Kaccayana's Pali Grammar

(EDITED IN DEVANAGARI CHARACTER AND TRANSLATED INTO ENGLISH)

BY

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पालि-वृत्ताकरणम्।
श्रवणिका काश्यपेने रचितम्।
श्री सतीश-चन्द्र-विश्वामूर्षेन
ब्रम्हाणिं आचार्यतिंश्।
श्री यशोरे महते बोधितासादा प्रकाशितम्।

निश विभेदित्वा एको चर्चितम्।
कालां; १४०२।
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ERRATA.

P. 3. L. 20—five for three.

P. 36. L. 13—य + न for पारा।

P. 154. L. 2—after यथा add बुद्धस्या धराजलिनि ऋषि
तुम्हारात; भू द्वैतस्य घातकस्य पद्धति
पक्षोऽयो विन्दुत्स्यामाधवे सो ऋषिनां
रूप्यो ज्ञाति; सं यथा,—

P. 254. L. 17-18—अज्ञात for अज्ञ।

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SIAMESE CHARACTERS.

Vowels.

Siamese—

Initial.

English—

Sanskrit—

Medial & final.

Place. after over under before consonants.

Consonants.

Siamese—

English—

Sanskrit—
Siamese—จ ผ ฝ น ป
English—c ch j jh n
Sanskrit—च क ज क ज

Siamese—ร อ น น
English—t ðh d ðh n
Sanskrit—ट ठ ड ठ न

Siamese—เ น น น
English—t th d dh n
Sanskrit—न थ द य न

Siamese—ป ผ พ ย ป
English—p ph b bh m
Sanskrit—प फ ब भ म
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<td>अ० ह१ ु३ े४ ो५  ____  ____  ____</td>
<td>a ā i ī u ū e o</td>
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**BURMESE CHARACTERS**

**Vowels.**

**Consonants.**
Burmese— ဝ ဝ ဝ ဝ ဝ ဝ ဝ
English— r 1 y v s h m
Sanskrit— य र ल व स ह छ

Burmese—

English—

Sanskrit—

Burmese—

English—

Sanskrit—

CEYLONSE CHARACTERS.

Vowels.

Ceylonese —

English —

Sanskrit —

Consonants.

Ceylonese —

English —

Sanskrit —
Ceylonese—

English—

c ch j jh ṇ

Sanskrit—

ष च ज ज ह ज

Ceylonese—

English—

t th d dh ṇn

Sanskrit—

ट ठ ड ढ ण

Ceylonese—

English—

t th d dh ṇn

Sanskrit—

त थ द ध न
Ceylonese—

\( \hat{e} \ \hat{e} \ \hat{e} \ \hat{e} \ \hat{e} \)

English—

\( p \ \text{ph} \ b \ bh \ m \)

Sanskrit—

\( प \ फ \ ब \ भ \ स \)

Ceylonese—

\( ප \ \� \ \ඉ \ \ඇ \ \ඒ \)

English—

\( y \ r \ l \ v \ s \ h \ ! \ \& \)

Sanskrit—

\( यरलवसह sweetness \)

Sanskrit—
PROEM.

Namo tassa Bhagavato Arahato Samma-Sambuddhassa.

The object in launching this experimental work in the expansive sea of Oriental learning is to exhibit the characteristic features of a language which had once been the mother of all the Aryan dialects spoken by the races inhabiting the Gangetic Valley at the present day.

Pali as spoken by the Tathagata and used by him as the medium for the promulgation of his Dharma and Sanskrit as it is used by the scholars of India, both are extremely rich and contain a wealth of literature of unrivalled beauty wherein are to be found precious treasures.

Historically the rock inscriptions of Asoka, and the Pipprawa inscription recently deciphered by archaeological scholars contain important testimony as to the antiquity of Pali language. The oldest inscriptions in India are in Pali. The MSS. found in the Horiui Monastery in Japan, the Bower MSS. found in the Pamir Valley are the oldest Sanskrit MSS., and they are Buddhistic. This is a valuable indication showing the sympathy
that existed between the followers of Pali and sanskrit schools of learning.

Learned Bhikkhus in the past invariably had shown great proficiency in Vedic learning. The chief disciples of the Tathagata viz., Sariputta, MahaMoggallana, Maha-Kasyapa, Katyayana, Kaundanya, Bharadvaja, Vasishta, before they became disciples of the Buddha, had been followers of Vedas.

The language containing the Dhamma that Buddha preached is euphoniously called Pali, but philologically the language is known as the Suddha Magadhi Bhasha. Between the Vedic Sanskrit and the post-Buddhist Sanskrit the pure Magadhi language takes a middle ground, and Pali as found in the Tripitakas and the Attha-kathas contains all that is purest in the sociological evolution that India witnessed between 600 B.C., and 700 A.C. The Islam invasion of India changed the purity of Indian national ideas and the time that followed accentuated in advancing the Aryan decline. The absence of any old Vedic commentary is greatly to be deplored. The Sanskrit literature that is to be found to-day is post-Buddhistic and the Vedic interpretations of Sankara are, according to the writers of the Padma Purana, influenced by Buddhism. To them what Sankara enunciated was Buddha's religion in disguise. The present religious sects current
in different parts of India are all, with the exception of Sankara's Advaitism, post-Islamic. How much the materialistic ideas of Semitic monotheism have had to do in influencing the religio-philosophic adumbrations of later day reformers it is difficult to say. But the time has come for an analytical investigation of all existing religions by applying the higher criticism of absolute Truth to discover the interdependent nature of these different religions on the pure Aryan Dharma found in the Pali texts. Buddha rejecting the interpretations of books, traditions, authorities, miraculous performances, etc. based Religion on absolute (Dharma) Truth; and as it was a Religion founded on science and philosophy a proper signification of the language which he used in teaching the doctrine is necessary.

The Pali language has three principal grammars called Kachchayana, Moggallayana and Saddaniti. As helps to the grammar of Kachchayana, there are Rupasiddhi, Balavatara, Mahanirutti, Chula nirutti, Niruttipitaka, whilst there are to the grammar of Moggallana, the works called Payogasiddhi, Moggallayanavutti, Susaddasiddhi, Padasadhan, and to the Grammar called Saddaniti there is only one work called Culasaddaniti. Of the three Pali grammars Kachchayana is the oldest. Other treatises on Pali grammar are Sambandha chinta, Sadda saratha jalini,
Kachchayana bheda, Saddattha bheda chinta; Karika, Karika vutti, Vibhattyattha, Gandhatthi, Vachakopadesa; Nayalakkhana vibhavani, Niruttisangaha, Kachchayanasara, Vibhattyattha dipani, Sanvanna nayadipani, Vachchavachaka, Saddavutti, Balappabodhana, Karakapuppha Manjari, Kachchayana dipani, Gulhattha dipani, Mukhamatta sara, Saddabindu, Sadda kalika, Saddavinichchaya, Bijanga etc. with their paraphrases, commentaries and supplementary commentaries.

Veteran Pali scholars in Ceylon have published for use of the Sinhalese students learning Pali editions of Kachchayana, Rupa Siddhi, Balavatara etc., and in Burma, Siam and Cambodia where Pali is studied learned scholars are ever active in enriching the language.

The Maha Bodhi Society, which was founded in May 1891 under the presidency of the illustrious scholar the Pradhana Nayaka Sumangala Maha Sthavira, has been quietly pursuing its work in gaining the sympathy of the educated class in India. Its fundamental principles are archaeological and philological and its object is to revive the philosophical study of the Pali religion in its native soil. A religion that once prevailed all over India and beyond the confines of Western Punjab as far as Gandhar, Afghanistan, Central Turkestan, and the Pamir Valley, that it should have ceased to
exist in its birth place is one of the saddest episodes of the history of religious evolution confirming the truth of the doctrine of change. For nearly 700 years there has been not even the slightest whisper of a follower of Buddha heard in the shrines at Sravasti, Patna, Benares, Gaya, Nalanda, Puri, Kanchipuram, Mithila, Kosambi, Ujjeni, where thousands of monks daily chanted the mellifluous sutras of the Pali Pitakas. Kapilavastu where the Bodhisat Prince Siddhartha was born, is now a forest in Nepal, Isipatana in Benares is now occupied by ryots, Gaya and Buddha Gaya have gone into oblivion. Nalanda, where stood the famous Buddhist University with its 10,000 students, is now in ruins, as well as Sravasti which is in the territory of the Maharajah of Balrampur.

Five hundred years is only a day to the Tayatimsa gods, and as Buddhas have appeared in the past so will Buddhas appear in the future. The wheel of change goes on a rolling and Buddha’s Law appears and disappears.

A historic work the Maha Bodhi Society has undertaken in India, and the accomplishment of its labours will be possible when scholars and wealthy laymen will come forward to carry out its programme. In India’s glorious and triumphant days the Buddha’s name was sung by millions upon
millions of her children, and Emperors like Asoka and Siladitya reigned and helped the dissemination of the Religion of Compassion and Truth. On the resuscitation of the Wisdom-Religion of the Tathāgata depends the revival of India's glory. May it soon come is the daily prayer of the writer.

MAHA-BODHI SOCIETY
2, Creek Row, Calcutta,
October 1901

H. DHARMALAL
INTRODUCTION.

I. History of grammatical literature in India.
i. Treatises on Sanskrit grammar.

In India Vyākaraṇa (grammar) is recognised as a Veda (limb of the Veda). In Pāṇiniya-sīkṣā quoted by Śāyana-cārya in the exordium to his commentary on the first hymn of the Rigveda we find that the Veda possesses six limbs which are thus enumerated:—

काेष्ट्रे पाँचौ तू वेदद्रि चत्वरीय पद्ये।
स्वतन्त्रत्राम्यं च चत्वारो निवृत्त चोलसत्ये।
पितार भाषानं तू वेदद्रि सकं द्वारकरं सत्यं।
थमनात साक्ष्मिगुल्लित्र भाषाभोजेमहीयते।

Chandālaḥ (the science of metres) constitutes the two legs of the Veda, Kalpa (the science of ceremonials) forms the two arms of it, Jyotiṣa (astronomy) is the eye, Nirukta (the science of etymology) is stated to be the ear, S'ākṣa (the treatise on phonetics) is the nose, and Vyākaraṇa (grammar) is to be remembered as the mouth of it. Therefore it is only he who studies the Veda with the Aṅgas (the six auxiliary sciences) that rises to a high position in the world of Brahma”.

Vopadeva the celebrated author of the Muddha-pedha grammar, who is said to have lived
at Devagiri in the Deccan in the 12th century A.D., makes mention of eight different ādi-
śābdikas (grammarians and philologists of the early days) whose works he consulted in com-
pling his Dhātupātha. Vopadeva says:

इन्द्र; कामसुभाषिपिल; याज्ञायण; ।
पाणिवसवरजेन्द्र जयन्तियांदिशांतिका; ॥
शरणंति तेशान्तीका रंगमाधारण; संत; ।
धातुपाथ; सरायालार्कनारंदनादिक्षरं; ॥
कविकाले ने नाम पदीनिकार्यतिमि च ।
धातथ; परििल; पांडालांबंबांगमकावथ; ॥ (धातुपाथ) ॥

"Indra, Candra, Kāśakṛṣṇa, A'pišali, Sākaṭā-
yana, Pāṇini, Amara, and Jainendra—may glory attend to these eight ādi-śābdikas! By exami-
nining their views, I compile in verse this Dhātupātha (Recital of Roots) named Kavikaipadruma
(The Wish-yielding Tree of Poets), approved of by all and clearly exposed, in which the roots found
in the previously classified lists and those occurring in the Sūtras, popular usages and Vedas,
have been arranged in the order beginning with those having a as their initial or final letter".

It is necessary to add here a short account of the eight schools of Sanskrit grammar mentioned
by Vopadeva.

1. Aindra—No manuscript of the Aindra grammar has yet been recovered. But frequent
references to the grammar of Indra are met with in the writings of Indian and Tibetan authors. Somadeva the author of the Kathāsarit-sāgara in the 12th century A.D. says that the Indra grammar was rendered useless by the system propounded by Pāṇini. In the commentary on the Sarvasvata-vyākaraṇa mention has been made of the grammarian Indra in the following terms:

इन्द्रादश्योऽध्य यथास्वत् न यथूः प्रस्तवार्थः।
प्रक्षियां तथा जपतुस्स स च यभो वन्मु गर्ल कथमु॥

"Even Indra and others did not reach the other shore of the ocean of words; how is man able to explain the etymological formation of words exhaustively?"

In the Buddhist sanskrit work called Avadāna-sataka, translated into Chinese A.D. 222-280, it is stated that Sāriputra in his boyhood learned the grammar of Indra. In Lama Tārānātha’s history of Indian Buddhism and in the work of the Tibetan writer Bustom we find that the first sanskrit grammar was written by Sarvajñāna (S’iva) but this never came to Jambudvīpa. Then Indra compiled the Aindra grammar which Vīhaspati studied. This was current in Jambudvīpa, but was surpassed by Pāṇini’s work. In my opinion Vopadeva meant by Aindra the Kātantra grammar. Dr. Burnell says that by Aindra grammar one must under-
stand a school of grammar not a specific grammar by an individual. Thus Kātyāyana in the Kauhā-sarit-sāgara is made to talk of "my Aintra gram-
mar." Indra was fabled to have originated the science of grammar but the Aintra grammar was the primitive grammatical science as handed down by various teachers.

2. Candra—Candra grammar is based on the system of Pāṇini. The author Candra-gomin is generally believed to have lived in a place called Candra-dvīpa in Kashmere about 400 A.D. So far as I remember Dr. G. Buhler holds the same opinion. But in a correspondence (of Mr. A.B. Keith with Prof. Rhys Davids on the date of Kumāra-dāsa published in the Journal of the Royal Asiatic Society, July 1901) we find that Liebich (Vienna Oriental Journal XIII, 313-5) has shown from the example "Ajayad Gupto Hūnam" that Candra-gomin the author of Candra-vyākaraṇa lived circa A.D. 480. Kiel-
horn (Indian Antiquary XV, 183-5) shows that Candra was used by the Kāśikā-vṛtti. As re-
gards Candra-dvīpa, Rai Sarat Chandra Das Bahadur C.I.E. tells me that it is the same as Vāklā-Candravadāpa which forms a part of the district of Backergunge in Lower Bengal.

Candragomin was undoubtedly a follower of
Buddhism. In the opening lines of his grammar he pays obeisance to Buddha as follows:—

सिंहः प्रशस्य सर्वं शैलविशेषं जमलि गुप्तं।
वधु विज्ञुलसमं राजस्वमण्यं।

"After bowing down to the accomplished, omniscient and merciful Teacher of the universe, I proceed to explain the nature of words in a manner which is brief, reliable and perfect."

3. काशक्रत्सु—a grammarian or philologist probably posterior to Pāṇini.

4. Apiśali—a grammarian, quoted by Pāṇini in the sūtra 6.1.92. He is also quoted by Ujjvālādatta (11th century A.D.) in the Unādisūtra vṛtti 1—18, and 4.174; and by Sāyanaśārya (14th-century A.D.) in the Dhātuvṛtti and Padacandrika.

5. S‘ākaṭāyana—quoted by Pāṇini in the sūtra 8.3.18. He has also been cited as an authority in linguistic matters in the Yajurvedapratiśākhya, Atharvavedapratiśākhya and Nirukta of Yāska. Dr. Burnell says that "the actual grammatical text book of the Jains, which passes under the name of S‘ākaṭāyana, quotes the opinion of an Indra; the commentary (by Yakṣavarman) explains this name by "Indra Acāryya." Dr. Burnell further says: "of S‘ākaṭāyana there are fragments in the same collection (Leyden Mss. at Madras), and a complete copy of the text and
ṣūtra (in the Malayalam characters) among the manuscripts I presented to the India Office Library in 1870. I have since procured other complete manuscripts of the text, commentary etc. All these are Jain manuscripts from the Canarese country."

By an examination of the contents of the manuscripts scholars have ascertained that the S'ākaṭāyana grammar, as we have it, is not in its original form, and it is a comparatively modern redaction of an old treatise effected under Jain influences in Central India not much earlier than the 12th century A. D.

6. Pāṇini—the most eminent sanskrit grammarian is generally believed to have flourished in the 4th century B.C. His grandfather was Devala and his mother's name Dākṣī. He was born at S'alātūr in Gāndhāra (in the Punjab province). Kātyāyana about the 3rd century B.C. wrote Vārtika on the sūtra of Pāṇini, and Patañjali about 150 B.C. wrote Bhāṣya on it. Jayāditya (who died in 661 A.D.) and Vāmana jointly wrote Kāśikā vṛtti on the grammar of Pāṇini and Jīnendra-buddhi in the 8th century A.D. wrote Nyāsa on it. The Uṇādi-sūtras found in the grammar of Pāṇini are not his own production. These sūtras were attributed by Nagoji to S'ākaṭāyana. But this is improbable. Prof. Maxmuller pointed out four words in the Uṇādi-sūtras which could hardly be
known in Pāṇini’s time: 1. Jina (3-2), 2. stūpa (3-25), 3. dināra (3-140), and 4. tiriṭa (4-184).

Pāṇini alludes to Yavāna and Yavanāṇe in the sūtra 4-1-49:

“..."

“..."

"..."

"..."

="..."

“"When the feminine suffix ūṣ is added to these words, the particle āṇuk is augmented to them. The rule applies to the word yavāna for signifying līpi or writing; thus, yavanāṇe means the writing of the Yavanas."

It is however not clear whether the word yavāna refers here to the Greeks or Persians. Dr. Benfey understands by yavanāṇe “Greek-writing,” but he places the completion of Pāṇini’s work as early as B.C. 320. In that case he thinks Pāṇini "had already had the opportunity during six years of becoming acquainted with Greek writing in his own immediate neighbourhood without interruption, Alexander having, as is well known, established satrapies in India itself and in the parts adjoining"—in the vicinity of the Indus, namely, near which Pāṇini’s birth-place was. Dr. Weber is of opinion that the name Yavana first became popularized in India through Alexander, and the word therefore signifies the Greeks (Ions)."

The Chinese pilgrim Hiuen-thsang visited Salātura the birth-place of Pāṇini who is known
by the name of Salatyriya (Pañini 4.3.94.) Cunningham identifies it with the village of Lahor which is 4 miles north-west of Ohind.

7. Amara—the celebrated lexicographer known to have been one of the nine gems of the court of Vikramāditya of Oojiein in 56 B.C. But now he is generally believed to have lived in the 5th century A.D. In the Amara kośa the term dināra occurs. Dināra is a Greek coin, and Amara's use of it makes him hardly earlier than 400 A.D. Mr. E. J. Rapson (in the Journal of the Royal Asiatic Society, April 1901) says:—“It is certainly most curious to find the dināra, represented by the gold coins of about the weight of our sovereign under the Gupta dynasty in the 4th century A.D., and on the other hand, in Kashmir some eleven centuries later, under the form dināra, degraded to a money of account so infinitesimal that some 3500 went to make up one rupee.”

8. Jainendra—manuscripts of the Jinendra-Vyākarana are to be found at Madras. I think this Jinendra is the same as the Buddhist grammarian Jinendra-buddhi who wrote the well-known Nyāsa on the grammar of Pañini in the 8th century A.D. Mr. Colebroke however says that Kāvyā-kāma-dhenu by Vopadeva refers to a Jinendra and a Jinendra-buddhi.

Besides the eight schools mentioned by Vopadeva in the 12th century A.D. there are many
treatises on Sanskrit grammar which cannot be brought under any of the schools.

Perhaps the most ancient system of grammar is the Prātiśākhya attached to and forming an anga of each of the Vedas. Referring to the Rigveda—prātiśākhya Dr. Burnell says "of all the grammatical treatises in sanskrit that we possess this remarkable work bears every sign of being a primitive treatise." Professor Goldstucker however took a different view, and held that this Prātiśākhya is posterior to Pāṇini.

(a) The Rigveda-Prātiśākhya is attributed to S'auṇaka.

(b) There are the Taittiriya Prātiśākhya of the Black Yajurveda and the Vājasaṇeyi Prātiśākhya of the White Yajurveda.

(c) We also find S'auṇakiya Cāturadhyāyikā of the Atharvaveda.

The Prātiśākhya grammars show that the advance made by linguistic research during the Vedic period was very considerable. It was for fixing the text of the prayers as well as for a proper pronunciation and recitation of words that certain rules were laid down which gave rise to the Vedic grammar called Prātiśākhya.

We may also notice the grammars called the Phiṭ sūtra by S'antanava and Jaṭāpaṭala by Vyādi.

Kātantra or Kalāpa-Vyākaraṇa ranks next to Pāṇini in importance. It was probably written
in the 3rd century B.C. The author's name is S'arvavarman. There is a Vṛtti (on the Kalāpa Sūtra) by Durgasimha. He also wrote a Tikā on his own Vṛtti. The Kātantra-Vṛtti-pañjikā by Trilocana Dāsa is also well-known. Durgasimha who was a Buddhist pays obeisance to Buddha in the opening lines of his Vṛtti thus:

रेवदेव प्रणम्यादि स्वं विन्दनर्धिनम्।
वातन्त्र्य प्रणवानि आख्यानं यात्रतिसिद्धिम्॥

"After having first bowed down to the omniscient and all-seeing Lord of Lords, I shall set forth the explanation of the Kātantra of S'arva-varma."

In the beginning of his Vṛtti-Tikā too, Durgasimha presents salutation to Buddha as follows:

धिनित्यकायम् दुस्मल्ह्याम् स स्वम्भूवम्।
कालान्तरिक्येच्यं नवव गम्य रथये॥

"After presenting salutation to Buddha the blessed, incomparable, unborn, foremost of the venerable and self-existent, Durga proceeds to compile this Kātantra-vṛtti-Tikā."

Most of the writers of commentary on the Kātantra grammar were Buddhists but it is not known to what religion did S'arva-varma the author of the original sūtras belong. Kātantra grammar is however greatly respected by all Buddhist people and has been carefully preserved in
XXV

Tibet. It is widely read in East Bengal where Buddhism lingered latest.

The *Uṇādi* and *Kṛṣṇṇaṇa* belonging to the *Kātantra* grammar were added by *Kāmāyana*. Thus in the beginning of the chapter on *Kṛt* we find:

*śvarūpaḥ karmiḥ kṛtāḥ ślokaḥ। kāmāyanaḥ kṛtāḥ।*

*Kāmāyana* te ślokaḥ viśnuṣvāntiḥ caṃśe।

"These *Kṛt* suffixes (including the *Uṇādi*) have grown in the manner of trees etc.; they have not been created by the doer (God or Sarvavarma); for the enlightenment of ignorant people *Kātuvāyana* has made them."

*Mugdhabodha vyākaraṇa*—by Vopadeva was written in the 12th century A.D.

*Sārasvatā-vyākaraṇa* was probably written in the 13th century A.D.

*Sankśipta-sāra* by *Kramadīśvara* belongs probably to the 15th century. A.D.

*Sūpadma* by *Padmanābhadhattu* probably belongs to the 16th century.

*Pāṇini* has mentioned the names of several grammarians who flourished before him; such as *Apiśali*, *Gārgya*, *Gālava*, *Cākravarmaṇa*, *Paunakarasādi*, *Sākṣatyaṇa*, *Sākalya*, *Saunaka*, and *Sphoṭāyana*.
2. Pali grammars—

Kaccāyana (Kātyāyana) is reputed to be the author of the first Pali grammar called Susandikappa. Kaccāyana grammar, as we have it traditionally known to be the production of different hands. In the Kaccāyana bheda pīkā we find:

काशीयप्रवति योगो दुस्ति स सहस्त्रनिनो।
पदोनो महस्यस्तन न्यासो दिसलहु चिन्द्व।

"The Yoga (Sūtra) was written by Kaccāyana, the commentary by Saṅghavandī, the examples were added by Brahmadatta and the gloss by Vimalabuddhi."

From the manner in which the sutta, vutti, pūjoga and nyāsa are intimately connected with one another, I am inclined to believe that the entire work was written by Kātyāyana himself. At any rate the sutta etc. were written simultaneously.

Mr. D’Alwis considers that Pāṇinī’s sanskrit grammar was the source of Kaccāyana’s book. There are however several suttas in Kaccāyana which are almost identical with those of the Kātantra. Dr. Burnell is of opinion that both Kaccāyana and the Kātantra have borrowed most of their technical terms and many of their suttas from the Aindra grammar.

Nothing is known to us about the life of Kaccā.
vana. We are quite in the dark about the age in which he flourished and the country in which he lived.

The difficulty, that Gautama's hearers found in understanding the language in which he preached, is represented as the occasion of the formation of the first Pali grammar. When people complained of not understanding the signification of Gautama's discourses, Kaccayana, one of his favourite disciples after meditating on the subject came before his associates with the proposition that subsequently became the first aphorism of his grammar. If we accept the view mentioned here, Kaccayana the author of the first Pali grammar must have lived in the 6th century before the Christian era. Kaccayana's grammar was, it is said, preserved by oral tradition for 450 years after the death of Gautama when with the sacred books, it was committed to writing in Ceylon in the first century B. C. The book is said to have been carried to Burmah by Buddhaghosa early in the 5th century A. D., and the Burmese translation and commentary are ascribed to him.

Some scholars have on the authority of the Kathasaritsagara identified Kaccayana (Katyayana) with Vararuci who was one of the nine gems of the court of Vikramaditya in the first century B. C.

Katyayana who added the chapter on kṣṭ and
upādi to the Kātantra grammar of S'arvatasaṃ is, I believe, the same person who compiled the first Pali grammar. It is however doubtful whether he is the same Kātyāyana who wrote vārttika on the sanskrit grammar of Pāṇini.

The sūtra 1-1-9 of the Pali grammar of Kaccāyana presupposes the existence of sanskrit grammars from which the author borrowed some technical terms. Kaccāyana directly mentions Upagupta and Devānampiya Tissa in the examples of the 11th sūtra of the chapter on Kāraka and in the 5th sūtra of the 5th kāraṇa of the nāma-karṇiya respectively:

(a) उपगुप्तानां वा च चारोऽ (b) क गतोक्षितं व द्वेषावनमिथ निख्षी\

Now Upagupta and Devānampiya Tissa were both contemporaries of Asoka about 250 B.C. From these examples we can fairly conclude that Kaccāyana flourished after 250 B.C. The Kātyāyanānavāda sūtra mentioned in the Mādhyaṃkika Vṛtti of Candrakirtti warrants us to conclude that Kaccāyana lived before the 2d century A.D.

I think Mathurā was the birth place and residence of Kaccāyana. Among the examples of the 5th sūtra of the chapter on Kāraka we find:

इति मधुराय षड़योजनेषु सद्धास्वगरं अन्त्यि, तत् वर्णनं वर्णित।

"From this place viz., Mathurā, at a distance
of four yojanas (about 15 miles) there is a town called Saṅkāśya; many people live there."

We know from Divyāvadāna that Upagupta mentioned by Kaccāyana was also a native of Mathurā.


II. Pali Language.

The word Pali has often been used as being synonymous with Māgadhī. In the 6th century B.C. when Buddha first assumed the character of a religious preacher, there was no difference between Pali and Māgadhī. With the rise of Buddhistic literature a considerable distinction arose between the two terms. The word Pāli began to signify the language in which the sacred books of the Buddhists were written, while the name Māgadhī was given to the language in which the people of Māgadha spoke. In the age of Buddhistic supremacy Magadha was the capital city of India, and Māgadhī was the language of the people of the country. In course of time this Māgadhī—the spoken language of the coun-
try—underwent immense changes, and gave rise to the modern vernaculars such as Bengali, Marhatti, Hindi, Uriya etc. But the literary language which was called Pali remained unchanged, and got its grammars and lexicons.

In the following verse occurring in Payogasiddhi and perhaps in Moggallana or in a still older work, Pali (Māgadhi) is asserted to be the original language of India:

शा बांग्दी चलभासा नरा या यादिकमिवा।
वांशा चक्वुद्वलया स्ववा पापि भास्ये॥

"The Māgadhi is the original language, in which men of former ages, Brahmans and those who have never heard speech, and supreme Buddhas speak."

With regard to the identity of Pali and Māgadhi, the following observation is extracted from Vibhaṅga Attha:

"If a child, born of a Dravida mother and an Andhaka father, should first hear his mother speak he would speak the Dravida language, but if he should hear his father first, he would speak the Andhaka. If, however, he should not hear any of them, he would speak the Māgadhi. If again, a person in an uninhabited forest, in which no speech is heard, should intuitively attempt to articulate, he would speak the very Māgadhi. All
other languages change, but not Pali (Māgadhī), which is spoken by Brahmans and Āryyas."

As the last Buddha was a native of Magadha, Pali and Māgadhī are usually regarded as the same language which is often called Pali-Magadhi; but some of the books make a very marked distinction, representing Pali as the original language of the gods and Buddhas, and Magadhi as the original language of men. In one book, mentioned by Dr. Mason, Gautama goes back to the origin of the universe before the first Buddha appeared, and he represents the creator as a female, who, after she had created animals and appointed them their several abodes, gave them names. Nine of those names are given, which are all Pali, and it is added that the language, without giving it any name, was the first language spoken, and when Buddhas subsequently appeared, they everyone in succession preached in that language. After animals were created, this divine personage or goddess created three human beings—a male, a female and a neuter. The neuter was neglected, and it killed its brother, the male, through envy; but three children were left behind by the male and to these three were born seven sons and six daughters. The parents brought different animals to their children to play with, and the several words that the children uttered on beholding them became the names of those animals, and they are, Gautama
says, in the present Māgadhī language the words in common use to designate these animals. The following are specimens:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Pali</th>
<th>Magadhī</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>S'as'a</td>
<td>Sasa</td>
<td>Mo</td>
<td>A hare.</td>
</tr>
<tr>
<td>Suplava</td>
<td>Supava</td>
<td>Ṣan</td>
<td>A monkey.</td>
</tr>
<tr>
<td>Kukkuta</td>
<td>Kukkuṭo</td>
<td>Ṛo</td>
<td>A fowl.</td>
</tr>
<tr>
<td>As'va</td>
<td>Assa</td>
<td>Sanga</td>
<td>A horse.</td>
</tr>
<tr>
<td>S'van</td>
<td>Sunaka</td>
<td>Sach</td>
<td>A dog.</td>
</tr>
<tr>
<td>Vyaghra</td>
<td>Vyaggho</td>
<td>Yi</td>
<td>A tiger.</td>
</tr>
</tbody>
</table>

The derivation and signification of the word Pali has been a matter of no little controversy, since it was first taken to Europe by Laloubre, who was Envoy to Siam for Louis XIV in 1687 and 1688. A class of writers, following the sound, have referred the word to Palāsa, an ancient Sanskrit name of Behar or Magadha. Some have referred it to Pallī a village, or to Pali a tower, or to Palæstine or to the Palatine hills or to Pehlevi. George Turnour says, that Pali originally signified the text or scripture. Dr. Alwis affirms that *Pali* means a row or range while Mr. Judson explains Pali as signifying a lesson. Some maintain that when Mahendra, son of King As'oka, introduced Buddhism into Ceylon, and translated the Buddhist scriptures into the Ceylonese language in the 3rd century B.C., the language in which the scriptures had originally been written became
styled as *Pali* (or language of the text in contrast to Ceylonese in which the translations were made).

At present Pali is a dead language found only in Buddhist books in Ceylon, further India, China, etc., but inscriptions in the dialects of Pali dating back to the third century before the Christian era, have been found in Orissa, Behar, Allahabad, Delhi, the Punjab, Guzerat and Afghanistan; and the kings of Bactria used it on one side of their coins, while they inscribed Greek on the other. The coins of Karananda (of the Nanda dynasty), who reigned in Pataliputra (Patna), when Alexander came to India, are found in great numbers with Indian Pali on one side and Semitic Pali on the other, in a character nearly allied to the Phoenician found on bricks from Nineveh. Thus it is certain that some two thousand years ago, Pali was used from Calcutta to Cabul, written side by side now with Greek and anon with Phoenician. All the ancient alphabets in the west of the Indus were derived from the Phoenicians, while those in the east of the Indus were derived from Pali. The Pali characters were formed by a peculiar combination of straight lines, triangles, rectangles, circles and dots. They bear some resemblance with the Cuneiform characters on one side and Assyrian letters on the other. It is however manifest that the Pali letters were formed with re-
gard to the organs that enunciated them. Ancient inscriptions afford us with different specimen of Pali characters. Scholars are almost unanimous in asserting that the Pali characters existed in India at the time of Buddha in the 6th century B.C. Buddha himself is stated in the Lalita-vistara to have learnt sixty-four kinds of writing including Magadhi-liquid or Pali characters, and Asura-liquid or Assyrian characters.

The teachings of Buddha are contained in the Pali language. Most of the sacred Pali books were written during the lifetime of Buddha. Some were written by his disciples immediately after his death. It is a well-known fact that the principal Buddhist convocations were held by the Buddhist priests for settling the texts of the Pali scriptures. The first Buddhist Council was held in Rajgraha (modern Rajji) in 543 B.C., under the auspices of King Ajatasatru. The second Buddhist Council was held in Vaisali (modern Besarh) in 443 B.C., under the patronage of King Kalasoka. The third Buddhist Council was held about 252 B.C., in Pataliputra (modern Patna) in the reign of Asoka. The books, written and discussed by the priests assembled on these occasions, formed the collection generally known under the name of Tripitaka or or Three Baskets. The Tripitaka consists of (1) Sutta-pitaka or sermon basket (2) Vinaya-pitaka or discipline basket.
and (3) Abhidharma-pitaka, or, metaphysical basket.

The works of the Vinaya-pitaka are the following:—

1. Pārājika-vibhaṅga.
2. Pācittiya-vibhaṅga.
4. Culla-vagga, and
5. Parivāra-pātha.

The works which belong to the Sūtra-pitaka are:—

1. Digha nikāya.

The Abhidharma pitaka is composed of the following works:—

1. Dhammasaṅgīni.
2. Vibhaṅga.
5. Dhatu-katha.
6. *Yamaka*, and 
7. *Paṭṭhāna*.

Each of the above-mentioned works is made up of several volumes. These books are held specially sacred, as they are believed to be the words of Buddha himself.

The *Vinaya-piṭaka* gives the various rules and ordinances to be observed by the Buddhist order. The *Sūtra-piṭaka* consists of a great number of sermons and discourses in prose and verse, delivered by Buddha or some ones of his disciples. The *Abhidharma-piṭaka* contains the exposition of the metaphysical doctrines.

With regard to the usefulness of the study of Pali literature, I cannot do better than quote the following extracts from Prof. Rhys Davids' report of the London Pali Text society for 1884:

"The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folklore or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 460-250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind of the everyday beliefs and customs of a people nearly related to ourselves, just as they were passing
through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion, so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race, the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech, they contain unimpeachable evidence of a stage in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature, there is nothing older than these works, excepting only the Vedic writings; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say, that the publication of this unique literature will be no less important for the study of history—whether anthropological, philological, literary, or religious—than the publication of the Vedas has already been."
III. The art of writing in India.

With regard to the Indian art of writing Dr. Burnell observes:—

"That the art of writing was imported into India is now allowed by most orientalists who can claim to be heard, but how and when this occurred is by no means clear.

The earliest written documents that have been discovered in India are the proclamations of the Buddhist King Piyadasi or Aśoka which are written in two different characters, and the silly denunciations of writing in which the Brahmins have always indulged, render it excessively improbable that they had anything to do with the introduction of the art. The inscriptions of Aśoka are of about 250 B.C.; but it seems probable that writing was practised to a certain extent in Northern India nearly half a century before that period."

Regarding the observation quoted here, I venture to say that many of us essentially agree with Dr. Burnell in maintainig that the Indian alphabet was derived from foreign sources, but at the same time differ from him in the point that the art of writing became for the first time known in India about 300 B.C. Inter-communications among the Indians, Egyptians, Babylonians, Phœnicians, Persians, and Greeks existed, in very early times, at the epoch when the various peoples of the world met with one another advancing one another's
civilization, it is very difficult to say who for the first time invented the art of writing. Writing was of course not extensively used in India when the hymns of the Vedas were first composed. Hindu writers of socio-religious institutes have spoken very disparagingly of those who lived upon the profession of writing (मण्डोपीय) called ink-profession.

The Veda (called S'ruṭi) was for several centuries preserved by oral tradition and was not committed to writing until at a very late date. But at the same time we must say that the wonderful progress made by Indian literature in the 5th, 6th, and 7th centuries before Christ presupposes the existence of the art of writing in the country. In my humble opinion the art of writing was known in India in the 8th century before Christ.

The credit of introducing for the first time the art of writing into India has almost unanimously been ascribed to the Phcenicians who were versed in the art as early as in 1900 B.C. The ordinary word for signifying a merchant in Sanskrit is Vaṇij the older form of which is Paṇij which is perhaps traceable to Phonis or Phenic. In the chapter on Upādi suffixes in Paṇini's grammar we find the word Vaṇij as derived from the root Paṇ thus :-

पण्डित्यायाने न । पण्डित् ॥
“The suffix *ij* is used after the root *paṅ*, and the initial *p* of the root is changed into *v*: *Paṅ + iṅ = Vaṇij*.”

In the Rigveda, *Mandala VI, Sūkta 53*, the word *Paṅ* occurs in the following hymns:

- परि रूढः पणोनागार्य खृष्ट्या कवे।
  अचेयसार्यं रंथव ॥

- वि पूष्णार्या तु दय पर्यार्य खृष्टिः प्रयं।
  अचेयसार्यं रंथव ॥

- या रिख रिखिशा क्रन्दु पणोनां खृष्ट्या कवे।
  अचेयसार्यं रंथव ॥

Sāyaṇācārya interprets these hymns respectively as follows:

- ये करे प्रज्ञा पूर्णन पणोनां विषयं खुश्चार्य खृष्ट्या खृष्ट्यानि कठिनानि आर्याय सूक्ष्मार्थायो दखः। प्रतीति रक्तारिति पायाय तथा परितिंदिति परितिंच सूक्ष्मायनेतद्वः।
  अय अन्तमातः रेणेनान्तः पणोनः असस्माः रंथव अष्टिकुः ॥

- ये पूर्णाय आर्याय प्रवेदेः प्रयेनेऽपि खृष्टिः वि तुद्विविधः।
  सया परेषा खृष्टिः सूक्ष्माय ग्राम्भाय असस्माः अतुकुः द्वमः खृष्टमृ प्रास्मयेविविधाय जनाय।
  अय अन्तमातः असस्माः रेणेनान्तः रंथव अष्टिकुः ॥

- ये करे प्रज्ञा पूर्णन पणोनां विषयं खृष्ट्या खृष्ट्यानि आरिष्ण शारिष्ण।
  चालिका च रिखिशा कोषाणि प्रास्मयेविविधाय खृष्टु खृष्टिः कुपायत; ।
  अन्तमातः ॥

- Prof. Peterson translates the hymns as follows:

  Pierce the hearts of the churls with thy weapon,
  O wise one!

  Subdue them to us (5).
Strike them with thy weapon, O Pushan, seek
out for us that
Which is dear to the heart of the churl:
Subdue them to us (6).
Pierce and tear the hearts of the churls,
O wise one:
Subdue them to us (7).

Sāyaya’s interpretation of Pāṇi by Vanij (a
merchant) seems better than Mr. Peterson’s
translation by “a churl”. One may be tempted
to think that the word Vanij as applied to the
merchant class in India was derived from the
Phoenicians.

Referring to the word रिख (rikha). Mr. Peter-
son observes:—
“...This word, which occurs only here, is merely
an older form of the common root लिख (likh).”

Though the word rikha or likha (meaning
scratching, piercing or writing) used in the Rigu-
ved leads us to no conclusion, we may however
suppose that writing was in ancient days carried
on by means of scratching on soft substances
as barks of trees etc., and that ink was not used
until at a later stage. As soon as ink came into
use writing became styled as lipi (plastering) as
found in the Lalitavistara and Raghuvams’a. In
the 10th chapter of the Lalitavistara we find
that Buddha learnt 64 kinds of iipi (writing)
and that his writing-tablet (lipi-phalaka) was made
up of sandal wood. Kālidāsa in the 3rd cantō of the Raghuvaṁśa says that Raghu learnt alphabets (lipī) as a means of mastering the different branches of the science of words. We find in the drama of S'akuntalā that Kālidāsa puts the lotus-leaf "as smooth as a parrot's breast" into the hands of S'akuntalā to write her love-letter, and again the birch-leaf is referred to in his drama of Vikramorvasī where Urvasī writes her epistle thereon.

A grand description of lipī-tālā (writing-school) found in the Lalitavistara (translated into Chinese in the 1st century A. D.) presupposes a great development of the system of writing in India some centuries earlier.

In the Pali work called Jātaka edited by Dr. Fausboll and supposed to have been written in 543 B. C. we find that writing was made on plates of gold etc. In the Moira Jātaka occurs:

...वे तस्म चंस्म खादनि ते चंजराल्ल प्रामाणित सुखयुक्ते विषाधिला... (मोइरा जातक)

Mr. Rouse translates the line thus:—"He caused an inscription to be made upon a golden plate to this effect:...whoso eats its flesh becomes ever young and immortal."

The authority of the Jātaka shows that the art of writing was known in India in the 6th century B. C.
The Indian civilization can be traced back to 2500 B.C. The important cities like Girivraja, Taksasila, etc., were founded in about 2200 B.C. The Great War of Kuruksetra took place in Northern India in about 1500 B.C. The hymns of the Vedas were composed between 2500 B.C. and 1500 B.C. It seems strange that the people who could compose the Vedic hymns in so early an age should have been ignorant of the art of writing until they learnt it from some foreign race. However in the absence of better evidence we must be satisfied with the conclusions arrived at by competent scholars to whose critical researches in the Indian literature we owe the present revival of Sanskrit and Pali learning.

In conclusion I present my grateful thanks to Anagārika H. Dharmapāla at whose suggestion I engaged myself in bringing out the present edition of the Pali grammar. M. Dharmapāla encouraged me in various ways in the pursuit of my Pali studies and helped me materially by recommending the Calcutta Maha Bodhi Society of which he is the founder to bear the expenses of printing the work. My best thanks are also due to Prof. E. Senart of Paris whose excellent edition of Kaccāyana I have frequently used.

SANSKRIT COLLEGE, CALCUTTA; SATIS CHÅNDRA ACHARYYA, VIDYABHUSANA.

October 1891.
“Salutation to the Blessed, Passionless and Fully Enlightened One.

After having first adored the illustrious Buddhā honoured of the three worlds, the stainless Dharma and the excellent Assembly, I expound here the Susandhi-kappa grammar auxiliary to the suttas with the object that people may clearly understand the meaning of the precious words of the Lord.

The wise people gain bliss by following the moral code taught by the Jina; the code can be followed only by the perfect understanding of His valuable words; the words too can be grasped by a perfect knowledge of the collection of letters; therefore one desirous of felicity ought to understand the various combinations of letters.”
BOOK I, CHAPTER I.

अथो भक्त्वर-सज्जातो ॥१॥

सच्याचरणां चतुर्यो चक्षरेणि चर्धायो। चक्षुः-विपरीतेऽः
विश्वसः हस्यता प्राप्ति । तत्त्वाच चक्षुः-कोलेऽः ब्रह्मकारं
हस्तमेष्ट्य ॥

चतुर-संज्ञात। ॥२॥

1. The meaning (is derived) through the knowledge of letters.

The sense becomes unintelligible, if there occurs any mistake in the arrangement of letters.

So, for one who is to prosecute the studies of the Sūtrāntas, a minute knowledge of letters is of immense use.
2. The letters are fortyone beginning with a. Fortyone letters are:

अ, ख, ख, द, द, ध, ध, ञ, ञ, ङ, ङ, च, च, छ, छ, ज, ज, झ, झ, ण, ण, व, व, ळ, ळ, ल, ल, र, र, ल, ल, ळ, ळ.

What is the meaning of this, viz. a letter? The meaning comes from the knowledge of letters (1-1-1).

तत्त्वं दल्ला तथा अर्हत्त्

तत्त्व अर्हत्तेऽर्हत्तेऽर्हत्त तथा नाम होति।

तं यथा :—

अ, ख, ख, द, द, ध, ध, ञ, ञ, ङ, ङ, च, च, छ, छ, ज, ज, झ, झ, ण, ण, व, व, ळ, ळ, ल, ल, र, र, ल, ल, ळ, ळ.

तत्त्वं दल्ला: तथा ब्रह्म ॥३॥

3. There the vowels are eight ending with a.
The eight vowels are:—

\[ ऐ, ए, ई, उ, ऊ, ऋ, ए, ऊ० \]

What is the meaning of this, viz., a vowel?
A vowel followed by a vowel is elided (1-2.1).

लहुमता तयो रसा ॥ ॥

तत्त्वं चहुँ चर्कस्त लहुमता सयो रसास्ता नाम ग्होनि, नं
चण्ड :—

\[ ऐ, ए, ई, ऊ० \]

इति रसास्ता नामः। रसास्ता इच्छने कल्यो ? रसाः

(१११४)

लहुमाता: तयो चुना: ॥ ॥

4. The three of soft measure are short vowels.
The short vowels are:—

\[ ऐ, ए, ई \]

What is the meaning of this, viz, short? 1-3-4.

च्रन्जने दीवा ॥ ॥

तत्त्वं चर्कस्त चर्कस्ति चर्कने पच्छ सरा दीवा नाम
ग्होनि। दीवा इच्छने कल्यो ? दीवं (१११४)

चन्दे दीवा: ॥ ॥

5. The others are long vowels. Of the vowels, which are eight in number, five are short and the
remaining ones long.
The long vowels are:—

\[ आ, ह, उ, ऋ, ऊ० \]

What is the meaning of this, viz., long? 1-2-4.
6. The remaining letters are consonants

The consonants are:

क, ख, ग, घ, च, छ, ज, झ, ञ, ट,ठ, ड,ढ, ण, त, थ, ध, न, द, ध, न, प, फ, ब, भ, म, य, र, ल, व, स, ह, ख, छ, ज, झ, ञ, ट,ठ, ड,ढ, ण, त, थ, ध, न, द, ध, न, प, फ, ब, भ, म, य, र, ल, व, स, ह, ख, छ.

What is the meaning of this, viz, a consonant?
7. The *vaggas* or divisions are considered each to consist of five (consonants).

1st division—क, ख, ग, घ, ङ।

2nd "—च, छ, ज, झ, ञ।

3rd "—ट, ठ, ड, ढ, ण।

4th "—त, थ, द, ध, न।

5th "—प, फ, ब, भ, म।

What is the meaning of this, viz., a *vagga* or division? 1-4-2.

8. The *' (m)* is *nigghata* (an arrested letter).

What is the signification of this, viz., a *nigghata* or arrested letter? 1-4-1.
परसमज्ञा पयोगे ॥८॥

या च पन सक्षरगम्यः सक्षरसा योसारि वा अयोसारि ता
या पयोगे सति एवतापि पनुज्ञाते ॥

नय योमतो नाम :—

γ, ϝ, δ, ζ, η, θ, ι, ι, θ, υ, ϝ, θ, α, β, γ, δ, α, γ, η, θ, 

δ, θ, τ, ω, β, δ, θ, η, θ, γ, θ, η, θ, γ, θ, η, θ, γ, θ, η, θ, ι.

योगोसा नाम :—

κ, χ, ϝ, δ, ι, τ, θ, γ, η, θ, ζ, η, θ, γ, θ, ζ, η.

इति योगोसा नाम।

योगोसक द्रव्यनेन कहौ ? तवम योसा/योसारू तन्वयथे।

.१३ (१)।

परसमज्ञा पयोगे ॥८॥

. त. The technical terms used elsewhere may be

adopted.

In Sanskrit books the letters are classified into
ghosavat (sonants), and aghosa (surds). The same
classification may be adopted in the works on
Pali grammar. The ghosavat (sonants) are :—

γ, ϝ, δ, ζ, η, θ, υ, ϝ, θ, α, β, γ, δ, θ, υ, ϝ, θ, ῥ, η, 

θ, α, β, γ, δ, θ, υ, ϝ, θ, α, β, γ.

The aghosa (surds) are :—κ, χ, ϝ, δ, ι, τ, θ, γ, η, 

ι.

* There are two readings :

1. सक्षर ग्येशु = सक्षर योसेणु, in Sanskrit books
2. सक्षरग्येशु = सक्षर योसेणु in books of Qudh.
10. Separate the vowel (initial) from the preceding final consonant.

In सबायमार्थ the initial vowel खा of खादि is to be separated from the preceding final consonant * (m), thus: सबाय खादि।

नये परं युले ||१९||

खादि खो खादनं खादनिं परक्षरं नये युले। समाभिरिन् इन्केषय। युलेनि कैसा। क्षणिकं मं प्रत्यतं ख्यातिनि मं प्रजासि में। यख पन युला न क्षिति।

इस संदिक्षणेन पत्थरो खट्टे।

नवान्त परं युले ||१११||

11. In juncture (the preceding final consonant) takes (i. e. is joined with) the next letter (i. e. the initial letter of the next syllable).

In conjoining सबाभिरिति with इन्केषय्, the * (m) is joined with इ of the next syllable, thus सबाभिरितिनिन्केषय।

The कांडः I of sandhikalpa (i. e. the first chapter on juncture) is finished.
BOOK I. CHAPTER II.

सरा सरे लोपं ॥१॥
सरा हो सबैपि सरे परे लोपे पप्पोलिः। वच्चिण्टिर्यानि
संस्थं गतानि; नोजेतं भते। समवायसा संहने।

खरा; सरे लोपम् ॥२॥

1. A vowel followed by a vowel is elided :-

श्व + ड्रिन्तिर्यानि = वच्चिण्टिर्यानि।

नोज्ञ + दत्तं = नोज्ञेतं।

सजेतु + घ्यायसा = सजेतायसा।

वा परेः असस्याः ॥३॥

सरम्भा असस्याः परे सरे लोपं पप्पोलिः या। चत्तारो मे
भित्रत्र धम्मा; किंचमा सरसंमणियो। वानि कसा? पवित्रिन्द्रिर्यानि:

वा परोःसस्यात् ॥४॥

2. A vowel after a dissimilar vowel is optionally elided :-

चत्तारो + दत्तं = चत्तारो मे।

किंचु + दसा = किंचसा।

Why optionally?

पद्ध + ड्रिन्तिर्यानि = पवित्रिन्द्रिर्यानि।

तयो + च झु = तंत्रेझु।
3. If the preceding vowel is elided, the succeeding vowel is sometimes changed into a dissimilar vowel:

\[
\text{न} \to \text{षः} \quad \text{षः} \to \text{षः}
\]

\[
\text{षः} + \text{षः} = \text{षः} + \text{षः}
\]

Why sometimes?

\[
\text{षः} + \text{षः} = \text{षः} + \text{षः}
\]

\[
\text{षः} + \text{षः} = \text{षः} + \text{षः}
\]

4. If the preceding vowel is elided, the succeeding vowel is sometimes lengthened:

\[
\text{षः} + \text{षः} = \text{षः} + \text{षः}
\]

\[
\text{षः} + \text{षः} = \text{षः} + \text{षः}
\]
Why the word *sometimes*?

\[ \text{प्रसंग + उपाखित = प्रसंगुपाखित} \]

\[ \text{नाध + कवर = नाधकवर} \]

पूँवो च ॥५॥

पूँवो च सरो परनेपेय कोऽ क्रिया दीर्घ पूःपोति। विं मृत्विचः पुरिस्व रेषुः। साधृति परिस्वार्थित। क्रोणि कशः

\[ \text{इतिस्यस सुदर्शयम्} \]

पूँवेण ॥५॥

5. If the succeeding vowel is elided the preceding vowel is also sometimes lengthened:—

\[ \text{छु + दृथु = छूधु} \]

\[ \text{साधु + दृति = साधृति} \]

Why the word *sometimes*?

\[ \text{दृति + त्रशु = द्रितश्चु} \]

यं एद्वम् दस्ते ॥६॥

एद्वां बलभ्यस्ते चरे पृः क्रिया यवारास्ते दशि।
बहियं तोऽह स्थायं भक्तो; त्यां एय चदेयं; भक्त्य भक्तिण।
हो भवेन। कशोऽि कशम? से नागिता दृति नेथ।

ये एद्वां दादेय। ॥६॥

6. The final *e* followed by another vowel is sometimes changed into *y*:—

\[ \text{ते + थं = स्थाथं} \]
Why the word sometimes?

The final o and u are sometimes changed into i if another vowel follows:

- को + अस्स = क्रुः
- यो + अस्स = युः
- वक्त्व + आवाधेय = वक्त्वावाधेय
- वत्तु + यत्थ = वत्तुत्थ
- चक्खु + आयधं = चक्खुआयधं

Why the word sometimes?

कथारो न इसे = कथारो मे
किंचु + इसा = किंचुः
All *ti* is sometimes changed into *c*, if a vowel follows:

\[
\begin{align*}
\text{ति} + \text{ए} &= \text{टे} \\
\text{ति} + \text{प्र} &= \text{ट्र} \\
\text{पति} + \text{चा} &= \text{ट्चा} \\
\text{पति} + \text{आ} &= \text{ट्ठा} \\
\end{align*}
\]

Why the restriction, viz., sometimes?

\[
\begin{align*}
\text{ति} + \text{स्स} &= \text{ट्स्स}.
\end{align*}
\]

हो धि अक्षरं च ||५||

भ रूपः अक्षरः तरं प्रयोगः दक्ष्यार्थः होति। एकं देशाद्वम् भिन्नते एव सन्यतः। कशीतिर्मकसा? देशव यथं भविष्यति।

चतुष्कृतेन बलास्वः दक्ष्यार्थः होति; वथा,—साधु दक्षमं परिपालः; सूतविभागेन वश्यपापित विख्या। तो दक्ष वथा,—सुगमः। तो दक्ष वथा,—इक्षुः। भो दक्ष वथा—गम्यो। भो दक्ष वथा—चलो। भो गक्ष वथा—कुल्पको।

लो रस्स वथा—वक्षावाहो। भो वस्स वथा—महोभो। भो वस्स वथा—महो। भो वस्स वथा—नियम्यर्थः। को तम्भ वथा—निखो। भो तम्भ वथा—भो।

भो पक्ष वथा—निपुत्तिः। रूपः वथावदो।
If a vowel follows, \( dh \) too is sometimes changed into \( d \).

\[ द्ध + वचः = द्धचः। \]

Why the word sometimes?

\[ द्ध + रचः = द्धचः। \]

By the addition of the word too (च), we are to understand that:

\( dh \) is changed into \( h \); as, शाङ्ग रस्सने।

\( N. B. - \) (In some suttas \( dh \) also often occurs; as, शाङ्ग रस्सनेः)

\( d \) is changed into \( t \); as, झुग्गो।

\[ t \rightarrow t; \text{ as, झुग्गो।} \]

\[ t \rightarrow dh; \text{ as, गम्बो।} \]

\[ t \rightarrow tr; \text{ as, चलो।} \]

\[ g \rightarrow k; \text{ कुल्लको।} \]

\[ r \rightarrow l; \text{ as, चढ़ालो।} \]

\[ y \rightarrow j; \text{ as, गजो।} \]

\[ v \rightarrow b; \text{ as, कुबरो।} \]

\[ y \rightarrow k; \text{ as, सको।} \]

\[ j \rightarrow y; \text{ as, निर्धुलसं।} \]

\[ t \rightarrow k; \text{ as, निको।} \]

\[ t \rightarrow c; \text{ as, भटो।} \]

2
\( \phi \) is changed into \( \phi h \); as, नियुक्ति।

So on.

\[ 14 \]

If a vowel follows, the preceding \( i \) and \( e \) may or may not be changed into \( y \).

\[ दुस्सि + अस्सि = दुस्सससि \]

\[ विल्लि + अबुल्लि = विल्लबुल्लि \]

Why may or may not?

\[ पद्म्हि + अढ्न्हि = पद्म्हढ्न्हि \]

\[ स्तत्त्चाथि + अबुच्चाथि = स्तत्त्चाथि अबुच्चाथि \]

एवादिसा रि पुल्लो च रस्सो || 111

सरस्सः परस्स एवास एकारस्स शानिसा रिकारो हृतिन

पुल्लो च सरो रस्सो हृतिन न वा। यथिग्राह सरस्सः सरस्सः

नथिन गुप्तवा सम्पूख्यो। नथिसि कस्सा ? रयः एव, तथ। एवः

\[ द्विष रिकारः द्विषेऽ रिकारः \]

एवादिसा रि पुल्लो च रस्सो || 111

If \( e v a \) follows a vowel, then the \( e \) of \( e v a \) may
be changed into ri and the preceding vowel shortened:

यथा + रैव = रघरिव।
तथा + एव = तघरिव।

Why may?

यथा + एव = यथा एव।
तथा + एव = तथा एव।

The second chapter on junction is finished.

BOOK I, CHAPTER III.

सरा पक्ति व्यञ्जने ॥१॥

सरा चो व्यञ्जने परे पक्तिविन्यास डॉलित। बनोभोज्जना
ध्रुवा: प्रवादो गच्छु नो पदं; लिङ्गो पारणगी षष्ठ।

सरा; प्रक्तियो व्यञ्जने ॥२॥

A vowel followed by a consonant remains unchanged:

पुष्कर्ण + ध्रुवा = पुष्कर्णा ध्रुवा।
प्रवादो + गच्छु नो = प्रवादो गच्छु नो।
लिङ्गो + पारणगी = लिङ्गो पारणगी।
A vowel followed by a vowel may sometimes remain unchanged:

\[ \text{को} + \text{रम} = \text{क्रम} \]

Why sometimes?

\[ \text{अप्पस्वत्तो} + \text{द्रथ} = \text{अप्पस्वत्तः} \]

A vowel followed by a consonant is sometimes lengthened:

\[ \text{सम्ब} + \text{घर्म} = \text{सम्बघर्म} \]
\[ \text{सुन} + \text{घरै} = \text{सुनघरै} \]
\[ \text{खर} + \text{परभ} = \text{खरपरभ} \]

Why this, viz., sometimes?

\[ \text{द्रध} + \text{बोदह} = \text{द्रधबोदह} \]
A vowel followed by a consonant is sometimes shortened.

A vowel followed by a consonant is sometimes...
elided, and a is augmented in the place of elision:

\[ \text{शी} + \text{शीखा} = \text{शीखा} \]
\[ \text{शी} + \text{पश्चात} = \text{पश्चात} \]
\[ \text{शी} + \text{धमो} = \text{धमो} \]
\[ \text{शी} + \text{वे} = \text{वे} \]
\[ \text{शी} + \text{कास्मे} = \text{कास्मे} \]

Why this, viz., sometimes?

\[ \text{शी} + \text{चनि} = \text{चनि} \]
\[ \text{शी} + \text{धमो} = \text{धमो} \]
\[ \text{शी} + \text{कास्मे} = \text{कास्मे} \]

परिभाषा ठाने ||

सर्स्वत्त परं क्षण अछरनस्त्र इभायो चौऽधि ठाने। उघण्योतिः पुरस्त्र; चुऽधि; अभिक्ततरो पनीतरो च। ठानेति कस्म || उघ चोऽविः, एऽधि चोऽविः।

परं हिभावः स्थाने ||

A consonant after a vowel is in some instances doubled:

\[ \text{उघ} + \text{पमोदी} = \text{उघपमोदी} \]
\[ \text{प} + \text{वस्त्र} = \text{पवस्त्र} \]
\[ \text{चुऽध} + \text{स्त्री} = \text{चुऽधस्त्री} \]
\[ \text{अभि} + \text{कनतरो} = \text{अभिकनतरो} \]
Why this, viz., *in some instances*?

*द्वय + मौद्रित = द्वय मौद्रित।*

*पञ्च + मौद्रित = पञ्च मौद्रित।*

**वगों घोसाघोसानं तत्त्यात्मः**

वगों खो व्यङ्ग्यान्त वोसामोस्मूलानं सरस्स्मा परेन्य वचासवं
तत्त्यात्मस्य किर देशां गतिः टाने। एसोव च ज्ञानपलो;
व्यष्टिं न प्रस्त्रेष्य; सदूंस्ये यथा पञ्चालमुचर्म डिलो; चढ़ारी
टानान्ति नोस पक्षो। ठाने ति कस्सा? द्वय चेलमो दल्ल्ब्रः
ग्रु ज्ञाति बामसा।

*द्वि सम्वर्गे तत्त्यो कर्खो।*

**वगों योशीशार्यां दन्त्याग्रमेः**

The sonant and surd consonants of a *vagga* after a vowel, are in some instances doubled by taking before them respectively the 3rd and 1st letter of the *vagga* :-

*एसोव च च + मौनपलो = एसोव च ज्ञानपलो।*

*वल + ठिं = वल ठड़िं।*

*स + घन = सुद्धुङ्घन।*

Why this, viz., *in some instances*?

*ग्रु ज्ञाति + बामस = ग्रु ज्ञाति बामस।*

The third chapter on junction is finished.
BOOK I, CHAPTER IV.

अं यज्ञाने निग्गहोतं ॥ १ ॥

निग्गहोतं की अत्रं परे अं द्रवितं होति। एसं दुस्ते। तं साधृति परिषु रिद्वताः।

अं यज्ञाने निग्गहोतं ॥ २ ॥

The nīgga-hāta followed by a consonant be comes or m:--

एम् + उले = एसं दुस्ते।

तम् + साधृति = तं साधृति।

व्रगलं वा व्रगे ॥ ३ ॥

व्रगलं वर्तमाने परे निग्गहोतं की व्रगलं वा अभिप्रति: तस्मां चै। धम्मस्वरे चुङ्गरितं। चिराध्यास्मि। पुरात। समस्यास्मि। भध्य उक्तिः। तथ्कौसिंहः बनतं होति। तस्मां निग्गोतं: अस्मात् क्यु्मन। यस्मिन भिक्षुन्मेव सिद्धिदितः।

व्रगलं वा व्रगे ॥ ४ ॥

The nīgga-hāta followed by a consonant of a vṛgga is optionally changed into the final letter of the vṛgga:--

तं + निघातं = तथिष्ठतं।
यष्ट + च्व = यष्टच्व \\
चिर्यान्तस + प्रिं = चिर्यान्तस्म प्रिं \\
तम + तरस = तरसतरस \\
त्ल + चाष्ठिर्व = चाष्ठिर्व \\
एष + खो = एषुखो \\
By the force of वा or optionally it is to be understood that the niggahita may be changed into l: —
एष + विं = विं \\
Why this, viz. optionally?
तम + च्वम = तमः \\
च्वम + कत = च्वमः कतः \\
एष अः ॥२॥
एकरे चकरे च चरे निमा तीर्थो खो अकरे लम्बोति या। 
पञ्चत्तलेर परिनिधायिक्षार्थि । तत्स्तन्तेर गतिपुरुषसङ्गार्थि ।
एष चिं चो भिक्षुः भिक्षुः चिक्षायिः ; तत्स्त चिं चिं मसाइ भोगिः।
ताः कसा? एते एते अभिन्नाय; एते भोगिः चुर्यासिं ।
· एषे अः ॥३॥
The niggahita followed by e or h is optionally changed into ┢:—
पञ्चत्तलेर + एष = पञ्चत्तलेः ।
तम + एष = तमः ।
एष + हिं = एष्ठ हिं ।
तम + हिं = तमः हिं ।

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Why this, viz., optionally?

एषं + एषं = एषं उष्णं।

एषं + दौति = एषं दौति।

एषं + चक्रवर्क्ष = एषं चक्रवर्क्ष।

सत्येच॥
निग्घीतं खो यकारे परे, सह यकारन च्वंकारे प्रथोति।
सण्योंगो; सण्यंगस। वादि कस्मा? संयोंगो, संयुतं।

सह ये च॥

The *niggaḥita* followed by *y* may together with the latter be optionally changed into नुः:—

सं + योगो = सण्योंगो।

सं + युतं = सण्युतं।

Why this, viz., optionally?

सं + योगो = सण्योगो।

सं + युसं = सण्युसं।

कः रं मद्रा सरे॥
निग्घीतं सुं खो सरे परे यकारदकारदेवो हृदित था। तस्
चहुँ च्विब्राह्मणं; एतदुँ अहोऽस सत्यं। वाति कस्मा?
च्वैकां सं, चर्धिं सं, चाङिं सं, चहाँसि मे।

सह ये च॥

The *niggaḥita* followed by a vowel is optionally changed into *m* or *d* :—

सं + ध्वेः = तस्म ध्वेः।
Why this. viz., optionally?

\[ \text{म+ ज्ञान} = \text{म+ ज्ञान} \]

\[ \text{म+ ज्ञिनि} = \text{म+ ज्ञिनि} \]

\[ \text{म+ ज्ञानी} = \text{म+ ज्ञानी} \]

\[ \text{त्रिविष्य} \]

When a vowel follows, \( y, v, m, d, n, t, r, \) and \( l \) may also be optionally augmented:

\[ \text{न+ द्वस्स} = \text{न+ द्वस्स} \]
যোগ্যতা + রসু = যশস্বিন ।

ভান্তা + বিভবতি = ভান্তাবিভবতি।

লুক্ত + একীতি = লুক্তমূলক।

পুনু + রসুতি = পুনুমূলক।

কন্তা + দুৱ = কন্তামূলক।

সমস + অেন্ধা = সমফুল অেন্ধা।

রাস্তা + অেন্ধা = রাস্তামূলক অেন্ধা।

আলো + অথবাং = আলোকুথাং।

চিরাং + আবাতি = চিরামায়াতি or চিরামায়িনি।

পুলিন + আবাতি = পুলিহোতি।

যস্তা + দুৱ = যস্তামূলক।

আজ + আজো = অজামো।

সব্ধি + এব = সব্ধভ্রেন।

আরম্ভে + দুৱ = আরম্ভেরিন।

ঘণ্টা + দুৱ = ঘণ্টেরিন।

চঃ + অবিষ্ক্রা = চলিবিষ্ক্রা।

চুল + অঞ্চল = চুলিক্র।

মেহো + চূবাৰিজা = মেহেৰো অডুৰাজী।

Why this, viz., optionally?

বিদ্রুপ ধীঘা + এঠা = বিদ্রুপধীঘা এঠা।

ষ্ঠ + বিষ্ঠ = ষ্ঠ বিষ্ঠ।

ষ্ঠ + বিজিন = ষ্ঠ বিজিন।

ষ্ঠ + বিজারি = ষ্ঠ বিজারি।

ষ্ঠেৰো + চূৰ্গাজিজি = ষ্ঠেৰো অডুৰাজিজি।
By the force of also it is to be understood that:

1. $m$ may be changed into $p$; such as, 
   भिरस् + पशुसि = भिरपशुसि।

2. $k$ into $d$; such as, सक + चतुर = सदतुष।

3. $d$ into $t$; such as, चुगद + श्रो = चुगतो।

7. $Q$ is sometimes augmented when a consonant follows:

   शतियम् + खो = शतियम्य खो।
   पर + पहस्य = परोपहस्त।

Why this, viz, sometimes?

   एव + पस्त्र = एव पस्त्र।
   अन्व + भूरो = अन्वभूरो।

निगाहीतम्

निगाहीतम् भागमि फूलि सते त वश्छने ते काव्य। चक्षुः
शुद्धांचि; चवसिोऽ्; खा।शिरभ्यं निक्षणे; परिम्य जाऴि;
पुपुष्याविन सहसि; सनोहस्यंगामा भवेऽ।
8. The *niggalita* is also sometimes augmented when a vowel or a consonant follows:

- चक्खु + चत्वारिस = चक्खु चत्वारिस।
- श्रव + सिरो = श्रव सिरो।
- याथ + विङ्ग = याथविङ्ग।
- पुरिः + जाति = पुरिः जाति।
- ष्ठु + तूलानि = ष्ठु तूलानि।
- गुष्ठ + गमा = गुष्ठ गमा।

Why this, viz., sometimes?

- द्रध + यव = द्रधव।
- श्रेष्ठ + समो = श्रेष्ठसमो।
- समो + च = समो च।
- च + चोदति = च चोदति।
- न + द्रष्ट्र = द्रष्ट्र।
- द्रष्ट्र + यतेरति = द्रष्ट्र यतेरति।
- यतेरति + यानेरति = यतेरति यानेरति।
- गकेखय षष्ठतं = गकेखय षष्ठतं।
By the force of also, it is to be understood that
ni may be changed into pa;

पसेर्चति or विसेर्चति।

कौरि लोंप॥८॥

विमाहोत्त खो चरे परे कौरि लोंप प्रमोति। तासाः स्विन्त्रे।
विन्दूनम्भ व्रति। कौरि मक्षा? अहं एव नूनवरो; एतदुःथं
विद्या।

कौरित लोंप॥८॥

9. The niggahita may sometimes be elided
before a vowel:—

\[
\begin{align*}
\text{तासं + बचं = तासाः।} \\
\text{विन्दूं + बचं = विन्दुनम्भ।}
\end{align*}
\]

Why this, viz., sometimes?

\[
\begin{align*}
\text{बचं + एव = बचं एव।} \\
\text{एसं + अनुंसं = एतदुःथं।}
\end{align*}
\]

व्यञ्जने च॥१०॥

विमाहोत्त खो व्यञ्जने परे कौरि लोंप प्रमोति।\n
वरिष्क्रञ्जन

र्यञ्जन एसं वुकुत्षान सासनं।

कौरि मक्षा? एसं बक्करं वर्यमं; वो प्रवासिन धुर्वं वो।

व्यञ्जने च॥।१०॥

10. The niggahita is sometimes elided before
a consonant:—

\[
\begin{align*}
\text{वरिष्क्रञ्जन + द्र्यञ्जन = वरिष्क्रञ्जनद्र्यञ्जन।} \\
\text{वुच्चां + शास्यं = वच्चां शास्यं।}
\end{align*}
\]
Why this, viz., sometimes?

एत + भइल = एत्र भइल।

भइल + वौ = भइलौ वौ।

परो वा सरो ॥११॥

निग्गछोत्रमूखा परो सरो बोपं पञ्चोति वा। अभिन्नद्वि सुभासितं चतसं व; यथा वोजं व धव्यं।

ताति कस्वा? चर्म एत नूसवालो; एत्र चहसिष।

परो वा खर; ॥११॥

II. The vowel after a niggahita is optionally elided:—

व अभिन्नद्वि + दृति = अभिन्नद्वि।

चत्तसं + दृष्टि = चत्तसं।

यथावेगं + दृष्टि = यथावेगसं।

Why this, viz., sometimes?

चर्म + एत = चर्म एत।

एतं + चहसिष् = एत्र चहसिष।

√ अध्यनो च विसज्जोगो ॥१२॥

निग्गछोत्रमूखा परसििं वरे शुचे वदि अध्यनो संयोगो विसज्जोगो टृटि। एतं एते शब्दवा; पुण्यं सा उपम्भ।

कुशेति कस्वा? एतम् चस्व वचनयो; शिबुद्धमसु दृति। च
12. The vowel after a nīgghalīta having been elided, if there be a double consonant it also becomes single:

\[ \text{र् + ख्र = र् च्र} \]
\[ \text{पुष्य + ख्र = पुष्य च्र} \]

Why this, viz., having elided?

\[ \text{र् + च्र = र् च्र} \]
\[ \text{विङ्ग + च्र = विङ्ग च्र} \]

By the force of also, it is to be understood that in the case of three consonants being joined together the middle homogeneous one is sometimes elided:

\[ \text{च्र + ज्ञार = ज्ञार} \]
\[ \text{उष्ट + च्र = उष्ट} \]

The fourth chapter on junction is finished.
BOOK I, CHAPTER V.

गो सरे पुथसागरो कार्य \#11।

पुथ स्त्रेलखः सरे परे कार्य गकारालसो होति। पुथगेखा क्यासा र युथ एव।

गः सरे पुथसागर: कार्यत \#11।

1. $G$ is sometimes augmented (or added) to $puṭhā$ when a vowel follows:—

$\sqrt{\text{पुथ + ए}} = \text{पुथेश} \quad 78237$

Why this, viz., sometimes?

$\sqrt{\text{पुथ + ए}} = \text{पुथेश।}

पास्थ चलो रस्तेः \#2।

पा ष्णेकस्थः सरे परे कार्य गकारालसो होति, चलो ज सरे रस्तेः होति। पगेथुखः च। क्यासा र पागव इत्यक्साः। पास्थ बान्यो इतस्: \#2।

2. A vowel having followed, $g$ is sometimes augmented (or added) to $pā$ and the final vowel of $pā$ is shortened:—

$\sqrt{\text{पा + ए}} = \text{पागेथ।}

Why this, viz., sometimes?

$\sqrt{\text{पा + ए}} = \text{पा ए।}
3. Abhi followed by a vowel is changed into abbh:

\[ \text{abhi} + \text{ud} = \text{abbdh} \]

4. A vowel having followed, adhi is changed into ajjh:

\[ \text{adhi} + \text{a} = \text{ajjha} \]

7. " Abhi in the word Abhi, as in the words Abhi, Abhi, means Abhi. It is not a "usual" sound.

\[ \text{abhi} + \text{ksha} = \text{abhi} \]

\[ \text{abhi} + \text{gama} = \text{abhi} \]

\[ \text{abhi} + \text{ksha} = \text{abhi} \]

\[ \text{abhi} + \text{gama} = \text{abhi} \]
5. When *i-varṇa* (i or ī) follows, the *abh* and *adhi* may not optionally be changed in *qh* and *ajjh*:

\[\sqrt{abh} + \text{हिंग} = \text{मिंग्रहित} \]

\[\sqrt{adh} + \text{दीर्थ} = \text{द्वितीयित} \]

Why this, viz., optionally?

\[\sqrt{abh} + \text{दीर्थ} = \text{व्यभिचित} \]

\[\sqrt{adh} + \text{द्वियुत} = \text{वज्ञानियुत} \]

6. The *i-varṇa* having followed, *ti* the final or *ati* is not, in contrariety to rule 1.2-8 (सभ्य च ति), changed into an.

\[\sqrt{at} + \text{इङ} = \text{दिङ्गियान} \]

\[\sqrt{at} + \text{दीर्थ} = \text{द्वितीयित} \]

Why *i-varṇa* having followed?

\[\sqrt{at} + \text{चन्द्र} = \text{चञ्चल} \]
7. A vowel or a consonant having followed \textit{\textit{vati}} is sometimes changed into \textit{\textit{pahi}}:—

\[ \text{पति} + \text{ष्प्न्ध्म} = \text{पतिष्प्न्ध्म} \]

\textit{Why this, viz., sometimes?}

\[ \text{पति} + \text{अतगंभीर} = \text{पतिअतगंभीर} \]
\[ \text{पति} + \text{हीर} = \text{पतिहीर} \]
\[ \text{पति} + \text{कुर्मप्रेष} = \text{पतिकुर्मप्रेष} \]

\textbf{पथस्वू अख्ज्यने} \[\text{पति}+\text{अख्ज्य} = \text{पतिअख्ज्य} \]

\[ \text{पुष्प} + \text{जनो} = \text{पुष्पजनो} \]
\[ \text{पुष्प} + \text{नू} = \text{पुष्पनू} \]

8. A consonant having followed, the final vowel of \textit{\textit{putha}} is changed into

\[ \text{पुष} + \text{जनो} = \text{पुषजनो} \]
\[ \text{पुष} + \text{ू} = \text{पुषू} \]
By the force of the word final it is to be understood that when a vowel follows, the final of words other than putka may also be changed into \( û \):
\[ \text{चनो} + \text{चन्म} = \text{चन्मम} \]

9. A consonant having followed, \( ava \) is sometimes changed into \( o \):
\[ \text{वन} + \text{मुहा} = \text{मोहुर्धा} \]

Why this, viz., sometimes?
\[ \text{वन} + \text{मुहा} = \text{मोहुर्धा} \]

By the force of the word final it is to be understood that when a vowel follows, the final of words other than putka may also be changed into \( û \):
\[ \text{चनो} + \text{चन्म} = \text{चन्मम} \]

Why this, viz., sometimes?
\[ \text{वन} + \text{मुहा} = \text{मोहुर्धा} \]
In vowel junction:

प + ब्र्षणं = प्रणं |
पर + ब्र्षणं = पराणं |
षष + ब्र्षणं = षषणं |
षष + छ्रणं = षषणं |
षष + भ्रणं = षषणं |
षष + ध्रणं = षषणं |
षष + घ्रणं = षषणं |
षष + थ्रणं = षषणं |
षष + भ्रणं = षषणं |
षष + ध्रणं = षषणं |
षष + घ्रणं = षषणं |
षष + थ्रणं = षषणं |
षष + भ्रणं = षषणं |
षष + ध्रणं = षषणं |
षष + घ्रणं = षषणं |
षष + थ्रणं = षषणं |
षष + भ्रणं = षषणं |
षष + ध्रणं = षषणं |
षष + घ्रणं = षषणं |
षष + थ्रणं = षषणं |
वि + ज्ञग = विज्ञग।
वि + अन्वि + ज्ञग = विज्ञग।
वि + अल्म = गा।
श्रु + अध्यामन = श्रवावमन।
श्रु + एति = अनेति।
श्रु चृजानी = श्रूप्पार्ण।
अ + अच्छिस्य = अनच्छिस्य।
प + इस्नान = परिसेस्ना।
प + आमासो = परामासो।

In consonantal junction :-

परि + गाहो = परिगाही।
प + गाहो = पागाहो।
प + को = पको।
प + अ + को = परको।
नि + को = निको।
नि + को = निको।
नि + बायन = निक्ष्यन।
ड + लम्बन = डुक्ष्यन।
ड + बिक्षुं = डुक्षिकुं।
ड + अजो = डुक्ष अजो।
शं + दिठ्ठं = सन्दिठ्ठं।
ढ + गाहो = ढुगाहो।
वि + गाहो = विगाहो।
कु + गढ़ी = कुगढ़ी।
बि + गढ़ = बिगढ़।

Others may also be exemplified in the same way.
The fifth chapter on junction is finished.

BOOK II, CHAPTER I.

जिनवचनयुतमृषि II

जिनवचनयुतमृषि इष्टेत अधिकारतृत्व वेदितम्।

जिनवचनयुतमृषि II

1. (The rules of Pali grammar are) applicable to the discourses of Buddha.

लिङ्क्षः निपद्धते II

वथा वथा जिनवचनयुतमृषि तथा वथा इष्ट लिङ्क्षः निपद्धते।
सं वथा—एवो नो कथा, मन्त्रा, चत्ता, बधा, राजा।

लिङ्क्षः निपद्धते II

2. The crude forms (or stems) of words are determined here just as they are found in the discourses of Buddha.

The crude forms or stems, such as, सुरृषा, बधा, चत्ता, बधा, राजा।
3. Case-endings are added to the crude words or stems.

सि यो च्यो ना हि स नं स्त्रा जि स नं स्त्रीं सु।

का च पन ना विभिन्नव? सि, यो दिति पल्लवः, चं, चौ वृत्ति दुनिया, ना, जि दिति तविया; स, नं दिति नव्यी; स्त्रा, जि दिति पास्यो, स, नं दिति कर्त्ता, स्त्रीं, णु दिति सत्ता।

विभिन्न दक्षेन काय? स्रूपोऽसर्व सत्त्वविभिन्त्य से (२२)।

सि, यो; चं, चौ; ना, जि; स, नं, स्त्रा, जि; स, नं, स्त्रीं, णु।

4. The case-endings are:—nominative singular—सि, and plural—वि; accusative singular—चं, and plural—चौ; instrumental singular—ना, and plural रि; dative singular—स, and plural—नं; ablative singular—स्त्रा, and plural रि; genitive singular—स, and plural—नं; locative singular—स्त्रीं, and plural—णु।

What purpose is served by this, viz., a *vibhakti* or case-ending? 2-2-1.
तद्धुपरोधेन

यथा यथा तेसं जिनवचनानं अंदुपरोधेन तथा नथा घृक्ष्य निप्पुते।

तद्धुपरोधेन

5. These are employed here in conformity to the usage made in the discourses of Buddha.

आलपने सि गस्थः जो

आलपनत्येच्य सि गस्थः जो होन्ति। भोति जये; भोति क्र्येस; भोति वरादिते। आलपनेतिह किंस्तुर्थ ? सा जया।
सोति किंस्तुर्थ ? सोतियो ज्ञायोस। ग राजनेन कटर्थे।
वने व (२१६६६६)।

आलपने सि; गस्थः।

6. In the vocative case the si is technically denominated as ga:—भोति जये; भोति क्र्येस; भोति वरादिते।

For what purpose is this, viz., in the vocative case? सा जया।

What purpose is served by this, viz., ga? By the rule 2-1-63 a is changed into e.

//

द्वसुस्मन्यं भूला।

द्वसुस्मन्यं द्वसुस्मन्यं भूला यथासंख्यं। द्वसुस्मन्यं; द्वसुस्मन्यं; द्वसुस्मन्यं; द्वसुस्मन्यं; द्वसुस्मन्यं; सन्य; सन्य; सन्य; भूला रत्नेन कुष्ठे। भूले ससा नो वा (२१६६६६)।
7. These two, viz., śvarṇa and u-śvarṇa (i.e., ś and u, ū) are respectively technically called jha and la:—द्रिसि; द्रिघ्विसिद्रिसिद्रिसि; चम्मनो; गाद्यपत्तनो। सेुलो; भिघ्भुनो; स्वश्चुनो।

What purpose is served by this viz., jha-la? By the rule 2-1-66 the sa after jha-la is optionally changed into no.

ते द्रित्धिस्च यो प्रमाणम्

ने द्रश्युपाि यथा द्रित्धिस्च तदा प्रश्युपाि होति। राति; द्रित्धिस; ब्राह्म; सेवु; द्रेविय। द्रित्धिस्चार्थ जस्तो? द्रिसि; भिघ्भुन। पद्धरोपन कत्रो? पति या (२२२४२)।

तौ खरोपो प्रमाणम्

8. Those two, viz., i-śvarṇa and u-śvarṇa (i.e., ś, i, u, ū) when used as finals in the feminine gender are, termed pa:—रसिय; द्रित्धिय; ब्राह्म; सेवु; द्रेविय।

For what purpose is this, viz., in the feminine gender? द्रिसि; भिघ्भुन।

What purpose is served by this, viz., pa? By the rule 2-1-61, in the singular number of the cases beginning with the instrumental, the case-endings after pa are changed into ya.
9. The final ā in the feminine gender is technically termed gha:

- सखाय; कस्याय; वोराय;
- गहाय; दिसाय; सालाय; तलाय; दोसाय;
- पभाय; सोयाय; पस्ताय; कक्षाय;
- नायाय; कपालाय।

For what purpose is this, viz., ā? रत्निया; इन्तिया;

For what purpose is this, viz., in the feminine gender? सन्ताया तेसियो अधे धमस।

What purpose is served by this, viz., gha? By the rule 2-1 60 the singular case-endings beginning with पः (instrumental) are changed into या।
10. S is augmented when the case-ending sa follows:—

पूरितस्तः समाधिः, द्विविधस्तः, द्विक्षतः, स्वश्रुतस्तः, अभिभुस्तः

For what purpose is this, viz., when the case-ending sa follows? पूरितस्तः

संसाक्षेकचैनेव च ॥ ११ ॥

संसाक्षः एकाचैनेव विभक्तादि संधियो संसाक्षेपयो इति। विविधस्तः, 
विविधस्तः; द्विविधस्तः; द्विविधस्तः; विस्तः; तस्तः; तस्तः; 
वस्तः; वस्तः; अवस्तः; अवस्तः। संसाक्षितं किमतः अभिनं; 
पाणिनाः। एकाचैनेविति किमतः? तारं; 
सवस्तः। विभक्तादिकिंविक्षिणस्तः सनस्तः; वचस्तः; प्रास्तः।

संस्कृतीर्वन चन्द्रीयो ॥ १२ ॥

11. S is augmented when the singular case-ending substitutes sami and sa follow:—

एतिस्तः; एतिस्तः; द्विस्तः; द्विस्तः; विस्तः; विस्तः नस्तः; तस्तः; तस्तः; वस्तः; वस्तः; अवस्तः, अवस्तः।

For what purpose is this, viz., sami and sa: अभिनं; पाणिनाः।

For what purpose is this, viz., singular? तारं 
सवस्तः।

For what purpose is this, viz, case ending substitutes? वचस्तः; सनस्तः; प्रास्तः।
12. The final vowel of etu and ima is changed into i, if the singular case-ending substitutes samē and sā follow:—

एनिस्मः; एनिस्मः; दर्मिस्मः; दर्मिस्मः।

For what purpose is thus, viz., samē and sā?

एनाय; इमाय।

For what purpose is this, viz., singular ? यताः?

इमः।

13. The singular case-ending substitutes samē and sā having followed, á of the pronoun tu in the feminine gender is optionally changed into i:—

विक्षः; विक्षः; तस्सः; तस्सः।
The case-ending sa used after the pronouns ta, etā and imā is optionally changed into ssāya, and the final vowel of the pronouns becomes i —

तिसाय ; तिस्य ; एतिसाय ; एतिस्य ; इमिसाय ; इमिस्य.

वहो रस्मे विधिते समाशजे सभाश्च विभाष्यदेशेहु।

15. When the singular case-ending substitutes sam and sæ follow, the final feminine ā is shortened:

वः ; ताः ; यः ; सम्बः ; सम्ब्या।

For what purpose is this, viz., sam and sæ?

वः ; सम्बः।

For what purpose is this, viz., singular? ताः; सम्बः।
16. When the case-ending nam follows, \textit{n} too is augmented (or added) to numerals beginning with \textit{dvi}:

\begin{itemize}
  \item दिकं; तिकं; चिकं; पिकं; किं; भवं; चत्रं; दशं.
\end{itemize}

For what purpose is this, \textit{viz.}, beginning with \textit{dvi}? हीहु; तीहु.

By the force of \textit{च} (too) it is to be understood that \textit{सत} may also sometimes be augmented:

\begin{itemize}
  \item चतुखं; तिखं.
\end{itemize}
17. The ending *smi* and *smā* used after *vṛta* are respectively optionally changed into *ani* and *ā*:

*बखर ; बलिया ; बखर ; बलिया ; इत्यादि।*

18. The case-ending *smi* after *ād* is also optionally changed into *m* or *o*:

*शार ; शादो।*

*For what purpose is this, viz., optionally?*

*शारिसं, शारिसं।*

*By the force of *also* (च) it is to be understood that *smi* after other crude words (*or stems*) too is optionally changed into *a, o*, or *m*: — दिव्य, रत्नो, शाराबिं।*
19. A vowel having followed, jha and la are respectively optionally changed into ty and uv:

निघन्तं; पञ्जङ्खागारे; भिक्खशासने; पुष्चासने

For what purpose is this, viz., a vowel having lived?

For what purpose is this, viz., optionally?

The word optionally is to signify alternate verse; i is changed into ay:

यज्ञदारा १२७॥

अधरणे यज्ञदारादेशा धृति वा खरे परे। भक्षागारे;

क्षेत्रशासन; भाग्यन त सखाबीर। सूचनार्थम समपुर्णत्वेन।
20. A vowel having followed, jha and la are also optionally changed into y and v:

अय्यायार्थे, चक्ष्यायतने; सागुँ।

The force of च (also) is alternation, that is, to show that this rule is applicable as well as rule 2-1-19.

21. A vowel of case-ending substitutes having followed, that which is technically termed pari also changed into y:

पराया; रत्या; सत्या। क्यों तिम्मतुष्य? परायियं। चस्त्र

सत्याः च परितुष्यां।

The force of also is that this rule follows rule 2-1-20.
22. The case-ending su having followed, e of su is changed into āva:—गाव॥

23. The case-ending yo (nominative and accusative plural) having followed, e of yo is also changed into āva:—गावो; गावी।

For what purpose is च (also) added? The case-endings nā, smā, smīm and su having followed, āva takes the place of e:—गावेन; गाव; गावे; गावेशु॥
24. The case-ending anī having followed, ō of go is also changed into āva and avā :—गार्; गार।

By the force of ओ (also) it is to be understood that ō of go is changed into āva too, when the case-endings sa etc. (that is, the endings of the 4th case or those of the preceding or succeeding cases) follow :—गवस्थ; गवो; गवेश; गवा; गवे; गवेश।

अवास्थु वा ॥ २५॥

अवास्थु आवास्थु गवास्थु अवास्था आवास्थो चहति अ न्युक्ति व्यास्थिति गार्थ; गार। अवास्थो विस्तृत: तरेद। अवास्थो विस्तृत? गावो विस्तृति॥

अवास्था उर्मी ॥ २६॥

25. The case-ending anī having followed, the final vowel of āva which takes the place of the ō of go is optionally changed into u :—गारु; गार।

For what purpose is this, viz., of āva? गार।

For what purpose is this, viz., the case ending anī having followed? गावो विस्तृति।

ततों नं ओं पतिम्हा लुटे च समासे ॥ २६॥

ततों गोकुस्तो नवकम्हा च बहुस्तो धौलि, गो देवस्तो चोबास्था अवास्थो चोलि, पतिम्हा परे, अवास्था च समास्।
26. The case-ending nam after the word go is also changed into amī, and o of go is changed into ava, if the word pati follows and if samāsa (sign of composition) is not elided:—गयबः पतिः।

Why this, viz., if samāsa is not elided? गोपति।

By the force of च (also) it is to be understood that even when there is no samāsa, nam is changed into amī, and o of go is changed into ava:—गयं।

The o of go is also changed into ava when a vowel in a samāsa follows:—गच्छवः; गच्छवः। विनं।

27. By the force of also च (also) it is to be under-
stood that *smīt* or *yo* having followed the *u*-varna final in a crude word is sometimes changed into *uṇa, ava* and *ura* :—भु; प्र; यु; ज्ञरो।

Why this, viz., when a vowel follows? गोपनीयः

गोत्रान्तः

तत्त्वपरीतुपपदः व्यञ्जने च ||२८||

तत्त्वः अगस्त्यस्य उपपदे नित्यवाचस्य शोकारस्य विपरीते
क्रोति व्यञ्जने परे। उमगते सुरिये; उमक्रति; उमशेष्या
वस्तुमहिष्य अवश्यारख्यः। शवसाने; अशकारे; च च
किरतिः

तत्त्वपरीत उपपदे व्यञ्जने च ||२८||

28. When *ava* stands as an upapada (that is, secondary first member in a compound), *o* which takes the place of *ava* is also changed into *u*, if a consonant follows :—उमगते; उमक्रति; उमशेष्या।

The force of च (also) is to signify restriction of the rule to certain instances to the exclusion of others :—ववसाने etc.

गोष्ण नम्हि च वा ||२८||

सम्भवः गोस्तुम्त्यो गोष्णादेशों क्रोति वा नम्हि विभूतिमण्डि
गोष्णानं सत्यः। वाति विभूति? गोष्णे च तरसानां च
मक्ति पुष्ठने, सम्भा गावी उज्ज्वल जर्जन्ते उज्ज्वल गाते गोष्णे। यो
तिभागेन चर्च्यथापि गोष्णादेशों क्रोतिः। गोष्णभूतानं
29. The case-ending ‘nam having followed, the word go is in all cases optionally changed into goṣṭha:—

For what purpose is this, viz., optionally? In the case of a compound also, go may be changed into goṣṭha:—

30. The case-endings ‘su, ‘hi and ‘nā having followed, the word go in all cases is also optionally changed into goṣṭha:—

For what purpose is this, viz., optionally? By the force of also (य) it is to to be understood that other case-endings also (beginning with ‘si) having followed, go is changed into goṣṭha, gu or goṣṭha:—

\[53\]
31. The case-ending amē and m after that which is technically called jha, la or pa, is changed into a niggahita:—�गिम्, पुं कोकिलो etc.

Why is this, viz, amē and m? अगिम् etc.

For what purpose is this, viz., after that which is technically called jha, la or pa? अस्मात्; इत्यादि।

This sūtra with regard to niggahita is repeated here for the prevention of optionality:—�गिम् etc.
32. The final vowel is elided before am, ase-ending substitutes and suffixes; and the real type of the word becomes what remains after the elision of the vowel:—परिस; परिसे; पापिये etc.

For what purpose is this, viz., am, case-ending substitutes and suffixes? अबमादो अबतपर्स।

For what purpose is this, viz., after the elision of the vowel? परिसस्स; दंशिनं।

The tu denotes restriction of the rule to certain instances to the exclusion of others:—सिखुनी etc.

By the force of the expression viz., the real type of the word, it is to be understood that samyta (junction) can also again take place:—सेिये etc.

अभ्यो रस्स एकयोश्योर्स्तपि च ॥६॥

अभ्यो रस्स आव्यो एकयोश्यो-वक्तृतीष्णु च। तुधिं; तुभ्यो; तुव्यिया; तच्चु; तच्चुहो; तच्चु; तच्चुना; सच्चुं; सच्चु ये, सच्चुः।

अभ्यो रस्स एकयोश्यो सम्यक्तणि च। सम्यक्तणि च। कब्ज्ये; कब्ज्ये; वस्त्रा।

कव्य्योस्तिस्तिस जिस्तुस्तं? जिस्तुद्धि; सम्यक्त द्धि। चस्तुः।
33. In the singular number and also when yo follows, the final long vowel other than gha becomes short as well: - द्रूविः; द्रूवियोः; द्रूवियः etc.

For what purpose is this, viz., other than gha? कष्टं; कष्टायोः etc. The technical term gha has been interpreted in 2-1-9.

Why this, viz., in the singular number and also when yo follows? द्रूविष्ठि etc.

The expression also (तः) is added for signifying restriction of the rule to certain instances to the exclusion of others: -नन्दि etc.

The force of as well (अथि) is that the final long vowel does not in some cases become short: - द्रूविः etc.

न सि स्यं अनंपुसकानि।

सिस्यं अनंपुसकानि चिक्षणम् न रस्वं आप्तज्ञन्। द्रूविः

dershki, sambhū; bahu: chikṣuṇi.

सिस्यं चिक्षणम्? भौति द्रूविः, भौ सम्ब्धु, भौः

अनंपुस्कानोति किष्टः? सुखकारि दानं; सुखा

हौरं; सोवगावि चिस्यं।
34. The case-ending *śi* having followed, (the final vowel of) a non-neuter word does not become short:—इलङ्गि, दशड़ि; सम्सः, व्वः, etc.

For what purpose is this, viz., *śi* having followed? भोलि इलङ्गि; भो सम्सः, etc. (in the vocative case).

Why this, viz., non-neuter? मुख्यारि दान, etc.

उच्चादितो नं दृश्चं ||२५॥

उभ इस्लेन्मादितो नं दृश्चं दृश्चं होिनि। उभिक्रं, इलिजं।

उच्चादिते नि तस्माद्दः? उभिक्रं।

उच्चादितो नं दृश्चं ||२५॥

35. The case-endidg *nam* used after *ubha* etc. is changed into *unam*:—उभिक्रं, इलिजं।

What for is this viz., after *ubha* etc.? उभिक्रं।

It should be noted here that *ubhaya* and *ubha* are quite different words.

इसं इस्लेन्म तोहि सड़ख्याहि ||२६॥

नं दृश्चं इसं इस्लेन्म दृश्चं अदेसा होिनि तोहि सड़ख्याहि।

तिसं; तिस्थं।
36. The case-ending *nām* is changed into *innām* and *innānnam* after the numeral *ti*:

Why this, viz., *after the numeral ti*?  

37. The case-ending *yo* (nominative and accusative plural) having been elided or *ni* having been substituted for it, all final vowels become long:—

Why this, viz., the case ending *yo* having been elided?  

Why this, viz., *ni* having been substituted for *lo*? इत्यादि etc.

For what purpose is repetition used? To show the invariability of the rule: —चन्द्री; यानि; etc.

38. These case-endings, viz., *su*, *nam* and *hi*, having followed, all final vowels too become long: —चन्द्री, चन्द्रीं, चन्द्रिि, etc.

For that purpose is this, viz., *these case-endings having followed*? चन्द्रीि, etc.

The word च (too) is added for denoting restriction of the rule to certain instances: —हृदयेऽि, पायेऽि etc.
39. The case-endings *su, nam* and *hi* having followed, the final of numerals, beginning with *panca*, attains to the condition of *a* :—*panca*, *panca*.

For what purpose is this, viz., the numerals beginning with *panca* : *sukta* etc.

The abstract form, viz., the condition of *a*, is used to signify that the rule is applicable even in the case of augments, and that the final *a* of an augment too is changed into *a* :—*panca*; *sukta*.

40. The final vowel of *pati* becomes *a*, if the suffix *ini* follows :—*gahapatati*.

Why this, viz., *if the suffix ini follows* ? *gahapatati*. 
41. These case-endings, viz., su, nam, hi and yo, having followed, the final of the suffix ntu too is changed into a:—युष्णृलोऽद्यत्र च युष्णवतिः।

For what purpose is this, viz., of the suffix ntu?

Why this, viz., these case-endings having followed?

By the force of च (too) it is to be understood that the final of the suffix ntu is changed into a, even if other case-endings follow:—युष्णवतिः, etc.

By the force of the word final it is to be understood that the case-ending yo is even changed into Ī; such as in युष्णवतिः।
42. These case-endings viz., anı and sa, having followed, the entire ntu suffix is optionally changed into a:—सनि or सनिन्; सनिन्ध or सनिन्तो; etc.

For what purpose is this, viz., these case-endings having followed? सनिन्, etc.

43. If the case-ending si follows, the final o the suffix ntu is optionally changed into a:—

Why is this, viz., optionally? विनि।

व्रतिकेर्ति नि ||48||

व्रतिकेर्ति नि श्रीकर्ति वा समृद्धि विभक्तिमृद्धि। पुरस्तरूपः
44. If the case-ending *si* follows, the final of *sgi* is optionally changed into *ini*.

Why this, viz. *optionally*? अस्मि।

45. The case-ending *yo* having followed, *phu* (*i* or *i*) which has not been shortened is changed into *a*:

For what purpose is this, viz., *the case-ending yo having followed*? अस्मि।

For what purpose is this, viz., *which has not been shortened*? दिअबै। In दिअबै the long *i* of दिअबै has been shortened; so the rule is not applicable here. If the case-ending *yo* follows,
the final ī and ē are invariably changed into a, but not that final ī which is the result of shortening the long vowel ē.

For what purpose is this, viz., jha?

ī and ē ending in feminine words are not called jha, so the rule is not applicable in the case of रक्षियो।

वेदोऽस्मि लो १३६॥

वेदोइह्नेवं खक्तरसं को खसं खायति। भिक्खुः।

भिक्खुः; गेत्रवः; गेत्रवः।

खक्तरसं हिंदूः सयम्भवः; बेकाभवः; पराभवः

भवः।

वेदोऽस्मि हिंदूः केलनः; केलनः; केलनः।

सहस्त्राङ्गः अर्थं अनुक्रियतन्तरः

वेदोऽस्मि १३६॥

46. *Ve or vo* having followed, *la* (*u* or ā) which has not been shortened is also changed into a:—भिक्खुः; भिक्खुः, etc.

For what purpose is this, viz., which has not been shortened? सयम्भवः, etc.

For what purpose is this, viz., *ve or vo* having followed? केलनः, etc.

The force of *also* (च) is that this rule follow
the preceding rule; that is, the α in this rule is arrived at from that mentioned in the preceding rule.

47. The suffix i having followed, the final of mātular etc. is changed into āna:—mātular etc.

For what purpose is this, viz., the suffix i having followed? Bhikṣuṇi etc. Here āna does not take place.

By the force of āna it is to be understood that if yo, nā and sa follow, the di (of nadi) together with the case-endings is respectively changed into jje, jjad, and jja:—nā, nā, nā.
48. In all instances smā, hi and smim̄ are respectively optionally changed into mха, bhi and mhi:—परिसम्बु, परिसम्बा; परिसम्बिः, परिसम्बिः; परिसम्बिः, परिसम्बिः.

Why this, viz., smā, hi and smim̄? वस्मिन् etc.

49. The case-endings sma and smim̄ do not become mха and mhi respectively, after a the substituted form of ta and ima:—कस्मा; कस्मिः कस्मा; कस्मि।

Why this, viz., after a the substituted form:—कस्मा; कस्मि; कस्मा; कस्मि।
50. The final a becomes e before su and hi: --

51. The final a of all pronouns (sabhasvams) becomes e, before the case-ending 'nam' --

For what purpose is this, viz., of pronouns? Why this, viz., the a? The force of too (ष) is to supply e from the preceding rule.

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52. The case-ending ना becomes एना after stems ending in एः—वैन, etc.

For what purpose is this, viz., ending in एः तस्सा.

Why this, viz., the case-ending ना? तस्सा।
53. The case-ending si becomes o after stems ending in a:—समो पूरिको etc.

Why this, viz., the case-ending si? पूरिकाँ।
For what purpose is this, viz., after stems ending in a? सयमक।

54. The case-ending nā optionally becomes so after stems ending in a:—नृत्योको etc.

Why this, viz., optionally? पादेन etc.

55. The case-ending smā optionally becomes
so after *digha* and *ora* :—दीवशो, दीवस्मा; चोरसी, चोरस्मा।

For what purpose is this, viz., after *digha* and *ora*? खुना; सरस्फा etc.

56. The case-ending *yo* or its substitute *ni* becomes optionally in all instances ए and ऐ in the nominative and accusative case respectively, after stems-ending in एः—पृशिना; पृशिस् etc.

Why this, viz., optionally? खङ्गांहो etc.

For what purpose is this, viz., the case-ending *yo* or its substitute *ni*? पृशिस्फ्फ् etc.

Why this, viz., after stems ending in एः दक्षिनो. etc.
57. The case-endings "smā" and "smīni" in all instances optionally become "ā" and "e" respectively, after stems ending in "a".—पुरिसा, पुरिस्मा, पुरिसे, पुरिस्मे।

For what purpose is this, viz., after stems ending in "a"—दशिङ्गा, दशिङ्गे etc.

Why this, viz., optionally? पुरिस्मा: पुरिस्मि।

अबाय चतुर्थेकवचनम् हृ ॥५५॥

नसा खकार्य साधु मन्त्र चायादेशो शोति वा।
श्रबाय हिताय सखाय देवस्मृतायं दो रोको उपम्यात।
अलो ति किस्मतः रसिसा।
चतुर्थेकलिन किस्मतः पुरिस्मा हुवः।
एकवचनसौति किस्मतः पुरिसानं ददानि।
धारि किस्मतः ददास्य तथो त्युपम्याति वा।
58. The singular case-ending (sa) too optionally becomes áya, after stems ending in a:–

Why this, viz., after stems ending in a:—दसिस।
Why this, viz., the fourth case-ending? पुरिसस।
Why this, viz., singular? पुरिसानं।
Why this, viz., optionally? स्वयमेव etc.

By the force of त (too) it is to be understood that attam also takes the place of the 4th case-

ending:—षत्तुः; न्वत्वुः; सुखुः।

59. The three singular case-endings smā, smā, and sa too do not become ā, e and áya respect
lively, after pronouns ending in \(a\):—सज्जसः; सज्जसैः; सक्षसः etc.

For what purpose is this, viz., after pronouns?

पापा, पापे, पापाबः.

The force of लौ (च) is to supply \(a\) from the preceding rule, thus the pronouns mentioned in the present rule signify those ending in \(a\).

चली नाडीवें ||१०||

सस्सा चली नाडीवें एकाचनां विभागिन्यानं आयादेसो चोति। कण्जाय विसा सुर्यं, कण्जाय परिमहो; कण्जाय परिवृत्तित सोल।

चलीति किरत्थे? रसिवा; रसुवा।

नाडीवें इवति किरत्थे? कण्जूः, क्रिण्यं, गोण्यं, गहूः।

एकाचनां इवति किरत्थे? सच्छु, चाचु, नाचु, काचु; रसाचु; पसाचु॥

चली नाडीनाम् ||११||

60. The singular case-endings \(ru\) etc., \(ma, sa, smä, sa\) and \(smi\) become \(āya\) after \(gha\) (feminine stems ending in \(a\)):—कण्जाय इत्यादि.

Why this, viz., after \(gha\) (feminine stems ending in \(a\))? रसिवा इत्यादि.
For what purpose is this, viz., the case-endings nā etc.? कक्षें etc.

Why this, viz. singular? सच्चासू etc.

पतो या ||६१||

तथा पतो नादीं एकाशुचानां विभत्तिगणां यादेहि श्रोति।
रतिष्ठा, रत्न्यिष्ठा; रघुवा; भेनुया, वेदिया।

नादीं श्रा कित्वत्रथं? रसी; रलं; रत्न्धी, रत्न्धि।
पतो लि कित्वत्रथं? रसों; रत्नों। ||

पतो या ||६२||

61. The singular case-endings beginning with ma (that is, nā, sa, smā, sa and sminī) become changed into pa, after that which is technically called pa (that is, after feminine stems ending in i, i, u, u) :—रतिष्ठा; रघुवा etc.

For what purpose is this, viz., the case-endings beginning with nā? रसी; रलं etc.

Why is this, viz., after that which is technically called pa? कक्षें। वेदिया etc.

Why is this, viz., singular? रसों etc.

सच्चासू गस्सै वा ||६३||

सम्य सच्चासू गस्सै तत्त्वार-तत्त्वार-तत्त्वार-तत्त्वार द्वीतिष्ठा होति वा। भो संह; भो सच्छ; भो संह; भो संह; भो संह। ||
62. The ga (vocative case-ending si) is optionally changed into a, å, i, ì and e, after sakha:—sakh; sakha; shri; shre.

63. The ga (vocative singular case-ending si) is changed into e, after ghā (feminine stems ending in si):—ghā; ghre etc.

64. The ga (vocative singular case-ending si) is not changed into e, after ammā etc.,—ammā; amma; amma; amma. For what purpose is this, viz., after ammā etc.?
The vocative case-ending \( jo \) becomes \( o \) and \( e \), after \( la \) (\( u \), \( \dot{u} \)), which has not been shortened: —भिज्जेन्द्रेत्र; भिज्जेन्द्रो, etc.

For what purpose is this, viz., which has not been shortened? सयभुवो। Here \( u \) is the result of \( \dot{u} \) being shortened.

For what purpose is this, viz., after \( la \)? नागियो, चेतुयो; etc. The \( u \) and \( \dot{u} \) in the feminine gender is not termed \( la \); so the rule is not applicable here.

Why is this, viz., the vocative case-ending? ते चेतवो।
66. The case-ending या optionally becomes या, after what are technically called जह, and ला —
क्रियानि ; बक्रियानि etc.

For what purpose is this, viz., the case-ending या?
छूँदानि etc.

For what purpose is this, viz., after जह and ला?
पूर्वस्य। (For जह-ला see 2.1.7).

घरणोऽ योऽं लोऽं। \(\text{\#\#\#}\)

तेत्रः घरणां तेषानिही योऽं लोऽं चोऽं च। क्रियानि ;
क्रियानि ; रसो ; हसिनो , हसिनो , हसिनो ; चुँ, चुँ चोऽं ;
स्यायूः ; यायूः ; यायूः ; यायूः ; यायूः ; यायूः ; सयायूः
सयायूः ; षट्टोः ; षट्टोः ; षट्टोः ; षट्टोः \(\text{\#\#\#}\)

घरणसः द्वीरापि। \(\text{\#\#\#}\)

67. The case-ending या is optionally elided after what are technically called जह, या, जह, and ला —क्रियानि ; क्रियानि etc.

The technical terms जह, पा, जह and ला have been explained in 2.1.7, 2.1.8 and 2.1.9.
The case-ending *yo* optionally become also *wo* itself, after what is technically called *la* - *bikramo*; *bikru* etc.

For what purpose is *kara* (*itself*) added? *E* may become *no* too:—*januho*.

The word *also* (*cha*) is added to signify the restriction of the present rule to certain instance to the exclusion of others:—*piri*; *piri*.

The first chapter on declension is finished.
BOOK II, CHAPTER II.

1. If the case-ending *sā* (dative or genitive singular) follows, the entire *amha* together with the case-ending becomes changed into *mamam*; *kharē* kēshat; *kharē* parigahē.

2. If the first case-ending *yo* follows, the entire *amha* together with the case-ending becomes changed into *mayam*; *kharē* gacchātā.

*Why this, viz., the amha?*
Why this, viz., if the case-ending yo follows?

Why this, viz., the first case-ending?

3. न्दुस्स को university

सबसे न्दुस्स को एवं सबसे को एवं न्दुस्स को न्दुस्स को न्दुस्स को न्दुस्स को न्दुस्स को न्दुस्स को न्दुस्स को

पढ़ाई न्दुस्स को न्दुस्स को न्दुस्स को न्दुस्स को न्दुस्स को न्दुस्स को न्दुस्स को न्दुस्स को

Why this, viz., the ntu suffix?

Why this, viz., the first case-ending?

न्दुस्स से वा

सबसे न्दुस्स सबसे न्दुस्स सबसे न्दुस्स सबसे न्दुस्स सबसे न्दुस्स सबसे न्दुस्स सबसे न्दुस्स सबसे

न्दुस्स से न्दुस्स से न्दुस्स से न्दुस्स से न्दुस्स से न्दुस्स से न्दुस्स से न्दुस्स से

4. If the case-ending sa follows, the entire ntu suffix with the case-ending become optionally changed into ntassa:

- न्दुस्स को

- न्दुस्स को
Why this, viz., *if the case-ending *sa follows*?

5. If the case-ending *si* follows, the entire *ntu* suffix with the case-ending is changed into *si* — *yugam* etc.

For what purpose is this, viz., *the ntu suffix*?

For what purpose is this, viz., *if the case-ending *si* follows*?

6. If the case-ending *si* follows, the entire *ntu* suffix with the case-ending is changed into *am* in the neuter gender: — *yugam*; *shvam*.
Why is this, viz., *if the case-ending *si follows ?

7. If the case-ending *ga follows, the entire *ntu with the case-ending is also changed into *am, *a and *ä:—भो गृहवः, गृहवः, गृहवः।

The technical *ga has been interpreted in 2-1.0.

The force of *also (च) consists in supplying *am to this rule from the preceding one.

8. These case-endings, viz., *sa, *smin and *ni having followed, the entire *ntu suffix with the case-endings optionally becomes respectively तो।
and \( tā : \) — युष्णसो, युष्णवल्लस; युष्णाति, युष्णनासिन्; युष्णत, युष्णवल्लैन etc.

For what purpose is this, viz., these case-endings \( sa, sūmit \) and \( nā \) ? युष्णता etc.

9. If the case-ending \( nam \) follows, the entire \( tu \) suffix with the case-ending is optionally hanged into \( tam : \) — युष्णवतः, युष्णवतानम etc.

For what purpose is this, viz., if the case-ending \( nam \) follows? युष्णवतः etc.
10. If the case-endings am\text{\^{}} and si follow, the entire word ima together with the case-endings becomes optionally idam in the neuter gender:—

For what purpose is this, viz., optionally? द्रमः।

For what purpose is this, viz., in the neuter gender? द्रमः (पुरुषोऽ) ; चेग्र (पुरुषोऽ)


drumadhaḥ \text{\textsuperscript{11}}
drumadhaḥ \text{\textsuperscript{11}}
drumadhaḥ \text{\textsuperscript{11}}
drumadhaḥ \text{\textsuperscript{11}}

11. If the case-endings am\text{\^{}} and si follow, the entire word am\text{\textsuperscript{\textemdash}} with the case-endings is changed into adum in the neuter gender:—डहः।

For what purpose is this, viz., in the neuter gender? अमः; असः।


drumadhaḥ \text{\textsuperscript{12}}
drumadhaḥ \text{\textsuperscript{12}}
drumadhaḥ \text{\textsuperscript{12}}
drumadhaḥ \text{\textsuperscript{12}}

12. The sutras, after this, hereafter are to be applied in the feminine, masculine and neuter genders.


drumadhaḥ \text{\textsuperscript{12}}
drumadhaḥ \text{\textsuperscript{12}}
drumadhaḥ \text{\textsuperscript{12}}
drumadhaḥ \text{\textsuperscript{12}}
यासु दिनं हे च ॥ ११७॥

दिनं सक्स्माः सूक्ष्मविद्याम् सक्स्म वस्त्रवाचारः संविभक्तिः हे
होति यो इत्येष इति दृष्टियो दृष्टिः हे भस्मा हे कुपरानि।

वोस्विति विमवेषः ॥ होऽहुँ।

चक्षुस्तरस्माः हेन्न दिहऽहेत्रह इत्य इत्य ष्ठीत्र च होतिः
हो ना खो नं इत्येष तेष यो इत्येष खण्डः ह्रेण।
हृण्ण इत्येष ब्रह्मणं हृण्ण इत्येष ब्रह्मणं हृण्ण इत्येष ब्रह्मणं
हृण्ण इत्येष ब्रह्मणं हृण्ण इत्येष ब्रह्मणं हृण्ण इत्येष ब्रह्मणं

१३। इफ़ दिन्ह इफ़ दिन्ह ईलौ दिन्ह इफ़ दिन्ह ईलौ दिन्ह इफ़ दिन्ह
ईलौ दिन्ह ईलौ दिन्ह ईलौ दिन्ह ईलौ दिन्ह ईलौ दिन्ह ईलौ दिन्ह
ईलौ दिन्ह ईलौ दिन्ह ईलौ दिन्ह ईलौ दिन्ह ईलौ

13. If the case-ending yo follows, the numeral
dvi with the case-ending becomes duve too in the
feminine, masculine and neuter genders: —हे ॥

Why is this, viz., if the case-ending yo follows:”
होऽहुँ।

By the force of the word too (च) it is to be
understood that the word dvi is also changed into
duve, dvaya, ubha, ubhaya and duvi, if the case-
endings yo, na, am and nam follow: —हे ॥

तिच्छुकः तिसेऽ चक्ष्दो तयो चत्तारो
नौशिचन्तारिं ॥ ११८॥

ति चचछुकं सक्स्मा सूक्ष्मविद्याम् सक्स्म वस्त्रवाचारः संविभक्तिः
निसेऽ चक्ष्कातो तयो चत्तारो नौशिचन्तारिः आदेशस्य होतिः
वचक्ष्काः सक्स्मा इत्येष तेषु इति दृष्टिः हे भस्मा हे कुपरानि।

तिसेऽ वेदं च: चक्ष्काः दिसाः, तयो जन: ।
चत्तारो पुरोसा; नौशिचन्तारिः ।
14. If the case-ending yo follows, the numerals ti and catu with the case-ending become respectively tisso, catasso, tayo, catāro, thyo, catāro. in the feminine, masculine and neuter genders:—

For what purpose is this, viz., if the case ending yo follows? वीच्छ; चतुश्च।

पञ्चादीरन ऋकारो ॥१५॥

पञ्चादीरन सकत्वान्तं कृत्तिपुष्पमुक्तं बस्मानानं सविभविष्यसं
नन्दसरस बकारो हृदिति थी वर्जे रेश। पञ्च शत्को, पञ्च जना.
पञ्च झुपा; क; क; संत; संत; सर; सर; सर; सर; सर; सर
रस; तस।

पञ्चादीरन हृदि जिम्मतुम्? हे; तथ्यो; चतारि।

15. If the case-ending yo follows, the final vowel of the numerals beginning with paṇca with the case-ending is changed into a in the feminine masculine and neuter genders:—पञ्च एत।

For what purpose is this, viz., of the numerals beginning with paṇca? हे; तथ्यो; चतारि।

राजस्य रज्जो राजिनो से ॥१६॥

सबस्येप राजस् कर्तेश्वरसं सविभविष्यसं रज्जो राजिनो दशें
ष्ठैसा हृदिति से क्षितिमुखः। रज्जो; राजिनो।
16. If the case-ending *si* follows, the entire word *rāja* with the case-ending becomes *rañña* or *rañuna*.

For what purpose is this, viz., if the case-ending *si* follows?

17. If the case-ending *nam* follows, the entire word *rāja* with the case-ending becomes optionally *raññāmi*.

18. If the case-ending *nā* follows, the entire word *rāja* with the case-ending becomes optionally changed into *raññā*:—*rañja*.

For what purpose is this, viz., if the case-ending *nā* follows?
19. If the case-ending *smin* follows, the entire word *raja* with the case-ending becomes changed into *rañīc* and *rajinī*:
—*rañē*; *rajinī*.

तुम्हारामहाकं तति विधि ||२०||

If the case-ending *smin* follows, the words *tumha* and *amha* with the case-ending become respectively changed into *tayī* and *mayī*:
—*tayī*; विधि।

For what purpose is this, viz., *if the case-ending smin follows*?

तं अर्हं सिम्मिचि च ||२१||
21. If the case-ending सि follows, the words सुन्हा and अम्हा with the case-ending become respectively changed into तुन्मि and अहमि too. -

By the force of the word तु (त्र) it is to be understood that सुन्हा is also changed into तुन्मि:—तुएँ।

नव मम से न२२॥

सविष्टः तुम्मुष्मृसुभूतानं सत्विष्टोऽनु नव मम इत्यते यात्रेसा
चौन्ति यथास्कृ। से तिभलतमुि ह। तवः नम।
सेति किञ्चत्? तथि: समि।

22. If the case-ending सि follows, the words सुन्हा and अम्हा with the case-ending become respectively changed into तरा and मामा:—तत्रः नम।

For what purpose is this, viz., if the case ending सि follows? तवः नम।

तुष्ण् मय्हं च न२३॥

सविष्टः तुम्मुष्मृसुभूतानं सत्विष्टोऽनु तुष्ण्म मय्हं इत्यते यात्रेसा
चौन्ति यथास्कृ। से तिभलतमुि ह। तुष्ण्म, सुष्ण्म।
सेति किञ्चत्? तथा: मय।
समुद्धभुः स्मं समभुः सुप्रत्ययः तत्रुष्मृसुभूतथः।

23. If the case-ending सि follows, the words
tumha and amha with the case-ending are respectively changed into tumham and mayham too:—

For what purpose is this, viz. if the case ending so follows? तथा; मया।

The word too (च) is added to signify that the case-ending sa is to be supplied here from the preceding rule.

नं मं अमृति ||२४||

कर्ष्यमृत्त्वम्भस्मिरदान सविभावीनं तं मं दृढ़िते आदेशः

चोलि यथास्कृत्य अमृति विभस्तिमृति ||

गमस्त्रशीति किसतुथं? तथा; मया॥

24. If the case-ending am follows, the words tumha and amha with the case-ending are respectively changed into tam and mam:—तं; मं।

For what purpose is this, viz., if the case ending am follows? तथा; मया।

तवं ममं च न वा ||२५||

कर्ष्यम् तम्मृत्त्वम्भस्मिरदान सविभावीनं तवं ममं हृद्यते आदेशः

चोलि न तं यथास्कृत्य अमृति विभस्तिमृति ||

नत्रासि किसतुथं? तं मं भक्षुसि।

तस्मृद्गाद्वारं अगद्गारो तुदत्तुं॥
25. If the case-ending amī follows, the words tumha and amha with the case-ending may or may not be changed into tavām and manamī too —

Why is this, viz., may not be? न्; न्।

By the force of the word too (च), amī is to be supplied here from the preceding rule.

नामुषि तया मया \(26\)

वस्ते सुमस्त अमुषि सहूऽनः सतिभन्तोऽनः तया मया सग्रहे च। चोऽन्य यथाघड़वऽऽनं नामुषिः विभवतिमुषिः। तया मया।

नामुषिः किमवध? तुमुःहिः ज्ञामुषिः

26. If the case-ending nā follows, the words tumha and amha with the case-ending are respectively changed into tayā and mayā: —तया, मया।

For what purpose is this, viz., if the case-ending nā follows: —तुमुःहिः, ज्ञामुषिः।

तुम्हस्तु तवं लं अमुषिः \(27\)

वस्ते तुम्हस्तुऽदस्त सतिभन्तोऽदस्त तवं लं दशैऽनं चादेशा

होतं अमुषः विभवतिमुषिः। कविभृष्टा तवं स्रजोऽ; कर्त्तव्या

लं मृष्ठे।

27. If the case-ending amī follows, the word
tumha with the case-ending becomes changed into tvam and tvam:

... 

... 

... 

28. The word tumha and amha (with case endings) used after padas (complete words) may or may not become respectively changed into va and no in the 2nd, 4th and 6th cases (in the plural number):—वो; नो।

Why this, viz., may not become? अम्हाकं।

Why this, viz., used after padas? तम्हाकं सत्या। Vo and no cannot be used in the beginning of a sentence or in that of a line in poetry.
Why this, viz., in these cases?

29. The words tumha and amha (with case-endings) used after padas (complete words) are respectively changed into te and me in the 4th and 6th cases in the singular number:—चर्चा में पत्तो etc.

For what purpose is this, viz., after padas (complete words)? सम्बन्ध ज्ञाति। Te and me are not used in the beginning of a sentence or in that of a line in poetry.

30. If the case-ending ami follows, the words tumha and amha (with the case-ending) used
after *padas* (complete words) are not changed into *te* and *me*:—नः; मः।

31. If the ending of the third case singular follows, the words *tumha* and *umha* (with the case ending) used after *padas* (complete words) are respectively optionally changed into *te* and *me* too:—ते, तथा; मे, मथा।

For what purpose is this, viz., used after *padas*? तथा कतं etc.

The force of *tumha* is to supply *te* and *me* here from the preceding rule.

बहुवचनेनेतृत्वः वो नो॥३२॥

बहुसंख्यं तुम्हि अष्ट्रकेस्वर्णनित्यक्षी वो में चादेस्या गोत्मि वथास्क खं तलियेकृत्य बहुबलचे परे। कनं चे बनम; कनं नौ बनम।

पद्नीति विष्ठौः? तुम्हेनि कतं; अष्ट्रेनि कतं।
32. If the plural ending of the third case follows, the words tumha and amha (with the case-ending) used after padas (complete words) are respectively changed into vo and no:—नौ; नो।

For what purpose is this, viz., used after padas? घुमस्ते वर्णसे न. T'p and no are not used in the beginning of a sentence or in that of a line in poetry.

By the force of the word plural it is to be understood that if the ending vo of the first case follows, tumha and amha are also changed into vo and no:—नौ; नो।

33. If the case-ending st' follows, the final of tumha with the case-ending is changed into ā:—पुमा।
For what purpose is this, viz., *if the case-ending *si* follows? पुमानो।

By the force of the word *final* it is to be understood that the final of the stems *maghava* and *pūtā* too with the case-ending *si* is changed into *ā* —ववःऽऽ्। पुः।

### शः ब्राह्मणवेक्तचेने ॥२४॥

पुम इत्येवमलया सत्वातिष्ठा चं क्रोति ब्राह्मणङ्कचेते परे।
हे पुमः।
‘ब्राह्मणचेति किमतय? पुमा निदित्तम।’
एकवचेति किमतय? हे पुमानो।

34. *If the singular ending of the vocative case follows, the final of the word* *puma* with the case-ending is changed into *āmi* —हे पुमः।

For what purpose is this, viz., *of the vocative case? पुमा।*

For what purpose is this, viz., *singular? हे पुमानो।*

### समासि च विभासा ॥२५॥

पुम इत्येवमलया समासि च अं चारे च्रोति विभासा। इत्यादि च पुमा च नूतःऽऽ्, इत्योपयुक्तपर्यं च सबूहो, इत्येकोपेशुऽऽ्क सबूहो।
35. In samāsa (compound composition) the final of the word puma too is optionally changed into amē:—इत्यधोपमापामक्ष्य।

For what purpose is this, viz., optionally? इत्यधोपमापामक्ष्य।

The force of too (च) is to supply amē here from the preceding rule.

36. If the case-ending yo follows, the final of the word puma with the case-ending is changed into ano:—पुमानो।

For what purpose is this, viz., if the case-ending yo follows? पुमा।
37. If the case-ending *smi* follows, the final of the word *puma* with the case-ending is optionally changed into *ane*:—पुणाने, पुणे।

हि विभाषिनिः स देन

पुष्पदोष व्यवसायिः विभाषिनिः स चाने आदेहो दीर्घ। पुष्पादेवः।

पुनःविभाषि निर्धरिः भविष्यते? सविभाषिनिः निर्धरिः।

बुद्धदुनिमाणश्च वववस्यच्छव्यायाम अन्तरत्क्ष्णम च वहारे दीर्घ सम्प्रदाय विभाषि। पुष्पाने; पुष्पाम; पुष्पाने; सव्याने; सव्यान; सव्याने; पुष्पाने; पुष्पाने; क्रमुने; क्रमुने; पालने; पालने।

38. If the case-ending *hi* too follows, the final of the word *puma* is changed into *ane*:—पुणानेच्छ; पुणानेच्छ।

Why is the word *vibhatti* (case-ending) repeated in the rule?

For the prevention of taking the own *vibhatti* (case-ending) of *hi* for a separate case-ending substitute.

Thus for instance if the rule had run as विम्बिति च, some people might have misinterpreted it by saying that *ane* takes place, if *hi* and *mhi* follow.
In reality āne does not take place if mhi follows. So for the prevention of taking mhi for a separate case-ending substitute, the word vibhatti itself is used in the rule.

By the force of the word too (च) it is to be understood that if the case-endings si, yo, am and yo follow, the final of the words maghava, yuva etc. is changed into āna; and the case-ending sa and smā having followed, the final of pūma, kamma and thāma is changed into u:—

The example of āna taking place before the ending si (of the vocative case) is भो युनान।

39. If the case-ending su follows, the final of the word pūma is optionally changed into ā:—

पुपि यक्षन्ये क्ष णास्थस्त्राक कैसिं धृति वा।

पुषानु पुषेख वा।
40. If the case-ending \( na \) follows, the final of the word *puma* is optionally changed into \( a \) and \( u \):— पुमा; पुमा; पुमेन।

41. If the case-ending \( na \) follows, the final of the word *kamma* too is optionally changed into \( a \) and \( u \):—कम्मा; कम्मा; कमेन।

By the force of *too* (च) it is to be understood that the final of the words *magha* and *yusa* is sometimes changed into \( a \) before the case-endings \( na \) and *su*:— मग्हा; मग्हा; मग्हेन etc.

The second chapter on declension is finished.
BOOK II, CHAPTER III.

नम्मामृहेंि ने त्राकं ॥1॥

तेंि नम्मामृहेंि ने त्राकं खानं होऽिः। तम्महांकः;
चम्महांकः।
नं हंिि किबतख्? नम्महेंि; चम्महेंि॥

1. The case-ending nam used after tumha and amha is changed into akami:—तम्महांकः; अम्महांक।

For what purpose is this, viz., the case-ending nam? तम्महेंि; चम्महेंि।

वागुपषटमो ॥2॥

तेंि नम्मामृहेंि यो चम्मेि खानं होऽिः। तम्महांकः पसस्ति; तम्महां पसस्ति शा; अम्महांकः पसस्ति; अम्महां पसस्ति श।

योिि किबतख्? नम्महेंि; चम्महेंि।
अम्महोिि किबतख्? गक्खय तम्महेंि; गक्खयेि वयं।
शांिि किबमनतख्। बोिं एं खानं खाद्रिि होि।
तम्महें; तम्महां; अम्महें; अम्महां॥

2. The ending yo of the 2nd case used after
*tumha* and *amha* is optionally changed into *ākam*:

\[ \text{तुम्हारे } ; \text{तूम्हे } ; \text{अम्हारे } ; \text{अमेहे} \]

For what purpose is this, viz., *the ending yo*?

\[ \text{तुम्हे } ; \text{यो} \]

The word *optionally* is used to signify an alternative course: *yo* is also changed into *āni* and *ānam*:

\[ \text{तूम्हे } ; \text{तूम्हाने } ; \text{अम्हे } ; \text{अम्हाने} \]

3. The case-ending *sə* is optionally changed into *āni*, after *tumha* and *amha*:

\[ \text{तूम्हे } ; \text{तू } ; \text{अम्हे } \]

For what purpose is this, viz., *the case-ending sə*?

\[ \text{तुम्हे } ; \text{अम्हे} \]

**Sūbhāṣyakārata patmō**

Sūbhāṣyakārata* सूभाष्याकारते  रों पठने एसे आपस्कर तेasantē

\[ \text{बने } ; \text{बे } ; \text{ते } ; \text{बे } ; \text{तुम्हे } ; \text{अम्हे } ; \text{बने} \]
The ending *yo* of the first case used after *a* of pronouns is changed into *e* —समें; वे etc.

For what purpose is this, viz., of pronouns? देश etc.

For what purpose is this, viz., used after *a*? श्रूँ।

Why is this, viz., the ending *yo*? समें etc.

The expression viz., of the first case, is used to signify the influence of this rule on the succeeding rule:—करकरमें; करकरमा।

5. The ending *yo* of the first case is optionally
changed into e, after a of pronouns in copulative compounds (dvanda):—कतरकलमः; कतरकलमः।

For what purpose is this, viz., of pronouns? देशाद्वन्ननागकुम्भवस्तुः।

For what purpose is this, viz., in copulative compounds? सचे।

6. The rules of case-ending relating to pronouns (sabbanāma) do not hold good in copulative compounds (dvanda):—पुञ्जप्रणम् (and not पुञ्जप्रणम्); etc.

7. In the relative compounds (bahubbhi)
no, the pronominal rules do not hold good:—

चेतुष, यिमी, यिमी, यिमी.

What is the force of too (च)? The pronominal rules are also applied:—दक्षिणपुरबम् etc.

8. The case-ending nam is changed into sam and sānam after all pronouns—स होस; सधेस; सधेस etc.

For what purpose is this, viz., the case-ending am? समस्का etc.

राज्यारु राजु सुनान्हिसु का ||

समस्क राजसूधक्ष्य राजु दादो दोरत सुनान्हि दृश्ितिषु।
चूिू, राजूिह, राजुस्थिस।
सुनान्हिस्तृत किष्टूः? राजा।
वसूहःधस्यं अवधाराष्ठुः? राजेश्व; राजार्त; राजेश्व; लेशि।
9. The case-endings su, nam and hi having followed, the word rāja is changed into rāpha too:—raju etc.

For what purpose is this, viz., the case-endings su, nam and hi having followed? 

The word too (च) is added to signify restriction of the rule to certain instances to the exclusion of others:—rajesu etc.

10. This word ima is optionally changed into e, before the case-endings su, nam and hi:—esu; 

For what purpose is this, viz., the word ima?

esu etc.

Animmi nāmaśūṇhi पृ 191.

Rasradma svasaug anu dvi ṣaḍeśa dhoñi nāmaśūṇhi 

anvēn rasradmaṇeṇa sruma ḍhoñi sa patā. 

dvina vastraṇeṇa patānaśaṃ patāṃ pañche. 

nāmaiḥvśiḥ kṣaṇam? 

esu; esu; esu. 

śaṣṭhaṃ nāmaśūṇhiśaśvānāṃśaśvān.
11. The word *ima* is changed into *ana* and *imi* too, before the case-ending *nā* : - जनेन ; जजना।

For what purpose is this, viz., before the case-ending *nā* ? रमेछे etc.

The word *too* (च) is added in order that ना optionally) may not follow here from the preceding rule.

**मनुष्यःक्षायः सिमृहिः।**

इससमृहिः स वस्त्रः अनुपृक्ष्यः अवं आदेशो जोति सिमृहिः वेनल्लिमृहिः। अवऽ प्रियः ; अवऽ दुभःः।

अनुपृक्ष्यः जिस्त्थः ? इदं चिसं।

सिमृहिः जिस्त्थः ? इदं पुरिसं प्रभुः।

12. The word *ima* in the non neuter gender changed into *ayāni*, before the case-ending *i* : - अवं।

For what purpose is this, viz., in the non-neuter gender? इदं।

For what purpose is this, viz., before the case-ending *si* ? इदं।

**सीमुःक्ष्यः मों सं।**

असुसदः कुसूः अनुपृक्ष्यः सकारो सकारः आपकरते वा सिमृहिः अतिमृहिः। यसु राजाः; यसुः राजाः; यसु दुधःः; यसुः कः राजः।
13. The $m$ of the word *amu* in the non-neuter gender is optionally changed into *$s$*, before the case-ending *$si$*:

For what purpose is this, viz., *in the non-neuter gender*? \(\text{चढ़े} \).

For what purpose is this, viz., *of the word* *amu*? \(\text{चढ़े} \).

For what purpose is this, viz., *before the case-ending* *$si$*? \(\text{चढ़े} \).

14. The $t$ of *eta* and *ta* in the non-neuter gender is changed into *$s$*, before the case-ending *$si$*:

For what purpose is this, viz., *of eta and ta*? \(\text{दलरो} \) etc.
Why is this, viz., in the non-neuter gender?

15. The *t* of the pronoun *ta* is optionally changed into *n* in all genders:—नाय; ताय etc.

16. The *t* of the pronoun *ta* is optionally changed into *a*, before the case-endings (or case-ending substitutes) *sa*, *smā*, *smām*, *sam*, and *sā*, in all genders:—अस्त्र, तस्स etc.

For what purpose is this, viz., the *t*? तस्स etc.
endings (or case-ending substitutes) sa, smā, sūtim, sām, and sā?

17. The word ina too is optionally changed into a, before the case-endings (or case-ending substitutes) sa, smā, sūtim, sām, and sā, in all genders:—सस्, इसस्स etc.

For what purpose is this, viz, the word ina?

The force of too (च) is to supply a here from the preceding rule.
18. *Ka* is optionally augmented to pronouns in all instances;—सब्बि; बबी etc.

For what purpose is this, *viz.*, *optionally*?

By the force of repetition of the phrase *in all instances* (सब्बि), it is to be understood that *ka* is augmented to other words as well:—हृदबरो; मोबरो.

चषपि संसारं संसा || १६८||

सब्बि सब्बनासिद्धि चषप्पण्ड्रातो सिंहं च प्रेमनं च स सा
स्नायु तनित्व वा. चस्नायुं। स्न्यायः; स्नायः, स्नायः.
स्न्याय; राज्यायः; राज्याय; राज्यायः; राज्याय; अस्याः;
अस्याः; अस्याः; अस्याः।

क्यं सब्बनासिद्धि कित्तुष्यं? इद्यित्रियं; इद्यित्रियं!
सिंहारं तत्रित कित्तुष्यं? अस्या।||

19. The case-endings *sma* and *sa* are respectively optionally changed into *sam* and *sā*, after pronouns ending in what are technically called *ga* and *pa*:—समस्सा; समायं; समस्सा; समाय etc.

For what purpose is this, *viz.*, *after pronouns*?

इद्यित्रियं; इद्यित्रियं।

For what purpose is this, *viz.*, *the case-endings* *sma* and *sa*?

अस्या।
The technical terms *gha* and *pa* have been interpreted in 2.1.8 and 2.1.9.

20. The case-ending *smini* does not become *aīna* and *yā*, after pronouns ending in what are technically called *gha* and *pa* :—*aṁśa* etc.

For what purpose is this, viz., *the case-ending* *smini*? 

For what purpose is this, viz., *after pronouns* *aṁśa* etc.

मनोगणाधितो सिंह नान्द क चार ||२१||

तस्सा मनोगणाधितो सिंहा इत्येक्ष इत्यार्थार्थम् भोजि च यथासङ्गः। चन्द्रिः; चन्द्रिः; चिरिः; चिरिः। मनसा; चनेन; वच्चा; वचेन; सिरसा; सिरेन; तपस्सा; तपेन; वस्सा; वचेन; वस्सा; वसेन; तेजसा; तेजेन; चरसा; चरेन, तस्सा; तस्से।
21. The case-endings *smi* and *nā* become respectively optionally *i* and *ā*, after words of the *mano* group etc.:—भनि, भनरि; भनि, भनेन etc.

For what purpose is this, viz., the case-endings *smi* and *nā*? भनि etc.

By the force of etc. (आदितित) it is to be understood that *smi* and *nā* are changed into *i* and *ā*, after other words also:—विवि, विवि etc.

सस्स चोः ॥२२॥

तस्स भनौगङ्गादिति सस्स च चोकरो होति। भनसि; 

तपसि॥

22. The case-ending *sa* is also changed into *a* after words of the *mano* group etc.:—अन्त्योः।

एतेसं त्रो लोः ॥२३॥

इतेसं भनौगङ्गादिनं ज्ञरं त्रों अपृजते विभिन्तिलोः कते। भनोसं; अर्थसं; तेलोखिन; तपोयथ; विरोषसि।

आदितित्वेव भन्त्वेसं भनो अंशो अपृजते। आपृजते-मोः भायोसमेन।
23. The final of words of the mano group etc. is changed into o, if the case-endings are elided: — बनोषयं; तेजोषयेन etc.

By the force of etc. it is to be understood that the final of other words also is changed into o: — वापोषयेन etc.

For what purpose is this, viz., if the case-endings are elided? पद्या etc.

Other examples may in the same way be given.

24. $S$ is optionally augmented to words of the mano group etc., if a vowel of a case-ending substitute follows: — सत्त्रायं etc.

For what purpose is this, viz., optionally? सदेः etc.
Why is this, viz., if a vowel follows? वने etc

By the force of etc. it is understood that s is augmented even if vowels of other suffixes follow:—शानसिक etc.

सन्तसहस्स सो मे बो चले॥२५॥
संबासेव सन्तसहस्स सवार्दशे होति भकारे परे चले
षु वकारागो होति। संवर्म, एव समासियः संवर्म कुजेय
नायवर्म | संवर्म पदेदयति | यक्षलो | संवर्माय।
भेति खिचस्थ्य चलो दि पुजितो भवस्यात्।
सवस्तुरग्रहर्षं किचं, सवकारसरपश्चिमम्। सवकारो,
शक्तिः॥

25. If bh follows, the word santa is changed into sa, and b is also augmented at the end of it:—संवर्म | सव्याचो etc.

For what purpose is this, viz., if bh follows? सलो दि।

By the force of the word also (च) it is to be understood that sa ends in a vowel :—चारो =दच्चारौ etc. (see I-3-6).

सिमृष्टि गंधन्याद्रों बन्तसही चं॥२६॥
सिमृष्टि गंधन्याद्रों बन्तसही चं चापकालो च। गष्टं;
26. If the case-ending *si* follows, *anta* of *gacchanta* etc. is optionally changed into *aṃ*:

```
गच्छ; गच्छनो।
```

For what purpose is this, viz., of *gacchanta* etc.,

```
गच्छो, गच्छनो, गच्छति; गच्छति।
```

27. The other case-endings and suffixes having followed, the *anta* of *gacchanta* etc. is to be treated as words ending in the suffix *ntu*:

```
गच्छेः
```

For what purpose is this, viz., the other case-endings and suffixes having followed? *गच्छेः* etc.

```
ब्रह्म-अन्त-सख-राजादितो अनं त्रानं।
```

```
ब्रह्म-अन्त-सख-राज रेषेवहारितो अस्मि वन्न आनं शान्ते।
```

28. The case-ending *ami* used after *brahma*, *atta*, *sakha*, *rāja* etc. is optionally changed into *ānami* : — *brahma* ; *bha* etc.

For what purpose is this, viz., the case-ending *ami* ? *raja*.

29. The case-ending *si* used after *brahma*, *atta*, *sakha*, *rāja* etc. is changed into *ā* : — *braha* etc.

30. The case-ending *yo* used after *brahma*, *sakha*, *rāja* etc. is changed into *āna* : — *brahna* etc.

31. *Sakhā* *sakhā* *sakha* *sakha* *sakha* *sakha*
31. The case-ending yo used after sakha too is changed into dyo and no:-ख़ायो; सखिनो।
   For what purpose is this, viz., the case-ending yo? ख़ा।

32. The case-ending smim used after sakha is changed into e:—खेई।

33. The ga (vocative case-ending si) too used after brahma is changed into e:-ब्रेखे।

34. The case-endings (or case-ending substitutes) no, nā, nami and sa having followed, the final of sakha is changed into i:-खिनो; सखिना etc.
For what purpose is this, viz., the case-endings (or case-ending substitutes) no, nā, nam and so having followed? सखरेहि; सखेपि।

धारो हिमृदि वा इसः।

तस्मा सखानस्य धारो होति वा हिमृदि विभंसिस्वाति। सखरेहि; सखेपि।

35. The case-ending hi having followed, the final of sakha is optionally changed into āra:—

सुनमस्तु वा इसः।

तस्मा सखानस्य धारो होति वा घु-नचं सखेपि। सखरेहि।
सखेपि; सखारान्; सखारं; सखरं।

36. The case-endings, su, nam and am having followed, the final of sakha is optionally changed into āra:—सखरेहि; सखेपि etc.

बद्धातो दु सिंहि इसः।

तस्मा बद्धातो सिंधुचन्द्र नि ब्रह्मो होति। बद्धि।

बद्धुद्गाधिष्ठेन अभिशालो वि सिंधुचन्द्र नि होति।

तस्मि; प्रभमि; बद्धवि।

37. The case-ending smim is changed into ni, after brahma too:—बद्धि।
By the force of तौ (ृ), the case-ending स्‌नून्त्र is changed into नि, even after words other than ब्रह्मा :—वस्त्रुत्ति etc.

38. The case-endings सा and ना having followed, the final of the word ब्रह्मा is changed into the condition of उ :—वस्त्रुत्ति नौ : वस्त्रुत्ति।

For what purpose is this, viz., the case-endings सा and ना having followed? ब्रह्मा।

By the force of the expression, viz., the condition of उ, it is to be understood that sometimes उ does not take place :—वस्त्रुत्ति।
39. The case-ending \textit{si} having followed, the final of the words \textit{satthu}, \textit{pitu} etc. is changed into \textit{ā}, and also the case-ending \textit{si} is elided:—\textit{ḥūṣa}; \textit{piṭa} etc.

For what purpose is this, viz., the case-ending \textit{si} having followed? \textit{ḥūṣu} etc.

\textbf{व्रज्जेवारतं ||४०||}

\begin{quote}
\begin{center}
\textit{ḥūṣa}पितादीने \textit{भन्तो} विचारनतो \textit{ष्ट्रेष्ठु} रचनेषु ठारेि \\
\textit{ष्ट्रेष्ठु}; \textit{पितरे}; \textit{भातरे}; \textit{भातरे}; \textit{ष्ट्रेष्ठुरेष्ठु}; \\
\textit{पितरेष्ठु}; \textit{भातेष्ठु}; \textit{भातरेष्ठु}।
\end{center}
\end{quote}

\begin{quote}
\textit{ष्ट्रेष्ठुसिति} किमत\textit{ः} \textit{ष्ट्रुषा}; \textit{पिटा}; \textit{भाता}; \textit{भाता}।
\textit{भार्तमाइत्येन कुन्तुषचि} नियमं रहेष्ठुि \textit{ष्ट्रुषा}; \textit{पिटस}; \\
\textit{भार्तस}; \textit{भार्तस}।
\end{quote}

40. The case-endings other than \textit{si} having followed, the final of the words \textit{satthu}, \textit{pitu} etc. is changed into the condition of \textit{āra} :—\textit{ḥūṣarā} etc.

For what purpose is this, viz, the case-endings other than \textit{si}? \textit{ḥūṣa} etc.

By the force of the expression, viz., the condition of \textit{āra}, it is to be understood that the rule holds good in some cases only:—\textit{ḥūṣu} etc.
Ва нимунхи ॥ ॥

सत्त्वपिलादीन जो बारस्था चापयाते नमूनि विभातिः

वा। सत्त्वारं च पिलानं च भातरं च भातरं च।

वाति किमप्रथमं? सत्त्वारं च पिलानं च भातरं च भातरं च॥

41. The case-ending nam having followed, the final of satthu, pitu etc. is optionally changed into the condition of ara :—सत्त्वारां एtc.

For what purpose is this, viz., optionally?

सत्त्वनारात्मक् ॥ ॥

वाति सत्त्वसल्लुकः धातृ होति वा निमुनः विभातिः

सत्त्वारं च पिलानं च भातरं च धिलानं च कस्तारं।

वाति किमप्रथमं? सत्त्वारं च पिलानं च भातरं च धिलानं च॥

42. The case-ending nam having followed, the final of the word satthu is optionally changed into the condition of a :—सत्त्वारं एtc.

For what purpose is this, viz., optionally?

उ सक्षिं सलोपो च ॥ ॥

सत्त्वपिलादीन जो बारस्था च सत्त्वार सहिति वा सक्षिः सलोपो च। सत्त्व, सत्त्व, सत्त्वानु दीयते प्रभुगतो वा; पिलाना पिलान।
43. The case-ending *sa* having followed, the final of *sattu*, *pitu* etc. is optionally changed into the condition of *u*, and the case-ending *sa* is also elided:—सन्ध्या; सन्ध्या, सन्ध्या।

44. The case-ending *sa* having followed, the final of *sakkamandhātu* etc. is changed into the condition of *u*, and also the case-ending *sa* is elided:—सङ्क्षम्बात्; कस्तु; गन्तु; धात् द्वे व्यवहारिः।

45. The case-ending *yo* is changed into *o* too, after the final-substitute *āra*:—सन्तारा etc.
By the force of the word too (झ) it is to be understood that ṣva is changed into o in other instances as well:—ज्ञयो, ज्ञाियो, ज्ञो।

ततो सिंधु ||३६१||
ततो धारावेष्टो सिंधुवनस्तु धारावेष्टो सिंधु || कद्दरि; पितरि; भातरि; भातरि; कतरि; धितरि; उचि।
पुनःलोकस्थिते अण्वक्षारि सिंधु वचनस्तु धारावेष्टो सिंधु || बुचि।

46. The case-ending smim is changed into i, after that final-substitute āra:—कद्दरि etc.

The force of the word that being repeated in this rule is that smim becomes i in other instances as well:—बुचि।

नां स्था ||४७१||
ततो धारावेष्टो नावचनस्तु धारावेष्टो सिंधु। कद्दरारि; पितरारि; भातरारि; भातरारि; धितरारि; उचितरारि।

47. The case-ending nā is changed into ā, after the final-substitute āra:—कद्दरारि etc.

धारावेष्टो रस्ता धारावेष्टो परा। कद्दरि; कतरि।
पितरि; उचितरि।
48. The final-substitute ára becomes shortened (ara), if it follows:—रल्वरि etc.

49. The case-ending substitute ára of pitu etc. becomes short even before case-endings other than si:—पितरा; पितरी etc.

The force of the phrase, viz., other than si, is that the final of pitu etc. becomes i before the suffix to:—वातितो etc.

50. The ī of tayā and tayi is optionally changed into tv:—तब; तध; तव; ति.

For what purpose is this, viz., tayā and tayi? तुष्टे; तः.

The third chapter on declension is finished.
BOOK II; CHAPTER IV.

प्रतन्तो हिसि अनन्तः ॥१॥

तत्स्य अनन्तो अनन्ते अनन्तं आपद्यते हिसिं विभिन्निमुखि।
प्रतन्तेहि; प्रतन्तेभि।
प्रतत्तोति किमस्य? गक्षेशि; गक्षेभि।
प्रियन्ति किमस्य? अतनो।
प्रतन्ते दति भावनिधेऽस्य अतसहस्य सकारादत्से प्रोति
संताहु विभिन्नोह। सको; सको; सके॥

1. The final of the word atta is changed into the condition of ana before the case-ending hi:—
प्रतन्तेहि; प्रतन्तेभि।
For what purpose is this, viz., of the word atta? गक्षेशि; गक्षेभि।
For what purpose is this, viz., before the case-ending hi? अतना।
By the force of the abstract form, viz., the condition of ana, it is to be understood that atta
is changed into sa before all case-endings:—सको
etc.

ततो स्धिं नि ॥२॥

tato स्धिं नि स्मवचन्न्यि नि द्रोति। अतनि।
tatoमालङ्क्यँ अन्वपरण्यः। सके पैतविषेः॥
2. The case-ending *swim* used after the *atta* is changed into *yī* :— अस्ति।

The force of the (लते) consists in signifying restriction of the rule to certain instances only :— श्रेयः।

सत्स नेल ||

ततो ज्ञाततो सत्स विभासितः नेल दौलतः। अस्तने।

3. The case-ending *sa* used after the *atta* is changed into *no* :— अस्तनो।

क्षा ना ||

ततो अस्तसद्वतो सत्सचन्दः ना दौलतः। अस्तन।
पुन ततोगाःपन तस्स अस्तनो लकास्स रकाचे दौलतः स्वाजः श्रेयः। अज्जोः।

4. The case-ending *smā* used after the *attā* is changed into *nā* :— अस्तन।

By the force of repetition of the word the (लते):— it is to be understood that the (second) *t* of *attā* is changed into *y* before all case-endings :— चलोः।

मकुलने ष ||

अस्त इत्तेषं सत्सचन्दः ना दौलतः। अस्तिना। अस्तिनोः।
श्रेयः। विक्षुः। वच्चुः।
5. The case-ending *smā* used after what are technically called *jha* and *la* (2-1-7) is changed into *nā* :— खण्डना etc.

For what purpose is this, viz., the case-ending *smā* ? खण्डना etc.

6. The case-ending *smīti* used after what are technically called *gha* and *pa* (2-1-8, 2-1-9) is optionally changed into *pam* :—कव्यां; कव्यां etc.

7. In the neuter gender the case-ending *yō* is optionally changed into *ni* :—षट्टीनि; षट्टी etc.

The same forms in the accusative plural.
For what purpose is this, viz., in the neuter gender? 

8. The case-ending *yo* is in all instances changed into *ni* after neuter words ending in *a*:

9. The case-ending *si* is in all instances changed into *ani* after neuter words ending in *a*:

**सेसतो लोपं गसिपि**

ततो नितिन्द्रेणि सेसतो गाधि दृष्टे लोपं भाष्यजले।
भो दृष्टि; चा दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृष्टि; भो दृṣ
10. The nominative and vocative case-ending *si* is elided in instances not affected by other rules: —

For what purpose is this, viz., *not affected by other rules*? पुरिको।

For what purpose is this, viz, *the nominative and vocative case-ending* *si*? दृढ़िया; सत्तुष्टः।

The technical term *ga* has been interpreted in 2-1-6.४

सम्बासं आवसो उपस्मग्निपतादृशी

च ३२१॥

सम्बासं विभासों एकवचनां वसुवचनां पदवा-पुलियातसिया- पलिया-श्रव्यो-पन्थो-श्रव्यो-सम्बासं विभासों थोपी हेतुते आवसों- सम्बासं विभासों थोपी हेतुते। तथा पनाहरे; तथा पनाहरे; पदसे धम्म वाचिया; विहारे से उपस्मग्निपता। था परा नि नो उ

उ दै से वि वष जा तु परि वष परि जा धम्म परि छ था धम्म परि छ था। पद्धारे; पराभोरे; निहारे; निहारे; खारे; द्वारे; संत्दारे; निवारे; खारे; अन्नारे; परिभारे; अन्नारे; अन्नारे; अविभारे; अन्नारे; अविभारे; अविभारे; अविभारे; अविभारे; अविभारे; अविभारे।

यथा तीक्ष्ण उपस्मग्निपता च यथातथा खल को वल तन परी जान हि छ च चा वे हमे, जो छोटे छोटे हे बढ़े दे खरे, एवादेवदेवी निपालिंशी च योजेर्वृं।
11. All endings (of the first, second, third, fourth, fifth, sixth and seventh cases, and of the singular and plural number) used after *avuso*, prepositions and conjunctions too are elided:—

र यनि सी; विपारे इत्य.

The prepositions are:—प, दरा, नि, दी, त, सं, नि, चत, चत, परि, चत, वा, वि, वि, चा, या, जरि, चति, चर, चर.

The conjunctions are:—यथा, तथा, खल, खो, यथा, नल, अथो, अथ, नि, त, च, त्रा, ते, इ, अर, अर, हो, अरो, हे, अरे, दे, वरे इत्य.

पुम्सा लिङ्गादीयू समासेस् ॥ १२ ॥

पुम इहे नम्सा अलो बोपे आपस्वे लिङ्गादीयू परपदेव समासेस्। पुमस्त्र, पुम्स्त्र, पुमस्त्रिको।

पुमस्त्रि बिन्त्यु? पुमिन्तु।

समासेस्त्रि बिन्त्यु? पुमस्त्र विन्तु।

12. If the word *puma* combined with the words *liṅga* etc. forms a compound composition (*samāsa*), the final of *puma* is elided:—पुमस्त्र, etc.

Why is this, viz., the word *puma*? पुमस्त्रिको।

For what purpose is this, viz., combined with the words *liṅga* etc.? पुमिन्तु।

For what purpose is this, viz., forms a compound composition (*samāsa*)? पुमस्त्र।
13. The case-ending \( am \) optionally becomes \( yam \) after words ending in that \( i \) which is technically called \( pa \) :—

For what purpose is this, viz., after words ending in that \( i \) which is technically called \( pa \)?

For what purpose is this, viz., the case-ending \( am \)?

14. The case-ending \( am \) is changed into \( nam \) after \( jha \) which has been shortened!

For what purpose is this, viz., after \( jha \)?

For what purpose is this, viz., which has been shortened?
Note.—In दिक्षण, i is the result of shortening the long i. The technical term jha has been defined in 2·1·7.

योनि तो ॥१५॥

सब्यस योनि अतीश्यकतरख्चा नो होति। दिक्षणो, भोगिनी।
 hostile दिक्षणो। असे भोगिनी।
 कतरख्चानि किचम्बृध्वि? अग्नियो; सन्नघो; रसयो।
 कतरख्चानि किचम्बृध्वि? समझुयो।
 योनिनिको तिचम्बृध्वि? दिक्षणा; भोगिना ॥

15. The case-ending yo is changed into no after jha which has been shortened:—दिक्षणो etc.

For what purpose is this, viz., which has been shortened? अग्नियो etc.

Why is this, viz., after jha (2·1·7)? समझुयो।

For what purpose is this, viz., the case-ending yo? दिक्षणा; भोगिना।

सिं निने ॥१६॥

तस्मा अतो कतरख्चा सिंवचनक्स नि होति। दिक्षणी;
 hostile भोगिनी।
 कतरख्चानि किचम्बृध्वि? आधिमृद्भि॥

16. The case-ending swim is changed into
ni after jha which has been shortened: — दिखितः;
बोधितः.

For what purpose is this, viz., which has been
shortened? आविशयः ।

किस के वेषः ॥ १७॥

किं द्वेषेष्य को छोटि वैष्णवे परे। क गतिसि देशान्य
विय लिस्सः?
चल्लृमाद्येन छविष्णवे परे पि को छोटि। कथं संश्चेपि!
वं धर्मसः?
वेति किसतः? कुलो आगलोकि व्यः ॥

17. Kim is changed into ka, if the suffix va
too follows: — ख।

By the force of too (च) it is to be understood
that kim is changed into ka, even before suffixes
other than va: — कथ।

For what purpose is this, viz., if the suffix va fol-
lows? कुलो ।

क दिष्टौस्सु ज ॥ १८॥

किं द्रेष्ट्वस्तु छोटि दिष्ट्व प्रश्नेतु। कुब्रि गच्छसि
कुब्रि गच्छसि।
चल्लृमाद्येन हिष्णुन दापृण प्रकृतेहु क हिस्त। अद्वितेन
इदृश्चनम् ॥

क दिष्टौस्सु ज ॥ १८॥

किं द्रेष्ट्वस्तु छोटि दिष्ट्व प्रश्नेतु। कुब्रि गच्छसि
कुब्रि गच्छसि।
चल्लृमाद्येन हिष्णुन दापृण प्रकृतेहु क हिस्त। अद्वितेन
इदृश्चनम् ॥
18. *Kim* and *ham* too having followed, *kim* is changed into *ku*.

By the force of *too* (च) it is to be understood that *kim* is changed into *ku* even before *histanan* and *dācanan*.

19. *Kim* is changed into *ka*, other case endings and suffixes too having followed.

The word *too* (च) is added to supply *ka* here from the preceding rule.

20. The suffixes *tra*, *to* and *tha* too having followed, *kim* is changed into *ku*.

The word *too* (च) is added to supply *kim* here from the preceding rule.
"21. The word *eta* is optionally changed into *a*, if the suffixes *to* and *tha* follow:—अतो; अत्यं, एत्तो; एत्यः.

"22. The word *eta* is invariably changed into *a*, if the suffix *tra* follows:—अतः।

"23. The word *eta* is optionally changed into *e*, if the suffixes *to* and *tha* follow:—एत्तो; एतो, एत्यः; अत्यः।
24. The word *ima* is changed into *a*, if the suffixes *ttham, dānī, ha, to*, and *dha* too follow — *itū* etc.

The force of the word *too* (च) is to signify restriction of the rule to certain instances to the exclusion of others.

25. The word *ima* is changed into *a*, if the suffix *dhunā* too follows: — *adhunā*.

The force of *too* (च) consists in signifying restriction of the rule to certain instances to the exclusion of others.

26. The word *ima* is changed into *eta*, if the suffix *rāki* follows: — *drārākē*.
The suffix ठ is used in the feminine gender after words ending in ठ of the नद group or non-नद group: —नदी etc.

28. The suffix ठ is used in the feminine gender after words ending in ठ of the नद group or non-नद group: —नदी etc.

29. The suffix ठ is used in the feminine gender after words ending in the suffixes ना, निका न्या and न्त्य: —न्या etc.
30. The suffix *ini* is used in the feminine gender after words ending in *pati, bhikkhu, rāja,* and *i* :—*gaṅgapatī* etc. *ṣṭhūri + i = ṣṭhūriṇī.*

31. The suffix *i* having followed, the suffix *nī* is optionally changed into *ta* :—*gūpṭatī, gūpṭatī* etc.

32. The word *bhavanta* is changed into *bhūta,* if the feminine suffix *i* follows :—*bhūti *āṣṭye* etc.
भो | गे | हु॥१३॥

सब्जे भवनासुधे भो होति गे परे । भो पूरसे । भो परस । भो राज । भो सन । भो दंतिय । भो सयस ।

में होति क्षित्य । अजत । अत।

सहस्त्मेत्तिसम्भवे ज्ञानसमवे । दशने ज्ञान । भवनासुधे भोन मोने भोजो भोजता भोजो श्रेणे खारेण भोजता । भोजत ।

भोजते । भोजो । भोजे । भोजता । भोजो ग्रोगान ॥

33. The *gu* (vocative case-ending *si*) too having followed, the word *bhavanta* is changed into *bho* :-भो।

For what purpose is this, viz., *the ga having followed?* अजत । अत।

By the force of *too* (अत) it is to be understood that even other case-endings having followed, *bhavanta* is changed into *bhonta, bhonte, bhoonto, bhota* and *bhoto* :-भोनि । त्ते।

श्रोम्भावी क्रि योसु वकारसः ॥१३॥

भवनत्र क्रि तसे वकारसः श्रोभावी होति क्रिः कौ क्रि श्रेणे तथ इसे भोजो निशामेय भवतः वा ॥

34. The case-ending *yo* having followed, th
the *va* of *bhavanta* is sometimes changed into the condition of *o* :—भौली or भवनो।

नमोन्न्य। भद्दन्तन्य भनेन् ॥२५॥

स्मिःसः भद्दन्तस्तुद्ध भद्दन्तन्य भनेन् इधे ते ग्नेन्ता नोनि
वचि ने परे चौहु च। हे भद्दन्तन्य भनेन्; भनेन्; भद्दन्तन्य वा॥

35. The *ga* (vocative case-ending *si*); and also *yo* having followed, the word *bhaddanta* is sometimes changed into *bhaddanta* and *bhante* :—

भद्दन्तन्य भनेन्; भनेन्; भद्दन्तन्य।

नारायणे विनायनां भन्तों व नारायणं नारायणं नारायणं ने परे।
नेपिरियसः; भो पिला; भो बलाः; भो क्षत्र।॥

36. The *ga* (vocative case-ending *si*) having followed; the *a* and also the final of *pitala* are changed into the condition of *ā* :—पिरियसः; पिला etc.

भलणा रक्ष्यं ॥२६॥

भलणपद्धेन्ते रक्ष्यं नारायणं ने परे।
स्वयंसः; भोति द्रल्यजः; भोहि द्रहु॥
37. The vocative case-ending *si* having followed, those which are technically called *jha, la* and *pa* become short:—भो दमिष्क etc.

The terms *jha, la* and *pa* have been defined in 2-1-7 and 2-1-8.

38. The *ga* (vocative case-ending *si*) having followed, *a* is optionally shortened:—भो राज; भो राजा etc.

The fourth chapter on declension in finished
BOOK II, CHAPTER V.

लाद्यो विभविसल्वायो ||

ते घटि वेषं प्रजातो ते घोनि लाद्यो ते प्रज्ञा लाद्यो विभविसल्वायो न नंत्रुष्टा। सभठी; यथी; सती; कुलो; दतो; सम्भृता; यद्रा; तद्रा; इद; च्छर्व।

1. The suffixes to etc. are reckoned as if they were case-endingsː—सभठी ( = स्थवर, from all) etc.

क्राची तो प्रज्ञातः रे ||

क्राची तो प्रज्ञो खोलि प्रज्ञातः। सभठी; यथी; सती; कुलो; दतो; इदो। खोलिति विभवतः? सभठा।

2. The suffix to is used sometimes for the ending of the fifth caseː— च्छर्व तो etc.

Why is this, viz., sometimes? सभठा।

चत मत्मिया सम्बनाभिः ||

चत मत्ते प्रज्ञो खोलि सम्बनाभिः सभठा; वेव्यतः; यत्र; यत्र; सत्र; तत्र।
3. The suffixes *tra* and *tha* are used after pronouns in the sense of the locative case — सम्बन्धः सम्बलः etc.

4. The suffix *dhā* is sometimes used after the word *sabba* in the sense of the locative case — सम्बधः सम्बसिः

5. The suffix *va* is used after the word *kim* in the sense of the locative case — कः

6. The suffixes *kim*, *hām* and *hāmucanam* are used after the word *kim* in the sense of the locative case — कृति, कृषः कृषिस्वनः
7. The suffixes *huṇi* and *harṇa* are used after the word *ta* too, in the sense of the locative case:—

The word *too* (च) is added in order to prevent the inclusion of the suffix *hiṣcanaṃ*.

8. The suffixes *ha* and *dhā* too are used after *ima*, in the sense of the locative case:—

The word *too* (च) is added to signify restriction of the rule to certain instances to the exclusion of others.

9. The suffix *him* is used after the word *pa*, in the sense of the locative case:—
10. The suffixes hereinafter mentioned are to be understood as being used to signify time.

11. The suffixes dā and dācanam are used after the words kīni, sabba, añña, eka, ya and ku, in the sense of the locative case and in order to denote time:—ददा etc.

12. The suffixes dāni and dā too are used after the word ta, in the sense of the locative case and in order to signify time:—तद्दानि; तदा।

The force of the word too (त) is to supply dā here from the preceding rule.
13. The suffixes *rahi*, *dhuna* and *dāni* too are used after the word *ima*, in the locative case and in order to signify time:—*एतराहि*; *अधुना*; *द्वादशः*.

The word *too* (च) is added to supply the suffix *dā* here from the preceding rule.

14. The suffix *dā* having followed, the word *sabba* is optionally changed into *sa*:—*शदा*; *समेदा*.

The text is a reference to a Sanskrit grammar text, discussing the use of suffixes in the locative and time cases.
15. The suffix *ya* having followed, the final *a*-varṇa (*a* or *ā*) is elided too: —नाइक्रश्यं; etc.

The force of *too* (च) consists in preventing the supply here of या (*optionally*) from the preceding rule.

वुड्डश्च जो इतिरूपम् ॥१६॥

सचयः तुद्दशक्रास्त्तः जो आदेशोऽविश्व द्रथ द्रथं न्वेनेति

पवशेषः। सचयः दद्द्वं च च द्रथं द्रथं न्विसेनें दद्द्वं द्वाति जेश्योः।

सचयः दद्द्वं च च च च च च द्रथं द्रथं न्विसेनें दद्द्वं द्वाति जेश्योः॥

16. The suffixes *iya* and *ittha* having followed, the word *vadhana* is changed into *ja* :-जेश्योः (older or elder); जेठोः (oldest or eldest).

पसत्ठम्स सो च ॥१७॥

सचयः पसत्ठसरस्त्तमः जो आदेशोऽविश्व आदेशोऽह द्रथ

द्रथं न्वेनेति पवशेषः परेषः। सचयः दद्द्वं पसत्ठमः; च च द्रथं

न्विसेनें पसत्ठम्स द्वाति जेश्योः। सचयः दद्द्वं पसत्ठमः; च च द्रथं

न्विसेनें पसत्ठम्स द्वाति जेश्योः; जेश्योः, जेठोः॥

चसद्रास्त्रमः इतिवदकेसमूर्णक्ल्पः।

17. The suffixes *iya* and *ittha* having followed, the word *pasaṭtha* too is changed into *sa* as well as *ja* :-सेश्योः; जेश्यो (more excellent); जेठोः; जेठोः (most excellent).
The word *too* (श्लो) is added in order to supply here the second change, viz., *ja*, from the preceding rule.

18. The suffixes *iya* and *ittha* having followed, the word *antika* is changed into *neda* :-**वेदियो** ; **वेदिथ्ठो।**

19. The suffixes *iya* and *ittha* having followed, the word *bālka* is changed into *sūdka* :-**शाधियो** ; **शाधिथ्ठो।**

20. The suffixes *iya* and *ittha* having followed, the word *appa* is changed into *kaṇa* :-**कनियो** ; **कनिथ्ठो।**
21. The suffixes iya and iṭṭha having followed, the word yuva too is changed into kāṇa:—

क शियो ; काष्ठ्दो।

The word too (च) is added to supply kāṇa here from the preceding rule.

22. The suffixes iya and iṭṭha having followed, the suffixes vantu, mantu, and vi are elided:—

गुणियो (गुण + मन्त + वि) etc.
23. The consonantal parts of \( ta, \) \( la, \) \( na, \) and \( da \) themselves of the words to which the suffix \( ya \) is added, are respectively changed into the condition of \( c, l, \tilde{n} \) and \( j : \) —

\[
\text{वाङ्गस्वरं (वाङ्गस्वर + य)}
\]

For what purpose is this, viz., to which the suffix \( ya \) is added? तिशद्वां।

For what purpose is this, viz., \( t, l, n, \) and \( d, \) themselves? खाप्त् हः; चारोऽयः।

For what purpose is this, viz., \( the \) consonantal parts? संहुः।

For what purpose is this, viz., themselves (कार)? The \( ya \) is also changed into \( sa, bha \) and \( ma : \) —

\[
\text{पीरिस्स्यं ( = पीरिस्स्य + य)}; \text{ पीरिज्ज्यं ( = पीरिज्ज्य + य)}; \text{ जोपस्स्यं ( = जोपस्स्य + य)}
\]
24. The suffix *smā* is to be known as *nā* after these, viz., *amha, tumha*, the suffix *ntu, rāja*, *brahma, atta, sakha, sutthu, pitu* etc.—*चेष्टा; तब* etc.

For what purpose is this, viz., *after these*?

The fifth chapter on declension is finished.
BOOK III, CHAPTER I.

...\[11\]

...\[11\]

1. The ablative case (apāḍāna kāraka) signifies that from which some one goes out, fear arises, or some thing is received:—गामा चैतिस रहने \(=\) from the village sages go out \) etc. Here gāmā is in the ablative case.

What is the meaning of this, viz, ablative.

3-1-25.

...\[21\]...
परापुर्वक ये घेरते हैं यथा:—सिंवलम् परम्परत युक्तमण्डीयोऽश्रम मः परम्परत वशादियोऽ अनंतमण्डा ज्ञातियोऽ अविरुधितियोऽ परम्परत ज्ञातियोऽ नामप्रयोऽ च तं कारकं अपादानसंवध्य सूति; तं वर्षा;—चरस्प। जाते पुत्रोऽ चुक्ति निगाते रचारोऽ बभते बुझाते पुत्रोऽ।

उपस्थतायोऽदीर्दितसि च तं कारकं अपादानसंवध्य सूति; तं वर्षा;—चरस्प साजस्व आयुश्य वार्षिकता; आण्डशलोका सुधे अवण्डमार्म्यं; चुरुपि प्रभुता वेंसने वाप्नति; वृद्धधका पति अवरुपियो भाष्येन स्वायति; तेनस्य घं चरस्प अवप्नन पति ददानि; ज्ञातं ज्ञातं पुरुषक्रा पति ददानि; वनकं चरस्प विरपणास्मा पति ददाति।

तौ चुप्पसे वाक्यन्त्रीयं पंचादि विभाजित सूति; तं वर्षा;—पुवस्ता विभाजित विर; वृक्ति विभाजित कुशर; आश्सामे भूखुलि पोजां। चुप्पसे निपातप्रयोऽ वि पुवस्ती विशिष्ट चौति दुरिया च तिलया च,—रूपिया शापीता जुक्ना काला घं देति, उक्तिया गाँवर रहिता शापीता न्याय; यस्ते सामुहिक बृहद् सुख स्मरण, यस्ते सामुहिक यस्ते सामुहिक; यस्ते सामुहिक मनुष्ये नामाकाला प्रमाणिता, नामाकाला माना कुशल न्याय; विना सामुहिक मनुष्ये नामाकाला बृहद् सुख स्मरण, विना सामुहिक विना सामुहिक; विना वृद्धधका, विना वृद्धधका विना वृद्धधका न्याय। चुप्पसे बार्त्ताचार्य पश्चात्ती विभाजित सूति। यद्यकृ विचित्रिते वेदवाचार्य वाचिता जाते; यद्यकृ हरालिकी अवशरि यद्यकृ पथो विचित्रिते वेदवाचार्य जाते जाते; विचित्रिते वेदवाचार्य जाते तत्त्व विपण्यं; समाधिकार्य एवं विचित्रिते वेदवाचार्य जाते।
2. The ablative case is also used in connection with particular roots (verbs), nouns and prepositions etc. too. For examples of roots it may be said that in the event of the root जी बने भ्रमर the subduer is put in the ablative case:—ज्ञुपंयां पराजेतिस् परमज्ञत्वत्याचयाः. The root भुञ्ज being used with the prefix पा, that from which something proceeds is put in the ablative case:—विवल्ला परवल्ला पशु समाविषये etc. The ablative is also used in connection with particular नाम (nouns or words):—वर्त्ता जाने प्‌लो etc.

The ablative case is also used in connection with prepositions:—अय साहाय जावलि वापिष्का etc.

By the force of etc. (चाहि) it is to be understood that the ending of the 5th case is used even after words denoting objects lying between two forces:—वजापिविभाय वजापिविभाय पुद्रे etc. Here the distance of a कोश lies between two forces, viz., the agent who is here and the object elephant who is there.

By the force of too (च) it is understood that even in connection with the indeclinables, the endings of the fifth case are used as well as those of the second and third cases:—रङ्गिता शादिजा पुर्वर्षं तत्त्‌र्षं एवं शैल्य, रङ्गिता शादिजं रङ्गिता शादिजोन या etc.

By the force of too (च) it is understood that the endings of the 5th case are used in other
instances as well:—वसों पूर्व भविष्यती वारिया भावो इत्यादि.

रक्खनत्यानं दक्षिणं ॥ ३॥

रक्खनत्यानं घाततं पयोगे घ्रस्ति तं कायां अयादनवर्ज्यं होति। बाले रक्खनि सत्यावा; यथा पतिसंधिनि गावो॥

3. In connection with the verbs denoting protection, the object desired is put in the ablative case:—काले रक्खनि सत्यावा इत्यादि.

येव वादस्मानं ॥ ३॥

येव वा चदस्मानं दक्षिणं तं कायां अयादनवर्ज्यं होति उपज्ञाया चालार्धार्थि सिस्तों; यथा व दिनारा च भवन्ति धार्थि पुक्तों।

बालि विनितृः? समोविनितृ:। जेतवने चालार्थार्थि भववा; जेतवने चालार्थार्थि भववा॥

4. That from which disappearance is desired is optionally put in the ablative case:—उपज्ञाया अन्तरार्थार्थि सिस्तों इत्यादि.

For what purpose is this, viz., optionally? The endings of the seventh case are also used:—जेतवने अन्तरार्थार्थि भववा इत्यादि.
एण्यामाणपुष्योगविबन्धनरूपिनामवचनपालककस्यनं
शोकानं कुस्य च परमः

दुर्ग्रहे चतुष्कटे अवसरनिलोके विकलिमे विज्ञे चारे
अवसरे सुमृतरुपे प्रद्युनवस्तुः क्षेत्रस्वते विविधस्तुः पराः प्रज्ञाने
गाने चुम्हरने पच्छे कवने चोगे जातरि केशके जस्त्वेदा प्रज्ञाने
च तः कारणं चारारककस्य चोगे।

दुर्ग्रहे नागे तंत्रे,—वीरहूरो तत्रे गेजारगाने; दुर्गी
वाग्धि; चारका से चोग्नुरिका चक्कर अस्सविनवः। दुम्बिना
च ततिनां ततिनां ता; दुर्र सांगे चारानी दुर्रेन गामेन वा; चाराका
दं भस्मविनयं जागने भस्मविनयेन वा; प्रेष्यणादि।

सणः सूर्यः,—सूर्यं गाम; चारां गाम; चोगे गाम;
वाणीं गामेन। दुम्बिना च ततिनां ता,—सूर्यं गाम चारानि
गा; चारां गामे गामेन वा; चोगे चुम्हरं चुम्हरं गामेन वा;
प्रेष्यणादि।

चुम्हरकालिकायाने,—चत्रो बुधराव चुम्हर कोवेन चुम्हर निर्माणगां
वतुः, ततुः बुधरा वाणि; चत्रो भिक्षुकरे रामगृहतिकाये विपश्चले,
गाने चुम्हरुक्षुमिरे कोवे चुम्हर्किया; चत्रो दृढ़े गानाने बुधरे
सत्रिविकाविस्म; प्रेष्यणादि।

ताला ले कम्पविकारशेष;—पाठाता सच्चिदेय पाठारुः भव्यी-
पूर्विनय वा, पन्ताता सच्चिदेय पन्तां भव्यभासिनुः वा; चुम्हि-
पाठा सच्चिदेय उत्तातिकुष्टं भव्यभासिनुः वा; चाजने
उँड़ेने काश्वे निविर्दिन वा; प्रेष्यणादि।
दिसायोगे,—चवीर्गितो चपरि भवमं चल्लरे; गुर्रो ग्रहे तलो अर्थं; वृद्धुर्विभागो, दखिलानु, पवित्रमो, उल्लासो; तलो जस्मिनं भगतों विनिर्मितुदं; चहुर भावलका; चवो वेश-पन्नुका; दृष्टेवणारि।

विचारः,—यति वचनेश्वरो दा निरीक्षादस्तरो न ज्ञाति।

बद्दे के,—बचानुपरि वास्कारथं चन्द्राखं पारं वहुं दरं चुम्मुरीनवं; दृष्टेवणारि।

आराेणोगे,—गाण्डत्ता नारित निरर्थि प्रतिनिरर्थि; पाण्यातिपयाता वेरवरी; दृष्टेवणारि।

चुरुधुर्खे,—मोहमोहेश्वरी धाराेित कुतुम्बे; जातिो च चित्तिो च चुहुम्बे, भचाेद्वर्ते, चुरुधुर्खे, चार्पार्पिे; दृष्टेवणारि।

प्राणेवासते,—परित्यागो इजमुन्नारित सध्यां; चसोखिका भार्तुका; तलो चहुम्बि भजुमा; दृष्टेवणारि।

चेदुरुसे,—मका चेदुरुसे; कसा पाठुभं दस्त्रा न निम्न; कसा प्रेम वर्यं भविन्तति; दृष्टेवणारि।

चित्तिदुरुसे,—चित्तिदुरुसे भार्तुका धम्मा; निम्बियते रामधरि चित्तिदुरुसे भविन्ति; पक्केवणारि।

पन्नासुङ्गे,—साहिबी नवविद्वेष्विभो नगरविविधत्विभा पन्नाः नकारित सुगताकुडाठी; सच्चिदाः प्रश्नका नाके दतेषबहुसद्धा दृष्टेवणारि।

प्राणेवासते,—प्राणेवासते हन्ते हंसाधा; दृष्टेवणारि।

चढानुसुङ्गे,—चट्टा चन्द्रे नये। सत्तिवा के,—केति च चन्द्रे नये; दृष्टेवणारि।
5. The ablative case is used in connection with words of the following character too:

(a) denoting distance:—प्रोभोरी द्वारे गङ्गारणामात्रो नस्तिः स्वयं नामात्रो नस्तिः etc.

In denoting distance, the endings of the 2nd and 3rd cases are also used:—हूरं गारं खागतो हूरं गामेन चा etc.

(b) denoting vicinity:—अनिष्ट गारा तथा etc.

In denoting vicinity the endings of the 2nd and 3rd cases are also used:—अनिष्ट गारं गामेन चा etc.
(c) denoting space or time:—दलो घराम चारुय
योजनेश सहस्यसमारं सत
दलो लिखित वाक्यां वचनवेय परी
निम्नीयिकारण्य तथा

(d) the word containing the suffix tvā having
elided, the accusative or locative case undergoes the
endings of the ablative case:—पाखादा लक्ष्यमेव पाखादे
विविद्याहिन तथा। पाखादा हड़त्तेथा पाखादे विविद्याहिनी तथा
तथा

etc. Thus पाखादा परसारि = पाखादे विविद्याहिन परसारि।

Here the word विविद्याहिन containing the suffix
tvā having elided, the accusative case पाखादे undergoes the ending of the 5th case, as पाखादा।

(e) denoting directions:—उद्धृत पारदस्ता etc.

(f) denoting comparison:—चतो पदार्थवरो etc.

In denoting comparison the endings of the
sixth case are also used:—दखार्य पदरर etc.

(g) denoting cessation:—चतुर्द्वृत्त बादवि; पाखार
विलापाय वैरच्छी etc.

(h) denoting purification:—वर्तितो य वितितो य
हृदयम्, चर्यंक्व को, बैरेिपुि को, चर्यित्रि को etc.

(i) denoting the act of liberating or setting
free:—विरुप्तो दुःखासार वाहि etc.

(j) denoting reason (or cause):—क्षणि शेषाय
e etc.

(k) denoting separation:—विवितितो पादाय चखा etc.

(l) denoting measure (or authority):—हीतो
नवविविज्ञितो हुस्तविविज्ञिता पादायिका वादेत

स्वाभारि etc.
(m) using the word pubba (before):—पुब्हा से भिक्षु श्रमिखा etc.

(n) denoting the act of binding or tying:—सत्त्वा वचो गरो etc.

The endings of the 3rd case are also used:—हतेन वा नवो etc.

(o) denoting attributes or qualities:—थाम्यांग प्रकार यम्बा etc.

(p) in denoting interrogation and the suffix tvā having elided, the accusative and locative cases undergo the endings of the ablative case:—श्रमिखा पुक्षित्य ( =श्रमिखा सुवा पुक्षित्य ). The endings of the 2nd and 3rd cases are also used:—श्रमिखा श्रमिखा ना etc.

(q) in denoting an act of telling or narration and the suffix tvā having elided, the accusative and locative cases undergo the endings of the ablative case:—श्रमिखा कथयित्वा.

The endings of the 2nd and 3rd cases are also used:—श्रमिखा श्रमिखा ना etc.

(r) denoting littleness (or slowness):—घो-सा सूचित्वा etc.

The endings of the 2nd and 3rd cases are also used:—घो-सा श्रमिखा ना etc.

(s) not signifying agent:—वकल्या वपविन्या वाह्याना विपुवना वम्ब-वक्षुब्रिष्ट्यान्.
The force of *too* (तः) consists in signifying that the endings of the fifth case used elsewhere are to be determined by experts on the subject.

यस्य दातुकामो रोचते वा धारयते वा
तं सम्पदानं ||

यस्य वा दातुकामो यस्य रोचते यस्य वा धारयते तं कारण सम्पदानसत्त्वं छोडः। समवायक वोतवः वद्यतः। संसर्गाय रोचते सचः। देवदार्शना खरसिक्षणं धारयते यस्यादस्यः।
सम्पदानं दचनेन कलुषः? सम्पदाने चतुर्युरः (३-२२३)।

पार्व विक्षणनत्वं। धातुसमायं पशोऽर्ह उपसमायोऽर्ह विषालविहोऽर्ह वा सव सत्यविक्षणनत्वं वा सदृश पार्वजत्व।

6. One to whom some thing is desired to be given, or one who entertains a liking for some thing, or one from whom something is taken as a debt, is put in the dative case:—समवायक वोतवः वद्यतः etc.

What is the meaning of this, viz., a dative case? 3-1-23.

The word *or* (तः) is used to signify optionality. Thus in connection with particular roots (verbs) or names (nouns or words) or prepositions or indeclinables etc., the dative case is used.
सिलार्ग्रहनुन्तासपधारपिष्काघोड़ि-स्थायोराधिकर्षण पञ्चासुरण अनुपतिनिशि-पञ्चकारोणतन्त्रदत्तथुमत्यालमत्यमः-जनादर प्राणिनि गत्यतकम्याणि अर-सिनसत्यस्मृतिभिय सत्वंत्येःसु च ॥ ६६॥

सिलार-हुदु-ठा-सप-धार-पिष्काघोड़ि-पञ्च-कार-उपनु-हेतु प्राणसं घातनं प्रयोगे पञ्चासुरण अनुपतिनिशि च चारोणतन्त्रे नवत्वेऽति तुर्तस्ते च श्रवणारे अविद्यायो अन्तरे अविद्यायि गत्यत्त्वः कस्मात् आरंभस्तु च समुत्त्वते ज्ञातिभियस्मृतिभियसंवध्ये च न कारं सम्पदास्वत्स्यां भोजि।

सिलारियोगे तात्र, — हुदु ठुळी सिलारते; घूमससू सिलारते; सक्षाससू सिलारते; सबोपज्ञातससू सिलारते; तथा सिलारते; नम सिलारते; इच्छवशादि।

हुदु ठुळे, — हुदु है छये एव; ठूले ठूले एव; इच्छवशादि।

ठापियोगे, — उपवित्र ठेरा सक्षाससू छुट् ठाक; भिक्षुससू बुद्धासीर्ष्यानि त्राक वध; श्रवणारं वा उपवित्र ठेरा; इच्छवशादि।

सबोपीयोगे, — नयहे सपते; तुथू सपते; इच्छवशादि।

धारास्योगे, — हुढ़ससू ते धारणे; हुढ़ससू में धारये; इच्छवशादि।

पिष्काघोड़े, — हुढ़ससू श्रवणादित्येऽथिया पिष्काघोड़ि; " ठेरा
दक्षनरावा । ततो इशानि भवं स्‌ तस्य सत्तवां पिशारति
वित्तत हो देवगणिद्। धनेश्वरि।

कुष्ठसम प्रज्ञानेन्,—कोशानि देवेदतस्स । तसी कुष्ठ
वहारोर । दुष्टति दिशाय मैवौ; तित्तशिया समयां प्रक्ष्यानि ।
तित्तशिया समयां सच्चत्यानि । खामिसिद्धे दुष्टशा युष्यवलां
उच्चवानि । युष्यवठते का दुष्टशा विज्ञानां)

राहु प्रक्षुलह्रवते घातलं यशोग भवस महत्तित्व पुष्प
विपुलानि कस्मिनाश्यापानाः पं स्य कार्र अस्मिदानसत्
होति इनिया च । अवरादी में रण्डो; अवरादी में राजान; काँग
अयान अपराज्याभि । चक्रसन जनस देश्य तं विवय रजःः
अथायसय । सुपारिवर्सा उदसद्धापक्षो उपाधिसो नायसनः
वा ।

प्रत्यायणाश्वतरतिष्काणि पुष्पकतरि च । सुपितीसा घातसम
पुष्पायोगे यस्य कम्बणो दुष्टशा यो कसा लो सम्मदानक्यो होति
न यथा,—भगवा भिक्कू युष्ट जयी च । भिक्सू तत्व यस्य ति
कम्बम्म, एतं ति वात्तकरम्, वस्स यस्य पुष्टशा यो कसा लो
भगवा, जो करोति ति कतााति (५०४१०११) सुष्माचनेन । एतं यस
कम्बम्म पुष्टशा यो कसा । लो सम्मदानक्यो होति । तथ यथा
—भगवानो दक्षतिकेसों ति भिक्सू । आच्छादिति का भस्स भिक्सू।

गित्तासु दक्षनां श्रुतपितायोगे यस्य कम्बम्म पुष्टशा यो कसा
लो सम्मदानक्यो होति । तथ यथा,—भिक्सू जनं धमम्म सामभि
सक्षी भिक्सूनो जनो श्रुतिग्याति । तस्य भिक्सूनो पार्ष्डिशाति
यो विष्क्रिति क शशा, एत युतं कस्मिनि दुष्टि । यो वियनाशव
तस्य सम्मदानि विज्ञानिनः।
आरोऱ्य - आरोऱ्याचे नो भिक्षुऱ्ये; आमलागाहे नो भिक्षुऱ्ये; पतिखे द्यायें नो भिक्षुऱ्ये; आरोऱ्याचे ने क्षिणाज; पतिखे द्यायें ने क्षिणाजः।

तपतुऱ्ये - जन्तुऱ्ये परिपोऱ्ये; बुऱ्ये जन्तुऱ्ये, घमण्डऱ्ये जन्तुऱ्ये, बुऱ्ये जन्तुऱ्ये जीवित परिषालऱ्ये।

_DECLARATION_ - बोजारजन्तुऱ्ये कालऱ्ये ग्रंथऱ्ये उदाहरऱ्ये; भिक्षुऱ्ये माहिति दिले; दोऱ्ये नाथऱ्ये।

पश्चात्युऱ्ये - वर्तऱ्ये हतिः चरणऱ्ये न पश्चिमऱ्ये च। वर्तऱ्ये बुऱ्ये भिक्षुऱ्ये; वर्तऱ्ये विष्णुऱ्ये; वर्तऱ्ये बुऱ्ये जन्तुऱ्ये, तं बाहुऱ्ये; वर्तऱ्ये इत्येक वर्तऱ्ये; वर्तऱ्ये जीवितमुखऱ्ये।

भृगुभारताचिन्ते, - भृगुभारताचे चनावऱ्ये भावऱ्ये, -कठऱ्ये द्वारऱ्ये जन्तुऱ्ये; बच्चऱ्ये द्वारऱ्ये जन्तुऱ्ये। जनारेति बलुऱ्ये? संघऱ्ये तं जन्तुऱ्ये। आप्लु नीति नागऱ्ये? ग्रंथऱ्ये जगऱ्ये।

जन्तुऱ्ये माहिति, -जन्तुऱ्ये पाहऱ्ये गते; शनेगऱ्ये पाहऱ्ये गते; शोऱ्ये निल्ये निल्ये गऱ्ये कऱ्ये; चूऱ्ये भिक्षुऱ्ये कठऱ्ये।

भृक्षादिनऱ्ये, -भृक्षणऱ्ये दीवारऱ्ये दौऱ्ये; अभऱ्ये अभऱ्ये होऱ्ये; अभऱ्ये अभऱ्ये होऱ्ये; अभऱ्ये अभऱ्ये होऱ्ये; दोऱ्ये नाथऱ्ये।

भृगुभारताचिन्ते, -भृगुभारताचे भृगुभारताचे भिक्षुऱ्ये निमित्तऱ्ये वैद्यतऱ्ये; वातऱ्ये भृगुऱ्ये मे सोऱ्ये भगऱ्ये दोऱ्ये।

भिक्षुऱ्ये, भिक्षुऱ्ये दोऱ्ये नाथऱ्ये; दोऱ्ये नाथऱ्ये.
7. The datī case is also used under the following circumstances:

i. in connection with the roots (verbs):

(a) silāgha (to flatter or boast of),—चुष्ण विख्या वते etc.

(b) hanu (to hide from),—हेतु चन्द्र यथे etc.
(c) thā (to worship or wait on),—वपतिर्धेअ  
कामौताने वर्ग दिप्ति etc.

(d) sapā (to blame, to curse),—वर्ज्ञ, रपते etc.

(e) dhāra (to owe to any person),—गुणकाये  
सहराणे etc.

(f) piha (to long for),—वु हृष्य, चचावित्विण्वा  
पिण्वनि etc.

(g) kudha (to be angry with),—संकाय वुखा  
चाणोर् etc.

(h) duha (to meditate mischief),—हुर्षित विचारं  
चेङ्वी।

(i) issa (to envy),—विचारिण्वा वस्यान्य  
सख्वनि।

(j) usurya (to grumble at),—विचारिण्वा वस्यान्य  
पिण्वनि etc.

ii. in connection with the roots radha and  
ikkha, that of whom some queries are made with  
a view to celebrate his actions, is put in the dative  
or accusative case,—चारायो मे रण्यो;  
चारायो मे  
राजाय;  
चारायो चचावित्विण्वा चचाविद्येक्षो चचावित्विण्वा  
चाराया वा etc.

iii. (a) in connection with the root snapa (with  
the prefix pati or ṣ), that which was previously  
in the nominative case is put in the dative case,—  
वग्ना (nominative) विच्यष्ट एव चचो;  
वग्नाते (dative)  
पिण्वनि ते विच्यष्ट।  
In the same way वच्यष्टि वु हुष्या  
(dative). विच्यष्ट।
(b) in connection with the root *gita* (with the prefix *anu* or *pati*), that which was previously in the nominative case is put in the dative case,—

*वि० शि०* (nominative) जन्म घरम नाथि। तस्म वि० चित्‌न० (dative) जनो बझुगिंधि। etc.

iv. in connection with words signifying announcement,—चारोंगांगि दो विकसरे; चारोंगांगि दो विकसरे etc.

v. in denoting a particular object or aim,—

*वि० शि०* परिनिर्मि; *बि० शि०* वत्त्वि etc.

vi. in signifying the meaning of the suffix *tum* (infinitive), जोराहुकमाव etc.

vii. in signifying the sense of *alam*; the word *alam* is used to denote 'sufficient for' or 'to turn away',—बसि कि युः धिः लोको etc.

viii. if the object of *mañña* be not an animate being and denotes disrespect, it is put in the dative case,—रक्षिता द्रवं सम्भूथे etc.

For what purpose is this, viz., if the object denotes disrespect? शष्यसं दृश्वे।

For what purpose is this, viz., if the object be not an animate being? गार्भं दृश्वं सम्भूथे।

ix. the object of verbs denoting 'to go', is put in the dative case,—गार्भं पाशंस गतो etc.

The object of these verbs is also put in the accusative case,—गार्भं पाशंस गतो।
x. in denoting good wish,—भूतः अन्तः शरीर etc.

xi. in connection with the word sammuti (consent),—सङ्गम परिस्थिति में तथा अभवते दानानाद etc.

xii. in connection with the word bhikuya (more abundant),—भिक्षुभि etc.

xiii. in the sense of the locative case,—तथास्तुस्च अविकर्त्यायि etc.

The force of the word uttha (object or aim) is that the dative case is used not merely in connection with a particular word of a particular signification but in connection with all words of that signification:—उपर्यं ते करिस्मायि; अभव ये भिक्खेँ देषिस्मायि etc.

In signifying the same meaning too,—इसेतु अनेवः अभव धम्में भिक्खौं etc.

Other usages may also be cited and accounted for by experts.

The force of the word too (छ) consists in supplying here the word vā (signifying optionality) from the preceding rule. Those usages of the dative case which I have not cited here are to be taken into consideration in virtue of vā:—भिक्खोः श्रुते प्रभू च भवाना च अभवा etc.

The dative case is in some instances used in the sense of the accusative, instrumental, genitive, and locative cases too.
यो वासारी तरं व्रौकलास चौर्वित। खाचारी चतुः विष्णोः। व्यापिको, व्यपविलेझिको, वेशविको, सांबोधिको वि। तन्न्व व्यापिको ताब—जलेषु खोरं। तिलेषु तेषं। वच्चोः रसो। व्यपविलेझिको—परिष्ठु राजा सूर्वित। वासने उपसिद्दो मह्वो। वेशविको—भूमीक भलः। अन्तरिक्षे गायु। व्रौकलास सकृः। सांबोधिको—वने हृद्यानो। गोकऱ्यां धुःको। वने गायिन्द्रुं हुः। सार्वतरिचि विचारति ज्ञातः।

व्रौकलास इच्छने बन्धुः। व्रौकलास स्तम्भः (२०१-२०२)।

8. The site of an action is called okāsa (location) (and is in the locative case).

The site is of four kinds:

1. co-extensive (व्यापिको),—निबेषु तेषं etc.

2. contiguous (व्यपविलेझिको),—परिष्ठु राजा सूर्वित etc.

3. objective or relating to aim (वेशविको),—भूमीक भलः etc.

4. proximate or adjacent (सांबोधिको),—गोकऱ्यां धुःको etc.

For what purpose is this, viz., okāsa? 3.1-32.

थेन वा कऽधिरे तं करणं ॥६॥

थेन वा कऽधिरे थेन वा पस्तिल थेन वा सुखाति तं करति
That by means of which an act of doing, seeing or hearing is accomplished is called an instrument (and is put in the instrumental case):—द्विगुणं बोधितम् बुनाति.

For what purpose is this, viz., a karana or instrumental case? 3-1-16

वं करोति तं कर्मं || १० ||

वं वा करोति यं या परसारां यं या द्रष्टां तं कारकं कर्म-स्वरूपं चौति। लघं करोति; कष्टं करोति; ग्रंथं करोति; वर्गं परसारां सातं द्रष्टां चौति। कष्टं बद्रदवं; चर्चा गिताि।

कर्मं इत्यनेन कान्त्यम् ? कान्त्यं द्वितियं (१-२-२७) ||

That, which one does, sees or hears, is called an object (and is put in the accusative case):—रघं करोति.

What purpose is served by this, viz., the accusative case? 3-1-27.

यो करोति संक्त्यम् || ११ ||

यो करोति सो कन्धरणं दृष्टिः। चचिं दृश्यो नरो;
11. One who does an action is called an agent (and is put in the nominative case) :— निष्क्रिय द्वारा नरो नर्ती इत्यादि.

What purpose is served by this, viz., an agent?

12. One who makes the agent do an action is called a cause as well as agent :— निष्क्रिय निष्क्रिय कर्तव्यता इत्यादि.

What purpose is served by this, viz., "a cause."

यथा वा परिमाहों तः सामी

यथा वा परिमाहों तः वालिकाः सहिति। वालिकों द्वारा;
13. Or one to whom some property belongs is called an owner (and is put in the possessive or genitive case):—चतुनो सन्तथा etc.

What purpose is served by this, viz., an owner?

3.1.31.

14. The endings of the first case are used, when only the sense of the crude form (stem or nominal base) is spoken of:—पुरिसो; च; भर; भरह; छे; छे; छेरे; छेरे.

15. The endings of the first case are also
used to express the sense of addressing as well as to signify the sense of the crude form alone:—भो पुरिः etc.

The force of also (छ) consists in supplying here the word यठसा (the first case) from the preceding rule.

16. The endings of the third case are used in denoting instrumentality:—हस्यना कुटिः आहेति etc.

17. The endings of the third case are also used in connection with the words saha etc., or in denoting the meanings thereof:—हस्यना भिक्षु
महोऽन शुद्धि etc.
कातरि च ॥१५॥
कातरि च कारोते तत्विया विभासि होति। रण्या हति
पेषो; षड्येन दिसी वरो; ग्रंथिना दुःखी नरो॥

18. The endings of the third case are used
in denoting the agent too:—रण्या हति पेषो etc.

हेतुवृत्ते च ॥१६॥
हेतुवृत्ते च तत्विया विभासि होति। अत्रेन वक्ति ; धम्मेन
वक्ति; विद्वान वक्ति; बद्धारेन वक्ति॥

19. In denoting cause too, the endings of
the third case are used:—वक्ति etc.

सत्यात्ये च ॥२०॥
सत्यात्ये च तत्विया विभासि होति। तेन कालेन; तेन
हस्येन; तेन धर्मेन॥

20. In the sense of the locative case too, the
endings of the third case are used:—तेन कालेन etc.

थेनाङ्गविकारिणी ॥२१॥
थेन आधिपत्या चत्रेन चक्षुनो विभाविते वर्त्तं तत्विया
विभासि होति। अक्षुन्ना वायो; चतृधेन कुष्य; कार्यं
कर्तव्य नैस्येन; पादेन खड्डो; पितुविद्या खड्डो॥
21. The endings of the third case are used after a word denoting that member of the body by the disease of which change of bodily appearance takes place:—अज्ञिन्य काणो etc.

29. The endings of the third case are also used in denoting a distinguishing attribute:—गोत्रन गोत्रो etc.

23. The endings of the fourth case are used after a word denoting the recipient (i.e. one to whom something is given):—चुद्दसखा वा धम्मसखा अस्बुझ्स्वा वा दानं दैति etc.
24. The endings of the fourth case are also used in connection with namo etc. (the forms of reverential address):—नमो करोषि नागाश्च etc.

The force of also (च) consists in supplying here the word चात्मके (the endings of the fourth case) from the preceding rule.

25. The endings of the fifth case are used in denoting the ablative:—पापाः च निघारस्यात् निघारस्यात् etc.

26. The endings of the fifth case are also used in denoting cause:—अनवरोधा अभिषिद्धा etc.
The force of also (च) consists in supplying the word भूमि (the endings of the fifth case) here from the preceding rule.

27. The endings of the second case are used in denoting the object (i.e. in the accusative case) :- कटं करोति etc.

98. The endings of the second case are used after words denoting immediate proximity (continuity) of time or space :- वासं चारीति etc.

For what purpose is this, viz., immediate proximity? संबंधरे भूमि।
29. The endings of the second case are used in connection with words employed for the definition of an action (that is, in connection with certain prepositions, particles or adverbs) - वं अव्रुमागाते न्यादिज्ञानः।

33. In the sense of causation, the endings of the second case are optionally used in connection with the roots denoting gati (motion) or buddhi (knowing) and with the roots bhuja, pātha, hāra, kara, saya etc.:—पूरितो घरिसं गाम्न गाधिति, पूरितो पुरिसेन वा पूरितो पुरिस्सां वा, etc.
The endings of the sixth case are used for denoting ownership:

令क्षे सतनिः

The endings of the seventh case are used in denoting location (that is, in the locative case):

सामिस्कराधिपतिनिद्वायादसक्षिकप्रतिमः

सा सदस्य-रत्न-वाचकसा-साधिपतिनी-द्वारा दीप-सहित-पत्र-कृष्ण-कंठां-क्षिति

गीता विषय विभाजित ध्रुवित सतति च। गोष्ठाणे साथः

gोष्ठाणे धारणः; गोष्ठाणे रुपः; गोष्ठाणे रुग्णः; गोष्ठाणे

एकधिपति; गोष्ठाणे एकधिपति; गोष्ठाणे दायार्थः; गोष्ठाणे

दायार्थः; गोष्ठाणे स्तंभः; गोष्ठाणे स्तंभः; गोष्ठाणे परिभाषा

गोष्ठाणे परिभाषा; गोष्ठाणे परिभाषा; गोष्ठाणे वर्णः

gोष्ठाणे तु क्रमः.
33. The endings of the sixth case as well as those of the seventh are used in connection with the words sāmi, issara, adhipati, dāyāda, sakkhi, patibhū, pāsūla, and kusala:—गोषाण लावो; गोष्णे लावो; etc.

34. The endings of the sixth case as well as those of the seventh are also used in denoting specification (particularization):—चनुसर्व खस्त्यो ख्यूतो; चनुसत्स खस्त्यो ख्यूतो; etc.

35. The endings of the sixth case as well as those of the seventh are also used in denoting contempt:—इससे दारकः पव्यति; इससत्से दारकः पव्यति.
The force of also (१) consists in supplying here the words chaṭṭhī and sattami (the endings of the sixth and seventh cases) from the preceding rule.

36. The endings of the second case are sometimes used in denoting the sense of those of the sixth case:—अपिस्सू मं जनवेष्टिन निस्सा उपयोगाः परस्परं।

37. The endings of the second case are also sometimes used in denoting the sense of those of the third and seventh cases:—सं चे म (second case) सं सतयो नालपिनिनि तं च भगवते।
38. The endings of the sixth case are also sometimes used in denoting the sense of those of the third and seventh cases:—कसं में कल्याणं etc., कुसला नवगीतस्य etc.

For what purpose is this, viz., sometimes दैसिनो आनन्द तथा धमसो etc.

30. The endings of the sixth case are also sometimes used in denoting the sense of those
of the second and fifth cases:—तथा क्षणशः कर्तारे etc.; सभे तस्मात द्येन्द्रशः etc.

40. The endings of the seventh case are used in denoting the sense of those of the accusative and instrumental cases as well as in signifying a motive:—आज्ञः भिकृष्ठ अभिवादेनि etc.; प्रेमेऽ चर्नि etc.; सीते चमोऽ द्याधृते etc.

41. The endings of the seventh case are also used in denoting the recipient (that is, in denoting the sense of the dative case):—बहुः दिच्छ भक्तेऽ श्रुपक्षः etc.
42. The endings of the seventh case are also used in the sense of those of the fifth case:—
वर्षीयः गोरें रक्खनि।

43. The endings of the seventh case are also used instead of those of the nominative case, if the verb connected the agent is to express a certain point of time:—भिक्खुसन्नेसु भोजियमानिष्क गतो इत्यादि। Here भिक्खुसन्नेसु is an instance of the locative being used for the nominative for denoting a certain point of time.

उपाध्यायिकसरवचने इत्यादि।

चण चर्ची द्वेषेऽपि पर्योऽपि चर्चितकसरवचने तथासिद्धि धौतिः। चण खारेऽपि दौशो; चण निक्षोऽपि वधायं; चण गंगेऽपि तासो; चण नित्यादसो पश्याब; चण देशेऽपि व इत्यादि॥
44. The endings of the seventh case are used in connection with adhi and upa to denote superiority or inferiority:—उप खारिमं दौयो etc.

45. The endings of the third case as well as those of the seventh are used in connection with the words denoting "adorned" or "fond of":—आनेन पद्धोदितो; आनसिं पसोदितो; आनेन उस्सुको; आनसिं उस्सुको तथागतो तथा तथागतगोरो वा।

The sixth chapter on cases is finished.

N.B. Kaccāyana considers kāraka-kappa as a part of nāma-kappa; so he designates this chapter as being the sixth. But I make kāraka-kappa a separate book complete in itself.
BOOK IV, COMPOUND WORDS.

नामानं समासो युत्तथो ॥२॥

तेहे नामानं पञ्चवमानपदनाथानं यो युत्तथो चोधवाचस्याः हैति। कठिनस्य इस्सां, कठिनडिसां; धागलुक्सय सिं पतं, अवन्तुक-सिं; जीवितं हि तं द्रविष्य चाति, जीवितिनन्त्रयं; समयो च गण्यो च, सर्वायुं माल स्य बालसाकाराणा; सार्वपरी च गण्यतिस्य च, सार्वसर्वायुं मालसाकाराणा।

नामानं द्राति किनमुक्तं ? देवद्रसं पचति।

युत्तथोनं किनमुक्तं ? भटो रघ्नं; पुष्टो देवद्रसं।

समास: इवनेन कंत्रों ? अचि समासगताः अवज्ञाततोः

(४-२२) ॥

1. A *samāsa* (compound) is the aggregation of the meanings of words used to denote names.

कठिनस्य इस्सां = कठिनडिसां; etc.

For what purpose is this, viz., *words used to denote names* ? देवद्रसं पचति।

Why is this, viz., *the aggregation of the meanings* ? भटो रघ्नं; etc.

What is the meaning of this, viz., *a samāsa* ?

4-22.
2. The case-endings used after those words which are united in a compound are also elided:—

The force of those is that suffixes (paccaya), inflected words (padā), letters (akkhara), and augments (āgama)—occurring in compounds (samāsa), taddhita, ākhyāta, and kita—are also elided:—वसिद्द्वस्त स्थापि उत्तरि = वासिद्वस्ती; etc.

The words also (च) is added to signify restriction of the rule to certain instances to the exclusion of others:—यथ वरोदीति प्रभुरो; etc.
3. The case-endings having elided, the words (stems) ending in vowels assume the primitive forms: -षक्खु + शोति = षक्खु शोति; etc.

4. The combination of words with upasagga (prepositions) or nipāta (adverbs, conjunctions or interjections) is called abhyayibhāva (indeclinable compound): -नगरख्स बनोति - द्वनगरं etc.

What is the meaning of this, viz., an indelinable compound? 4-26.
5. The indeclinable compound is to be regarded as neuter:—कुषाणी अधिकवारि = अधिकवारि; etc.

6. The numeral compound (digu) becomes singular and neuter:—नयो लोक = लिङ्ग; etc.

तथा इन्द्रे पाणितृतियोगसेनद्धुः
जलुस्त्रबिन्दुर्विनिष्ठविसमभागत्यादीनस्त्र

तथा इन्द्रे पाणितृतियोगसेनद्धुः
जलुस्त्रबिन्दुर्विनिष्ठविसमभागत्यादीनस्त्र
7. So a *dvanda* (aggregative) compound consisting of words of the following description etc. is also put in the singular number and neuter gender:

(a) signifying members of living beings,—

(b) signifying members of players (singers or dancers),—

(c) signifying objects belonging to a yoke,
(d) signifying component parts of an army,—बलिका चतुर्वेदीः = बलिका; etc.

(g) signifying little creatures (worms, insects, etc.),—परं तेष संसारकृत=परं सम्बन्धः; etc.

(f) denoting objects which are mutually disagreeing,—परं च मन्तव्यः च = विन्दुकृतः; etc.

(g) denoting contrary qualities,—शीतलचं मन्त्रं च = वीरयुक्तं; etc.

Why is etc. (दैत्री) added? हासिदासः; etc.

8. An aggregative compound of words c
the following character etc. is also optionally put in the singular number and neuter gender:—

(a) denoting trees,—चक्कघीर च वृक्षस्थित: च = चक्कघीरः 
वृक्षस्थितः, चक्कघीरस्थितः शा; etc.

(b) denoting grass,—उसीरसः भौरसः = उसीरसौरे भौरकीर्षया वा; etc

(c) denoting animals,—चन्दो च एको च = चन्द्रस्मृन अनेकां वा; etc.

(d) signifying valuable things,—हिरण्यः च चसम्यः 
हिरण्यसुधः च हिरण्यसुधः वा; etc.

(e) denoting grains,—पालि च गनो च शालियः 
शालियः शा; etc.

(f) denoting a people (the inhabitants of a country),—कांस्यो च कोशोऽ च कांस्योऽक्षेपः कांस्योऽक्षेपः वा।

For what purpose is this, viz., etc. (ādi)?

२२१. "तुल्याधिकरणे कम्भाधारयो"

हे पदानि तुल्याधिकरणानि यदा शब्देन तदा क्ष: शब्दाः 
कम्भाधार्यस्यः द्विते। शब्दाः च पुरिशी चाति ब्रह्माणन्तः; 
कपिलाः च शा कन्या चाति कन्याः रक्षीयः। 

कम्भाधारय ऋषीनन्त कन्याः। कम्भाधार्यस्यः च (८-१७)॥

9. When two words possessing similar case-endings are combined together, the combination
is called kamma-dhāraya (descriptive compound);—
कर्मभए च दुरिषो चारित मङ्गलरिसी; etc.

What purpose is served by this, viz., a descriptive compound? 4.17.

10. A descriptive compound kammadhāraya),
the first member of which is a numeral, is called a
numeral compound (dīgu):—सद्यो लोका = लिलोक; etc.

What purpose is served by this, viz., a numeral
compound? 4.6.

11. Numeral compounds and descriptive com-
pounds are both called determinative compounds
(tappurisa):—कर्मभए = अभभेड; etc.
What purpose is served by this, viz., a determinative compound?  4-18.

12. When the case-endings anī etc. are combined with the succeeding words, the combination is called tappurisa (a determinative compound):—

भूमि नामी = भूमि नामी; etc.

चन्द्रायपद्यथैसु वधुवीर्यि ||१३||

चन्द्रोऽनाथान् अत्यस्य नामानि यदा स्वस्ते तदा सो
समासो वधुवीर्यि सम्यारी || भागवा सम्या इसं सुवारामसं
नोयं बागवासमयो सुवारामसं: निमानि इन्द्रियानि अनेन
समयं हीयं जितिन्त्रयो समयो: दिखो चुको यस्य रण्यो
हीयं दिन्त्ररुपं राजा; निमाना जना ब्रह्मा गाम चोयं निमान-
नाना-इक्ष-पतित-पुप्फ-वाक्शित-वाक्शितः — नानापकारा इक्ष नाना-इक्ष, नाना-इक्षेत्र धतिपतित नाना-इक्ष-पतितानि, नाना इक्ष-पतितानि ष तानि पुप्फ धतिपतित नाना-इक्ष-पतित-पुप्फ-वाक्शिता नाना-इक्ष-पतित-पुप्फ-वाक्शिता नाना-इक्ष-पतित इप्फ-वाक्शिता इप्फ, इप्फ वर्ष्यतः अस्त धतिः
লাম-দ্বম-পিতত-পুত্রা ক্ষতিদাতা প্রচলিত হলে গমন করেছিলেন; ব্যাধি প্রতি ক্ষমতার অধিক কর্মঘট হয়ে লাম-দ্বম-পিতত-পুত্রাটি ক্ষতিদাতা হয়েছিলেন।

ধারণার্থে এক্ষণে কৃতি লিখিত হওয়া হলো—

লাম-দ্বম-পিতত-পুত্রাটি ক্ষতিদাতা হলে গমন করেছিলেন; ব্যাধি প্রতি ক্ষমতার অধিক কর্মঘট হয়ে লাম-দ্বম-পিতত-পুত্রাটি ক্ষতিদাতা হলে গমন করেছিলেন।

লাম-দ্বম-পিতত-পুত্রাটি ক্ষতিদাতা হলে গমন করেছিলেন; ব্যাধি প্রতি ক্ষমতার অধিক কর্মঘট হয়ে লাম-দ্বম-পিতত-পুত্রাটি ক্ষতিদাতা হলে গমন করেছিলেন।

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জন্ম যেসা নারিয়া সাখম প্রীগাঙ্গেয়নতুল্য পূর্ববত্তার প্রদর্শন জন্ম সমাধান করা শুচি প্রস্তাবনা । অথ প্রধান তন্ত্রপথশচার্থ সীমাবদ্ধতার অবস্থান।

প্রবাহের উদ্ভাসে জন্ম জন্ম আশ্রেটুকু পুনঃপরিষদেরনাশন শরণার্থাৎ সন্ন্যাসীর চন্দ্র নন্দী ঘৃণা প্রহরে নমস্ত: প্রবাহের উদ্ভাসে জন্ম জন্ম আশ্রেটুকু পুনঃপরিষদেরনাশন শরণার্থাৎ ।

প্রবাহের উদ্ভাসে জন্ম জন্ম আশ্রেটুকু পুনঃপরিষদেরনাশন ।
শতাব্দী দিশা বস্তু হোঁ বলিবিষু। পঞ্চ চক্তসুলি যস্ত গোবং পঞ্চভক্তি। ধন রক্তানি যস্ত হোঁ দসায় ভগবত।

অবনমাণোতি: তস্ত ন অতো অনম; অনম্য আনই রাম হোঁ অনননাতি সত্যদগতি।

মন্ত্যানস্তিরোঠি: — ন ভিত অরিত; অসিত এবং লম্ব ধর্মরথ; অসিতস্ত করীর বস্তু হোঁ অসিতননস্তিরোঠি ভগবত।

অবনমাণপাপরস্তির: — ন ভিতা অরিতা; বলার্থ সরনী বা বলপরাক্ষ; অবনমাণপাপরায়া পত্তা বস্তু হোঁ অবনমাণপাপরস্তি।

সপ্তমাণগঠি চক্তসুলিবিশিষ্টপুঞ্জতিশিক্ষাগুরুকাহোপোধিমতস্তির: — সারা যথ ভগবত হলভবলর; সপ্তমাণগঠি গণো সপ্তমাণগঠিত; সপ্তমাণগঠিত চক্তসুলিবিশিষ্টপুঞ্জতিশিক্ষাগুরুকাহো।

সপ্তমাণগঠিত চক্তসুলিবিশিষ্টতিশিক্ষাগুরুকাহো ভগবত।
খাপোভিককবর্ণম, শায়েক্তে হস্ত পি গমনতা সমাসী; বস্তবরথস্বতিকাকিনিতপ্রতাদত্বিনানগতিঘুচ্ছি খাপোভিকি 
ংহারিতি বদ্ধ প্রাদেরাজ্য শাখায় বস্তবরথস্বতিকাকিনিতপ্রতাদতু গতানন্দিতকিভিনি প্রাজ্যরাজ্য; অথু ভিদাপি 
ঘরতন্ত্রেচুী।

নামাককুলিকিষ্ণিগুপ্তপুোপোভিকভিনি কবর্ণম শিকারাজ্যঃ
- ইদো থে নিগুচ্ছে কালকুলিকিষ্ণিনিতি; নামাকারাজ্য যুক্ত নিগুচ্ছে 
ঘরতন্ত্রে নামাককুলিকিষ্ণিনিতি; নামাককুলিকিষ্ণিনিতি পতিনাগ 
ঘরতন্ত্রে কাল পুনরাঞ্চল বৈচিত্র নামাককুলিকিষ্ণিগুপ্তপুোপোভিক 
নামাককুলিকিষ্ণিগুপ্তপুোপোভিক কবর্ণম নাম 
ঘরতন্ত্রে পরিতীত পিনাকিততপুোপোভিক নামাককুলিকিষ্ণিগুপ্তপুোপোভিক 
নামাককুলিকিষ্ণিগুপ্তপুোপোভিক কবর্ণম নাম 
ঘরতন্ত্রে পরিতীত পিনাকিততপুোপোভিক নামাককুলিকিষ্ণিগুপ্তপুোপোভিক 
নামাককুলিকিষ্ণিগুপ্তপুোপোভিক কবর্ণম নাম 
ঘরতন্ত্রে পরিতীত পিনাকিততপুোপোভিক 

নামাককুলিকিষ্ণিগুপ্তপুোপোভিক কবর্ণম শিকারাজ্য; অথু যুক্ত 
বুধ-বচ্ছিীতাপ-মায়ুচিতবাচ বী সত্যাঘু 

gতত্ত্ব বৈচী; অচ্ছতি, অচ্ছতি বস্ত্রাণ উপযোগিত 
কাবর্ণম, শায়েক্তে হস্ত পি গমনতা শাবারো; নামাককু 
লিকিষ্ণিগুপ্তপুোপোভিক কবর্ণম নাম 
ঘরতন্ত্রে পিনাকিততপুোপোভিক নামাককুলিকিষ্ণিগুপ্তপুোপোভিক 
নামাককুলিকিষ্ণিগুপ্তপুোপোভিক 

নামাককুলিকিষ্ণিগুপ্তপুোপোভিক কবর্ণম শিকারাজ্য; অথু যুক্ত 

gতত্ত্ব বৈচী; অচ্ছতি, অচ্ছতি বস্ত্রাণ উপযোগিত 
কাবর্ণম, শায়েক্তে হস্ত পি গমনতা শাবারো; নামাককু 
লিকিষ্ণিগুপ্তপুোপোভিক কবর্ণম নাম 
ঘরতন্ত্রে পিনাকিততপুোপোভিক 

নামাককুলিকিষ্ণিগুপ্তপুোপোভিক কবর্ণম শিকারাজ্য; অথু যুক্ত 

gতত্ত্ব বৈচী; অচ্ছতি, অচ্ছতি বস্ত্রাণ উপযোগিত 
কাবর্ণম, শায়েক্তে হস্ত পি গমনতা শাবারো; নামাককু 
লিকিষ্ণিগুপ্তপুোপোভিক 

নামাককুলিকিষ্ণিগুপ্তপুোপোভিক কবর্ণম শিকারাজ্য; অথু যুক্ত
13. When words signifying the names of objects are combined together to signify the name of a different object, the compound is called *bahunbhīhi* (attributive compound):—*vibhāsā brahma vasya kore = vibhāsāvasya* etc.

It is of two kinds:

1. *Tulyādhikaraṇa*—When the words which are combined together have got the endings of the same case attached to them, the *snāsa* is called *tulyādhikaraṇa bahūbhīhi* (an attributive compound of words agreeing together in the same case)—*tulbhija bhava vasya kore = tulyādhikaraṇa bahūbhīhi* etc.

2. *Bhuminādhikaraṇa*—When the words which are combined together have got endings of different cases attached to them, the *snāsa* is called *bhuminādhikaraṇa bahūbhīhi* (an attributive compound of words existing in different case-relations)—*bhuminādhikaraṇa bhava vasya kore = bhuminādhikaraṇa bahūbhīhi* etc.

Sometimes *snāsa* takes place (if the meaning is clear) even between words one of which has
got a closer relationship with another word in the sentence: नामानं समुच्चयो इन्द्रो ||१५||

नामानं एकविभक्तिकान्ताय समुच्चयों इंद्रस्मृतिः होति।
चन्द्रमुखिरिया; समरणाश्रय, चारिप्रत्येकमाश्रयः; भाष्यम्
ग्रंथितिका; यमव्रह्णं; कुर्वरहस्यः।

हर्तु रङ्गनेन काँठो? इन्द्रुद्धा वा (२ ९,४) ||

14. When several words (denoting names) in the same case are joined together, the samāsa is called avanda (aggregative) compound.—वन्दिसूखिरिया; etc.

What is the meaning of this, viz., an aggregative compound? 2-3,5.
15. The words *mahantas* are changed into *maha* when a word in the same case follows:—

\[ \text{married} \]; etc.

The force of the plural suffix consists in signifying that sometimes the word *mahanta* is changed into *maha* :—*sadvak\ lax*; etc.

16. In speaking of what is masculine, the
feminine word becomes like the masculine, when a feminine word in the same case follows:—
दीर्घ पञ्चक्ष; वसा सौरीयक; etc.

For what purpose is this, viz., in speaking of what is masculine? अश्वचन्द्र च मा धरिता चाति अश्वचन्द्र नमु भरिता.

कम्मधारयसज्ज्ञे ||१७||
कम्मधारयसज्ज्ञे सबसे दर्जितुं हल्काधिकरणे पदे भासिक पुरिक्षणे च दुष्टुच्चारा। भास्कन्दरिका; खलियकम्ब, खलियकब्न्दरिका।
भासिकमेंति जिम्भुतः? खलियकम्ब दारिका; भास्कन्दचन्दु दारिका; पण्ड्यारात्रें।

17. In the kammadharaya (descriptive compound) too, in speaking of what is masculine, the feminine word becomes like the masculine when a feminine word in the same case follows:—
भास्कन्दरिका; etc.

For what purpose is this, viz., in speaking of what is masculine? खलियकम्ब दारिका; etc.

चतुष्कं नम्मं तप्पुरिसे ||१८||
नम्मं पद्मसं तप्पुरिसे चतुष्कं चतुष्कं चोति। भास्कन्द्री: खलिको; अभिज्ञ; चम्पसख्तो।
18. In the tappurisa (determinative compound) the word *na* is changed into *a* if another word follows: $-n + \text{वाक्य} = \text{वाक्य}$; etc.

19. In the determinative (tappurisa) compound the entire word *na* is changed into *au*, if a vowel follows: $-n + \text{सस्त्री} = \text{सस्त्री}$; etc.

20. In the tappurisa (determinative compound) the word *ku* is changed into *kad*, if a vowel follows: $-k + \text{शर्म्य} = \text{शर्म्य}$; etc.

For what purpose is this, viz., if a vowel follows? $-k + \text{दरा} = \text{दरा}$; etc.

काग्नत्थेशु च ||२१||

कु दर्शनसः का हौति श्रमत्थेशु च। काशचर्यः, कापुषः।
कक्षप्रनोदारणं विषयं ? कु इन्द्रत्म अनगमत्वेषु वि
क्षिप का छोटी। कुञ्जिो चरितो = कार्यरितो, कुरितो।

21. कु is changed into का in signifying the
meanings little etc. too :—कु + क्रमम् = क्रमफर ; etc.

For what purpose is the plural form, viz., the
meanings little etc., is used? कु is sometimes
changed into का even if little is not signified :—
कु + चरितो = कार्यरितो, कुरितो।

क्रिष्ठ समासान्तगतानं अकारलो ॥२२॥

समासान्तगतानं सानां अन्तो क्रिष्ठ अकारो क्रिष्ठ। देवानं,
राजा देवराजो ; देवानं संहा देवसंह; पशु अग्रानि पशुं
पशु गायो पशुगाय; बलद्र चमुन्ना च बलपान्न; सरदस
सबोधे वत्तीति उपरत; धिशायिनि बक्कलेिनि वस्स सं
धिशायिनि; पिकलं छत्त्य वस्स सं धिशायिनि।

कारमहं विषयं ? अकारिकारलो च छोटी। पिकलो
धम्मो वस्स गो पञ्चकु खक्का; सुरभि गम्यो वस्स सं सुगमि
असुल्देि गम्यो वस्स सं इमामि; पुरनिो गम्यो वस्स सं
पुर्विगामि।

नदायत्ता च अल्पना कक्षप्रनो छोटी समासने। वह
नकलिो वस्स सं वक्षलिको; पक्किो कन्यायो वस्स सं कक्ष
कत्वको।

22. The final of the last member of a com-
pound word is sometimes changed into itself:—

For what purpose is kāra (itself) added? The
final is also changed into ā and 'ī':—पश्चाङ्गमास; 
सुभ्रि; etc.

The suffix ka is added as the final of a com-
 pound word the last member of which is nadi or 
kattu:—बंड़नदिको; ब्रड़कल्पको।

नतिमृहा च ॥२३॥

नतिमृहा च कपड़ो चोलि सिाले। बङ्गो चाणरे यस्य सो ब्रड़कल्पको; बङ्गो नदिको यस्य सो ब्रड़कल्पको; 
बङ्गो चाणरे यस्य सो ब्रड़नारिको।

23. The suffix ka is added as the final in a 
compound word the last member of which is 
technically called nadi:—ब्रड़कल्पको; ब्रड़कल्पको; 
ब्रड़नारिको।

N. B. Nadi signifies feminine stems ending 
in ā or ā.

जायाय तुझ जानि पतिमृहि ॥२४॥

जायाय दृढ़नाथ तुझ जानि चाचे भारसा चोलि पतिमृहि 
परे। जायाय पति = तुदमि; जानिपति।

24. If pati follows jāyā is changed into tudam 
and jāni:—तुदमि; जानिपति।
25. The suffix *a* is added as the final of a compound word the last member of which is *dhana* :— *gaṇḍarbhya*.

26. The case-endings are sometimes changed into *ani* after *abhayābhāva samāsa* (indeclinable compounds) :— *adhibhyāta* ; etc.

For what purpose is this, viz., *sometimes* ?

**Bhāva** ||26||

- *nirgha* *gaṇḍarbhya* *naṃ* *śraddha* :— *abhayābhāva samāsa* *āni*
27. The final vowel of an indeclinable compound in the neuter gender is shortened: —अथिवर्द्धि; अथिक्षुकारि; etc.

28. The case-endings of other indeclinable compounds not ending in अ are also elided: —अथिवर्द्धि; अथिक्षुकारि; etc.

The chapter on compound words is finished.

N. B. Kaccāyana regards samāsa as a part of nīma-kappa.
BOOK V, TADHITA-KAPPA.

1. The suffix *ya* is optionally used in the sense of "the offspring thereof": वासिस्तःण = वासिस्तः (masculine); वासिस्तः (feminine); वासिस्तः (neuter) etc.

2. ग्राम्य यान वब्बादितः

वासिस्तं युन्त = वब्बादितः यान प्रभुता कृति व नास्यापथं द्वेषतस्य अनुष्ठे। वब्बादितं युन्त = वब्बादितः यान प्रभुता कृति वासिस्तः गोत्रमशस्य य्यतः। एवं साक्षात्तः साक्षात्तः; क्षण्डायनो, क्षण्डायनो; ध्रुवेनाः साक्षात्तः; क्षण्डायनो, क्षण्डायनो; ग्राम्य यान वब्बादितः।
2. The suffixes *nāyana* and *pāna* are optionally added to *vaccha* etc., in order to signify "the descendents thereof":—*vāk + vāyan = vākāyan; vāk + kān = vākān;* etc.

3. The suffix *uyya* is optionally used after *kattikā* etc., in order to signify "offspring thereof":—*kattī + lekha = kattilekha, kattikāyaphalīṇu* etc.

So *vānāy* etc.

The suffixes *nāyana* and *pāna* are optionally added to *vaccha* etc., in order to signify "the descendents thereof":—*vāk + vāyan = vākāyan; vāk + kān = vākān;* etc.

The suffix *uyya* is optionally used after *kattikā* etc., in order to signify "offspring thereof":—*kattī + lekha = kattilekha, kattikāyaphalīṇu* etc.

So *vānāy* etc.
4. The suffix \( \pi \) is optionally used after words ending in \( \dot{a} \), in order to signify "offspring thereof":

\[ \text{दक्ख + विष = दक्खिण, दक्खिण अपशं पुत्रो वा। सो दीर्घिः त्।} \]

So दीर्घिः etc.

By the force of the word optionally it is to be understood that the suffix \( \dot{\pi}ka \) also is used in order to signify "offspring thereof":

\[ \text{सण्यु + थिश = सण्युखिष्ठ, सण्युखिष्ठ अपशं पुत्रो वा। सो नाथपुलिकेः त्।} \]

5. The suffix \( \text{nava} \) is optionally used after \( \text{upag}u \) etc. in order to signify "offspring thereof":

\[ \text{चयु + विष = चयुगो, चयुग्स्क अपशं त्रो वा। सो बाजः त्।} \]

शोर विधवादितो ||

रसा विधवादितो सोरवस्यो श्रोति वा सक्षाप्रः द्वैतसिं
6. The suffix *nera* is optionally used after *vidhava* etc. in order to signify "offspring of these..." —*vidhava + ner = vediher, vidiyasa prapta ca*. So *vadher* etc.

7. The suffix *nika* is optionally used in the sense of "that with which something is mixed," "that by which one passes over," "that with which..."
one acts,” and “that by which one carries some
thing” :—सिक्ष र सिख =सिक्ष भ नितिन सभ भ व नार्न स; घासु; खिलु; घासु; घासु; खिलु; etc.

By the force of the word optionally it is to be
understood that the suffix nika is used in signify-
ing other meanings also :— राजमहार्ष etc.

तं अधीते तेन कनादिसनिधाननियोग-र
सिपएभयद्जीविकत्थेसु ||प॥

तं अधीते तेन कनादीसनिधानसमृष्टि साधानो तन्न
नियुक्तो तं बस्त सिम्यां तं बस्त भाग्य तं बस्त जीविकार्त्
केतु सिपएभयद्ये कोतिवा। विनयं अधीतेतित वेषेश्चयी; विनयं
अधीते वा। यत् वोशानीको; जाभिधंतमानो; वेषेश्चयीको।
कायेन कतं कम्य कायिकं, कायेन कतं कम्य वा। यत् वार्षिकं;
वायूहितं। चरोरे साधाना वेदना चरोरिका, हारे नियुक्तो
वा। यत् बाह्यगारिको; गारिको; नाथार्थिको। बीशा
बस्त सिम्याति वेषेश्चयी, बीशा बस्त सिम्य वा। यत् पार्षिको,
कोर्टक्षी; पार्षिकी। गारी बस्तार्थ गारन्नको, गारी बस्त
भाग्य वा। यत् लेखी; गोविकी। चर्वं चुल्ल जीवतीति
भोज्यान्त्रिको, कर्षं चुल्ल जीवतीस। यत् गारिको,
सोशर्को; चाकुस्तको।

चार्मानस्येन अभ्यस्तद्वेंद्र पोशेत्तर। जालेन हते
जाविकी, जालेन भासं वा; सुलेवन वस्तो सुविकी, सुलेवन वस्तो वा
8. The suffix *nika* is also optionally used to signify the following etc.:

(a) studying that: —विनय + निकाः = विनयिको, विनयिकरिको

(b) done by that, etc.: —काव्य + निकाः = काव्यिकः, काव्यिकरिकः

(c) near to (connected with) that: —सरीर + निकाः = सरीरिकः, सरीरसरिकाः

(d) employed in that: —द्वार + निकाः = द्वारिकरिकः, द्वारेण निकाः

(e) that which is one’s art (profession): —वीषा + निकाः = वीषिकः, वीषाः वीषाः सियः

(f) That which is one’s utensil: —गम्भीर + निकाः = गम्भीरिकः, गम्भीरः गम्भीरः सबाःः

(g) that which is one’s livelihood: —धर्म + निकाः = धर्मिकः, धर्मः धर्मः जीवितः जीवितः
By the force of etc. (ādi) it is to be understood that the suffix ṇika is used to signify other meanings also.

Thus it is used in signifying:—

‘(l) killed by that,—जाल + फिक = जालिको, जालेन छलो या।

(i) tied by that,—सुत + फिक = सुतिको, सुतेन बंधो या।

(j) that which is one’s weapon,—चाप + फिक = चापिको, चापो चाप्स्य आँध्री या।

(k) that which is one’s disease,—चात + फिक = चातिको, चातो चास्स आँध्रीठि या।

(l) full of faith in,—बुद्ध + फिक = बुद्धिको, बुद्धे प्रस्तो या।

(m) in the neighbourhood of,—बुद्ध + फिक = बुद्धिक्रम, बुद्धस्य चरिलक या।

(n) purchased by that,—चत्स + फिक = चत्सिक्रम, चत्सेन कीर्ति या।

(o) that which is its measure,—कुष्ठ + फिक = कुष्ठिक्रम, कुष्ठियो चक्स्य चक्स्य परिसेन या।

कुष्ठ + फिक = कुष्ठिक्रम, कुष्ठियो दिःज्ञीसि। So on.

शारागा तेन रच्छ तस्मैं भ्रज्जन्येये

॥२१६॥

शष्णेनो छोटि च राजमुखा तेन रच्छ देहेन्स्यं अत्र्यं

tस्मैं अभ्रुवेश्येन ्। दाहावेन रच्छ चल्या काशाय, दाहायो
9. The suffix *na* is optionally used in the following senses as well as in others too:

(a) dyed with,—कायातिरेण न = कायातिरो, कसाहेत कसान 

(b) the flesh of that,—कुटिरेण न = कुटिरो, कुटिरख्य 

(c) near to,—दुर्स्वरुणी न = दुर्स्वर, दुर्स्वरख्य अथवापरि न
(d) born in,—स्थान + य = बाध्य, स्थान जाती वा।

(e) fastened to (associated with),—क्रिया + य = क्रियाकार, क्रियाकारी नियुक्तो वा।

N. B. Suffixes containing ना having followed, the lengthening of vowel does not take place in the words nila, pīta, etc.

(f) collection,—संश्लेषण + य = संश्लेष, संश्लेषानां समूहे वा।

(g) deity thereof,—व वृक्ष + य = वृक्ष, वृक्षो अस्त देवता वा।

(h) studying for a period,—संवेदन + य = संवेदनरो, संवेदनां संवेदनान्तर ग्रहीते वा।

(i) locality,—वसाति + य = वसाती, वसातीन विश्वेय वा।

(j) lord thereof,—स्थान + य = स्थाने, स्थान देवरी वा। So on.

जातादीनं इमिया ज्‌

जात इमियानां अन्तः इस्व द्वय पत्थर्यं छोचि। पक्का जानों = पक्कं; एवं अन्तिनो; अन्तिनो; पुरुषो; उपरिनो; हेर्ठिनो; गोपिनो; वोधिकतं जातिया जातो; वोधिकतं जातियो; वोधिकतं जातियो; वोधिकतं जातियो।

आदिमयम् नियुक्तत्वात्वात्तिथस्य नदिमयात्तिथस्य इस्व इम्यं इस्व पत्थर्यं छोचि। अनो नियुक्तो अस्तित्वो; एवं अस्तित्वो...
The suffixes *ima* and *iya* too are used in the sense of “born in”, etc.:

- जन्म + इम = जन्मिम,
- वेदिश्यस जाति + य = वेदिश्यसजातिय; etc.

By the force of etc. (adi) it is to be understood that the suffixes *ima*, *iya* and *ika* are used also in the sense of “employed in”, etc., and “that thereof”, etc.:

- जन्म + इम = जन्मित,
- जन्म + इम = जन्मित,
- जन्म + इम = जन्मित ; etc.

By the force of *too* क here it is to be understood that the suffix *kiya* is also used:

- जाति + किय = जातिकिय; etc.

**समूहत्ये कष्ठा || ११||**

समूहत्ये कष्ठ य देकरे प्रख्या होलित। राजपुराणं समूहोऽ
= राजपुराणं राजपुराणं या; समूहां समूहोऽ वासुकिस्मां
वासुकिस्मां या: नंदराणं समूहोऽ वायुरको वायुरोऽ या,
- वानिकानं समूहोऽ वानिकानं वानिकानं या।

11. The suffixes *kan*, and *na* are used in the sense of “collection”:

- राजपुराण + कं = राजपुराण
- राजपुराण + न = राजपुरा
12. The suffix *ta* is used in the sense of "collection" after the words *gama, pana, bandhu, sahaya*, etc.:—*gaḍ + ta = gaḍta ;* etc.

13. The suffix *iya* too is used in the sense of "that is the locality thereof" :—*bhavan + iya = bhavni ;* etc.

By the force of *too* (च) it is to be understood that the suffixes *iya* and *ila* are also used:—

*raja + il = rajaśi ;
raja + ila = rajaśi ;* etc.
14. The suffix *āyatatta* is used in denoting resemblance:

\[ \text{प्रस + आयत्वा = प्रसायत्वा} \]

15. The suffix *la* is used in signifying "dependent on that", and "that is the locality thereof" too:

\[ \text{दत्त + ल = दत्तल} \]

16. The suffix *ālu* is used to signify "full of that":

\[ \text{अभिज्ञा + आलु = अभिज्ञालु} \]
17. The suffixes *nya*, *tta* and *tā* too are used to signify the nature (of an object):—

अङ्गं + न्य = अङ्गन्

प्रेष्युक्तकं + त = प्रेष्युक्तकता

सङ्ग्रामकरण + त = सङ्ग्रामकरणता

By the force of the word *too* (त) it is to be understood that the suffix *tana* is also used:—

वेदन + तन = वेदन्तान | etc.

18. The suffix *su* is used after the word *vishādi* etc. to signify “the nature thereof”:—

विषादं + स = विषादस | etc.
19. The suffix _kaṇ_ is used after the words _ramaṇīya_ etc. to signify "the nature thereof".

_रमणीय + कण = रमणीयकण_ etc.

20. The suffixes _tara_, _tama_, _issika_, _iya_, and _ittha_ are used to denote speciality (that is, a distinguishing quality).

_पाप + तर = पापतर_;
_पाप + या = पापया_;
_पाप + तम = पापतम_ etc.

_तद्वात्तुर्वीर्ति वी च_
21. The suffix *vi* too is used to signify that which is possessed by one:—केवला + वी = केवली; etc.

By the force of the word *toō* (ष) it is to be understood that the suffix *so* is also used:—सुधू + सो = सुधूसो।

22. The suffix *si* is used after *tapa* etc. to signify the sense of possession:—सप्तसी; तप + सी = सप्तसी; etc.

23. The suffix *ika*, and *i* are used after *daya* etc. to signify possession:—

दशठ + इक = दशठेक।

दशठ + ही = दशठी। etc.
24. The suffix *ra* is used after *madhu* etc. in the sense of possession:—*madhu + ra = madhū*; etc.

25. The suffix *vantu* is used after *guna* etc. in the sense of possession:—*gūṇa + vantu = gūṇavat*; etc.

26. The suffix *mantu* is used after *sati* etc. in the sense of possession:—*sati + mantu = satimantu*; etc.
27. The suffix **na** is used after *saddhā* in the sense of possession: —सद्ध्वा + ए = सद्ध्व; **ct**

28. The suffix **mantu** having followed, *u* of the word *āyu* is changed into *as*: **आयू+इ**

39. The suffix **maya** is used to signify "of the nature of" (**i.e., “made of”**): —सुवस्स + मय = सुवस्स; **etc.**
The suffix *ma* is used to signify the completion of a number: —पञ्च + म = पञ्चम, etc.

The word *cha* used to signify the completion of a number is optionally changed into *sa*: —ष.टो, बट्टो।

In the feminine gender and in order to signify the completion of a number, the suffix is used after words signifying the number eleven and upwards: —एकादश + द = एकादशी; etc.

Why is this, viz., in order to signify the completion of a number? —एकादश; etc.
The numeral cha followed by dasa is also invariably changed into so: 

\[ k + dasa = so \]

The niggahita too is augmented at the end of the numerals: 

\[ ekadasa, etc. \]

Ti too is augmented at the end of the numerals: 

\[ visaa, etc. \]

The da and ra of numerals are changed into la: 

\[ la, etc. \]
37. The numeral *dvī* is changed into *bā* too when joined to *visati* and *dasa*:

\[ \text{dvī} + \text{visati} = \text{bāvisati} \]
\[ \text{dvī} + \text{bā} = \text{bārā} \]

By the force of *too* (ब) it is to be understood that *dvī* is also changed into *du, di,* and *do* —

\[ \text{dvī} + \text{rā} = \text{dārā}; \text{dārā} \text{ etc.} \]

38. The *d* of *dasa* used after *eka* etc. is optionally changed into *r,* to signify number only:

\[ \text{ek} + \text{rā} = \text{ekārā}; \text{ ekārā} \]
\[ \text{dvī} + \text{rā} = \text{bārā}; \text{ bādā}; \text{ bārā} \]

For what purpose is this, *viz., to signify number only?* ठाड़थायतन्मः
39. The $d$ of *dasa* used after *aṭṭha* etc. too is optionally changed into $r$, to signify number only:

- *aṭṭha + dēs* = *aṭṭhāras*; *aṭṭhadēs*

For what purpose is this, viz., *used after aṭṭha etc.?* *pāṣa + dēs* = *pāṣadēs*

For what purpose is this, viz., *to signify number only?* *aṭṭhadēsikī*

For what purpose is *too* (च) added? For supplying here $r$ of *dasa* from the preceding rule.

40. To signify number only, the final of *dasa*
\[
\text{\textit{ka} and \textit{affha} is optionally changed into } \tilde{a} :\ \\
\text{ति + घन } = \textit{च्छुर्ण} \ etc.
\]

\[
\text{For what purpose is this, viz, to signify number only? } \text{ति + घन } = \textit{च्छुर्ण} \ etc.
\]

\[
\text{चतुर्भूषिणि चठा } \#31\]

\[
\text{चत् } \text{ गुणेतत् } \text{ चठ } \text{ से चत् } \text{ प्रवयी } \text{ सौरि } \text{ सत्त्वापूर्णवि } \\
\text{चत् } \text{ पूर्ण } = \textit{चमुन्यो } ; \text{ सच् } \text{ पूर्ण } = \textit{कत् } \text{ भो } \#
\]

\[
41. \text{ For the completion of the number (i.e., for the formation of the ordinal form), the suffixes } \text{ था } \text{ and } \text{ ढा } \text{ are used after } \textit{catu} \text{ and } \textit{cha} \text{ respectively: } \text{चत् } + \text{ थ } = \textit{चमुन्यो } ; \text{ c } + \text{ ढ } = \textit{कत् } \text{ भो }.
\]

\[
\text{द्वितीय तियो } \#32\]

\[
\text{ति } \text{ द्वेषते } \text{ तियम्नुयो } \text{ भो } \text{ सत्त्वापूर्णवि } . \text{ द्वियं } \\
\text{ पूर्ण } = \textit{द्वियो } ; \text{ तिक् } \text{ पूर्ण } = \textit{तियो } \#
\]

\[
42. \text{ For the formation of the ordinal form, the suffix } \textit{tiya} \text{ is used after } \textit{dvi} \text{ and } \textit{ti}: \text{ति } + \text{ तिय } \\
\textit{द्वितिया } ; \text{ ति } + \text{ तिय } = \textit{तियो }.
\]

\[
\text{तिये दुनापि } \#33\]

\[
\text{ति } \text{ द्वेषते } \text{ दु } \text{ त } \text{ द्वेषे } \text{ भाषेक } \text{ सौरि } \text{ तियम्नुयो } \text{ पर् } \\
\textit{तियो } , \textit{तियो } .
\]
43. The suffix *tiya* having followed, the *du* and *ti* are also respectively changed into *du* and *ta* too: 

\[-ति+तिय=दुति; \text{ } \text{ } ति+तिय=ततिय\]

By the force of *also* (*वषी) it is to be understood that *du* and *ti* take place in other instances also: 

\[-ति+रस=दुरस\]

By the force of *too* (*तू) it is to be understood that *dvi* is also changed into *di*: 

\[-ति+शष=दिय\]

44. The words *catuttha*, *dutiya* and *tatiya* compounded with *addha* (signifying diminution by a half) respectively constitute anomalously
the forms \textit{adhipadha}; \textit{divadha}, \textit{divadha} and \textit{adhatyo}:

- \textit{adh\textsc{u}d\textsc{h}o} = Three and-a-half. (\textit{i.e.} four diminished by a half);
- \textit{div\textsc{d}h\textsc{o}}, \textit{div\textsc{d}h\textsc{d}h\textsc{o}} = One and-a-half (\textit{i.e.} two diminished by a half);
- \textit{adh\textsc{h}at\textsc{h}o} = Two and-a-half (\textit{i.e.} three diminished by a half).

\textbf{क्षणान्य एकसेध्यस्वयं \|\|}

\textbf{क्षणान्य पद्यप्रवानां एकसेधो हृति ग्यात्किं। पुरञ्जो क्रि. क्रि. क = पुरिक।}

- क्षणान्य हृति जिन्तथं? चतुष्कों च बस्तो च रथो च न्यिति कों क = चतुर्विष्टारथपस्तिका।
- जळगिनित जिन्तथं? पुरिको।

46. Of many words identical in form, one only is retained: -\textit{पुरिको} + \textit{पुरिको} = \textit{पुरिका।}

Why is this, viz, \textit{identical in form}?

- \textit{चतुष्कों} + \textit{बस्तो} + \textit{रथो} + \textit{परिति} = \textit{चतुर्विष्टारथपस्तिका।}

For what purpose is this, viz, \textit{many}?

\textbf{गणने द्रस्य हि-ति-त्रह्व-पञ्ज-चन्तः}

\textbf{महत-नवकानं कौन्तिकारपञ्जातुक्तः।}
46. In enumeration and signifying a number repeated several times, when there is only one retained of the words always similar in form, the suffix *yo* having followed, the word *dasa*, multiplied by two, three, four, five, six, seven, eight, and nine is respectively changed into *vij*, *ti*, *cattāra*, *paññā*, *cha*, *satta*, *asa*, and *nava*; and the suffix *yo* is afterwards anomalously changed into *īsamī, āsamī, thi, ri, ti, āti or uti*.

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For what purpose is this, viz., a number repeated several times?

For what purpose is this, viz., in enumeration?

47. If *catu* forms the preceding member of a compound word, the *tu* of the *catu* is elided, and *ca* is (or is not) optionally changed into *cu* or *co* too:—

By the force of *too* it is to be understood that even when *catu* does not form the preceding member of a compound word, the *ca* is or is not elided and *ca* also is changed into *cu* or *co*:
48. Words of indeterminate character are formed anomalously; they may be indeterminate in respect of:

(a) letters, and nominal and verbal suffixes;

(b) masculine, feminine or neuter gender;

(c) substantive, preposition or indeclinables;

(d) abhyābhāva compound, samāsa, taddhita or ākhyāta;

(e) number, tense, and case;

(f) junction, stem, lengthening, elision, augment, modification, inversion or substitute;

and (g) division of case-endings; etc.

49. The suffix ka is added after dvi etc. to
signify so many:—हिं + या = हिंश्र (double); या + या = तिक्रो (triple); etc.

50. In enumeration if the suffix \( \text{yo} \) follows ten times ten becomes satam, and also a hundred times ten becomes sahassam:—सतम्; सहस्यम्।

The \( \text{dvika} \) etc. followed by other words are also as far as possible anomalously formed:—सतम् हिंश्र = हिंश्रम्; सतम् तिक्रो = तिक्रोम्; so on.

यावतूः दुस्ते देशसुधिष्ठितम् \( \text{॥} \)॥

यावत तर्क बद्धार्थं गतार्थं देशसुधिष्ठितं प्राप्तम्। यथा
देशस्य देशसुधिष्ठितं कला सतं होति; सतस्य देशसुधिष्ठितं कला चहस्य
होति; चहस्यस्य देशसुधिष्ठितं कला रूपान्तः होतिः; देशस्यक्षेत्रस्य
देशसुधिष्ठितं कला सतस्यस्य होतिः; सतस्यक्षेत्रस्य देशसुधिष्ठितं कला
51. Numbers are to be multiplied by ten in order to arrive at higher numbers.

\[ दश = १० \; \text{and} \; दश \times १० = १०० \; \text{and} \; सत = १०० \; \text{and} \; सत \times १० = १००० \; \text{and} \; नर = १००० \; \text{and} \; नर \times १० = १०००० \; \text{and} \; ग्रन्थ = १०००० \; \text{and} \; ग्रन्थ \times १० = १००००० \; \text{and} \; दशसत = १०००० \; \text{and} \; दशसत \times १० = १००००० \; \text{and} \; \text{one hundred times hundred thousand} \; \कोटि = \; \text{कोटि}. \]

52. Other numbers are to be known by their own names:

\[ \कोटि = १०००००००. \]

\[ \प्रकोपित \; \text{with} \; 14 \; \text{ciphers.} \]
बीमारकोटि = 1 with 21 ciphers.
भजुनं = 1 with 28 ciphers.
विसत्रदु = 1 with 35 ciphers.
बधक्षोभिन्न = 1 with 42 ciphers.
विच्रु = 1 with 49 ciphers.
बङ्गुर = 1 with 56 ciphers.
बिरसुदु = 1 with 63 ciphers.
ब्रह्म = 1 with 70 ciphers.
वयव = 1 with 77 ciphers.
बटट = 1 with 84 ciphers.
सीमक्षिन = 1 with 91 ciphers.
समक्ष = 1 with 98 ciphers.
सुभद्र = 1 with 105 ciphers.
पुंजैरक = 1 with 112 ciphers.
पद्म = 1 with 119 ciphers.
कथान = 1 with 126 ciphers.
वाहाकथान = 1 with 133 ciphers.
सहुले = 1 with 140 ciphers.

तेसं खो लोकं ॥३॥

तेसं पवयां को लोकं चापजले । गोविष्कं चरणं दृश्यै ॥
= गोविष्कं चरणं दृश्यै ॥
= गोविष्कं चरणं दृश्यै ॥
= गोविष्कं चरणं दृश्यै ॥
53. The *ma* of the suffixes is elided:—

\[ \text{गोलम} + \text{ा} = \text{गोलमा} \]

\[ \text{सभित्त्र} + \text{ा} = \text{सभित्त्रा} \]

So on.

54. The suffix *dha* too is used to signify division (distribution):—

\[ \text{प्रत्य} + \text{ा} = \text{प्रत्या} \]

\[ \text{हं} + \text{ा} = \text{हर्द्धा} \]

*विभागी या ं* "५४४"

विभागस्वरूपे धाप्तरिये भोळि। यथेऽन विभागने = रक्ष्मा; \n
\[ \text{द्विधा} ; \text{पद्धार्द्धा} ; \text{सम्मधा} \]

\[ \text{चेति किंतनूयं ? को च भोळि। घनसी; अन्नतो; \}

\[ \text{पद्धी} \]

For what purpose is this, viz., *too* (अं) ? The suffix *so* is also used:—

\[ \text{सुत्ता} + \text{ो} = \text{सुत्तो} \]

\[ \text{अन्नान} + \text{ो} = \text{अन्नतो} ; \text{पद} + \text{ो} = \text{पद्धो} \]

सद्यनामेश्वि पकारवणेन त या "५५४"

सद्यनामेश्वि पकारवणेन त घाप्तरिये भोळि। को पकारेँ

\[ \text{तथा} ; \text{तं पकारः} = \text{तथा} ; \text{तेन पकारनेन} = \text{तथा} ; \text{सस्त्र पकारश्च} = \text{तथा} ; \text{तस्य पकारार्थे} = \text{तथा} ; \text{एवं सम्मधा} ; \text{सम्मधा} \]

एतरथा।

ध्वनुदुरस्य किंतृयं ? घनाप्तरिये भोळि। को विच

\[ \text{पकारे} = \text{तपर्ना} ; \text{वनस्प} ; \text{अन्नभन्ना} ; \text{इतरभन्ना} ; \text{बश्यभन्ना} \]
55. The suffix thā too is used after pronouns to signify manner:—एञ्ज + था = एञ्जथा। etc.

For what purpose is too (थ) added? The suffix thata is also used:—चञ्ज + ठा = चञ्जञ्जठा। etc.

किमभूति यथा ।

किम् इस इस्केरि थंपखको चौिि पकारवचनम्नबे। को पकारी=चञ्ज; के पकारी=चञ्ज; अन पकारिए=चञ्ज; कस्स पकारस्स = चञ्ज; *कशा पकारा=चञ्ज; कस्सिं पकारे=
चञ्ज; अञ्ज पकारी=दुञ्ज; इबर पकारे=दुञ्ज; इविना पकारिए=दुञ्ज; अनन पकारिए=दुञ्ज; अञ्ज पकारस्स =
दुञ्ज; अञ्जसा पकारा=दुञ्ज; कस्सिं पकारे=दुञ्ज।

56. The suffix thati is used after kim and uma in order to signify manner:—

किमं + याँ = किमं।
किमं + याँ = किमं।

वुड़हादिसरस्स वा संयोगस्सम शंकेः

वुड़हादिसरस्स वा संयोगस्सम शंके शंके ॥

वादिसरस्स वा संयोगस्सम अदिव्यान्यस्स वा शरस्स वुड़हि नेति संकारवचने परे। अनिमम्न अधीति—भाविनस्सको।

वन्याय पकारें = वेनेत्यो; पुंश वासिन्दो; सालं।

संयोगस्सम नेति नित्याः प्रमाणो।
57. Also a suffix containing 'ya' having followed, the initial vowel or vowel of the initial
consonant not succeeded by a double consonant is lengthened:—

अविधम् + यं = अविधम्यं
वसिद्ध+श = वसिद्धश। So on.

For what purpose is this, viz., not succeeded by
a double consonant? भगवो।

\[ मा यूनं भगमो ठाने \]

\[ तु कुंकुमं भार्यसुतारं चुल्ले दौलि नेलस च पुजुरी
भगमो दौलि ठाने। अविरों वाजीति = वेख्याकरो; भावं
निवुलो = नेल्याविको; भावबृक्ष भाज्य एतो = वेल्या
हारे
निवुलो = दोबारिको।\]

58. If the initial vowel of a word be 'i' or
\[ अविरों + श = वेख्याकरो।
अविध + यं = अविधम्यं।\]

\[ न्याय स्वर्ण \]

\[ तु कुंकुमं भार्यसुतारं दौलि विकारणो घ ठाने। चारिको
भाष्यं; अविरों; भाष्यं; द्वेबधारिद।
यूनं दौलि निवुलभ। अचाचिकोदम।\]
The $i$ and $u$ are in some instances changed into $a$ too, and $ri$ is also augmented:

\[
\begin{align*}
\text{रू + व = बारस्थ } & \\
\text{रू + य = बायस्थ } & \\
\text{खस्त + य = खास्थ } & \\
\text{कश + य = बालस्थ } & \text{ So on.}
\end{align*}
\]

For what purpose is this, viz., the $i$ and $u$?

\[
\text{अयाव + शिर = अयाविक }
\]

Why is this, viz., in some instances?

\[
\text{वित्त + शिर = वित्तिक } \text{ etc.}
\]

अष्टादिमन्त्रस्य द्रष्यालस्य पञ्चयेसु

च ॥१७॥

काय भादि-ज्ञान-दत्त द्रष्येत्यं द्रष्यालस्य दृष्टिनि पञ्चयेषु च पञ्चयेसु च। भादिरीवो तात भाकारी; भावरी; भावडो; पाकलो; पातिलोको; पातिवशोको; पातिकर्षो; पातिकर्षो पञ्चयावाहि। हुम्माश्रो तात भाकालविको; भाववभावविको; पञ्चवोधि। क्षत्र-जीवो तात क्षत्रीयव तत्त लितिलको; चंद्रमागिरी; चण्डरवं; पञ्चवोधि। भादिरीवो तात भाव भाववाहि। भाववाहि। माण्डलश्रो तात सुमेधो; कर्मादेशि; पञ्चवोधि। क्षत्ररक्षो
69. Whether a suffix follows or not, the initial, middle and final vowels of a word are in some instances lengthened or shortened:

(a) Lengthening of the initial: पाकारे; नीवारे; याकारे; etc.
(b) Lengthening of the middle: अक्कासागियांको जोर्खाचारिको; etc.
(c) Lengthening of the final: खस्तोपरम्: अन्ना; गिरि; जोडारम्य; etc.
(d) Shortening of the initial: पनेब (प from पा) etc.
(e) Shortening of the middle: सुभेजिक (from सुमेधा); etc.
(f) Shortening of the final: भोवानाश; etc.

Thus examples may be cited in consonance with the words of Jīna (Buddha).

तेसू वुड्डिलोपागविकारविपरीते।

dharmakarma

तेसू जातिव्रतािर्गये जिववसायप्रयोधेः।

मति हुइव होति; अति लोपे-होति, मति विभागी होति, मति विपरीते

होति, मति ज्ञातो होति। बाद्रिकृठि-वाचबाचि

सम - वाचालिविहने हो; भोवानि नाच हों वृति; दसेवानि

एवं वाचालिविहनायुपरोधे होन्ते अया॥

हे जातिव्रतार्गे जिववसायायुपरोधे: मति हुइव होति; अति लोपे-होति, मति विभागी होति; मति विपरीते

होति, मति ज्ञातो होति। बाद्रिकृठि-वाचबाचि-वाचबाचिसारि

हे बाद्रिकृठि-वाचबाचि अयाति॥
61. In consonance with the words of Buddha, there take place, in some instances, the following modifications:

(a) Lengthening of vowel at the beginning of a word—अाहिःश्चाहि; etc.

(b) Lengthening of vowel at the middle of a word—हूषका॒ः; हुषकारि; etc.
(c) Lengthening of vowel at the end of a word—पञ्जुक्षुध्यम्या; etc.

(d) Elision of syllable at the beginning of a word—वाँछिन्य; etc.

(e) Elision of syllable at the middle of a word—क्रुक्काण्य; etc.

(f) Elision of syllable at the end of a word—भिक्कू; etc.

(g) Augment at the beginning of a word—वृक्कि; etc.

(h) Augment at the middle of a word—सीलक्ष; etc.

(i) Augment at the end of a word—बेद्रि; etc.

(j) Change at the beginning of a word—चारीस; etc.

(k) Change at the middle of a word—चारीस; etc.

(l) Change at the end of a word—चुखानि; etc.

(m) Inversion of vowel at the beginning of a word—फल्गि; etc.

(n) Inversion of vowel at the middle of a word—समुच्चारि; etc.

(o) Inversion of vowel at the end of a word—विक्षु; etc.

(p) Substitution at the beginning of a word—बृङ्गि; etc.
(q) Substitution at the middle of a word—क्षायोगो; etc.

(r) Substitution at the end of a word—समस्यो, etc.

Other examples may be cited in consonance with the words of Buddha.

अयुग्मान ग्यायो वृंदि ||५६||

अ दति क्रकारी, द देति दक्ष्यो, च ज दति जवथो; तेसं
क्रकारदुवसुपक्षानं आ य भो वृंद्वियो होति वधासंगं च द द, वृंदि च होति। श्वातिपिन्निको; वेनतेयो; श्रोवत्सिको;
श्वातिपिन्निको; विनतेयो; चुत्तिको।

पुनुदिनाबघं धारालयं? इसरापदहु धिभाश्यं।
क्रक्षमाप्यते प्रागो, अभागाग्यि; निगो म जनपदों म निगाजनवद् जाता = नेगाजानवदा, पुरि
च जनपदो स पुरिजनवदा; पुरिजनपद्वृत्त जाता = पेराजानवदा;
सम अभागि = सम तु; ससु नियुतो = ससु तिको; चुत्ति विबार=चुत्तिक्ष्ञ; चुत्तिक्ष्चे नियुतो = चुत्तित्सिको;
हे समादि।

वृंदि इत्यतेन कठुयो? वृंदि दक्षिणस्स वायमोग्मानम्म
संस क (१-५३) ||

दति नामसंत्मो तथिततंतो चतुर्भो कष्को ||
62. A—kāra (that is, a), i—vāṇṇa (that is, i, ī), and u—vāṇṇa (that is, u, ū) become lengthened when they are respectively turned into ā, ē and ō; and they become avuddhi (shortened) when they are respectively turned into a, ī, and ū:—पाभिघसितो; पाभिघसिको; etc.

Why is the word vuddhi (lengthening) repeated? For signifying that the lengthening of the final also takes place:—नेमाजानपद् (from निगमाजनपद्); etc.

What is the meaning of this, viz., vuddhi (lengthening)? 5—57.

The Chapter on Taddhita is finished.
BOOK VI.—शाखात

CHAPTER I.

शाखातसागरं षणासलोकरञ्जः
घातुकानं विकरणागवंकबुधीयं.
कोपाहुस्वरं षणुख्विभवांगसीरं
धीरा सरलत रसिनो प्रथुष्विध्वनाः॥

विविचतस्मारपरिकृतसं षणां
शाखातसागरं विपुर्णे स्वसतसो।
पश्चय सल्वं षणतगोचरं
सुगोचरं यव बदलो भुलायां मे॥

The learned and skillful people by means of the strong-built boat of intelligence cross the ocean of verbs—the ocean whose waves are the aorist forms (ajjatani), whose water is the collection of roots, whose fishes are the moods, augments, and tenses, whose currents are the elision and indicatory letters, and whose shores are the distinctions of signification.

Bowing down to the Fully Enlightened One within whose range of knowledge lies the infinity, I proceed to unfold the entire and wide region of verbal words examined (by me of wonderful intellect) and easily accessible (to all): ye listen to me.
The first six of the verbal terminations are called active terminations (parassa—pada) they are: —ti, anti, si, tha, mi, and ma.

What is the meaning of this, viz., a parassa—pada? 6-2-25.

2. The last of the verbal terminations are called passive terminations (attano—pada), they are: te, ante, se, vhe, e, and mhe.

What is the meaning of this, viz., an attano pada? 6-4-37.
3. Among the verbal terminations (active or passive), there are groups of two used respectively in the third (pathama), second (majjhima) and first (uttama) persons.

Third-person active-terminations are—ti and anti.

Second-person active-terminations are—st and tha.

First-person active-terminations are—mi and mia.

Third-person passive-terminations—te and ante.

Second-person passive-terminations—ste and the.

First-person passive-terminations—e and mhe.
This process is to be followed everywhere. What is the meaning of this, viz., third, second and first persons? 6-1-5, 6, 7.

4. In speaking of the third, second and first persons in one expression, we must use the last person only:—

He reads, they read, thou readest, you read, I read = We read.

In the same way in instances of other verbal terminations the last person is to be used.
5. If a verb agrees with a general name expressed or understood, it is put in the third person:—

He goes; they go—(the agent expressed).

Goes; go—(the agent understood).

For what purpose is this, viz., if a verb agrees with a general name? तेन इच्छासि लि।

तृतै आज्ञार्थमिति ॥

तृतै पयुज्ञानार्थमिति अप्युज्ञानार्थमिति तुल्याधिकरणे मज्जितम्

dhris tvi । त्वा यासि; तृतै याथ। अप्युज्ञानार्थमिति—

वासि; याथ।

तुल्याधिकरणार्थमिति जिमतथं ? तथा पञ्चते चोदन।

6. If a verb agrees with tumha expressed or understood, it is put in the second person:—

व् यासि; तृतै याथ—(the agent expressed).

यासि; याथ—(the agent understood).

For what purpose is this, viz., if a verb agrees with tumha? तबं पञ्चते चोदन।

अण्मूलां उच्चारने ॥

अण्मूला पयुज्ञानार्थमिति अप्युज्ञानार्थमिति तुल्याधिकरणे उच्चारार्हि

dhris tvi । अण्मूला यासि; अण्मूला याथ। अप्युज्ञानार्थमिति—

वासि; याथ।
7. If a verb agrees with *amha* expressed or understood, it is put in the first person:

*तद् वजामि ; सर्व वजाम—( the agent expressed ).
वजामि ; वजाम—( the agent understood ).

For what purpose is this, viz., *if a verb agrees with amha*? तथा ज्ञाते युक्तो।

8. All rules to be laid down heretofore will refer to time.

9. The present termination (*vattamāṇa*) is used to signify the present time:—गच्छि। etc.

चालक्ष्यासिद्धेन्तकाले पञ्चमी॥१०॥

*चालक्ष्यः तुः च चालक्ष्यः तुः च अष्टतः काले पञ्चमी विभासि
धोति। करोद कृष्णः सुभं ते झोठ॥
10. The imperative (पार्वतमि) is used in signifying commands and benediction, irrespective of time:—करोऽि; भव।

११. भव्रमतिपरिकपप्तथेः सत्तम।

चन्द्रमयाक्षेम्य च परिकप्प्तथे न प्रदुङ्काले सत्तम विभवसि होति। सं गच्छेयासि; जिः ज्ञानं करेक्षासि।

१२. The optative (सत्तमि) is used to signify permission and decision (desirability):—गच्छेयासि, करेक्षासि।

चर्चक्षे परोक्कहातीति

चर्चक्षे परोक्कहातीति काये परोक्कहा विभवसि होति। सुधिने जित एवं जाह; एवं पोराया जाह।

१५. The past perfect (परोक्कहः) is used to signify past events unperceived by the narrator:—एवं जित पोराया जाह। etc.

हृयोप्पभूतिपर्चक्षे हीयत्तन।

हृयोप्पभूतितितैति काले पर्चक्षे न अयोप्प्प्त का अयोप्प्प्त ना हीयत्तन।

१५. The past-imperfect (हृयत्तनि) is used to express a past action which happened before
yesterday, perceived or unperceived by the narrator:—चगच | चगच |।

समीपत्तानी ॥१८॥

चित्रायभित्ति अनीति काले पद्धक्षेत्र वा अपवासक्षेत्र वा समीपत्तानी, विभास श्रीति। | हो लग्न | चगच | ते चगच | चगच |।

14. The aorist (ajjatani) is used to express past events which happened before to-day, perceived or unperceived by the narrator:—चगच | चगच |।

मायोगि सम्बकाले ॥१९॥

हृयक्षानी अवजनानी दुःखि विभिन्न यदा चायोगि तदा सम्बकाले च होलि। | पा गचच | पा च्वच्च | पा च्वच्च | पा च्वच्च |।

चारघमाहूळे पद्धक्षेत्र विभास श्रीति। | हो गच्चाहि |।

15. The past-imperfect and the aorist terminations united with ma are also used for all times:—पा पा; etc.

By the force of also (च) it is to be understood that the imperative is also used:—पा गच्चाहि |।

चनागते सभिस्वली ॥१६॥

चनागते काले सभिस्वली विभास श्रीति। | हो सभिस्वली |।

चनागते काले सभिस्वली विभास श्रीति। | हो सभिस्वली |।
16. The future (bhavissāti) expresses time which has not yet come:—गविष्कर्ते, etc.

शिशिराविभा काणातिपति \(\text{वौ}\)।

शिशिराविभा अथि ज्ञाते काणातिपति विभषण स्वतः।
शी वे ० यान नवलिप्ता अधिकार्या; ते से वे ० यान अनवरिन्दा
अधिकार्या।

17. The conditional termination (kālātipatti) is used to signify the non-completion of an action that occurred in the past:—शी ० चे ० यान नवलिप्ता
अधिकार्या; etc.

वाल्मीकि ति वलिसि ति धौम म ते
अन्ने से बुद्धे ए मूहे \(\text{वौ}\)

वाल्मीकि दृशः सम्बा द्विती ति, वलिसि, सि, एस, मि, मि, ने, अन्ने, से, बुद्धे, ए, मूहे दृशः दास्तां पदां।

वाल्मीकि दृशः कृत्वा? वाल्मीकि प्रशुन्मे (१३७६)।

18. The present terminations (vattamānā) are:—ti, anti, si, tha, mi, ma, te, ante, se, vhe, v. and mhe.

What is the meaning of this, viz., present terminations (vattamānā)? 6-1-9.
19. The imperative terminations (pañcam) are:—tu, antu, hi, tha, mi, ma, tanm, antam, yu, che, e, and āmase.

What is the meaning of this, viz., imperative terminations (pañcam)? 6-1-10.

20. The optative terminations (sattami)
What is the meaning of this, viz., optative terminations (sattami)? 6-1-11.

21. The past-perfect (parokkhā) terminations are: —a, u, e, thha, a, wha, thha, re, thho, who, i, and mhe.

What is the meaning of this, viz., the past perfect (parokkhā) terminations? 6-1-12.

22. The past-perfect (parokkhā) terminations are: —a, u, e, thha, a, wha, thha, re, thho, who, i, and mhe.

What is the meaning of this, viz., the past perfect (parokkhā) terminations? 6-1-12.

23. The past-perfect (parokkhā) terminations are: —a, u, e, thha, a, wha, thha, re, thho, who, i, and mhe.

What is the meaning of this, viz., the past perfect (parokkhā) terminations? 6-1-12.
22. The past-imperfect terminations (hiyattani) are: -ā, āḥ, o, ttha, a, mhā, tthr, ttvāni, ṛ, vham, im, and mhave.

What is the meaning of this, viz., the past-imperfect terminations (hiyattani)? 6.1.13.

23. The aorist terminations (ajjatani) are -t, um, o, ttha, im, mhā, ā, āḥ, se, vham, a and mhave.

What is the meaning of this, viz., the aorist terminations (ajjatani)? 6.1.14.
24. The future terminations (bhavissanti) are:—sati, ssanti, ssasi, ssatha, ssami, ssama, ssate, ssante, ssase, ssavhe, ssam, and ssamhe.

What is the meaning of this, viz., the future terminations (bhavissanti)? 6-1-16.

25. The conditional-terminations (kālātipatti) are:—ssā, ssamsu, ssc, ssathq, ssam, ssamhā, ssathu, ssinṣu, ssase, ssavhe, ssam, and ssamhase.

What is the meaning of this, viz., the conditional terminations (kālātipatti)? 6-1-17.
26. The past-imperfect terminations (hiyat-tani), the optative terminations (sattami), the imperative terminations (pañcamī) and the present terminations (vattamānā), these four are called sabha-dhātuka ("aplicable to the whole of a radical term"):

- अगमाः (hiyattattani); गच्छेः (sattami); गच्छति (pañcamī); and गच्छति (vattamānā).

What purpose is served by this, viz., a sabha dhātuka? 6-4-35.

The first chapter on verbs is finished.
BOOK VI, CHAPTER II.

धातुलिङ्गिनः परा पच्चया ॥ १ ॥

धातु लिङ्ग इत्यर्धारी परा पच्चया ध्रोनिः। करोति; गच्छति।
कोष्ठ करेति तं कुम्भवे अभिव न करोति ध्रोनिः ब्रजरिति।
शङ्खस्य करेति प्रयोजेरति = करेति। सन्धिः अन्तः इतनां अध्यायति = पच्चयति।
सन्धिः इतनां अध्यायति = सन्धियति। एवं सन्धिः चिन्निः इतनां अध्यायति = चिन्नियति।
शक्तिः प्रक्षति = वासिन।
 एवं अन्यौष्ठयो योजेतेऽव्।}

1. The suffixes (vibhatti) are used after root- and substantive stems: —करोति, गच्छति, करोति = does; कारेति = tells or causes to do. पच्चयति = resembles a mountain. So on.

तिज्जुपक्षिमानेष्ठि खचस्य वा ॥ २ ॥

तिज, गुप, नित, मान, इत्येऽर्धाहिं खचति ख व द्रेतेः
स्वथा ध्रोति वा। लिङ्गिनिः; जियुप्तिः; तिजिङ्गिः,
मिहुअतः।
वाच निकर्तरः? तेजति; गोपति; मानेति॥

2. The suffixes kha, cha and sa are respect-
The suffixes kha, ēha and sa too are optionally used after the roots bhujā, ghāsa, hāra, sū and pā in the sense of wishing for the acts implied:

- भुज़ + ख + ति = भुजक्ष्वति
- बस + ख + ति = बिजक्ष्वति
For what purpose is this, viz., optionally? भोन्ते
For what purpose is this, viz., in the sense of wishing for the acts implied? सुझ्निः

अर्थ नामतो कलपमानादासारे ॥७॥

नामतो कल्पमानारं इन्द्रसमा आचार्य्यो आयम्यांशयो हृदीः
ग्रहताविः ; विश्वाविः ; एवं अस्त्रेञ्च योजेत्मखः।

4. The suffix अय्य is used after a word denoting the agent of comparison, in the sense of treatment:—

प्रक्षण + अय्य + यति = प्रक्षणात्यति।
चिन्हत + अय्य + यति = चिन्हतात्यति।

In the same way other examples may be cited.

इयुष्मान्ना च ॥८॥

नायतो उयष्मान्ना आचार्य्यो च इयुष्मान्नो हृदी। भ्रमन
कसं द्रव आचरति=क्रसीयति ; अपुसं पुसं द्रव आचरति पुरीयति।
उपमानानि किमतुथ? धम्मं आचरति।।
आचार्यत्वेति किमतुथ? कसं द्रव रक्खति। एवं अन्येः
योजतम्यः॥

5. The suffix *iya* too is used after a word denoting comparison in the sense of treatment:-
क्ष + द्रव + ति=क्रसीयति।
पुल + द्रव + ति=पुरीयति।

For what purpose is this, viz., denoting comparison? धम्मं आचरति।।
For what purpose is this, viz., in the sense of treatment? कसं द्रव रक्खति।
Thus other examples may be cited.

नाममुहातिच्छत्येऽ॥६॥

नाममुखा खसतो द्रवर्त्थे द्रायमःयो भोगति। खसतो खसं
ब्लीति=प्रसीयति। एवं बलुष्यति परिक्रामस्यति
चोरीयति; भोगति; पढीयति।
आचार्यत्वेति किमतुथ? अष्ट्रल्लसं पसं द्रवल्। एव
अन्येऽपि योजतम्यः॥
6. The suffix *iṣya* is used after words to signify one’s own wish:

\[ \text{प्रत्य} + \text{रस्त} + \text{तिर} = वांडियरचित } \]
\[ \text{वर्त्त} + \text{रस्त} + \text{तिर} = \text{वांडियरचित} \]
etc.

For what purpose is this, viz., to signify one’s own wish? जक्ष्यस्स पह सं दक्षिणि।

Thus other examples may be cited.

धातूहिं खेलेयक्षापेशकरणा कारिन्त्यनि
हेलत्थे ||७||

कक्ष्यि धातूहिं यें, शूष, यपे, शायप रक्षेत पक्षया होति

शालिकक्ष्या च हेलत्थे। यो कौण्डित करोत्य त जापने, भष्मोऽ

करोहिं द्रेशें ब्रीतिर अयशा करोत्रं पवोरेहित = कारेनि,

कार्यित, कारापेति, कारापयित; ये बेरि करोत्य तेथ ज्यभें

क्ष्में करेँ करेण द्रेशेन भुवित = कारेनि, कार्यित, कारा

पेति, कारापयित; यो कौण्डि पवति त भष्मो भक्ष्यहिं पक्षयि

द्रेशें ब्रीतिर अयशा पवति पवोरेहित = पाचिति, पाचयिति,

पाचयिति, पाचापयित; ये बेरि पवक्ष्यि तेथ पवति भष्मो भक्ष्यि

पवति द्रेशें भुवित = पाचिति, पाचयिति, पाचापेति, पाचापयि

पविति; युं ज्यें, ज्यें, ज्यें, ज्यें, ज्यें, ज्यें, ज्यें, ज्यें, ज्यें, ज्यें।

यभें ज्यें, ज्यें, ज्यें, ज्यें, ज्यें।

हेलत्थे ति किमत्थें? करोत्य; पवति।

पक्षयक्ष्येन ज्यभें होति। जीतालित ||
7. The suffixes *me, naya, nāpe, and nāpya* are used after all roots to signify the sense of cause, and are called *kārīta* (causative) too:

\[
\begin{align*}
\text{कर+षे+ति} &= \text{कारेलि} \\
\text{कर+षय+ति} &= \text{कारयि} \\
\text{कर+षापे+ति} &= \text{कारापि} \\
\text{कर+षापय+ति} &= \text{कारापयि}
\end{align*}
\]

= causes to do.

So examples of other verbs may be cited.

For what purpose is this, viz., to signify the sense of cause? *करोति; पर्चिति*.

The word "sense" (*attha*) is added to signify that the suffix *la* is also used.—*जोतलिति*.

---

8. The suffix *naya* too is added to substant
we stems; and the resultant words are termed causatives (kārita) and are treated as verbs:—

षय + बीष्याद + षय + ति = षयबीष्यति।

दल्ह + षय + ति = दल्हषयति। etc.

By the force of too (च) it is to be understood that the suffixes āra and āla are also used:—

षन र + चार + ति = षनरारति।

षपझम + चाँ + ति = षपझमालति।

भावकब्रेसु यो॥४॥

मचोििि घादृषिि भावकब्रेसु यवक्षयो भोिि। ठीयिि:

ष्य ज्ञियिे; पचूिे; वष्यिे; करीििे; रुष्यिे; वचिे।

भावकब्रेसु विकाशेच्? करोिि; पचिि; पठिि॥

9. The suffix ya is used after all roots in the reflective and passive voices:—

ढा + य + ति = ठीयिे।

षु द्व + य + ति = षु ज्ञियिे।

पच्च + य + ति = पचूिे। etc.

For what purpose is this, viz., in the reflective and passive voices? करोिि; पचिि; पठिि।
10. The suffix *ya* in connection with the last part of the root is, as far as possible, turned in *ca-vagga* (a consonant of the group beginnirg with *cu*), *ya*, and *va* (*ba*):

- वच् + य + ते = कुञ्जने।
- हुन + य + ते = हुज्ञने।
- दित्र + य + ते = दिज्ञने। etc.

11. The suffix *ya* having followed, *i-vagya* (*ka* 11) is optionally augmented after all roots:

- कर + य + ते = करिखने। etc.
For what purpose is the word optionally added?

12. The suffix *ya* used after roots optionally assumes the form of the last consonant of the roots:

- बुझ + य + ने = बुझने
- फल + य + ने = फलने
- दस + य + ने = दसने
- लभ + य + ने = लभने etc.

For what purpose is this, viz., optionally?

13. The suffix *ya* is to be used in the active
voice too, in the same way as in the reflective and passive voices:

\[ ब + + ग + त = व + ज + भ + त \]

\[ ब + + ग + त = ब + + ज + त \] so on

14. The suffix \( a \) is used in the active voice after the group of verbs beginning with \( bhū \):

\[ भ + + ण + त = भ + + ण + त \]

\[ प + + ण + त = प + + ण + त \] etc.

15. The suffix \( a \) is added in the active voice to verbs of the group beginning with \( rudha \), and the \( niggakita \) too is augmented before it:

\[ र + + + त = र + + + ज + ण + त = र + + + त \] So on.

By the force of the word \( too \) (च) it is to be
understood that the suffixes I, i.e. and o are also added and this nigrohita is also augmented before them:

\[ \text{क्र + तिन = क्र + इ + ध + इ + ति = क्रहेति} \]

or \[ \text{क्र + ण + ध + इ + ति = क्रहेति} \]. So on.

दिवादिनो यो \[ \text{II 6II} \]

दिवादिनो धातुग्रुप्तो व्याधिबो भौरि ज्ञातर। दिबानिन।

विज्ञानिन, युज्ञानिन, बिज्ञानिन, वु ज्ञानिन।

16. The suffix yā is added in the active voice to verbs of the group beginning with diva:

\[ \text{दिव + तिन = दिव + य + तिन = दिवानित} \]. So on.

क्वादिनो या उशा स \[ \text{II 7III} \]

सु इवेदवादिनो धातुग्रुप्तो या, उशा देखो यथा

भौरित क्षतर। अभिमुखोत्ति, अभिबृहत्ति, संवृहत्ति,

मेड़ुषन्ति, आहुषोत्ति, आहुषि, पायुषी, पायुषिन्।

17. The suffixes ṅu, ṇa, and ṅa too are added in the active voice to verbs of the group beginning with su:

\[ \text{अभिम + अ + तिन = अभिम + अ + य + तिन = अभिमिसुहोत्तिन} \]

or \[ \text{अभिम + अ + य + तिन = अभिमिसुहोत्ति} \].

\[ \text{य + भाप + तिन = य + भाप + उषा + तिन = पायुषिन} \]. etc.
The suffix *nā* is added in the active voice to verbs of the group beginning with *ki*:

\[ \text{ki} + \text{ति} = \text{की + श्या + ति} = \text{किष्णति}. \text{ So on.} \]

19. The suffixes *ppa* and *nḥā* too are added in the active voice to verbs of the group beginning with *gaha*:

\[ \text{गः + ति} = \text{गः + प्पा + ति} = \text{चेष्टति}. \]

or

\[ \text{गः + प्पा + ति} = \text{गृह्यति}. \]

20. The suffixes *o* and *yira* are added in the
active voice to verbs of the group beginning with *tamu*:

\[ \text{रञ्चु} + \text{लि} = \text{रञ्चु} + \text{प्रो} + \text{लि} = \text{सन्मोलि} \] etc.

उत्रादितो शेषया \(\text{नू}\)\\

उह इब्तवामादितो बालगणतो शे, यथा इब्दे शेषया चोर्निल
कत्तिर। चोरेलिन; चोरवलिन, चिल्लिन, चिलियसिन, बन्नेसिन,
मन्नथनिन।

21. The suffixes *के* and *केन* are used in the active voice after verbs of the group beginning with *कुरा*:

\[ \text{सुर} + \text{शे} + \text{लि} = \text{कोरेनिन} \]

\[ \text{सुर} + \text{कथ} + \text{लि} = \text{कोरवलिन} \]. So on.

उत्रानोक्ष्यनि भावे च कस्मानि \(\text{नू}\)\\

भावे च कस्मानि च उत्रानोक्ष्यनि होनी। उचने, उचने;
नुमं ते; लव्माने; मब्जने; गजने; सुम्बनि, सुज्यने,
कामने; कामने।

22. The *attanopada* terminations ("suffixes of words for one's self") are used in the reflective as well as in the passive voices:

\[ \text{उचने} = \text{उच} + \text{ने} + \text{लि} = \text{उचने} \]. So on.
कसरि च ॥ २३॥

कसरि च अस्तनोपदानि छोलिः। भष्णति; रोचति; रोचने; सोचति; सोचने; व ज्ञाने; जायति॥

23. The attanopada terminations are used in the active voice too: भष्णने; रोचति; etc.

धातुप पचयेद्धि विभाषियो ॥ २४॥

धातुनिःखिते देश पचयेद्धि खादिकारितलो देश विभाषियो

तिनिलिः; जिगुच्चलिः; बोमसंति; नहाः सबहें द्रश्च अतिं अचाचरिः = समुद्रदायलिः; पुस्तोर्निः पावयति॥

24. The (verbal) terminations are used after the suffixes (beginning with kha and ending in kārita) added to roots: —

ति + तिङ्ज + ख + ति = तिनिलिः।

पञ्ज + खथ + ति = पाचाचरिः। So on.

The suffixes beginning with kha and ending in kārita (खादिकारितलो देश) refer to the suffix mentioned in rules 2-7 of the second chapter of the book on ākhyāta.

कसरि परस्परं ॥ २५॥

कसरि परस्परं छोलिः। करेत्रिः; प्रवचिः; पढ़िष्टि। गंभरिः॥
25. The parassa-pada terminations ("terminations of the words for another") are used in the active voice:—कर + वि = करोति; etc.

भूवाद्यो धातवो ॥२५॥

भू द्वारवाद्यो ये संगठणे धातुस्मृत छोलित। भर्ति; भर्तिः, पर्वतः; पार्वतिः; चर्ति; चिन्हतिः; ग्राहिः।

इति धातुतकमेव दूरिविश्रो जागी ॥

26. The groups of words beginning with श्रु are termed roots (dhātu): श्रु + वि = भर्तिः. So on.

The second chapter on verbs is finished.
BOOK VI, CHAPTER III.

श्राण्त्रस्त्रपर्यं एकस्मराणं हेमावे ॥ १॥

विद्वन्तनं वंशानं एकस्मराणं कचि हेमावे चौरिः
तितिक्षरति ; जिशुक्ति ; तितिक्षरति ; वीरंशरति ; बुधुक्षरति,
पिज्ञारति ; दह्वस्ति ; अज्ञाति ; बुधुक्षरति।
करणिं किमकथं ? कमलि, चौरिः ॥

1. In some instances the first syllable of words is reduplicated:

ति + तिति + ख = तितिक्षरति। So on.

For what purpose is this, viz., *in some instances*?
क + ह = कहसि। etc.

पुष्कर्मुक्ष्य्यासी ॥ २॥

deṣṭuṣa एकात्मक को पुष्कर्मुक्ष्य्यासी एकात्मको चौरिः
द्वाटि ; द्वाटि ; बुधुः ॥

2. When a root is reduplicated the first part is called reduplicate (*abhiśāsa*):

ध + ध + ह = द्वाटिः। Here the first *dhā* is called reduplicate.
3. The vowel of the reduplicate is shortened: — द + द + व्य = द + द + व्य = दद्व्य।

4. The second and fourth consonants of a *vagga* in the reduplicate are respectively changed into the first and third consonants of the same *vagga*:

   चिद + चिद + छ = चिद + चिद + छ = चिन्धेद। So on.

5. The *ka-vagga* of the reduplicate is changed into *ca-vagga*:

   चिद + खिद + छ + लि = चिद + खिद + छ + लि = चिन्धिक्षिद। So on.

6. The *vagga* is shortened: चिन्धेदल।
6. In the roots mana and kita the reduplicate may become respectively v and t:—

मान + स + ति = वेवंतिः।

कित + ख + ति = फिकित्तिः।

'For what purpose is this, viz., may?'

कित + ख + ति = फिकित्तिः।

7. The h of the reduplicate is changed into j:—

ह्या + ह्या + ति = ह्याह्याति | So on.

8. The final vowel of the reduplicate may become i-sanā and a too:—

युप + ख + ति = जियुक्तिः।

शू + शू + श = वभूत्व | So on.
For what purpose is this, viz. \textit{may}?

\begin{align*}
\text{ष्ण} + \text{सु} + \text{ख} + \text{नि} - \text{ष} \text{सु} \text{ख} \text{नि}.
\end{align*}

\section*{निम्गहितक्षम \| \|}

अध्याससां अल्ले निम्गहितागमो चोवि वा। चंबरनिन चंबरनिन, जञ्जनिन।

पाणि किष्मथं? पिष्कासिन; ददुसिन।

9. The \textit{niggahta} (nasal \textit{a}) too may be augmented at the end of the reduplicate :—

\begin{align*}
\text{क} + \text{क} + \text{नि} = \text{चंबरनि}.
\end{align*}

So on.

For what purpose is this, viz. \textit{may}?

\begin{align*}
\text{पा} + \text{पा} + \text{स} + \text{नि} = \text{पिष्कासं}.
\end{align*}

So on.

\section*{तत्रो पामानं वामं सेसु \| \|}

तत्रो अध्याससां पामानं धानं वा बं दक्षेत बाहेऽस चोविन

रा वन्याश्रयं सदांकं परे। पिष्कासिन, ददुसिन।

10. The suffix \textit{sa} having followed, the reduplicate of the roots \textit{pā} and \textit{māna} may become respectively changed into \textit{vā} and \textit{manī} :—

\begin{align*}
\text{पा} + \text{पा} + \text{स} + \text{नि} = \text{पिष्कासिन}.
\end{align*}

\begin{align*}
\text{का} + \text{मान} + \text{स} + \text{नि} = \text{ददुसिन}.
\end{align*}
ठा निष्ट्ठो ॥ ११॥

ठा इच्छेत्वम् धातृम् निष्ट्ठादेशो छोड्नि च। निष्ट्ठस्य
निष्ट्ठु; निष्ट्ठेय; निष्ट्ठेः।
'वानि किष्ट्ठयं?' ठाति ॥

11. *Tittha* may be optionally substituted for
*tha* : ~/ठा + वि = निष्ट्ठि।

For what purpose is this, *viz., optionally
ठा + वि = ठाति।

पा पिबो ॥ १२॥

पा इच्छेत्वम् पिबादेशो होति च। पिबवति , पिबत
पिबिः।

'वानि किष्ट्ठयं?' पाति ॥

12. *Piba* may optionally be substituted for
the root *pā* : ~/पा + वि = पिब + वि = पिबनि।

For what purpose is this, *viz., optionally
पा + वि = पाति।

जाक्सं जाजनना ॥ १३॥

आ इच्छेत्वम् जाजननादेशा होति च। जाजननि
जाजेः; जाजिया; जाज्ञा; जाजवति।

'वानि किष्ट्ठयं?' विज्ञावति॥
13. jā, jana and nā may optionally be substituted for the root ṇā :—

刑事责任 = जानाति

खर = जन + एक = जँक्वानि

मा + ति = नाना + ति = नायति.

For what purpose is this, viz., optionally.

निविव + जानाति = निविवायति.

दिमस्य पस्सादिक्कर्त्यवा वा ॥ १४॥

दिम इत्यन्त स्थाःस्य पस्सा दितिस्य रक्षसे् प्रति श्राद्धोः वा।

पस्साति; दितिस्य = दक्षवति

वा ति निधित्वत् ? श्राद्ध।

14. Passa, dissa and dakkha may optionally be substituted for disa :—

दिस्स + ति = पस्सा + ति = पस्साति। So on.

For what purpose is this, viz., optionally.

15. The suffix cha having followed, the las
syllable of a root ending in a consonant is changed into $k$:

\[ \text{घु + घुप + च + थि} = \text{घिथुक्तित} \]

So on.

16. The suffix $kha$ too having followed, the last syllable of a root ending in a consonant is changed into $k$:

\[ \text{ति + तिज + ख + थि} = \text{तिथुक्तित} \]

So on.

17. The suffix $sa$ having followed, $gum$ is substituted for the whole of the root $kara$:

\[ \text{हर + स + थि} = \text{जिथुक्तित} \]

ब्रम्हुं आह्मुवा परोक्खायं \( \text{॥१८॥} \)

ब्रह्म आहेतेसं घाततं आह भूम द्वेषें आदेशा छोलि

परोक्खायं विभितियं। ब्रह्म; ब्रह्म; ब्रम्हु; ब्रह्मु।

परोक्खायं विन विन्भुः। ब्रम्हुं।
18. The past perfect terminations having followed, अहा and भूवा are respectively substituted for the roots ब्रृह and भूह: —

उ + ० = ब्रह्छू। 

भू + ० = भूबू। So on.

For what purpose is this, viz., the past perfect terminations having followed? अहा वू।

गम्भ्रस्तो क्षो वा स्तोत्रस्तु॥१८॥

गम्भ्र द्वेषस्ं धातुस्तानं ग्रंथो स्त्रृकारो क्षो हृदि वा स्तोत्रस्तु, गम्भ्रस्तो: गक्षो: गच्छो; गम्भ्र: गम्भ्र: चक्षु; गम्भ्रत्। गम्भ्रेव: गम्भ्रेन्यः गम्भ्रेन्यः; गम्भ्रवयः गम्भ्रवयः; गम्भ्रस्यः गम्भ्रस्यः; गम्भ्रस्यः: गम्भ्रस्यः गम्भ्रस्यः: गम्भ्रस्यः गम्भ्रस्यः: गम्भ्रवयः गम्भ्रवयः।

गम्भ्रस्तो किमतः? इहन्त।

19. The final m of the root gamin is optionally hanged into cch, if any suffix or verbal termination follows: —

गम्भ्र + ० = गम्भ्रवयः गम्भ्रवयः

For what purpose is this, viz., of the root gamin? इहन्त।

वष्णुवचनिनिसिं स्रावकारो ध्रो॥२०॥

ष्णुवचनिनिसिं स्रावकारो ध्रों स्रावकारों ध्रों अभ्रृन्तेऽष्णुवचनिनिसिं।

ष्णु; अष्णु॥

ष्णुवचनिनिसिं किमतः? अष्णु; अष्णु॥
20. The *a* of the root *vaca* is changed into in the aorist tense:—षनोच; etc.

Nor what purpose is this, viz., *in the aorist tense?* वचा (in the *hiyattani* or past imperfect tense).

**वकारो दौरं हिमिमेसु॥२१॥**

षकारो दौरं याप्यजते हि, हि, त दैतासु विभचसेः।

गच्छाहि ; गच्छामि ; गच्छाम् ; गच्छास्।

शिकारणस्थिं हि विभक्तिमुहि षकारो राचि दौरं

नायप्यजते। गच्छाहि।

21. The terminations *hi, mi* and *ma* having followed, *a* is lengthened:—

*गच्छ + हि = गच्छ + हि = गच्छाहि।* So on.

By the force of *mi*, it is to be understood that the termination *hi* having followed, *a* is not in some instances lengthened:—

*गच्छ + हि = गच्छ + हि = गच्छाहि।*

**हिलोपं वा॥२२॥**

*हि विभक्ति लोगं याप्यजते वा।* गच्छ, गच्छाहि; गच्छाबि;

गमेवि; गमय, गमयाहि।

*होति कित्वसं?* गच्छ, गच्छादि।
22. The termination लि may also be optionally elided:—

\[\text{ग्रह + लि} = \text{ग्रहः, ग्रहः, ग्रहः, ग्रहः;}\]

For what purpose is this, viz., the termination लि?

होतिस्तरेण्होहे भविष्यतिमृहि साधः

ष ||२३॥

ह् प्रचलित भाषाय यद्रो एको-कोट्य-कस्य ज्ञापिते भविष्यति

सन्तरूप्य, विभविशिष्ट्यि साधः च लोपे क्रोति वा। चेति, चेति,

चेति, चेति; चेति, चेति; चेति; चेति; चेति, चेति,

चेति; चेति; चेति; चेति; चेति; चेति।

ह् दलि किरत्य? भविष्यति; भविष्यति।

भविष्यतिमृहि किरत्य? क्रोति; क्रोति।

23. The future terminations having followed, the vowel of the root हूँ becomes ओहा, ओहा and ए, and the श्या of the terminations is optionally elided:—

\[\text{ह + श्या} = \text{मेश्यि, चोश्यि, चेति, चेश्यि, चेस्यि;}\]

For what purpose is this, viz., हूँ? भविष्यति।

For what purpose is this, viz., the future terminations having followed? क्रोति।
24. The future terminations having followed the root *kara* (with suffix) is optionally changed into *kāha*, and *ssa* of the terminations is invariably elided:—

\[ \text{कर + स्वति = काह्रति} \]

For what purpose is this, *viz.*, optionally \[ \text{कृतित्} \]?

By the force of *with suffix* it to be understood that after some roots the future termination become *khāmi, khāma* or *chāmi, chāma*:

\[ \text{वच + स्वायि = वच्चायि} \]

\[ \text{वस + स्वायि = वच्चायि} \]

The third chapter on verbs is finished.
BOOK VI, CHAPTER IV.

†††

ढुलस्स्स मिनेसु ||||

ta, dhaunussa dhālussa pinala sa ḍhoṭi vi, m, dhaunussa ||

धम्म || दम्म ||

1. The final of the root dā is changed into

म, if mi and ma follow :—

्

2. The vowel of roots not followed by a double

consonant is lengthened, if causative (kāra) suffixes follow :—

कर + ये + ति = कारिति.
कर + खय + ति = कारवनि.
कर + खाय + ति = कारापनि.
कर + खाय + ति = काराबनि.

25
For what purpose is this viz., not followed by a double consonant? चिन्तयित, बुल्लर्यात्मा.

घटादात्मा ॥ ३॥

घटादात्मा घातान असंयोग्यतानां हुस्ति श्रीवस्ति वा कारित। गातेलिन, घटेरि, घातेवलि, घातापेवलि, घातापथिनि; गामेलिन, गामेलिन, गामेवलि, गगानि।

घटादात्मा इसि किंसि चैन्याः? कारित।

3. The causative (kārīta) suffixes having followed, vowel of the roots beginning with ghaṭa not followed by a double consonant is optionally lengthened:

घट + वे + तिः = घातेवलि, घातेलिन।
घट + गं + तिः = घातापथिनि।
घट + घापि + तिः = घातापेवलि।
घट + घाप्य + तिः = घातापथिनि। So on

For what purpose is this, viz., the roots beginning with ghaṭa?

कर + वे + तिः = कारित।

ग्रज्जेसु च ॥ ८॥

'ग्रज्जेसु च प्रज्जेसु सद्यानं घातान असंयोग्यतानां हुस्ति
श्रीवस्ति। ज्वालिन; भवानि; ब्रोति।
4. Other suffixes too having followed, the vowel of all roots not followed by a double consonant is lengthened:

\[ \text{ति} + \text{ष} = \text{ति} = \text{त्यति} \]

So on.

By the force of \text{too (च)} it is to be understood that the vowel of the suffix \text{nù} too is lengthened:

\[ \text{ष्यि} + \text{सु} + \text{षु} + \text{ति} = \text{ष्यि}} \text{ष्यि} \]

So on.

5. The causative (कृत्य) suffixes having followed, the vowel of the roots \text{गुहा} and \text{दस्य} is lengthened:

\[ \text{गुह} + \text{ष्य} + \text{ति} = \text{गुह्यति} \]

6. The suffix \text{ya} having followed, the \text{ya} of the roots \text{वा}, \text{वा} \text{वा} \text{ता} etc. becomes \text{u}:

\[ \text{ष्य} + \text{ष} + \text{ते} = \text{उष्यति} \]

So on.
7. The suffix *ya* having followed, the *ha* of the roots changes place with the *ya*, and *y* may optionally become *l*:

\[ वह + य + लि = बल्द्वि or बुध्वि। \]

8. The suffix *ppa* having followed, the whole of the root *gaha* is changed into *ghe*:

\[ गश + प्प + ति = वैप्पि। \]

9. The *ha* of the root *gaha* is elided before the suffix *phā*:

\[ गश + खुड्धा + ति = गश्वासि। \]
10. In the aorist tense the whole of the root *kara* is optionally changed into the condition of *kāsa*:

\[ \text{कर + दे = अकासिः or अकरि} \]

By the force of the abstract form, viz., *the condition*, it is to be understood that *sa* is augmented in other instances also:

\[ \text{दा + दे = अदासिः} \] So on.

### करस्का भिमानं मृिि मृित लोपो

\[ \text{च ॥११॥} \]

\[ \text{करस्का भिमावया भिम स करत्वा स्वभावतीन मृिि मृिि इति भोिि या भावास्यनि लोपो च। अमुि्सि, अमुि्सि; असि; असि} \]

11. The terminations *mi* and *ma* used after the root *asa* are optionally changed into *miti* and
\[ 294 \]

\( \text{śha} \) respectively and the final part of the root is also elided:—

\[ \text{ष + वि = ष + मृष्टि = षमृष्टि or षष्क} \]

\[ \text{ष + वि = ष + मृष्टि = षमृष्टि or षष्क} \]

\( \text{स्था त्वथं} \ | 12 |

\( \text{ष} \) द्वेजस्य घातस्य वस्त्र विभिन्नस्य तृष्णं होति घातलस्य नोधो य अव्य। अव्य।

12. The termination \( \text{tha} \) used after the root \( \text{osa} \) becomes \( \text{ttha} \), and the final part of the root is also elided:—

\[ \text{ष + वि = षष्क} \]

\( \text{तिष्क त्वथिचं} \ | 13 |

\( \text{ष} \) द्वेजस्य घातस्य तिष्क विभिन्नस्य त्वथिचं होति घातलस्य नोधो च। अव्य।

13. The termination \( \text{ti} \) used after the root \( \text{osa} \) becomes \( \text{ttha} \) and the final part of the root is also elided:—

\[ \text{ष + वि = अव्य} \]

\( \text{तुष्क त्वथं} \ | 14 |

\( \text{ष} \) द्वेजस्य घातस्य तुष्क विभिन्नस्य तृष्णं क्रोति घातलस्य नोधो च। अव्य।
14. The termination *th* used after the root *asa* becomes *thu* and the final part of the root is also elided: —

\[ \text{चश + त = चन्तु} \]

सिम्मृणि छ ॥१५॥

चर्चके घातवा सिम्मृणि निम्बसिम्मृणि चालनस लोयो च होति । कोहु लङ्क सिंह॥

15. The termination *si*·having followed, the final part of the root *asa* is also elided: —

\[ \text{चश + सि = चर्बि} \]

लम्भसा ई इथ न्य त्य त्यं ॥१९॥

लम्भ इैैकै साथु वा ई इथ निम्बासह न्य त्य त्यं घाटेसा चोति चालनस लोयो च । चन्तुः । चलुः ॥

16. The terminations *i* and *im* used after the root *labha* are changed into *ttha* and *tthim*, and the final part of the root is also elided: —

\[ \text{लम्भ + इ = चलल्यु} \]

कुधसाही ब्वि ॥१७॥

कुध इैैकै साथु वा निम्बासह ब्वि प्रापि चालनस लोयो च । चऽहोब्वि॥

17. The termination *i* used after the root
kudha becomes cehi and the final part of the root is also elided:—

\[ \text{kudh + e} = \text{cehi} \]

\[ \text{दाधातुसं द्रज्ज वा॥१५॥} \]

दा द्रज्ज भालसं स्वासं द्रज्ज देशो छोऽित वा। द्रज्जाचि, द्रज्जय; द्रज्जचि; द्रज्जय॥

18. The whole of the root dā is optionally changed into dajja:—

\[ \text{dā + चि = द्रज्जाचि; द्रज्जचि। So on.} \]

\[ \text{वद्दसं वज्जं॥१६॥} \]

वद्द द्रज्जसं भालसं स्वासं द्रज्ज देशो छोऽित वा। द्रज्जाचि, द्रज्जय; द्रज्जचि; द्रज्जय॥

19. The whole of the root vada is optionally changed into vajja:—

\[ \text{vad + चि = द्रज्जाचि; द्रज्जचि। So on.} \]

\[ \text{गमसं घस्सं॥२०॥} \]

गम्म सद्रज्जसं भालसं स्वासं घम्म देशो छोऽित वा। घम्माचि, घम्माचि; घम्माचि।

\[ \text{वति जिम्मतुं? गम्मतुं; गम्माचि; गम्माचि।} \]
20. The whole of the root *gānu* is optionally changed into *gāmmanā*:

\[ \text{gā} + \text{t} = \text{gāmanā} \]  So on.

For what purpose is this, viz., optionally:

\[ \text{gā} + \text{t} = \text{gāmanā} \]

21. The suffix *ya* having followed, the final part of the roots *dā, dhā, mā, ṭhā, ḫa, ṭu, mahu* and *matha* is changed into \( i \) :

\[ \text{dā} + \text{y} + \text{t} = \text{dīyantī} \]  So on.

22. The suffix *ya* having followed, the first part of the root *ṣaṣṭa* is changed into \( i \) :—

\[ \text{ṣa} + \text{y} + \text{t} = \text{ṣaṣṭi} \]
The termination उम used after all roots is changed into इमुस्:—

षय + सं + कम + द्रं = उपस्त्रविमुस्। So on.

24. जीर्य, जीय्या and मिय्या are optionally substituted for जीर and मीरा:—

जर + ति = जीरति; जीयति; जरति।

मर + ति = मियति; मरति।

25. The first part of the root असा is optionally
The root *asa* optionally becomes *bhun* before *asabaddhatuka* terminations:—

\[ \text{अस + खु = भविष्यति} \]

So on.

For what purpose is this, *viz.* *optionally*?

\[ \text{क्ष + सि = क्षिति} \]

26. The termination *eyya* used after the root *nā* is optionally changed into *iyā* and *ūnā*. —

\[ \text{आ + एय = जानिया ; जाता} \]
For what purpose is this, viz., optionally?

आ + यह = जानेख।

'नाख्य लोपो यकार्तः' ॥२८॥

'या सब्जलाय धातुवा नापाच्ययस्य लोपों होति वा यकार्तः

तिस्या नायति।

शास्त्रिकिसत्तथा? जानाति।

28. The suffix ना used after the root ना is optionally elided and या is also augmented:

आ + ति = नायति।

For what purpose is this, viz., optionally....

जानाति।

लोपस्ये न्यन्तः ॥२८॥

न्यन्तः चार्च्ययस्य लोपों चार्च्यते रतभः होति च। वज्ञानर्मिनि

वदेमिः; वज्ञानि; वदामि।

29. The suffix अ is optionally elided and substituted for it:

वद + अ + चि = वञ्जानि; वदेमि।

or = वञ्जानि; वदामि।

उत्तर भोकारो ॥२०॥

'भोकार्यायेऽउत्तर चार्च्यते वा। कुर्णे; करोति।

भोकारोति किष्ततः? होति।
30. The suffix $o$ optionally becomes $a$:

\[
\text{कर} + \text{श} + \text{त} = \text{करहते} \\
\text{कर} + \text{श} + \text{त} = \text{करौति}.
\]

कर्स्कारों

कर नेरैस्नाय घाताय बकारो दलं श्रापताते या। क्षणे करौति; कुष्ठते, कुऩ्जाति; फर्रिति।
कर्स्कारिति किस्तृत्? शरति; शरति।

31. The $a$ of the root $kara$ optionally comes $u$:

\[
\text{कर} + \text{श} + \text{त} = \text{कुष्ठते} \\
\text{कर} + \text{श} + \text{त} = \text{करौति} \text{ So on.}
\]

For what purpose is this, viz., of the root $kara$?

\[
\text{शर} + \text{श} + \text{त} = \text{शरति}.
\]

ओ ओव सरे

ओकारस्य घातायस सरे परे ओव ओति या। चरति,
भरति।

भरति किश्चित्? ओति।
ओति किश्चित्? चरति।

32. If a vowel follows, the final $o$ of a root is optionally changed into $ava$:

\[
\text{भू} + \text{श} + \text{त} = \text{भौ} + \text{श} + \text{त} = \text{अवाति} \text{ So on.}
\]

26
For what purpose is this, viz. if a vowel follows? चोिि।

For what purpose is this, viz., the final e? जयिि।

ए अया ॥१३॥

एकार्स्य गािलसं गरे परे एवार्किए चोिि या। नयिि।

जािि।

सरेिित किमुक्तः? नेवि।

33. If a vowel follows, the final e of a root is optionally changed into aya :—

नो + य + लि = ने + य + लि = नयिि। So on.

For what purpose is this, viz., if a vowel follows? नेवि।

ते आवाया काििति ॥१४॥

ते चौ, द, देवते भाव, भाव, एवाइे पािुनिि काििति! नाििि।

लाििि; नाििि।

योगाविभागेन ब्रजमेषुषि भाव चोिि। गािि।

34. The causative suffixes having followed, aya and aya are substituted for o and e :—

सू + य + लि = खाििि। So on.

By the separation of this rule into two, (it may
be laid down) that ṣaṇa takes place in other instances also:

\[ \text{गा + ति = गति} \]

\[ \text{इक्कारागमो असंब्यात्मकेशि} \]

\[ \text{संस्फुटिः असंब्यात्मकृतिः इक्कारागमो होति। गमिष्ठाति,} \]
\[ \text{करिष्ठाति; लभीष्ठाति; पनिष्ठाति।} \]

\[ \text{असंब्यात्मकृतिः किसौध? गच्छति; करौति, लभति,} \]
\[ \text{षयति।} \]

\[ 35 \] I is augmented before all asabha-dhātu-ka terminations:

\[ \text{गतु + खति = गमिष्ठाति। So on.} \]

For what purpose is this, viz., before the asabha-
\[ \text{dhātu-ka terminations?} \]

\[ \text{गतु + ति = गच्छति।} \]

\[ \text{क्वचि धातुविभन्नप्रपातान्द्री त्रिप-} \]
\[ \text{रोतादेशागमचा च} \]

\[ \text{क्षणि धातुविभन्नप्रपातानं दीघं विप-} \]
\[ \text{रोतादेशागमचा च} \]

\[ \text{रघु ब्राह्मणे अनिन्येनुसः साधनेनुसः क्वचि धातुविभन्नप्रपातानं} \]
\[ \text{तीव्र, तपरीत, आदेश, लोप, शास्त्र, व्येस्तानि जारियानि जिन-} \]
\[ \text{जनादेशाना कालाधानि। तायणि; करैष्य; जानिध्वि;} \]
\[ \text{शिष्या; करे; गये; जण्वा; नकले; दकले; दिच्छति;} \]
36. In this book on verbs with regard to the instances not explained here, the operations of lengthening, inversion, substitution, elision, augment etc. are to be made in consonance with the words of Buddha:

अन्त + ति = जायति। So on.

Other instances may in the same way be cited.

37. The *attanopada* (passive) words sometimes become *parassopada* (active):

चतु + ति = चतुस्ति। So on.

For what purpose is this, viz., *sometimes*?

चतु + ते = चतुस्ते।
38. In some instances, $a$ is augmented, if the past-imperfect, aorist or conditional terminations follow:—

\[ \text{गम + आ = घगमा } \quad \text{So on} \]

For what purpose is this, viz., in some instances?

\[ \text{गम + आ = गमा } \quad \text{So on.} \]

39. If the termination $ti$ follows, it is augmented after the root $br\dot{u}$:—

\[ \text{ब्रू + ति = ब्रीति } \]

40. धातुस्तूली लोपः नेकसरसः

\[ \text{धातुस्तूली कृचि लोपः ड्रोति वदानेकसरसः} \quad \text{गञ्जनिः} \quad \text{चनिः} \quad \text{मरति} \quad \text{चरति} \quad \text{चरति} \]
40. The last part of a root of more than one syllable is in some instances elided:—
\[ गस्च + ति = गस्चति. \]
So on.
For what purpose is this, viz., of more than one syllable?
\[ पा + ति = पाति. \]
So on.
For what purpose is this, viz., in some instances?
\[ मह + ति = महोपाति. \]
So on.

इतसुयमानं चन्तो च्चो वा ||३१||

इसु, यस्म, इसेतेसं भास्तुलं चन्तो च्चो चेरति वा। इस्क्ति निधक्षि।
\[ वानि विशतुि। \]

41. The final part of the roots *isu* and *yama* optionally becomes *echo*:
\[ गस्च + ति = गस्चति. \]
So on.
For what purpose is this, viz., optionally?
\[ गस्च + ति = गस्चति. \]
So on.
42. The $y$ of the causative (कृति) suffixes is elided:—

चर + ये = ति = कारिति। So on.

The rules laid down (by the Teacher) have here been briefly explained by me: let the far-sighted people discuss them by means of their own intelligence.

The 4th chapter on verbs is finished.
BOOK VII—KITA-KAPPA (DERIVED NOUN)

CHAPTER I.

After having first adored Buddha—the ocean of knowledge, the omniscient and sorrow-stricken for the sake of the world—I shall explain the complete process of deriving kitaka nouns. Application is said to be based on the (correct knowledge of the process of) derivation, and the meanings are based on application; and it is only those who are skillful in grasping the meanings that are the holders of the Law (Religion) as desired by the Jina. Just as a blind man without a guide, or clarified butter, honey or oil without a vessel is lost, so the meaning defective in its application is lost. In order therefore to preserve the precious meanings of the words of the Sage I shall explain.
the section on kita with the process of derivation which is beneficial to the orders.

धातुया कम्भादिमृहिः शोऽ॥

धातुया कम्भादिमृहिः ध्वनिः होति। कम्भं करोति इकारिकं करिष्यतीसि। कम्भकारो। यत्तकारो। भालकारो। रघुकारो। रघुकारो। ध्वनिकारो। प्रति कारो। प्रति कारो। प्रति कारो। प्रति कारो। प्रति कारो। प्रति कारो।

1. The suffix na is used after roots if nouns in the accusative case precede them: —

कम्भ + वर + न = कम्भकारो।

कुश + वर + न = कुशकारो। So on.

रुधा यं ऋ नु॥

रुधायं त् भाष्येकायं धातुया कम्भादिमृहिः ध्वाणं हृदि। ध्वाणमृहिः ध्वाणं हृदि। हरिः देशेतिः इकारिके राजा। वेङ्घेसि करोतिः वेङ्घेसि करोतिः। तत्त्वं करोतिः तत्त्वं करोतिः। सर्वं करोतिः सर्वं करोतिः। दोषं करोतिः दोषं करोतिः।

2. In signifying a name the suffix a is used after roots (preceded by nouns in the accusative
case) and ny is also augmented to the preceding nouns:—

\[ \text{घर + दम + य = घरसमय} \] So on.

3. The suffix a is used after the root dada if the word pura precedes it, and the a of pura is also changed into i:—

\[ \text{पुर + दद + य = पुरान्दद} \]

सभ्यों खुलासों वा

सभ्यो घातयो कामादिमुद्धि वा अकमादिमुद्धि वा अकार्ष फू
ट खानी देशते प्रयवा हौलिति था। त्य करोतीति = तक्षो; धितं
करोतीति = हितकरो; विनेति प्रतितेन एतस्यं था = विनयो,
निम्नायं सं धनंतिः = निस्यो; अतिस्य = भवो। खुमृिधि—रघं
करोतीति = रघकरो; अर्थ द्राक्षतिः = रघकादको; विनेति
सत्ति = विनायो; करोतीति = करको; द्राक्षतिः = दायो;
मेनेति = नाथको। खुमृिधि—करोतीति = कलो; तान्तका =
तक्षका; द्राक्षतिः = दाया; भोजनस्य दाया = भोजनदाय।
सत्ति = सतिः। खातिमृिधि—भयं पुस्तिति = भवदस्यावी,
देवंकादि।
4. The suffixes अ, पु, तु and दिव are optionally used after all roots preceded or not preceded by nouns in the accusative case:

अ—र्विन + कर + खं = हिटकरोऽ। 
पु—र्विन + कर + खं = कहकारको। 
तु—त + कर + खं = तक्ता। 
दिव—भ + दिस + खं = भवदस्तानो। 

5. The suffix या is used after the roots विसा, रुजा, पदा etc.:

प + विस + खं = पवेसो। 

6. The suffix या is used after all roots in signifying condition too:

पच + खं = पाचो।
7. The suffix *kvi* is used after all roots:
   - सं + धार्मिक + क्वि = संधार्मिक
   -  भुज + गड़ + क्वि = भुजङ्क्वि
   -  सं + खट + क्वि = सख्क्वि

8. The suffix *ramma* is used after the roots *dhara* etc.:
   - धार + रम्म = धारम्म. So on.

'तस्सिवादशृष्टि जीत्वावं' च

संबंधित धार्मिक तस्सिवादशृष्टि यथा, तै नामो रूपिते पञ्चमी ज्ञानित। विषय यस्यस्तिः कीर्तं यक्ष रचयितो श्रोति रौजा विषयस्तिः; भास्यस्तिः कीर्तं यक्ष पुगवस्तिः को श्रोति रूपितं ब्रह्मचारी; पञ्चम कर्मस्तिः कीर्तं यक्ष रचयितो को
9. The suffixes \( n \), \( tu \) and \( āvī \) too are used after all roots to signify the habit of the agent:—

\[
\text{ṇ}—\text{piṇ + p + ṣaṇ + k} = \text{piṇyaṃsī}
\]

\[
tu—\text{ṣaṃvṛ + p + vṛt + t} = \text{ṣaṃvṛpya}
\]

\[
āvī—\text{bhā + dvī + bhā} = \text{bhādvya}
\]

So on.

\[\text{Sahāṣṭhīḥ} \text{Chandāstikā} \text{Vidyādhi} \text{Yū} \text{II} \text{II}\]

\[\text{Sahāṣṭhīḥ} \text{Chandāstikā} \text{Vidyādhi} \text{Ch. Dārvāhi} \text{Gumabhāyo}
\]

\[\text{Hāti} \text{Takṣatādirśaṣṭhraḥ}
\]

\[\text{Vṛṣṇa} \text{Śīlo} = \text{Vṛṣṇonya}; \text{Bāṣaṃ} \text{Śīlo} = \text{Bāṣaṃnyya}; \text{Avā} \text{Vṛṣṇa} \text{Kāvya} \text{Śīlo} ; \text{Kṛśṇa} \text{Śīlo} ; \text{Rūṣṇa} ;
\]

\[\text{Bhīn} ; \text{Ghīn} ; \text{Pṛṇa} ; \text{Ṣākṣa} ; \text{Pṛṇa} ; \text{Bhīsna} ; \text{Rūṣṇa} ; \text{Yavna} ; \text{Cāla} \text{Śīlo} \text{Yū} \text{II} \text{II}\]

\[\text{Ic. The suffix} \text{Yū} \text{too (used to signify habit}
\text{etc.) is added to roots} \text{Rūca} \text{etc. (meaning sound},
\text{anger, shaking, adornment etc.)} :-
\]

\[\text{Bṛṣ + Yū} = \text{Vṛṣṇonya}; \text{Bāṣ + Yū} = \text{Bāṣaṃnyya}. \text{So on}.
\]

\[\text{Pāraśaṭṭha} \text{Bhāṣaḥ} \text{Yù} \text{I} \text{I}\]

\[\text{Gumna} \text{Cālaṃnu} \text{Bhāṣaḥ} \text{Pāraśaṭṭha} \text{Bhāṣaḥ} \text{Hāti}
\text{Takṣatādirśaṣṭhraḥ}
\]

\[\text{Bhāṣaḥ} \text{Pāra} = \text{Bhāpar}; \text{Bhāpar} \text{Gumnu}
\text{Śīlo} \text{Sthā Prīsaṃ} \text{Bhāpargarū}.
\]

27
11. In signifying the sense of habit etc. the suffix *ru* is used after the root *gamu* preceded by the word *pāra*:

\[ \text{भवपार + गमु + रू = भवपारगु।} \]

For what purpose is this, viz., *in signifying the sense of habit etc.? पारं गले।*

For what purpose is this, viz., *after the root gamu preceded by the word pāra? अनुगामी।*

12. The suffix *ru* is used after the roots *bhikkhu* etc. too to signify the sense of habit etc.:

\[ \text{भिक्कु + रू + भिक्कू।} \]
\[ \text{वि + आ + रू = विस्मू।} \]

13. The suffix *ru* is used after the root *bhikkhu* etc. too to signify the sense of habit etc.:

\[ \text{भिक्कु + रू + भिक्कू।} \]
\[ \text{वि + आ + रू = विस्मू।} \]
13. The suffix नुका is used after the roots हना etc. to signify the sense of habit etc.:—

अ + हन + एक = धातुश्रो ; कर + शुक = कारुको।

नृ निगष्टीहिः पद्हि ||१४१||

पद्हि विकारानयो निगष्टी हिः प्राप्तः। चरित्विः राजा ,
वेश्वर्यो ; प्रभुरि।

14. The augment नु added to a word is changed into निग्गदिता (nasal) :—

अरि + दम + ए = चरित्विः। So on.

संहनज्ञाय वा रो घो ||१५१||

संप्रभुन दस्त्रविः धातुया ज्ञाय वा धातुया रघुविः
होति होया दो च होति। सबसः करसः सुसपपःवतीसिः =
महोः; सबसः नगरः बारा खनतीसिः = परिशा; चलसं
वरोतीसिः = बलविः।
सं प्रभुति किष्टथाः ? उपस्थनं = उपचारो।

वाति किष्टथाः ? अन्तकरो।

15. The suffix रा is optionally used after the root हना (preceded by the prefix सांह) or other roots, and हना is changed into घा too:—

ॆ + द्र + र = घ्न्वो।
रमृशिरनो रादि नो ||१५||

रमृशिप्रब्वेपरेतिनोधालनोरकारादिचनोबोपोहोति। अन्तको; पार; स्‌देशेभोकेरामतोति=सत्या, दिट्टो; इत्यादिद्व।

16. The suffix ra having followed, the final syllable of all roots and ra etc. are elided:—

अन + कर + र = अन्तको।
पार + गाह + र = पार।
सान + रतुष = सत्या।
दिश + रितुष = दिट्टो।

भावकम्यसु तख्वानीया ||१७||

भावकम्य इत्येक्षत्वेषु तख्व अनीयै द्वेति पश्चा होति
सव्यावाहं। भूते, भवितुष्य, भविस्तुष्य=भवितुष्य। भवनीये, आहोयते=आहितम्, आहोयते; पञ्चितम्, पञ्चनीये; काठम्; कर्षीये; गन्धस्; गणनीये; रसितम्, रसिष्ये॥
17. The suffix *tabba* and *amra* are used after roots in the sense of the reflective or passive voice:—

० + तम्र = भवमृत्यूः

० + अनोय = भवनोयः. So on.

18. The suffix *nxa* too is used after all roots in the reflective and passive voices:—

जर + ग्रह = गरविं

By the force of the word *too* it is to be understood that the suffix *teyya* is also used:—

छ + तेय = भोविं

19. The suffix *ricea* is used after the root *bara* in the reflective and passive voices:—

कर + रिख = किरिं.
The suffix \textit{nya} (used after the root \textit{bhū}) together with the \textit{ū} of the root is changed into \textit{abhū}:

\begin{center}
\textbf{bhū + nyā = abhū, abhā}.
\end{center}

21. The suffix \textit{nya} used after the roots \textit{vadi}, \textit{mada}, \textit{gama}, \textit{yuja}, \textit{garaha}, and roots ending in \textit{a} is respectively changed into \textit{jja}, \textit{mma}, \textit{gga}, \textit{yho} and \textit{eyya}, in the reflective and passive voices and \textit{garaha} is also changed into \textit{gāra}:

\begin{center}
\textbf{vad + nyā = vajā.}
\textbf{vad + nyā = gajā.} So on.
\end{center}
22. The suffixes beginning with tabba and ending in ricca (7–1, 17, 18, 19) are to be technically known under the name of kicca. *What purpose is served by the technical name kicca?*

8-2.

23. The other suffixes are known under the name of kita. *What purpose is served by the name kita?* 8-1.
24. The suffix \textit{yu} is used after the roots \textit{nanda} etc. in the reflective and passive voices:

\begin{align*}
\text{nand} + \text{yu} &= \text{nandyu}. \quad \text{So on.}
\end{align*}

25. The suffix \textit{yu} is also used in denoting the sense of the agent, instrument or locality:

\begin{align*}
\text{the agent} &- \text{ra} + \text{yu} + \text{yu} = \text{rajuju}\text{\textperiodcentered}\text{rajuju}\text{\textperiodcentered}\text{rajuju} \\
\text{the instrument} &- \text{kar} + \text{yu} = \text{kar}\text{\textperiodcentered}\text{kar} \\
\text{the locality} &- \text{tha} + \text{yu} = \text{thau}\text{\textperiodcentered}\text{thau}
\end{align*}

\text{So on.}
26. The *na* of the suffix-substitute *ana* is changed into *na* after roots ending in *ra*, *ha* etc.:

\[ \text{कर + यु} = \text{कर + नन} = \text{करयु} \]
\[ \text{गढ + यु} = \text{गढ + नन} = \text{गढयु} \]

So on.

Thus other instances may be cited.
The first chapter on *kita* is finished.

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BOOK VII, CHAPTER II.

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शास्त्रीयो तैकासिका ||१||

शास्त्रीयो प्रणवयो युनला तैकासिकानिव वेदितम् || यथा—
क्रमं करोति, अकासिः, करिस्सलोति = क्रमकारो; करोति,
अकासिः, करिस्सलि तेनानि = करणं; ग्रंथं अयुनिप योजेततम् ||

1. The suffixes beginning from *na*, and ending in *yu* (that is, those contained in the first chapter of the *kita-kappa*) are used to denote all the three times -past, present and future:-

\[ \text{क्रम + कर + ण} = \text{क्रमकारो} \] (one who makes, made or will make a pot.)

Other examples may in the same way be cited.

---
2. The suffix *i* is used after the roots *dā* and *dhā* if name is signified:

\[ \text{ध्र + ज} + \text{i} = \text{धादिः} \]
\[ \text{उद्र + ध} + \text{i} = \text{उदधिः} \]

So on.

3. In forming a name and denoting the sense of benediction, the suffix *ti* and *kit* too are used after roots:

\[ \text{जिन + व्य + ति} = \text{जिनवत्ि} \]
\[ \text{धन + भू + ति} = \text{धनभृति} \]

So on.
4. The suffixes \( a, ti \) and \( ju \) are optionally used after all roots in signifying the feminine gender:

\[
\text{जर} + ष = जरा \quad \text{सन} + ति = सति \quad \text{विद्र} + बु = वेदना
\]

5. The suffix \( riviya \) is used after the root \( sara \) in denoting the feminine or other genders:

\[
\text{कर} + \text{रिय} = \text{किरिया}
\]

6. The suffix \( तत्वम् \) is used in denoting the feminine or other genders:

\[
\text{वनोते तत्वम् तत्वम् तत्वम् तत्वम्}
\]

\[
\text{वनोते राहु संबधात्तुसिं त, तदन्त्य, ताहृ दृश्येते पश्य लोपिनि}\]
\[
\text{छतिः, छत्रच्छ, छत्राच्छ; छत्रीं = बुज्यो, बुज्यत्तथिः,}
\text{बुज्यिः; बुज्यिः भुजिः भूजिः भूजिः भूजिः}
\]
6. The suffixes 'ta, tavantu and tāvi are used after all roots in the past tense:

\[ \text{क्ष} + \text{त} = \text{क्षत} \]
\[ \text{क्ष} + \text{तवन्त} = \text{क्षतवन्त} \]
\[ \text{क्ष} + \text{तावी} = \text{क्षतावी} \]

7. The suffix 'ta is used after all roots in the past tense in the reflective and passive voices:

Reflective voice—\[ \text{गा} + \text{त} = \text{गो} \]
Passive voice—\[ \text{भास} + \text{त} = \text{भासिते} \]

8. The suffix 'ta is used in the active voice in all tenses after roots involving the meaning of 'dudha (knowing), gama (going) etc.:

\[ \text{बुध} + \text{त} = \text{बुधो} \]
The suffix ina is used after the root in the active voice and in all tenses (Conqueror, victor).

The suffix mna is used after the root in the active and also in the passive voice.

The suffix khnt is used after root.
ceded by the particle *ṣu, *du or *su, in the reflexive and passive voices:

\[ \text{तेसु + सो + ख = तेसकथो। सू on.} \]

इक्ष्टथेसु समानकलुकेशसु तवे दुः वा \[12\]

इक्ष्टथेसु समानकलुकेशसु समयाधार्मिक तवे तु इद्वें पाप्या होनिः वा समयाधार्मिक कार्यः। एक्षकानां कानुं इक्ष्टथि, काने सदस्यं सोंतं इक्ष्टथि, सोंतवे।

12. The suffixes *tave and *tumi are optionally used after all roots in the active voice and in all tenses to signify desire, and the verb so formed bears the relation of co-ordination with another verb which agrees with the same agent (nominative):

\[ \text{कर तवे = कानवे। कर तु = कानु। So on.} \]

अरहस्कादीसु च \[12\]

अरहस्कादीस्नथेसु च समयाधार्मिक वः पाप्या होनिः, को तेन विन्दित, अरहस्दि; सहा जेतु घनेन वा, एवं जसमनं योजेतस्यः।

13. The suffix *tumi is used after all roots in the sense of “deserving and being able”:

\[ \text{निम्न + तु = निम्निव्रु। So on.} \]
14. A sentence having been finished the suffix *tun* is used after all roots in the sense of “sufficient”.

\[ \text{त्रासु} \rightarrow \text{शालं} \]

So on.

15. When two roots (verbs) agree with the same agent (nominative), the suffixes *tuna, trāna* and *tvā* are optionally used after those roots which signify anterior time:

\[ \text{कृत्तु + तरं = कातन \text{।} \quad \text{शु + तवान = शुतवान \text{।} \quad \text{शु + त्रा = शुत्रा \text{।}} \]

So on.

वक्तमाने मानन्ता ||१५||

वक्तामाने वक्तमात्रहि मान ज्ञत इतः ईन्ते पद्धति होति।
16. The suffixes māna and anta are used after all roots in the present tense:—

कर + चान = सरसानें।
गमु + अन = गङ्खर्तो। So on.

17. The suffix ratthu is used after the root saśu etc.:

सास + रत्थ = सात्थ।

18. The suffix rītu is used after the group of roots beginning with pā:

प + रितु = पित्र।

18. Maṇadārīdhī rādū || १८॥

मान इक्लामारीधी धातुधि रातुमचयो होरति रितुप्रभृ।
19. The suffix rātu as well as rītu are used after roots such as māna etc.:—

धान + रात = धातव। प्रास + रात = प्रातव।

भागमात्र तुक्तो ॥२०॥

आ इवालिदाः गस्तो तुक्तवचो ह्यो तारी आग्न्यानीवन च अग्न्यानीवन अग्न्यानीवन अग्न्यानीवन अग्न्यानीवन अग्न्यानीवन अग्न्यानीवन ॥

20. The suffix tuka is used after ānam preceded by the prefix ā:—

आ + गाव + तुक = श्राग्न्यानीवन।

भव्य इक ॥२१॥

गस्त इवेषिताः इकमस्त्री ह्यति भव्यं। गस्तस्त्री ह्यति गस्त + अघो + तर। गस्तस्त्री ह्यति गस्त + अघो + तर।

इन इकाकायनके इकाकायन कष्टो ॥

21. The suffix rāka is used after the root ānam in the sense of becoming (being about to be):—

गाव + इक = गस्तस्त्री।

The second chapter on kīta is finished.
पञ्चनायनिरूपणता नियतानना सिज्जनिति

सद्यानामसामावित्यावलितकालसुति सपाचया वे महा
अनिरूपु गता तेस काशनेन परिकिर्यो मवेचिति मात्रेवार्ति
नियतानना सिज्जनिति यथासूत्रः। सद्याण्य तास-एकसा गांगेव\

cादितः दस्मस च दकारसा रो चादेवी होित, रको च उस\nच एकादस एकारम् वा; दिसस वा होित, दलस च दकारसा\nरो होित; हे च दस च वार्षिकः होता वा; हिक्क वा होित।
हे च वासिकति च-वायुसम्; वद्य चौकस्म सदियोः कस ती दाहितः
दस्मस च दकारसा को होित। ज च दस्मस च-सूसंस्; चायस्वमुक्तः
कस भे दो होिति, क आवज्जानि-समाधानः। रये स्मानियः
समा जस्मा। नामितो तास-इस समां अप्र सेवनेि
आज्जा प्रवृतेढिहो होिति वा इसमानावस्तबां च अकारासंकारेि
होिति-इससं काले चाज्जा अर्हांस काले वा; समानि काति म ज
अपरस्मां काले अपरं अपरस्मां काले वा। समास्का तास
धिंतितो; अपराङ्गतो; इस्सरकर्ण; स्रुव्यितोऽ-कषणुक्तः
चोरस्यं; भ्रज्जरास्यं; संसारुक्तः; पुना च अभरा च-
पुब्बार्णक। तदुप्रिति तास-वासित्तो; चाराजरो, भगवो
पाहदो; कोलेयो। चायाति तास-तथा, ब्राह्मानि द्वारेि
विलासानेऽथ एकादनवक्षुषये एकवचनस्या तिस्म स्यो होि\
शेष्न सदैव, वद्विश्रवक्ष्य अतिःस्य स्यो होिि चझनें वह-ए
1. The words (with suffixes added to them) which are of uncertain derivation (or the derivation of which has not been given in this book) are to be examined and anomalously derived respectively by the rules of sāṅkhyā, nāma, samāśa, sūkhīta, ākhīta and kīta.

S. sūkhīta—

Vāma—

Samāśa—

Lādhīta—

Aśkyota—

Kīta—

So on.
Thus other examples of anomalous derivation can be cited.

'सासदिसमतो तम्म रिट्टों च ||२||

'सास किसको अत्तैि तम्म रिट्टों च रिट्टा देिे। अनुसिद्धो सो मता; देशतिथिन्त्रि दिरड़, दिरड़्यं मे कृप्य।

चकूहद्राणीः किचकारसः सं पर्वतसः च रिट्ट रिट्टै; अर्थसः होिल। दक्षिणेऽ दक्षिणं; दक्षिण निवासे

गसलिन संधियाँ ||

2. In some instances the suffix *ta* used after the roots *sāsa* and *disa* is changed into *niṣṭa*.

*ठु + सास + त = अनुसिद्धो। दिस + त = दिरड़्यं।*

By the force of the word *niṣṭa* it is to be understood that the suffixes called *kiśca* (7.1-22) and the suffix *tum* too are respectively changed into *nāṭka* and *rāṭhunī*:

*दिस + त = दक्षिणं। दिस + त = दक्षि।*

'साढ़ी सल पुक्कः भच्छः चंसाहीर्दि

रिटों ||३॥

'रकारल पुक्कः भच्छः इंस इंसाेवादीर्दि अत्तैि तम्म रिट्टा देिे। सहारियहन्द्रेिे देिे। तुसियते हर्दो। तसियों
3. The suffix \textit{ta} (used after roots ending in \textit{sa} and roots \textit{puccha, bhaña, harṣa} etc.) is (with the preceding consonant or consonants) in some instances changed into \textit{ṭṭha}:

\begin{itemize}
  \item \textit{ṭṭha} \quad \textit{ṭṭha} \quad \textit{ṭṭha}
\end{itemize}

By the force of \textit{etc.} (\textit{adi}) it is to be understood that the suffix \textit{ta} used after other roots too is (with the preceding consonant or consonants) changed into \textit{ṭṭha}:

\begin{itemize}
  \item \textit{ṭṭha} \quad \textit{ṭṭha} \quad \textit{ṭṭha}
\end{itemize}

Other examples may in the same way be cited.
4. The suffix *ta* used after the root *rasa* is with the preceding consonant in some instances changed into *nitha* :—

\[ \text{वस + त = बुङ्खो} \]

5. The suffix *ta* having followed, the *ta* of the root *rasa* is optionally changed into *n* :—

\[ \text{वस + त = बुङ्खिं; बुङ्खो, बुङ्खी ता} \]

6. The suffix *ta* used after roots ending in *dha, dha, bha* and *ha* is respectively changed into *dha* and *dha* :—

\[ \begin{align*}
\text{pun + त = बुङ्खो} \quad & \text{लभ + त = बुङ्खं} \\
\text{देह + त = बुङ्खि} \quad & \text{So on.}
\end{align*} \]

. **भजनो गो च**

. **भजनो धातुमहा तिकारणवचस्य गो चादेयो होति भावादित्र—**
7. The suffix *ta* used after the root *bhuj* or *bhaṇja* is with the preceding consonant changed into *ggo*:

\[
\text{ब्रज़् + त = ग्गो।}
\]

\[
\text{भुजादीन ग्गो नो हि च॥}
\]

8. The final part of the roots *bhuj* etc. is added, and the suffix *ta* too is doubled:

\[
\text{क्षज़ | तै = ग्गो। जज़ | तै = ग्गो। So on.}
\]

\[
\text{वच या वृ॥}
\]

9. The last of the root *raca* is optionally
changed into \( u \), and the final \( ca \) too is elided, and the suffix \( ta \) too is doubled:—

\[ \text{चच} + \text{त} = \text{उत्त}, \text{उत्त} \]

10. The final consonant of the roots \( gup \) etc. may be elided, and the suffix \( ta \) too may be doubled:—

\[ \text{स} + \text{गुप} + \text{त} = \text{बुप्त} \] So on.

So other examples may be cited.

11. The suffix \( ta \) used after the roots \( tara \) etc.
is changed into inna, and the final part of the root is elided:

\[ \text{हर} + \text{त} = \text{तिञ्जी्र} \]
\[ \text{पुर} + \text{त} = \text{पूंजीर} \]
\[ \text{बुर} + \text{त} = \text{बुजीर} \]
So on.

12. The suffix *ta* used after the roots *bhut* etc. may be changed into inna, anna and ina, and the final part of the root is elided:

\[ \text{भिं} + \text{त} = \text{भिञ्जीर} \]
\[ \text{खिं} + \text{त} = \text{खिञ्जीर} \]
\[ \text{उदार} + \text{त} = \text{उदाञ्जीर} \]
So on.

For what purpose is this, viz. *may*?

\[ \text{भिं} + \text{सै} = \text{भिञ्जित} \]

29
13. The suffix *ta* used after the roots *susa*, *paca*, and *saka* is changed into *kka* or *kkha*, and the final consonant is elided too:

\[
\begin{align*}
\text{susa + } t &= \text{ suskka} \\
\text{paca + } t &= \text{ pakkha} \\
\text{saka + } t &= \text{ sakka}
\end{align*}
\]

14. The suffix *ta* used after the roots *kama* (with prefix *pa*) etc. is changed into *nata*, and the final part of the roots is elided too:

\[
\begin{align*}
\text{p} + \text{k} + t &= \text{ pakkha} \\
\text{v} + \text{m} + t &= \text{ vishbhaka} \\
\text{so on.}
\end{align*}
\]

What purpose is served by the word *too*? The suffix *ti* used after those roots is changed into *niti*, and the final part of the roots is elided too:

\[
\begin{align*}
\text{k} + \text{ti} &= \text{kannita} \\
\text{vish} + \text{ti} &= \text{vishkannita} \\
\text{so on.}
\end{align*}
\]
15. The suffix *ta* and *ti* too having followed, the final consonant of the roots *jana* etc. is changed into *a* :—

\[ \text{जन} + \text{त} = \text{जातो} ; \quad \text{जन} + \text{ति} = \text{जाति} \]

For what purpose is this, viz., *ti* too? Other suffixes having followed, the change into *a* does not occur :—

\[ \text{जन} + \text{ति} = \text{जाति} ; \quad \text{जन} + \text{तु} = \text{जानिनु} \]. So on.

**गस्सशतन हनसमातृने अलो** ||१६||

**गस**, **खन**, **हन**, **रम** इत्यादि धातृने अलो अक्षने नो होति वा तपश्चिमे तिम्मिल्लिच च। **गखःति** = **गति**; **सुदरं** निबाने **गखःति** = **सुगति**; **सुदरैन पकारैन गलव्याति**; **सुगति**; **खथयति** = **खत**; **खन**, **खलि**; **उपगल्ला जनिथते** निनि = **उपसंत**; **उपस्थन**; **उपशति**; **समगे कसि रसतोि** = **समगरति**; **भवितो**; **भविति**; **बज्जतिि** = **बलि**;**बलि**।
16. The suffix ta and ti too having followed, the final consonant of the roots gama, khana, hana, and rama etc. may be elided:—

\[ \text{गम} + \text{त} = \text{गति} \quad \text{गम} + \text{ति} = \text{गति} \]
\[ \text{चन} + \text{ति} = \text{चति} \quad \text{चन} + \text{त} = \text{चति} \quad \text{सो on.} \]

For what purpose is this, viz., may?

\[ \text{रम} + \text{त} = \text{रमति} \quad \text{सो on.} \]

17. The suffix ta and ti too having followed, na the final part of roots is also elided:—

\[ \text{प} + \text{कर} + \text{त} = \text{पकत} \quad \text{प} + \text{कर} + \text{ति} = \text{पकति} \]
\[ \text{वि} + \text{धर} + \text{त} = \text{विधत} \quad \text{सो on.} \]

18. The suffix ta and ti too having followed,


\[
\text{\textit{the final part of roots \textit{phā} and \textit{pā} is also changed into \textit{i} and \textit{t}} :--}
\]

\[
\text{ठा + त = ठिलो। पा + त = दीलो।}
\]

\[
\text{हलोधि हो हस्स लो वा अद्धन-}
\]

\[
\text{हानं ॥१२॥}
\]

\[
\text{हृकार दच्छेसदोचि याधि तप्पुश्का हकाराणेसो स्वति}
\]

\[
\text{हस्स आत्मसा लो स्वति वा अद्धनहान। आःहत्तीति}
\]

\[
\text{षा०हो; अगत्तीति = गालुङ्को वा; असुध्वति = वालुङ्को;}
\]

\[
\text{सुध्वति = सूङ्को।}
\]

\[
\text{दहुङ्कहानं हलि किम् स्थ? विश्विल्लाति = दड्झो}
\]

\[
\text{व्यस्तदगो; सुसुङ्क विश्विल्लाति = सच्ढो॥}
\]

\[
\text{वलि किलिवानकम् तलियो कमाडो।}
\]

19. The suffix \textit{ta} used after roots ending in \textit{ha}
may be changed into \textit{ha}, and \textit{ha} the final part of
the roots may become \textit{ha} (except in the case of
roots \textit{daha} and \textit{naha}). --

\[
\text{ण्ड + हः + त = उक्ल्हो। सुः + त = सूङ्को।}
\]

\[
\text{गाण्ड + त = गालुङ्को। दुध्व + त = बालुङ्को।}
\]

For what purpose is this, viz., except in the case
of roots \textit{daha} and \textit{naha}?

\[
\text{ढः + त = दड्झो। सः + नः + त = सच्ढो।}
\]

The third chapter on \textit{kīta} is finished.
BOOK VII, CHAPTER IV.

'सामृहि रक्ष्यस्य जो भाववकरणेः' ॥४॥

सामृहि पच्चे परे रक्ष प्रक्षमर्ग्य चातुष्क चन्द्रमणस्य ज्वारसस्य जो आर्थिके ह्यो भाववकरणेः। रक्षन, रागे; रक्षवः नेनातिः = रागा।

1. The suffix na having followed, अंु the final part of the root राधा is changed into pa in signifying condition or instrument:—

रक्ष + य = रागे।

For what purpose is this, viz., in signifying condition or instrument? रक्ष + य = रक्षे।

चन्सस्य चातो ॥२॥

चन रक्षेनसस्य धातुस्य व्ययकष वानारेसो हृति सामृहि भोजवे परे। उपवत्तिः = उपवालो; गवो चनतिः = गोवालको। ॥

2. The suffix na having followed, the whole of the root hana is changed into ghāṭa:—

उप + चन + य = उपवालो।
वधो वा सन्तथ्य ॥ ॥

वन द्रवेष्टम साहस सप्तस्वयं वधादेसो होति वा हस्तः

dानेसु।

हस्तीति वधोः, वधोः; अन्यां अवधि अहस्ति वा ॥

3. In all places the whole of the root hana may be changed into vadha :-

हन + ए = वधोः। So on.

आकारन्तन्त्र खायो ॥ ॥

आकारन्तन्त्र घातन्त्र अन्तस्स्य खाय खादेसो होति

षुधः पक्षवे परे।

दान ददातिति दाखोः; दान ददाति

होलेनाथि = दानदायो; मल्लदायो; नगरायी।

4. The suffix या having followed, the final य of roots (ending in य) is changed into या :-

दा + श्रु = दाखोः।

दान + दा + यो = दानदायी। So on.

पुरस्यापरिवि करोतिम्साख्यरा वा

तप्यत्वेशु । ॥ ॥

पुरः, चः, ध्रु, परिः द्रवेष्टेशि उपस्मानिपातिविः परस्स करोतिः

सङ्गसा ख्यरादेसा होति वा तप्यवेशु । पुरान्ति

वरिष्ठत् शोरि = पुरक्षेत; वच्चैः सङ्गसा करोतिष्ठ

शोरि = शक्ति; श्रव्यव्यक्ति करिष्ठत्तमि = श्वक्षेत; परिः

क्षारो; शक्तौ; श्रव्यव्यक्ति करोतिष्ठ = शष्कारो च।
5. The suffix 

5a and 

b too having followed, 
kha or kharā may be substituted for the root kara used after the prefixes and indeclinables such as 
pura, sam, upa and pari:—

\[ \text{पूर + कर + त = पूरखनों} \]

\[ \text{सं + कर + त = सबलो} \]

So on.

6. The suffixes 
tace, tūna etc. having followed kā is optionally substituted for the root kara.

\[ \text{कर + तवे = कावे} \]

\[ \text{कर + त = कस्तू} \]

\[ \text{कर + तुन = कातन, कतन वा} \]

गम्बििन तूनबादीसु न || ठ ||

गव, खन, छन दूनबादीसु छलखा नकारी छोलि आ 

tunbādīsu parcheha. 
gab, gāntu; 
gabān, gānita; 
gambān, gānita; 
gambāvan, gānita; 
gambāvān, gānita; 
gambāvāvan, gānita; 

dūnā; 
dūnita; 
dūntā; 

dūntā van, dūntāvān, dūntāvāvan.
7. The suffixes tum, tabba etc. having followed, the final part of the root gama, khana, hana etc. may be changed into u :—

\[
\text{गम} + \text{ू} = \text{गमू} \quad \text{गम} + \text{म} = \text{गम्म} \quad \text{So on.}
\]

By the force of etc. (शास्ति) it is to be understood that tūna is also to be taken in :—

\[
\text{गम} + \text{तन} = \text{गम्तन} \quad \text{So on.}
\]

8. Yu is optionally substituted for the suffixes tūna etc. used after all roots :—

\[
\text{भि} + \text{न्द} + \text{त्ता} = \text{भिभिन्द्वत्ता}, \text{भिभिन्द्व} \quad \text{So on.}
\]

9. Racca is optionally substituted for the suffixes tūna etc. used after roots ending in \(u\) or \(na\) :—

\[
\text{वि} + \text{विच} + \text{त्ता} = \text{विचित्ता} \quad \text{आ} + \text{ण} + \text{त्ता} = \text{ण्ण्ण} \quad \text{पुण} + \text{त्ता} = \text{पल्ला} \quad \text{So on.}
\]
दिखा स्वान वालंतोपों च ॥ १९॥

dिख, द्वेषतः धातुर तनादीयः प्रवाहः स्वान स्वाते स्वाते
होति चन्द्रोपों च। दिखान्; दिखा ॥

10. The suffixes ठुना etc. used after the root दसा are changed into स्वाना and स्वाजा, and the final part of the root is also elided:—

दिस + वा = दिखान्, दिखा ॥

महद्भेंसि ठुवह्यज्ञवङ्गवा ॥ ११॥

महद्भ द्वेषामलोधि धातुरि तनादीयः प्रवाहः स्वान, युह, यु. व्र. द्वेषा होति च स्वानोपों च। आगास्स, आगलवः;
भोकम, भोक्तिनः; पमाभू, पमाण्डिहेऽतः; उमज्ज, उमज्ज.
ज़िशे; चार्व, चार्विनः; चार्व, चार्विठि ॥

11. The suffixes ठुना etc. used after roots ending in मा, हा, दा, भा etc. are optionally changed into नमा, यहा, ज्ञा भ्ध, औ द्धा, and the final part of the roots is elided too:—

आगास + वा = आगास्स, आगलवः। So on.

तद्भिन्न-समास-कितका नामं वा तवेन-
तनादीयः च ॥ १२॥

नद्धिन्न-समास-कितक द्वेषाग्निः श्रुत्ता नामं व दठठ्ठिः
12. Words ending in taddhita, samaśa and kita too (except those ending in the suffixes tave, tona, tvāna, tvā etc.) are to be regarded as nouns:—

कुम्भ + कर + य = कुम्भकारो। So on.

13. The vowel preceding two consonants is to be regarded as long:—भ + त्वा = भिल्वा। दा + त्वा = द्वत्वा। जि + त्वा = जित्वा। (In these instances ज is to be regarded as long ज).

14. The long vowel too is to be considered as long:—इच्छरो; नदी, वधु; ने; धम्मो; खोपनथिको।
15. The suffix kāra is used after a letter, if that particular letter, or its signification or the object signified by it is to be expressed:—

च + का = चकारो। So on.

16. Suffixes having followed, i is augmented to all roots in accordance with usages:—कारियं, अतिस्वरूपः; जनित्वम्; so on.
17. The suffixes tīna etc. having followed, va is in some instances added, according to usages, to roots ending in da or dha:—

vw + va = va jābya.

For what purpose is this, viz., ending in da or dha? jābya.

For what purpose is this, viz., in some instances? Uparājya.


BOOK VII. CHAPTER V.

निग्गहीतं संयोगादि नो ||

संयोगादिकृतो वहकारी निग्गहीतं न्मायक्ते। रङ्गो, भंडरो; भेंडरो।

1. The na forming the first part of a conjunct consonant is changed into niggahita:—

रङ्गो or रङ्गो. So on.
2. In all instances *ge* is substituted for the root *ge*:

\[ \text{गे + त = गीत} \]

3. In all instances *sida* is substituted for the root *sada*:

\[ \text{नि + सद + त = निसिद्ध} \]
\[ \text{नि + सद + ति = निसीद्धि} \]

4. The vowel of the root *paja* is changed into *a* if *thā* follows:

\[ \text{बज + त = बिठ्ठो} \]
For what purpose is this, viz., if त्था फॉलोज़?

चतुर्दश्याम ध्राताणं ठो ठे।

चतुर्दश्याम धाताणं ठाड़ेरौ ध्रातिः धे परे। सन्नि; कदो; युष्यो; सिद्धो; सिद्धो; बदुयो; भारुभो।

5. Ha and the fourth letter of vaggas forming the final part of roots are changed into दु, if धार हो फॉलोज़:

स + न + त = सन्दुधो। क्वण + त = कुष्यो। So on.

ठो ठकारे।

ठचतुर्दश्याम धाताणं ठो ठाड़ेरौ ध्राति ठकारे परे।

ढशो; बुठंडो।

ठकारेत्ति किमत्थः? ठाडो।

6. Ha and fourth letter of vaggas forming the final part of roots are changed into दु if धार हो फॉलोज़:

ढश + त = ढशो। बुश + त = बुठंडो।

For what purpose is this, viz., if धार हो फॉलोज़?
गहस्स घर यो वा ॥ ॥

गह द्रव्यन्त्र घराने दौति वा खमचयं परे। घर

वरान्न।

'वाति किमत्रं? गाढो।' ॥

7. Ghara is optionally substituted for gaha, if the suffix *ya* follows:—

\[ \text{गह} + \text{ya} = \text{घर} \]

For what purpose is this, viz., *optionally*?

\[ \text{गह} + \text{ya} = \text{गाढो} \]

दहस्स दो लं ॥ ॥

दह द्रव्यन्त्र धास्स दकारी लक्त्वा भागज्ञति वा खमचयं

परे। परिलाढः।

'वाति किमत्रं? परिलाढः।' ॥

8. The *da* of the root *daha* is optionally changed into *ha*, if the suffix *ya* follows:—

\[ \text{पर} + \text{दह} + \text{ya} = \text{परिलाढः} \]

For what purpose is this, viz., *optionally*?

\[ \text{पर} + \text{दह} + \text{ya} = \text{परिलाढः} \]

घातन्त्रस्स लोपो किमृच्छि ॥ ॥

'घातन्त्रस्स व्यक्तन्त्रस्स लोपो होति किमृच्छि पञ्चयं परे।

वज्रो; चर्गो; तर्गी; सह्यो।' ॥
9. The consonant forming the final part of a root is elided if the suffix \textit{kvi} follows:—

- सुर + गम + कि = घज्ञो।
- घर + गम + कि = घरगो। 'So on.'

10. \textit{U} is augmented at the end of the root \textit{ni}, if the suffix \textit{kvi} follows:—

- लोः + निर + कि = लोकविद्यू।

11. If the suffix \textit{ta} preceded by \textit{i} follows, then \textit{ni}, \textit{ma}, \textit{ka}, or \textit{ra} forming the final part of roots is not elided:—

- खन + त = खनिनं।
- गम + त = गमिन‌। 'So on.'
For what purpose is this, viz., preceded by i?

So on.

12. The suffix purn having followed, ca and ja are not changed into ka and ga:

प + खु = पाचको। व + खु = वाचको।

कङ्गसा च तत्त्वे दुसिं। ॥१२॥

कर इत्यहस्य पात्रसा च अन्तसा रकारसा तकारसं हृदि तुष्णब्धे परे। कता; कतारो।

13. The suffix tu having followed, ra the final part of the root kara too is changed into sa —

कर + तु = कसा।

तु तून तवेसु वा ॥१४॥

कर इत्यहस्य पात्रसा अन्तसा रकारसा तकारसं होसि वा नृत्तन-व्यभेसु परेः। कस्त, काँत; कतृत, कातुन; कल्पवः। काब्जः।

14. The suffixes tum, tūna and tabba having
followed, *ra* the final part of the root *kara* is optionally changed into *ta*:

\[ \text{करे} + \text{तु} = \text{कतुः, कातुः बा।} \quad \text{So on.} \]

**कारिं विय गण्यनः** **॥१५॥**

यक्कारणुपन्यो पञ्चो कारिं विय द्रव्यत्र रो। \text{दाहो;}
हेचो \text{nātṛो; वाचो; भो; वारो; धारो; परर्कवारो;}
\text{दायको; नायको, लायको; भायको; कारो; चाली; दायी।}

वार् \text{किन्तुः उत्क्रारो।} **॥**

15. The suffixes having the indicatory letter *ya* may be regarded as causative (*karita*) ones.

\[ \text{उष} + \text{कर} + \text{श} = \text{उषक्रारो।} \]

For what purpose is this, viz., *may*? **॥**

**आनन्दः युष्मनः** **॥१६॥**

यु \text{षु इशेतसं पञ्चरत्नं अन अक इशेते बारेरा होलिः}
नन्दनञ्चलित नर्मनं वर्मं; \text{मूयते भवनं; गयस्ते गढ़यं; नलें।}

\[ \text{kरोवीरि} = \text{नकारो।} \]

16. *Ana* and *aka* are substituted (respectively) for the suffixes *yu* and *nu*:

\[ \text{नल्ल} + \text{यु} = \text{नन्दन।} \quad \text{नल} + \text{कर} = \text{षुः नलक्रारो।} \quad \text{So on.} \]
17. If any suffix having the indicative letter \( na \) follows, \( ca \) and \( ja \) forming the final part of roots are respectively changed into \( ka \) and \( ga \) :—

\[
\text{पत्र} + \text{श} = \text{पाको} \\
\text{युक्त} + \text{श} = \text{योगो}
\]

The fifth chapter on \textit{kita} is finished.

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BOOK VIII.—UNADI.

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1. The \textit{kita} suffixes are used in the active voice :—

\[
\text{कर} + \text{श} = \text{कारको} \\
\text{कर} + \text{ख} = \text{कारको} \\
\text{So on.}
\]
2. The suffixes called *kicea, kta* and *kha* (or the suffixes bearing the meanings of them) are used in the reflective and passive voices:—

उप + सं + पद = श्रृं + तब्य = उपस्मादेतत्त्वा ।
कः + त = असितं । श्रृं + सी + ख = श्रृंशयो । So on.

कम्पाणि दूर्तियाणि कोऽि

कम्पाणि अन्येदुतियाणि विभिन्नाः कर्तारं क्रमाणाः चोऽि
दानं दिचो देवद्वारो ; सीलं रक्षितरिः देवद्वारो ; भवनं भूचो देवद्वारो , गाः उपासितो देवद्वारो ॥

3. The suffix *kta* is used in the active voice in connection with an object having the endings of the second case:—

दानं जः दिचो । भूचो त = भूचो । So on.
ख्यादीर्धि मन्म म च तो दा ॥ ॥

खो, भो, हु, रु, हा, घा, फा, हा, ला, पा, छद इदेवमार्दीर्धि घादीर्धि मन्म पच भो चोति मक्खच च मो चोति वा। खेमोऽ; भेमोऽ; सोऽ; बोऽ; भोऽ; लोऽ; वेमोऽ; अन्ता, अतुमा ॥

4. 'The suffix man is used after the roots khi, bhu, su, ru, hu, vā, dhū, hi, lī, pi, ada etc., and mar of the suffix man may be changed into tu —

खो + मन्न = खेमो । लू + मन्न = लोमो ।

छद + मन्न = छद + मन्न = अन्ता or अतुमा ।

समादीर्धि घमा ॥५॥

सम, दम, दर, रडः दु, छि, सी, भी, दा, सा, था, ठा, भां, इदेवमार्दीर्धि समादीर्धि घमा पच्चत्र फोति। समायोऽ; दमायोऽ, दरायोऽ; छत्रोऽ; सीत्रोऽ; भीत्रोऽ; दायोऽ; सायोऽ; ठायोऽ; भांमा ॥

5. The suffixes tha and ma are used after the roots sama, dama, dara, rahā, du, hi, sī, bhu, dā, sā, yā, thā, bhasa, etc. —

सम + थ = समायोऽ । अस + म = असायोऽ । सो on.
6. The penultimate vowel of the root ग्रह is optionally changed into e:—

ग्रह + ए = ग्रैं or ग्रैं।

7. Cchura and cchera are substituted for su. of the crude word मसु:—

मसु + ए = मस्छ्रो or मस्छरे।

8. Ccharya, cchura, and cchera are substituted for the root cary preceded by ए, and the preceding ए is also shortened:—

ए + ए + ए = एक्सरं, एक्सरं, एक्सरे वा।
9. The suffixes *la* and *pa* are used after the roots *ala*, *kala*, *sala* etc. :—

*अल + ल = अला* । *अल + य = अल्या* । So on.

10. The *yāṇa* and *lāṇa* are used after the roots *kala* and *sala* :—

*कल + याण = कल्याणं* । *कल + लाण = कल्लाणो* । So on.

11. *La* too is substituted for *tha* of the root *mathi* (or *matha*):—

*चथ + ल = चथ्यो*.
By the force of *too* (त) it is to be understood that *laka* is also substituted:—

\[ नष्ट + च = नष्टमग् \]

**पेसालिसमग्नटकालेः किच्छ ॥ १२॥**

*पेसालिसमग्नटकाल द्रव्येनेक्तःसृष्टिक्रयाया होति। कारणं कपिं भवता; कर्योयं किच्छ भवता; भोजयं भोजकं भवता; भोजनेयं भोज्यं भवता; अज्ञातंगतं अज्ञेयं भवता; अज्ञातंगतं अज्ञेयं भवता।*

12. The *kicca* suffixes are used in the sense of order, permission or opportunity:—

\[ कर + स्वाभ = कर्त्यं। इत्यादि। \]

**अवसाकायत्वादेवेंि स्वी च ॥ १३॥**

अवसाकात्मक अवसाकात्मक द्रव्येनेक्तः सृष्टिक्रयाया होति किच्छा च।

कारण सि में कपिं भवतं; छारख सि में भारं भवतं।

क्रियांकोऽदायी सि में सतं द्रणं; धारी सि में सहस्रं द्रणं।

किज्ञा च—कल्याणं में भवता गेहं; दातं में भवता सरं द्रणं;

धारयित्वं से भवता सहस्रं द्रणं; कर्यों में भवता किच्छा कारियं, कथं में भवता वत्थे।

13. The suffix *ni* as well as the *kicca* suffixes are used to signify necessity or debt:—

\[ कर + स्वाभ = कारी। दा + स्वाभ = दारी।

\[ कर + स्वाभ = कर्त्यं। इत्यादि। \]
14. The suffix तुम्ती is used after all roots in connection with the words araha (worthy), saṣka (capable), bhāba (fit) etc. —अरहा भर्तिकस्यु (you are worthy of doing it); so on.

वजादीघि पस्वजाद्वयो निपचले॥१५॥

वज, इज, अज, जद, विद, जज, पद, बंद, जत, सत, स्रि.
धा, चर, जर, जु, यद, रित, नित, कुच, गद, लक, रत, निर.
धज, निज, गम, घत, बन, दक, मुह, नस, कन, कथ, तुद, निम.
पिस, चुट, चुम, सम, थु, नत, नय, इवेनसादीघि धाराहि
वस्यमभ्रगादीघि च पञ्जजाद्वयो सत्प निपचले।
पञ्जाज; इजाज; समजाज; निमजाज; निकाज; निवमजाज.
पञ्जाज; वजाज; इक्काज; अतिक्काज; सज्जाज; अभिज्जाज;
मेक्का; सध्च; चरिर्या; सिरिया; बक्का; पज्जाज; रिक्काज;
विक्काज; कुक्काज; सक्काज; रक्काज; तिक्काज;
अजुक्का; नितिक्काज; साग्काज; दोक्काज; तूक्काज; पुक्का;
सुक्का; वक्का; बक्का; साफ्काज; तुक्का; निक्काज; पिक्काज;
सदी; सक्क; सध; त्ड; नाम; निच; ताज; इवेनसादिः
15. The words *pabdaya* etc. are anomalously derived from the roots *vajā* etc. joined with prefixes and suffixes:

\[ p + rāj + ab = pabdaya \]
\[ ṛṣā = ṛṣaṃ \]
\[ sam + ū = sāmo \]
So on.

कीलोपो च II १५॥

16. The suffix *kā* used after the roots *bhū*, *dhu*, *bhā*, *gamu*, *khanu*, *yamā*, *māna*, *tapu*, etc is elided, and words are anomalously formed with the suffix:

\[ vi + bhū + kā = vibhū \]
\[ s + khan + kā = sākā \]
So on.

सच्चानं कगा नातुवने II १६॥

17. If a suffix having the indicatory letter
na follows, ca or ja forming the final part of roots is respectively changed into ka or ga:

उ + श = शोको। प + श = पाँगो।

शिश + श = सेको। इ + श = रोगो। So on.

चूडान्ति हि यु खूनं अनानानाकानका
सकारितेन म ॥१५॥

उदा, फट, जन, व, लू, ज, उ, जा, अस, सह, इशव-मार्दीक् धार्थिक्, फन्द, बिल, आयो इशव्यवार्थिका सकारितेति च तुएवं पायाधः अन, अनान, अक, अनानाक्शि कृति ध्यासहः कारि भावार्थक्ष्या च। पुनर्तोति = पुनुदनो, यु फडनो; जननो; सवणो; चवणो; वणो; पवणो; अनो; अन्नो; असनो; सवणो। भाषे च पुन्त्रजति = पुनुदनं; तुज्जति = तुज्जनं; जायति = जानं; सत्मिति = सत्मणं; सूयति = सूयणं; सूयति = सूयणं; पूुष्मति = पूुष्मणं; सूयति = सत्मणं, जायति = जानं; सत्मिति = सत्मणं; सब्बतिति = सब्बतिति; सब्बतिति = सब्बतिति; सज्जनायेन सञ्ज्ञनं; कृति = कानं। सकारितेति च कानायेन कानायेन। चेतापयति = चेतापयति; आशापयति = आशापयति। यु च तुइति अननाति तुइरं। यु च पुनुदनं; फडुदनं; जणं; सवणं; चवणं; वणं; पवणं; अनं; अन्नं; सवणं। पुु कारि—पुःतोति तुइनो; इशव्यवार्थिका अनेतिति जननो; इशव्यवार्थिका सवणो; इशव्यवार्थिका वणो; इशव्यवार्थिका वणो; इशव्यवार्थिका वणो; इशव्यवार्थिका वणो; इशव्यवार्थिका वणो; इशव्यवार्थिका वणो;
18. In signifying the agent, condition or instrument, *ana* or *ānana* and *aka* or *ānaka* are respectively substituted for the suffixes *yu* and *nu* used after the roots *nuda*, *śūrā*, *jana*, *su*, *lu*, *hu*, *pu*, *bhū*, *nā*, *asa*, *samu* etc., and also used after the roots *phanda*, *cita*, *āṇa* etc. in their causative forms:—

Agent—सु + यु = सुरो। प + तु + यु = पत्तरो।

Condition—प + तु + यु = पत्तरं। सो on.

Instrument—तु + यु = तुरं। सो on.

Causative forms—कन्त + खाप्य + यु = हन्तपालं।
कन्त + खाप्य + खु = हन्तपाको। सो on.

इत्यतमकिकासां अनलससः दीर्घं कालिः
द्रश्यं सर्वं रं सक्को च। प॥१८॥

इ, य, त, स, फँ, गः इत्यतः सभ्यासानं अनो सरो दीर्घं
अपत्तते। कालिः द्रश्यः इत्यतः स्वास्त्यं सरो याचने,
दौरं, सत्तानखः चैः स, कह। दौरं भास्कर्य होति
थास्कर्यः, एते राहृत क्षेत्र क्षेत्र नामेन भयानुपरपेन व भयास्यनेन पुनः
19. The final vowel of the pronouns $i$, $ya$, $ta$, $ma$, $ki$ and $esa$ is lengthened; in some instances $n$ of the root $dusa$ is gunated; and $da$ is changed into $na$, and the final part of the root too is changed into $sa$, $kkha$, and $i$; these words (given in the $vuttī$) are anomalously derived from their crude forms in consonance with the words of Buddha:

- $\text{र + ड + ख = रेदिशो}; \; \text{रेदिशो}; \; \text{रेदिक्खो}; \; \text{रेदी}$. 
- $\text{व + ड + ख = वादिशो}; \; \text{वादिक्खो}; \; \text{वादी}$. So on.

By the force of the word $too$ it is to be understood that the final vowel of the words $i$, $ya$ etc. is in some instances lengthened: $\text{विदिक्खो}; \; \text{विरिक्खो}$. Here the vowel of $sa$ has not been lengthened.

"ब्यादीशि मतिपुजादीशि चः, को \[२०\]"
20. The suffix *kta* is used after the roots *bhi, supa, mida*, etc. in the sense of knowing, understanding and revering too:

\[ \text{bhi} + \text{k} = \text{bhi} \text{ko} \quad \text{supa} + \text{k} = \text{supa} \text{ko} \quad \text{mida} + \text{k} = \text{mida} \text{ko} \]

**So on**

\[ \text{prajñādviśva} \quad \text{bhāvādviśva} \quad \text{dharma} \text{niḥśva} \quad \text{etal.} \]

21. In order to signify consequence (effect) the suffixes *thū, ttima, nima* are used after the roots *vepu, si, dava, vamu, ku, ā, bhū, hū*, etc.

\[ \text{vepu} + \text{v} = \text{vepu} \text{v} \quad \text{si} + \text{v} = \text{si} \text{v} \]
22. In order to signify censure the suffix *an* is used after all roots preceded by the negative particle *na*.

\[ \text{न} + \text{गम} + \text{ञ} = \text{ञगमन} \]

So on.

For what purpose is this, viz., preceded by *na*?

\[ \text{चिं} + \text{पद} + \text{ञ} = \text{चिपदन} \]

So on.

For what purpose is this, viz., in order to signify censure? *ञरसि*.

23. The word *sakim* (meaning *one time*) use!
after eka, dvi, ti, catu, pañca, cha, satta, aṭṭha, nava, dasa and other numerals is changed into kkhattami:—

एक + दो = एकहस्तूः। Soon.

सुनसु नमःश्रवानवानुवानुख्याना ॥२४॥

सुन ॠषेसु पाठिनविक्रम सन्न अष्टाश्च ान, ॠषान, उषान, वषान, शषान, ॠत, रण, रान चारेसा होति। िडोः; िडानो; िडवानो; सुनवानो; सुषो; सा; िडानो।

24. Una of the crude word suna is changed into oṣa, vāna, uvāna, unakha, uṇa, ā and āna:—

ोषो; ोनो; सुषानो; सुषवो; सुषो; सा; िडानो।

तरणसु सुसु च ॥२५॥

तरण ॠषेसु पाठिनविक्रम सुसु चाहेसो होति। सुष
कालकेसो॥

25. Susu is substituted for the crude word taruṇa:—सुष।

युवसु वसु ववानुवानु ॥२६॥

युव ॠषेसु पाठिनविक्रम उषान यन, अन चारेसा होति। युष; युषानो; युषो; डुनो।

26. Uva of the crude word yuva is changed
The suffixes \textit{yu}, \textit{yu} and \textit{ta} are used in the present and past tenses:

\begin{align*}
\text{कर + यु = वाहः} & \quad \text{वा + यु = वाहु} & \quad \text{य + त = भूतः}
\end{align*}

The suffixes \textit{ni} and \textit{ghim} are used after the roots \textit{gama}, \textit{bhaja}, \textit{su}, \textit{tha} etc. in the future tense:

\begin{align*}
\text{गम + नी = गातो} & \quad \text{ष + ठा + विन्ध = पट्ठायी}
\end{align*}
29. In the future tense the suffixes *you and *tu are used in signifying the sense of the verb:

कर + यू = कारक्रो। कर + दू = भोजा।

भाववाचिमृहि चतुर्थी॥३०॥

भाववाचिमृहि चतुर्थी विभवति हीलि अविस्तार काले।
प्रतिविश्विति पत्रणः पाकोः पाकाय वजति। भृजिस्ताति भोजनः
भोगः भोगाय वजति। नन्त्रिस्ताति नन्त्राय नन्तिः नन्तयः
नन्ताय वजति॥

30. The ending of the fourth case is used in the future time in order to signify purpose:—

पाकाय वजति। So on.

कम्प्वेशः गुषः॥३१॥

कम्प्वेशः वधपने गम्बोध्यो हीलि भविष्यति काले। नगरं
शरिरस्तोत्रि नगरस्तोत्रि वजति। सार्लि शरिरस्तोत्रि सार्लिहादी
वजति। गुष्ठ्यं द्वितिस्तोत्रि गुष्ठ्यावघ्यो वजति। भोगं
द्वितिस्तोत्रि भोगावघ्यो वजति। सिखुं प्रिवित्ति सिखायायो
वजति॥

31. In the future tense the suffix *na is used after roots preceded by a noun in the objective case:

नगर + कर + ख = नगरकरेगि। So on.
32. In the future tense the suffixes ssa, antu. manā, and āna are used after roots (preceded by a noun in the objective case) in order to signify completion of the action:—

\[
\text{कर + ख} = \text{करस्ने} \quad \text{कर + अनु} = \text{करोतौ} \\
\text{कर + मान} = \text{कृष्णाने} \quad \text{कर + धान} = \text{कराने} \quad \text{So on.}
\]
33. The suffixes *ta* and *trey* are as far as possible used after the roots *chada*, *cita*, *su*, *ni*, *vida*, *pada*, *tanu*, *yati*, *ada*, *mada*, *yujja*, *vatu*, *mida*, *ma*, *pu*, *kala*, *vara*, *vepu*, *gupa*, *da*, etc.:

\[ \text{ढ+त = खलं} \quad \text{ढ+ब = खन्हं} \]
\[ \text{छ+त = चुसं} \quad \text{छ+ब = चोळं} \quad \text{So on.} \]

वद्याद्वादिन्निः चितरं गयो

उद, वर, वर इद्याधासादिन्नि धातुः दिक्ष्या भोः गमनुः। वदति यथा गयो = चारितं; भे चारितं; चारितं; इद्याधासादिः

34. In order to signify multitude the suffix *niita* is used after the roots *vada*, *cara*, *vara* etc.:

\[ \text{ढ+निता = चारितं} \quad \text{So on.} \]

मिद्याद्वादिन्निः चित्रियो

मिद-पद-रज-चुः इद्याधासादिन्नि ध्वनिः चित ति इद्ये पुष्यतः होः निताः। मेची; पच्च; रसी; तन्न; भंसी; इद्याधासादिः
35. The suffixes *tti* and *ti* are used after the roots *mida, pada, raja, tanu, dhā* etc.:

\[
\text{चिर} + \text{ति} = \text{चिरति} \quad \text{पद} + \text{ति} = \text{पदति} \quad \text{So on.}
\]

36. The suffixes *ṭha* and *ṭha* are used after the roots *usu, raṇja* and *damisa*, and *daddha* is substituted for *damisa*:

\[
\text{उष्ठ} + \text{ठ} = \text{उठा} \quad \text{रक्ष} + \text{ठ} = \text{रठ} \quad \text{So on.}
\]

37. The suffix *thā* is used after the roots *su, su* and *asa*, and *at* is substituted for *ś*, *u*, and *asa* of the roots:

\[
\text{धु} + \text{थ} = \text{धुथ} \quad \text{दु} + \text{थ} = \text{दुथ} \quad \text{भष} + \text{थ} = \text{भुथ} \quad \text{So on.}
\]
38. The suffixes d̄ha, da, idd̄a, ka and i ra are used after the roots r̄aṅja, udi, idi, cāda, mādi, khudi, chidi, rudī, dala, susa, vaca, vaja etc., and in some instances ja and da of the roots are elided:—

ṛṣṇ + ṣ = ṛṇə. sən + ṭ + d =ṃsudd̄rə. So on.

39. Heran and ḫiran are substituted for the root hi preceded by pāṭi:—

pāṭi + ḫ + r = pāṭhirərə, pāṭhirərə.
40. The suffix *ka* is used after the roots *kanyi* etc.; and the words *kanda* etc. are anomalously formed from those roots:—

\[ \text{कथित} + \text{क} = \text{कथड़ो} \]

\[ \text{कथित} + \text{क} = \text{कथड़ो} \]

So on.

41. The suffix *ka* is used after the root *khida, ama, and gama, and khandha, andha and gandha* are respectively substituted for the roots:—

\[ \text{खाद} + \text{क} = \text{खादो} \]

\[ \text{ध} + \text{क} = \text{धो} \]

So on.
42. The suffix *alam* is used after the roots or crude words *paṭa, kala, kusā, kada, bhaganda, mekha, vakka, takko, palla, sadda, mula, biḷa, vidā, canḍhi, paṇṭa, vā, vasu, paça, maca, musa, gotṭhunu, punthu, bahu, maṇi, bahu, kabi, sabi, agaṇa* etc., and the words *paṭala* etc., are thus anomalously formed:

\[ पत् + चल = पठल् \quad चक + वल = कल्ल् \quad \text{So on.} \]

43. The crude word *puthū* is changed into
putha and patha, and in some instances the suffix ama is used.

44. The suffixes tu and du are used after the roots sāsa, dada, mada etc.:—

So on.

45. The suffix īvarā is used after the roots ci, pā, dhū, etc.:—

So on.
46. The suffix *i* is used after the roots or crude words *muna, yata, agga, pada, kava, suca, ruca, mahāla, bhaddāla, maṇa, etc.*:

\[ \text{श + } \text{ि} = \text{शि} \quad \text{य + } \text{ि} = \text{यि} \quad \text{स + } \text{ि} = \text{सि} \] 

So on.

### विदादीन्द्रोः ###

\[ \text{विर, बल, सष्ठ, सिद्द, इ, कु, कप, सघ, चन्द, खज्ज, कूर, द्वेषवादोः धातृशः पाठिपदिक्षेषः च उर्ध्ववर्गः} \quad \text{होति} \]

\[ \text{पिद्दूर्द दाने जाऊ = वेद्दूरो; बारू रो; बांसूरी; सिद्दूरो; सूरो; दूरो; कुरो; कणूरी; मणूरी; चन्द्रो; खज्जू रो; कूररी} \]

47. The suffix *ura* is used after the roots or crude words *vida, vata, masa, sinda, du, ku, kapu, maṇa, unda, khajja, kura* etc.:

\[ \text{षि + तर = वेद्दूरो} \quad \text{बल + तर = स्नू रो} \] 

So on.

### हनादीन्द्रोः गणुः ###

\[ \text{हन + जन भारी-कुतु अब चेर धा-सिक-किच द्वेषवादोः धातृशः} \quad \text{शु + उ इतने प्रदज्ञा होति} \]

\[ \text{शु; जाषु; अषु; रंगू; खण्डू; अषु; बेषु; बेषु; धाषु; सेदू; बेल; हेल} \]

48. The suffix *nu, nu* and *tu* are used after the roots *hāma, jana, bhā, ri, khanu, ama, vi, dhe, dhā, si, ki, hi* etc.:

\[ \text{ह + नू = शु; ज + नू = जाषु} \]

\[ \text{अ + नू = अषु} \]

So on.
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कृतादीक्ष ठो ॥ ३८॥

कृत-कृस-कर-क्र्या व्याख्यान धातुख यादिक्ष पाठ्यपदिक्ष च तथापि थो । कृठो; कोठ्ठ; कट्ठ ॥

49. The suffix *tha* is used after the roots or the crude words *kuṭa, kusa, kāṭa*, etc.:

कृठ + ठ = कृठो। So on.

मनुपूरसाणादोऽर्थमयुसिसा ॥ ५०॥

मनु-पुर सुष कु-कृस-कर-कल सहि राभे व्याख्यान धातुख पाठ्यपदिक्ष च उस्स-कृस-कर इस रबोने मयुष्या ठोति। यथा—

मनुष्यो; मनुष्यो; तारसो; तारसो; सुभिस; कारिस; सिरोसो; तालिसो; तालिसो; चाहिसो; सोसं; कोसं।

इत्यादियो सदृढ़ा सेसा वज्रा धर्मति॥

१५० विविधधानको बट्ठो कर्णो ॥

50. The suffixes *ussa, nuso* and *isa* are used after the roots or crude words *manu, pūra, suṣa, ku, ila, aла, mahi*, etc.:

मनु + उस्स = मनुष्यो। मनु + कुस = मनुष्यो। So on.

These and other words are anomalously formed.

The chapter on *mādi* is finished.
Whatever arts—little or great—are in the world, may these all be self-accomplished to me.

The Sandhi-kappa grammar is finished.
सम्बादक परिषयः

परिन हरिवर्दी स्वच्छता सैणिकः
स्वर्णमनि विद्र वेदेदां प्रारंभः
तेषां वे हरिवर्दी भाषालिपिन सूचना
आश्चर्यः सन्तुलिरात्मकः गोमुखस्वरूपः
यहदानामालादाय संपूर्ण वर्णधर्मः
गोमुखस्वरूप ते विद्र भाषालिपिं वदाश्चर्यः
तेषां समासनालाका गोमुखस्वरूपः
आश्चर्यः कहिना छेदे शुरुआतावोधिः
ना वेवाद्र नमानुगति विद्र कलाकारः
स्वर्णाकृति कुमारो भोजितमानः विद्राशरी
नाभादु दमन्त्रस्वरूप वचूः सुविधा वरः
वेवाद्रो सुविधालो नाभा घीतमात्राय विलः
चतुर्दशस्वरूपः वचूः जाला वनीच्छिनः
आर्यशीलापक तद्वेद गांवयुः विनियोगः
जाज्ञाः परिमो तीरे नब्धेन्यति विनियोगः
स्वामे वर्णनवाच्छ सुविधाः समाहिते
अश्चर्य हरिवर्दीवर स्वभावः समः कल्याणः
सम्बादकः प्रोक्तेन कालावधिन वर्णः
पाठावर करथा विद्रात्मा नाभायः विनियोगः
भवेष विशिष्टता बास्क आप्ना राजगिरानी।
संघोवनि सुधिबो विच्छं उज्जलं कतम।
नेवलवशायिनि चावलि सिंहुः पथस्वपनः।
नगरां विलिकातायं यथोधं चक्षुतिलिङ्गः।
वृंभधमं प्रदर्शर्यं दाताय वस्तुभवम।
अनागारिकवासात् बोवसो वन्मात्रं चुरि।
तेनाल धर्मवंशेन सिंहवंशीयज्ञाना।
अधार्यं भिज्ञायं यथवशास्त्रं प्रविधाने।
कविवेचनं तस्मात् धर्मवपालं धीमतः।
क्रियाने साधुनादाय स्वयं नस्ते युरिष्यः।

दत्तमु हृदयमसः।