

Ākhyātakāṇḍa (the chapter on verbs).

Now, the verbal terminations are being told (which are to be applied) after roots indicating action. The pada indicating action is called 'Ākhyāta' because it narrates (ācikkhati) the action. For, it is told that the ākhyātika word indicates kāla, kāraṇa, and purisa, and its characteristics is an action. Then in this context, past etc. are called 'kālo'. The object, subject, and condition are called 'kāraṇa'. The first person, second person and third person are called 'purisā'. The meanings of the roots such as gamana, pacana etc. are called 'kiriya'. Kiriya-lakkhaṇa means that which has action as its symbol (lakkhaṇa). And, the gender is not applicable. And it is also told that :-

“The word which has three kāla-s, three purisa-s, indicating action, having three kāraṇa-s and no gender, (and) having two vacana-s, is called 'ākhyāta'.”

Those which divide the root-meanings by the force of 'kāla' etc. are called 'vibhatti-s'. They begin with 'ti' etc. However, they are eightfold: i) vattamānā, ii) pañcamī iii) sattamī, iv) parokkhā, v) hiyyattani, vi) ajjattani, vii) bhavissanti and viii) kālātipatti. The 'dhātu-s' are so called because they possess an action. They begin with the root 'bhū' and end with those ending in root- suffixes 'kha' etc. However, they are twofold in the meaning as :- i) sakammaka and ii) akammaka. Among them, the roots which express action depending on the object are called sakammaka. For example :- kaṭaṇ karoti (He is making a mat), gāmaṇ gacchati (He is going to village), odanaṇ pacati (He is cooking rice) etc. The roots which express action without expectancy of an object are called 'akammaka'.

For example :- acchati, seti, tiṭṭhati etc. Further, they are sevenfold by the difference of the vikaraṇa-suffixes. How ? The root 'bhū' etc. have 'a-vikaraṇa'. The roots 'rudha' etc. have 'a-vikaraṇa' preceded by niggahita. The roots 'diva' etc. have 'ya-vikaraṇa'. The roots 'su' etc. have ṇu, ṇa and uṇā as vikaraṇa-s. The roots 'ki' etc. have nā, ppa and ṇhā as vikaraṇa-s. The roots 'tana' etc. have 'o-vikaraṇa'. In their root-meanings the roots cura etc. end in 'ṇe' and 'ṇaya'. Now, in the context of roots bhu etc. having a-vikaraṇa, the first root is 'bhū' which is akammaka. After that 'ti' etc. are applied. 'Bhū sattāya' means the root 'bhū' is to be understood in the meaning of existence. It means that that root is used in the sense of becoming which is pervasive (common) action. Now, when we have bhū :-

(457-408) Bhūv-ādayo dhātavo.

The 'bhū' etc. are called dhātu-s.

The group of the words indicating actions beginning with 'bhū' etc. are called 'dhātu-s'. Bhūvādayo means the roots which begin with bhu. Or, 'bhūvādayo' means belonging to the bhū, vā type (ādi).

“The sound 'va' in the word 'bhūvādi' should be known as caused by 'āgamasandhi'. Or, the roots of the 'bhū' and 'vā' type in the sense of sakammaka and akammaka.”

The word 'kvaci' from the rule 'kvaci dhātu' etc. (517-472) is to be understood in the following :-

(521-409) Dhātussa-anto lopo aneka-sarassa.

The final of the root having more than one vowels is dropped.

Sometimes, the final of the root having more than one vowels is dropped. The word ‘kvaci’ is understood to cancel the lopa in ‘mahiyati, samatho etc.’ Thus, in this context, because of the absence of more than one vowels, the elision of the final of the root is not applied. Further, when many suffixes would be available due to the governing ‘dhātu’ the pasaṅga would arise. Then the rule ‘vatticchānupubbikā saddappatipatti’ should be applied, and when the word vattamānā is desired :-

**(423-410) Vattamānā ti anti si tha mi ma,
te ante se vhe e mhe.**

The ti, anti, si, tha, mi, ma, te, ante, se, vhe, e, mhe, are called ‘vattamānā’ (suffixes).

The twelve (vibhatti-s) beginning with ‘ti’ are called ‘vattamānā’. Thus, they are technically called ‘vattamānā’ because the vibhatti-s ‘ti’ etc. concern with the sense of the present.

(413-411) Kāle.

In the sense of time.

‘kāle’ is the governing rule. After this (rule), everywhere, (the word ‘kāle’) is to be understood in the process of suffixes ‘ti’ etc.

(414-412) Vattamānā paccuppanne.

The vattamānā terminations are used in the sense of present.

When the present tense is understood, a vattamānā suffix is applicable. Moreover, in this context, the word ‘kālo’ indicates ‘kiriya’. Doing is ‘kāra’. The sound ‘ra’ becomes ‘la’ :- ‘kālo’. Therefore :-

“When action is understood by the process of terminations, they are applied after the roots only; thus, terminations ‘ti’ etc. are accomplished.”

However, in this context, the specific word ‘paccuppanne’ is used because of kāla being divided sixfold by the force of atīta, anāgata, paccuppanna, āṇatti, parikappa and kālātipatti. Paccuppanna means arisen (uppanna) depending on (paṭicca) different causes. The meaning is ‘having obtained that nature, still not past’.

“Vattamānā vibhatti is used indirectly even in the tense which is near to present. It is also used in past due to the force of the word kāla.”

In that present tense, having applied a vattamānā vibhatti, as there is not a rule indicating the place of that suffix, the paribhāsā ‘dhātuliṅgehi parā paccayā’ is applied. Thus the vattamānā terminations are applied after a root. When there is not fixation about the terminations, the pasaṅga arises. According to ‘vatticchānupubbikā saddappaṭipatti’, the word ‘parassapada’ is desired :-

(406-413) Atha pubbāni vibhattinaṃ cha parassapadāni.

Now, the first six out of these terminations are called ‘parassapada-s’.

Now, after taddhita-s, the first six out of all terminations having eight groups beginning with ‘vattamānā’ are parassapadas. Accordingly, they are forty-eight padas. Thus, in the beginning, the nomenclature parassapada is applied to six terminations. Parassa-padāni means the padas concerning

the word 'dhātūhi' from the rule 'dhātūhi ñe ñaye etc.' (438-524) is applicable :-

(456-414) Kattari parassapadañ.

The 'parassapada' is used in the active voice.

In the active voice, the 'parassapada' is applied after all the roots. Thus, even having applied the parassapada terminations, the pasaṅga arises regarding their non-fixation as they depend on the desire of the speaker. By the modification of vibhatti, the words 'parassapadānañ and attanopadānañ' are to be understood in the following :-

(408-415) Dve dve paṭhama-majjhima-uttama purisā.

Two pairs are paṭhama, majjhima and uttama purisa-s.

The pairs belonging to parassapada and attanopada suffixes are called paṭhamapurisa, majjhimapurisa, and uttamapurisa respectively. It is as follows :- ti, anti, belong to paṭhamapurisa, si, tha, belong to majjhimapurisa, mi, ma, belong to uttamapurisa. Also among attanopada terminations :- te, ante, belong to paṭhamapurisa, se, vhe, belong to majjhimapurisa, e, mhe, belong to uttamapurisa. Similarly, it should be applied in the seven remaining terminations. Therefore, thirty-two each are applicable to paṭhama, majjhima and uttama-purisa-s belonging to ākhyātapadas divided into ninety-six by way of eight terminations. Thus, the pairs of pada-s are called 'paṭhamapurisa' in the beginning of parassapada belonging to the present terminations.

(410-416) Nāmamhi payujjamāne-pi tulyādhikaraṇe paṭhamo.

paṭhamapurisa (is laid down).

When a nāma except tumha and amha, having the same case-relation is used or not, the paṭhamapurisa terminations are applied after roots. So having applied the paṭhamapurisa terminations, - The pasaṅga arises due to non-fixation even of the paṭhama-purisa terminations. In the context of single performer desired by the speaker, the paribhāsā 'ekamhivattabbe ekavacanam' is applicable. Thus, present third person singular termination belonging to the parassapada is accomplished. The words paro, paccayo and dhātu are governing. Similarly, the word kattari from the rule 'kattari ca' (454-424) is understood in the operation of vikaraṇa and paccaya.

(445-417) Bhūv-ādi-to a.

The suffix 'a' is used after the root 'bhū' etc.

After the group of roots beginning with 'bhū', the suffix 'a' is used in active sense when the verbal terminations and suffixes follow. Only in the 'sabbadhātuka', the suffix 'a' is desired. The words 'asaṁyogantassa' and 'vuddhi' are understood in the following :-

(485-418) Aññesu ca.

And when other suffixes follow.

The roots not ending in conjuncts are lengthened when the suffixes other than kārita follow. By the force of the word 'ca', the suffix 'ṇu' also is lengthened. Moreover, in this context : the word 'vā' from the rule 'ghatādinam vā' (448-526) is to be understood. And that is in the sense of vavatthitavibhāsā. Bv that :-

“The ‘i’ vaṇṇa and ‘u’ vaṇṇa only of the roots ending in ‘i’ and ‘u’ vaṇṇa-s and penultimate short vowels are lengthened and not others. Even, the ‘i’ and ‘u’ vaṇṇa-s are not lengthened when the suffixes ‘ya’, ‘ṇu’, ‘ṇā’, ‘nā’ and ‘niṭṭha’ etc. follow. When the ‘a’ vikaraṇa follows, the roots ‘tuda’ etc. are not lengthened. It is optionally lengthened in ‘chetvā’ etc.”

When again ‘pasaṅga’ of non-fixation arises, the change of sound ‘ū’ into ‘o’ is to be considered as vuddhi by paribhāsā ‘ayuvaṇṇānañcāyo vuddhi’. When the word ‘dhātūnaṁ’ is understood by the modification in the following :-

(513-419) O ava sare.

When a vowel follows, the (final) ‘o’ is changed into ‘ava’.

When a vowel follows, the final sound ‘o’ of the roots is changed into ‘ava’. When saralopa etc. are made by the rule ‘saralopo aṁ ādesa’ etc. (83-67), the paranaya should be done by the rule ‘naye paraṁ yutte’ (11-14). So puriso sādhu bhavati (That man is good), sā kaññā sādhu bhavati (That girl is good), taṁ cittaṁ sādhu bhavati (That mind is good). For, in this context : -

“The instrumental case is not applicable in the active sense because the kattā is told by ākhyāta only. However, the nominative case is applicable because of the expected sense of gender”.

Even if, when there is a single verb, because of many performers,

the rule 'bahumhi vattabbe bahuvacanaṃ' is applicable. Thus, the present third person plural termination 'anti' belonging to parassapada is accomplished. The suffix 'a', vuddhi, ava-substitute and saralopa etc. are applicable as before. Te purisā bhavanti (Those are men). Even when it (kattā) is not used :- bhavati bhavanti. The words payujjamānēpi and tulyādhikaraṇe are to be understood in the following :-

(411-420) Tumhe majjhimo.

In (the case of) 'tumha', the second person (is laid down).

When the word 'tumha' having the same case-relation is used or not, the majjhimapurisa terminations are applied after roots. Thus, the present second person, singular termination 'si' belonging to the parassapada is accomplished. The remaining process is as before. Tvaṃ bhavasi, tumhe bhavatha (you are). Or when the subject is not used :- bhavasi, bhavatha. Why the word 'talyādhikaraṇe' is used ? For, we have :- tayā paccate odano (Rice is being cooked by you). When the same words are governing:-

(412-421) Amhe uttamo.

In (the case of) 'amha', the uttamapurisa (is laid down).

When the word 'amha' having the same case-relation is used or not, the uttamampurisa terminations are applied after roots. Thus, the present first person singular termination 'mi' belonging to parassapada is accomplished. The suffix 'a', the vuddhi, and ava-substitute are applicable.

(478-422) Akāro dīghaṃ hi-mi-mesu.

When the terminations 'hi', 'mi', 'ma' follow, the vowel 'a' is lengthened.

The vowel 'a' becomes long when the terminations hi, mi and ma follow. Tvaṁ bhavāhi (You are), ahaṁ bhavāmi (I am) mayāṁ bhavāma (We are); bhavāhi, bhavāmi, bhavāma. The words 'vibhattīnaṁ' and 'cha' are understood in the following :-

(407-423) Parāṇi attanopadāni.

The latter are 'attanopada-s'.

The latter six pada-s in each set of the entire eight terminations beginning with 'vattamānā' are called 'attanopadas'. Thus, the terminations 'te' etc. are technically called 'attanopada'. The words 'dhātūhi' and 'attanopadāni' are understood in the following :-

(454-424) Kattari ca.

And in the active sense.

The attanopada terminations are also used after the roots when the case-relation is 'kattā'. The word 'ca' is used to cancel the rule for some usages. The remaining process should be understood by that which is told in parassapada above. Bhavate, bhavante, bhavase, bhavavhe, bhave, bhavāmhe. The root 'paca' is used in the sense of 'cooking'. The elision of the final of the root is applicable because the term 'dhātu' is applicable. 'Ti' etc. are applied by the process which is told before. However, the difference in this context, is that the 'vuddhi' is not applicable due to the absence of 'i' vaṇṇa and 'u' vaṇṇa. So devadatto odanaṁ pacati (That Devadatta is cooking rice), pacanti, pacasi, pacatha, pacāmi, pacāma. So odanaṁ pacate (He is cooking rice), te pacante (They are cooking), tvaṁ pacase (You are cooking), tumhe pacavhe (You are cooking), ahaṁ pace

(I am cooking), mayam pacāme (We are cooking). When there would arise a pasaṅga of simultaneous application of paṭhamapurisa etc. the following paribhāsā is being told :-

(409-425) Sabbesam eka-abhidhāne paro puriso.

In single reference to all, the latter purisa (is used).

The latter purisa should be applied when paṭhamapurisa and majjhimapurisa, paṭhamapurisa and uttamapurisa, majjhimapurisa and uttamapurisa or the three purisa-s together occur in single reference. And this abhidhāna is applicable only when the sentences belong to the same tense. The alternative expression for 'so ca pacati tvaṁ pacasi', we have 'tumhe pacatha' (You are cooking). Similarly, for 'so ca pacati ahaṁ pacāmi', we have 'mayam pacāma' (We cook). Furthermore, 'tvaṁ pacasi ahaṁ pacāmi' becomes 'mayam pacāma' (We cook). Similarly, it should be applied everywhere. Why the word 'ekābhidhāne' is used ? For, we have :- So ca pacati (He also cooks), tvaṁ pacissasi (You will cook), aham pacim (I cooked). In this context, 'mayam pacimhā' is not applicable because of different tenses. The root 'gama' is used in the sense of moving and going. As above the elision of the final of the root is applicable because the term dhātu is applicable. In the active sense, 'ti' etc. are also applicable.

(476-426) Gamiss-anto ccho vā sabbāsu.

When any (suffix) follows, the final of the root 'gama' is optionally changed into 'ccha'.

When any suffix follows, the final sound 'ma' of the root 'gama'

and kārīta suffixes are included. The word 'vā' is for vavatthitavibhāsā. By that, this (is told) :-

“The word 'vā' indicates fixation in the active sense, regarding the suffixes māna and anta. Elsewhere it does not indicate fixation. It implies negation regarding Parokkha.”

The suffix 'a' and the process of paranaya should be applied. So puriso gāmaṁ gacchati (That man is going to the village), Te gacchanti (They are going). By the rule 'kvaci dhātu' etc. (517-472), when third person plural follows a short vowel preceded by garu sound, it changes into 're' optionally. Gacchare, tvaṁ gacchasi (you go), tumhe gacchatha (you go), ahaṁ gacchāmi (I go), mayaṁ gacchāma (We go). When the 'ccha-substitute' is not applicable :- The suffix 'a' becomes 'e' by the rule 'lopānca ettaraṁ akāro' (510-471). Gameti, gamenti :- Saralopa is applicable. Gamesi, gametha, gamemi, gamema. In attanopada also :- so gāmaṁ gacchate (He goes to the village), gacchante, gacchare, gacchase, gacchavhe, gacche, gacchamhe. However, in 'kuto nu tvaṁ āgacchasi' (Where do you come from ?), rājagahato āgacchāmi (I come from rājagaha-city) etc. the vattamānā termination is used in the sense of near to paccuppanna. The word 'vā' is understood in the following :-

(459-427) Gamissa ghammaṁ.

The root 'gamu' (is changed) into 'ghamma'.

The entire root 'gamu' is optionally changed into 'ghamma'. Ghammati ghammanti etc. Furthermore, in the sense of bhāva and kamma:-

(453-428) Attanopadāni bhāve ca kammāni.

The attanopada-s are used in the impersonal and passive sense.

The passive terminations are used in the kāraka called bhāva (impersonal) and kamma (passive). By the word 'ca', they are applicable also to kamma-kattari. And that bhāva is not connected with another kāraka. The root-meaning is just becoming, cutting etc. Kamma is so called because the action takes place (kariyati). Even the akammaka roots having upasaggas become transitive. Therefore, in the passive sense after the root 'bhū' preceded by 'anu', the termination 'te' belonging to vattamānā, attanopada, third person, singular is applied. When the word 'dhātūhi' from the rule 'dhātūhi ñe ñya etc.' (438-524) is understood in the following :-

(440-429) Bhāva-kammesu yo.

The suffix 'ya' (is used) in the sense of 'bhāva' and 'kamma'.

After all roots, the suffix 'ya' is used in impersonal and passive sense. The suffix 'ya' is to be applied optionally in the expression of attanopada. By the word 'vā' continued from the rule 'aññesu ca' (485-418), the vuddhi is not applicable before the suffix 'ya'. Anubhūyate sukhaṃ devadattena (The happiness is being experienced by Devadatta).

“The instrumental case is applied in the active sense because the subject is not referred to by ākhyāta. The accusative case is not applicable. In this context, the Nominative case is applicable because the object is referred to.”

Anubhūvante sampattivo tavā (The prosperities are being enjoyed by

Devadatta), anubhuyavhe tumhe (You are being experienced), ahaṃ anubhūye tayā (I am experienced by you), mayaṃ anubhūyāmhē (We are being experienced). When the word 'kvaci' from the rule 'kvaci dhātu' etc. (517-472) is understood in the following :-

(518-430) Attanopadāni parassapadattam.

The attanopada-s (acquire the state of) parassapada.

Sometimes, the attanopada-s are changed into parassapada. This is applicable only when it is not active sense. The sound 'ya' becomes double. Anubhuyyati or anubhuyyate mayā sukhaṃ (The happiness is being anjoyed by me), anubhuyyanti, anubhuyyasi, anubhuyyatha, anubhuyyāmi, anubhuyyāma. When (the suffix 'ya') is not reduplicated :- anubhūyati anubhūyanti. Why the word 'kvaci' ? For, we have the form 'anubhūyate'. In impersonal construction, only the singular is applicable because of the singularity of bhāva which has no object. And that (ekavacana) is applicable only to paṭhamapurisa. Bhuyyate devadattena (Devadatta exists). The meaning is present existance. And after the root 'paca' when the suffix 'ya' is applied in attanopada in the passive sense :- When the word 'yassa' is to be understood by modification in the following : -

(441-431) Tassa ca-vagga-yakāra-vakārattamsadhātu-antassa.

It, together with the final of the root, is changed into ca-vagga, ya and va.

The suffix 'ya' indicatiang bhāva and kamma becomes ca-vagga, 'ya' and 'va' together with the final of the root as the case may be. Moreover,

is to be taken by *sīhagati*. And that is in the sense of *vavatthitavibhāsā*.
By that :-

“ ‘Ca’ and ‘ta’ *vagga*-s occurring as the finals of roots become *ca-vagga*-s. The sounds ‘ra’ and ‘va’ together with the suffixes become ‘ya’ and ‘va’ respectively.”

When the sound ‘ca’ is applicable as the final of the root belongs to *ca-vagga*, the sound ‘ca’ becomes double by the rule ‘*paradvebhāvo ṭhāne*’ (28-40). *Paccate odano devadattena* (Rice is being cooked by Devadatta). By the rule ‘*kvaci dhātu*’ etc. (517-472), it is changed into ‘re’ in the *paṭhamapurisa* plural after the short vowel being preceded by *garu*. *Paccare*, *paccante*, *paccase*, *paccavhe*, *pacce*, *paccāmhe*. When the *parassapada*-substitute is applicable :- *Paccati paccanti*, *paccasi*, *paccatha*, *paccāmi* *paccāma*. Similarly, in the passive sense and active sense :- *paccate odano sayam eva* (Rice is being cooked by itself only). *paccante*, *paccati* or *paccanti* etc. After the root ‘*gama*’ when the suffix ‘*ya*’ is applied in *attanopada* in the passive sense :- The words ‘*dhātūhi*’, ‘*tasmim*’ and ‘*ye*’ are understood :-

(442-432) *Ivaṇṇ-āgamo vā*.

The ‘*i-vaṇṇa*’ is optionally augmented.

When the suffix ‘*ya*’ indicating *bhāva* and *kamma* follows, the ‘*i-vaṇṇa*’ is optionally augmented after all roots. Thus, the sound ‘*i*’ is augmented. The word ‘*vā*’ is in the sense of *vavatthitavibhāsā*. *Ccha*-substitute is applicable. *Gacchiyate gāmo devadattena* (The village is being approached by Devadatta). *gacchivante*. *gacchivase*. *gacchivavhe*.

The words dhātūhi, yo and vā are understood :-

(443-433) Pubbarūpañ-ca.

And the form of the preceding (consonant is laid down).

This rule is applicable after the roots which are not referred to above. By that, the suffix 'ya' after the roots ending in ka, a ṭa, pa-vagga-s, ya, la, and sa only, is changed into the form of the preceding consonant. By the force of vā after the sound 'ma', the suffix 'ya' becomes 'ma'. Gammate, gamiyate, gammante, gamiyante, gammase, gamiyase, gammavhe, gamiyavhe, gamme, gamiye, gammāmhe, gamiyāmhe. Now, when it is parassapada :- gacchiyyati gacchiyyanti or gacchiyati gacchiyanti. gammati gammanti. gamiyati gamiyanti. When the sound 'i' is augmented :- gamiyyati gamiyyanti. Similarly, ghammiyati ghammiyanti etc.

(Here ends) the vattamānā vibhatti.

**(424-434) Pañcamī tu antu hi tha mi ma,
taṃ antaṃ ssu vho e āmhase.**

Tu, antu, hi, tha, mi, ma, taṃ,, antaṃ, ssu, vho, e, āmhase are called 'pañcamī' (suffixes).

The twelve (vibhatti) beginning with 'tu' etc. are called 'pañcamī'.

(415-435) Āṇatti-āsimsatṭhe anutta-kāle pañcamī.

The pañcamī terminations are used in the sense of command and blessing when time is 'anutta'.

When time is 'anutta' the pañcamī - suffix is applicable in the sense of command and blessing. Even, when 'kāla' is governing, the word 'kāla' has occurred again. By that pañcamī - vibhatti is applicable in the sense of vidhi, nimantana, ajjhesana, anumati, patthana, pattakāla etc. Āṇatti means ordering. Āsimsā means blessing. And that āsimsiṭṭha means a desired thing which is not obtained. Thus, anattāsiṃsaṭṭhe means in those 'āṇatti' and 'āsimsaṭṭha'. 'Anuttakāla' means the time which is expressed in one's vicinity (anu). That is 'paccuppannakāla'. Or, the time which is not referred to is 'anuttakāla'. In that 'anuttakāla' means when the time does not concern. In this context, the pañcamī termination 'tu; third person, singular is used after the root 'bhū' in the sense of āsimsana (blessing). The suffix 'a', vuddhi and ava-substitute are applicable. So sukhī bhavatu (May he be happy), te sukhitā bhavantu (May they be happy). The word 'akārato' from the rule 'akāro dīghaṃ himimesu' (478-422), is understood by modification in the following :-

(479-436) Hi lopaṃ vā.

The termination 'hi' is optionally elided.

After the sound 'a', the suffix 'hi' is optionally elided. Tvaṃ sukhī bhava or bhavāhi (May you be happy). Lengthening is applicable when 'hi' follows. Tumhe sukhitā bhavatha (May you be happy), ahaṃ sukhī bhavāmi (May I be happy), mayaṃ sukhino bhavāma (May we be happy). In attanopada :- so sukhī bhavataṃ (May he be happy), te sukhitā bhavantaṃ (May they be happy), tvaṃ sukhī bhavassu (May you be happy), tumhe sukhitā bhavavho (May you be happy), ahaṃ sukhī bhava (May I be happy),

Now, in the passive sense :- anubhūyatarī tayā (May you experience), anubhūyantarī; anubhūyassu, anubhūyavho; anubhūye, anubhūyamhase. When it is in parassapada :- anubhuyyatu, anubhuyyantu; or anubhūyatu, anubhūyantu; anubhuyyāhi etc. In impersonal (bhāva) :- bhūyatarī.

Now, in the active sense of command :- devadatto dāni odanarī pacatu (Now, Devadatta should cook rice), pacantu; paca, pacāhi, pacatha; pacāmi, pacāma. pacatarī, pacantarī, pacassu, pacavho; pace pacāmhase. In the passive sense : the processess like the suffix 'ya' into ca-vagga etc. are applicable. Paccatarī odano devadattena (Rice should be cooked by Devadatta), paccantarī; paccassu, paccavho; pacce, paccāmhase. When it is in parassapada :- paccatu, paccantu; pacca, paccāhi, paccatha; paccāmi, paccāma. Similarly, so gāmarī gacchatu (He should go to the village), gacchantu; gacchāhi, gacchatha; gacchāmi, gacchāma. gametu, gamentu; gama, gamāhi, gametha; gamemi, gamema. gacchatarī, gacchantarī; gacchassu gacchavho; gacche, gacchāmhase. When there is ghamma-substitute :- ghammatu, ghammantu etc. In the passive sense :- gacchiyatarī, gacchiyatu; gamiyatarī, gamiyatu, gammatarī, ghammatu etc.

In the sense of vidhi :- idha pabbato hotu (The mountain should be here), ayaṃpāsādo suvaṇṇamayo hotu (This palace should be made of gold) etc. In the sense of nimantana (invitation) :- adhivāsetu may bhante bhagavā bhojanarī (The honourable Blessed One may accept my invitation of food), idha nisīdatu bhavarī (May the honourable one take a seat here).

In the sense of ajjhesana (request) :- desetu bhante bhagavā dhammarī (May honourable Blessed One preach the doctrine). In the sense of anumati

pavisatu bhavaṃ (You are allowed to enter), ettha nisīdatu (He is allowed to sit down here). In the sense of patthana (praying) and āyācana begging):- dadāhi me gāmavarāṇi pañca (Please give me five excellent villages), ekamme nayanam dehi (Please give me an eye). In the sense of pattakāla (the proper time) :- sampatto te kālo (Time is proper for you). In the sense of making a mat :- kaṭam karotu bhavaṃ (The revered one should make a mat) etc.

(Here ends) the pañcamī-vibhatti.

(425-437) Sattamī eyya eyyuraṃ eyyāsi eyyātha eyyāmi eyyāma, etha eram etho eyyavho eyyam eyyāmhe.

The suffixes eyya, eyyuraṃ, eyyāsi, eyyātha, eyyāmi eyyāma, etha, eram, etho, eyyavho, eyyam, eyyāmhe, are called 'sattamī'.

The twelve (vibhatti-s) beginning with 'eyya' are called 'sattamī'. The word 'anuttakāle' is understood.

(416-438) Anumati-parikappa-atthesu sattamī.

The sattamī terminations are used in the sense of consent and expression of possibility.

The sattamī vibhatti is used in anuttakāla in the sense of anumati and parikappa. By the word 'attha', sattamī terminations are also used in the sense of vidhi, nimantana etc. The consent to the other who wants to perform is 'anumati'. The decision is parikappa. The expression with

fruit-action when the cause-action is possible. This is 'sambhava-parikappa'. Among them, regarding 'parikappa', the potential, third person, singular termination 'eyya' belonging to parassapada is accomplished. The suffix 'a' and vuddhi etc. are similar to the previous. By the rule 'kvaci dhātu' etc. (517-472), the sound 'e' is optionally substituted for the suffixes 'eyya', eyyāsi, eyyāmi and eyyaṁ. So dāni kinnukho bhava (Now, how he would be ?), yadi so paṭhamavaye pabbajeyya arahā bhaveyya (If he would be ordained in childhood he would be arahā), sace saṅkhārā niccā bhaveyyuṁ na nirujjheyuṁ (If, the formations would be permanent, they would not be destroyed), yadi tvaṁ bhaveyyāsi (If you would be), tumhe bhaveyyātha (If you would be), kathaṁ ahaṁ devo bhaveyyāmi (How would I be a god ?), kinnukho mayaṁ bhaveyyāma (What we would be ?). Similarly, bhavatha, bhaverāṁ, bhavetho, bhaveyyavho.

On the other hand, in the sense of patthana :- ahaṁ sukhī bhava (May I be happy), buddho bhaveyyaṁ (May I be the Enlightened One), bhaveyyāmi. In the passive sense :- sukhaṁ tayā anubhūyetha (The happiness may be experienced by you), anubhūyerāṁ; anubhūyetho, anubhūyeyvho; anubhūye, anubhūyeyyāṁ, anubhūyeyyāmi. When it is parassapada :- anubhūyeyya; anubhūyeyyuṁ; anubhūyeyyāsi etc. In the impersonal :- bhūyetha. In the sense of vidhi :- so odanaṁ pace / paceyya (He should cook rice), te paceyyuṁ (They should cook); tvaṁ pace / paceyyāsi, tumhe paceyyātha; (You should cook), ahaṁ pace / paceyyāmi (I should cook), mayaṁ paceyyāma (We should cook); pacetha paceraṁ; pacetho paceyyavho; pace paceyyaṁ, paceyyāmi. In the passive sense :- paccetha, pacceraṁ; paccetho, paccyāvho; paccyeyyāṁ, paccyeyyāmi.

In the sense of anumati :- so gāmaṁ padena gaccheyya (He may go to the village on foot). By the rule 'kvaci dhātu' etc. (517-472), the termination 'eyyaṁ' is changed into 'uṁ'. Gacchuṁ, gaccheyyuṁ; tvaṁ gacche (You may go), gaccheyyāsi, gaccheyyātha; gacche, gaccheyyāmi gaccheyyāma; game / gameyya, gamuṁ / gameyyuṁ; game gameyyāsi, gameyyātha; game gameyyāmi gameyyāma; gacchetha, gaccheram; gacchetho, gaccheyyavho; gacche gaccheyyam, gaccheyyāmhe; gametha, gameram etc. In the passive sense :- gacchiyetha, gamiyetha; gacchiyeram, gamiyeram etc. When it is in parassapada :- gacchiyeyya, gamiyeyya / gammeyya, gammeyyuṁ etc. Similarly, ghamme / ghammeyya, ghammeyyuṁ etc.

(Here ends) the sattamī-vibhatti.

The process of terminations of
paccuppanna, āṇatti, and parikappa is over.

**(427-439) Hiyyattani ā ū o ttha am mhā,
ttha tthuṁ se vham im mhase.**

The terminations ā, ū, o, ttha, am, mhā, ttha, tthuṁ, se, vham, im and mhase are called 'hiyyattani'.

The twelve (vibatti-s) beginning with 'ā' are called 'hiyyattani'. The words 'apaccakkhe' and 'atīte' are understood :-

(418-440) Hiyyo-pabhūti paccakkhe hiyyattani.

The hiyyattani (suffixes) are used in the sense of paccakkha regarding (the past) before yesterday.

The hiyyattanī suffixes are used in the sense of past before yesterday noticed or unnoticed. Thus, the past (imperfect), third person, singular termination ‘ā’ belonging to parassapada is accomplished. The words ‘kvaci’ and ‘dhātunarṇ’ from the rule ‘kvaci dhātu’ etc. (517-472) are understood:-

(519-441) Akār-āgamo hiyyattanī-ajjattanī-kālātipattisu.

When the hiyyattanī, ajjattanī, and kālātipatti (suffixes) follow, the sound ‘a’ is augmented.

When the three terminations hiyyattanī, ajjattanī, and kālātipatti follow, sometimes, the vowel ‘a’ is augmented before the roots. Now, if it is asked, ‘how the vowel ‘a’ is augmented before the roots ?’ -

“As the roots end in a vowel again augmenting ‘a’ at the final has no use, according to the grammatical process; therefore this augment occurs at the initial of roots.”

The suffix ‘a’, vuddhi, ava-substitute, saralopa etc. are applicable according to the naya which has been told above. Abhavā abhavū; abhavo:- By the rule ‘kvaci dhātu’ etc. (517-472), the vowel ‘o’ is optionally substituted for ‘a’. Abhava, abhavattha. abhavarṇ, abhavarnhā, abhavattha, abhavatthum; abhavase, abhavavharṇ; abhaviṇ, abhavamhase. In the passive sense :- the suffix ‘ya’ is applicable. Tayā sukham anvabhūyattha (The happiness is experienced by you). When the vowel ‘a’ is not augmented:- anubhūyattha. By the rule ‘kvaci dhātu’ etc. (517-472), ‘ttha’ is changed into ‘tha’. Anvabhūyatha anubhūyatha, anvabhūyattharṇ anubhūyattharṇ; anvabhūyase anubhūyavharṇ; anvabhūyirṇ, anubhūyirṇ, anvabhūyamhase

the bhāva :- anvabhūyattha.

Similarly, so odanaṃ apacā / pacā (He has cooked rice), apacū / apcū; apaco / paco, apacattha / pacattha; apacaṃ / pacāṃ, apacamaḥā / pacamaḥā; apacattha / pacattha, apacatthuraṃ / pacatthuraṃ; apacase / pacase, apacavahaṃ / pacavahaṃ; apaciṃ / paciṃ, apacamaḥase / pacamaḥase. In the passive sense:- apaccatha apaccattha, apaccatthuraṃ; apaccase, apaccavahaṃ; apacciṃ, apaccamaḥase. apaccā apaccū etc. Similarly, agacchā, agacchū; agaccho, agaccha, agacchattha; agacchaṃ, agacchamaḥā; agacchattha, agacchatthuraṃ; agacchase, agacchavahaṃ; agacchiṃ, agacchamaḥase. Agamaṃ, agamū; agamo agama, agamattha; agamaṃ, agamamaḥā; agamattha, agamatthuraṃ; agamase, agamavahaṃ; agamiṃ, agamamaḥase. In the passive sense :- agacchiyattha / gacchiyattha, agamiyattha / gamiyattha, agacchiyatthuraṃ / gacchiyatthuraṃ, agamiyatthuraṃ / gamiyatthuraṃ, etc. Furthermore, aghammā aghammū etc.

(Here ends) the hiyyattani vibhatti.

(431-442) Hiyyattani-sattami-pañcamī-vattamānā sabbadhātukaṃ.

The hiyyattani, sattami, pañcamī and vattamānā (suffixes) are called 'sabbadhātuka'.

The four types of terminations beginning with 'hiyyattani' are called sabbadhātuka. Thus, because of the term sabbadhātuka applied to the terminations hiyyattani etc. the said augmentation of the vowel 'i' according to the rule 'ikār-āgamo asabbadhātukaṃhi' (516-450), is not applicable.

(Here end) the sabbadhātuka suffixes.

**(426-443) Parokkhā a u e ttha añ mha,
ttha re ttho vho im mhe.**

The suffixes a, u, e, ttha, añ, mha, ttha, re, ttho, vho, im, mhe are called 'parokkha'.

The twelve (vibhatti-s) beginning with 'a' are called 'parokkha'. Parokkha means beyond (param) senses (akkha). Due to indicating that, this vibhatti is called 'parokkhā'.

(417-444) A-paccakkhe parokkhā atīte.

The parokkhā terminations are used to express a past event in the context of a thing not experienced by senses.

The parokkhā terminations are applicable when a past time which is not the object of senses of the speaker is referred to. 'Atīta' means past from here (ito) after having gone beyond (atikkamma). The meaning is : 'having gone after existing'. The past perfect third person singular termination 'a' belonging to parassapada is accomplished by the process which is told above. Now, bhū-a :- The word 'dhātūnañ' is understood by modification.

(458-445) kvaci ādi-vaṇṇānañ eka-ssarānañ dve-bhāvo.

The initial sounds (of the roots) having a single vowel are sometimes reduplicated.

Sometimes, the initial sounds of the roots having a single vowel become doubled. The word 'kvaci' indicates vavatthitavibhāsā. By that :-

“When the suffixes kha, cha, and sa follow, the dvebhāva (reduplication) is applicable to all roots in parokkha terminations. Sometimes, even when the suffix ‘a’ belonging to kiccapaccaya etc. - of the group of roots beginning with ‘juhoti’ - follows, the reduplication is applicable.”

Now, bhū bhū + a :-

(459-446) Pubbo abbhāso.

The preceding (part) is ‘abbhāsa’.

The preceding part of the reduplicated root is called ‘abbhāsa’. Thus, the technical term ‘abbhāsa’ is applicable. The word ‘abbhāsa’ is to be taken in the following :-

(465-447) Antassa ivaṇṇa - akāro vā.

The final (vowel) optionally (becomes) ‘i’-vaṇṇa and ‘a’.

The final vowel of the reduplicated syllable is optionally changed into ‘i-vaṇṇa’ and ‘a’. The word ‘vā’ is for vavatthitavibhāsā. By that :-

“The vowel ‘i’ is applicable for a-vaṇṇa when the suffixes kha, cha, and sa follow, (and) for the root ‘gupa’. The vowel ‘i’ is applicable to the final (of vā). The final of the root ‘bhū’ becomes ‘a’ in parokkha-vibhatti. These (i vaṇṇa and a) are not applicable to other (roots)”.

The vowel ‘ū’ becomes ‘a’.

(461-448) Dutivā-catutthinaṃ nathama-tativā.

third.

The second and fourth consonants in a vagga belonging to duplication become the first and third respectively. Thus, the consonant ‘bha’ becomes ‘ba’.

(475-449) Brū-bhūnaṁ āha-bhūvā parokkhāyaṁ.

When the parokkhā terminations follows, the roots brū and bhū (are changed into) āha and bhūva.

When the parokkhā terminations follow, the roots ‘brū’ and ‘bhū’ are changed into ‘āha’ and ‘bhūva’. Thus, the word ‘bhū’ is substituted by ‘bhūva’. Saralopa etc. are applicable by the rule ‘saralopo amādesappaccayādimhi’ (83-67). So kira rājā babhūva (You know he had become a king), te kira babhūvu (You know they have become); tvaṁ kira babhūve (You know you have become). The word ‘dhātūhi’ is understood. And the word ‘kvaci’ is understood by sīhagati.

(516-450) Ikār-āgamo asabbadhātukamhi.

When ‘asabbadhātuka terminations’ follows, the vowel ‘i’ is augmented.

When any asabbadhātuka termination follows, sometimes, the vowel ‘i’ is augmented after the roots.

“This augment is applicable when a non-sabbadhātuka termination beginning with a consonant follows. Due to the governing ‘kvaci’, sometimes, this augment would not be there even if a termination beginning with a

Moreover, in this context, the analysis of ‘asabbadhātukaṃ’ is : ‘that which is not sabbadhātuka’. By the rule ‘hiyyattaniṃ sattamī pañcamī vattamānā sabbadhātukaṃ’ (431-442), the term sabbadhātuka is applied to hiyyattaniṃ terminations etc. The four terminations other than those are called ‘asabbadhātuka’. Tumhe kira babhūvittha (Indeed, you had been); ahaṃ kira babhūvaṃ (Indeed I had been), mayaṃ kira babhūvimhe (Indeed we had been). In attanopada :- so babhūvittha (He had been), babhūvire; babhūvittho babhūvivho; babhūviṃ babhūvimhe; In the passive sense :- the augmentation of ‘ī’, the suffix ‘ya’ and the augmentation of ‘i’ are applicable in attanopada. Anubabhūviyittha. When the elision of the suffix ‘ya’ is made by the rule ‘kvaci dhātu’ etc. (517-472), the i-vaṇṇa is not augmented when asabbadhātuka termination follows. Tayā kira anubabhūvittha (Indeed you have been experienced), anubabhūvire etc. In the bhāva sense :- babhūviyittha, or babhūvittha. Similarly, papaca, papacu; papace, papacittha; papacaṃ, papacimha; papacittha, papacire; papacittho, papacivho; papaciṃ, papacimhe. In the passive sense :- papaccittha, papaccire etc. Similarly, apacca, apaccū etc.

With regard to ‘gama’ the dvebhāva is applicable by the rule ‘kvacādivaṇṇānaṃ’ etc. (458-445). The term abbhāsa is applied by the rule ‘pubbo abbhāso’ (459-446). The word ‘abbhāse’ is understood :-

(462-451) Ka-vaggassa ca-vaggo.

The ‘ka’ class (is changed into) ‘ca’ class.

The ‘ka’ vagga belonging to abbhāsa becomes ‘ca’ vagga; thus, the ‘ga’ becomes ‘ja’. By the rule ‘kvaci dhātu’ etc. (517-472), lengthening

termination follows. So gāmaṃ jagama kira (Indeed, he had gone to the village), jagama or jagamu; jagame, jagamittha; jagamaṃ, jagamimha; jagamittha, jagamire; jagamittho, jagamivho; jagamiṃ, jagamimhe. In the passive sense:- jagamīyittha, or jagamittha etc.

(Here end) Parokkhā terminations.

**(428-452) Ajjattani ī uṃ o ttha iṃ mhā
ā ū se vhaṃ aṃ mhe.**

The suffixes ī, uṃ, o, ttha, iṃ, mhā, ā, ū, se, vhaṃ, aṃ and mhe are called 'ajjattani'.

The twelve (vibhatti-s) beginning with 'ī' are called ajjattani. Ajjattani means existing (time) (upto) today. This vibhatti is called 'ajjattani' because it indicates ajjattano. The words apaccakkhe, atīte, and paccakkhe are understood :-

(419-453) Samipe ajjattani.

The ajjattani (suffixes) are used in the sense of near (past).

The ajjattani is used to denote a past event which happened before today noticed or unnoticed by the narrator. Thus, the Aorist, third person, singular termination 'ī' belonging to parassapada is accomplished.

The augmentation of the vowel 'a' and vuddhi are applicable as before. By the rule 'kvaci dhātu' etc. (517-472) sometimes, shortening is applicable to the terminations 'ī' and 'mhā' etc. The terminations 'o', 'ā',



So abhavī or abhavi (He had been). When the augmentation of ‘a’ is not applicable : bhavi. The word ‘vā’ is understood by maṇḍūkagati in the following :-

(504-454) Sabbato um̐ iṃsu.

After all (roots) ‘um̐’ (becomes) ‘iṃsu’.

The termination ‘um̐’ is substituted by ‘iṃsu’ optionally after all roots. Te abhaviṃsu or bhaviṃsu (They had been), abhavum̐ or bhavum̐; tvam̐ abhavi or bhavi (You had been) abhavo or bhavo; tumhe abhavittha or bhavittha (You had been). The vowel ‘i’ is augmented. Aham̐ abhaviṃ or bhaviṃ (I had been), mayam̐ abhaviṃha or bhaviṃha (We had been), abhaviṃhā or bhaviṃhā. So abhavittha or bhavittha (He had been), abhavā or bhavā, abhavū or bhavū; abhaviṣe or bhaviṣe, abhaviṣam̐ or bhaviṣam̐; abhavam̐ or bhavam̐. Abhava or bhava, abhaviṃhe or bhaviṃhe.

In the passive sense, the elision of the suffix ‘ya’, vuddhi, ava-substitute etc. are applicable. Sukham̐ tayā anubhavittha (You had experienced the happiness), anvabhūyittha or anubhūyittha etc. When it is in parassapada :- tayā anvabhūyi anubhūyi (You had experienced), anvabhūyi or anubhūyi, anvabhūyiṃsu/anubhūyiṃsu, anvabhūyiṃ/anubhūyiṃ, tvam̐ anvabhūyi / anubhūyi (You had experienced), tumhe anvabhūyittha anubhūyittha (You had experienced), aham̐ anvabhūyim̐ / anubhūyim̐ (I had experienced), mayam̐ anvabhūyimha / anubhūyimha (We had experienced), anvabhūyimhā or anubhūyimhā. In the bhāva :- abhavittha / abhūvittha tayā (You had become).

pacimsu, apacurñ / pacurñ (They had cooked); tvañ apaci / paci, apaco/ paco (You had cooked), tumhe apacittha / pacittha (You had cooked), tumhe apacittha / pacittha (You had cooked); ahañ apaciñ / paciñ (I had cooked), mayañ apacimha / pacimha, apacimhā or pacimhā (We had cooked; so apacittha / pacittha, apacā or pacā (He had cooked); apacū / pacū, apacise, apacivhañ. Similarly, apacañ / pacañ or apaca / paca, apacimhe / pacimhe. In the passive sense :- apaccittha / paccittha etc. When it is in parassapada:- apacci / pacci, or apaccī / paccī, apaccim̐su / paccim̐su, apaccurñ / paccurñ; apacci / pacci or apacco / pacco, apaccittha / paccittha; apaccim̐ / paccim̐, apaccimha / paccimha, apaccimhā or paccimhā.

So gāmañ agacchī / gacchī or agacchi / gacchi (He had gone to the village), te agacchimsu / gacchimsu (They had gone), agacchurñ / gacchurñ; tvañ agacchi / gacchi or agaccho / gaccho (You had gone), tumhe agacchi / gacchi or agaccho / gaccho (You had gone), tumhe agacchittha / gacchittha (You had gone); ahañ agacchim̐ / gacchim̐ (I had gone), mayañ agacchimha / gacchimha or agacchimhā / gacchimhā (We had gone). By the rule 'kvaci dhātu' etc. (517-472), in ajjattanī, sometimes, 'ccha' is changed into 'ñcha' after the root 'gama'. Agañchi / gañchi or agañchī / gañchī, te agañchimsu / gañchimsu (They had gone), agañchurñ / gañchurñ; tvañ agañchi / gañchi or agañcho / gañcho, tumhe agañchittha / gañchittha; ahañ agañchim̐ / gañchim̐ (I had gone), mayañ agañchimha / gañchimha or agañchimhā / gañchimhā (We had gone).

When 'ñcha' - substitute is not applicable :- so agami gami or agamī / gamī (He had gone). 'Sa' is augmented by bhāvaniddesa in the rule 'karassa kāsattam ajjattanimhi' (491-507) or by yogavibhāga : sattamajjattanimhi. :-

Sometimes, the termination 'urñ' is changed into 'aṁsu'. And when the terminations 'ttha' and 'mha' follow, sometimes, 'u' is augmented. Agamirñsu / gamirñsu, agamarñsu / gamarñsu, agamurñ / gamurñ; tvaṁ agami / gami or agamo / gamo (You had gone), agamittha / gamittha, agamuttha / gamuttha; ahaṁ agamirñ / gamirñ, agamirñha / gamirñha, agamarñha / gamamha or agamirñhā / gamimhā. By the rule 'kvaci dhātu' etc. (517-472), 'ga' is substituted for the root 'gama' in ajjattani. So ajjhagā (He had arrived) - Saralopa is applicable. Te ajjhagurñ (They had arrived); tvaṁ ajjhago (You had arrived), tumhe ajjhagattha (You had arrived); ahaṁ ajjhagirñ (I had arrived), mayam ajjhagumha (We had arrived).

In attanopada :- so agacchittha / gacchittha (He had gone), agañchittha / gañchittha etc. When the 'ñcha' - substitute is not applicable:- so agamittha / gamittha (or) agamī / gamī (He had gone), te agamū / gamū, ajjhagū / agū (They had gone); tvaṁ agamise / gamise, agamivhaṁ / gamivhaṁ (You had gone); ahaṁ agamarñ / gamarñ, agama / gama or ajjhagarñ (I had gone), agamimhe / gamimhe. In the passive sense :- gāmo agacchiyyittha or gacchiyyittha tena (The village had been approached by him), agañchiyyittha / gañchiyyittha, agamīyyittha / gamīyyittha, agamittha gamittha etc. When it is in parassapada :- agacchīyi or gacchīyi, agamīyi or gamīyi; agacchīyurñ or agamiyurñ. Similarly, aghammīyi aghammīyirñsu etc. The words hiyyattani and ajjattani are understood in the following :-

(420-455) Māyoge sabbakāle ca.

When applied with 'mā' (those terminations) are used in all tenses.

And the suffixes hiyyattani and ajjattani are used in all tenses when applied with 'mā'. By the word 'ca' the pañcamī-vibhatti is also understood. In the sense of 'mā bhavati (does not become), mā bhavā (did not be),

imperfect, the Aorist and the imperative terminations are used. The remaining process should be according to the procedure. So mā bhavā (He might not be), mā bhavī, mā te bhavantu antarāyā (May dangers not happen to you), mā paca / mā paci, mā pacatu, mā gacchā, mā gacchi, mā gacchatu, mā kiñci pāpaṃ āgamā (May not any evil occur) mā agami, mā gamā mā gamī, mā gametu, tvaṃ mā gaccho (You might not go), mā gacchi, mā gacchāhi etc.

(Here end) the terminations of atītakāla.

(429-456) Bhavissanti ssati ssanti ssasi ssatha ssāmi ssāma, ssate ssante ssase ssavhe ssaṃ ssāmhe.

The terminations ssati, ssanti, ssasi, ssatha, ssāmi, ssāma, ssate, ssante, ssase, ssavhe, ssaṃ, ssāmhe, are called 'bhavissanti'.

The twelve terminations beginning with 'ssati' are called 'bhavissanti'. This vibhatti is called 'bhavissanti' because it indicates future time.

(421-457) Anāgate bhavissanti.

The bhavissanti terminations (are used) in the sense of future.

The bhavissanti terminations are used in the sense of future time.

“Even in the sense of past, the bhavissanti is applicable due to the desire to indicate that tense; as in : ‘anekajātisamsāraṃ sandhāvissam’ etc.”

for origin in future when the requisites are complete'. The i augmentation, vuddhi, ava-substitute and saralopa etc. are applicable. Bhavissati bhavissanti, bhavissasi bhavissatha, bhavissāmi bhavissāma, bhavissate bhavissante, bhavissase bhavissavhe, bhavissam bhavissāmhe. In the passive sense :- the suffix 'ya' is elided. Sukham tayā anubhavissate (The happiness will be experienced by you) anubhavissante, anubhavissase anubhavissavhe, anubhavissam anubhavissāmhe. When it is in parassapada :- anubhavissati devadattena (Devadatta will experience), anubhavissanti etc. In bhāva :- bhavissante tena (He will be). When the elision of the suffix 'ya' is not applicable :- anubhūyissate anubhūyissante etc. In bhāva :- bhūyissate.

Similarly, pacissati pacissanti, pacissasi pacissatha, pacissāmi pacissāma; pacissate pacissante, pacissase pacissavhe, pacissam pacissāmhe. In the passive sense :- Paccissate odano devadattena (Rice will be cooked by Devadatta), paccissante etc. When it is in parassapada :- paccissati paccissanti, paccissasi pacissatha, paccissāmi paccissāma. Gacchissati gacchissanti, gacchissasi gacchissatha, gacchissāmi gacchissāma; gacchissate gacchissante, gacchissase gacchissavhe, gacchissam gacchissāmhe. So saggam gamissati (He will go to heaven), gamissanti, gamissasi gamissatha, gamissāmi gamissāma etc. In the passive sense :- gacchīyissate gacchīyissante, or gacchīyissati gacchīyissanti, gamīyissate gamīyissante, or gamīyissati gamīyissanti etc. When the elision of the suffix 'ya' is applicable :- gamissate gamissante, or gamissati gamissanti. Similarly, ghammissati ghammissanti etc.

(Here ends) the bhavissanti vibhatti.

**(430-458) kālātipatti ssā ssaṃsu sse ssatha ssaṃ ssāmhā,
ssatha ssaṃsu ssase ssavhe ssaṃ ssāmhase.**

The terminations ssā, ssaṃsu, sse, ssatha, ssaṃ, ssāmhā, ssatha, ssaṃsu, ssase, ssavhe, ssaṃ, ssāmhase, are called 'kālātipatti'.

The twelve terminations beginning with 'ssā' are called 'kālātipatti' (conditional). 'kālātipatti' means 'crossing beyond of time'. However, that (kālātipatti) means 'non-origin of action due to coming in the way on the part of opposite factors' or 'deficiency of cause'. This vibhatti is called 'kālātipatti' because it indicates that (non-origin of action).

(422-459) Kiriya-atipanne atīte kālātipatti.

The kālātipatti terminations are used (to express) the past time belonging to the crossing beyond of an action.

The kālātipatti terminations are used to express the crossing beyond of an action which occurred in the past. 'Kiriya-atipannaṃ' means falling over of an action. However, that 'falling over' means utter non-origin of action due to absence of accomplishing power. Moreover, in this context, even if the word 'kiriya' should not be connected with the word 'atīta', still, it should be known that due to the difference in time of the action opposing the production of the action concerned, the connection between 'atīta' and 'kiriya' is accomplished.

The conditional mood, third person, singular termination 'ssa' belonging to parassapada is accomplished. The augmentations 'a' and 'i', vuddhi, and ava-substitute are applicable. By the rule 'kvaci dhātu' etc.

applicable. The termination 'sse' becomes 'a'. So ce paṭhamavaye pabbajjaṃ alabhissa arahā abhavissa / bhavissa, abhavissā / bhavissā (If, he would be ordained in childhood, he will be an arahā). Te ce taṃ alabhissarṇsu arahanto abhavissarṇsu / bhavissarṇsu (If, they would get it, they will be arahantas). Similarly, tvaṃ abhavissa / bhavissa or bhavisse (You would be). Tumhe abhavissatha, bhavissatha (You would be). Ahaṃ abhavissam, bhavissam (I would be). Mayaṃ abhavissamha / bhavissamha, or abhavissamhā / bhavissamhā (We would be). So abhavissatha abhavissirṇsu, abhavisase abhavissavhe, abhavissarṇ abhavissāmhase. In the passive sense:- anvabhavissatha anvabhavissirṇsu or anvabhūyissatha etc. When it is in parassapada :- anvabhavissa, anvabhavissarṇsu, or anvabhūyissa etc. In bhāva :- abhavissatha devadattena anubhūyissatha (Devadatta would experience). Furthermore, so ce taṃ dhanam alabhissa odanam apacissa / pacissa, or apacissā / pacissā (If he would get that money, he will cook rice), apacissarṇsu / pacissarṇsu. Apacissa / pacissa, apacisse / pacisse, apacissatha / pacissatha. Apacissam / pacissam, apacissamha / pacissamha. Apacissāmhā / pacissāmhā Apacissatha / pacissatha, apacissirṇsu / pacissirṇsu. Apacissase / pacissase. apacissavhe / pacissavhe. apacissam / pacissam, apacissāmhase / pacissāmhase. In the passive sense :- apacissatha odano devadattena (Rice would be cooked by Devadatta), apacissirṇsu. When the elision of the suffix 'ya' is not applicable :- apacyissatha etc. When it is in parassapada :- apacissa or pacissa or apacissā / pacissā tena (It would be cooked by him). Apacisarṇsu / pacissarṇsu etc.

So agacchissa / gacchissa (He would go), agacchissā / gacchissā, agacchissarṇsu / gacchissarṇsu. Tvaṃ agacchissa / Gacchissa or agacchisse/

gacchissarñ, agacchissamha, / gacchissamha / agacchissāmhā / gacchissamhā.
 Agamissa gamissa, or agamisse, agamissatha / gamissatha. agamissarñ /
 gamissarñ, agamissamha / gamissamha, or agamissāmhā / gamissāmhā,
 agacchissatha or gacchissatha etc. In the passive sense :- agacchiyissatha/
 gacchīyissatha, agacchīyissa / gacchīyissa etc. Similarly, aghammissa /
 aghammissarñsu etc.

(Here end) the kālātipatti terminations.

“The terminations called pañcamī, sattamī, and vattamānā
 are applicable in the present (sampati). The bhavissanti is
 applicable in the future. The four terminations beginning with
 parokkha are applicabale in the past.”

(Here ends) the process of suffixes in six tenses.

The root ‘isu’ is used in the sense of desire and attraction. Elision
 of the end of the root, application of the suffixes ‘ti’ etc. and the suffix
 ‘a’ are applicable as before. When the word ‘dhātūnañ’ is to be understood
 in the following :-

(522-460) I su-yamānañ anto ccho vā.

The final of the roots ‘isu’ and ‘yamu’ optionally becomes ‘ccha’.

The final vowel of the roots ‘isu’ and ‘yamu’ is optionally changed
 into ‘ccha’. The word ‘vā’ is in the sense of vavatthitavibhāsā. Even the

‘anto ccho vā’ (from the present rule). So saggaṃ icchati (He desires for the heaven), icchanti, icchasi icchatha, icchāmi icchāma. When ‘ccha’ substitute is not applicable :- lengthening is applicable by the rule ‘aññesu ca’ (485-418), because the root does not end in conjunct. Esati, esanti etc. In the passive sense :- Mostly the state of parassapada only is to be applied to attanopada. And therefore, in this context, we will point out the forms in attanopada in brief. So icchīyati/esīyati, issate / issati (He is wanted) :- The sound ‘ya’ takes the form of preceding sound. Similarly, icchatu / esatu. iccheyya / eseyya. However, in the context of parokkhā and hiyyattanī terminations, the forms should be accomplished according to the payoga everywhere. Icchi / esi, icchissati / esissati, icchissā / esissā etc.

The root ‘yamu’ is used in the sense of (uparama) desisting. The prefix ‘ni’ and ‘ccha’-substitute are applied. Niyacchati / niyacchanti, niyamati / niyamanti. The prefix saṃ, the state of ‘ñ’ and reduplication are applicable by the rule ‘saye ca’ (33-51). Saññamati / saññamanti. In the passive sense :- niyacchīyati / niyamīyati, or niyammati / saññamati. Similarly, niyacchatu / saññamatu. niyaccheyya / saññameyya. niyacchi / saññami. niyacchissati / saññamissati. niyacchissa / saññamissa etc.

The root ‘āsa’ is used in the sense of approaching. The ‘ccha’-substitute is applicable by yogavibhāga. The shortening is applicable. Acchati acchanti, acchasi acchatha, acchāmi acchāma. The prefix ‘upa’ is applied elsewhere. Upāsati upāsanti. acchīyati / upāsīyati. Acchatu / upāsatu. accheyya / upāseyya, acchi / upāsi. acchissati / upāsissati. acchissa /

labhanti, labhasi labhatha, labhāmi labhāma; labhate labhante, labhase labhavhe, labhe labhāmhe. In the passive sense :- when the pubbarūpa of the sound ‘ya’ is made :- the preceding sound ‘bha’ becomes ‘ba’ by the rule ‘kvaci dhātu’ etc. (517-472). Labbhate labbhante, labbhati labbhanti, labbhatarī labbhatu, labbhe labbheyya. In the ajjattanī tense, the words ‘vā’ and ‘antalopo’ are to be understood :-

(497-461) Labhasmā ī-innaṃ ttha-tthaṃ.

The terminations ‘ī’ and ‘īṃ’ (used) after the root ‘labha’ (are changed into) ‘ttha’ and ‘tthaṃ’.

After the root labha, the terminations ‘ī’ and ‘īṃ’ are optionally changed into ‘ttha’ and ‘tthaṃ’. And the elision of the final sound of the root is applicable. Alatta / alabhi / labhi, alabhiṃsu / labhiṃsu, alabhittha / labhittha, alattarī / alabhirī / labhirī, alabhimha / labhimha etc. In the bhavissanti tense :- by the word ‘sappaccaya’ in the rule ‘karassa sappaccaya kāho’ (481-508), after the roots vaca, muca, bhuja etc. the termination ‘ssa’ is changed into ‘kha’. And after the roots vasa, chida, labha etc. it is optionally changed into ‘cha’. Thus, the ‘cha’-substitute of the termination ‘ssa’ is applicable. By the rule ‘byañjanantassa co chappaccayesu ca’ (472-515), the final sound of the root becomes ‘ca’. lacchati lacchanti, lacchasi, lacchatha, lacchāmi lacchāma. When the cha-substitute is not applicable :- labhissati labhissanti, labhissasi labhissatha, labhissāmi labhissāma etc. alabhissa alabhissarīsu etc. The root ‘vaca’ is used in the sense of expression (viyatti) and speech :- vacati vacanti, vacasi vacatha, vacāmi vacāma. In the passive sense :- when the attanopada and the suffix

(487-462) Vaca-vasa-vaha-ādinam ukāro vassa ye.

When the suffix 'ya' follows, 'va' of the roots vaca, vasa, vaha etc. becomes 'u'.

The sound 'va' of the roots vaca, vasa, vaha etc. becomes 'u' when the suffix 'ya' follows. By the word ādi, it is applicable also to the word 'vaḍḍha'. Moreover, in this context, one more sound 'va' is to be desired by samāsa of 'vassa a va'. By that, even the vowel 'a' becomes 'u'. Paralopa is applicable in the case of first alternative. By the rule 'tassa cavagga' etc. (441-431), the sound 'ya' together with the final sound of the root becomes 'ca', (and) reduplication is applicable. Uccate uccante, vaccate vuccante, or vuccati vuccanti etc. Similarly, vacatu / vaccatu, vaceyya / vucceyya, avacā / avaccā, avacū / avaccū, avaca / avaco, avacuttha, avaca avacam, avacamhā avacuttha etc.

(477-463) Vacassa ajjattanimhima-kāro o.

In ajjattani, the vowel 'a' of the root 'vaca' becomes 'o'.

The vowel 'a' of the root 'vaca' becomes 'o' in the aorist. Avoci avocum, avoco avocuttha, avocim avocumha. The state of 'u' is applicable. Avoca. The shortening is applicable. Avocu etc. Avuccittha. In bhavissanti vibhatti :- by the word sappaccaya, the termination 'ssa' is changed into 'kha'. When the word 'byañjanantassa' is understood :- the final sound of the root becomes 'ka' by the rule 'ke khe ca' (473-513). Vakkhati vakkhanti, vakkhasi vakkhatha, vakkhāmi vakkhāma etc.

The root 'vasa' is used in the sense of 'dwelling'. Vasati vasanti.

Vussati vussanti etc. Vasatu / vaseyya. avasi / vasi. In bhavissantivibhatti:- the 'cha' - substitute of the termination 'ssa' and the sound 'ca' in the place of the final sound of the root are applicable. Vacchati vacchanti, vacchasi vacchatha, vacchāmi vacchāma, vasissati vasissanti, avasissa / avasissamsu. Similarly, the root 'ruda' is used in the sense of 'crying' :- Rodati rucchati rodissati etc. The root 'kusa' is used in the sense of 'abuse' :- the prefix 'ā', the reduplication and the shortening are applicable. The suffix 'a' and vuddhi are also applicable. Akkosati, akkosatu; akkoseyya. The word 'antalopo' is understood. And the word 'vā' is understood by maṇḍūkagati in the following :-

(498-464) kusasmādi-cchi.

After 'kusa', the termination 'ī' becomes 'cchi'.

After the root 'kusa', the termination 'ī' is changed into 'cchi'. And the elision of the final sound of the root is applicable. Akkocchi / akkosi maṁ (He abused me), akkosissati, akkosissa etc. The root 'vaha' is used in the sense of attainment. Vahati vahanti. In the passive sense :- when the attanopada and the suffix 'ya' are made :- The word 'ye' is understood:-

(488-465) Ha-vipariyayo lo vā.

The sound 'ha' is interchanged (and the suffix 'ya') optionally becomes 'la'.

The sound 'ha' of the roots followed by the suffix 'ya' changes its place with the sound 'ya'. And the suffix 'ya' is optionally changed into 'la'. The word 'vā' is in the sense of vavatthitavibhāsā. By that, the

the causing factor only becomes 'la'. By the rule 'vaca-vasa' etc. (487-462), the state of 'u' is applicable. Vulhati / vuyhati, vuyhanti, vulhatu / vuyhatu, vulheyya / vuyheyya, avahi, avuyhittha / avahittha, avahissati / vuyhissati avahissa / avuyhissa etc. The root 'jara' is used in the sense of 'loss in age'.

(505-466) Jara-marāṇaṃ jīra-jiyya-miyyā vā.

The roots 'jara' and 'mara' are optionally changed into jīra, jiyya and miyya.

The roots jara and mara are optionally changed into jīra, jiyya, and miyya. Saralopa etc. are applicable. Jīrati jīranti, jiyyati jiyyanti. By the rule 'kvaci' etc. (517-472), sometimes, one 'ya' is elided and lengthening is applicable. Jiyati jiyanti. In the passive sense :- jīrīyati jīrīyanti. jiyyati jiyyanti, jīratu jiyyantu, jireyya jiyeyya, aajīri jīra jīyyi, jīrissati. jīyyissati. ajīrissa. The root 'mara' is used in the sense of giving up life. The miyya-substitute is applicable. Miyyati miyyanti, or mīyati mīyanti, marati maranti etc. The root 'disa' is used in the sense of 'seeing' :-

(471-467) Disassa passa-dissa-dakkhā vā.

The root 'disa' is optionally changed into passa, dissa, and dakkha.

The root 'disa' is optionally changed into passa, dissa, and dakkha. The word 'vā' is in the sense of vavatthitavibhāsā. By that, the dissa-substitute is applicable only when sabbadhātuka terminations follow in the passive sense. Passati passanti, dakkhati dakkhanti. In the passive sense :- the elision of the sound 'ya' is applicable, Dissate disante, dissati

dakkheyya, disseyya.

In hiyyattanīvibhatti :- the vowel 'i' of the root becomes 'a' by the rule 'kvaci dhātu' etc. (517-472). Addasā / addasa. In the passive sense:- adissa. Similarly, apassi / passi, apassittha / passittha, apassim / passim, apassimha / passimha, adassi / dassi, adassamsu / dassamsu. In the passive sense :- adissamsu. adakkhi adakkhimsu. passissati passissanti. In bhavissanti:- the termination 'ssa' is elided by yogavibhāga from 'ssassā ca' (480-474). And the vowel 'i' is augmented. Dakkhati dakkhinti. When the elision is not applicable :- dakkhissati dakkhissanti, apassissa / adakkhissa etc. The root 'sada' is used in the sense of sinking and absense of movement. The word 'sabbattha' is understood. And the word 'kvaci' is understood by maṇḍūkagati in the following :-

(609-468) Sadassa sīdattam.

The root 'sada' becomes 'sīda'.

The root 'sada' is changed into 'sīda' sometimes, when any termination follows. The remaining process would be according to procedure. Nisīdati nisīdanti. In the bhāva :- nisajjate. Here, by the governing 'kvaci', the 'sīda'-substitute is not applicable. Nisīdatu nisīde, nisīdi, nisīdissati nisīdissa etc. The root 'yaja' is used in the sense of worshiping a god, performing association (or friendship), and giving :- yajati yajanti. In the passive sense :- the word 'yamhi' is understood :-

(503-469) Yajassa ādissa i.

The initial of the root 'yaja' (is changed into) 'i'.

into 'i', when the suffix 'ya' follows. Saralopa is applicable. Ijjate mayā buddho (The Buddha is being worshiped by me). Similarly, yajatu ijjataṃ, yaje ijjatha, yaji ijjattha, yajissati, ijjissate, yajissa ijjissatha etc.

The root 'vada' is used in the sense of open speech. The terminations 'ti' etc. and the suffix 'ya' are applicable. The word 'vā' is understood-

(500-470) Vadassa vajjam.

The root 'vada' is changed into 'vajja'.

When any termination follows, the entire root 'vada' is optionally changed into 'vajja'. Moreover, in this context, according to the governing word 'vibhatti', the word 'sabbāsu' is accomplished by indication. The word 'vā' is understood in the following :-

(510-471) Lopaṇ-ca ettam a-kāro.

The vowel 'a' is elided (or) changed into 'e'.

After the root 'bhū' etc. the suffix 'a' is optionally changed into 'e' or elided. Moreover, in this context, the suffix 'a' is to be taken by the word 'akāro' from the context of the topic vikaraṇa-kāriya.

“After the root 'bhū' etc. and after the group of 'juhoti' etc. the suffix 'a' is elided. Elsewhere elision is not made according to vavatthitavibhāsā.”

The suffix 'a' becomes 'e'. Saralopa etc. are applicable. vajjeti, vadeti, vadati. When the termination 'anti' follows :-

(517-472) Kvaci dhātu-vibhatti-paccayānam dīgha-viparit-ādesa-lopa-āgamā ca.

substitution, elision, and augmentation with regard to roots, terminations, and suffixes are applicable.

Here, in the topics of ākhyāta and kitaka, governed by 'dhātu', regarding the expressions unexplained, sometimes, the operation of lengthening, inversion, substitution, elision, and augmentation concerning roots, terminations 'ti' etc., and the suffixes applied after roots are applicable. These operations are to be done keeping with the usages of the Conqueror. In this context :-

“When the suffix 'nā' follows, shortening of the roots 'kī' etc. is applicable. When the saṁyoga (conjunct) follows, the shortening is applicable to the other roots also. The shortening is applicable to the terminations 'ā', 'ī', 'ū' as well as to the final of mḥā optionally. After the root 'gama' 'ccha' is optionally changed into 'ñcha'. In ajjattani, the root gama optionally becomes 'gā'. When the terminations 'ttha' and 'mha' follow, 'u' is optionally augmented. When the suffix 'ya' follows, the lengthening of roots is applicable. The termination eyya, eyyāsi, and eyyāmi optionally become 'e'. The vowel 'e' of the termination 'sse' should change into 'a'. And, the vowel 'o' becomes 'a' and 'i'. The terminations 'ā' and 'ttha' optionally become 'tha' and 'tha'. Similarly, after the root 'brū', the terminations 'ti' and 'anti' optionally become 'a' and 'u'. And in parokkhāvibhatti, that root is changed into 'āha'. The lengthening is applicable to the sounds having no abbhāsa. But in this context, after the vowels 'e' and 'o',

After the vowel 'e' the vowel 'a' belonging to the termination 'anti' is elided. Vajjenti / vadenti, vajjesi / vadesi, vajjetha / vadetha, vajjemi / vajjāmi, vademi / vadāmi, vajjema / vadema, vajjāma / vadāma. In the passive sense :- vajjīyati vijjīyanti, vajjati vajjanti, or vadiyati, vajjetu / vadetu / vadatu, vajje / vajjeyya, vade / vadeyya, vajjeyyuṃ / vadeyyuṃ, vajjeyyāsi / vajjesi / vadeyyāsi, avadi / vadi, vadimsu, vadissati vadissanti, avadissa etc. The root 'kama' is used in the sense of walking. When the suffix 'a' is applied :- the reduplication is applicable by the rule 'kvaci-ādivaṇṇānaṃ ekassarānaṃ dvebhāvo' (458-445). The 'ka-vagga' becomes 'ca-vagga'. The words 'abbhāsa' 'anta' and 'vā' are understood:-

(466-473) Niggahitañ-ca.

The niggahita also (is augmented).

At the end of abbhāsa, the niggahita also is optionally augmented. The word 'vā' is in the sense of vavatthitavibhāsā. By that, the niggahita is applicable only to the roots 'kama' etc. caṅkamati caṅkamanti, kamati kamanti etc. The root 'cala' is used in the sense of shaking. Cañcalati, calati. The root 'dala' is used in the sense of bursting. Daddalati. The root 'jhe' is used in the sense of thinking. And when the suffix 'a' follows, the vowel 'e' is changed into 'āya' even in the context of non-kārita suffix by yogavibhāga from 'te āvāyā' according to the rule 'O sare ca' (73-31). Jhāyati jhāyanti etc. This is a specific process.

(Here ends) the process

regarding the roots 'bhū' etc. having vuddhi.

The root 'tuda' is used in the sense of pricking. The terminations 'ti' etc. and the suffix 'a' are applicable. By the word 'vā' continued from the rule 'aññesu ca' (485-418), the difference of the roots 'tuda' etc. lies only in non-lengthening. Tudati tudanti, tudasi tudatha, tudāmi tudāma. In the passive sense :- by the rule 'tassa cavagga' etc. (441-431), the suffix 'ya' together with the sound 'da' becomes 'ja'. The reduplication is applicable. Tujjate tujjante, tujjati tujjanti, or tujjare. Similarly, tudatu tudantu, tude tudeyya tudeyyuṃ, atudi tudimṣu, atudi atudittha, atudiṃ atudimha, atujjittha, atujji, tudissati, atudissa etc.

The root 'visa' is used in the sense of entering. The prefix 'pa' is applied. So gāmaṃ pavisati (He enters the village), pavisanti, pavisasi pavisatha, pavisāmi, pavisāma. In the passive sense :- pavisiyyate pavisiyyante, pavisiyyati pavisiyyanti, or pavisissate. Similarly, pavisatu pavisantu. paviseyya, pāvisi / pavisi, pāvekkhi pathaviṃ (He entered the earth) :- By the rule 'kvaci dhātu' etc. (517-472), in ajjattanī, the root 'visa' is also changed into 'vekkha'. Pāvisimṣu / pavisimṣu. In the passive sense :- pāvisiyittha pavisiyittha pāvisiyi / pavisīyi, pavisissati pavisissanti, pavisīyissate, pāvisissa, pāvisiyissa etc. The root 'nuda' is used in the sense of throwing. Nudati nudanti. The root 'disa' is used in the sense of 'ati-sajjana' (prolific). Uddisati uddisanti. The root 'likha' is used in the sense of writing. Likhati likhanti. The root 'phusa' is used in the sense of touching. Phusati phusanti etc.

The process of the roots 'tuda' etc. is over.

application of 'ti' etc. should be done. The suffix 'a' is applied by the rule 'bhūvādito a' (445-417). According to the word 'vā', after the root 'bhū' etc. the suffix 'a' is elided by the rule 'lopañca ettam akāro' (510-471). The vuddhi is applicable by the rule 'aññesu ca' (485-418). So hoti (He is), te honti (They are) :- By the rule 'kvaci dhātu' etc. (517-472), the following vowel is elided. Hosi hotha, homi homa. In the bhāva :- hūyate. Similarly, hotu hontu hohi :- The elision of 'hi' is not applicable because it follows a sound other than 'a'. Hotha homi homa. In the bhāva :- hūyatarā. In the sattamīvibhatti :- saralopa etc. are applicable. Heyya heyyam, heyyāsi heyyātha, heyyāmi heyyāma, or heyyam. In the bhāva :- hūyate.

In the hiyyattanīvibhatti :- when the suffix 'a' is not elided, 'u' of the root 'hu' is changed into 'uva' by the rule 'kvaci dhātu' etc. (517-472). Ahuvā / ahuva / ahuvū. Ahuva ahuvo, ahuvuttha, ahuvam ahuvamha, aahuvattha ahuvatthum, ahuvase ahuvavham, ahuvim ahuvamhase. In the bhāva :- ahūyittha.

In ajjattanīvibhatti :- by the rule 'kvaci dhātu' etc. (517-472), after the root 'hū', the termination 'ī' is elided. The shortening is applicable. So ahu (He was). When the elision is not applicable :- the augmentation and vuddhi are applicable by yogavibhāga from 'karassa kāsattamajjattanimhi' (491-507). Ahosi ahesum. By the rule 'kvaci dhātu' etc. (517-472), the vowel 'o' becomes 'e'. Or, ahuvam, ahosi, ahosittha, ahosim, ahum :- The following vowel is elided and shortening is applicable. Ahosimha, ahumha. The shortening is applicable. In the bhāva :- ahavittha. The words 'lopa' and 'vā' from the rule 'hi lopam vā' (479-436) are understood :-

(480-474) Hotissara-eha-oha-e bhavissantimhi ssassa ca.

When a bhavissanti termination follows, the vowel of the root 'hū' becomes eha, oha, and e, and the termination 'ssa' (is elided).

When a future termination follows, the vowel of the root 'hū' is changed into eha, oha and e and the termination 'ssa' is optionally elided. The augmentation 'i' (and) saralopa etc. are applicable. Hehiti hehinti, hehisi hehitha, hehāmi hehāma. When the elision is not applicable :- hehissati hehissanti, hehissasi hehissatha, hehissāmi hehissāma. When the oha-substitute is applicable :- hohiti hohinti, hohisi hohitha, hohāmi hohāma. Similarly, hohissati hohissanti, hohissasi hohissatha, hohissāmi hohissāma. When 'e'-substitute is applicable :- heti henti, hesi hetha, hemi hema, hessati hessanti, hessasi hessatha, hessāmi hessāma. In the bhāva :- hūyissate.

In the kālātipattivibhatti :- ahavissa ahavissāṃsu, ahūyissatha etc. The roots 'hū' and 'bhū' are used in the sense of existence. In the context of 'bhū' the prefix 'anu', termination 'ti' etc., the elision of the suffix 'a' and vuddhi are applicable. Anubhoti, anubhonti anubhosi anubhotha, anubhomi anubhoma. In the passive sense :- anubhūyati anubhūyanti. Similarly, anubhotu anubhontu, anubhoḥi anubhotha, anubhomi anubhoma, anubhūyatu anubhūyantu, anubhave anubhaveyya anubhūyeyya, anubhosi anubhavi. anubhossati anubhossanti. anubhossasi anubhossatha. anubhossāmi anubhossāma. or anubhavassati, anubhossa, anubhavissa etc. The root 'sī' is used in the sense of sleeping. The elision of the suffix 'a', and vuddhi are applicable. Seti senti, sesi setha, semi sema, sete sente etc. When the suffix 'a' is not elided :- The words 'sare' and 'dhātu' are understood:-

(514-475) E aya.

The vowel 'e' becomes 'aya'.

When a vowel follows, the vowel 'e' occurring at the final of a root is changed into 'aya'. Saralopa etc. are applicable. Sayati sayanti, sayasi sayatha, sayāmi sayāma. In the passive sense :- the prefix 'ati' is applicable. By the rule 'kvaci dhātu' etc. (517-472), when the suffix 'ya' follows, the short vowel occurring at the final of a root is lengthened. Atisīyate atisīyante, atisīyati atisīyanti. In the bhāva :- sīyate.

Similarly, setu sentu, sehi setha, semi sema, sayatu, sayantu, saya/sayāhi sayatha, sayāmi sayāma. sayataṁ sayantaṁ, sayassu sayavho, saye sayāmhase, atisīyataṁ atisīyantaṁ, atisīyatu atisīyantu. In the bhāva :- sīyataṁ. Saye / sayeyya, sayeyyuraṁ, atisīyeyya. In the bhāva :- sīyetha. Asayi / sayi, asayisu/sayirṁsu, asayuraṁ. When the augmentation 'sa' is applicable :- atisesi atisesuraṁ. In the passive sense :- accasīyittha, accasīyi, atisīyi. In the bhāva :- atisīyittha. Sayissati sayissanti. When the augmentation 'i' is not applicable :- sessati sessanti. In the passive sense :- atisīyissate, atisīyissati. In the bhāva :- sīyissate. Asayissā asayissarṁsu. In the passive sense :- accasīyissatha etc. The root 'nī' is used in the sense of attainment. This root is dvikammaka. Ajaṁ gāmaṁ neti (He takes the goat to the village), nenti, nesi netha, nemi nema. When the elision is not applicable:- nayati nayanti etc. In the passive sense :- nīyate gāmaṁ ajo devadattena (Goat is taken by Devadatta to the village), nīyare nīyante, nīyati nīyanti. Similarly, netu nayatu, nīyataṁ nīyantaṁ, naye nayeyya, nīyetha nīyeyya, anayi / nayi, anayirṁsu / nayirṁsu, vinesi vinesuraṁ. anīyittha / nīyittha,

‘ṭhā’ is used in the sense of stopping. The word ‘vā’ is understood in the following :-

(468-476) Ṭhā tiṭṭho.

The root ‘ṭhā’ is (optionally changed into) ‘tiṭṭha’.

The root ‘ṭhā’ is optionally changed into ‘tiṭṭha’. The word ‘vā’ is in the sense of vavatthitavibhāsā. The suffix ‘a’ is elided. Tiṭṭhati tiṭṭhanti, ṭhāti ṭhanti. When the elision is not applicable :- by the rule ‘kvaci dhātu’ etc. (517-472), after the root ‘ṭhā’, ‘ha’ is also augmented, the shortening and the prefix ‘saṁ’ are applicable. Saṇṭhahati saṇṭhahanti. When ‘e’ is applicable :- adhiṭṭheti adhiṭṭhenti. In the passive sense :-

(502-477) Yamhi dā-dhā-mā-ṭhā-hā-pā-maha-matha-ādīnaṁ i.

When the suffix ‘ya’ follows, the (final of) roots dā, dhā, mā, ṭhā, hā, pā, maha and matha is changed into ‘ī’.

When the suffix ‘ya’ indicating bhāva and kamma follows, the final of the roots dā, dhā, mā, ṭhā, hā, pā, maha and matha becomes ‘ī’. This rule is laid down in order to indicate universal application. Upaṭṭhīyati, upaṭṭhīyanti. When ‘ha’ is augmented :- the shortening and the augmentation of ‘ī’ are applicable. Patiṭṭhahīyati patiṭṭhahīyanti. In the bhāva :- ṭhīyate. Similarly, tiṭṭhatu tiṭṭhantu, ṭhātu ṭhantu, saṇṭhahati, saṇṭhahantu, tiṭṭhe tiṭṭheyya, saṇṭhe saṇṭheyya, saṇṭheyyuṁ, saṇṭhahe saṇṭhaheyyuṁ, Atṭhāsi aṭṭhaṁsu, saṇṭhahi saṇṭhahimsu, patiṭṭhissati patiṭṭhissanti, ṭhissati ṭhissanti, patiṭṭhahissati patiṭṭhahissanti, patiṭṭhissa patiṭṭhissaṁsu; patiṭṭhahissa patiṭṭhahissaṁsu etc. The root ‘pā’ is in the sense of drinking. The word ‘vā’ is understood :-

(468-478) Pā pibo.

The root 'pā' becomes 'piba'.

The root 'pā' is optionally changed into 'piba'. The word 'vā' is in the sense of vavatthitavibhāsā. Pibati, pibatu, pibeyya. By the rule 'kvaci dhātu' etc. (517-472), the sound 'pa' becomes 'va'. Pivati pivanti, or pāti, panti, pīyate pīyante, pīyati pīyanti, pivatu piveyya, āpāyi / pivi, pivissati, apivissa etc. The root 'asa' is used in the sense of being. Verbal termination and the elision of the suffix 'a' are applicable. In the context of the root 'asa' :- The words 'āsasmā' and 'antalopo' are understood :-

(494-479) Tissa tthittam.

The termination 'ti' becomes 'tthi'.

After the root 'asa', the termination 'ti' becomes 'tthi'. The final of the root is also elided. Atthi. The word 'vā' is understood :-

(506-480) Sabbattha-asassa-ādilopo ca.

And the initial of 'asa' followed by any suffix is dropped.

When a termination or a suffix follows, the initial of the root 'asa' is optionally elided. The word 'vā' is in the sense of vavatthitavibhāsā: Santi. The word 'asa' is continued. And 'antalopo' is governing :-

(496-481) Simhi ca.

And when the termination 'si' follows.

And when the termination 'si' follows, the final of the root 'asa' is elided. Tvaṃ asi (You are).

(493-482) Thassa tthattam̐.

The termination 'tha' becomes 'ttha'.

After the root 'asa', the termination 'tha' becomes 'ttha'. And the final of the root is elided. Tumhe attha (You are). The word 'vā' is understood in the following :-

(492-483) Asasmā mi-mānam̐ mhi mha antalopo ca.

After the root 'asa', the terminations 'mi' and 'ma' are changed into 'mhi' and 'mha'. And the final is elided.

After the root 'asa' the terminations 'mi' and 'ma' optionally become 'mhi' and 'mha'. And the final of the root is elided. Amhi, amha, asmi asma.

(495-484) Tussa tthuttam̐.

The termination 'tu' becomes 'tthu'.

After the root 'asa', the termination 'tu' becomes 'tthu'. And the final of the root is elided. Atthu. The initial of 'asa' is also elided : Santu, āhi, attha, asmi asma. In sattamīvivhatti :- the initial of 'asa' is elided by the rule 'kvaci dhātu' etc. (517-472), after the root 'asa' the terminations 'eyya' and 'eyyur̐' are changed into 'iyā' and 'iyur̐'. Siyā siyur̐. When the elision is not applicable :- by the rule 'kvaci dhātu' etc. (517-472), after the root 'asa' the terminations 'eyya' etc. together with the final of the root are changed into ssa, ssu, ssa, ssatha, ssam̐, ssāma. Evar̐ assa vacanīyo (He should be told as follows), assu, assa, assatha, assam̐, assāma. In ajjattanīvivhatti :- the augmentation 'a' and lengthening are applicable.

understood in the following :-

(507-485) Asabbadhātuke bhū.

When asabbadhātuka termination follows, (the root ‘asa’) becomes ‘bhū’.

When asabbadhātuka termination follows, the root ‘asa’ only is optionally changed into ‘bhū’. Bhavissati bhavissanti, abhavissa abhavissamsu. Why the word ‘vā’ is understood ? For we have the form ‘āsuri’. The root ‘brū’ is used in the sense of open speech. The application of ‘ti’ etc. and the elision of the suffix ‘a’ are applicable. The word ‘kvaci’ is understood in the following :-

(520-486) Brūto ī timhi.

When the termination ‘ti’ follows, ‘ī’ (is augmented) after the root ‘brū’.

Sometimes, when the termination ‘ti’ follows, the vowel ‘ī’ is augmented after the root ‘brū’. The vuddhi, ava-substitute and saralopa etc. are applicable. Bravīti, brūti : By the word ‘vā’ which is understood in the rule ‘aññesu ca’ (485-418), when a consonant follows, the vuddhi of the root ‘brū’ is not applicable. In plural, when a vowel follows, the vowel ‘ū’ is changed into ‘uva’ by the rule ‘jhalānamiyuvā sare vā’ (70-30). Bruvanti. By the rule ‘kvaci dhātu’ etc. (517-472), after the root ‘brū’, the terminations ‘ti’ and ‘anti’ are changed into ‘a’ and ‘u’ optionally. And ‘brū’ is changed into ‘āha’ : Āha, āhu. brūsi, brūtha, brūmi brūma, brūte bruvante, brūse brūvhe. Bruve brūmhe, brūtu bruvantu, brūhi brūtha, brūmi brūma, brūtarī bruvantarī, bruve bruveyya, bruveyyurī. Bruveyyāsi

bruveyyātha bruveyyāmi bruveyyāma, bruvetha bruveraṃ abruvā abruvu.

In parokkhāvibhatti :- by the rule ‘brūbhūnaṃ āhabhūvā parokkhāyaṃ’ (475-499), the root ‘brū’ is changed into ‘āha’. Saralopa etc. are applicable. Supine kiramāha. (You know, he spoke in dream.) Tena āhu / āhaṃsu porāṇā [Therefore, the ancients (ācariya-s) have told], etc. In ajjattanīvibhatti:- abravi, abruvi, abravuṃ, bravissati, bravissa etc. The root ‘hana’ is used in the sense of making harm or stoping. When the termination ‘ti’ follows, sometimes, the suffix ‘a’ is elided. Hanti hanati, hananti, hanasi hanatha, hanāmi hanāma. In the passive sense :- by the rule ‘tassa cavagga’ etc. (441-431), the state of ‘ñ’ and reduplication are applicable. Haññate baññante, haññare, haññati haññanti, hanatu, hanantu, haneyya. The word ‘hanassa’ is understood in the following :-

(592-487) Vadho vā sabbattha.

(The root hana) becomes ‘vadha’ optionally everywhere.

The root ‘hana’ is optionally changed into ‘vadha’ before any termination or suffix. The word ‘vā’ is in the sense of vavatthitavibhāsā. Avadhi avadhiṃsu, ahani, ahanīṃsu, vadhissati, hanissati. When kha-substitute is applicable :- paṭihanīkhāmi; paṭihanissāmi, avadhissa ahanissa etc.

(Here end) the roots hū etc.

is applicable by the rule ‘kvaci ādivaṇṇānaṃ ekassarānaṃ dve-bhāvo’ (458-461). The term ‘abbhāsa’ is applicable by the rule ‘pubbo abbhāso’ (459-462). The word ‘abbhāse’ is understood in the following :-

(464-488) Hassa jo.

The sound ‘ha’ becomes ‘ja’.

The sound ‘ha’ belonging to abbhāsa is changed into ‘ja’. By the rule ‘lopaṇca ettaṃ akāro’ (510-471), the elision of the suffix ‘a’ and vuddhi are applicable. Juhoti. When the elision is not applicable :- the words ‘jhalānaṃ’ and ‘sare’ are to be understood in the following :-

(71-489) Ya-va-kāra ca.

(The vaṇṇa-s called ‘jha’ and ‘la’) become ‘ya’ and ‘va’.

The ‘i’ and ‘u’ vaṇṇa-s, technically called ‘jha’ and ‘la’ are changed into the sounds ‘ya’ and ‘va’ when a vowel follows. Thus, the vowel ‘u’ not occurring at the final of a pada becomes ‘va’. Juhvati / juhoti, juhvanti/ juhonti juhvasi / juhosi, juhvatha / juhotha, juhvāmi / juhomi, juhvāma/ juhoma. In the passive sense :- lengthening is applicable by the rule ‘kvaci dhātu’ etc. (517-472), Hūyate hūyante, hūyati hūyanti. Similarly, juhotu juhontu or juhvantu, juhe / juheyya, juheyyuṃ, ajuhavi ajuhavṃ, ajuhosi ajuhosuṃ, ajuhūyittha aggi (Fire was worshiped by offering an oblation), Juhissati juhissanti or juhossati juhossanti, ajūhissa ajūhissarṃsu etc. The root ‘hā’ is used in the sense of ‘abandoning’. The dvebhāva, ja-substitute, the elision of the suffix ‘a’ are as before. The word ‘abbhāse’ is understood in the following :-

(460-490) Rasso.

(That vowel) is shortened.

The vowel belonging to the reduplication is shortened. Jahāti jahanti, jahāsi jahātha, jahāmi jahāma. In the passive sense :- the final of the root becomes 'ī' by the rule 'yamhi dādhāmāṭṭhāhāpāmhamathādīnaṃ' (502-477). Hīyate hīyante, hīyare, hīyati hīyanti. Similarly jahātu jahantu, jahe jaheyya, jaheyyuṃ hīyatha, hīyeyya, ajahāsi, ajahimsu, ajahāsum, pajahimsu, pajahamsu pajahuṃ. In the passive sense :- pajahīyittha pajahīyi, pajahissati pajahissanti, hīyissati hīyissanti, pajahissa pajahissamsu etc. The root 'dā' is used in the sense of giving. The application of 'ti' etc., dvebhāva, shortening and elision of the suffix 'a' are applicable. Dadāti dadanti, dadasi dadātha, dadāmi dadāma. When the reduplication is not applicable :- the word 'vā' is to be understood by maṇḍūkagati :-

(499-491) Dā-dhātussa dajjam.

The root 'dā' becomes 'dajja'.

The entire root 'dā' is optionally changed into 'dajja'. The word 'vā' is in the sense of vavatthitavibhāsā. The elision of the suffix 'a' is applicable. Dajjati dajjanti, dajjasi dajjatha, dajjāmi dajjāma. When the dajja-substitute is not applicable :- the suffix 'a' becomes 'e' by the rule 'lopañca ettari akāro' (510-471). Dānaṃ deti (He gives a gift), denti, desi detha. The word 'vā' is understood in the following :-

(482-492) Dāda-antassa aṃ mi-mesu.

When the terminations 'mi' and 'ma' follow, the final of the root

The final of the root 'dā' is optionally changed into 'aṃ' when the terminations 'mi' and 'ma' follow. (And) the niggahita is substituted by the final sound in a vagga. Dammi damma, demi dema. In the passive sense :- by the rule 'yamhi dādā' etc. (502-477), the vowel 'ī' is applicable. Dīyate dīyante, dīyati dīyanti, diyyate diyyante, or diyyati diyyanti etc. Dadātu dadantu, dadāhi dadātha, dadāmi dadāma, dadataṃ dadantaṃ, dadassu dadavho, dade dadāmhase, dajjatu dajjantu etc. Detu dentu, dehi detha, demi dema. In the passive sense :- diyyataṃ diyyantaṃ, dīyatu dīyantu.

In sattamīvibhatti :- dade / dadeyya, dadeyyuṃ, dadeyyāsi dadeyyātha, dadeyyāmi dadeyyāma, dadetha, daderāṃ, dadetho dadeyyavho, dadeyyaṃ, dadeyyāmhē, dajje / dajjeyya. By the rule 'kvaci dhātu' etc. (517-472), the termination 'eyya' also becomes 'ā'. Dajjā, dajjuṃ, dajjeyyuṃ, dajjeyyāsi dajjeyyātha, dajjaṃ. The termination 'eyyāmi' is also changed into 'aṃ'. Dajjeyyāmi dijjeyyāma. When the reduplication is not applicable :- deyya deyyuṃ, deyyāsi deyyātha, diyetha diyeyya. In hiyyattanīvibhatti :- adadā adadū, adado adadattha, adadaṃ adadamha, adadattha, adadamhase. In the passive sense :- adīyittha. In ajjattanīvibhatti :- adadi adadiṃsu, adaduṃ, adajji adajjiṃsu, adāsi adasiṃsu, adāsi ado, adittha, adāsiṃ, adāsimha, adumha, adā dānaṃ purindado (Purindada had given a gift.) In the passive sense :- adīyittha, adiyi.

In bhavissantivibhatti :- the augmentation of the vowel 'i' and saralopa etc. are applicable. Dadissati dadissanti, dajjissati dajjissanti. The shortening is applicable. Dassati dassanti, dassasi dassatha, dassāmi dassāma, dassate dīyissate dīyissati. In kālātipattivibhatti :- adadissa, adajjissa, adajjissā, adassaṃsu, adīyissatha adīyissa etc. The root 'dhā' is used in the sense

elision of the suffix ‘a’ also are applicable as before. By the rule ‘dutiya-catutthānaṃ paṭhamatatiyā’ (461-448), the sound ‘dha’ becomes ‘da’. Dadhāti dadhanti. The prefix ‘api’ is applicable. The vowel ‘a’ of that (api) is elided by the rule ‘tesu vuddhi’ etc. (404-370). The sound ‘dha’ becomes ‘ha’ and shortening is applicable by the rule ‘kvaci dhātu’ etc. (517-472). Dvāraṃ pidahati (He is closing the door.), padahanti. When the reduplication is not applicable :- nidhiṃ nidheti (He deposits the treasure.), nidhanti. In the passive sense :- dhīyate dhīyati pīdhīyate pīdhīyati. Similarly, dadhātu, pidahatu, nidhetu nidhentu, dadhe dadheyya, pidahe pidaheyya, nidhe nidheyya, dadhāsi pidhahi, dhassati pidahissati paridahessati, adhassa, pidahissa etc.

(Here end) the roots belonging to juhōti etc.

“In this context, the roots ‘bhū’ etc. are to be known as fourfold : i) avuddhika-s, ii) tudādi-s, iii) huvādi-s and iv) johotyādi-s”.

The process of the roots ‘bhū’ etc. is accomplished.

The root ‘rudha’ is used in the sense of obstruction. When the term dhātu is applied, the terminations are applicable. The word ‘a’ is understood:-

(446-493) Rudhādito niggahita-pubbañ-ca.

And after the roots ‘rudha’ etc. the niggahita (is augmented) to the initial.

This rule has four pada-s. After the group of the roots beginning with 'rudha', the suffix 'a' is applicable when a termination or a suffix in active sense follows. And niggahita is augmented before that. And that niggahita is applied after the vowel belonging to the root because according to its nature, it follows a vowel. By the word 'ca', the suffixes 'i', 'ī', 'e' and 'o' are applicable. The niggahita is substituted by the final sound of a vagga. Here, vuddhi is not applicable because of ending in a conjunct. That augment is implied because the word 'tañ' is understood.

So maggañ rundhati (He obstructs the way.), rundhanti, rundhasi rundhatha, rundhāmi rundhāma, rundhate rundhante etc. However, when the suffixes 'i' etc. are applicable :- rundhiti rundhīti, rundheti or rundhoti.

In the passive sense :- the prefix 'ni' is applicable, when the suffix 'ya' together with the root-ending is substituted by 'jha' by the rule 'tassa cavagga' etc. (441-431), the reduplication is applicable by the rule 'vagge ghosa' etc. (29-42). Maggo nirujjhate tena (The way is obstructed by him), nirujjhante. When it is in parassapada :- nirujjhati nirujjhanti nirujjhasi nirujjhatha, nirujjhāmi nirujjhāma, rundhatu rundhantu, rundhasi rundhatha, rundhāmi rundhāma, rundhatañ rundhantañ, rundhassu rundhavho, rundhe rundhāmhase. nirujjhatañ nirujjhantañ, nirujjhatu nirujjhantu, rundhe rundheyya, rundheyyuñ, rundhetha rundherañ, nirujjhetha, nirujjheyya etc. rundhi rundhirṃsu, arundhi nirujjhittha, nirujjhi nirujjhirṃsu, rundhissati rundhissanti, ruijhissate ruijhissante, nirujjhissati nirujjhissanti, arundhissa arundhissarṃsu, nirujjhissatha nirujjhissa etc.

The root 'chida' is used in the sense of making into pieces. Chindati

chindatu chindantu, chijjatu chijjantu, chinde chindeyya chijjeyya, achindi chindi chindimsu, achijjittha, chijji, chindissati chindissanti. When the termination 'ssa' is changed into 'cha' :- checchati checchanti or checchiti. In the passive sense :- chijjissate chijjissante chijjissati chijjissanti, achindissa/achijjissa etc. The root 'bhida' is used in the sense of splitting. Bhindati bhindanti etc.

The root 'yuja' is used in the sense of unification. yuñjati yuñjanti, yujjate yujjante, yujjati yujjanti, yujjatu yujjatarñ, yuñje yuñjetha, ayuñji ayuñjim̐su, ayujjittha, ayujji, yuñjissati yuñjissanti, yujjissate yujjissante yujjissati yujjissanti, ayujjissa ayujjissatha, ayujjissa etc.

The root 'bhuja' is used in the sense of protection and enjoying. Bhuñjati bhuñjanti etc. In the bhavissantivibhatti :- by the word sappaccaya in the rule 'karassa sappaccayassa kāho' (481-508), after the root 'bhuja' 'ssa' is changed into 'kha'. The final of the root becomes 'ka' by the rule 'ko khe ca' (473-513). The vuddhi is applicable. Bhokkhati bhokkhanti, bhokkhasi bhokkhatha, bhokkhāmi bhokkhāma. When the kha-substitute is not applicable :- bhuñjissati bhuñjissanti etc.

The root 'muca' is used in the sense of releasing. Muñcati muñcanti, muccate muccante, muñcatu muñcantu, muccatarñ muccantarñ, muñce muñceyya muñceyyurñ, muccetha muccerarñ, amuñci amuñcim̐su, amuccittha, mokkhati mokkhanti, muñcissati muñcissanti, muccissate muccissante, amuñcissa amuccissatha etc.

(Here ends) the process of the root 'rudha' etc.

The root 'diva' is used in the sense of playing, desire to win, buying and sale, shining, praising, attracting and going. The elision of the final of the root and the application of a vibhatti are to be done as before.

(447-494) Div-ādito yo.

After the root 'diva' etc. the suffix 'ya' (is applicable).

After the group of the roots 'diva' etc., the suffix 'ya' is applicable, when the terminations and the suffixes in the active sense follow. In the following, 'ya' is understood. And the expressions 'cavaggayakāravakārattarīṇi sadhātavantassa' (441-431), and 'pubbarūpañca' (443-433) are continued.

(444-495) Tathā kattari ca.

And similarly, in the active sense.

Even in the active sense, the suffix 'ya' together with the final of a root is changed into 'ca-vagga', ya, and va as well as the suffix 'ya' is changed in the impersonal and passive sense. And change into preceding sound is to be made. Therefore, as the final of the root is the sound 'va', together with that, the sound 'ya' is to be changed into 'va'; thus there the reduplication is applicable. By the word 'ca' in the rule 'do dhassa ca' (20-27), 'bo vassa' is indicated; therefore, the double sound 'va' becomes the double sound 'ba'. Dibbati dibbanti, dibbasi dibbatha, dibbāmi dibbāma. In the passive sense :- dibbate dibbante, dibbati dibbanti, dibbatu dibbatarīṇi, dibbe dibbetha, adibbi, adibbittha, dibbissati, dibbissate adibbissa etc.

The root 'siva' is used in the sense of stitching. Sibbati sibbanti, sibbatu, sibbeyya, asibbi / sibbi, sibbissati, asibbissa etc. The root 'pada'

applicable. By the rule ‘tathā kattari ca’ (in the present rule), the suffix ‘ya’ together with the final of the root becomes ‘ja’ and reduplication is applicable. Uppajjati uppajjanti, uppajjate uppajjante, uppajjare. In the passive sense :- paṭipajjate paṭipajjante, paṭipajjati paṭipajjanti. In the bhāva :- uppajjate tayā (You are being originated.). Similarly, uppajjatu, uppajjeyya, udapajjā, udapajjātha, udapādi, upajjī, uppajjittha, uppajjissati, uppajjissa, uppajjissā etc.

The root ‘budha’ is used in the sense of knowing. Vuddhi is not applicable because the suffix ‘ya’ follows. The difference is only that the jha-substitute is applicable. Dhammaṃ bujjhati (He knows the doctrine), bujjhanti, bujjhate bujjhante, or bujjhare. In the passive sense :- bujjhate mayā dhammo (The doctrine is being known by me.), bujjhante, bujjhati bujjhanti bujjhatu bujjeyya, abujjhi abujjhittha, bujjhissati, abujjhissa. The root ‘yudha’ is used in the sense of fighting. yujjhati yujjanti. The root ‘kupa’ is used in the sense of being angry. Kujjhati kujjanti. The root ‘vidha’ is used in the sense of piercing. Vijjhati vijjanti etc. The root ‘naha’ is used in the sense of binding. The interchanging of ‘ha’ is applicable by yogavibhāga from ‘havipariyayo’ (488-465). Sannayhati sannayhanti etc. The root ‘mana’ is used in the sense of knowing. The difference is only that the ñ-substitute is applicable. Maññati maññanti etc.

The root ‘dā’ prefixed by ‘saṃ’ & ‘ā’ is used in the sense of ‘undertaking’. By the rule ‘kvaci dhātu’ etc. (517-472), when the suffix ‘ya’ follows, the final of the root becomes ‘i’. Sīlaṃ samādiyati (He undertakes the precept.), samādiyanti etc. The root ‘tusa’ is used in the sense of pleasure. The suffix ‘ya’ takes the form of preceding sound. Tussati

tussanti etc. Similarly, the root 'sama' is used in the sense of calming down. Sammati sammanti. The root 'kupa' is used in the sense of being angry. Kuppati kuppanti.

The root 'jana' is used in the sense of arising. When the suffix 'ya' follows, the final of the root becomes 'ā' by yogavibhāga 'janādīnaṃ-ā' belonging to the rule 'janādīnamā timhi ca' (587-603). Jāyati jāyanti, jāyate jāyante. In the passive sense :- janīyati janīyanti, jāyatu jāyeyya, ajāyi / ajani, jāyissati / janissati, ajāyissa / ajānissa etc.

(Here ends) the process of the roots 'diva' etc.

The root 'su' is used in the sense of listening. The terminations are applicable as before.

(450-496) Su-ādito ṇu-ṇa-uṇā etc.

And after the roots 'su' etc. the suffixes ṇu, ṇā, and uṇā (are applicable).

When the terminations and suffixes in active sense follow, the suffixes 'ṇu', 'ṇā' and 'uṇā' are applicable after the group of the roots like 'su' etc. By the word 'ca' in the rule 'aññesu ca' (485-418), the suffix 'ṇu' is not lengthened. By the word 'vā' which is understood in that rule 'aññesu ca' (485-418) only, vuddhi is not applicable to the roots 'su' etc. when the suffixes ṇu, ṇā etc. follow. Dhammaṃ suṇoti (He is listening to the doctrine). Saralopa etc. are applicable. Suṇanti, suṇosi suṇotha, suṇomi

rule 'kvaci dhātu' etc. (517-472), shortening is applicable : Suṇasi; suṇātha, suṇatha, suṇāmi suṇāma.

In the passive sense :- when the suffix 'ya' follows, lengthening is applicable by the rule 'kvaci dhātu' etc. (517-472). Sūyate sūyante, sūyati sūyanti. When reduplication is used, shortening is applicable. Suyyati suyanti, or sūyyati sūyyanti, suṇotu suṇantu, suṇohi suṇotha, suṇomi suṇoma, suṇātu suṇantu, suṇa / suṇāhi sūṇātha, suṇāmi suṇāma, suṇataṁ saṇantaṁ, suṇassu suṇavho, suṇe suṇāmhase. In the passive sense :- sūyataṁ sūyantaṁ, sūyatu sūyantu, suṇe suṇeyya, suṇeyyurṁ, suṇeyyāsi suṇeyyātha, suṇeyyāmi suṇeyyāma, suṇetha suṇeraṁ, suṇetho suṇeyyavho, suṇeyyaṁ suṇeyyāmhē, sūyetha sūyeyya.

Asuṇi / suṇi, asuṇimsu / suṇimsu, asuṇi asuṇittha, asuṇimṁ / suṇimṁ, asuṇimha / suṇimha, asuṇittha / suṇittha. The elision of the suffix 'nā' (and) vuddhi are applicable. The reduplication of 'sa' (and) the augment 'sa' are applicable. Assosi, assosimsu, paccassosumṁ, assosi assosittha, assosimṁ, assosimha, or assosimhā, assosittha asūyittha, assūyi. Saralopa etc. are applicable. Suṇissati suṇissanti, suṇissasi suṇissatha suṇissāmi suṇissāma, suṇissate suṇissante, suṇissase suṇissavhe, suṇissaṁ suṇissāmhē. The elision of the suffix 'nā' and vuddhi are applicable :- Sossati sossanti, sossasi sossatha, sossāmi sossāma, sossate, sūyissate, sūyissante, asuṇissa asūyissa etc.

The root 'hi' is used in the sense of movement. The prefix 'pa' and the suffix 'ṇā' are applied. Pahiṇāti or pahiṇati, pahiṇanti, pahiṇātu pahiṇantu, pahiṇeyya, pahiṇi, or pāhesi dūtaṁ (He had sent a messenger.),

Āvuṇāti āvuṇanti. The root 'mi' is used in the sense of hurling. By the rule 'kvaci dhātu' etc. (517-472), 'nā' becomes 'na'. Minoti minanti etc.

The root 'apa' prefixed with 'pa' is used in the sense of obtainment. When a vowel is elided, lengthening is applicable by the rule 'dīgham' (25-37). The suffix 'uṇā' is applied. Sampattiṃ pāpuṇāti (He obtains wealth), pāpuṇanti, pāpuṇāsi pāpuṇātha, pāpuṇāmi, pāpuṇāma. In the passive sense:- pāpiyati pāpiyanti, similarly, pāpuṇātu, pāpiyatu, pāpuṇe, pāpuṇeyya, pāpiyeyya, pāpuṇi, pāpuṇiṃsu, pāpiyi, pāpuṇissati, pāpiyissati, pāpuṇissa, pāpiyissa etc. The root 'saka' is used in the sense of ability. The reduplication is applicable. Sakkuṇāti sakkuṇanti. In the bhāva :- the pubbarūpa is applicable by the rule 'pubbarūpañca' (443-433). Sakate or sakkati tayā (You are able). Sakkuṇātu sukkuṇeyya. By the rule 'kvaci dhātu' etc. (517-472), in ajjattanīvivhatti etc. the final of 'saka' is changed into 'kha'. Asakkhi / sakkhi, asakkhiṃsu / sakkhiṃsu, sakkhissati sakkhissanti, asakkhissa asakkhissamṃsu etc.

(Here ends) the process of the roots 'su' etc.

To the root 'kī', in the sense of exchange of matter, the prefix 'vi' is applied. Reduplication is applicable. (And) the terminations are applied as before.

(449-497) Kīy--ādito nā.

After the roots 'kī' etc., the suffix 'nā' (is applied).

In the active sense. the suffix 'nā' is applied after the group of

the roots like 'kī' etc. The vuddhi is not applicable because 'nā' follows. By the rule 'kvaci dhātu' etc. (517-472), when the suffix 'nā' follows, shortening of the roots 'kī' etc. is applicable. After the root 'kī' the sound 'na' of the suffix 'nā' also becomes 'ṇa'. Bhaṇḍaṃ vikkīṇāti (He sells goods), vikkīṇanti, vikkīyati vikkīyanti, vikkīṇatu, vikkīṇantu, vikkīyatu vikkīyantu, vikkīṇe vikkīṇeyya, vikkīyeyya vikkīyeyyumaṃ, avikkīṇi/vikkīṇi, vikkīyittha vikkīyi, vikkīṇissati vikkīṇissanti, vikkīyissati vikkīyissanti, avikkīṇissa avikkīṇissamaṃsu vikkīyissa vikkīyissamaṃsu etc.

The root 'ji' is used in the sense of winning. Kilese jināti (He wins over the defilements.), jinanti, jīyati jīyanti; similarly, jinātu jīyatu, jineyya jīyeyya, ajini / jini, ajinimaṃsu / jinimaṃsu, ajesi ajesumaṃ, ajīyittha ajīyi, jinissati jinissanti, vijessati vijessanti, jīyissati jīyissanti, ajinissa ajīyissa etc. Similarly, the root 'ci' is used in the sense of collecting. Cināti cinanti etc. The root 'ñā' is used in the sense of knowing. The suffix 'nā' is applicable. The word 'vā' is understood in the following :-

(470-498) Ñāssa jā-jam-nā.

The root 'ñā' becomes jā, jam, and nā.

The root 'ñā' is optionally changed into 'jā', 'jam' and 'nā'.

“When the suffix 'nā' follows, 'ja'-substitute is applicable. When 'ñā' follows, 'jam'-substitute is applicable. When the termination 'ti' follows, the state of 'nā' only is applicable. In this context, the word 'vā', in the sense of vavatthitavibhāsā, is understood.”

Dhammaṃ vijānāti (He knows the doctrine), vināyati vijānanti. In

the passive sense :- viññāyati viññāyanti.

When i-vaṇṇa is augmented, pubbalopa is applicable. By the rule ‘kvaci dhātu’ etc. (517-472), the vowel ‘e’ and reduplication are applicable. Ñeyyati ñeyyanti, vijānātu vijānantu. The shortening is applicable :- vijāna/ vijānāhi vijānātha. vijānāmi vijānāma, vijānataṃ vijānantaṃ vijānassu, viññāyatu viññāyantu.

(508-499) Eyyassa ñāto ñā vā.

After the root ‘ñā’, the termination ‘eyya’ optionally becomes ‘iyā’ or ‘ñā’.

After the root ‘ñā’ the termination ‘eyya’ is optionally changed into ‘iyā’ or ‘ñā’. Saralopa etc. are applicable. Vijāniyā. When ‘ñā’-substitute is applicable :- the root ‘ñā’ is changed into ‘jaṇ’’. The word ‘ñāto’ and ‘vā’ are understood :-

(509-500) Nāssa lopo ya-kātattaṃ.

The elision (or) the (changing into) sound ‘ya’ are applicable to the suffix ‘nā’.

After the root ‘ñā’, the elision of the suffix ‘ñā’ is applicable. Or it is changed into ‘ya’ also. The word ‘vā’ is in the sense of vavatthitavibhāsā. By that :-

“When ‘ñā’-substitute follows, the suffix ‘nā’ is always elided. In ajjattanīvibhatti etc. the ‘nā’ is optionally elided. The elision is not applicable elsewhere. When the termination ‘ti’ follows, the sound ‘ya’ is applicable

The niggahita is substituted by the final sound of a vagga. *Vijaññā vijāneyya vijāneyyūṃ, vijāneyyāsi vijāneyyātha. vijāneyyāmi vijāneyyāma. or vijānemu, vijānetha, viññāyeyya viññāyeyyūṃ. Samajāni / sañjāni sañjāniṃsu.* When the elision of 'nā' is applicable :- *aññāsi aññāsuṃ, vijānittha viññāyittha. paññāyi paññāyiṃsu, vijānissati vijānissanti, ñāssati ñāssanti viññāyissate viññāyissante, paññāyissati paññāyissanti.* By the rule 'kvaci dhātu' etc. (517-472), 'ssa' is also changed into 'hi'. *Paññāyihiti paññāyihinti, ajānissa ajānissatha, aññāyissatha, aññāyissa* etc. The root 'mā' is used in the sense of measuring.

The final 'mā' becomes 'i' by the rule 'kvaci dhātu' etc. (517-472). *Minati minanti.* In the passive sense :- *mīyati mīyanti* etc. The root 'lū' is used in the sense of cutting. When the suffix 'nā' follows, shortening is applicable. *Lunāti, lunanti, lūyati lūyanti* etc. The root 'dhū' is used in the sense of shaking. *Dhunāti. dhunanti dhūyati dhūyanti* etc. The root 'gaha' is used in the sense of grasping. When the suffix 'nā' is applied:-

(450-501) Gah-ādito ppa-ṇhā.

The suffixes 'ppa' and 'ṇha' are used after the roots 'gaha' etc.

In the active sense, the suffixes 'ppa' and 'ṇha' are used after the roots like 'gaha' etc. The word 'ādi' (in the rule) indicates a type (pakāra). The word 'gahassa' is understood in the following :-

(490-502) Ha-lopo ṇhāmhi.

When the suffix 'ṇhā' follows, the elision of 'ha' is applicable.

The sound 'ha' of the root 'gaha' is elided when the suffix 'ṇhā'

is applicable :- gaṇhati. gaṇhanti, gaṇhāsi gaṇhātha, gaṇhāmi gaṇhāma. In the passive sense :- when the suffix 'ya' is understood, the interchange of the sound 'ha' with 'ya' is applicable by the rule 'havipariyāyo lo vā' (448-465). Gayhati gayhanti, gaṇhātu gaṇhantu, gaṇha / gaṇhāhi gaṇhātha, gaṇhāmi gaṇhāma, gaṇhatarī gaṇhantarī, gayhatarī gayhantarī, gayhatu gayhantu, gaṇhe / gaṇheyya gaṇheyyurī, gaṇheyya gaṇheyyurī, agaṇhi / gaṇhi, agaṇhirīsu gaṇhirīsu. When the vikaraṇa-suffix is elided in asabbadhātuka by the rule 'kvaci dhātu' etc. (517-472), and the augment 'i' is changed into 'e', then the augmentation of 'sa' is applicable. Aggaheṣi aggaheṣurī, aggaheṣi aggaheṣurī / aggaheṣurī, aggayhittha, aggayhi, gaṇhissati gaṇhissanti, gaṇhissati gaṇhissanti, gahessati gahessanti, gahīyissate gahīyissante, gayhissati gayhissanti, aggaheṣa aggaheṣasatha aggayheṣa etc. When the suffix 'ppa' follows :-

(489-503) Gahassa ghe ppe.

When the suffix 'ppa' follows, the root 'gaha' becomes 'ghe'.

The entire root 'gaha' is changed into 'ghe', when the suffix 'ppa' follows. Gheppati etc.

(Here ends) the process of the roots 'kī' etc.

The root 'tana' is used in the sense of expanding. The elision of the final of the root, and the application of terminations are made as before.

(451-504) Tan-ādito o-yirā.

The suffixes 'o' and 'yira' are added after the root 'tana' etc.

In the active sense, the suffixes 'o' and 'yira' are applied after the group of the roots like 'tana' etc. The suffix 'yira' is applied after the root 'kara' only. Dhammaṃ tanoti (He expands the doctrine), tanonti, tanosi tanotha, tanomi tanoma. The word 'vā' is understood in the following :-

(511-505) Uttam̐ okāro.

The suffix 'o' becomes 'u'.

After the root 'tana' etc. the suffix 'o' is optionally changed into 'u'. The word 'vā' is in the sense of vavathitavibhāsā. Moreover in this context :- 'o' vikaraṇa is to be taken by the word 'okāro' from the context of the topic on vikaraṇa kiriyā. Tanute. In plural :- the state of 'va' is applicable by the rule 'yavakārā ca' (71-489). Tanvante. tanuse tanumhe, tanve tanumhe. In passive sense :- By the rule 'kvaci dhātu' etc. (517-472), when the suffix 'ya' follows, the final of the root 'anu' becomes 'ā'. Patāyate patāyante, patāyati patāyanti. When the vowel 'ā' is not applicable :- pataññati pataññanti, tanotu tanontu, taneyya taneyyurū, atani ataniṃsu, atāyittha, patāyi, tanissati tanissanti, patāyissati patāyissanti, atanissa, patāyissa etc. The root 'kara' is used in the sense of doing. Puññaṃ karoti (He is performing a merit). In plural :- when the word 'vā' is understood, the state of 'u' is made by the rule 'uttam̐ okāro' (in the present rule). The words 'vā' and 'uttam̐' are understood in the following :-

(512-506) Karassa okaro ca.

The vowel 'a' (occurring as final) of the root 'kara' also (becomes 'u').

The (final) vowel 'a' of the root 'kara' is optionally changed into

‘u’. The word ‘vā’ is in the sense of vavatthitavibhāsā. The following sound ‘u’ standing not at the end of a pada, becomes ‘va’ by the rule ‘yava-kārā’ (71-489). By the rule ‘kvaci dhātu’ etc. (517-472), when the sound ‘va’ follows, the sound ‘ra’ belonging to the root is elided. When the sound ‘va’ is reduplicated, it is replaced by the double sound ‘ba’ by (the paribhāsā) ‘bo vassa’. Kubbanti / karonti, karosi karotha, karomi karoma. Similarly, kurute kubbante, kuruse kuruvhe, kubbe kurumhe. When the suffix ‘yira’ is applicable :- the sound ‘ra’ is elided. Kayirati kayiranti etc. In the passive sense :- when the suffix ‘ya’ follows, the vowel ‘ī’ is augmented by the rule ‘ivaṇṇāgamo vā’ (442-432). The sound ‘ya’ is reduplicated. Kariyyate kaṭo tena (Mat is being made by him.) Kariyyati kariyyanti. Or kariyati kariyanti. When the vowel ‘ī’ is not applicable :- (The suffix ‘ya’) together with the end of the root becomes ‘ya’ and the reduplication is applicable. Kayyati kayyanti. When the vowel ‘i’ is augmented :- by the word ‘ca’ in the rule ‘kvaci dhātu’ etc. (517-472), the interchange of the vowels ‘ra’ and ‘ya’ is applicable. Kayirati kaṭo tena (The mat is being made by him.), kayiranti etc. The state of ‘ya’ of the suffix ‘ya’ together with the root-ending and the reduplication are applicable by the rule ‘tassa cavagga’ (441-431). Similarly, kusalaṃ karotu (May he do merit), or kurutu, kubbantu / karontu, karohi karotha, karomi karoma, kurutaṃ kubbantaṃ, kurussu or kurassu, kuruvho, kubbe, kubbāmhase. In the passive sense:- kariyatu kariyantu, kayyataṃ kayirataṃ kayiratu. In the sattamīvibhatti :- kare / kareyya kareyyaṃ, kareyyāsi kareyyātha, kareyyāmi kareyyāma. When the state of ‘u’ is applicable :- kubbe, kubbeyya. When the suffix ‘yira’ follows :-

‘ā’, the initial of the termination ‘etha’ becomes ‘ā’.

And in the terminations ‘eyyurñ’ etc. the word ‘eyya’ is elided by the rule ‘kvaci dhātu’ etc. (517-472).’’

Saralopa etc. are applicable. Kayirā kayirurñ, kayirāsi kayirātha, kayirāmi kayirāma. In attanopada :- kayirātha, kubbetha or karotha dhīro (The wise one should perform). By the rule ‘kvaci dhātu’ etc. (517-472), the word ‘ku’ becomes ‘kru’. Krubbetha, krubberañ, krubbetho, krubbeyyavho, krubbeyyañ, krubbeyyāmhe. In the passive sense :- kariyeyya kariyeyyurñ.

In hiyyattanīvibhatti :- It is changed into ‘kā’ by yogavibhāga from ‘karassa kā’ (491-507). Saralopa etc. are applicable. Akā, akarā, akaru, akaro, akattha, akarottha, akarañ akarañ, akamha, akaramha, akattha, akarañ, akaramhase. The word ‘vā’ is understood in the following :-

(491-507) Karassa kāsattañ ajjattanimhi.

In ajjattanīvibhatti, the root ‘kara’ becomes ‘kāsa’.

When the terminations in ajjattani follow, the entire root ‘kara’ is optionally changed into ‘kāsa’. The augmentation of ‘sa’ is applied even after another roots by bhāvaniddesa ‘kāsattañ’. Or, when the root kara becomes ‘kā’, the state of ‘sa’ is optionally augmented in ajjattanīvibhatti. Then the augmentation of ‘sa’ is accomplished even in the case of other roots by yogavibhāga from ‘sattañ ajjattanimhi’. The augment ‘sa’ is mostly applied after long vowel by (paribhāsā) ‘yogavibhāgato iṭṭhappasiddhi’. By yogavibhāga from ‘karassa kā’, the state of ‘kā’ is also accomplished in hiyyattanīvibhatti.

Akāsi akāsurū, akāsi akāsittha, akāsiṃ akāsiṃha, akāsittha. When the state of 'kāsa' is not applicable :- akari/kari, akariṃsu/kariṃsu, akariṃsu, akarurū, akari akarittha, akariṃ / kariṃ, akarimha, akarittha, kariyittha, akariyi. The words 'vā lopo' and 'bhavissantimhi ssasa ca' are understood in the following :-

(481-508) Karassa sappaccayassa kāho.

The root 'kara' together with the suffix becomes 'kāha'.

When the future terminations follow, the root 'kara' together with suffix is optionally changed into 'kāha'. And the termination 'ssa' is elided. By additional expression 'sappaccaya', the termination 'ssa' is changed into 'kha' after the roots vaca, muca, bhuja etc. (and) it is changed into 'cha' after the roots vasa, chinda, labha etc.

Kāhati kāhanti, kāhasi kāhatha, kāhāmi kāhāma. When the vowel 'i' is augmented :- kāhiti kāhinti etc. When the state of 'kāha' is not applicable :- karissati karissanti, karissasi karissatha, karissāmi karissāma, karissate karissante, karissase karissavhe, karissam karissāmhe, kariyissati kariyissanti, akarissa, akariyissā etc. When the prefix 'saṃ' is applicable :- the root kara prefixed by 'saṃ', even when the terminations 'ti' etc. follow, is changed into 'khara' by yogavibhāga from 'parasamupaparīhi karotissa khakharā vā'. Abhisankharoti abhisankharonti, abhisankhariyati abhisankhariyanti, abhisankharotu abhisankhareyya, abhisankhari - When kha-substitute is applicable :- abhisankhasi, abhisankharissati, abhisankharissa etc. The root 'saka' is used in the sense of being able. The suffix 'o' is applicable. Sakkoti sakkonti, sakkosi sakkotha, sakkomi sakkoma. The

papponti, papposi pappotha, pappomi pappoma, pappontu etc.

(Here ends) the process of the roots 'tana' etc.

The root 'cura' is used in the sense of stealing. The elision of the final of the root (and) the addition of vibhatti are applicable as before. The word 'kattari' from the rule 'tathā kattari ca' (444-495) and the word 'bhāvakamma' are understood by sīhaviḷokana. And the word 'kārita' is understood by maṇḍūkagati :-

(452-509) Cur-ādito ṇe-ṇayā.

The suffixes 'ṇe' and 'ṇaya' are applied after the roots 'cura' etc.

When the terminations and suffixes in active, impersonal or passive sense follow, the suffixes 'ṇe' and 'ṇaya' are applied after the group of the roots like 'cura' etc. The term 'kārita' is applied to the suffixes 'ṇe' and 'ṇaya' by the rule 'kāritaṃ viya ṇānubandho'.

(621-510) Kāritānaṃ ṇo lopaṃ.

The sound 'ṇa' of kārita-s is elided.

The sound 'ṇa' belonging to the kārita-suffixes is elided.

(483-511) A-saṃyog-antassa vuddhi kārite.

When a kārita-suffix follows, (a root) not ending in a conjunct is lengthened.

The root which does not end in a conjunct is lengthened when a kārita-suffix follows. Thus, the vowel 'u' is lengthened into 'o'. Dhanam

coreti (He steals wealth), corenti, coresi coretha, coremi corema. When the suffix 'ṇaya' is applicable :- corayati corayanti, corayasi corayatha, corayāmi corayāma, corayate corayante, corayase corayavhe, coraye corayāmhe. In the passive sense :- when the suffix 'ya' follows, the augmentation of the vowel 'ī' and saralopa etc. are applicable. Corīyate devadattena (It is being stolen by Devadatta). corīyati corīyanti etc.

Coretu corentu, corehi, corayatu corayantu, coraya corayāhi. Coreyya coreyyuṃ, coraye corayeyyuṃ, acoresi/coresi, acoresuṃ / coresuṃ. Acorayi/corayi, acorayimsu / corayimsu, acorayuṃ / corayuṃ, acoresi, tvaṃ acorayi (You had stolen), acorayittha, acoresim, acoresimha, acorayim acorayimha, acorayittha, acoriyittha, acoriyi. Corissati corissanti, corayissati corayissanti, corīyissate corīyissante, corīyissati corīyissanti, acorissa, acorayissa, acoriyissatha, acoriyissa etc. Similarly, the root 'cinta' is used in the sense of pondering. The difference is only that the vuddhi is not applicable because it ends in a conjunct. Cinteti / cintayati, cintenti / cintayanti, cintetu / cintayatu, cinteyya / cintayeyya, acintesi / cintesi, acintayi / cintayi cintessati cintayissati, acintissa / acintayissa etc. The root 'manta' is used in the sense of consulting. Manteti / mantayati etc. (The remaining process) is similar to the previous one. The root 'pāla' is used in the sense of protecting. Dhammaṃ pāleti / pālayati (He protects the doctrine), pāliyati, pāletu / pālayatu etc. The root 'ghaṭa' is used in the sense of combining. Ghāṭeti/ghāṭayati, ghaṭeti / ghaṭayati :- The lengthening is optionally applicable as the root belongs to the group of 'ghaṭa' etc. The root 'vida' is used in the sense of knowing. Vedeti / vedayati. The root 'gaṇa' is used in the sense of counting. The vuddhi is not applicable by the rule 'ghaṭādīnaṃ vā' (484-526). Gaṇeti / gaṇayati etc. It is easy to understand the remaining process.

(Here ends) the process of the roots 'cura' etc.

“In this context (of ākhyāta) the division is sevenfold as : i) bhūvādi, ii) rudhādi, iii) divādi, iv) svādi, v) kiyādi, vi) tanādi and vii) curādi.”

The process of the vikaraṇa-s is accomplished.

Now, the words ending in the 'dhātu-paccaya-s' are being told. In this context, the suffixes beginning with 'kha' and ending with 'kārita' which indicate the meaning applied to a root are called 'dhātuppaccaya-s'. The root 'tija' is used in the sense of sharpening, binding, and bearing. Application of the term dhātu and other processes should be made. The word 'dhātu' is to be taken from the rule 'dhātuliṅgehi parāppaccayā' (432-347). And the word 'parāppaccayā' is governing :-

(433-512) Tija-gupa-kita-manehi kha-cha-sā vā.

After the roots tija, gupa, kita, and māna, the suffixes 'kha', 'cha', and 'sa' are optionally applicable.

The suffixes 'kha', 'cha', and 'sa' optionally follow the roots tija, gupa, kita and māna.

“The suffix 'kha' only is applied after the root 'tija' in the sense of bearing. However, the suffix 'cha' is applied after the root 'gupa' in the sense of blaming. After the root 'kita', the suffix 'cha' is applied. (And)

the suffix 'sa' only is applied after the root 'māna' due to vavatthitavibhāsā.'

The initial part of the root is reduplicated by the rule 'kvacādivaññānaṃ ekassarānaṃ dvebhāvo' (458-445). When the word 'byañjanantassa' is to be understood in the following :-

(473-513) Ko khe ca.

When the suffix 'kha' follows, 'ka' also (is applicable).

The consonant standing at the final of a root is changed into 'ka' when the suffix 'kha' follows. In the context of 'titikkha' :- taking into the consideration that the verbal terminations 'ti' etc. are not applied after a word other than a root, the following rule is laid down :-

(455-514) Dhātuppaccayehi vibhattiyo.

After the dhātuppaccaya-s the terminations are applied.

The terminations 'ti' etc. are applied after the suffixes beginning with 'kha' and ending with kārita which direct the root-meaning. Thus, the terminations vattamānā etc. are to be applied as before. Ativākyam titikkhati (He bears the reproaching), titikkhanti. In the passive sense :- titikkhīyati, similarly, titikkhatu titikkhantu, titikkheyya, titikkheyyum, atitikkhi atitikkhimsu, titikkhissati, atikkhissa etc. When the suffix 'kha' is not applicable :- the suffix 'a' becomes 'e'. Tejeti or tejati, tējenti etc. The root 'gupa' is used in the sense of protecting (concealing). The suffix 'cha' is reduplicated. The term abbhāsa is applicable by the rule 'pubbo abbhāso' (459-446). When the word 'abbhāsassa' is understood :- the final of abbhāsa is changed into 'i' by the rule 'antassa i vaṇṇākāro vā' (465-447). The sound

‘ga’ of ‘abbhāsa’ is changed into the sound ‘ja’ by the rule ‘kavaggassa cavaggo’ (462-451).

(472-515) Byañjan-antassa co cha-ppaccayesu ca.

And when the suffix ‘cha’ (etc.) follow, the final consonant (of the root) becomes ‘ca’.

When the suffix ‘cha’ follows, the final consonant of the root is changed into ‘ca’. After that, the terminations are applicable. Kāyaṃ jigucchati (He disgusts (hates) the body), jigucchanti. The remaining process is similar to the previous one. When the suffix ‘cha’ is not applicable:- gopeti gopenti etc. The root ‘kita’ is used in the sense of curing. The suffix ‘cha’ and reduplication are applicable. The word ‘abbhāsa’ is to be understood in the following :-

(463-516) Māna-kitānaṃ vatattaṃ vā.

The roots ‘māna’ and ‘kita’ optionally become ‘va’ and ‘ta’.

The roots ‘māna’ and ‘kita’ having abbhāsa are optionally changed into ‘va’ and ‘ta’ respectively. Thus, the sound ‘ta’ is accomplished. The root-ending is substituted by ‘ca’. The remaining process is the same. Rogaṃ tikicchati (He cures a disease), tikicchanti etc. When the sound ‘ta’ is not applicable :- the sound ‘ca’ is applied by the rule ‘kavaggassa cavaggo’ (462-451). Vicikicchati, vicikicchanti etc. The root ‘māna’ is used in the sense of considering and worshiping. The suffix ‘sa’, reduplication, the sounds ‘ī’ and ‘va’ are applicable.

(467-517) Tato pā-mānānaṃ vā-maṃ sesu.

and 'mañ' (respectively) after (abbhāsa).

After abbhāsa, when the suffix 'sa' follows, the roots 'pā' and 'māna' are changed into 'vā' and 'mañ' respectively. The plural 'sesu' is to indicate the vacanavipallāsa in the payoga also. Atthañ vīmañsati (He considers the meaning), vīmañsanti etc. Elsewhere, the suffix 'a' becomes 'e' by the rule 'lopañca ettarñ akāro' (510-471). Māneti mānenti. The root 'bhuja' is used in the sense of protecting and enjoying. In order to indicate the meaning : 'one desires to eat' :- The words 'kha--cha-sā' and 'vā' are understood in the following :-

(434-518) Bhuja-ghasa-hara-su-pā-ādihi tuñ icchatthesu.

After the roots bhuja, ghasa, hara, su, pā etc., (the suffixes kha, cha, sa) are used in the sense indicated by tuñ-ending or desiring.

The suffixes kha, cha, and sa are used in the sense of 'wishing for' optionally after the roots like bhuja, ghasa, hara, su, pā etc. Tumicchatha means the sense indicated by 'tuñ' or wishing for. By that, when the ending 'tuñ' is absent, (the suffixes kha, cha, and sa) are not applicable in the expressions like 'bhojanarñ icchati' etc. The vākya is not used by (paribhāsā) 'vuttatthānarñ appayogo'. When the initial of the root is reduplicated, the sound 'bha' belonging to abbhāsa becomes 'ba' by the rule 'dutiya-catutthānarñ paṭhamatatiyā' (461-448). The final of the root becomes 'ka' by the rule 'ko khe ca' (473-513). Bubhukkhati bubhukkhanti etc. Why the word 'vā' is used ? For, we have the usage : bhottuñ icchati (He desires to eat). Why the word 'icchatthesu' is used ? For, we have the usage : bhottuñ gacchati (He goes for eating). The root 'ghasa' is

‘cha’ is applied. The reduplication, the third sound belonging to the cavagga, the vowel ‘i’ and the substitute ‘ca’ are applicable. Jighacchati jighacchanti. The root ‘hara’ is used in the sense of carrying away. In the sense of ‘wishing for carrying away’, the suffix ‘sa’ is applicable.

(474-519) Harassa giriṃ se.

When the suffix ‘sa’ follows, the root ‘hara’ becomes ‘giriṃ’.

The entire root ‘hara’ is changed into ‘giriṃ’ when the suffix ‘sa’ follows. Even the root ‘ji’ becomes ‘giriṃ’ by yogavibhāga from ‘giriṃ se’ (in the present rule). The reduplication is applicable because the term dhātu is applicable even to a substitute indirectly due to the position. Bhikkhaṃ jigirīsati (He wishes to take away the food.), jigirīsanti. The root ‘su’ is used in the sense of listening. Sotum icchati (One desires to hear.), sussūsati sussūsanti :- By the rule ‘kvaci dhātu’ etc. (517-472) lengthening is applicable. The root ‘pā’ is used in the sense of drinking. In the sense of ‘wishing for drink’ :- the suffix ‘sa’, reduplication, and the substitute ‘i’ are applicable. The substitute ‘vā’ is applicable by the rule ‘tato pāmānānaṃ vāmaṃ sesu’ (467-517). Pivāsati pivāsanti etc. The root ‘ji’ is used in the sense of winning. Vijetum icchati (He wishes to win), vijigirīsati etc. In the sense of ‘The Order makes itself like a mountain’ or ‘The Order behaves like a mountain’ :-

(435-520) Āya nāmato katt-upamānād-ācāre.

After a noun denoting the agent of comparison, the suffix ‘āya’ is used to express conduct.

In the sense of conduct, the suffix ‘āya’ is used after a noun denoting

the agent who performs the action and who belongs to comparison. Upamānaṃ means that with which comparison is made. Kattupamānaṃ means the comparison of the performer. Therefore, the word 'iva' is to be cancelled by (paribhāsā) 'vuttatthānaṃ appayogo'. By the word 'tesaṃ' in the rule 'tesaṃ vibhattiyo lopā ca' (274-317), the vibhatti-s are elided because of ending in dhātuppaccaya. The pakatibhāva is applicable by the rule 'pakati cassa sarantassa' (275-318). Saralopa etc. are applicable. The terminations are applicable by the rule 'dhātuppaccayehi vibhattiyo' [435-514]. Pabbatāyati saṅgho (The saṅgha performs as mountain.). Similarly, samuddaṃ iva attānaṃ ācarati / samuddāyati (He conducts himself as the ocean), cicciṭāyati saddo means the sound hisses as cicciṭa. Similarly, dhūmāyati. The words 'nāmato' and 'ācāre' are understood :-

(436-521) īyā-upamānā ca.

And after (a noun denoting) comparison, the suffix 'īya' (is used).

After a noun denoting comparison, the suffix 'īya' is used in the sense of behaviour. The word upamāna is used again in order to cancel the word 'kattu' (from the previous compound kattupamānā). By that, (īya) is accomplished after (noun denoting) kamma. The remaining process is the same. Chattīyati means : He regards as umbrella that which is not an umbrella. Puttiyati sissaṃ ācariyo means the teacher treats student like a son. Why the word 'upamānā' is used ? For, we have : dhammaṃ ācarati. Why the word 'ācāre' ? For we have :- achattaṃ chattaṃ iva rakkhati. The word 'īyo' is understood in the following :-

(437-522) Nāmamhā atta-icchatthe.

wish.

After a noun, the suffix 'īya' is used in the sense of one's own wish. Pattīyati means one wishes for his own alms-bowl; similarly, vatthīyati, parikkhārīyati, cīvarīyati, paṭīyati, dhanīyati, puttīyati. Why the word 'atticchattha' is used ? For, we have : aññassa pattaṃ icchati. In the sense of 'daḷhaṃ karoti vinayaṃ' (He makes the discipline strong) :- The word 'kārita' is to be understood in the following :-

(439-523) Dhātu-rūpe nāmasmā ṇayo ca.

And after a noun in the form of a root, the suffix 'ṇaya' (is laid down).

When a form from the root is to be derived, or the form in the sense of 'taṃ karoti tena atikkamati' etc. is to be used, the suffix 'ṇaya' is applied after a noun and it is called 'kārita'. When 'nā' is elided, and the vibhattilopa and saralopa etc. are made, the terminations are applied. Daḷhayati vīriyaṃ (One practices the perserverance thoroughly.); similarly, pamāṇayati, amissayati. Furthermore, atihatthayati means one crosses over the way with an elephant, upaviṇāyati means one sings a song on the lute, visuddhayati means the night is fine, kusalayati means one asks the well-being etc.

(438-524) Dhātūhi ṇe-ṇaya-ṇāpe-ṇāpaya-kāritāni hetu-atthe.

After roots, the suffixes ṇe, ṇaya, ṇāpe and ṇāpaya are used and called kārita-s in the sense of 'cause'.

After all roots, the suffixes ṇe, ṇaya, ṇāpe and ṇāpaya are laid down in the sense of cause. And they are called kārita-s. Hetvattha means the

meaning indicating the cause only. And the term 'hetu' is taken from the rule 'yo kāreti sa hetu' (282-288), the payojaka (impeller) of suddhakattā (performer) is called 'hetukattā'. Hetu means an impelling activity like urging requesting etc. Moreover, in this context :-

“The suffixes 'ṇe' and 'ṇaya' only are applied after the roots ending in u-vaṇṇa. The last two suffixes should be applied after the roots ending in 'ā'. After the remaining roots, four or two suffixes are (optionally) applied because the word 'vā' is understood as continued. Further, the intransitive roots become transitive when the causal suffix is applied. And the transitive roots would take two objects. The roots having two objects become tikammaka (having three objects) when kārita-suffix follows. Therefore, the ākhyāta terminations may possibly be used in active or passive sense. It is not possible in bhāva. And 'suddhakattā' is called kamma in the context of kārita. The padhānakamma of the roots 'nī' etc. the appadhānakamma of the roots 'duha' etc. and suddhakattā are to be treated as objects belonging to the verbs in the causal use.”

In this context, whosoever is becoming, to him other person says, 'you become ! you become !.' Or another person inspires one to prosper when he has potentiality of prospering. Or, he causes to be. In this sense the suffixes ṇe and ṇaya are laid down by this rule. Also the technical term kārita is laid down for these suffixes. The vākya is not used by (paribhāsā) 'vuttatthānaṃ appayogo'. The sound 'ṇa' is elided by the rule 'kāritānaṃ no loṇaṃ' (523-510). The vuddhi 'o' for the vowel 'u' is

applicable by the rule 'asāṇiyogantassa vuddhi kārīte' (483-511). The words 'o' and 'e' are continued and the word 'dhātu' is understood in the following:-

(515-525) Te āv-āyā kārīte.

When a kārīta-suffix follows, those are changed into 'āva' and 'āya'.

When a kārīta-suffix follows, those vowels 'o' and 'e' belonging to the final of the root are changed into āva and āya. The roots 'jhe' etc. are changed into 'āya' even in non-kārīta suffix by yogavibhāga from 'te āvāya'. Thus, the vowel 'o' is changed into 'āva'. Saralopa etc. are applicable. The terminations 'ti' etc. are applied by the rule 'dhātuppaccayehi vibhattiyo' (455-511). So samādhim bhāveti / bhāvayati (He cultivates the concentration.), bhāventi / bhāvayanti, bhāvesi / bhāvayasi, bhāvetha / bhāvayatha, bhāvemi / bhāvayāmi, bhāvema / bhāvayāma, bhāvayate / bhāvayante. In the passive sense :- the attanopada, the suffix 'ya', the ī-augment and saralopa etc. are applicable. Tena bhāvīyate samādhi (The concentration is being cultivated by him.), bhāvīyante, bhāvīyati bhāvīyanti. Similarly, bhāvetu / bhāvayatu, bhāventu / bhāvayantu, bhāvehi / bhāvaya/ bhāvayāhi, bhāvetha / bhāvayatha, bhāvemi / bhāvayāmi, bhāvema / bhāvayāma, bhāvayatarā / bhāvayantarā. In the passive sense :- bhāvīyatu bhāvīyantu. Bhāveyya / bhāvaye / bhāvayeyya, bhāveyyurā / bhāvayeyyurā, bhāveyyāsi / bhāvayeyyāsi, bhāveyyātha / bhāvayeyyātha, bhāveyyāmi / bhāvayeyyāmi, bhāveyyāma / bhāvayeyyāma, bhāvetha / bhāvayetha, bhāverā / bhāvayerā. In the passive sense :- bhāvīyeyya bhāvīyeyyurā.

In ajjattanīvibhatti : - the sound 'sa' is augmented even after a kārīta ending in long vowel by yogavibhāga from 'sattarā ajjattanimhi' (491-507)

abhāvayirṇsu / bhāvayirṇsu, abhāvayurṇ / bhāvayurṇ, abhāvesi / bhāvesi, abhāvittha / abhāvayittha, abhāvesirṇ / bhāvesirṇ, abhāvayirṇ / bhāvayirṇ, abhāvimha / abhāvayimha. In the passive sense :- abhāvīyittha, abhāvīyi. Bhāvessati / bhāvayissati, bhāvessanti / bhāvayissanti, bhāvessasi / bhāvayissasi, bhāvissatha / bhāvayissatha, bhāvessāmi / bhāvayissāmi, bhāvessāma / bhāvayissāma. In the passive sense :- bhāvīyissate bhāvīyissante, bhāvīyissati bhāvīyissanti. Abhāvissa / abhāvayissa, abhāvissarṇsu / abhāvayissarṇsu. In the passive sense :- abhāvīyissatha, abhāvīyissa etc.

Similarly, whosoever is cooking, to him the other person says ‘you cook ! you cook !’ or other person inspires one to cook or he causes to cook. In this sense according to the previous process, the suffixes ṇe, ṇaya etc. are to be applied. The lengthening (‘ā’ for ‘a’) is applicable. The remaining process is the same. So devadattarṇ odanarṇ pāceti (He makes Devadatta to cook rice.), pācenti, pācesi pācetha, pācemi pācema; pācayati pācayanti, pācayasi pācayatha, pācayāmi pācayāma. However in the case of the suffixes ṇāpe and ṇāpaya :- so puriso tarṇ purisarṇ odanarṇ pācāpeti (That man makes that person cook rice), pācāpenti, pācāpayati pācāpayanti. In the passive sense : so odanarṇ pācīyati (He makes the rice cooked), tena pācayīyati (The rice is being made cooked by him.), pācāpīyati pācāpayīyati.

Similarly, pācetu / pācayatu, pācāpetu / pācāpayatu, pācīyatarṇ pācīyatu, pācayīyatarṇ pācayīyatu, pācāpīyatarṇ pācāpīyatu, pācāpayīyatarṇ pācāpayīyatu, pācepeyya / pācayeyya, pācāpeyya / pācāpayeyya, pācīyeyya / pācayeyyurṇ, apācesi / pācayi, apācāpesi apācāpayi, pācessati / pācayissati,

pācāpessati / pācāpayissati, apācissa / apācayissa, apācāpissa / apācāpayissa etc. To indicate the meaning : ‘He impels one who is going’ or ‘He impels one to go’, the suffixes *ṇe* and *ṇaya* are applicable. When lengthening is applicable :- The rule ‘asaṃyogantassa vuddhi kārīte’ (483-511) is understood.

(484-526) Ghaṭādinam vā.

(The vuddhi) of the roots ‘ghaṭa’ etc. (is applicable) optionally.

When a kārīta-suffix follows, the roots ‘ghaṭa’ etc. not ending in conjuncts are optionally lengthened. The lengthening is not applicable by the word ‘vā’ in this rule. The word ‘vā’ is in the sense of vavatthitavibhāsā. So taṃ purisaṃ gāmaṃ gameti / gamayati (He makes that man to go to the village.), gacchāpeti / gacchāpayati, so gāmaṃ gamīyati (He is being made to go to the village.), gamayīyati tena, gacchāpīyati gacchāpayīyati etc. This process should be applied everywhere. Similarly, even in the (context of) further (terminations).

The root ‘ghaṭa’ is used in the sense of ‘īha’ (attempt). Ghaṭantaṃ payojayati (He impels one who is attempting), ghaṭeti. The vuddhi is not applicable by the rule ‘ghatā-dīnam vā’ (the present rule). Ghaṭayati ghaṭāpeti ghaṭāpayati. The word ‘kārīta’ is understood in the following :-

(486-527) Guha-dusānam dīgham.

(The vowels) of the roots guha and dusa become long.

When a kārīta-suffix follows, the vowels of the roots guha and dusa become long. This rule is for laying down an exception to vuddhi. The root ‘guha’ is used in the sense of restraining. Gūhayati means ‘one causes

to restrain', gūhayanti. The root 'dusa' is used in the sense of hatred. Dūsayati means one encourages the hater, dūsayanti etc.

Similarly, icchāpeti icchāpayati means one causes some one to desire, eseti / esayati; niyāmeti / niyāmayati means one causes some one to determine; āseti / āsayati means one causes a person to hope, acchāpeti/ acchāpayati; lābheti / lābhayati means one causes a person to obtain; vāceti/ vācayati means one causes to speak, vācāpeti / vācāpayati; similarly, vāseti/ vāsayati, vāsāpeti / vāsāpayati; vāheti / vāhayati, vāhāpeti, vāhāpayati; jīreti jīrayati, jīrāpeti jīrāpayati; māreti mārayati, mārāpeti mārāpayati; dasseti dassayati etc.

Furthermore, todeti / todayati means he encourages one to prick, todāpeti todāpayati; paveseti / pavesayati means he encourages one who enters or He encourages to enter, pavesāpeti / pavesāpayati : uddisāpeti/ uddisāpayati means one urges the advisor; pahāpeti / pahāpayati means one makes one to be able; sāyeti / sāyayati means one causes to sleep, sāyāpeti/ sāyāpayati. By the rule 'kvaci dhātu' etc. (517-472), when the suffixes 'ṇāpe' and 'ṇāpaya' follow, the āya-substitute is shortened. Nayāpeti/ nayāpayati means he encourages the carrier, patiṭṭhāpeti / patiṭṭhāpayati or patiṭṭhāpeti means he causes one to be established. In the sense of 'One makes to kill', :- The suffixes 'ṇe', 'ṇaya' etc. are applicable. The word 'ṇamhi' is understood :-

(591-528) Hanassa ghāto.

The root 'hana' becomes 'ghāta'.

The root 'hana' is changed into 'ghāta' when a kārta-suffix having

‘ṇa’ follows. Ghāteti / ghātayati, ghātāpeti / ghātāpayati. The vadha-substitute is applicable by the rule ‘vadho vā sabbattha’ (592-487). Vadheti / vadhāpeti; juhāpeti / juhāpayati means he urges the offerer; jahāpeti / jahāpayati means he urges one to abandon, hāpeti / hāpayati; dāpeti / dāpayati means he makes a donor to give; pidaheti / pidahayati means he urges one who closes, pidahāpeti / pidahāpayati; rodheti / rodhayati means he causes one to hinder, rodhāpeti / rodhāpayati; chedeti / chedayati means he causes one to cut, chedāpeti / chedāpayati; yojeti / yojayati means one encourages someone to unite, yojāpeti / yojāpayati; bhojeti / bhojayati means one causes one to enjoy, bhojāpeti / bhojāpayati; moceti / mocayati means he makes one to liberate, mocāpeti / mocāpayati; deveti / devayati means he makes one to gamble; uppādeti / uppādayati means he makes one to rise up; bodheti / bodhayati means he makes one to know. The sound ‘ya’ is augmented by the rule ‘dādhā-antato yo kvaci’ (564-462). Bujjhāpeti / bujjhāpayati; toseti / tosayati means he makes one to satisfy, tosāpeti / tosāpayati; sameti / samayati means he makes one to calm down. Here, vuddhi is not applicable as the root belongs to the group of ‘ghaṭa’ etc. Kopeti / kopayati means he causes one to be angry; janeti / janayati means he causes one to be born; vuddhi is not applicable as the root belongs to the group of ‘ghaṭa’ etc. Dhammaṃ sāveti / sāvayati means he makes one to listen to the doctrine; pāpeti / pāpayati means he makes one to obtain; vikkāpeti / vikkāpayati means he makes one to sell; jayāpeti / jayāpayati means he causes one to conquer; ñāpeti / ñāpayati means he makes one to know; gāheti / gāhayati means he makes one to grasp, gaṇhāpeti / gaṇhāpayati; vitāneti / vitānayati means he makes something extended.

One is performing. The other one tells him ‘you do ! you do !’. He encourages the performer or he causes to do : *kāreti / kāryati, kārāpeti/ kārāpayati* etc. *Corāpeti / corāpayati* means he causes one to steal; *cintāpeti/ cintāpayati* means he causes one to think; *pūjāpeti / pūjāpayati* means he makes one to worship etc. It is easy to understand in the context of remaining cases.

“The *kārita*-suffixes may be applied even after the verbal suffixes. And in this context, it is indicated that the suffixes ‘*yu*’ and ‘*ṇvu*’ are found even after causal forms.”

By that, in the sense of ‘one encourages the tolerant’ we have *titikkheti / titikkhāpeti; tikiccheti / tikicchayati* means one causes to cure, *tikicchāpeti / tikicchāpayati*; similarly, *bubhukkheti bubhukkhayati, bubhukkhāpeti bubhukkhāpayati; pabbatāyati* means one encourages some one who behaves like a mountain. By this, also the expressions like ‘*puttīyati*’ are accomplished.

(Here ends) the process of the words
ending in the *dhātu-paccaya*-s.

“According to my knowledge, I have taught the *Ākhyāta* topic for the (buddha) *sāsana*. The clever ones may think over it with their power of learning. An expert in the characteristics of *kamma*, should know *bhavati tiṭṭhati, seti ahosi*, etc. as intransitive verbs. Even intransitive

ones ending in the hetu-suffixes should be known as transitive ones. For example, 'a monk cultivates (bhāveti) the path which removes passion etc.' "

Here (ends) the Ākhyāta-kaṇḍa,
the sixth chapter in Rūpasiddhi.
