

Nāmakanda (the chapter on Nouns)

Now the topic about the nominal case-endings is being told.

‘Nāma’ is so called because (i) it tends towards the meaning and (ii) it brings (fetches) the meaning towards itself or in itself. That is a designation of matter. The noun is twofold : (i) Anvatthanāma (noun according to the sense) and (ii) Rūlhināma (noun grown by tradition). It is threefold as : (i) masculine, (ii) feminine and (iii) neuter like rukkho (tree), mālā (garland), and dhanarūpa (wealth). It is fourfold as : (i) sāmaññanāma, (ii) gunanāma, (iii) kiriyānāma and (iv) yadicchanāma. For example : - rukkho (tree), nīlo (dark blue), pācako (a cook), and sirivadḍho (rich in glory) etc. It is eightfold as : Avaññantapakatināma (ending in ‘a’ or ‘ā’), Ivaññantapakatināma (ending in ‘i’ or ‘ī’), Uvaññantapakatināma (ending in ‘u’ or ‘ū’), Okārantapakatināma (ending in ‘O’), and Niggahitantapakatināma (ending in ‘am’). In this context, the case endings ‘si’ etc. are applied first after the masculine word ‘purisa’ ending in ‘a’.

(52-60) Jinavacanayuttam hi.

(The rules of Pāli grammar are) applicable to the words of the Conquerer.

This (vidhi) is adhikāra (governing). “Jina” is so called because he conquered five devils. That is the Lord Buddha. The word of the Conquerer is ‘jinavacana’. “Jinavacanayutta” means applicable to the word of that conquerer. (It was) applicable for Magadha's language which is the original speech (sabhāvanirutti). That is the words of the Lord Buddha called ‘the

basic speech, and thus, it is governing rule.

"People in the ancient times, and Brahmā-s, (and children) who had never listened to the words before and also the Buddha-s spoke in Māgadhi language. It is the original language".

The governing rules, however, are threefold : (i) sīhagatika adhikāra, (ii) Maṇḍukagatika adhikāra, and (iii) yathānupubbika adhikāra. The 'sīhagatika' is so called because it can look forward and backward. Or that is also 'yathānupubbika'. Making it different from Sanskrit, in order to prepare the foundation as suitable to the words of the Conquerer, the technical terminology is told (by the grammarian) : -

(53-61) Lingam ca nipaccate.

The gender is fixed.

Gender is not different from noun. The gender is determined here just as it is applicable to the discourse of the Lord Buddha. The roots (dhātu) also are (covered) by the word 'ca'. Afterthat gender is so called by paribhāsā 'parasamaññā payoge'. That is which has meaning separated from dhātu (root), paccaya (suffix), and vibhatti (case-ending). From here onwards in all the context of the rules regarding vibhatti and paccaya the word liṅga is understood (continued).

(54-62) Tato ca vibhattiyo.

Case-endings are added after the genders.

By the force of 'ca' also the words ending in the suffixes tave,

meaning of gender through kamma etc. and ekatta etc. Then, what are those case-endings ? The word vibhattiyo is governing :-

(55-63) Si-yo, arī-yo, nā-hi, sa-nam̄, smā-hi, sa-nam̄, smim̄-su.

Si-yo, arī-yo, nā-hi, sa-nam̄, smā-hi, sa-nam̄, smim̄-su are called vibhattis (case-endings).

Fourteen words beginning with ‘si’ are called vibhattis. In this context, si and yo belong to paṭhamā, arī and yo belong to dutiyā, nā and hi belong to tatiyā, sa and nari belong to catutthī, smā and hi belong to pañcamī, sa and nari belong to chaṭṭhi, smim̄ and su belong to sattamī. Among the saññāsutta, adhikārasutta, paribhāsāsutta and vidhisutta, the present sutta should be known as ‘saññāsutta’. In vutti, it is asked, “What is the use of the term ‘vibhatti’ ?” The reason is that we have the following rule :- “Amhassa mamari savibhattissa se” (120-243).

Alternatively, this rule should be joined with the previous rules, for the reference to paṭhamā and ekavacana etc. should be understood according to the meaning or according to the technical term belonging to other grammatical tradition. Reference to one is called ‘ekavacana’. Reference to more than one is called ‘bahuvacana’. Completion of two is called ‘dutiya’ and so on. Otherwise, on the force of ‘ca’ in the preceding rule, this would be irrelevant and meaningless rule. The rules ‘Jinavacanayuttam̄ hi’ (52-60) and ‘Lingam̄ ca nipaccate’ (53-61) are understood as continuing. However, the present sutta is composed separately to indicate that the declension also should be made keeping with the discourse of the Lord Buddha.

(56-64) Tad-anuparodhena.

(The gender is fixed) according to the discourse of the Lord Buddha.

The gender as well as the verb by the force of ‘ca’ should be fixed as they do not go against the words of the Lord Buddha. And in this section as well as in the ākhyāta section, the dual is not accepted and the concerned grammatical operations of the terminations etc. are different from Sanskrit. In the context of the word-process in all the terminations beginning with ‘si’, it should be known that it is based on the desire of the speaker.

(284-65) Lingatthe paṭhamā.

The nominative case (is) in the sense of gender.

The nominative case is just to indicate the gender. In that context, the pasaṅga of non-fixation of singular or plural arises; and as there is the technical term ‘ekavacana’ when a single one is to be spoken of, the nominative sing. ‘si’ is laid down, if the singularity of the lingattha is desired. The word ‘ato’ is continued from the rule ‘Ato nena’ (103-79) and also the word ‘linga’ is understood :-

(104-66) So.

(After stems ending in ‘a’), the case-ending ‘si’ becomes ‘o’.

This rule has two padas, that is, ‘si’ and ‘o’. After the gender ending ‘a’, ‘si’ becomes ‘o’. For, in the rule, the expressions shown in nominative are to be understood as changing into genitive case for grammatical substitution. In this context, ‘si’ means case-ending because the present

sutta (rule) ‘Tato ca vibhattiyo’ (54-62). Similarly, elsewhere, when grammatical operation is to be made on ‘si’ etc., the word ‘vibhatti’ should be understood. The loss of the previous vowel is to be understood as an exception, when usually, the loss of the following vowel occurs according to ‘vā paro asarūpā’ (13-15).

(83-67) saralopo aṁ-ādesappaccaya-ādimhi saralope tu pakati.

The final vowel is elided when the case-ending ‘aṁ’, substitutes and suffixes follow; when, however, the vowel is elided, the word remains in its base form.

The final vowel is elided before case-ending ‘aṁ’, substitutes and suffixes; after the elision of the vowel, the word becomes the basic vocable. Here, the word ‘saralope’ is understood again in order to retain the base form when the modification of following vowel caused by the loss of vowel occurs. The expression ‘aṁ-ādesappaccayādibhūte sare pare’ is accomplished on the strength of the statement about the base form of the following vowel.

"In this context, by the word paccaya, the suffixes 'ti' etc. should be understood. The word 'ādi' is for inclusion of the verb, derivative etc. And the substitute is considered as base form due to being joined with the suffixes. Therefore, the final vowel is not elided, when 'abhi', 'āha' etc. follow".

The word ‘tu’ in the rule is to exclude the loss of vowel in the expressions like ‘bhikkhuni’ etc. It should be carried towards the following

purisa are purisā; and not ‘purisa purisa’ :-

(388-68) Sarūpānam̄ ekaseso asakim̄.

Of many (padas) identical in form, only one is retained.

Out of the words or consonants having the same form, only one is retained; others are elided. ‘Asakim̄’ means ekaseso. Now in this context, the expression ‘asakim̄’ can be derived from the statement about ‘sarūpa’ words. Why again the word ‘asakim̄’ is used ? The reply is as follows:- The word ‘asakim̄’ refers to the padas having the same cases. And this word does not cover the expressions indicating repetition because the expressions of repetition are already accomplished through the word ‘pañcapañcaso’ belonging to the rule ‘vaggā pañcapañcaso mantā’ (7-9). Or alternatively, we may say that ‘ekaseso’ is applicable to the cases where there is reference to co-existents.

“By yogavibhāga, from the expressions ‘ekaseso’, and ‘asakim̄’, we can have the reference to the virūpa ekasesa found in ‘pitūnam̄’ etc.”

Similarly, when the plural of the liṅgattha is desired, the suffix ‘yo’ belonging to the nominative plural is added by, ‘bahumhi vattabbe bahuvacanam̄’ (paribhāsā rule). In this context :- Purisa + yo. The words ‘ato ca’ are understood :-

(107-69) sabbayoninam̄ ā e.

‘Ā’ and ‘e’ are substituted for all yo-s and ni-s.

the strength of ‘vā’, ‘ā’ is understood. The word ‘sabba’ indicates the entire substitution. The vowel-elision etc. are similar to the preceding vidhi. Therefore, the following example is proved. Purisā tiṭṭhanti. The word ‘vā’ is continued; for we have rūpā rūpāni, aggayo munayo. The word ‘vā’ is in the sense of vavatthitavibhāsā.

‘Therefore, in the masculine, this rule is fixed. In neuter, it is not fixed. But in the technical term ‘jha’ (i-vanṇa), the state of ‘e’ does not occur (asanta). This is indicated by vā.’”

Similarly, when the vocative case is desired, the rule ‘Liṅgatthe paṭhamā’ (646-65) should be understood :-

(285-70) Ālapane ca.

(The nominative case is) also used in addressing a person.

‘Ālapanam’ means speaking face to face. That is addressing. The ending of the first case is used to express the sense of addressing as well as to signify the sense of the crude form. Process of singular number etc. should be operated as before. In the context of ‘Purisa + si’ :-

(57-7I) Ālapane si gasañño.

In the vocative case the (suffix) ‘si’ is called ‘ga’.

In the vocative case, the case-ending ‘si’ is technically denominated as ‘ga’. Thus, this is the technical term ‘ga’. The word ‘ge’ from the rule ‘bho ge tu’ (243-110) is continued :-

(244-72) Akāra-pitādi-antānam ā.

The vowel ‘a’ and the final vowel of ‘pitu’ etc. (followed by ‘ga’) is changed into ‘ā’.

When ‘ga’ (vacative case-ending ‘si’) follows, the vowel ‘a’ and also the final of the words ‘pitu’, ‘satthu’ etc. are changed into ‘ā’. Now, the words ‘ge’ (from the rule ‘bho ge tu’ 243-110) and ‘rassam’ (from the rule ‘jhalapā rassam’ 245-152) are understood.

(246-73) Ākāro vā.

When ‘ga’ follows, vowel ‘ā’ belonging to gender is shortened optionally.

This is applicable only when address is made to one who is not at distance.

(220-74) Sesato lopam̄ gasi pi.

After remaining stems the nominative and vocative case- ending ‘si’ is elided.

The stems not included in the rules ‘so sirī syā ca’ (189-113), ‘sakhato gasse vā’ (113-132) and ‘ghate ca’ (114-178) etc. are referred to by the word sesa. After these ‘sesa-s’ stems, ‘ga’ and ‘si’ are elided. The word ‘api’ is for including additional meaning. Now, in this context, even if ‘si’ includes ‘ga’ stems, ‘ga’ is mentioned separately to indicate that here ‘si’ does not include ‘ga’. The words ‘bhavanta’ or ‘he’ are to be applied by some grammarians for making ‘ālapana’ clearly. Bho purisa tittha or bho purisā. It is not different in plural :- Bhavanto purisā titthatha.

(280-75) Yam karoti tam kammam.

That which (an agent) does is called an ‘object’.

That kāraka which one does, changes or obtains and which is the sign of verb, is called ‘kamma’.

(297-76) Kamatthe dutiyā.

The second case-ending is used in the sense of object.

The ending of the second case is used in denoting the object. ‘Am’ is belonging to the second case-ending (and) singular as previous. When the vowel is elided by the force of the word ‘saralopo’ (83-67) and when the lengthening is caused by the rule ‘dīgham’ (15-17), the base form is retained. Purisam passa. In plural, the case-ending ‘yo’ is changed into ‘e’ by the rule ‘sabbayoninam ā e’ (107-69). Purise passa. Similarly, it is desirable that the word ‘kattu’ should be defined :—

(281-77) Yo karoti sa kattā.

The doer of an action is called an agent.

One who himself does an action is called the agent. Now, the word ‘tatiyā’ (648-83) is understood :—

(288-78) Kattari ca.

Also (the third case-ending is used) in denoting the agent.

The ending of the third case is used in denoting the agent too. Now about ‘nā’ belonging to the third case-ending, singular :—



(103-79) Ato n-ena.

After stems ending in 'a' the case-ending 'nā' becomes 'ena'.

The case-ending is not denoted by the word 'ena'. The case-ending 'nā' becomes 'ena' after stems ending in 'a'. Saralopa etc. are applicable. Purisena katam. Now regarding the plural number :-

(101-80) Su-hi-su akāro e.

The final 'a' becomes 'e' before 'su' and 'hi'.

When the case-endings 'su' and 'hi' follow, the final 'a' which is related to gender becomes 'e'.

(99-81) smā-hi-smiṁ-nam̄ mhābhimhi vā.

The case-endings 'smā', 'hi', and 'smiṁ' are optionally changed into 'mhā', 'bhi' and 'mhi' respectively.

After all bases 'smā', 'hi' and 'smiṁ' are optionally changed into mhā, bhi and mhi respectively. Purisebhi purisehi katam. Similarly, when the definition of karaṇa is desired :-

(279-82) Yena vā kariyate tam̄ karaṇam̄.

That by means of which action has been done is called 'karaṇa'.

That by means of which something has been done, seen or heard is called Kāraṇa (instrument).

(286-83) Karane tatiyā.

The third case-ending is used in the sense of an instrument.

The remaining (vidhi) is similar to that of kattā. For example :- Āviṭṭhena purisena so puññam karoti. [He (god) makes merit for the men to whom he is living in (i.e. his body)]. Purisebhi puriṣehi. Similarly, when the definition of ‘sampadāna’ is desired :–

(276-84) Yassa dātukāmo rocate dhārayate vātam sampadānam.

One to whom something is desired to be given, entertained or borne, is called ‘sampadāna’.

One to whom something is desired to be given, or one who entertains by something or one from whom something is borne is called the sampadāna kāraka.

(293-85) Sampadāne catutthi.

The fourth case-ending is used in the sense of ‘sampadāna’ (dative case).

The fourth case-ending is used after a word denoting the recipient (dative case). The (case-ending) ‘sa’ is belonging to dative case, singular.

(61-86) Sa āgamo se.

The sound ‘sa’ is inserted when the case-ending ‘sa’ follows.

After gender in all instances, when the case-ending ‘sa’ follows, the sound ‘sa’ is augmented. Purisassa dhanam dadāti (He is giving wealth to a man). Now, in the context of plural, the word ‘dīgham’ (15-17) is to be understood :–

(89-87) Su-nam-hisu ca.

vowel of stems, too becomes long.

These case-endings i. e. 'su', 'nam' and 'hi' having followed, all final vowels of stems are to be lengthened. By the force of 'ca', the rule becomes not applicable sometimes to the stems ending in 'i' and 'u'. Now, when the definition of 'apādāna' is desired :—

(271-88) Yasmādapeti bhayamādatte vā tam apādānam.

From which someone goes away or fear arises, or something is received, is called 'apādāna'.

The ablative case relation (apādānakāraka) signifies that from something someone goes away, fear arises, or something is received.

(295-89) Apādāne pañcami.

The fifth case-ending is used in the ablative case.

The endings of the fifth case are used to denote the ablative. The (case-ending) 'smā' belongs to pañcami ekavacanam. Now, the words 'ato' (103-79) and 'sabbesam ā e' (107-69) are understood :—

(108-90) Smā-smimnam vā.

(After stems ending in 'a') the case-endings 'smā' and 'smim' optionally (become 'ā' and 'e' respectively).

After stems ending in 'a', these case-endings 'smā' and 'smim' sometimes, are substituted by 'ā', and 'e' respectively. Similarly, sometimes in other (examples), 'smā' is changed into 'mhā'. For example :— Purisā, purisamhā, purisasmā apeti. In bahuvacana, all case-endings are similar to

'bhi'. For example :- purisebhi, purisehi apeti. Now about the definition of sāmī :-

(283-91) Yassa vā pariggaho tam sāmī.

One to whom something belongs, is called the owner.

One to whom some property belongs is called 'sāmī' (an owner).

(301-92) Sāmismim chaṭṭhī.

The sixth case-ending is used in the sense of the owner.

The endings of the sixth case are used in denoting the owner (in the genitive case). In all instances, there is similar form of catutthī and chaṭṭhī except when there is the substitute 'āya'. "Purisassa etam dhanam, purisānarām". Now about the definition of 'okāsa' :-

(278-93) Yodhāro tam okāsam.

That which is the site is called 'okāsa' (location).

The site of an action of agent and object is called the Kāraka okāsa (location).

(302-94) Okāse sattamī.

The seventh case-ending is used in the sense of location.

The endings of the seventh case are used in denoting location. 'Smim' is belonging to seventh case-ending and singular. It is changed into 'e' by the rule 'smā smimnam vā' (108-90). And it becomes 'mhi'. For example :- purise, purisamhi, purisasmim patitthitarām. There is the vowel 'e' in

purisebhi purisehi; purisassa, purisānari; purisā purisamhā purisasmā, purisebhi, purisehi; purisassa, purisānari; purise, purisamhi, purisasmīri, purisesu. Similar is the declension of the following words :- sugato, sugatā; bho sugata or bho sugatā, bhavanto sugatā; sugatari; sugate; sugatena sugatebhi, sugatehi; sugatassa, sugatānari; sugatā sugatamhā sugatasmā, sugatebhi sugatehi; sugatassa, sugatānari; sugate sugatamhi sugatasmīri sugatesu. Thus :-

“Sura (god), asura (demon), nara (man), uraga (snake), nāga (serpent), yakkha /, gandhabba (divine musician), kinnara (a divine little bird with a head like man's), manussa (man), pisāca (goblin), peta (ghost spirit) /, mātañga (elephant), jañgama, turañga (horse), varāha (boar, pig), sīha (lion)/, byaggha (tiger), accha (bear), kacchapa (tortoise), taraccha (hyena), miga (deer), assa (horse), soṇa (dog)/, āloka (light), loka (world), nilaya (dwelling), anila (wind), cāga (donation), yoga, / vāyāma (perseverance), gāma (village), nigama (small town), āgama (scripture), dhamma (doctrine), kāma (desiring), / saṅgha (group of monks), ogha (a flood of water), ghosa (sound), paṭigha (repulsion), āsava (canker), kodha (anger), lobha (greed),/ sārambha, thambha (rigidity), mada (vanity), māna (conceit), pamāda (heedlessness), makkha (detraction), / punnāga (species of tree), pūga (betel nut tree), panasa (the jackor tree), asana (the tree pentaptera tomentosa), campaka (the campaka tree), amba (mango tree), / hintāla (a kind of palm), tāla (the palmyra tree), bakula (the tree mimusops

tree (creeper), / mandāra (the coral tree), kunda (the jasmine), pucimanda (the nimba tree), karanja (the tree pongamia glabra), rukkha (tree), / mayura (peacock), sakuna (bird), andaja (egg born), koñca (the heron), and harīsa (swan) etc.”

But there is the distinction of the words mano etc. in the case-endings ‘nā’, ‘sa’, ‘smā’ and ‘smiṁ’. In other (case-endings) they are similar to ‘purisa’. For example :- mano, manā; ‘he mana or he manā’ ; Bhavanto manā, manam, mane. The word vā is understood in the following :-

(181-95) Manogañādito smiṁnānam i - ā.

After the words of the mano group etc. the case-endings ‘smiṁ’ and ‘nā’ are optionally changed into ‘i’ and ‘ā’ respectively.

The group (of words) beginning with the word ‘mano’ is called ‘manogañā’. After the words of mano group etc. the case-endings ‘smiṁ’ and ‘nā’ are optionally changed into ‘i’ and ‘ā’ respectively. Because of the word ‘ādi’ also the words ‘bila’, ‘pada’ etc. are included. The word ‘manogañādito’ is to be understood in the following :-

(184-96) Sa sare vāgamo.

When a vowel follows, ‘sa’ is (optionally) augmented (to the words of the mano group etc.)

‘sa’ is optionally augmented to the words of the mano group etc. if a vowel of a case-ending follows :- ‘manasā, manena etc.’. The word ‘vā’ indicates vavatthitavibhāsā. Therefore, in the examples :- mano manā manam, mane manaāyatanaṁ etc., ‘sa’ is not augmented. In (the examples) :-

‘mānasikām, cetasikām’ etc. ‘sa’ is obligatory.’ manebhi, manehi. The word ‘vā’ is understood in the following :-

(182-97) Sassa co.

(After the words of the mano-group etc.) ‘sa’ is changed into ‘o’.

The case-ending ‘sa’ is optionally changed into ‘o’ after words of the mano-group etc. (and) ‘sa’ is augmented. For example :- manaso, manassa manānam; manā, manamhā, manasmā manebhi, manehi; manaso manassa, manānam; manasi mane manamhi manasmirñ, manesu. The following words, together with others, are included in the manogāna :-

“vaco (speech), vayo (age), tejo (spendour), / tapo (penance), ceto (mind), tamō (darkness), yaso (fame, glory), / ayo (iron), payo (milk), siro (head), chando (intention), / saro (pool), uro (breast), raho (secret), aho (day) etc.”.

The differense about the word gunavantu is :- ‘gunavantu + si’. The words ‘savibhattissa ntussanto’ (120-243) and ‘sabbasseva ntussa’ (122-99) are governing in the following :-

(124-98) Ā simhi.

When (the suffix ‘ntu’) is followed by the case-ending ‘si’, it is changed into ‘ā’ (together with the case-ending).

If the case-ending ‘si’ follows, the entire ‘ntu’ suffix with the case-ending is changed into ‘ā’ :- ‘gunavā’ etc. The words ‘yomhi paṭhame’ (121-233) and ‘vā’ (123-103) are understood by ‘sīhagati’ (looking forward and backword), in the following :-

(122-99) Ntussa nto.

When the suffix 'ntu' is followed by the first case-ending 'yo', it is changed into 'nto' together with the case-ending.

The first case-ending 'yo' having followed, the entire 'ntu' suffix with the case-ending becomes changed into 'nto' :- 'guṇavanto tiṭṭhanti'. The words 'su-nam̄ hisu' (89-87) and 'attarñ' (90-252) are understood in the following :-

(92-100) Ntussanto yosu ca.

The final vowel of the suffix 'ntu' followed by the case- endings 'su', 'nam̄', 'hi' and 'yo', is also (changed into 'a').

The case-endings i.e. su, nam̄, hi and yo, having followed, the final of the suffix 'ntu' too, is changed into 'a'. By the force of 'ca', other case-endings also are included i. e. arñ, nā, smā, and smirñ. Thus :- 'guṇavantā'. When the substitution of the ending had completed by sixth case-ending, and again 'yo' is to be changed into 'i' because of the force of the word 'anta' :- 'guṇavanti'. The word 'arñ' (125-198) is understood in the following :-

(126-101) Avanñā ca ge.

When (the suffix 'ntu') is followed by the case ending 'ga' (it is changed into ('arñ') a, and ā (together with the case-ending.)

If the case-ending 'ga' follows, the entire 'ntu' together with the case-ending is changed into 'arñ', a and ā :- bho guṇavarñ, bho guṇava, bho guṇavā, bhavanto guṇavanto guṇavantā; guṇavantarñ, guṇavante. The

(127-102) Totitā sasmimnāsu.

(when the suffix ‘ntu’ is) followed by the case endings sa, smim, and nā, it is (optionally) changed into ‘to’, ‘ti’ and ‘tā’.

When sa, smim and nā follow, the entire ‘ntu’ suffix together with the case-ending optionally becomes ‘To’, ‘Ti’ and ‘Tā’ respectively. ‘Guṇavatā, guṇavantena, guṇavantebhi, guṇavantehi’.

(123-103) Ntassa se vā.

(When the suffix ‘ntu’) is followed by the case ending ‘sa’, it is optionally changed into ‘ntassa’.

If the case-ending ‘sa’ follows, the entire suffix ‘ntu’ together with the case-ending becomes optionally changed into ‘ntassa’. Guṇavantassa guṇavanto.

(128-104) Namhi tam vā.

When (the suffix ‘ntu’) is followed by the case ending ‘nam’, it is optionally changed into ‘tam’.

If the case-ending ‘nam’ follows, the entire suffix ‘ntu’ together with the case-ending is optionally changed into ‘tam’. Guṇavatam guṇavantānam. The case-ending ‘smā’ is changed into ‘nā’ by the rule ‘amhatumhantu’ (270-120) etc. “Guṇavatā guṇavantā guṇavantamhā guṇavantasmā, guṇavantebhi guṇavantehi; guṇavantassa gunavato, guṇavatam guṇavantānam; guṇavati guṇavante guṇavantamhi guṇavantasmīn, guṇavantesu”. Similar are the words ‘guṇavā, kulavā, phalavā, yasavā, dhanavā, sutavā, cāgavā, himavā, balavā, sīlavā, paññavā etc. When the suffix ‘si’ follows the word

(90-250), ntussanto (122-99) are to be made.

(94-105) simhi vā.

(The final vowel of suffix ‘ntu’) when followed by the case-ending ‘si’ is optionally (changed into vowel ‘a’).

If the case-ending ‘si’ follows, the final of the suffix ‘ntu’ is optionally changed into ‘a’. Thus the ‘a ending’ is applicable here :- ‘himavanto, himavā’. The remaining forms are like those of the word ‘guṇavantu’. The word ‘vā’ is to be understood again for avoiding ‘a ending’ in the cases of the words other than ‘himavantu’. Therefore,, there is not the fault of ‘atipasaṅga’ in the cases of words guṇavantu etc. Similarly:- ‘satimā, dhitimā, gatimā, matimā, mutimā, muttimā, jutimā, sirimā, hirimā, thutimā, ratimā, yatimā, sucimā, kalimā, balimā, kasimā, rucimā, buddhimā, cakkhumā, bandhumā, hetumā, setumā, ketumā, rāhuma, bhāṇumā, khāṇumā, vijjumā etc.’ There are different forms of satimantu and bandhumantu when the suffixes ‘arñ’ and ‘sa’ follow. The words ‘attarñ’ (90-250) and ‘ntussa’ (123-103) are understood in the following :-

(93-106) Sabbassa vā amsesu.

The entire suffix ‘ntu’, when followed by the case-endings ‘arñ’ and ‘sa’ is optionally (changed into the vowel ‘a’.)

When the case-endings ‘arñ’ and ‘sa’ follow, the entire suffix ‘ntu’ is optionally changed into ‘a’. In this rule also, the expression of the word ‘vā’ does no make ‘atippasaṅga’ because there is vavatthitavibhāśā :- satimariñ, satimantariñ, bandhumariñ, bandhumantariñ, satimassa satimato satimantassa, bandhumassa bandhumato bandhumantassa. The remaining forms

are alike. Now, the difference in the case of the word ‘gacchanta’ :- ‘gacchanta-si’. The word vā is understood :-

(186-107) Simhi gacchantādīnāṁ ntasaddo am.

The part ‘nta’ belonging to gacchanta etc. followed by the case-ending ‘si’ is changed into ‘am’.

If the case-ending ‘si’ follows, ‘nta’ of gacchanta etc. is optionally changed into the form ‘am’. The vowel and the case-ending ‘si’ are elided:- So gaccharām/ gacchanto gañhāti. When the words ‘gacchantādīnāṁ’ and ‘ntasaddo’ are understood :-

(187-108) Sesesu ntuva.

(‘Nta’ of gacchanta etc.) followed by the other case-endings is to be treated as ‘ntu’.

When the other case-endings follow, the ‘nta’ of gacchanta etc. is to be treated like the suffix ‘ntu’. In absence of ‘si’, this is extended into kāriya. The remaining forms are similar to ‘guṇavantu’. “Te gacchanto gacchantā; bho gaccharām bho gaccha bho gacchā, bhavanto gacchanto gacchantā; (gaccharām) gacchantām, gacchante; gacchantā gacchantena, gacchantebhi gacchantehi; gacchato gacchantassa, gacchatām gacchantānam; gacchatā gacchantamhā gacchantasmā, gacchantebhi gacchantehi; gacchato gacchantassa, gacchatām gacchantānam; gacchati gacchante gacchantamhi gacchantasmīm, gacchantesu.

“mahām, caram, tiṭṭham, / dadām, bhuñjam, suṇam, pacam, / jayam, jirām, vacam, miyam, / saram, kubbam, japam, vajam” etc.

'ga', 'yo', 'nā' and 'sa' follow :- so bhavam. The word 'bhavato' is to be understood :-

(175-109) Obhāvo kvaci yosu vakārassa.

(The 'va' of bhavanta) followed by the case-ending 'yo' is sometimes changed into 'o'.

When the case-ending 'yo' follows, the sound 'va' of bhavanta sometimes, becomes 'o'. Te bhonto bhavanto bhavantā. The word 'bhavato' is to be understood in the following :-

(243-110) Bho ge tu.

(The word 'bhavanta') followed by 'ga' is also changed into 'bho'.

When 'ga' (vocative case-ending si) follows, the entire word bhavanta is changed into 'bho'. It is also substituted by 'bhante' and 'bhontā' etc. by the word 'tu'. The 'ga' is elided. Bho bhante bhonta bhontā, bhonto bhavanto bhavantā; bhavantam, bhonte bhavante. It becomes 'o' when case-endings 'nā' and 'sa' follow, by yogavibhāga "Obhāvo' kvaci" (244-109). Bhotā bhavatā bhavantena, bhotō bhavato bhavantassa etc.

(243-111) Bhadantassa bhaddantabhante.

The word 'bhadanta' is substituted by bhaddanta, bhante.

When 'ga' (vocative case-ending si) and 'yo' follow, the entire word 'bhavanta' is sometimes changed into bhaddanta and bhante. Bho bhaddanta bhante bhadanta or bhadantā etc. is similar to the word 'purisa'.

(185-112) Santasaddassa so bhe bho cante.

is also augmented at the end of it.

If 'bha' follows, the entire word 'santa' is changed into 'sa', and 'bha' is also augmented at the end of it. By the force of 'ca', sometimes, in a compound, though it is not followed by 'bha' it is changed into 'sa'. Sabbhi. What is the purpose of 'bhe'? For in the word 'santehi', this substitute is not found. The remaining forms are similar to those of gacchanta. There is the difference in the forms of the words rāja, brahma, atta, sakha etc. Similarly, the case-ending 'si' is continued. Rāja + si :- The rule "brahmattasakharājādito" (188-115) is governing :-

(189-113) Syā ca.

The case-ending 'si' becomes 'ā'.

The case-ending 'si' used after the words brahma, atta, sakha, rāja etc. is changed into 'ā'. Due to the force of 'ādi' (270-120) it is found also after the words ātuma etc. The vowel is elided. Rājā tiṭṭhati.

(190-114) Yonam āno.

The case-ending 'yo' becomes 'āno'.

The case-ending 'yo' used after the words brahma, atta, sakha, rāja etc. is changed into 'āno'. Rājāno tiṭṭhanti, bho rāja bho rājā, bhavanto rājāno. The word 'vā' is understood in the following :-

(188-115) Brahma-atta-sakha-rājādito am ānam.

After brahma, atta, sakha, rāja etc. the case-ending 'am' becomes 'ānam'.

changed into ‘ānam’. rājānam / rājam passa, rājāno. The words ‘savibhattissa’ (120-243) and ‘rājassa’ (169-117) are understood in the following :-

(137-116) Nāmhi raññā vā.

(The word rāja) followed by the case-ending ‘nā’ is optionally changed into raññā.

If the case-ending ‘nā’ follows, the entire word ‘rāja’ together with the case-ending is optionally changed into ‘raññā’. raññā / rājena katam.

(169-117) Rājassa rājū sunamhisu ca.

The word ‘rāja’ followed by the case-endings su, nam, and hi is changed into ‘rājū’ too.

When the case-endings su, nam and hi follow, the entire word ‘rāja’ is changed into ‘rājū’. The word ‘ca’ means indefiniteness (vikappana). Lengthening is by the rule “sunamhisu ca” (89-87). Rājūbhi rājūhi, or rājebhi rājehi. The word “savibhattissa” (120-243) is governing in the following :-

(135-118) Rājassa rañño rājino se.

When the word ‘rāja’ is followed by the case-ending ‘sa’, it is changed into rañño (or) rājino.

If the case-ending ‘sa’ follows, the entire word ‘rāja’ together with the case-ending is substituted by rañño or rājino. rañño / rājino dehi. The word ‘rājassa’ is understood in the following :-

(136-119) Raññam nāmhi vā.

is changed into 'raññam'.

If the case-ending 'nam' follows, the entire word rāja together with the case-ending is optionally substituted by 'raññam'. Raññam rājūnam rājānam. Now regarding the fifth case-ending :-

(270-120) Amha-tumha-ntu-rāja-brahma-atta-sakha-satthu-pitādīhi smā nāva.

The suffix 'smā' is to be known as 'nā' after the words amha, tumha, ntu, rāja, brahma, atta, sakha, satthu, pitu etc.

After the words amha, tumha, ntu, rāja, brahma, atta, sakha, satthu, pitu etc. the case-ending 'smā' is to be known as 'nā'. Thus, this rule represents 'nā' for 'smā'. The explanation of 'atidesa', however, is sixfold. And it is told :-

"Atidesa is sixfold :- (i) byāpadesa ii) nimitta
 (iii) tarīrūpa (iv) tarīsabhāva (vi) sutta and (vii) kāriya."

Among these, this rule is called 'tarīrūpātidesa' by the strength of the reading 'brahma, atta, sakha etc.' The remaining forms are similar to those of instrumental. Raññā, rājūbhi rājūhi, rājebhi rājehi apeti; rañño rājino, raññam rājūnam rājānam santakarṇ. The word 'rājassa' is understood in the following :-

(138-121) Smimhi raññe rājini.

(The word rāja) followed by the case-ending 'smim' is changed into raññe, rājini.

with the case-ending is changed into *raññe* and *rājini*. For example :- *raññe rājini rājūsu rājesu patiṭṭhitān*. The word *brahma* is declined differently when it is followed by ‘ga’, ‘nā’ ‘sa’ and ‘smiṁ’, *brahmā*, *brahmāno*. The words ‘ālapane ca’ (287-70) and ‘e’ (192-135) are understood :-

(193-122) Brahmato gassa ca.

After ‘*brahma*’, also the ‘ga’ is substituted.

The ‘ga’ (vocative case-ending *si*) too, used after ‘*brahma*’ is changed into ‘e’. By the force of ‘ca’ ‘e’ is continued. *Bho brahme bhavanto brahmāno; brahmānarām brahmārām brahmāno*. The words ‘*brahmassa*’ and ‘*anto*’ are understood by *vipariṇāma* :-

(198-123) Uttam sanāsu.

(The final vowel) followed by the case-endings ‘sa’ and ‘nā’ is changed into ‘u’.

When the case-endings ‘sa’ and ‘nā’ follow, the final of the word ‘*brahma*’ is changed into the state of ‘u’. The expression of ‘u’ by the word ‘*uttam*’ is to express that sometimes it is not found. *Brahmunā brahmebhi brahmehi*. Now, first, when followed by ‘sa’, the change into the state of ‘u’ is made; Then, the technical terms ‘*jha*’ and ‘*la*’ are applicable by ‘*ivanṇuvanṇā jhalā*’ (58-29).

(117-124) Jhalato sassa no vā.

After ‘*jha*’ and ‘*la*’, the case-ending ‘sa’ optionally becomes ‘no’.

After *ivanṇā* and *uvanṇā* technically called ‘*jha*’ and ‘*la*’, the case-ending ‘sa’ optionally becomes ‘no’. *Brahmuno brahmassa, brahmānarām*

The state of 'nā' is also applicable by atidesa in ablative. brahmunā, brahmebhi brahmehi; brahmuno brahmassa, brahmānarñ or brahmūnarñ.

(197-125) Brahmato tu smim ni.

The case-ending 'smim', however, used after brahma is changed into 'ni'.

After the word 'brahma' the case-ending 'smim' is changed into 'ni'. By the force of 'tu', also after the words kamma, camma, and muddha etc. sometimes (it is changed into 'ni'). brahamani, brahmesu. The word 'atta' is declined differently from instrumental etc. Attā, attāno; bho atta bho attā, bhavanto attāno; attānarñ attarñ, attāno. In the case-ending 'nā', by the force of 'ca' the final vowel of 'atta' is optionally changed into 'a' according to the rule 'akammantassa ca (160-197)'. Attanā or attena.

(211-126) Attanto hismim-ana-attam.

(The final) followed by the case-ending 'hi' is changed into 'ana'.

The final vowel of the word 'atta' is changed into the state of 'ana' before the case-ending 'hi'. Attanebhi attanehi. The words 'tato' (212-129) and 'attanto' (211-126) are understood in the following :-

(213-127) Sassa no.

The case-ending 'sa' is changed into 'no'.

After that, that is, after the word 'atta', the case-ending 'sa' is changed into 'no'. Attano, attānarñ.

(214-128) Smā nā.

The case-ending 'smā' is changed into 'nā'.

After that, that is, after the word ‘atta’ the case-ending ‘smā’ is changed into ‘nā’. Attanā apeti. Even if this being accomplished just by the atidesa of the state of nā, it is not joined with the following rule, but it is separated in order to indicate different meaning. Thus the final ‘ta’ of ‘atta’ is sometimes changed into ‘ra’, when ‘ja’ follows. The word ‘attato’ is understood in the following :-

(212-129) Tato smirī ni.

The case-ending ‘smirī’ used after is changed into ‘ni’.

After that, that is, after the word ‘atta’, the case-ending ‘smirī’ is changed into ‘ni’. Attani attanesu. The word ‘sakha’ is declined differently:- Sakhā sakħāno. The word ‘yonam’ (190-114) is to be understood :-

(191-130) Sakhato cāyono.

And (the case-ending ‘yo’ used) after ‘sakha’ is changed into ‘āyo’ and ‘no’.

After the word ‘sakha’ the case-ending ‘yo’ is changed into ‘āyo’ and ‘no’. Sakhāyo.

(194-131) Sakhantassa-i no-nā-nam-sa-esu.

The final of the word ‘sakha’ followed by the case-endings ‘no’, ‘nā’, ‘nam’ and ‘sa’ is changed into ‘i’.

When the case-endings ‘no’, ‘nā’, ‘nam’ and ‘sa’ follow, the final of ‘sakha’ is changed into ‘i’. Sakhino tiṭṭhanti. When for vocative, the technical term ‘ga’ (287-70) is applied :-

(113-132) Sakhato gassa e vā.

After ‘sakha’ the ‘ga’ is optionally changed into ‘e’.

The ‘ga’ is optionally changed into ‘a’, ‘ā’, ‘i’, ‘ī’ and ‘e’ after ‘sakha’. Alternatively, by the force of ‘vā’ it is sometimes, changed into ‘e’ after other words also. For example :- bhaddante ise etc. ‘E’ is so called because of combination of a, ā, i, ī, and e. The preceding vowel is elided by sequence. Bho sakha, bho sakhā bho sakhi bho sakhī bho sakhe, bhavanto sakhāno sakhāyo sakhino. The words ‘sakhantassa (194-131), and ‘āro’ (195-134) are understood in the following :-

(196-133) Su-nam-am-su vā.

(The final of the word ‘sakha’) followed by the case-ending ‘su’, ‘nam’ and ‘am’ is optionally changed (into ‘āra’).

When the case-endings ‘su’, ‘nam’, and ‘am’ follow, the final of sakha is optionally changed into ‘āra’. Sakhāram, sakhanam, sakham, sakhāno, sakhāyo sakhino; sukhinā. The word ‘sakhantassa’ (194-131) is understood :-

(195-134) Āro himhi vā.

(The final vowel of the word ‘sakha’) followed by the case-ending ‘hi’ is optionally changed into ‘āra’.

When the case-ending ‘hi’ follows, the final of ‘sakha’ is optionally changed into ‘āra’. Sakhārebhi sakharehi sakhebhi sakhehi. When ‘i’ is substituted, the genitive is changed into ‘no’ by the rule “jhalato sassa no vā” (117-124). Sakhino sakhissa, sakharānam sakhinam. The case-ending

sakhissa, sakharanari sakhinari. The word ‘sakhato’ (191-135) is understood:-

(192-135) smir-e.

The case ending ‘smir’ is changed into ‘e’

The case-ending ‘smir’ used after sakha is changed into ‘e’. This rule is freshly laid down to indicate obligation. Sakhe, sakharesu, sakhesu. The word ‘ātuma’ is to be declined in the first case and second case like ‘atta’. Ātuma, ātumāno; bho ātuma bho ātumā, bhavanto ātumāno; ātumānarī ātumāri, ātumāno; ātumānena etc. are similar to ‘purisa’. There is difference in the case of puma :- “Puma + si”. Now, here the word ‘savibhattissa (120-243)’ is governing :-

(152-136) Pumantassa ā simhi.

If the case-ending ‘si’ follows, the final of puma is changed into ‘ā’.

The final vowel of ‘puma’ followed by the case-ending ‘si’ is changed into ‘ā’ together with the case-ending. By the force of the word ‘anta’, it is to be understood that the final of the stems ‘maghava’, ‘yuva’ etc. too (is changed into ‘ā’). Pumā. Now, the word ‘pumantassa (222-327)’ also is governing :-

(155-137) Yosu-āno.

If the case-ending ‘yo’ follows, (the final of the word ‘puma’) is changed into ‘āno’.

The final of the word ‘puma’ followed by the case-ending ‘yo’ is changed into ‘āno’ together with the case-ending. Pumāno.

(153-138) Am̄ ālapana-ekavacane.

(The final vowel of the word ‘puma’) followed by the vocative in singular number is changed into ‘am̄’.

If the vocative in singular number follows, the final of the word ‘puma’ together with the case-ending is changed into ‘am̄’. He pumam̄, he pumāno; pumam̄ pumāno. The word ‘ā’ is understood in the following:-

(159-139) U nāmhi ca.

If the case-ending ‘nā’ follows, (the final of the word puma) is changed also into ‘u’.

The final of the word ‘puma’ followed by the case-ending ‘nā’ is optionally changed into ‘ā’ and ‘u’. By the force of ‘ca’ also the final of the words puma, kamma and thāma are changed into ‘u’ when the case-endings ‘sa’ and ‘smā’ follow. Pumānā pumunā or pumena. The word ‘āne’ is understood in the following :-

(157-140) Hivibhattimhi ca.

Also when the case-ending ‘hi’ follows.

And if the case-ending ‘hi’ follows, the final of the word ‘puma’ is changed into ‘āne’. The word vibhatti is used in order to cancel ‘savibhatti’. Pumānebhi pumānehi. By the force of ‘ca’, when any case-ending follows, the final of the words ‘yuva’, ‘maghava’ etc. is changed into ‘āna’. By the force of ‘ca’ in the rule “u nāmhi ca” (159-139) the case-endings ‘sa’ and ‘smā’ having followed, the final of puma is optionally changed into ‘u’. It (is changed) into ‘no’ by the rule “jhalato sassa no

is understood in the following :-

(215-141) Jhalato ca.

Also after 'jha' and 'la'.

The case-ending 'smā' used after the words called 'jha' and 'la' is changed into 'nā'. The use of 'ca' indicates that sometimes it is prevented. Pumānā pumunā pumā pumamhā pumasmā, pumanebhi pumānehi pumebhi pumehi; pumuno pumassa, pumānarī.

(156-142) Āne smirñ-mhi vā.

(The final of 'puma') followed by the case-ending 'smirñ' is optionally changed into 'āne'.

If the case-ending 'smirñ' follows, the final vowel of the word 'puma' together with the case-ending is optionally changed into 'āne'. pumāne pume pumamhi pumasmirñ.

(158-143) Susmirñ ā vā.

(The final of the word 'puma') followed by the case-ending 'su' is optionally changed into 'ā'.

If the case-ending 'su' follows, the final of the word 'puma' is optionally changed into 'ā'. Pumāsu pumesu. Now, in the case of the words like yuva :- Yuva + si. By the force of 'anto' it is changed into 'ā' according to the rule "pumantassa ā simhi" (152-136). By the force of 'ca' in the rule "hivibhattimhi ca" (157-140) it is changed into 'āna' too. Yuvā, yuvāno yuvānā yuvā; he yuva he yuvā he yuvāna he yuvānā, bhavanto yuvānā; yuvānarī yuvāri, yuvāne yuve. By the force of 'ca' in

follow, the final of the words *yuva* and *maghava* etc. is changed into ‘ā’. *Yuvānā* *yuvena* or *yuvānena*, *yuvānebhi* *yuvānehi* *yuvebhi* *yuvehi*; *yuvānassa* *yuvassa*, *yuvānānam* *yuvānarīm*; *yuvānā* *yuvānamhā* *yuvānasmā*, *yuvānebhi* *yuvānehi* *yuvebhi* *yuvehi*; *yuvānassa* *yuvassa*, *yuvānānam* *yuvānarīm*; *yuvānā* *yuvānamhi* *yuvānasmīm* *yuve* *yuvamhi* *yuvasmīm*, *yuvānesu* *yuvāsu* *yubesu*. The words ‘*maghavā*’ *maghavāno* *maghavānā* etc. are similar to the word ‘*yuva*’.

(Here End) the a-ending (words).

Ā ending masculine word *sā*. *Sā + si*. The case-ending ‘si’ is elided. *Sā sunakho* (‘*sā*’ means dog). Now regarding the plural number :-

(84-144) Agho rassam ekavacana-yosu api ca.

And when the singular number and the case-ending ‘yo’ follow, (the final vowel) other than ‘*gha*’ also becomes short.

When the singular number and the case-ending ‘yo’ follow, the final vowel of stems except the vowel ‘ā’ called ‘*gha*’ becomes short. Thus it is shortened. By the force of ‘api’, the case-ending ‘si’ is prevented. The remaining process is usual. *Sā tiṭhanti*; *he sa he sā*; *sam se*; *sena*, *sābhi sāhi*; *sassa sāya*, *sānam*; *sā samhā sasmā*, *sābhi sāhi*; *sassa*, *sānam*; *se samhi sasmīm*, *sāsu*. Similarly the words *paccakkhadhammā*, *gaṇḍivadhanvā* etc. should be declined.

(The treatment of) ā-ending (words is complete here).

The word 'aggi', i - ending masculine. The case-endings si etc. are applied. Aggi + si. The words 'anto' (122-99) and 'simhi vā (94-105)' are understood :-

(95-145) Aggissa ini.

(The final) of 'aggi' is changed into 'ini'.

If the case-ending 'si' follows, the final of aggi is optionally changed into 'ini'. The case-ending 'si' is elided by the rule "sesato loparīn gasipi" (220-74). Aggini aggi. Now regarding the plural number :- The technical terms 'jha' and 'la' are applicable by the rule "ivāñnuvāññā jhalā" (58-29). Now the words 'jhalato and vā (117-124)' are understood :-

(118-146) Ghapato ca yonam lopo.

And after the stems gha, and pa, the case-ending 'yo' is dropped.

The case-ending 'yo' is optionally elided after gha, pa, and the vowel 'ā', 'i' vanñña and 'u' vanñña which express the feminine gender, and which are called 'jha' and 'la'. The word 'vā' is understood in the sense of vavatthitavibhāsā.

(88-147) Yosu kata-nikāra-lopesu dīgham.

When 'yo' follows, after elision of 'ni' (the final) is lengthened.

When 'yo' endings follow, after dropping of 'ni' all final short vowels belonging to stems are lengthened. "Kata-nikāra-lopo" means those from which 'ni' is elided. Aggi. The word 'attam' from the rule "pañcādīnamattam" (90-252) is understood in the following :-

(96-148) Yosu akata-rasso jho.

Before, the case-endings ‘yo’ the ‘jha’, if not shortened (is changed into ‘a’).

When the case endings ‘yo’ follow, jha (i or ī) which has not been shortened is changed into ‘a’. Aggayo. Why jho ? For, this is not applicable to ‘rattiyo’. Similarly, in the vocative case-ending :- he aggi, he aggī he aggayo. In the context of accusative singular, when the preceding vowel (in sandhi) is to be elided :-

(82-149) Aṁ-mo niggahitam̄ jha-la-pehi.

The (case-ending) ‘aṁ’ and the (sound) ‘ma’ after jha, la, or pa are changed into niggahita.

After jha, la, or pa (the bases ending in i - vanṇa, and u - vanṇa), the case-ending ‘aṁ’ and the sound ‘ma’ are changed into niggahita. Aggiṁ. aggī aggayo; agginī aggibhi aggīhi. By the force of ‘ca’ in the rule “su-nam̄-hi-su ca” (89-87), there is no lengthening in some cases :- aggibhi aggihi. Genitive suffix is changed into ‘no’ by the rule “jhalato sassa no vā (117-124)”. According to ‘sassa no’ (117-124), here the genitive suffix preceded by ‘jhala’ changes into ‘no’. Aggino aggissa, aggīnam̄. When the rule ‘smā nā’ (214-128) is applied, it is changed into ‘nā’ optionally by the rule ‘jhalato ca’ (215-141). For example :- agginā aggimhā aggismā, aggibhi aggīhi aggibhi aggihi; aggino aggissa, aggīnam̄; aggimhi aggismīm̄, aggīsu aggisu. Similar other words :-

isi muni mani dhani	giri ravi kavi kapi
asi masi nidhi vidhi	adhi kimi pati hari
ari timi kili bali	jaladhi and gahapati
urudhiti varamati	nirupadhi adhipati
anjali sārathi atithi	samādhi udadhi etc.

(Here end) the words ending in ‘i’.

The i-ending masculine word dāṇḍī. Now, regarding dāṇḍī + si :- By the rule “agho rassam ekavacana-yo-su api ca (84-144)” when the vowel becomes short, by the force of ‘api’ in this context, it is not applicable when ‘si’ follows; this is, therefore, being told as a general rule.. Now, when ‘shortening’ is applicable :-

(85-150) Na sismim a-napurinsakāni.

When (the case-ending) ‘si’ follows, (the final vowels of) non-neuter words do not (become short).

The case-ending ‘si’ having followed, (the final vowels of) non-neuter words only do not become short. Thus the absence of shortening is laid down. The case-ending ‘si’ is dropped. Dāṇḍī tiṭṭhati (There is a staff-bearer). Why a-napurinsakāni ? For in the usages like sukhakāri dānām (Gift makes one happy), the shortening remains.

“Liṅga is that which is the hetu of knowing masculine etc. indicates through direct or indirect use.”

staff-bearers). Elsewhere, when the vowel becomes short by the rule ‘agho rassam etc. (84-144)’, the word ‘jhato’ (224-153) and ‘katarassā’ (224-153) are understood in the following :–

(225-151) Yonam no.

The case-ending ‘yo’ is changed into ‘no’.

After ‘jha’ which has been shorthened, the entire case-ending ‘yo’ together with ālapana is changed into ‘no’. Daṇḍino titthanti (There are staff-bearers). Why Katarassa ? For, the rule does not apply to ‘aggayo’.

“In the place of governing (rule) the case-ending ‘yo’ is sometimes changed into ‘no’ regarding the base which has not been shortened; this is done by yogavibhāga for example ‘sāramatino.’”

The words ‘ālapane’ and ‘ga’ (57-71) are understood in the following :–

(245-152) Jha-la-pā rassam.

The jha, la, and pa are shortened.

The jha, la and pa followed by ‘ga’ (vocative case-ending si) are shortened. Bho daṇḍi (o, staff-bearer). By the rule ‘agho rassam’ (84-144) etc. when (the final vowel) becomes short it is stated anew for universal application (niyama). Therefore, in the examples like ‘bhotī’ etc. it is not shortened daṇḍī daṇḍino. In the accusative, when there is shortening, the word ‘arī’ (223-188) is understood. The word ‘vā’ from the rule ‘ghapato smirī yarī vā’ (216-180) is to be understood by ‘maṇḍūkagati’.

(224-153) **Nam jhato kata-rassā.**

After 'jha' which has been shortened (the case-ending 'arñ') is changed into 'nam'.

The case-ending 'arñ' is optionally changed into 'nam' after 'jha' which has been shortened. Dañdinarñ dañdirñ, dañdī dañdino; dañdinā, dañdībhi dañdīhi; dañdino dañdissa, dañdinarñ. The case-ending 'smā' is changed into 'nā' by the rule 'jhalato ca' (215-141). Dañdinā dañdimhā dañdismā, dañdībhi dañdīhi; dañdino dañdissa, dañdinarñ. The rule 'jhato kata-rassā' is understood in the following. Similarly, the word 'vā' is understood as before :-

(226-154) **Smir ni.**

The case-ending 'smir' is change into 'mi'.

The case-ending 'smir' is optionally changed into 'ni' after 'jha' which has been shortened. Dañdini dañdirñhi dañdismirñ, dañdisu. Similar other ī-ending nouns are :-

"Dhammī sañghī ñāṇī hathī cakkī pakkhī dāṭhī raṭṭhī	
chattī mālī cammī yogī	bhāgī bhogī kāmī sāmī
dhajī gaṇī sasī kuṭṭhī	jaṭī yānī sukhī sikhī
dantī mantī karī cāgī	kusalī musalī calī
pāpakārī sattughāṭī	mālyakārī dīghajīvī
dhammadvādī sīhanādī	bhūmisāyī sīghayāyī etc."

The word 'gāmanī' is declined differently in the locative. Gāmanī,

The difference is only in the absence of the substitute ‘ni’. Similar are the words senānī, sudhī etc.

(Here end) the stems ending in ‘ī’.

U-ending masculine word ‘bhikkhu’. Similarly, ‘si’ should be joined after the word bhikkhu. The case-ending ‘si’ is elided. So bhikkhu (That monk). In plural number, the case-ending ‘yo’ is elided by the rule ‘ghapato ca yonariñ lopo’ (118-146). It is lengthened by the rule ‘yosu kata etc.’ (88-147). Te bhikkhū (Those monks). When the case-ending ‘yo’ is not dropped, the words ‘vā’ (117-124) and ‘yonariñ’ (118-146) are understood in the following :-

(119-155) Lato vokāro ca.

After ‘la’ (the case-ending ‘yo’) becomes ‘vo’ too.

After the ‘la’ stems, the case-ending ‘yo’ is optionally changed into ‘vo’. And by the force of ‘kāra’ the case-ending ‘yo’ is changed into ‘no’. The word ‘ca’ is used for non-application in some words. And optionally, the word ‘ca’ is used to pull the word ‘no’. By that, after the words jantu and sabbaññū the case-ending ‘yo’ is also changed into ‘no’. The word ‘vā’ is in the sense of vavatthitavibhāsā. Therefore :-

“The case-ending ‘yo’ is always changed into ‘vo’ after the words bhikkhu etc. It is applied by vibhāsā to the words hetu etc. And it is not changed into ‘vo’ and

The words ‘attam’ (90-252) and ‘a-kata-rassa’ (96-146) are understood in the following :-

(97-156) Ve-vo-su lo ca.

Before ‘ve’ and ‘vo’, the ‘la’ is changed (into ‘a’).

‘Ve’ or ‘vo’ having followed, ‘la’ (u, ū) which has not been shortened is also changed into ‘a’. Bhikkhavo. Bho bhikkhu, bhavanto bhikkhū. Now, when ‘yo’ is not elided :-

(116-157) A-kata-rassā lato yo ālapanassa ve-vo.

After the stems ending in ‘la’ (u, ū) which are not shortened, the vocative case-ending ‘yo’ is changed into ‘ve’ and ‘vo’.

The vocative case-ending ‘yo’ becomes ‘ve’ and ‘vo’ after the stems ending in ‘la’ (u, ū) which are not shortened. The state of ‘a’ is applied. Bhavanto bhikkhave bhikkhavo. By the rule ‘ammo niggahitam jha-la-pehi’ (82-149), (the case-ending) ‘am’ is changed into ‘niggahita’. Bhikkhum, bhikkhū bhikkhavo; bhikkhunā, bhikkhūbhī bhikkhūhi, bhikkhuno bhikkhussa, bhikkhūnam bhikkhunam; bhikkhunā bhikkhumhā bhikkhusmā, bhikkhūbhī bhikkhūhi bhikkhubhi bhikkhuhi; bhikkhund bhikkhussa, bhikkhūnam bhikkhunam; bhikkhumhi bhikkusmī, bhikkhūsu bhikkhusu. Similarly :-

“setu ketu rāhu bhāṇu sindhu bandhu neru meru ruru paṭu etc.”	saṅku ucchu veļu maccu sattu kāru hetu jantu
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There is difference in Nominative and Accusative in the declensions

hetū hetave hetavo; heturi, hetū hetavo hetuyo. The remaining forms are like those of the word ‘bhikkhu’. Jantu, jantū jantavo. By understanding the word ‘kāra’ (119-155), the case-ending ‘yo’ is also changed into ‘no’. Jantuno jantuyo; bho jantu, jantū jantave jantavo; janturi, jantu jantavo jantuno jantuyo etc. Now, regarding the difference of the word satthu :– Regarding ‘satthu + si’ :– The word ‘ānto’ is understood :–

(199-158) Satthu-pitu-ādīnam ā sismim si-lopo ca.

The final vowel of the words ‘satthu’ and ‘pitu’ etc. followed by the case-ending ‘si’-and which is elided, - is changed into ‘ā’.

The case-ending ‘si’ having followed, the final of the words ‘satthu’, pitu, bhātu, dhītu, kattu etc. is changed into ‘ā’ and the case-ending ‘si’ is elided. Satthā. Now, the word ‘satthu-pitu-ādīnam’ is governing in the following :–

(200-159) Aññesu ārattam.

(The final vowel) followed by other (endings) is changed into ‘āra’.

The case-endings other than ‘si’ having followed, the final of the words satthu, pitu etc. is changed into the condition of ‘āra’. By the expression of the word ‘āratta’, it is indicated that it is not universal. Now, the word ‘āra’ is to be understood in the following :–

(205-160) Tato yonam o tu.

Then, the case-ending ‘yo’ is changed into ‘o’ too.

After the substitute ‘āra’ the entire case-ending ‘yo’ is substituted

saralopa etc. should be applied. Satthāro. (The final vowel) is changed into ‘ā’ in the vocative by the rule ‘akāra-pitādi-antānam ā’ (244-72). And on the authority of the rule ‘ge rassarī’, it becomes shortened which is optional by the rule ‘ākāro vā’ (246-73). The ‘ga’ is elided. Bho sattha bho satthā, bhavanto satthāro; satthāram, satthāre satthāro. The word ‘tato’ is understood in the following :-

(207-161) Nā ā.

The (case-ending) ‘nā’ is changed into ‘ā’.

After the substitute ‘āra’ the case-ending ‘nā’ is substituted by ‘ā’. Satthārā, satthunā. This is accomplished by the abstract form ārattam. Satthārebhi satthārehi. The word ‘vā’ from the rule ‘vā namhi’ (201-163) is understood in the following :-

(203-162) U sasmiṁ sa-lopo ca.

(The final vowel) followed by ‘sa’ is changed into ‘u’ and ‘sa’ is elided.

The case-ending ‘sa’ having followed, the final of satthu, pitu etc. is optionally changed into the condition of ‘u’ and the case-ending ‘sa’ is elided. This is exception to the substitution into ‘āra’. Satthu. It is not changed into ‘āra’ elsewhere due to the force of indication with abstract form. Satthuno satthussa. The word ‘ārattam’ (200-159) is understood in the following :-

(201-163) Vā namhi.

(The final vowel) followed by the case-ending ‘nam’ is optionally

The case-ending ‘nam’ having followed, the final of satthu, pitu etc. is optionally changed into the condition of ‘āra’. Satthārānam. When there is not change into ‘āra’, the rule ‘vā namhi’ is understood.

(202-164) Satthunā āttāñ-ca.

Also after the word ‘satthu’ it becomes ‘ā’.

The case-ending ‘nam’ having followed, the final vowel of the word satthu, and the final of pitu etc. is optionally changed into the condition of ‘ā’. The word ‘satthu’ is used again to indicate the fixed rule regarding satthu. Satthānam. The case-ending ‘smā’ is changed into ‘nā’ by the rule ‘amha-tumha-ntu-rāja-brahma-atta-sakha-satthu-pitu-ādīhi-smā nā vā’ (270-120). Satthārā, satthārebhi satthārehi; satthu satthuno satthussa, satthānam, satthārānam. The word ‘ārato’ is understood in the following :-

(206-165) Tato smim i.

Then, ‘smim’ is changed into ‘i’.

After the substitution into āra, the case-ending ‘smim’ is changed into ‘i’. By the force of ‘tato’ used again, the case-ending ‘smim’ is changed into ‘i’ after other stems also. For example :- bhuvi, divi.

(208-166) Āro rassam ikāre.

(The substitute) ‘āra’ followed by ‘i’ is shortened.

The substitute ‘āra’ becomes shortened if ‘i’ follows. Satthari, satthāresu. Similarly, kattā, kattāro; bho katta bho kattā, bhavanto kattāro; kattāram, kattāre kattāro; kattārebhi kattārehi. By the rule ‘U sasmiñ sa-lopo

Kattu kattuno kattussa, kattārānam kattānarām kattūnarām kattunarām; kattāra, kattārebhi kattārehi; kattu kattuno kattussa, kattārānarām kattānarām kattūnarām kattunarām; kattari, kattāresu. When there is not change into ‘āra’ :- Kattūsu kattusu. Similarly,

“bhattu vattu netu sotu ñātu jetu chettu bhettu
dātu dhātu nattu bodhetu viññāpetu etc.”

The rule ‘u sasmim sa-lopo ca’ (203-162) is understood in the following :-

(204-167) Sakamandhātādīnam ca.

Also (the final vowel of the words) ‘sakamandhātu’ etc. (is changed into u).

When the case-ending ‘sa’ follows, also the final of sakamandhātu etc. is changed into the condition of ‘u’ and the case-ending ‘sa’ is elided. The fresh mention is for fixation. Sakamandhātu iva assa rājino vibhavo (The glory of this king is like that of Sakamandhātu). The remaining is alike. Similarly, the words mahāmandhātu etc. should be declined. The difference of the word pitu is :- when the case-ending ‘si’ follows there is change into ‘ā’. The ‘si’ is elided. Pitā. Now, regarding the case-ending ‘yo’ :- the words ‘āro’ and ‘rassarām’ (208-166) are understood.

(209-168) Pitādīnam asimhi.

(The āra substitute) of pitu etc. is shortened before case- endings other than ‘si’.

The substitute ‘āra’ of pitu etc. becomes short before case-endings

the additional mention ‘a-simhi’ is to indicate another meaning. By that, when ‘to’ etc. follow; the words pitu etc. are changed into ‘i’. As :- pitito, mātito, bhātito, dhītito, pitipakkho, mātipakkho. Pitaro. The remaining forms are like those of ‘kattu’. Bho pita bho pitā, bhavanto pitaro; pitaranī, pitare pitaro; pitarā pitunā, pitarebhi pitarehi. In the absence of substitute ‘āra’, by bhāvaniddesa :- pitūbhi pitūhi pitubhi pituhi; pitu pituno pitussa, pitarānām pitānām pitūnām. Or when it is not lengthened :- pitunām; pitarā, pitarebhi pitarehi pitūbhi pitūhi; pitu pituno pitussa, pitarānām pitānām pitūnām pitunām; pitari, pitaresu pitūsu pitusu. Similarly, bhātā bhātaro etc.

(Here end) the stems ending in ‘u’.

Ū-ending masculine word ‘abhibhū’. Similarly, the suffixes ‘si’ etc. should be applied. ‘Si’ is dropped. So abhibhū. When the case-ending ‘yo’ is elided:- te abhibhū. By the rule ‘agho rassam’ (84-144) etc. shortening is applicable. The sound ‘va’ is applicable. Due to being shortened, it is not changed into the state of ‘a’. Abhibhuvo; bho abhibhu, bhavanto abhibhū abhibhuvo. Due to being shortened, it is not changed into ‘ve’. The remaining forms are similar to those of the word ‘bhikkhu’. The difference lies only in shortening. Abhibhumī, abhibhū abhibhuvo; abhibhunā, abhibhūbhi abhibhūhi; abhibhuno abhibhussa, abhibhūnarī etc. Similar are sayambhū, vessabhū, parābhibhū etc. The difference of the word ‘sahabhū’ lies only in the case-ending ‘yo’ changed into ‘no’. Sahabhū, sahabhū sahabhuvo sahabhuno etc. Likewise, the difference of the word ‘sabbaññū’ is only in the case-ending ‘yo’. So sabbaññū, te sabbaññū. When the

in the rule 'lato vo kāro ca' (119-155), the case-ending 'yo' is changed into 'no'. And the sound 'va' is not applicable because the governing 'vā' is for vavatthitavibhāsā. Sabbaññuno; bho sabbaññu, sabbaññū sabbaññuno; sabbaññum, sabbaññū sabbaññuno etc. Similarly, maggaññū, dhammaññū, atthaññū, kālaññū, mattaññū, kataññū, viññū, vidū, vedagū, pāragū etc.

(Here end) the stems ending in 'ū'.

The stem ending in 'e' has not a literary occurrence. O-ending masculine word 'go'. Si etc. are applied after it. 'Si' is elided. Go gacchatī (cow goes). The word 'go' from the rule 'gāva se' (73-174) is governing. The word 'āva' is understood in the following :-

(74-169) Yosu ca.

(The word 'go') followed by the case-endings 'yo' is also (changed into 'āva').

The case-ending 'yo' (nominative and accusative plural) having followed, 'o' of 'go' is also changed into 'āva'. By the force of 'ca', it is also found when followed by the case-ending nā, smā, smirū and su. The case-ending 'yo' is changed into 'o' by the force of 'tu' in the rule 'tato yonam o tu' (205-106). Sara-lopa etc. are applicable. Gāvo tiṭṭhanti (Cows stand).

(75-170) Ava-amhi ca.

When the case-ending 'am' follows, (the vowel) 'o' of 'go' is changed into ('āva') and 'ava'.

The case-ending ‘arṁ’ having followed, the vowel ‘o’ of ‘go’ is changed into ‘āva’ and ‘ava’. By the force of ca, ‘ava’ substitute is also found when the case-endings yo, nā, sa, smā, smirñ and su follow. Gavo gacchanti (Cows go), he go, he gāvo he gavo. Now, regarding the second case-ending :- the word ‘amhi’ is understood.

(76-171) Āvassa-u vā.

The final vowel of ‘āva’ is optionally changed into ‘u’.

The case-ending ‘arṁ’ having followed, the final vowel of ‘āva’, that is of the substitute ‘gava’, is optionally changed into ‘u’. The niggahita is applicable by the rule ‘ammo’ etc. (82-149). Gāvurñ gāvaiñ gavariñ, gāvo gavo. The rule ‘goṇa narihi vā’ (80-173) is understood in the following:-

(81-172) Su-hi-nā-su ca.

The case-endings su, hi and nā having followed, (the word ‘go’ is also changed).

The entire word ‘go’ followed by the case-endings su, hi and nā is optionally changed into ‘Goṇa’. By the force of ‘ca’, the remaining (case-endings) also are included. Goṇo, goṇā; he goṇa, he goṇā; goṇariñ, goṇe; goṇena, goṇebhi goṇehi; goṇassa.

(80-173) Goṇa narihi vā.

The case-ending ‘nariñ’ having followed, (the word ‘go’) is optionally changed into ‘goṇa’.

The entire word ‘go’ followed by the case-ending ‘nariñ’ is optionally changed into ‘goṇa’. Goṇānariñ; goṇā goṇamhā goṇasmā, goṇebhi goṇehi;

gona-substitute is not applicable :- Gāvena gavena, gobhi gohi.

(73-174) Go-āva se.

(The vowel 'o' of the word) 'go' followed by the case-ending 'sa' is changed into 'gāva'.

This rule has three padas i.e. go āva se. The word 'go' in the rule means 'gossa o', that is 'o' belonging to 'go'. When the case-ending 'sa' follows, 'o' of 'go' is changed into 'āva'. Gāvassa gavassa. In the context of the case-ending 'nam' :- the words 'go' and 'ava' are understood in the following :-

(77-175) Tato nam am patimhā alutte ca samāse.

After that word, the case-ending 'nam' is changed into 'am' and ('o' of 'go' is changed into 'ava') if the word 'pati' follows and if 'aluttasamāsa' is formed.

The case-ending 'nam' after the word 'go' is also changed into 'am' and 'o' of 'go' is changed into 'ava', if the word 'pati' follows, and if 'aluttasamāsa' is formed. By the force of 'ca', it is changed into 'am' and 'ava' even when compound is not formed. Gavampatissa therassa. Gavarṇ. By the word 'ca' in the rule 'su-nā-hi-su ca' (81-172) also when the case-ending 'nam' follows, the change into 'gu' is found. By the word 'ca' in the rule 'no ca dvādito namhi' (67-229), the sound 'na' is augmented. Gunnarn or gonarn. Gāvā gāvamhā gāvasmā gavā gavamhā gavasmā, gobhi gohi; gāvassa gavassa, gavarṇ gunnarṇ gonarn; gāve gāvamhi gāvasmīm gave gavamhi gavasmīm, gāvesu gavesu gosu.

(Here end) the stems ending in 'o'.

Thus, the masculine words are :-

“Purisa guṇavā rājā sā aggi dandī bhikkhu
 satthā abhibhū sabbaññū and go.”

(The treatment of) masculine words is over.

Now, (after the masculine gender) the words of the feminine gender are being told. The a-ending feminine word has not a literary occurrence. The ā-ending feminine word ‘kaññā’. When the stem ‘kaññā’ is formed:-

(237-176) Itthiyām ato ā-paccayo.

After a stem ending in ‘a’, the suffix ‘ā’ is used in the feminine gender.

The suffix ‘ā’ is used after a stem ending in ‘a’, in feminine gender.

“The feminine suffixes indicating basic meaning are like si etc. Na etc. are indicative of the meanings of suffixes together with the basic meaning.”

First, by the rule ‘saralopo etc.’ the preceding vowel is elided and it is taken to the place of latter sound. Now, as it is told that ‘dhātupaccayavibhattivajjitarān athavarān liṅgarān’, the case-ending does not indicate gender. Thus, the application of case-ending does not occur. By the word ‘ca’ in the rule ‘taddhita-samāsa-kitakā-nāmari vā tavetūnādīsu ca’ (601-319), the stem with a feminine suffix also is called nāma. The application of ‘si’ etc. should be known as earlier. By the rule ‘sesato

lopam̄ gasi-pi' (220-74), the case-ending 'si' is dropped. Sā kaññā. Now, regarding the plural number :- the technical term 'ga' from the rule 'ālapane si gasañño' (57-71) is applicable. The word 'itthikhyā' from the rule 'te itthikhyā po' (58-29) is understood in the following :-

(60-177) Ā gho.

The sound (gender-ending) 'ā' is called 'gha'.

The gender ending 'ā' belonging to feminine gender is called 'gha'. Thus, the term 'gha' is applied. The case-ending 'yo' is optionally elided by the rule 'ghapato ca yonam̄ lopo' (118-146). Tā kaññā tā kaññāyo (Those girls). Now, regarding the vocative case :- the word 'gassa' from the rule 'sakhato gasse vā' (113-132) is understood in the following :-

(114-178) Ghat-e ca.

Also after stems ending in 'gha', ('ga') is changed into 'e'.

After 'gha' stems (feminine stems ending in 'ā') 'ga' is also changed into 'e'. Saralopa etc. are applied. Bhoti kaññe, bhotiyo kaññā kaññāyo (O you girls). In the accusative singular, due to saralopa and pakatibhāva, we have kaññam̄, kaññā kaññāyo. Now, regarding the third case-ending etc. the words 'āya' and 'ekavacanam̄' from the rule 'āya catuttha-ekavacanānam̄' (109-295) are understood.

(111-179) Gha-to n-ādīnam̄.

After 'gha', nā etc. are substituted (by āya).

After the 'gha' stems having the vowel 'ā' the group of the case-endings begining with 'nā' and ending with 'smirn' is changed into

kaññābhi kaññāhi; kaññāya, kaññānari; kaññāya, kaññābhi kaññāhi; kaññāya, kaññānari. Now regarding the case-ending ‘smir’ :-

(216-180) Gha-pa-to smir yam vā.

After ‘gha’ and ‘pa’, the case-ending ‘smir’ is optionally changed into ‘yam’.

The case-ending ‘smir’ used after the stems ‘gha’ and ‘pa’ is optionally changed into ‘yam’. Also it is changed into ‘āya’ elsewhere. Kaññayaṁ kaññāya, kaññāsu. Other similar words are :-

“saddhā medhā paññā vijjā	cintā mantā taṇhā viñā
icchā mucchā ejā māyā	mettā mattā sikkhā bhikkhā
jaṅghā gīvā jivhā vācā	chāyā āsā gaṅgā nāvā
gāthā senā lekhā sālā	mālā velā pūjā khidḍā
pipāsā vedanā saññā	cetanā tasiṇā pajā
devatā vaṭṭakā godhā	balākā parisā sabhā
ūkā sevālikā lañkā	salākā vālikā sikhā
visākhā visikhā sākhā	vācā vañjhā jaṭā ghaṭā
jeṭṭhā soṇḍā vitaṇḍā	karuṇā vanitā latā
kathā niddā sudhā rādhā	vāsanā sir̄sapā papā
pabhā sīmā khamā jāyā	khattiyā sakkharā surā
dolā tulā silā līlā	lālelā mekhalā kalā
valavā alambusā musā	mañjūsā sulasā disā
nāsā junhā guhā īhā	lasikā vasudhā etc.

The difference of the word ‘ammā’ etc. is only in vocative. Amma, ammā ammāyo. When, according to ‘ghate ca’ (114-178), ‘ga’ is substituted

by the sound 'e' :-

(115-181) Na amma-ādito.

After 'amma' etc. the 'ga' is not changed.

After the words ammā, annā etc. the 'ga' vocative singular is not changed into 'e'. The shortening is applicable by the rule 'ākāro vā' (246-73). Bhoti amma, bhoti ammā, bhotiyo ammā ammāyo. Similarly, annā annāyo, bhoti anna bhoti annā, bhotiyo annā annāyo. Ambā, ambā ambāyo; bhoti amba bhoti ambā, bhotiyo ambā ambāyo etc.

(Here end) the stems ending in 'ā'.

I-ending feminine word 'ratti'. As before, si etc. should be applied. 'Si' is elided. Ratti. Now, regarding the plural number :- the words 'saññā' (57-71) and 'i-vanṇa-u-vanṇa' (58-29) are understood in the following :-

(59-182) Te itthikhyā po.

Those occurring at the end of feminine stems are called 'pa'.

"Itthikhyā" means the term known as feminine. Those the 'i' vanṇa and 'u' vanṇa occurring at the end of feminine stems are called 'pa'. Thus, the technical term 'pa' is applied. The case-ending 'yo' is elided by the rule 'ghapato ca' (118-146). By the rule 'yosu kata etc.' (88-147), lengthening is applied. Rattī rattiyo or ratyo; he ratti, he rattī he rattiyo. Niggahita is applicable by the rule 'arin-o' etc. (82-149). Rattim, rattī rattiyo. Now, regarding the third case-ending etc. the words 'ekavacanānām' and 'nādinām' (111-179) are understood in the following :-

(112-183) Pa-to yā.

After 'pa', ('nā' etc.) are changed into 'yā'.

After 'i' vanṇa and 'u' vanṇa which are technically called 'pa', the groups of the singular case-endings 'nā' etc. are changed into 'yā'. Rattiyā, rattibhi rattīhi rattibhi rattīhi; rattiyā, rattinam rattinam. Now, regarding the fifth case-ending :-

(68-184) Arñ-ā pa-to smirñ smānam vā.

The 'smirñ' and 'smā' case-endings added to the 'pa' stems are optionally changed into 'arñ' and 'ā'.

After the 'pa' stems, the case-endings 'smirñ' and 'smā' are optionally changed into 'arñ' and 'ā' respectively. The word 'vā' is in the sense of vavatthitavibhāsa. By that, after the ending of u-vanṇa they are not changed. Also after i-vanṇa-ending, it should be understood according to usage. The word 'sare' (70-30) and 'yavakāro' (71-489) are understood in the following:- The word 'yo' (74-169) and 'ekavacana' (62-206) are to be used by sīhagati and maṇḍukagati.

(72-185) Pasaññassa ca.

The 'pa' stem is also changed (into 'ya').

A vowel-substitute of the case-ending 'yo' or of a singular case-ending having followed, the 'i' vanṇa belonging to 'pa' is also changed into 'ya'. Moreover, in this context, the sound 'ya' only is governing. By the force of the technical term 'pa' only the 'i' vanṇa is to be taken. The word 'ca' is used to reject the rule in the cases of 'ratto' etc. Ratyā

singular the substitutes ‘ām’ and ‘ya’ are applicable. Ratyām. The yām-substitute is applicable by the rule ‘ghapato smiṁ yām vā’ (216-180). Rattiyām. The word ‘ām’, ‘smiṁ’ and ‘vā’ are understood elsewhere :-

(69-186) Ādi-to o ca.

And after ‘ādi’, (smiṁ) is changed into ‘o’.

The case-ending ‘smiṁ’ after ‘ādi’ is optionally changed into ‘ām’ and ‘o’. By the word ‘ca’ after other stems also, it is changed into ‘ā’, ‘ām’ and ‘o’. Ratyā rattim ratto rattiyā, rattisu rattisu.

Similar are other nouns ending in ‘i’ :-

“Patti yutti vutti kitti	mutti titti khanti kanti
santi tanti siddhi suddhi	iddhi vuddhi buddhi bodhi
bhūmi jāti pīti sūti	nandi sandhi sāṇi koṭi
dīṭhi vuṭṭhi tuṭṭhi yaṭṭhi	pāli āli nāli keļi
sati mati gati cuti	dhiti yuvati vikati
rati ruci rasmi asani vasati	osadhi dhūli aṅguli dundubhi
doni aṭavi chavi etc.”	

(Here end) the stems ending in ‘i’.

The **i-ending** feminine word ‘itthī’. The word ‘itthī’ is belonging to the stems ending in ‘i’ (and) feminine. Now regarding the stem ‘itthī’ :- the words ‘itthiyām’ and ‘paccayo’ (237-176) are understood.

(238-187) Nadādi-to vā ī.

After the words of the 'nada' group or otherwise the suffix 'ī' is used.

The suffix 'ī' is used in the feminine gender after the words of the nada group or non-nada group. The word 'vā' is used for the collection of non-nada group etc. By that, after the words puthu, go etc. also 'ī' is understood. Now, regarding the elision of the vowel :- when 'asavañña' occurs by the rule 'kvaci-asavaññānāñ lutte' (14-16), the original form of 'ī' is retained; the term 'nāma' is applicable. The si etc. are applicable. Itthī, itthī. Shortening is applicable by the rule 'agho rassam' (84-144). Itthiyo. Now, regarding the vocative :- shortening is applicable by the rule 'jha-la-pā rassam' (245-153). Bhoti itthi, itthī itthiyo. Regarding the accusative singular :- the word 'vā' from the rule 'ghapato smirñ yam vā' (216-180) is understood :-

(223-188) Am̄ yam̄ ī-to pasañña-to.

After the words ending in 'ī' called 'pa', the case-ending 'am̄' is changed into 'yam̄'.

The case-ending 'am̄' is optionally changed into 'yam̄' after the words ending in 'ī' which are technically called 'pa'. Itthiyam̄ itthim̄, itthī itthiyo; itthiyā, itthibhi itthīhi; itthiyā, itthināñ; itthiyā, itthibhi itthīhi; itthiyā, itthināñ; itthiyam̄ itthiyā, itthisu. Similarly, nadi, nadī. When the case-ending 'yo' is not elided :- by the word 'tu' in the rule 'tato yonam̄ o tu' (205-160), the case-ending 'yo' is changed into 'o' too. The vowel 'ī' is changed into 'ya' by the rule 'pasaññassa ca' (73-185). By the rule 'yavatarñtalana'

etc. (269-41), ‘dya’ becomes ‘ja’. Then reduplication is applicable. Najjo/nadiyo sandanti (Rivers flow). Eventhough the words ‘najjo’ etc. are being proved here in this manner, in vutti, they are proved by the force of the expression ‘ānatta’ (98-189). It should be understood that this is just to show an alternative way of accomplishment like that of the words atraja, sugata etc. He nadi, he nadī he najjo he nadiyo; nadiyān nadīn, nadī najjo nadiyo. The case-endings ‘nā’ and ‘sa’ are sometimes changed into ‘ā’ by yogavibhāga as ‘ā pato’ in the rule ‘amā’ etc. (68-184). By that the following expressions are proved- ‘na jaccā vasalo hoti’ and ‘puthabyā ekarajjena’ etc. The conjunct ‘dya’ is changed into ‘ja’ and it is reduplicated as previous. Najjā/nadiyā katarī (done by river), nadībhi nadīhi; najjā nadiyā, nadīnari; najjā nadiyā, nadībhi nadīhi; najjā nadiyā, nadīnari; najjarī nadiyān nadiyā, nadīsu. Similar words like ‘itthī’ are :-

“mahī vetaraṇī vāpi	pāṭalī kadali ghaṭī
nāri kumāri taruṇī	vāruṇī brāhmaṇī sakhi
gandhabbi kinnari nāgi	devī yakkhī aji migī
vānarī sūkarī sihī	hamsi kākī and kukkuṭī etc.

Similarly, when after the word mātula the suffix ‘ī’ is added :-

(98-189) Mātula-ādīnam ānattam ikāre.

(The final vowel) of the words beginning with ‘mātula’ followed by ‘ī’ is changed into ‘āna’.

The final of the words mātula, ayyaka, vāruṇa etc. when followed by the suffix ‘ī’ is changed into ‘āna’. The genitive is used to indicate the final sound. Saralopa etc. should be operated. Mātulānī. Similarly,

ayyakānī, varuṇānī. The remaining forms are similar to those of the word 'itthī'. Among the non-nada words, after the word 'puthu' the suffix 'ī' is to be added. By the force of 'ca', in the rule 'o sare ca' (78-31), the vowel 'u' is changed into 'ava'. Puthavī puthaviyo. Now, regarding the case-endings 'sa', smā and smirī : puthabyā puthaviyā; puthabyā pathaviyā; puthabyam̄ puthaviyam̄ puthaviyā etc. After the word 'go' the suffix 'ī' is to be added by the rule 'nadādito vā' (238-187) or by mahāvutti. Or in the rule 'gāve se' (73-174) by yogavibhāga of 'gāva' the vowel 'o' is changed into 'āva'. The forms gāvī; gāvī gāviyo etc. are similar to those of the word 'itthī'. Now regarding 'mānava', the words 'itthiyam̄' (237-176) 'vā' and 'ī' (238-187) are understood :-

(239-190) Nava-ṇika-ṇeyya-ṇa-ntūhi.

After the words ending in the suffixes ṇava, ḷika, ḷeyya, ḷa and ntū.

The suffix 'ī' is used after the feminine words ending in the suffixed ḷava, ḷika, ḷeyya, ḷa and ntū. The word 'vā' is governing to reject this in some examples. Saralopa etc. should be operated. Mānavī. Similarly, nāvikī, venateyyī, gotamī. Now regarding the word 'guṇavantu' :- the word 'vā' is understood :-

(341-191) Ntussa tam̄ ikāre.

The suffix 'ntū' being followed by the suffix 'ī' is changed into 'ta'.

The entire suffix 'ntū' being followed by the suffix 'ī' is optionally changed into 'ta'. In addition, saralopa etc. should be operated. Guṇavatī,

guṇavatī guṇavatiyo; guṇavantī, guṇavantī guṇavantiyo etc. are similar to the forms of the word ‘itthī’. Similarly, kulavatī, sīlavatī, yasavatī, rūpavatī, satimatī, gomatī. By the rule ‘nadādito vā’ (238-187) after the word ‘mahanta’ the suffix ‘ī’ should be added. As the word ‘ntu’ is used (in the rule), optionally the substitute ‘ta’ (for nta of mahanta) is indicated. Mahatī, mahantī. Now regarding ‘bhavanta + ī’ :- the word ‘ikāre’ is to be understood :-

(242-192) Bhavato bphoto.

The word ‘bhavanta’ is changed into ‘bhota’.

The entire word ‘bhavanta’ followed by the feminine suffix ‘ī’ is changed into ‘bhota’. Sā bhotī, bhotī bhotiyo; he bhoti, he bhotī bhotiyo etc. Now regarding the word ‘bhikkhu’ :- the words itthiyāmī (237-176) and ‘vā’ (238-187) are understood :-

(240-193) Pati-bhikkhu-rāja-ikārantehi inī.

After the words ending in ‘pati’, bhikkhu, rāja and ī, the suffix ‘inī’ is used.

The suffix ‘inī’ is used in the feminine gender after the words ending in patī, bhikkhu, rāja and ī. By the force of ‘tu’ in the rule ‘saralopo amādesa’ etc. (83-87), the preceding vowel sometimes is not dropped. The latter vowel is elided by the rule ‘vā paro asarūpā’ (13-15). Bhikkhuniī, bhikkhunī bhikkuniyo etc. After the word ‘gahapati’ the suffix ‘inī’ is added. The word ‘attarī’ is understood :-

(91-194) Patissa inimhi.

'a').

The final vowel of the word 'pati' followed by the suffix 'inī' is changed into 'a'. Similarly, when the following vowel is elided, lengthening is applicable by the rule 'pubbo ca' (11-18). Gahapatānī. Similarly, after the word 'rāja' the suffix 'inī' is added, as also saralopa and pakatibhāva are applicable. Rājinī. Among the stems ending in 'ī', the suffix 'inī' is used after the word 'dāṇḍi'. Saralopa etc. are applicable. Dāṇḍinī, dāṇḍinī dāṇḍiniyo; similarly, hatthinī, medhāvinī, tapassinī, piyabhāṇinī etc. Now regarding 'pokkhari + inī' :- the vowels 'i' and 'na' are changed into 'a' and 'ṇa' by the rule 'tesu vuddhi' (362-355) etc. Pokkharaṇī pokkharanī. By the force of 'tu' in the rule 'tato yonam o tu' (205-160), the case-ending 'yo' is changed into 'o' and the vowel 'ī' is changed into 'ya'. By the force of 'kāra' in the rule 'yavatām' (274-41) etc. 'ṇya' becomes 'ñā'. Reduplication is applied. Pokkharañño or pokkharanīyo etc. The governing 'vā' is to be used to include that which is not directly referred to. By that also after the words 'vidū, yakkha' etc. the suffix 'inī' is indicated. Paracittavidunī. Process of paralopa and shortening are to be made. Paracittaviduni, paracittaviduniyo; yakkhini, yakkhiniyo; sīhini sīhiniyo etc.

(Here end) the nouns ending in 'ī'.

U-ending feminine word 'yāgu'. Its process of declension is like that of the word 'ratti'. The difference is only in absence of am-ādesa. Yāgu, yāgū yāguyo; he yāgu, he yāgū yāguyo; yāgurā, yāgū yāguyo; yāguyā, yāgubhi yāgūhi yāgubhi yāguhi; yāguyā, yāgunam; yāguyā, yāgubhi yāgūhi

yāgubhi yāguhi; yāguya, yāgūnam yāgunam; yāguyam yāguya, yāgūsu yāgusu. Similarly, dhātu, dhenu, kāsu, daddu, kaṇḍu, kacchu, rajju, kareṇu, piyaṅgu, sassu etc. Now regarding the difference of the word ‘mātu’ :- The process of declension is like that of the word ‘pitu’. The ‘āra-substitute’ is not applicable (optionally) by the abstract form ‘ārattam’ (as in pitu). The difference lies only in ya-ādesa by the rule ‘pato yā’ (111-183). Mātā, mātarō; bhoti māta bhoti mātā, bhotiyo mātarō; mātarām; mātarō; mātarā mātuyā matyā. The vowel ‘u’ is elided and shortening is applied by the rule ‘tesu vuddhi’ etc. (362-355). Mātarebhi mātarehi mātubhi mātūhi mātubhi mātuhi; mātu mātussa mātuyā, mātarānam mātānam mātūnam mātunam, mātarā mātuyā, mātarebhi mātarehi mātubhi mātūhi mātubhi mātuhi; mātu mātussa mātuyā, mātarānam mātānam mātūnam matunam; mātari, mātaresu mātūsu mātusu. Similarly, dhīta, dhītarō; duhitā, duhitarō etc.

(Here end) the nouns ending in ‘u’.

Ū-ending feminine word ‘jambū’. Jambū, jambū jambuyo; he jambu, he jambū jambuyo; jamburā, jambū jambuyo etc. the forms are like those of the word ‘itthī’.

“Similarly, indeed, vadhu sarabhū / sarabū, sutanū, camū/ vāmurū, nāganāsūrū are like the word ‘jambū’.”

(Here end) the nouns ending in ‘ū’.

O-ending feminine word 'go'. Its process of declension is like that of the masculine word 'go'. "The enlisting (of the words) in feminine gender is as follows :-

Kaññā, ratti, nadi, itthī	mātulānī, bhikkhunī
dandinī, yāgu, mātā	jambū and go."

(The treatment of) the feminine gender is over.

Now, the topic about the neuter gender is being told. A-ending neuter word 'citta'. The case-endings 'si' etc. are applied as earlier. Now regarding 'citta + si' :- The words 'napurīsakehi' (217-199) and 'ato niccam' (218-196) are understood :-

(219-195) Si-ṁ.

The case-ending 'si' is changed into 'arī'.

This rule has two words 'si' and 'arī'. The case-ending 'si' is always changed into 'arī' after neuter genders ending in 'a'. Saralopa, pakatibhāva etc. are applicable. Cittam. Now, regarding the plural :- the words 'yonam ni napurīsakehi' (217-199) are understood :-

(218-196) Ato niccam.

After (the neuter gender ending in) 'a' (the case-ending 'yo') is always (changed into 'ni').

The case-ending 'yo' is always changed into 'ni' after the neuter gender ending in 'a'. The sound 'ni' is optionally changed into 'ā' by

the rule ‘sabbayoninān ā e’ (107-69). Moreover lengthening is applied by the rule ‘yosu kata’ etc. (88-147). Cittā cittāni.

“Even when the case-ending ‘yo’ is changed into ni, ā and e by the regular process, in this context, the state of ā and e occurs sometimes only; to indicate this fact, the rule ‘ato niccarā’ is specifically referred to.”

In the vocative, ‘ga’ is elided. He citta, he cittā cittāni. In accusative, ‘ni’ is changed into ‘e’ optionally. Cittāni, citte cittāni. The remaining forms are like those of the word ‘purisa’. Similar other words :-

“puñña, pāpa, phala, rūpa, sādhana / sota, ghāna, sukha, dukkha, kāraṇa / dāna, sīla, dhana, jhāna, locana / mūla, kūla, bala, jāla, maṅgala / nañina, liṅga, mukha, aṅga, jala, ambuja / pulina, dhañña, hirañña, pada, amata / paduma, puñña, susāna, vana, āvudha / hadaya, cīvara, vattha, kula, indriya /

nayana, vadana, yāna, udāna, sopāna, pāna / bhavana, bhuvana, loha, ālāta, tuṇḍa, aṇḍa piṭha / karaṇa, maraṇa, ḥāna, ārammaṇa, arañña, tāṇa / caraṇa, nagara, tīra, chatta, chidda, udaka etc.” //

The difference in the word ‘kamma’ in the third case-ending, singular etc. Kammāni, kammā kammāni; he kamma, he kammā kammāni; kammarāni, kamme kammāni. The rules ‘susmīn ā vā’ (158-143) and ‘u nāmhi ca’ (159-139) are understood in the following :-

(160-197) A kammantassa ca.

The final vowel of the word ‘kamma’ too is changed into ‘a’.

The final vowel of the word ‘kamma’ followed by the case-ending ‘nā’ is optionally changed into ‘a’ and ‘u’. By the force of ‘anta’ the final of the words thāma, addha etc. also become ‘u’. By the force of ‘ca’ when the case-endings ‘nā’ and ‘su’ follow, the final of the words maghava and yuva is optionally changed into ‘ā’. Kammunā kammanā or kammaṇa, kammebhi kammehi. Now regarding the case-endings ‘sa’ and ‘smā’ :- by the force of ‘ca’ in the rule ‘u nāmhi ca’ (159-139), the final vowel of the words puma, kamma, and thāma followed by the case-endings ‘sa’ and ‘smā’ is optionally changed into ‘u’. Kammuno kammassa, kammānāni; kammunā kammā kammamhā kammasmā, kammebhi kammehi; kammuno kammassa, kammānāni. Now regarding the case-ending ‘smirñ’ :- by the force of ‘tu’ in the rule ‘brahmato tu smirñ ni’ (197-125), sometimes ‘ni’ is laid down. Kammani kamme kammamhi kammasmirñ, kammesu. Similarly, thāmunā thāmena or thāmasā; thāmuno thāmassa; thāmunā thāmā; addhunā, addhuno etc. forms are like earlier. Guṇavantu + si :- When the rules ‘savibhattissa’ (120-243) ‘ntussa’ (122-99) and ‘simhi’ (124-98) are applied :-

(125-198) Arñ napum̄sake.

In neuter gender, (ntu) is changed into ‘arñ’.

When the case-ending ‘si’ follows, the suffix ‘ntu’ with the case-ending is changed into ‘arñ’ in the neuter gender. Guṇavarñ cittarñ. Now, regarding the case-ending ‘yo’ :- it is changed into ‘a’ and ‘i’ by

the rules ‘ntussa nto’ (122-99) ‘yosu ca’ (74-169). Guṇavanti guṇavantāni. The remaining declension is easy to understand. Gacchant + si :- it is changed into ‘arī’ by the rule ‘simhi gacchantānari ntusaddo arī’ (186-107). Gaccharī gacchantarī, gacchantā gacchantāni.

The stems ending in ‘a’ (are over).

Ā-ending neuter word assaddhā. Now, regarding the base form of the word ‘assaddhā’ :- The final vowel of samāsa becomes short by the rule ‘saro rasso napurīsake’ (299-322) after having taken ‘samāsassa’ as governing. As it is a samāsa the term nāma is applicable. Si etc. are applied. The remaining process is the same as that of ‘citta’. Assaddharī kularī (unfaithful family), assaddhā or assaddhāni kulāni etc. Similar is the word ‘mukhanāsikā’. That word is a dvandva singular, therefore, it is always used in singular. Mukhanāsikarī; he mukhanāsika; mukhanāsikena etc.

The stems ending in ‘ā’ are over.

I-ending neuter word ‘atṭhi’. Si etc. are applied. ‘Si’ is elided. Atṭhi. The word ‘vā’ is understood in the following :-

(217-199) Yonam ni napurīsakehi.

After the neuter stems, the case-ending ‘yo’ is changed into ‘ni’.

The entire case-ending ‘yo’ is optionally changed into ‘ni’ after the neuter gender stems. Atṭhīni. Otherwise the case-ending ‘yo’ is always

dropped and lengthening is applicable. Aṭṭhī. Similarly, he aṭṭhi; he aṭṭhī he aṭṭhīni; aṭṭhirī, aṭṭhī aṭṭhīni aṭṭhinā etc. are similar to those of the word ‘aggi’. Similarly, satthi, dadhi vāri akkhi acchi etc.

The stems ending in ‘i’ are over.

The i-ending neuter word ‘sukhakārī’. Now, regarding ‘sukhakārī + si’ :- Shortening is applicable by the rule ‘agho rassam’ etc. (84-144) when the case-ending ‘si’ follows, as it is in neuter gender. The case-ending ‘si’ is elided. Sukhakārī dānam (gift causing happiness), sukhakārī sukhakārīni; he sukhakārī, he sukhakārī he sukhakārīni; sukhakārinam sukhakārim; sukhakārī sukhakārīni. The remaining forms are like those of the word ‘dandī’. Similarly, sīghayāyī etc.

The stems ending in ‘ī’ are over.

U-ending neuter word ‘āyu’. Its process of declension is like that of the word ‘aṭṭhi’. Āyu, āyū āyūni; he āyu, he āyū he āyūni; āyūm, āyū āyūni; āyunā. Due to being belonged to the manogāṇa the form ‘āyusā’ is proved. Āyūbhī āyūhi; āyuno āyussa āyūnām etc. Similar other words are :- cakkhu vasu dhanu dāru tipu madhu hiṅgu siṅgu vatthu matthu jatu ambu assu etc.

The stems ending in ‘u’ are over.

Ū-ending neuter word ‘gotrabhū’.

Now regarding ‘gotrabhū + si’ :- Shortening is applicable because it has neuter gender. The case-ending ‘si’ is elided. Gotrabhu cittarī (mystic consciousness), gotrabhū gotrabhūni; he gotrabhu, he gotrabhū he gotrabhūni; gotrabhūni; gotrabhū gotarabhūni gotrabhūnā etc. are like those of the word ‘abhibhū’ in masculine gender. Similarly, abhibhū sayambhū dhammaññū etc.

The stems ending in ‘ū’ are over.

O-ending neuter word ‘cittago’. When bahubīhi compound is formed in the sense of ‘cittā gāvo assa kulassa’, the vowel ‘o’ is shortened into ‘u’ by the rule ‘saro rasso napurinsake’ (299-322) as ‘o’ has vicinity of thāna and payatana. Si etc. are applied. The ‘si’ is dropped. Cittagu kularī, cittagū cittagūni etc. forms are like those of the word ‘āyu’.

The treatment of the ‘O’ ending word is over.

Thus, the neuter words are :-

Citta, kamma, assaddhā	aṭṭhi, sukhakāri
āyu, gotrabhū, dhammaññū	and cittago.

(The treatment of) the neuter gender is over.

Now, the topic of pronouns is being told. Twenty seven sabbanāma-s are :- Sabba, katara, katama, ubhaya, itara, añña, aññatara, aññatama, pubba, para, apara, dakkhiṇa, uttara, adhara, ya, ta, eta, ima, amu, kiṁ, eka, ubha, dvi, ti, catu, tumha, and amha. These have three genders because they are called ‘sabbanāma-s’. When it indicates a specific gender, namely, masculine, the declension is as follows. In this context, the word ‘sabba’ means ‘all’. The case-endings ‘si’ etc. should be applied as before. By the rule ‘so’ (104-66), the case-ending ‘si’ is changed into ‘o’. Saralopa, paranaya etc. are to be applied. Sabbo jano (All people). Now, regarding the plural number :- ‘sabba + yo’. The words ‘sabba’ etc. are technically called ‘sabba-nāma’ by the rule ‘parasamaññā payoge’ (9-11). The word ‘yo’ is understood :-

(164-200) Sabbanāma-akārata-e paṭhamo.

After pronouns ending in ‘a’ (the first case-ending yo) is changed into ‘e’.

Nāma’s belonging to all (sabba) of the three masculine, feminine and neuter, nouns are ‘sabba-nāma-s’. The first case-ending ‘yo’ used after ‘a’ of all those genders-technically called ‘sabba-nāma-s’ is changed into ‘e’. Sabbe purisā (All men). Why ‘akārato’ is used ? Because this is not found in the following :- sabbā amū, he sabba sabbā, he sabbe; sabbari, sabbe; subbena, sabbebhi sabbehi. When for Dative singular the substitute ‘āya’ is laid down :- The words ‘ato’ (103-79), ‘ā e’ (107-69) ‘smāsmirīnam’ (108-90) and ‘āya catutthekavacanassa’ (109-295) are understood in the following :-

(110-201) Tayo neva ca sabbanāmehi.



After pronominal stems, the three are not changed.

The case-endings smā, smirñ do not become ā, e and āya after pronouns ending in ‘a’. Thus, ‘āya’ substitute is forbidden. The word ‘ca’ is used to reject this for some cases. By that, after ‘pubba’ etc. the case-endings smā and smirñ become ā and e also. Sabbassa. The words ‘akāro’ and ‘e’ are understood in the following :-

(102-202) Sabbanāmānam namhi ca.

Before the case-ending ‘nam’ (the final vowel ‘a’) of pronominal stems too (becomes ‘e’).

The final vowel ‘a’ of all pronouns too is changed into ‘e’ before the case-ending ‘nam’. The word ‘sabbanāmato’ is understood in the following :-

(168-203) Sabbato nam sam-sānam.

After all pronouns, the case-ending ‘nam’ is changed into ‘sam’ and ‘sānam’.

The case-ending ‘nam’ is changed into ‘sam’ and ‘sānam’ after all pronouns. Sabbesam sabbesānam; sabbamhā sabbasmā, sabbebhi sabbehi; sabbassa, sabbesam sabbesānam; sabbamhi sabbasmirñ, sabbesu. Now, regarding feminine gender :- by the rule ‘itthiyam ato āpaccayo’ (237-176) the suffix ‘ā’ is applied. Remaining declension except the case-ending sa, nam, smirñ is similar to the word kaññā. Sabbā pajā (All people) –, sabbā sabbāyo; he sabbe, he sabbā he sabbāyo; sabbam, sabbā sabbāyo; sabbāya, sabbābhi sabbāhi. Now, regarding Dative singular :- the words ‘sabba-nāmato

vā' (164-200) and the word 'sabbato' from the rule 'sabbato ko' (178-224) are understood in the following :-

(179-204) Gha-pa-to smim-sānam̄ sam̄-sā.

After 'gha' and 'pa' the case-endings 'smim̄' and 'sa' are changed into 'sām̄' and 'sa'.

After 'gha' and 'pa' pronouns, the case-endings 'smim̄' and 'sa' are optionally changed into 'sām̄' and 'sa' respectively. The rule 'sām̄sāsu ekavacanesu ca' (62-206) is to be understood :-

(66-205) Gho rassam̄.

The 'gha' is shortened.

When the singular case-ending substitutes of 'sam̄' and 'sa' follow, the vowel 'ā' technically called 'gha' is shortened. The word 'sāgamo' (61-81) is understood -

(62-206) Sam̄-sā-su ekavacanesu ca.

(The sound 'sa' is augmented) also when 'sām̄' or 'sa' follow as singular case-endings.

When the singular case-ending substitutes of 'sām̄' and 'sa' follow, the sound 'sa' is augmented after the gender. Sabbassā sabbāya, sabbāsām̄ sabbāsānam̄; sabbāya, sabbābhi sabbāhi; sabbassā sabbāya, sabbāsām̄ sabbāsānam̄. Now, regarding the case-endings 'smim̄' :- the words 'sabbanāmato' (164-200) and 'ghapa-saññāto' (179-204) are understood :-

(180-207) N-etāhi smim̄ āya-yā.

After the pronouns ('gha' and 'pa') the case-ending 'smim̄' does not

become ‘āya’ and ‘yā’.

After ‘gha’ and ‘pa’ pronouns, the case-ending ‘smim’ is not changed into ‘āya’ and ‘yā’. Thus, the āya-substitute is forbidden. By the governing ‘vā’, it sometimes (becomes ‘āya’). For example :- dakkhiṇāya uttarāya etc. The sound ‘saṁ’ is changed into ‘yam’. Sabbassam sabbāyam, sabbāsu. Now, regarding the neuter gender :- ‘sabbarū cittarū (entire consciousness), sabbāni; he sabba, he sabbāni; sabbarū, sabbāni. The remaining should be known like the masculine. Similarly, the words beginning with ‘katara’ (and) ending with ‘aññatama’ should be declined in three genders. Now, in this context:- the word ‘katara’ and ‘katama’ are to be used in the sense of questioning. The word ‘ubhaya’ indicates collection of two parts. The word ‘itara’ indicates other than that which is described. The word ‘añña’ indicates additional reference. The words ‘aññatara’ and ‘aññatama’ indicate the sense non-fixation (a-niyama). The words ‘yo’ (162-237) and ‘sabbanāmakārate paṭhamo’ (164-200) are understood in the following :-

(165-208) Dvandvatthā vā.

After pronouns (ending in ‘a’) in copulative compound, (yo) is optionally (changed into ‘e’).

The first case-ending ‘yo’ is optionally changed into ‘e’ after the vowel ‘a’ of pronouns in copulative compound. Katarakatame or katarakatamā mean katara and katama; and so on. The words ‘pubba’ etc. indicate direction etc. Pubbo kālo (former period). Now, regarding the plural :- the case-ending ‘yo’ is optionally changed into ‘e’ after the pronominal word ‘pubba’ etc. by the expression of the word ‘parā’ in the rule ‘dhātulingehi parāpaccayā’

pubbena, pubbebhi pubbehi; pubbassa, pubbesariṁ pubbesānariṁ. The vowels ‘ā’ and ‘e’ are optionally laid down by the rule ‘smāsmiṁnam vā’ (108-90). Pubbā pubbamhā pubbasmā, pubbebhi pubbehi; pubbassa, pubbesariṁ pubbesānariṁ; pubbe pubbamhi pubbasmīṁ, pubbesu. Now, regarding the feminine gender :- Pubbā disā (eastern direction); pubbā pubbāyo etc. are like those of the word ‘sabba’. Now, regarding the neuter gender :- Pubbam tñānariṁ (former point), pubbāni; he pubba, he pubbāni; pubbam, pubbāni. The remaining is similar to the masculine. Similar are the following words:- para, apara, dakkhiṇa, uttara, and adhara. The words ‘sabbanāmato’ and ‘dvandvaṭṭhā’ are to be understood in the following :-

(166-209) Na aññām sabbanāmikām.

The other rules relating to pronouns do not hold good (in copulative compounds).

Following the pronouns belonging to copulative compounds, the rules other than ‘e - change’ in the case of a ‘yo’ do not apply. So the ‘sariṁ’ and ‘sānariṁ’ substitutes do not exist in this context. Pubbāparānariṁ, pubbuttarānariṁ, adharuttarānariṁ. Not taking ‘nāññām sabbanāmikām’ as governing, this is applicable also in the case of tatiyāsamāsa by yogavibhāga. Māsapubbāya māsapubbānariṁ (earlier by a month). The rule ‘nāññām sabbanāmikām’ is understood in the following :-

(167-210) Bahubbīhimhi ca.

In the relative compounds too.

In the relative compound too the other pronominal operations do not hold good. Piyanubbāya, piyanubbānariṁ; piyanubbe. By the force of ‘ca’,

the pronominal operations are applicable in the bahubbīhi made of the pronouns in the sense of direction. Dakkhiṇapubbassā (and) dakkhiṇapubbassā are the bahubbīhi compounds in the sense of space between the South and the East. Similarly, uttarapubbassā, uttarapubbassā etc. The vocative form of the words ya, ta, eta etc. is not possible. The word 'ya' is used in the sense of uncertain one. Yo puriso (Which man), ye purisā (Which men); yā kaññā (Which girl), yā yāyo; yām, yā yāyo. Yām cittam (Which consciousness), yāni; yām yāni. The remaining is like the word 'sabba'. The pronouns ta, eta, ima, amu, and kim are used in the sense of being away (parammukha), near, very near, distant and questioning respectively. Now the difference of 'ta' :- ta + si. The words 'anapurinsakassāyām' 'simhi', and 'sam' are understood in the following :-

(174-211) Eta-tesam to.

The sound 'ta' of the words 'eta' and 'ta' (is changed into 'sa').

When the case-ending 'si' follows, the sound 'ta' of the words 'eta' and 'ta' in the non-neuter gender is changed into 'sa'. Eso puriso (This man), so puriso (That man). The word sabbanāma and the word 'ta' from the present rule are understood in the following :-

(175-212) Tassa vā nattam sabbattha.

In all genders, 'ta' is optionally changed into 'na'.

In all genders, the sound 't' of the pronoun 'ta' is optionally changed into 'n'. Ne te; nam tam, ne te; nena tena, nebhi nehi tebhi tehi. The words 'sabbassa' (170-220) and 'tassa vā sabbattha' (from the present rule) are understood in the following :-

(176-213) Sa-smā-smīṁ-sam-sā-su attam.

(The pronoun ‘ta’) followed by the case-endings sa, smā, smīṁ, sam, and sā is changed into ‘a’.

When the case-endings sa, smā, smīṁ, sam and sā in all genders follow, the entire pronoun ‘ta’ is optionally changed into ‘a’. Assa nassa tassa, nesam̄ tesam̄ nesānam̄ tesānam̄. The words ‘smāsmīṁnam̄’ and ‘mhāmhi’ from the rule ‘smāsmīṁnam̄ mhāmimhi vā’ (99-81) are understood in the following :-

(100-214) Na timhi kat-akārehi.

(The case-endings ‘smā’ and ‘smīṁ’) do not become (mha and mhi) after ‘a’ which is substituted for ‘ta’ and ‘ima’.

After ‘a’ which is substituted for ‘ta’ and ‘ima’ the case-endings ‘smā’ and ‘smīṁ’ do not change into ‘mhā’ and ‘mhi’. Asmā nasmā tasmā namhā tamhā, nebhi nehi tebhi tehi; assa nassa tassa, nesam̄ tesam̄ nesānam̄ tesānam̄; asmir̄ nasmir̄ tasmir̄ namhi tamhi, nesu tesu. Now, regarding the feminine gender :- tā + si. It is changed into ‘sā’ (and) ‘si’ is elided. Sā kaññā (That girl). The state of ‘na’ is applicable. Nā tā nāyo tāyo; nām̄ tam̄, nā tā nāyo tāyo; nāya tāya, nābhi tābhi nāhi tāhi. The word ‘etimā’ from the rule ‘eta-imāsmi’ (63-217) and ‘ta’ from the rule ‘tassa vā’ (64-216) in the capacity of ablative and also the word ‘vā’ are understood in the following :-

(55-215) Tato sassa ssāya.

The case-ending ‘sa’ added to ‘ta’ is changed into ‘ssāya’.

After ‘ta’, eta and ‘ima’, the case-ending ‘sa’ is optionalv changed

into 'ssāya'. The rule 'saṁsāsu ekavacanesu ca' (62-206) and the 'i' (63-217) are to be understood in the following :-

(64-216) Tassā vā.

(The final vowel) of the pronoun 'tā' in the feminine gender is optionally changed (into 'i').

When the substitutes of 'saṁ' and 'sā' in singular follow, the final vowel of pronoun 'tā' in the feminine gender is optionally changed into 'i'. Tissāya tassāya assāya nassāya assā nassā tissā tassā nāya tāya, nāsaṁ tāsaṁ. The forms of the fifth and the sixth case are similar to those of the third and the fourth cases. Now, regarding the seventh case :- assāṁ nassāṁ tissāṁ tassāṁ nāyāṁ tāyāṁ, nāsu tāsu. In the neuter gender, when the case-ending 'si' follows, it is changed into 'na' due to absence of the substitute 'sa'. Nāni tam, nāni tāni; nam tam, nāni tāni; nena tena etc. are similar to those of the masculine gender. 'Eta + si'. By the rule 'etatesanto' (174-211) the sound 'sa' is substituted. Eso puriso (this man), etc; etāṁ etē etc. are like those of the word 'sabba'. Now, regarding the feminine gender :- 'etā + si'. Sa-substitute is applicable. Esā kaññā (this girl), etā etāyo; etāṁ, etā, etāyo; etāya, etābhi etāhi. When, however, sa, smā, and smim follow, the rule 'saṁsāsu ekavacanesu ca' (62-206) is to be understood.

(63-217) Et-imāsam-i.

(The final vowel) of 'eta' and 'ima' is changed into 'i'.

The genitive is used to indicate the final sound. When the substitutes of 'saṁ' and 'sa' of singular follow, the final vowel of 'eta' and 'ima'

is changed into 'i'. (It is changed into 'i') also when the 'ssāya' substitute follows, because of having the same process like the 'sa' substitution. By the governing word 'ca', the final vowel of the words añña and eka etc. also (is changed into 'i'). Etissāya etissā etāya, etāsām etāsānam; etāya etābhi etāhi; etissāya etissā etāya, etāsām etāsānam; etissām etiyām etāyām etāya, etāsu. By the force of 'ca' :- aññissā aññāya, aññissām aññāyām; ekissā ekāya, ekissām ekāyām; itarissā itarāya, itarissām itarāyām etc. In the neuter gender :- 'etāni', etāni; etām etāni. The remaining declension is clear. The difference of the word 'ima' :- ima + si. The expression 'sabbassa imassa' (170-220) is understood :—

(172-218) Anapumāsakassa ayām simhi.

(The word 'ima') in non-neuter gender followed by the case-ending 'si' is changed into 'ayām'.

The entire word 'ima' in non-neuter gender followed by the case-ending 'si' is changed into 'ayām'. The case ending 'si' is elided. Ayām puriso, ime; imām, ime.

(171-219) Ana-imī nāmhi ca.

And (the word 'ima') followed by the case-ending 'nā' is changed into 'ana' and 'imi'.

The entire word 'ima' followed by the case-ending 'nā' is changed into 'ana' and 'imi'. In this context, only a non-feminine gender is intended. Anena iminā. The word 'su-nāmhi-su' (89-87) is understood in the following :-

(170-220) Sabbassa imass-e vā.

The entire word ‘ima’ is optionally changed into ‘e’.

The entire word ‘ima’ followed by the case-endings su, narī and hi is optionally changed into ‘e’.

“As reference is not made to ā-ending, and also the word ‘sabbattha’ is not used, the word ‘ima’ is to be taken here in non-feminine genders.”

Ebhi ehi imebhi imehi. The words ‘sabbassa vā’ (from the present rule), ‘sabbattha’ (175-212) and ‘sasmāsmiṁsaṁsāsu attarī’ (176-213) are understood in the following :-

(177-221) Imasaddassa ca.

The word ‘ima’ also is changed (into ‘a’)

The entire word ‘ima’ too, is optionally changed into ‘a’, before the case-endings sa, smā, smiṁ and sā in all genders. Assa imassa, esarī esānarī imesarī imesānarī; asmā imasmā imamhā, ebhi ehi imebhi imehi; assa imassa, esarī esānarī imesarī imesānarī; asmiṁ imasmīṁ imamhi, esu imesu. In the feminine gender :- ima + si. Ayarī-substitute and si-lopa are applicable. Ayarī kaññā (This girl), imā imāyo; imarī, imā, imāyo; imāya, imābhi ihmāhi. In the dative :- the ‘a’-state as well as ssāya-substitute for ‘i’ are applicable. Assā imissā imāya, imāsarī imāsānarī. In locative:- assarī imissarī or imissā. The case-ending ‘smiṁ’ is optionally changed into ‘sa’ by the rule ‘tesu vuddhi’ etc. (362-355). Imāyarī, imāsu. The remaining declension is clear. In the neuter gender :- ima + si. The words ‘savibhattissa’ and ‘vā’ are understood :-

(129-222) Imassa idam̄ am-si-su napur̄nsake.

When the word ‘ima’ is followed by the case-endings ‘ar̄n’ and ‘si’, it is changed into ‘idam̄’ in neuter gender.

If the case-endings ‘ar̄n’ and ‘si’ follow, the entire word ‘ima’ is optionally changed into ‘idam̄’ together with the case-ending in the neuter gender. Idam̄ cittam̄ virocati (This consciousness shines forth) imam̄, imāni; idam̄ puppham̄ passasi (you see this flower), imam̄, imāni; anena iminā, ebhi ehi imebhi imehi etc. are to be known as in the masculine gender. The difference of the word ‘amu’ :- amu + si. The words ‘vā’ and ‘anapur̄nsakassa simhi’ are understood :-

(173-223) Amussa mo sarn̄.

The sound ‘ma’ of the word ‘amu’ is changed into ‘sa’.

When the case-ending ‘si’ follows, the sound ‘ma’ of the word ‘amu’ in the non-neuter genders is optionally changed into ‘sa’. Asu rājā (This king). The words ‘sabbanāmato’ and ‘vā’ are understood in the following:-

(178-224) Sabba-to ko.

‘Ka’ is added to all pronouns.

After all pronouns the word ‘ka’ is optionally augmented. By the force of the specially used word ‘sabbato’, ‘ka’ is augmented after the words ‘hīna’ etc. too. Not taking ‘amussa mo sarn̄’ (173-223) as governing, by yogavibhāga, even when the sound ‘ka’ follows, the sa-change is applicable. Asuko, asukā; asukam̄, asuke. In absence of sa-substitute :- amuko, amukā, amukam̄ etc. In the plural :- in the rule ‘tato vokāro ca’ (119-155), the sound ‘vo’ does not occur by the force of ‘vā’. The

case-ending 'yo' is always dropped and lengthening is always applicable. Amū purisā (those men); amurī, amū; amunā, amūbhi amūhi amubhi amuhi; amussa. By the rule 'amussāduri' (130-225) not making governing, by yogavibhāga the substitute 'aduri' is made. Adussa amussa, amūsam amūsānam amusam amusānam, amusmā amumhā, amūbhi amūhi amubhi amuhi; adussa amussa, amūsam amūsānam amusam amusānam; amumhi amusmirī, amūsu amusu. In the feminine gender :- in nominative singular the sa-substitute etc. are applicable. Asu kaññā (those girls) asukā or amukā; amu, amū amuyo; amurī, amū amuyo; amuyā, amūbhi amūhi; amussā amussāya, amūsam amūsānam, amuyā, amūbhi amūhi; amussā amussāya, amūsam amūsānam; amussam amuyarn, amūsu. In the neuter gender :- amu + si. The words 'savibhattissa' (120-243) and 'arñsisu napum̄sake' from the rule 'imassidam' etc. (129-222) are to be understood :-

(130-225) Amussa adum.

The word 'amu' is changed into 'aduri'.

In the neuter gender the entire word 'amu' followed by the case-endings 'arī' and 'si' is changed into 'aduri' together with the case-ending. Aduri puppharī (this flower), amū amūni; aduri amurī, amū amūni; amunā etc. are like the masculine gender. The difference of the word 'kirī' :- kirī + si. The words 'kissa' and 'ka' from the rule kissa ka ve ca (227-270) are understood :-

(227-226) Sesesu ca.

Also when the remaining (suffixes) follow.

When the remaining case-endings other than the suffix (va) follow,

the word 'kīm' is changed into 'ka'. Now by the force of 'ca' in the rule 'kissa ka ve ca' (227-270) the suffixes thām etc., other than va-suffix, are taken. In the present context, the word 'sesa' implies only case terminations. The use of 'ca' prevents the rule in some cases. By that, the words 'kissa' 'kismīm' etc. are proved. The case-ending 'si' is changed into 'o' by the rule 'so' (104-66). Saralopa etc. are applicable. Ko eso (who's that), ke; kām, ke; kena, kebhi kehi; kassa kissa. The niggahita is elided. Kesarīm kesānām; kasmā kamhā, kebhi kehi; kassa kissa, kesām kesānām; kasmīm kismīm kamhi kimhi, kesu. In the feminine gender :- kīm + si. By the rule 'sesesu ca' (from the present rule) when a case-ending follows, it is changed into 'ka'. By the rule 'itthiyām ato āpaccayo' (237-176), the augment 'ā' is inserted in the middle. The case-ending 'si' is dropped. Kā esā kaññā (who's that girl), kā kāyo; kām, kā kāyo etc. are like those of the word 'sabbā'. In the neuter gender :- kīm + si. Firstly, the elision of the case-ending 'si' is to be made because the rule of elision is stronger. Ka-substitute is not applicable because the case-ending does not follow again or because of paribhāsā 'tadanuparodhena' (56-64). Kīm etām, kāni. In accusative singular :- when, by the rule 'kvaci lopām' (38-53), the elision of niggahita is done :- The niggahita is added by the rule 'ammo niggahitām jhala-pehi' (82-149), Kīm, kāni; kena etc. are like masculine gender. The word 'eka' indicates saṅkhyā (enumeration), atulya (uncomparable), asahāya (without a second) and añña (other). When it indicates 'saṅkhyā', it is always in singular. Elsewhere, it is also in plural. Eko, ekā; ekām, eke etc. forms are entirely like those of the word 'sabba'. There is difference when the singular case-endings 'sām' and 'sā' follow. The word 'ubha' is a synonym of the word 'dvi'. It is always

in plural only. Ubha-yo. By the force of ‘tu’ in the rule ‘tato yonarī o tu’, the case-ending ‘yo’ is sometimes changed into ‘o’. Ubho or ubhe purisā (both men), ubho or ubhe purise. By the rule ‘tesu vuddhi’ etc. (362-355), the vowel ‘e’ is sometimes changed into ‘o’ when su and hi follow. Ubhobhi ubhohi ubhebhi ubhehi.

(86-227) Ubha-ādito nām innam.

The case-ending ‘nām’ used after ‘ubha’ etc. is changed into ‘innam’.

After the word ‘ubha’ etc. the case-ending ‘nām’ becomes ‘innam’. Ubhinnarī, ubhobhi ubhohi ubhebhi ubhehi; ubhinnarī; ubhosu ubhesu. The words ‘dvi’ etc. indicate ‘saṅkhyā’ and ‘saṅkheyya’. They are always plural because of the reference to more than one. Dvi + yo. In this context, the words ‘savibhattissa’ (120-243) and ‘itthipumanapurīsakasaṅkhyarī’ (131 Kaccāyana) are governing.

(132-228) Yosu dvinnam dve ca.

The numeral ‘dvi’ followed by the case-ending ‘yo’ is also changed into ‘dve’.

The numeral ‘dvi’ followed by the case-ending ‘yo’ is changed into ‘dve’ in feminine, masculine and neuter together with the case-ending. By the word ‘ca’ (it is also changed) into ‘duve’. When the case-ending ‘nām’ follows, it is also sometimes changed into ‘duvi’. In the rule, plural is used in order to indicate that after the word ‘dvi’ only plural suffix is used. Dve dhammā (Two doctrines), dve itthiyo (Two ladies), dve or duve rūpāni (Two forms); similarly, in the accusative. bībhi dvīhi. When lengthening occurs before the suffix ‘nām’ :-

(67-229) No ca dvādito namhi.

The sound 'na' is added to the words beginning with 'dvi' when the case-ending 'nam' follows.

After the numerals beginning with 'dvi' the sound 'na' is augmented when the case-ending 'nam' follows. By the force of 'ca', when the case-ending 'nam' follows, 'ssam' is augmented after 'ti' and 'catu' in the feminine gender. Dvinnam or duvinnam; dvībhi dvīhi; dvinnam duvinnam; dvīsu. The difference of the word 'ti' :- ti + yo herein - When the elision of the case-ending 'yo' occurs :- The word 'yosu' is understood :-

(133-230) Ti-catunnam tisso-catasso tayo-cattār tīni-cattāri.

The numerals 'ti' and 'catu' are changed into 'tisso', catasso, tayo, cattāro, tīni and cattāri.

The numerals 'ti' and 'catu' followed by the case-ending 'yo' are changed into tisso, catasso, tayo, cattāro,, tīni and cattāri together with the case-ending in feminine masculine and neuter respectively. Tayo purisā (three men), tayo purise passa (May you see three men), tebhi tīhi. The word 'nam' is understood in the follwing :-

(87-231) Innam innannam tīhi saṅkhyāhi.

(The case-ending 'nam') used after the numeral 'ti' is changed into 'innam' and 'innannam'.

The case-ending 'nam' after the numeral 'ti' is changed into innam and innannam. Saralopa etc. are applied. Tīnam tīnannam; tībhi tīhi; tīnam tīnannam; tīsu. In the feminine gender :- tisso itthiyo (three ladies); tisso; tībhi tīhi. The augment 'ssam' is inserted when nam follows.

Tissannarī. It is not changed into ‘inṇa’ because of the intervention of ‘ssamī’. The remaining declension is likewise. In the neuter gender :- tīṇi; tīni. The remaining is similar to masculine. Similarly, the substitutes as told earlier are applicable to the word ‘catu’ followed by yo, by the rule ‘ti-catunnarī’ etc. (133-230). By the force of ‘tu’ in the rule ‘tato yonarī o tu’ (205-160), sometimes, the vowel ‘o’ also occurs. Cattāro or caturo; cattāro caturo; catūbhi catūhi catubbhi; catunnarī :- The sound ‘na’ is augmented. Catūbhi catūhi; catunnarī; catūsu. In the feminine gender :- catasso; catasso. The augment ‘ssamī’ is also inserted before the case-ending ‘narī’. The vowel ‘u’ of catu is changed into ‘a’ by the rule ‘tesu vuddhi’ etc. (362-355). Catassannarī. The remaining is similar. In the neuter gender:- cattāri; cattāri; The remaining is similar to the masculine gender. Thus,

“Just as, the adjectives ‘nīla’ etc. the bahubbihi samāsa (relative compound), the taddhita (secondary derivative) which is called sāmañña and lastly, the kita (verbal derivative) i.e. atīta etc. are called ‘vācyaliṅgikām.’”

Now, in this context, it is told :-

“The words ‘esā’, ‘eso’, and ‘etam’ have been known by people according to the connotation and the nouns are called feminine, masculine and neuter respectively.”

(The treatment of) the three genders is over.

Now, tumha and amha, belonging to the words having no genders,

are being told :- The form of (the words tumha, amha) is the same in the three genders because they have no genders. When the stems tumha, amha are formed, si etc. are applicable. The words 'savibhattinām' and 'tumha-amhākām' are governing :-

(140-232) Tvaṁ aham simhi ca.

(The words tumha and amha) followed by the case-ending 'si' are changed into 'tvām' and 'ahām'.

The entire words 'tumha' and 'amha' followed by the case-ending 'si' are changed into 'tvām' 'ahām' together with the case-ending respectively. By the force of 'ca', the word tumha is also changed into 'tuvarām'. Tvaṁ pumā (You are a man), tvām itthī (You are a woman), tvām napurīnsakām (You are a hermaphrodite), or tuvarām satthā (you are a teacher); ahām pumā (I am a man), ahām itthī (I am a girl), ahām napurīnsakām (I am a hermaphrodite). In the plural number :- by the rule 'sabbanāmakaṛate paṭhamo' (164-200) the vowel 'e' occurs. Tumhe tiṭṭhatha (You stand), bhiyyo amhe mahemase (More we honour). The word 'amhassa' is understood in the following :-

(121-233) Mayām yomhi paṭhame.

(The stem 'amha') followed by the first case-ending 'yo' is changed into 'mayām'.

When the first case-ending 'yo' follows, the entire word 'amha' together with the case-ending is changed into 'mayām'. Mayām gacchāma (We go). Moreover, even if being in single number, the plural is used by superimposition of plurality due to honourific sense. The word 'amhi'

is understood in the following :-

(144-234) Tavam̄ mamañ̄ ca na vā.

(The words ‘tumha’ and ‘amha’) are or are not changed into tavam̄, mamañ̄.

If the case-ending ‘am̄’ follows, the entire words ‘tumha’ and ‘amha’ together with the case-ending may or may not change into ‘tavam̄’ and ‘mamañ̄’ respectively. Tavam̄ mamañ̄ passa (May you see yourself and myself).

(143-235) Tam̄ mām̄ amhi.

(The words ‘tumha’ and ‘amha’) followed by the case-ending ‘am̄’ are changed into ‘tarī’ and ‘marī’.

If the case-ending ‘am̄’ follows, the entire words ‘tumha’ and ‘amha’ together with the case-ending are changed into ‘tarī’ ‘marī’ respectively. ‘Tam̄ mām̄’.

(146-236) Tumhassa tuvam̄ tvam̄ amhi.

The word ‘tumha’ followed by the case-ending ‘am̄’ is changed into ‘tuvam̄’ and ‘tvam̄’.

When the case-ending ‘am̄’ follows, the entire word ‘tumha’ together with the case-ending is changed into ‘tuvam̄’ and ‘tvam̄’. Tuvarī tvārī. In the plural :- the words ‘tumha amhehi’ and ‘ākam̄’ (161-244) are understood :-

(162-237) Vā yv-appathamo

(After the words ‘tumha’ and ‘amha’) the second case-ending ‘yo’

is optionally (changed into 'ākarīn').

When the second case-ending 'yo' follows, the words 'tumha' and 'amha', it is optionally changed into 'ākarīn'. Tumhākarīn passāmi (I see you), tumhe passāmi (I see you), amhākarīn passasi (You see us), amhe passasi (You see us).

(145-238) Nāmhi tayāmayā.

(The words 'tumha' and 'amha') followed by the case-ending 'nā' are changed into tayā and mayā.

When the case-ending 'nā' follows, the entire words 'tumha' and 'amha' together with the case-ending are changed into 'tayā' and 'mayā' respectively. Tayā mayā.

(210-239) Tayātayinām takāro tvattam vā.

The sound 'ta' of tayā and tayi is optionally changed into 'tva'.

The sound 'ta' of tayā and tayi optionally becomes 'tva'. Tvayā tayā mayā, tumhebhi tumhehi; amhebhi amhehi. The words 'sasmin' and 'vā' are understood in the following :-

(163-240) Sass-amī.

(After the words tumha and amha) the case-ending 'sa' changes into 'amī'.

The case-ending 'sa' which follows the words tumha and amha is optionally changed into 'amī'. Tumhamī / amhamī dīyate (It is given to you / me).

(141-241) Tava mama se.

(The words tumha and amha) followed by the case-ending ‘sa’ are changed into tava and mama.

If the case-ending ‘sa’ follows, the entire words ‘tumha’ and ‘amha’ together with the case-ending are changed into ‘tuva’ and ‘mama’ respectively. This rule is to be applied optionally, because alternative rule exists. Tava / mama diyate (It is being given to you / me). The word ‘se’ is understood in the following :-

(142-242) Tuyham mayham ca.

(The words tumha and amha) are changed into tuyham and mayham also.

When the case-ending ‘sa’ follows, the words ‘tumha’ and ‘amha’ together with the case-ending are changed into ‘tuyham’ and ‘mayham’ respectively. Tuyham / mayham diyate (It is being given to you / me).

(120-243) Amhassa mamam savibhatissa se.

The stem ‘amha’ followed by the case-ending ‘sa’ is changed into ‘mamam’ together with the case-ending.

When the case-ending ‘sa’ follows, the entire word ‘amha’ together with the case-ending is changed into ‘mamam’. Mamam diyate (It is being given to me). The word ‘am’ from the rule ‘sass-am’ (163-240) is understood by sihagati in the following :-

(161-244) Tumha-amhehi nam ākam.

After the words tumha and amha, the case-ending ‘nam’ is changed into ‘ākam’.

The case-ending ‘nari’ which follows the words ‘tumha’ and ‘amha’ is changed into ‘ākāri’ or ‘a’. By the rule ‘tesu vuddhi’ etc. (404-355), the word ‘amha’ is sometimes changed into ‘asmā’. Tumharī tumhākāri amhari amhākāri or asmākāri. In ablative :- By the rule ‘amhatumha-ntu-rāja’ etc. (270-120), the scope of being ‘smā’ equal to ‘nā’ is extended. Tayā mayā apeti (He leaves from you / me), tumhehi amhehi tumhebhi amhebhi; tumharī amhari tava mama, tuyharī mayhari mamaṛi pariggaho, tumharī amhari amhākāri asmākāri dhammatā. The word ‘smirīhi’ is understood in the following :-

(139-245) Tumha amhākāri tayi mayi.

The words ‘tumha’ and ‘amha’ are changed into ‘tayi’, ‘mayi’.

When the case-ending ‘smirī’ follows, the entire words ‘tumha’ and ‘amha’ together with the case-ending are changed into tayi and mayi respectively. The sound ‘ta’ becomes ‘tva’. Tvayi tayi mayi, tumhesu amhesu. The words ‘tamha’ and ‘amha’ following a word, sometimes, have the different forms by way of another substitute. And the expression ‘na vā’ is governing :-

(147-246) Padato dutiyācatutthīchatthīsu vo no.

The words ‘tumha’ and ‘amha’ in accusative, dative and genitive become ‘vo’ and ‘no’ after a pada.

In accusative, dative and genitive plural, the entire words ‘tumha’ and ‘amha’ together with the case-endings may or may not change into ‘vo’ and ‘no’ after a pada respectively. Moreover here, the plural is understood, for, singular is referred to in the following. Pahāya vo gamissāmi (I will leave you and go), Mā no ajja vikantirīnsu (Don’t think of us at

present), Dhammarñ vo bhikkhave desissāmi (O monks, I will teach you the Dhamma), Sarīvibhajetha no rajjena (May you divide the kingship to us), Tuṭṭho-smi vo pakatiyā (I appreciate your natural form), Satthā no bhagavā anuppatto (The Blessed one who is our teacher had arrived). Why ‘na vā’ is understood ? Because we have the following occurrences : bhayari tumhākari no siyā (The danger should not happen to you), eso amhākari satthā (This is our teacher). The words ‘padato’ and ‘catutthīchaṭṭhisu’ are understood in the following :-

(148-247) Tem-ekavacanesu ca.

Also (The words ‘tumha’ and ‘amha’) followed by the singular case-endings (be changed into) ‘te’ and ‘me’.

When the dative and genitive singular case-endings follow, the entire words ‘tumha’ and ‘amha’ together with the case-endings may or may not change into ‘te’ and ‘me’ after padas respectively. Dadāmi te gāmavarāni pañca (I would give five excellent villages to you), Dadāhi me gāmavaram (May you give an excellent village to me), Idari te rāṭhāri (This state is yours), Ayari me putto (This is my son). Why ‘na vā’ ? We have the following :- Imari cīvarari tuyharī vikappanathāya dammi (I offer this robe to you for assignment), Suṇātha vacanari mama (May you listen to my speech).

“Now in this context, by the governing ‘na vā’, the words vo, no, te and me do not occur at the beginning of pāda and in the connection of ca, va and eva etc.”

As :-

“na socāmi na rodāmi	tava sutvāna māṇava
tuyhañca api mahārāja	mayhañca rāṭṭhavaḍḍhana.”

“[O māṇava, I am not grieving. I am not crying due to having listened to your (speeches).]” “O great king who enlarges the kingdom, (danger will not happen) to you and to me also.]”

Evari-idam dīghamaddhānam saṁsaritam sandhāvitam tumhākañca mamañca-eva imasmim-pi bhave bhave. Why padato ? We have the following :- Tavaññāti (your relative), mamaññāti (my relative). The words ‘te’ and ‘me’ are understood in the following :-

(149-248) Na amhi

(The words ‘tumha’ and ‘amha’) followed by the case-ending ‘am’ are not changed.

When the case-ending ‘am’ follows, the entire words ‘tumha’ and ‘amha’ after a pada are not changed into ‘te’ and ‘me’ together with case-ending. Passeyya tari vassasatam arogam (He should see him living for hundred years without disease), So mari abravi (He spoke to me). The expression ‘temekavacane’ is understood in the following :-

(150-249) Vā tatiye ca

(The words ‘tumha’ and ‘amha’) followed by the Instrumental singular, are optionally changed too.

When the instrumental singular follows, the entire words ‘tumha’

and ‘amha’ together with the case-ending are optionally changed into ‘te’ and ‘me’ after a pada respectively. Katarī te pāparī (Demerit is made by you), Katarī tayā pāparī, Katarī me puññarī or Katarī mayā puññarī (The merit is done by me). The words ‘vā’ and ‘tatiye’ are understood in the following :-

(151-250) Bahuvacanesu vono.

(The words ‘tumha’ and ‘amha’) followed by the plurals are changed into ‘vo’ and ‘no’.

When the Instrumental plural follows, the entire words ‘tumha’ and ‘amha’ together with the case-ending are optionally changed into ‘vo’ and ‘no’ after a pada respectively. Katarī vo kammarī (The action is done by you), Katarī no kammarī (The action is done by us). By the expression ‘bahuvacane’, also before the first case-ending ‘yo’ they sometimes are changed into ‘vo’ and ‘no’. Gāmarī vo gaccheyyātha (You should go to the village), Gāmarī no gaccheyyāma (We should go to the village). Moreover, the words from ‘pañca’ to ‘aṭṭhādaśa’, the word ‘kati’ being without specific gender, have the same form in all genders. Just due to having no specific gender, the absence of feminine suffixes after ‘pañca’ etc. is proved. Now, regarding the form ‘pañca + yo’ :- The word ‘yosu’ from the rule ‘yosu dvinnarī dve ca’ (132-228) and the word ‘itthīpumanapurinsakasarīkhyarī’ (131 Kaccāyana) are understood :-

(134-251) Pañc-ādīnām a-kāro.

(The final vowel) of ‘pañca’ etc. is changed into ‘a’.

The genitive is used to indicate the final vowel. When the case-ending

'yo' follows, the final vowel of the numerals beginning with 'pañca' and ending with 'aṭṭhādasa' in feminine, masculine and neuter is changed into 'a' together with case-ending. This is the exception for 'a' and 'e' substitution. Pañcakkhandhā, pañcagatiyo, pañcindriyāni. Similarly in accusative too. The expression 'su-nam-hi-su ca' (89-87) is understood in the following :-

(90-252) Pañc-ādīnam attam.

(The final vowel of) 'pañca' etc. becomes 'a'.

The final vowel of numerals beginning with 'pañca' and ending with 'aṭṭhādasa' followed by the case-endings su, nam and hi is changed into 'a'. In this context, this rule is exception for lengthening. Pañcabhi pañcahi; pañcannam: pañcabhi pañcahi, pañcannam pañcasu. Similarly, the words cha, satta, aṭṭha, nava and dasa. When dvandva compound is made in the sense of 'eka plus dasa' or tappurisa compound is made in the sense of 'eka added to dasa' :- The word 'saṅkhyāni' is to be understood :-

(383-253) Dv-ek-aṭṭhānam ākāro vā.

(The final vowel of words) dvi, eka and aṭṭha is optionally changed into 'ā'.

When a numeral follows, the final vowel of the words dvi, eka and aṭṭha is optionally changed into 'ā'. Or this may be taken as vavatthitavibhāsā. Ekādasa, dvādasa, aṭṭhādasa. Why 'saṅkhyāne' ? For we have :- ekadanto, dvidanto, aṭṭhatthambho. The word 'va' is understood in the following :-

(381-254) Ek-ādito dassa ra saṅkhyāne.

In the numerals, the sound ‘da’ of dasa is changed into ‘ra’ after the word ‘eka’ etc.

In the numerals, the sound ‘da’ of dasa is optionally changed into ‘ra’ after the numerical ‘eka’ etc. The remaining process is the same. Ekārasa, ekadasa. In the context of ‘dvidasa’ in the sense of ‘two plus ten’ or ‘two added to ten’ :- The word ‘vā’ is understood :-

(380-255) Visati-dasesu bā dvissa tu.

However, the word ‘dvi’ followed by the words vīsati and dasa is changed into ‘ba’.

The word ‘dvi’ is optionally changed into ‘bā’ when followed by the words vīsati and dasa. By the force of ‘tu’, the word ‘timsa’ too is included. The sound ‘ra’ and the ā-state are applicable. Bārasa, dvādasā. ‘three plus ten or three added to ten’ is ‘terasa’. In this context :- by the rule ‘tesu vuddhi’ etc. (362-355), the word ‘ti’ is changed into ‘te’ up to the word ‘navuti’. Now regarding ‘catuddasa’ meaning ‘four plus ten or four added to ten’ :- The words ‘gaṇane’ and ‘dasassa’ are understood:-

**(390-256) Cat-ūpapadassa lopo tuttara-padādi cassa cucopi
na vā.**

The sound ‘tu’ of catu is elided and ‘ca’ followed by ‘tu’ as uttarapada also may or may not change into ‘cu’ and ‘co’.

If ‘catu’ forms the preceding member of a numerical compound, ‘tu’ of ‘catu’ followed by ‘dasa’ is elided and ‘ca’ is or is not changed into

'cu' or 'co' too, when 'catu' is followed by uttarapada. Cuddasa coddasa catuddasa. By the force of 'api', 'ca' occurring at the beginning of a word is dropped inspite of its not being belonging to upapada. It is changed or not changed into 'cu' and 'co'; as tālīsaṁ cuttālīsaṁ cottālīsaṁ cattālīsaṁ. Pañcadasa means five plus ten or five added to 'ten'. By the rule 'tesu vuddhi' etc. (362-355), the word 'pañca' is sometimes changed into 'panna' and 'pañña' followed by dasa and vīsatī. Pannarasa. Now, regarding 'chadasa' meaning 'six plus ten or six added to ten'. The word 'chassa' (374-408) is understood :-

(376-257) Dase so niccaṁ ca.

(The word 'cha') followed by the word 'dasa' is always changed into 'so'.

The numeral 'cha' followed by the word 'dasa' is always changed into 'so'. The words 'saṅkhyānari' and 'vā' are understood in the following:-

(379-258) La da-rānam

The sounds 'da' and 'ra' are changed into 'la'.

The sounds 'da' and 'ra' of numerals are optionally changed into 'la'. Now, there is not difference between 'l' and 'l'. The word 'vā' indicates vavatthitavibhāsā. By that, always we have 'solasa'. By vibhāsā we have 'telasa terasa cattālīsaṁ cattārīsaṁ'. And in the words dasa, pannarasa etc. it is not found. Meaning 'seven plus ten or seven added to ten', we have 'sattarasa' / sattadasa'. Regarding 'aṭṭhadasa' meaning 'eight plus ten or eight added to ten' :- When ā-state is applied :- The words vā, dassa, ra, and saṅkhyāne are understood :-

(382-259) Aṭṭhādito ca.

Also after the word 'aṭṭha' etc.

The sound 'da' of dasa used after aṭṭha etc. too is optionally changed into 'ra' in the numerals. Aṭṭhārasa aṭṭhādasa. Why aṭṭhādito ? For we have : Catuddasa. The word 'kati' is used in plural only. Kati + yo, here:- Yo-lopa etc. and shortening are obligatory. Kati tiṭṭhanti (How many (people) stand), kati passasi (How many you see); Katibhi katihi; katinarñ; katibhi katihi; katinarñ; katisu.

Pronouns having no specific gender (are over).

Now, the words ending in case-suffixes are told. They, however, have same forms in three genders and both numbers because they have not specific genders and because of their being nipāta-s. Now, in the context of the meaning 'from a man' or 'from the men', :-

(248-260) Kvaci to pañcamy-atthe.

The suffix 'to' is sometimes used in the sense of the ablative.

After all genders belonging to nouns and pronouns, the suffix 'to' is sometimes used in the ablative sense.

(247-261) Tv-ādayo vibhatti-saññāyo.

The suffixes 'to' etc. are considered as the case-endings.

The suffixes beginning with 'to' and ending with 'dāni' are covered in the expression tvādayo. The suffixes 'to' etc. are considered as the

case-endings. So, the padas ending with those suffixes also have the state like other padas ending with the case-endings.

Purisato; likewise rājato or corato or aggito or gahapatito, hatthito, hetuto, sabbaññuto, kaññato, yuttito, itthito, bhikkhunito. Moreover in this context :- shortening is applicable when the suffix follows, by the rule ‘kvac-ādimajjhuttarānam dīgharassā paccayesu ca’ (361-354). Yāguto, jambuto, vittato, āyuto etc. In the context of ‘to’ after a pronoun, we have the form ‘sabbato’ in the sense of ‘after entire’ or ‘after all’. Similarly, yato, tato, katarato, katamato, itarato, aññato, ekato, ubhato, pubbato, parato, aparato, dakkhiṇato, uttarato, amuto. The words kissa and ku are understood in the following :-

(230-262) Tra-to-thesu ca.

(The word ‘kim’) followed by the suffixes tra, to and tatha is also changed into ‘ku’.

When the suffixes tra, to and tatha follow, the word ‘kim’ is changed into ‘ku’. The form ‘kuto’ means ‘from which’ or ‘from whom’ (plural). The word ‘tothesu’ is to be understood in the following :-

(231-263) Sabbassa etassa akāro vā.

The entire word ‘eta’ is optionally changed into ‘a’.

When the suffixes ‘to’ and ‘tha’ follow, the entire word ‘eta’ is optionally changed into ‘a’. The form ‘ato’ means ‘from this’ or ‘from these’. The word ‘sabbasetassa’ is understood in the following :-

(233-264) E to-thesu vā.

(The word ‘eta’) followed by the suffixes ‘to’ and ‘tha’ is optionally

changed into ‘e’.

When the suffixes ‘to’ and ‘tha’ follow, the entire word ‘eta’ is optionally changed into ‘e’. Reduplication is applicable. Etto. The word ‘sabbassa’ is understood in the following :-

(234-265) Imass-i tham-dāni-ha-to-dhesu ca.

The word ‘ima’ followed by thani, dāni, ha, to and dha is changed into ‘i’.

Also when the suffixes thani, dāni, ha, to and dha follow, the word ‘ima’ is changed into ‘i’. The form ‘ato’ means ‘from this’. By yogavibhāga ‘kvaci to’ (248-260) the suffix ‘to’ is used after the word ‘ādi’ etc. in the sense of locative and after the words ‘anicca’ etc. in the sense of instrumental. For ‘ādito’ means ‘in the beginning’. Similarly, majjhimato, ekato, purato, pacchato, passato, piṭṭhito, pādato, sīsato, aggato, mūlato, parato etc. In the sense of instrumental - aniccato means ‘by transitoriness’. anicatto sammasati (considers by transitoriness); Similarly, dukkhato, rogato, gaṇḍato etc. The words ‘atthe’ and ‘kvaci’ are understood in the following:-

(249-266) Tra-tha sattamiyā sabbanāmehi.

After the pronouns, tra and tha suffixes are used in the sense of the locative case.

After the pronouns, the suffixes ‘tra’ and ‘tha’ are sometimes used in the sense of the locative case. The words sabbatra or sabbattha mean ‘in entire’ or ‘in all (plural)’; Similarly, yatra yattha, tatra tattha, itaratra itarattha, aññatra aññattha, ubhayatra ubhayattha, paratra parattha, kutra kuttha. The state of ‘ku’ is accomplished by the rule ‘trato thesu ca’

(230-262). By the force of ‘ca’ in the rule ‘kissa ka ve ca’ (227-270), we have the substitute ‘ka’. Kattha, amutra, amuttha. The words ‘sabbassa-etassa-akāro vā’ (231-263) are understood in the following :-

(232-267) Tre niccam.

(The word ‘eta’) followed by the suffix ‘tra’ is always changed (into ‘a’).

When the suffix ‘tra’ follows, the entire word ‘eta’ is always changed into ‘a’. Atra. The a-state is accomplished by the rule ‘sabbassa-etassa-akāro vā’ (231-263). And the sound ‘e’ is accomplished by the rule ‘e tothesu ca’ (233-264). Attha, eto, ettha. Now, the words kvaci, atthe and sattamiyā are governing :- In the sense of ‘in entire’ :-

(250-268) Sabbato dhi.

After the word ‘sabba’, the suffix ‘dhi’ is used.

The suffix ‘dhi’ after the word ‘sabha’ is in the sense of locative case. Sabbadhi.

(216-269) Kīmsmā vo.

After the word ‘kim’ the suffix ‘va’ is used.

The suffix ‘va’ after the word ‘kim’ is sometimes used in the sense of the locative case.

(227-270) Kissā ka ve ca.

The word ‘kim’ followed by the suffix ‘va’ is changed into ‘ka’.

When the suffix ‘va’ follows, the word ‘kim’ is substituted by ‘ka’. By the force of ‘ca’, hanī thanī etc. are referred to even if the suffix

'va' does not follow. And by the rule 'tesu vuddhi' etc. (362-355), if the suffix 'va' follows, the vowel 'a' in belonging to 'ka' is elided. Kva gatosi tvarī (Where have you gone ?). The word 'kismā' is understood in the following :-

(252-271) *Him-ham-hiñcanam.*

(After the word 'kim') the suffixes him ham and hiñcanam are used.

After the word 'kim', the suffixes him, ham and hiñcanam are sometimes used in the sense of the locative case. The word 'kissa' is understood in the following :-

(228-272) *Ku him-ham-su ca.*

(The word 'kim') followed by him and ham is changed into 'ku' also.

The suffixes 'him' and 'ham' too having followed, the word 'kim' is changed into 'ku'. By the force of 'ca' it is changed into (ku) even before hiñcanam, dācanam etc. In the sense of 'where' :- kuhim, kuham, kuhiñcanam, kaham :- Ka-substitution is applicable. The word 'himham' is understood in the following :-

(253-273) *Tamhā ca.*

After the word 'ta' also.

The suffixes 'him' and 'ham' are sometimes used after the pronouns 'ta' in the sense of the locative case. In the sense of 'therein' :- tahim, taham.

(254-274) Imasmā ha-dhā ca.

And after the word ‘ima’ the suffixes ‘ha’ and ‘dha’ are used.

The suffixes ‘ha’ and ‘dha’ are sometimes used in the sense of the locative case. By the rule ‘imassi thām’ (234-265) the vowel ‘i’ is applicable. In the sense of ‘herein’ :- iha, idha.

(255-275) Yato him.

After the word ‘ya’, the suffix ‘him’ is used.

The suffix ‘him’ is sometimes used after the pronoun ‘ya’ in the sense of the locative case. In the sense of ‘herein’ :- yahirā. The word ‘kāle’ is governing in the following :- In the sense of ‘when’ :-

(257-276) Kiṁ-sabba-añña-eka-ya-kūhi dādācanām.

After the words kiṁ, sabba, añña, eka, ya and ku, the suffixes ‘dā’ and ‘dācanām’ are used.

The suffix ‘dā’ is used after the pronouns kiṁ, sabba, añña, eka and ya. After ‘ku’ the suffix dācanām is used sometimes in the sense of locative to denote time. By the force of ‘ca’ from the rule ‘kissa ka ve ca’ (227-270) the ka-substitute is applicable. Kadā.

(260-277) Sabbassa so dāmhi vā.

The word sabba followed by the suffix ‘da’ is optionally changed into ‘sa’.

The suffix ‘da’ having followed, the word ‘sabba’ is optionally changed into ‘sa’. In the sense of ‘always’ :- sadā, sabbadā. Similarly, aññadā, ekadā, yadā. In the sense of ‘when’ :- kudācanām. By the force

of ‘ca’ from the rule ‘ku hirñ-harñsu ca’ (228-272), the ku-state is accomplished. Or ‘ku’ is by nipātana. The word ‘dā’ is understood in the following :-

(258-278) Tamhā dāni ca.

After the word ‘ta’, also the suffix ‘dāni’ is used.

The suffixes ‘dāni’ and ‘dā’ are sometimes used after the pronoun ‘ta’, in the sense of locative case to signify time. In the sense of ‘then’:- tadāni, tadā.

(259-279) Imasmā rahi dhunā dāni ca.

Also after the word ‘ima’, the suffixes rahi, dhunā and dāni are used.

The suffixes rahi, dhunā and dāni are sometimes used after the word ‘ima’ in the locative case to signify time. The word sabbassa and imassa are understood in the following :-

(236-280) Eta rahimhi ca.

(The word ‘ima’) followed by the suffix ‘rahi’ is changed into ‘eta’ too.

When the suffix ‘rahi’ follows, the entire word ‘ima’ is changed into ‘eta’. In the sense of ‘nowadays’ :- Etarahi.

(235-281) A dhunāmhi ca.

(The word ‘ima’) followed by the suffix ‘dhuna’ is changed into ‘a’ too.

When the suffix ‘dhunā’ follows, the entire word ‘ima’ is changed

into 'a'. Adhunā. The word 'ima' is changed into 'i'. In the sense of 'at present' :- idāni.

The treatment of the case-ending suffixes is over.

Now, upasagga-s and nipāta-s having no differentiation by gender, number and cases are being told :- Pa, parā, ni, nī, u, du, sari, vi, ava, anu, pari, adhi, abhi, pati, su, ā, ati, api, apa, (and) upa. These twenty words are called 'upasagga-s'.

In this context, the word 'pa' is used in the sense of pakāra (variety), adhikamma (beginning), padhāna (major), antobhāva (to be inside), viyoga (separation), tappara (intent upon), bhusattha (in the sense of much), sambhava (having become), titti (satisfaction), anāvila (pure), and patthana (desire) etc. The prefix 'pa' is understood in these senses, pakāra etc., as :- in the sense of pakāra - paññā; in the sense of ādikamma - vippakataṁ; in the sense of padhāna - pañitam; or padhānam padhānattam issariyam tasmin - pabhū ayan desassa (Whose lordship is the major; He is pabhū of this country), in the sense of antobhāve - pakkhittam; in the sense of viyoge - pavāsi; in the sense of tappare - pācariyo; in the sense of bhusa - pavuddhakāyo; in the sense of sambhava - himavatā gaṅgā pabhavati (The gaṅgā originates from himavanta); in the sense of titti - pahūtarā annapānarā; in the sense of anāvila - pasannamudukurā; in the sense of patthana - pañihitam.

The word 'parā' is used in the sense of parihāni (loss, diminution), parājaya (defeat), gati (going), vikkama (effort), āmasana (touching) etc.,

as : in the sense of parihāniyam - parābhavo; in the sense of parājaya - parājito; in the sense of gati - parāyanam; in the sense of vikkama - parakkamati; in the sense of āmasana - aṅgassa parāmasanam (touching of limb).

The word 'ni' is used in the sense of nissesa (completely), niggata (gone), niharāṇa (taking out, throwing out), antopavesana (going inside), abhāva (absence) nisedha (avoiding), nikkhanta (departed from), pātubhāva (appearance), avadhāraṇa (affirmation), vibhajana (distinction, division), upamā (likeness, example) upadhāraṇa (thinking over), avasāna (ending), and cheka (clever) etc. In the sense of nisesa - nirutti, niravasesam deti (He gives full), in the sense of niggata - nikileso, niyyāti; in the sense of niharāṇa - niddhāraṇam; in the sense of antopavesana - nikhāto; in the sense of abhāva - nimmakkhikam; in the sense of nisedha - nivāreti; in the sense of nikkhanta - nibbāno nibbānam; in the sense of pātubhāva - nimmitam; in the sense of avadhāraṇa - nicchayo; in the sense of vibhajana - niddesa; in the sense of upamā - nidassanam; in the sense of upadhāraṇa - nisāmanam; in the sense of avasāna - niṭṭhitam; in the sense of cheka - nipuno. The word 'nī' is used in the sense of niharāṇa (taking out), āvaraṇa (covering, prevent) etc. In the sense of niharāṇa - niharati; in the sense of āvaraṇa - nīvaraṇam.

The word 'u' is used in the sense of uggata (rising up), uddhakamma (making upwards, above), padhāna (foremost), viyoga (separation), saṁbhava (origin, production), attalābha (being born, creation) satti (ability, power), sarūpakathana (preaching the essence) etc. In the sense of uggata - uggačchati; in the sense of uddhakamma - āsanā utthito (stood up from

seat), ukkhepo; in the sense of padhāna - uttamo, lokuttaro; in the sense of viyoga - ubbhāsito; in the sense of sambhava - ubbhūto; in the sense of attalābha - uppānarañ ñāṇam (originated knowledge); in the sense of satti - ussahati gantum (He has energy to go); in the sense of sarūpakathana - uddisati suttam (He preaches the doctrine).

The word ‘du’ is used in the sense of asobhaṇa (bad), abhāva (absence), kucchita (ill), asamiddhi (lack of richness), kiccha (difficulty), virūpa (deformation) etc. as :- In the sense of asobhaṇa - duggandho; in the sense of abhāva - dubbhikkharan; in the sense of kucchita - dukkatañ; in the sense of asamiddhi - dussassarñ; in the sense of kiccha - dukkaram; in the sense of virūpata - dubbañño, dummuñko.

The word ‘sañ’ is used in the sense of samodhāna (conclusion, combination), sammā (well, correct), samantabhāva (entirety), saṅgata (coming together), saṅkhepa (abbreviation), bhusattha (in the sense of much), sahattha (in the sense of being together), appattha, pabhava (origin), abhimukhabhāva (facing), saṅgata (collection), pidhāna (covering), punappunakaraṇa (repetition), samiddha (rich, successful) etc. In the sense of samodhāna - sandhi; in the sense of sammā or sama - samādhi, sampayutta; in the sense of samantabhāva - saṅkiññā, samullapanā; in the sense of saṅgata - saṅgamo; in the sense of bhusa - sāratto; in the sense of saha - sañvāso; in the sense of appattha - samaggho; in the sense of pabhava - sambhavo; in the sense of abhimukhabhāva - sammukham; in the sense of saṅgata - sañvikāro, saṅgañhāti; in the sense of pidhāna - sañvutam; in the sense of punappunakaraṇa - sandhāvati; in the sense of samiddha - sampanno.

The word ‘vi’ is used in the sense of visesa (distinction), vividha (manifold), viruddha (opposite), vigata (gone away), viyoga (separation), virūpa (deformation) etc. In the sense of visesa - vimutti, visiṭṭha; in the sense of vividha - vimati, vicitrāñ; in the sense of viruddha - vivādo; in the sense of vigata - vimalañ; in the sense of viyoga - vippayutto; in the sense of virūpatā - virūpo.

The word ‘ava’ is used in the sense of adhobhāva (making downwards), viyoga (separation), paribhava (disrespect), jānana (knowing), suddhi (purity), nicchaya (conviction, resolution), desa (place), theyya (stealing) etc. In the sense of adhobhāva - avakkhittacakkhu; in the sense of viyoga - omukkaupāhano, avakokilāñ vanāñ; in the sense of paribhava - avajānanāñ, avamaññati; in the sense of jānana - avagacchati; in the sense of suddhi - vodānarāñ; in the sense of nicchaya - avadhāraṇāñ; in the sense of desa (avakāso); in the sense of theyya - avahāro.

The word ‘anu’ is used in the sense of anugata (implying), anupacchinna (predispositon, tendency), pacchā (back, behind), bhusa (much), sādissa (likeness, similarity), hīna (low), tatiya (on the lines of), lakkhaṇa (mark), itthambhūtakkhāna (narration towards such and such), bhāga (part, fraction), vicchā (particular to each, respective) etc. In the sense of anugata - anveti; in the sense of anupacchinna - anusayo; in the sense of pacchā - anurathari; in the sense of bhusa - anuratto; in the sense of sādissa - anurūparāñ; in the sense of hīna - anu sārīputtarāñ puññavanto (One who has merit lower than Sārīputta); in the sense of tatiya - nadirāñ anvavasitā senā (the army on the line of river); in the sense of lakkhaṇa - rukkharāñ anu vijjotate vijju (Lightening flashes near the tree); in the sense of

itthambhūtakkhāna - sādhu devadatto mātarām̄ anu (Devadatta is good to the mother); in the sense of bhāga - yarī ettha marī anu siya tam̄ dīyatu (My share which would be here, may be given); in the sense of vicchā - rukkham̄ rukkham̄ anu vijjotate cando (The moon is shining on every tree).

The word ‘pari’ is used in the sense of samantatobhāva (surrounding, all, entire), pariccheda (connotation, limitation, definition), vajjana (avoidance), āliṅgana (embrace), nivāsana (dressing, clothing), pūjā (honour, worship), bhojana (meal, nourishment), avajānana (disrespect), dosakkhāna (abusing), lakkhaṇa (mark, quality) etc. In the sense of samantatobhāva - parivuto; in the sense of pariccheda - pariññeyyam̄; in the sense of vajjana - pariharati; in the sense of āliṅgana - parissajati; in the sense of nivāsana - vattham̄ paridahessati (He will dress); in the sense of pūjā - paricariyā; in the sense of bhojana - bhikkham̄ parivisati (He offers the meal); in the sense of avajānana - paribhavati; in the sense of dosakkhāna - paribhāsati; in the sense of lakkhaṇa - rukkham̄ pari vijjotate vijju (Lightening flashes around the tree) etc.

The word ‘adhi’ is used in the sense of adhika (addition), issara (master, power), uparibhāva (supersading), adhibhavana (overcome), ajjhayana (studying), adhiṭṭhāna (decision, resolution), nicchaya (resolution, conviction), pāpuṇana (attainment) etc. In the sense of adhika - adhisīlam̄; in the sense of issara - adhipati, adhi Brahmadatte pañcālā (The pañcāla people has brahmadatta as major); in the sense of uparibhāva - adhirohati; paṭhavim adhisessati, in the sense of adhibhavana - adhibhavati; in the sense of ajjhayana - byākaraṇam̄ adhīte (studies grammar); in the sense of adhiṭṭhāna

- bhūmikammādīm adhiṭṭhāti (He undertakes bhūmikamma etc.); in the sense of nicchaya - adhimokkho; in the sense of pāpuṇana - bhogakkhandham adhigacchati (He attains the heap of enjoyment).

The word ‘abhi’ is used in the sense of abhimukha (approaching, facing), visiṭṭha (distinction), adhika (addition), uddhakamma (making upwards), kula (clan), sāruppa (fit, suitability, equal state), vandana (salutation), lakkhaṇa (mark), itthambhūtakkhāna (description), bhāga (part, fraction), vicchā (repetition) etc. In the sense of abhimukhabhāva - abhimukho; abhikkamati; in the sense of visiṭṭha - abhidhammo; in the sense of adhika - abhivassati; in the sense of uddhakamma - abhiruhati; in the sense of kula - abhijāto; in the sense of sāruppa - abhirūpo; in the sense of vandana - abhivādeti; in the sense of lakkhaṇa etc. as before.

The word ‘pati’ is used in the sense of paṭigata (opposite, contrary), paṭiloma (contrary), paṭinidhi (reciprocal), paṭidāna (gift, restitution), nisedha (reject), nivattana (to return), sādissa (likeness, similarity), patikaraṇa (counteracting), ādāna (acceptance), patibodha (awakening), paṭicca (concerning), lakkhaṇa (mark), itthambhūtakkhāna (description), bhāga (fraction), vicchā (repetition) etc. In the sense of paṭigata - paccakkham; in the sense of paṭiloma - paṭisotam; in the sense of paṭinidhi - ācariyo pati siso; in the sense of patidāna - telatthikassa ghatam pati dadāti (He gives ghee to one who needs oil); in the sense of nisedha - paṭisedhati; in the sense of nivattana - paṭikkamati; in the sense of sadissa - paṭinūpakam; in the sense of patikaraṇa - patikāra; in the sense of ādāna - paṭiggaṇhāti; in the sense of paṭicca - paccayo; in the sense of lakkhaṇa etc., as before.

The word ‘su’ is used in the sense of sobhana (good), suṭṭhu (well), sammā (good), samiddhi (richness), and sukha (happiness) etc. In the sense of sobhana - sugandho; in the sense of suṭṭhu and sammā - suṭṭhu gato or also sammā gato : sugato; in the sense of samiddhi - subhikkhamī; in the sense of sukha - sukaro.

The word ‘ā’ is used in the sense of abhimukhabhāva (facing), uddhakamma (making upwards) mariyādā (boundary), abhividhi (up to), patti (obtaining, entering into), icchā (desiring), parisajjana (embrace), ādikamma (starting), gahaṇa (taking, acquiring), nivāsa (residence), samīpa (near), avhāna (addressing, calling) etc. In the sense of abhimukhabhāva - āgacchatī; in the sense of uddhakamma - ārohatī; in the sense of mariyādā - ā pabbatā khettamī (The field up to mountain); in the sense of abhividhi - ā kumāramī yaso kaccāyanassa (The glory of Kaccāyana is up to a child); in the sense of patti - āpatti āpanno ((He obtained offence); in the sense of icchā - ākañkhā; in the sense of parisajjana - āliṅganamī; in the sense of ādikamma - ārambho; in the sense of gahaṇa - ādiyatī; ālambati; in the sense of nivāsa - āvasattho, āvāso; in the sense of samīpa - āsannamī; in the sense of āvhāna - āmantesi.

The word ‘ati’ is used in the sense of atikkamana (going over), atikkanta (excellence, surpassing), atisaya (excellence), bhusa (in the sense of much) etc. In the sense of atikkamana - atirocatī, amhehi atīto (Gone over from us); in the sense of atikkanta - accantamī; in the sense of atisaya - atikusalo; in the sense of bhusa - atikodho, ativuddhi.

The word ‘api’ is used in the sense of sambhāvana (possibility), apekkhā (even), samuccaya (collection, accumulation). ḡaraha (blame).

reproach, censure), pañhā (question, investigation) etc. In the sense of sambhāvana - api dibbesu kāmesu merumpi vinivijhitvā gaccheyya (He would go possibly to divine kāmas through even mountain); in the sense of apekkhā - ayampi dhammo aniyato (Even this dhamma is indefinite); in the sense of samuccaya - itipi arahām (The blessed one is also called arahā), antarīpi antaguṇām ādāya (Even reaching intestine and sub-intestine); in the sense of garaha - api amhākām pañditaka (O our dammed scholar); in the sense of pañhā - api bhante bhikkharī labhittha (O venerable, did you get food ?).

The word 'apa' is used in the sense of apagata (gone, removed), garaha (censure), vajjana (avoiding), pūjā (worship), padussana (censure, spoiling) etc. In the sense of apagata - apamāno, apeto; in the sense of garaha - apagabbho; in the sense of vajjana - apa sālāya āyanti vāṇijā (The merchants come after avoiding the cottage); in the sense of pūjā - vuḍḍhāpacāyī; in the sense of padussana - aparajjhati.

The word 'upa' is used in the sense of upagamana (approaching), samīpa (near), upapatti (birth), sādissa (likeness), adhika (addition), uparibhāva (higher state or condition), anasana (fasting), dosakkhāna (abusing), saññā (feeling), pubbakamma (initial deed), pūjā (worship), gayhākāra (understood sign), bhusa (in the sense of more) etc. In the sense of upagamana - nisinnam or upanisideyya; in the sense of samīpa - upanagararī; in the sense of upapatti - saggarī lokarī upapajjati (He takes birth in heaven); or upapatti means yutti, upekkhā means seeing from the point of view of logic; in the sense of sādissa - upamānarī, upamā; in the sense of adhika - upa khāriyam doṇo (Doṇa is more than khārī), in

the sense of uparibhāva - upasampanno; in the sense of anasana - upavāso; in the sense of dosakkhāna - param upavadati (He blames the other), in the sense of saññā - upaddavo; upasaggo; in the sense of pubbakamma - upakkamo; in the sense of pūjā - buddhupaṭṭhāko, mātupaṭṭhānarā; in the sense of gayhākāra - soceyyupaṭṭhānarā; in the sense of bhusa - upādānarā, upayaso, upanissayo.

Thus, in this context, upasagga-s indeed, have various meanings. And it is told :-

“Thus, indeed these three : upasagga-s nipāta-s, and paccaya-s indicate various meanings. Thus, the etymologists have told”.

In this context, (it should be known that) the upasagga-s qualify nouns or verbs. They have no specific genders. When the suffixes si - etc. are applied, (it should be known that) only nominative singular is applicable after them, as they have no differentiation by means of number, object etc.

(221-282) Sabbāsam āvuso upasagganipātādihi ca.

And after āvuso, upasagga-s, nipāta-s etc. all (case- endings) (are elided).

All case-endings used after the word āvuso, upasagga-s and nipāta-s are elided. By the word ‘ādi’ sometimes, the elision is applicable after sutta, pada etc. In this context, the reference to the word ‘āvuso’ should be understood to indicate that it is used with number.

‘Pa etc. are called upasagga-s as they add the meaning after having become associated. The words ‘ca’ etc. indeed,

are inserted in the beginning, middle or at the end of words.

They are called ‘nipāta-s’.”

Pahāro means action of attacking. Similarly, parābhavo, nivāso, nīhāro, uddhāro, duhāro, samīhāro, vihāro, avahāro, anuhāro, parihāro, adhihāro, abhihāro, patihāro, suhāro, āhāro, atihāro, apihāro, apahāro, upahāro, paharati, parābhavati, nivasati, nīharati, uddharati etc. should be explained.

“The ways of upasagga-s are threefold; some of them change the root-meaning, some other upasagga follows the root-meaning; some other upasagga adds some meaning or specifies the same root-meaning.”

(The treatment of) the padas in the form of upasagga-s (is over).

The pada-s in the form of nipāta-s used in the sense of samuccaya (collection), vikappana (option), paṭisedha (rejection), and pūraṇa (fullness) etc. and which do not indicate a matter :-

In this context, the word ‘ca’ is used in the sense of samuccaya (collection), anvācaya (reference), itaretarayoga (being connected with each other), samāhāra (combination), avadhāraṇa (emphasis) etc. The word ‘vā’ is used in the sense of vikappana (option), upamāna (comparison), samuccaya (collection), vavatthitavibhāsā etc. The words ‘na, no, mā, a, alarī, halarī are used in the sense of prohibition (paṭisedha). The word ‘alarī’ is also used in the sense of enough and decoration. The meaning of ‘pūraṇa’ is

twofold : i) atthapūraṇa (completing the meaning), ii) padapūraṇa (completing a sentence or a stanza).

Now, in this context, the words atha, khalu, vata, vatha, atho, assu, yagghe, hi, carahi, nari, tarī, vā, ca, tu, va, vo, pana, have, kīva, ha, tato, yathā, sudarī, kho, ve, harī, enari, seyyathidari etc. are ‘padapūraṇa’.

Now, in this context, the word ‘atha’ is used in the sense of pañhā (question), anantariya (closeness), and adhikāra (governing) etc. The word ‘khalu’ is used in the sense of paṭisedha (prohibition), avadhāraṇa (emphasis) and pasiddhi (being well known). The word ‘vata’ is used in the sense of ekarīsa (certainty, definiteness), kheda (sorrow), anukampā (compassion), and saṅkappa (intention, thinking). ‘Atha’ is also used in the sense of anvādesa (reference). ‘Tu’ is used in the sense of visesa (specification), hetu (cause) and nivattana (prevention) etc. ‘Pana’ is used in the sense of specification also. ‘Have’ and ‘ve’ are used also in the sense of certainty.

‘Harī’ is used also in the sense of visāda (depression) and sambhava (possibility). ‘Seyyathidari’ is used in the sense of ‘which is that’ ?. Atthapūraṇa is twofold : i) vibhattiyutta (together with case) and ii) avibhattiyutta (not with case). The words ‘atthi, sakkā, labbhā, are used in the nominative case. The words ‘āvuso, ambho, hambho, re, are, hare, je’, are used in the vocative case.

The words ‘sayari, sāmarī, sarī, sammā, kiṁ; are used in the sense of instrumental case. The words ending with the suffixes ‘so, to, dhā’ are also (used in the instrumental case) :- suttaso, padaso, aniccato, dukkhato, ekadhā, dvidhā etc. The words ending with the suffixes tave and tarī are

used in the sense of dative case. Kātave, dātave, kātum, kāretum, dātum, dāpetum etc. The words ending with the suffixes ‘so and to’ are used in the ablative sense. Dīghaso, oraso, rājato or corato etc. ‘To’ and the words ending with tra, tha etc. are used also in the locative sense. Ekato, purato, pacchato, passato, piṭṭhito, pādato, sīsato, aggato, mūlato; yatra, yattha, yahirā, tatra, tattha, tahirā, taharā etc.

These words are used in the sense of locative case :- samantā, sāmantā, parito, abhito, samantato, ekajjhari, ekamantari, heṭṭhā, upari, uddhari, adho, tiriyām, sammukhā, parammukhā, āvi, raho, tiro, uccām, niccaṁ, anto, antarā, antarari, ajjhattari, bahiddhā, bāhirā, bāhirari, bahi, orari, pāram, ārā, ārakā, pacchā, pure, hurari, pecca. The following words are used in the sense of locative case of time :- sampati, āyati, ajja, aparajja, suve, sve, parasuve, hiyyo, pare, sajja, sāyari, pāto, kālarā, kallari, divā, rattari, niccaṁ satatari, abhiñhari abhikkhaṇari, muhuri, muhuttari, bhūtapubbari, purā, yadā, tadā, kadā, etc.

(Here end) the words connected with the (meaning indicating) cases.

Among the words not connected with the meanings connected with the cases, the following are used in the sense of doubt :- appeva, appevanāma, nu. The following words are used in the sense of certainty:- addhā, aññadatthu, taggha, jātu, kāmarā, sasakkari. ‘Eva’ is used in the sense of emphasis. The following words are used in the sense of questioning :- kacci, nu, kinnu, nanu, kathari, kiṁsu, kiṁ. ‘Evarā, iti, itthari’ are used in the sense of indication or reference (nidassana). ‘Iti’

is used in the sense of cause and the closure of a sentence. ‘Yāva, tāva, yāvatā, tāvatā, kittāvatā, ettāvatā, kīva are used in the sense of pariccheda (limit or measure). The words ‘evarī’, sāhu, lahu, opāyikarī, paṭirūpam, āma, sādhu’ are used in the sense of sampaṭicchana (acceptance, agreement).

‘Yathā, tathā, yatheva, tatheva, evarī, evameva, evamevarī, evampi, yathāpi, seyyathāpi, seyyathāpināma, viya, iva, yathariva, tathariva, yathā nāma, tathā nāma, yathā hi, tathā hi, yathā ca, tathā ca’ are used in the sense of paṭibhāga (likeness, resemblance). ‘Yathā’ is used in the sense of yoggatā (suitability), vicchā (repetition), padattha (word - meaning), anativatta (not transgressing, follow) and nidassana (reference). ‘Evarī’ is used in the sense of upadesa (indication, advice), question etc. ‘Kiñcāpi’ is used in the sense of ‘anuggaha’ (favour). ‘Aho’ is used in the sense of garaha (blame), pasānsana (praise), and patthana (request).

‘Nāma’ is used in the sense of reproach, praise, designation and question. ‘Sādhu’ is used in the sense of praise and request. The words iṅgha, handa are used in the sense of exhortation (urge) (codana). ‘Sādhu, suṭṭhu, evametari’ are used in the sense of consent (anumodana). ‘Kira’ is used in the sense of rumour and unbelievable thing. ‘Nūna’ is used in the sense of anumāna (guess), anusaraṇa (following), and parivitakkana (doubt). ‘Kasmā’ is used in the sense of asking a question. ‘Yasmā, tasmā, tathā hi, tena’ are used in the sense of supplying the cause.

‘Saha, saddhiṁ, samarī, amā’ are used in the sense of samakiriya (simultaneous action). ‘Viñā, rite’ are used in the sense of vippayoga (separation). ‘Nānā, puthu’ are used in the sense of bahuppakāra (variety). ‘Puthu, visurī’ are used in the sense of asaṅghāta (separation). ‘Duṭṭhu,

ku' are used in the sense of *jigacchā* (disgust). 'Puna' is used in the sense of *appaṭhama* (more than once). And 'kathañci' is used in the sense of difficulty. 'Dhā, kkhattum, sakiñci' are used in the sense of *saṅkhyāvibhāga* (numerical part). 'īsakam' is used in the sense of little and slow. 'Saṇikam' is used in the sense of slowness. 'Khipparn, aram, lahu, āsum, tuṇṇam, aciram' are used in the sense of quickness. 'Ciram, cirassam' are used in the sense of lengthiness. 'Ce, yadi' are used in the sense of doubt and condition. 'Dhuvam' is used in the sense of fixity (*thira*) and emphasis (*avadhāraṇa*). 'Ha' is used in the sense of depression. 'Tuṇhī' is used in the sense of keeping silence. 'Sacchi' is used in the sense of direct experience. 'Musā, micchā, alikam' are used in the sense of untruth. The word 'suvatthi' is used in the sense of blessing (*āsīsa*) etc. The words ending with the suffixes *tuna*, *tvāna* and *tvā* are used in the sense of expectation; as :- *Passituna*, *passiya*, *passitvāna*, *passitvā*, *disvā*, *disvāna*, *dassetvā*, *dātuna*, *datvāna*, *datvā*, *upādāya*, *dāpetvā*, *viññāpetvā*, *viceyya*, *vineyya*, *nihacca*, *samecca*, *apecca*, *upecca*, *ārabbha*, *āgamma* etc. Thus all the words other than *nāma*, *ākhyāta* and *upasagga* which have the characteristic of indeclinable should be known as 'nipāta-pada-s'. And it is told :-

"The word other than three pada-s which has no declension is used at intervals. Such pada having the nature of abyaya, is called 'nepātika'."

"The *nāma* formation (noun word) is fivefold :- i)
pulliṅga (masculine), ii) itthiliṅga (feminine), iii)

napurīnsakaliṅga (neuter), iv) tiliṅga (having three genders), and v) aliṅga (non-gender).”

(Here ends) Nāma-kāṇḍa,
the second chapter in the Rūpasiddhi.
