha parassapadāni

(2) नव पराण्यत्मने

[SS] Nava prāṇyatmane

[KS] Parāṇy'attanopadāni

(3) त्रीणि त्रीणि प्रथम मध्य मोत्तमा

[SS] Trīṇi trīṇi prathama, madhya'moktamā

[KS] Dve dve paṭhama, majjimu'ttama, purisā

(4) युगपदवचने परः पुरुषणाम

[SS] Yugapadavacane pra: purushaṇāṃ

[KS] Sabbesa'mekābhidhāne paro puriso

(5) नाम्नि प्रयुज्यमानेऽपि प्रथमः

[SS] Nāmani payujjamāne'pi prathama:

[KS] Nāmamhi payujjamāne'pi tulyādhikaraṇe paṭhamo

(6) युष्मदि मध्यमः

[SS] Yushamadi mdhyama:

[KS] Tummhe majjimo

(7) अस्मद्युत्तमः

[SS] Asmadyuttama:

[KS] Ammhe Uttamo

(8) काले

[SS] Kāle

[KS] Kāle

(9) सम्प्रति वर्तमाना

[SS] Samprati Vrattamānā

[KS] Vattamānā paccuppanne

(10) परोक्षा

[SS] Prokhā

[KS] Apaccakkhe prokhā'tīte

(11) पञ्चम्यनुमतौ

[SS] Pañcamya numatau

[KS] Āṇaty'āsītṭhe anuttakāle pañcamī

(12) मायोगेऽद्यत्तीन

[SS] Māyogedyattīn

[KS] Māyoge sabbakāle ca

(13) षडाद्याः सार्वधातुकम्

[SS] Ṣaḍādyā: sravadhātukam

[KS] Hiyyattanī, sattamī, pañcamī, vattamānā
sabbadhātukam

(14) प्रत्ययः परः

[SS] Pratyaya: pra:

[KS] Dhātulingehi parā paccayā

(15) गुप्तिजकिद्भ्यः सन्

[SS] Guptija kidbya: san

[KS] Tija, gupa, kita, mānehi kha, cha, sā va

(16) धातोर्वातुमन्तादिच्छतिनैककर्तृकात्

[SS] Dhātorvā tumantādicchatī neka katrikāt

[KS] Bhuja, ghasa, hara, su, pā'dīhi tu'micchatthesu

(17) नाम्न आत्मेच्छायं यिन

[SS] Nāmna ātme'cchāyaṁ yin

[KS] Nāmammhā'tticcha'the

(18) उपमाना दाचारे

[SS] Upamānā dācāre

[KS] Āya nāmato kattūpamānā'dācāre

(19) चुरादेश्च

[SS] Curāde śca

[KS] Curā'dito ṇe, ṇayā

(20) अन विकरणः कर्त्तरि

[SS] An vikarana: kattari

[KS] Bhūvādito a

(21) दिवादेर्यन्

[SS] Divāde ryan

[KS] Divā'dito yo

(22) नुः स्वादेः

[SS] Nu: svāde:

[KS] Svādito ṇuṇā, uṇā ca

(23) ना कयादेः

[SS] Nā Kryāde:

[KS] Ki'yādito nā

(24) आत्मनेपदानि भावकर्मणोः

[SS] Atmanopadāni bhāvakrammaṇo:

[KS] Attanopadāni bhāve ca kammani

(25) शेषात् कर्त्तरि परस्मैपदम्

[SS] Śeshāt katri prasamepadam

[KS] Kattari parassapadam

(26) द्विर्वचनमनभ्यासस्यौकस्वरस्याद्यस्य

[SS] Dvirvacanamamanabyāsasyaukasvarasyādysya

[KS] Kvcādivaṇṇāna mekasarānam dvebhāvo

(27) पूर्वोऽभ्यासः

[SS] Pūrvo byāsa:

[KS] Pubbo'bbhāso

(28) द्वितियचतुर्थयो प्रथमतृतियौ

[SS] Dvitiya, caturthayo prathama, tritiyo

[KS] Dutiya, catutthānam paṭhama, tatiyā

(29) हो जः

[SS] Ho ja:

[KS] Hassa jo

(30) कवर्गस्य चवर्गः

[SS] Kvragasya ca vraga:

[KS] Kavaggassa cavaggo

(31) ह्रस्वः

[SS] Hrasva:

[KS] Rasso

(32-33) (a) भवतेरः (b) सन्यवर्णस्य

[SS] (a) Bhavatera: (b) Sanya vraṇasya [2 Suttas]

[KS] Antassi'vaṇṇā'kāro vā

- (34) अस्योकारः सार्वधातुकेऽगुणे
 [SS] Asayokāra: sārva dhātuke guṇe
 [KS] Karassā'kāro ca
- (35) अस्तेरादेः
 [SS] Asaterāde:
 [KS] Sabbatthā'sassā'dilopo ca
- (36-37) (a) गोहेरुदुपधायाः (b) दुषेः कारिते
 [SS] (a) Gohe rūdupdhāyā (b) Dushe kārite [2 Suttas]
 [KS] Guha, dusānaṃ dīhaṃ
- (38) अस्ते भूरसार्वधातुके
 [SS] Asater bhūr sārva dhātuke
 [KS] Asabbadhātuke bhū
- (39) गमिष्यमां छः
 [SS] Gamishyamāṃ cha:
 [KS] Gamissanto ccho vā sabbāsu
- (40) पः पिबः
 [SS] Pa: piva:
 [KS] Pā pivo
- (41) स्था स्तिष्ठः
 [SS] Sthā stīṭha:
 [KS] thā tiṭho
- (42) दृशोः पश्यः
 [SS] Driṣo: Paśya:
 [KS] Disassa passa, dissa, dakkhā vā
- (43) ज्ञाश्च
 [SS] ñā śca
 [KS] ñāssa jā jaṃ nā
- (44) अणिवचेरोदुपधायाः
 [SS] Aṇivacerodupadhāyā:
 [KS] Vacassa'jjatanimhi'makāro o

कित (Kita)

(1) तव्यानीयौ

[SS] Tavyā nīyau

[KS] Bhāvakammesu tabbā'nīyā

(2) ते कृत्या

[SS] Te krityā

[KS] Te Kiccā

(3) नन्द्यदेर्युः

[SS] Nandyāderyu:

[KS] Nandā'dīhi yu

(4) कर्मण्यण

[SS] Kramma ṇyaṇ

[KS] Dhātuyā kammādimhi ṇo

(5) क्विप च

[SS] Kvip ca

[KS] Kvi ca

(6,7,8) (a) कर्मण्युपमाने त्यदादौ दृशष्टकसकौ च

(b) इदमी (c) किम की

[SS] (a) Kramaṇyupamāne tydādao drishathakaskau ca

[SS] (b) Ida mī (c) Kima kī

[KS] I, ya, ta, ma, kim, esāna'mantassaro dīghaṃ kvaci
disassa guṇaṃ do raṃ sakhī ca

(9) व्यनुबन्धमतिबुद्धिपूजार्थेभ्यः क्तः

[SS] ṇyanuvandha, mati, vuddhi, pūjārthabya: kta:

[KS] Bhyā'dīhi mati, budhi, pujā'dīhi ca kto

(10) भविष्यतिगम्यादयः

[SS] Bhaviṣyati gmyādyā:

[KS] Bhavissati gamā'dīhi ṇī, ghiṇ

(11) वुणतुमौ क्रियायं क्रियार्थायम

[SS] Vuṇ tumau kriyāyaṃ kriyarāthāyaṃ

[KS] Kiriyaṃ ṇvu, tavo

- (12) भाववाचिनश्च
 [SS] Bhāvavācinañśca
 [KS] Bhāvavācimhi catutthī
- (13) कर्मणि चाण
 [SS] Krammaṇi cāṇ
 [KS] Kammani ṇo
- (14) शन्त्रानौ स्यसंहितौ शेषे च
 [SS] Śantrānau syasaṁhitau śeshe ca
 [KS] Sese ssantu, mānā'nā
- (15) पदरुजविशस्पृह शोचां घञ
 [SS] Padarujaviśaspriha śocāṁ ghañ
 [KS] Visa, ruja, padādito ṇa
- (16) भावे
 [SS] Bhāve
 [KS] Bhāve ca
- (17) स्त्रियां क्ति
 [SS] Striyāṁ kti
 [KS] Itthiya'matiyavo vā
- (18) इच्छार्थेष्वेककर्तृकेषु तुम
 [SS] Icchārtthe shaveka krattrikeshu tuṁ
 [KS] Icchatthesu samānakattukesu tave, tuṁ vā
- (19) अवश्यकाधमिणयो णि
 [SS] Avaśykā dhamiṇayo ṇi
 [KS] Avassakā'dhamiṇesu ṇī ca
- (20) कर्तरि कृतः
 [SS] Krattari krita:
 [KS] Kattari kit
- (21) भावकर्मणो कृत्यत्तखलर्थाः
 [SS] Bhāva krammaṇo kritya, kta, khalara'tthā:
 [KS] Bhāvakammesu kicca, kta, kkha'tthā

(22) समासे भाविन्यनञः तवो यप

[SS] Samāse bhāvinyañ ktvo yap

[KS] Sabbehi tunādīnaṃ yo

(23) चजोः कगौ घुडघानुबन्धयौः

[SS] Cajo: kagau ghuḍaghānuvandhayau:

[KS] Ka, gā ca, jānaṃ

उणादि (Uṇādi)

(1) खर्जिकृपिमसिपिञ्जालादिभ्यः ऊरोलौ

[SS] Khrajikripimasipiñcālādibya ūrolau

[KS] Vidā'dīhihū'ro

(2) सर्वधातुभ्ये मन

[SS] Sarvadhātubye man

[KS] Khyā'dīhi man, ma ca to vā

(3) प्रथेमः

[SS] Prathe rama:

[KS] Puthassa puthu, pathāmo vā

(4-5) (a) मनेरूष्यः (b) मानेरूषः

[SS] (a) Mane rūshya: (b) Māne rūsha:

[KS] Manupūrasuṇā'dīhi usa, ṇusi'sā

(6) मडिकुडिमडिगभ्येऽलः

[SS] Maḍi, kuḍi, maṅgibyo la:

[KS] Paṭādīhya'laṃ

Total: 142.

KACCĀYANA DHĀTVĀ'VALI

The Index of Roots in Kaccāyana Text

Note: The roots are like the basic building blocks of various Pāli words. One can multiply various verb-forms and nouns by using different verb-terminations and applicable affixes. Therefore, it is quite important to have some basic knowledge of the roots. Below is an alphabetical order of the roots in the list. (a) The root called *Dhātu* is shown in bold. (b) Its meaning called *Dhātvattha-pavedanā* is shown in italicized Pāli followed by English. (c) The Sutta numbers where example word of the root are found, are shown alongside. [**dhātvattha-dhātu**-the root+**attha**-meaning+**pavedanā**-letting it be known, i.e. declaration.]

Usually, *dhātvatthapavedanā* is a kita-affixed noun in Locative singular case-ending which may be affixed with one of **yu**, **ṇa**, **a** or **ti** affixes.

- (1) When it is affixed in “**yu**”, it will end in “**ane**, **aṇe**, **āne**, **āṇe**”. e.g. **Kathane**, **saraṇe**, **dāne**, **ñāṇe** .
- (2) When affixed in **ṇa** or **a**, it will end in just an “e” with or without a *vuddhi* function in the word. e.g. **Pāke**, **Naye**.
- (3) When affixed in “**ti**”, it will be just plain “ti” ending in **yaṃ** or **mhi**. e.g. **gatiyaṃ**, **gatimhi**. (**yaṃ** and **mhi** are derivative morpheme of locative singular “**smim**”. Refer to Sutta 216, 99)

A *dhātvatthapavedanā* usually declares the meaning of the root as an action (*kriya'ttha*) such as “to go, to speak” and so on. But in some rare instances, there are a few roots which may mean the substance (*dabba'ttha*) rather than being an action. e.g., **palla-ninnathāne**-in being low-lying area.

Please note that generally some roots may have one single meaning but there are roots with more than one meaning. Some of the roots may even change their original meaning in many distinctive ways when prefixed with various *upasagga* particles.

Also note that any root having the meaning of “**gati**-to move, to go” may even mean “to know, to be or to reach” which is a bit like English verb “get” which has a rich variety of meanings in various contextual usages. All of the roots are drawn from Ākhyāta, Kita and Uṇādi chapters totaling 273.

[a]

The numbers inside parenthesis indicate the Sutta numbers.

agga-gatikotille-to move in a non-straight way. (665)

aja-gatimhi-to go (638)

ada-bhakkhane-to consume, to eat (627)

aḍi-aṇḍatthe-to lay the egg. (663)

apa-pāpune-to reach (448)

ama-roge-to afflict, (664)

aya-gatimhi-to go, to be (528)

ala-sāmatthe-to be able to, (632)

asa-bhuvi-to be (492-494) **bhakkhane**-to eat (641). (9)

[ā]

āsa-upavesane-to approach, to devote (540) (1)

[i]

i-gatiyaṃ-to go, to move (when prefixed with “adhi”, it means to learn, to recite (635).

ikkha-pekkhane-to look to, to see (277)

iji-kampane-to shake (638)

idi-paramissariye-to lord over (661)

ila-kampane-to tremble, (673)

isiḍi-avamaddane-to press down, to crush (663)

issa-issāyaṃ-to be jealous of. (277)

isiḍi-vimaddane-to press. (663)

isu-icchāyaṃ-to want (522) (9)

[u]

uca-samavāye-to manifest together (640).
viyattiyam vācāyam-to articulately speak (580)
udi-pasavane-to increase. (661)
udha-usagge-to discard, to throw (441)
usu-dāhe-to burn (659)
usūya-usūyāyam-to be envious of. (277) (5)

[e]

eraḍi-himsāyam-to torture, (663) (1)

[ka]

kaca-dittiyam-to shine (638)
kaṭa-maddane-to thrash (672)
katha-kathane-to speak (564)
kaḍi-chedane-to cut (663)
kada-madde-to inebriate (665)
kappa-takkane-to think (643)
kapi-calane-to shake (533)
kapu-himsā, takkala, gandhesu-to torture, in being the smell of tree sap (670)
kamu-padavikkhepe-to move steps, to go (458).
 (also) **icchāyam**-to want (524)
kamba (also) **kabi-sañcalane**-to shake (665)
kara-karaṇe-to do (451)
karāḍi-bhājane-to distribute as in small cups (663)
kala-saṅkhyāne-to count (632)
ki-himsāyam-to torment (673)
ki, kī-dabbavinimaye-to sell, to trade (449)
kita-rogāpanayane-to cure as diseases. **kaṅkhāyam**-to doubt (433)
kira-vikirāṇe-to spread, to cast all over (581)
ku-sadde-to sound. (670) **kucchite**-in being disgusted (673)
kuca-saṅkocane-to hesitate (638)
kuṭa-chedane-to cut. (672)

kuṭhi-chedane-to cut (663)

kudha-kopane-to be angry (533)

kura-akkose-to revile (670)

kusa-akkose (498) *chedana*, *bhūta*, *dāna*, *sañcayesu*-to cut, to be, to give, to accumulate (665) *acchāda*, *pūraṇe*-to cover, to fill up (672) (23)

[kha]

khajja-bhakkhaṇe-to eat (670)

khadi-chedane-to cut (663)

khanu-avadāraṇe-to dig (586)

khamu-sahane-to bear, to put up with (584)

khādha-bhakkhane-to eat, to munch (664)

khida-khede-to be weary, to tire out (582)

khī-khaye-to run out of, to have no more (627)

khuda-pipāsāyaṃ-to be hungry (661) (8)

[ga]

gaṭi-ghaṭṭane-to strike (663)

gaḍi-sannicaye-to gather

gamu-gatimhi-to go, to move (476)

garaha-nindāyaṃ-to censure (544)

gaha-upādāne-to cling to, to grab, to take (450)

gāhu-viloḷane-to mess up (589)

gupa-nindāyaṃ-to censure, also, *gopane*-to protect (433)

guha-rakkhaṇe-to protect, to hide (486)

ge-sadde-to sound, to sing (608) (9)

[gha]

ghaṭa-cetāyaṃ-to incite (484)

ghaḍi-ghaṭṭane-to strike as a bell (663)

ghasa-bhakkhaṇe-to eat (434)

ghusa-sadde-to sound, *ghosane*-to say loudly (533) (4)

[ca]

cadi-icchā, *kantīsu*-to want, to delight (661)

caḍi-caṇḍe-in being harsh (663)

cara-carane-to practice (524), *gatiyaṃ*-to move, to go (631)

cala-calane-to shake (533)

citi-cintāyaṃ-to be aware (656),(also) *cetāyaṃ*-to spur, to incite (553)

cinta-cintāyaṃ-to think, to be aware (452)

cī, ci-caye-to accumulate (668) *pujāyaṃ*-to honor (when prefixed with “apa” as in 643)

cu-cavane-to move, to die (513)

cura-thene-to steal (452) (9)

[cha]

chada-chādane-to cover as with a roof (582)

apavāre-to prevent (656)

chidi-dvidhākarane-to cut into two, to cut (661) (2)

[ja]

jana-janane-to cause to happen (454)

jara-jīrane-to degenerate, to get old (also) *vayohānimhi*-to fade out of youthful-age (Both imply the same meaning though different in usage of Pāli words) (505)

ji-jaye-to conquer, to win (445)

juta-jotane-to shine (533) (4)

[ña]

ñā-ñāne-to know (470) (1)

[ta]

takka-rukksilese-in being tree-sap (665).

takkane-to think (643)

taḍi-calane-to shake (663)

tatha-tacche-in being true (638)

tanu-vitthāre-to stretch (451)

tapa-santāpe-to heat (580)

tara-*tarane*-to cross over such as a river (581)
tija-*khantiyaṃ*-to bear, to be patient with. (433)
tira-*adhobhāge*-in being horizontal (638)
tuda-*byasane*-to peck, to strike (638)
tura-*vege*-to hasten (581)
tusa-*tosane* or ***pītiyaṃ***-to be joyous. (573) (11)

[ṭh]

ṭhā-ṭhāne, (also) ***gatinivattimhi***-to stop going, to stand (468)

[da]

dada-*dāne*-to give (526)
daḍi-*āṇāyaṃ*-to enforce authority, to fine (663)
damu-*damane*-to tame, to train (584)
daṃsa-*daṃsane*-to bite (573)
dara-*dāhe*-to burn (628)
dala-*duggatimhi*-to impoverish. (661)
dala-*dittiyaṃ*-to shine (458)
dava-*dāhe*-to burn (644)
daha-*dāhe*-to burn (614)
dā-*dāne*-to give (482) ***avakhaṇḍane***-to cut (656)
divu-*jutiyaṃ*-to shine (447) ***kīlāyaṃ***-to play, to frolic.
disa-*pekkhaṇe*-to see (471) ***uccāraṇe***-to utter, to speak (556)
diha-*vuddhimhi*-to grow as human body or trees (621)
du-*gatiyaṃ*-to move (628)
dusa-*nāse*-to spoil (486)
duha-*dohane*-to milk (313) ***dūsane***-spoil. (16)

[dha]

dhara-*dhāraṇe*-to carry (531)
dhā-*dhāraṇe* (459)
dhāra-*dhāraṇe* (277)
dhū-*kāmpane*-to shake (449)
dhe-*pāne*-to cause to drink (671) (5)

[na]

- naṭa-gattavikkhepe**-to dance, to sway the body (571)
namu-paṇāme-to bow as in respect (Beginnng Verses)
nanda-nandane-to be pleased (547)
ninda-nindāyaṃ-to censure, to chide (562)
naha-bandhane-to bind, to entangle (589)
niti-nicce-in being eternal (638)
nī-naye-to carry (514)
nuda-panūdane-to extract, to pull out, *khepe*-to throw, to rid of (641) (8)

[pa]

- paca-pāke**-to cook. (445)
paci-vitthāre-to extend, to enlarge. (665)
paṭa-gatimhi-to move (309)
paṭha-viyattiyam vācāyam-to speak articulately, to recite (445)
pata-gatimhi, patane-to move or to fall (669)
pada-gatimhi-to move (also) -*pavattane*-to be (656)
paḍi-liṅgavekalle-in being sexually deviant (663)
palla-ninnathāne-in being low-lying area (665)
phala-nipphattiyam-to bear fruit, to accomplish (443)
pisa-sañcuṇṇe-to pulverize, to crush to become powder (638)
piha-sinehe-to love, to admire,(277)
pā-pāne-to drink (469) *pālāne*-to protect.
pī-tappane-to enrapture, to be pleased with (627)
pu-pavane-to purify (449)
puccha-pucchāyam-to question (573)
putha-vitthāre-to stretch (665)
pūra-pūraṇe-to fill (581)
pūja-pūjāyam-to honor, to worship (583) (18)

[pha]

- phadi-calane**-to shake (533)
phusa-phusane-to touch, to come in contact (528) (2)

[ba]

bhaḍi-bhaṇḍane-to argue, to quarrel (663)

baha-vuddhimhi-to grow (589)

bahu-saṅkhyāne-to count (665)

bila-nissaye-in being a dependent base (665)

budha-ñāṇe-to know (557) (5)

[bha]

bhaganda-secane-to pour, to drip (665)

bhaja-vibhāge-to distribute (651) (also)

bhanja-avamaddane-to press down, to crush (573)

bhaṇa-kathane-to speak (227)

bhamu-anavaṭṭhāne-to be unable to stand firmly, to be fickle, to spin around just as a top (584)

bhasa-bhasamīkarane-to pulverize, to make into ash as in burning (628) **bhakkhane**-to eat (638)

bhā-dittiyam-to shine (671)

bhāsa-kathane-to speak (533) **jutiyam**-to shine.

bhikkha-yācane-to beg (535)

bhidi-dvidhākarane-to divide into two, to break (582)

bhī-bhaye-to fear (627)

bhuja-bhakkhane-to eat. (also) **pālāne**-to protect (578)

bhū-sattāyam-to be (445)

bhūsa-alāṅkāre-to adorn, to beautify (533)

brū-viyattiyam vācāyam-to speak (520) (15)

[ma]

maca-core-to steal (665)

maja-parimajjane-to massage, to rub all over (441)

maṅga-maṅgale-in being auspicious. (665)

manta-guttabhāsane-to whisper as in private talk or discussion (452)

matha-vilolane-to mess up (502)

mada-ummāde-to inebriate, in being mad, (544)

maḍi-hāse-to amuse (661)

maḍi-maṇḍane-to adorn, to beautify (663)
mana-ñāṇe-to know (444)
mara-marane-to die (505)
masa-āmasane-to caress, to fondle, to rub (670)
maha-pūjāyaṃ-to honor (502)
mā-māne-to measure (502)
māna-vīmaṃsāyaṃ-to analytically think (also) *sammānane*-to adore (433)
mida-sinehe-to adore, to love (658)
mekha-kaṭivicitte-to adorn waist as with a belt.
meḍi-kuṭile-in being not straight as horns of an animal
muna-ñāṇe-to know (449)
musa-theye-to steal (665) *pāṇacāge*-to give up on life, to die (638) *vināse*-to lose, to disappear
muha-vecitte-to be confused.
mūla-paṭiṭhāyaṃ-to take root, to establish (665) (21)

[ya]

yaja-pūjāyaṃ-to offer sacrifice to, to honor (503)
yata-payatane-to exert effort (656)
yamu-viratiyaṃ, or *uparamaṇe*-to abstain from (522)
yā-gatiyaṃ-to move, to go (628)
yuja-yoge-to tie up, to yoke, to bind (544)
yudha-pahāre-to strike, to hit (447) (6)

[ra]

rakkha-rakkhaṇe-to protect, to guard.
raḍi-hiṃsāyaṃ-to torture, to hurt as a drunkard
rabha-ārambhe-to exert effort (600)
ranja-rāge-to dye as with color, to lust for (578)
ramu-ratiyaṃ-to enjoy (587)
raha-upādāne-to cling to (628)
rādha-saṃsiddhiyaṃ-to accomplish (277)
ri-gatiyaṃ-to move (671)
ru-gatimhi-to move,(also) *sadde*-to sound (627)

ruca-rocane-to shine (454)
ruja-roge-to pain, to be afflicted. (528)
ruda-rodane-to lament, to cry as in sadness (582)
rudī-himsāyam-to torture, to harm (661)
rudha-āvarane-to obstruct (446)
ruha-ārohaṇe-to go up as on a tree or building (589)
rusa-rosane-to harass (638) (16)

[la]

laḍi-jegucche-in being disgusted as excrement.
labha-lābhe-to get, to obtain (497)
lipa-lepane-to anoint, to smear (580)
lū-chedane-to cut, to clip (449) (4)

[va]

vakka-rukkhattace-in being tree-bark (665)
vaja-gatimhi-to move (638)
vatū-āvattane-to turn round,(also) **pavattane**-to be (656)
vada-viyattiyam vācāyam-to speak (Ākhyāta verse)
vaḍi-saṅghāte-to gather collectively as in a bunch (663)
vaḍḍha-vaḍḍhane-to grow, to thrive (533)
vanda-vandane-to bow as in a show of respect (597)
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valla-bandhane-to bind, to entangle (670)
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vica-viveke-to be alone, to dissociate from (578) **vicaye**-to analyze.
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vidha-vijjhane-to penetrate, to pierce into (444)
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vu-saṁvarane-to protect (448)
ve-bahisāre-in being external essence (671),
 (also) *tantasantāne*-to weave fabrics as a weaver (524).
vepu-kampane-to shake (644) (21)

[sa]

saka-sāmatthe-to be able to (583)
sata-sātacce-in being eternal, to endure always (638)
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sivu-sibbane-to sew, to stitch (447)
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supa-soppe-to fall sleep (559)

subha-pahāre-to strike, to hit (446)

susa-sosane-to dry, to wither (583)

sū-pīlane-to torment (660)

sūca-vibhāvane-to clarify (656)

sūda-paggharaṇe-to drip, to ooze (641) (31)

[ha]

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hara-haraṇe-to carry over (434)

hasa-hasane-to smile (556)

hansa-pahaṃsane-to be happy (573)

hā-cāge-to abandon, to dump (464)

hi-gatiyam (628)

hu-pūjāyam-to offer sacrifice (464)

hū-sattāyam-to come into being, to be (480) (8)

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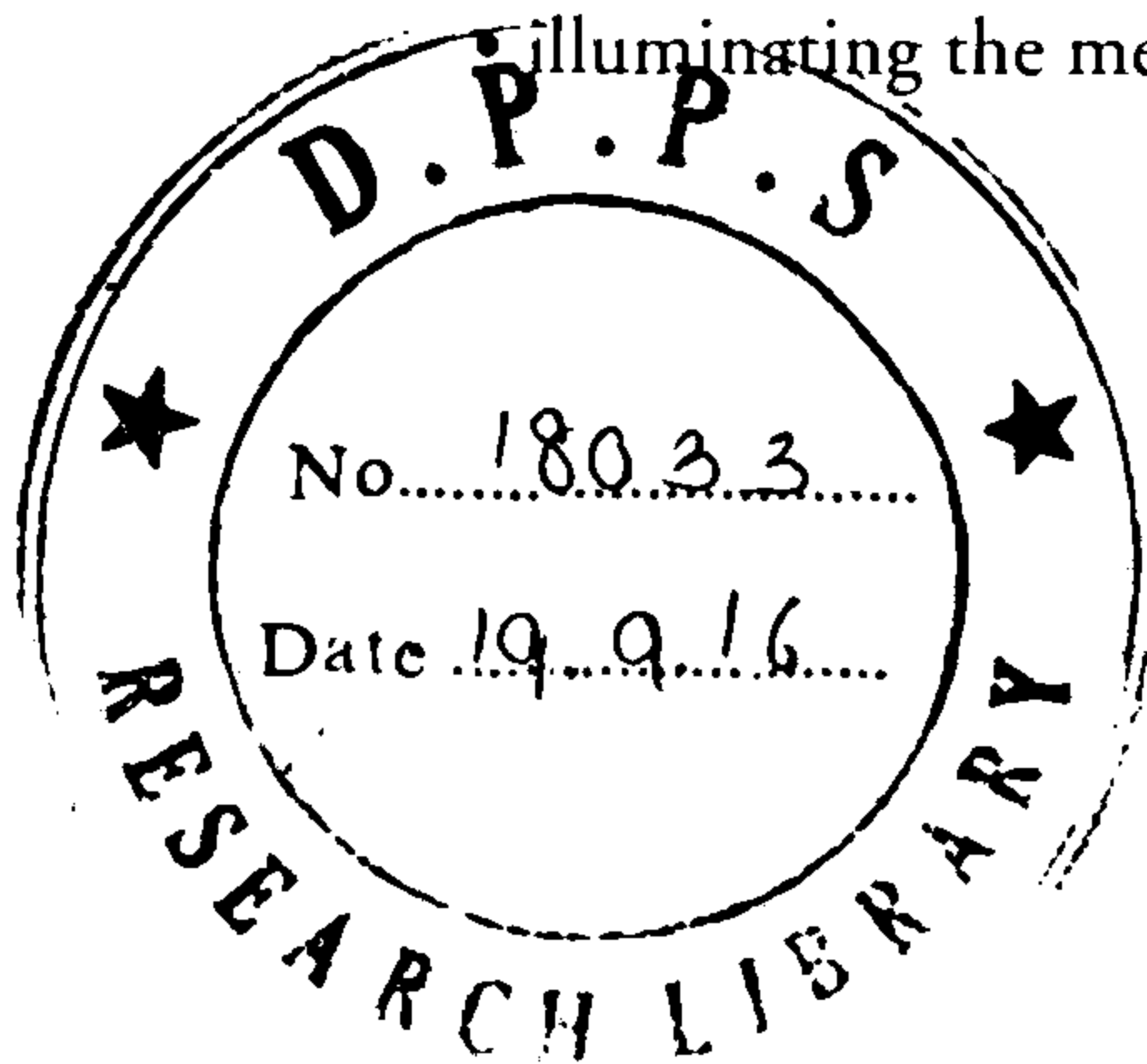
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A.Thitzana is a Buddhist monk born in Myanmar (Burma), he studied both Pāli and Buddhist texts over a period of more than thirty years. He hails from a strong background of learning and teaching. In this book he has skillfully presented the grammar of the ancient Pāli language along with an English translation that is free from the complex nuances of linguistics and grammatical norms inherent in the ancient Indo-Aryan languages of Sanskrit and Pāli.

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A.Thitzana has also written two books in Burmese on the study of Pāli grammar. They are:

- (a) A Comprehensive Manual of Pāli Grammar (*Sukhāvabodhinī Vyākaraṇam*)
- (b) A Handbook of Noun Declension and Verb-conjugation (*Nāmākhyātagaṇa Sambodhinī*).

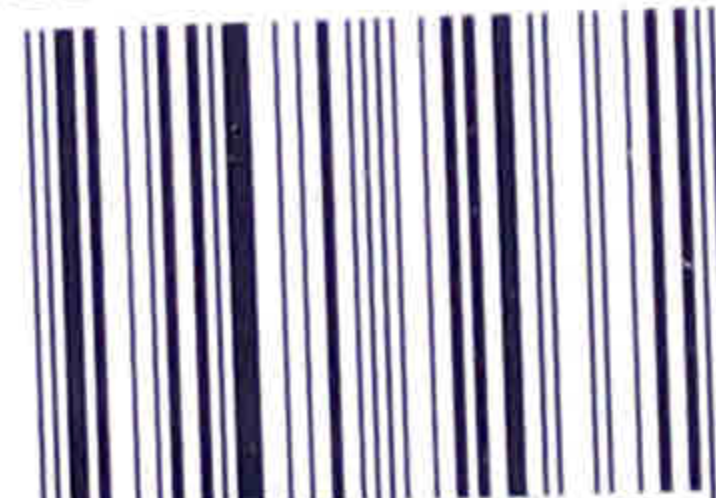
Both of these books received the top Buddhist literary awards in Myanmar in 2014.



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