SANSKRIT IN 30 LECTURES

(Intended especially to teach Sanskrit to the highly educated Indians and foreigners, besides University scholars)



1981

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Bhāratīya Vidyā Samsthāna

INSTITUTE OF INDOLOGY,

Daryaganj, DELHI.

1975

Published by :
Bhāratīya Vidyā Saṁsthāna
INSTITUTE OF INDOLOGY,
24-E, Netaji Subhash Marg,
Daryaganj, DELHI.

Price :

Deluxe	Edition Rs.	~~45·00~~ only	50·00
,,	,,	$ ~~10·00~~ only	13·00
Ordinary	Edition Rs.	~~20·00~~ only	30·00

Printed at :
THE ARYAN PRESS,
MEERUT-2.
Phones : 73243, 76024

To

Late PT. JAWAHAR LAL NEHRU

who held Sanskrit as
'the greatest treasure' and
'finest heritage' of India.*

*See the note over-leaf.

A NOTE ON DEDICATION

In 1960, I happened to glance through Pt. Jawahar Lal Nehru's 'Glimpses of the World History' in which I was particularly impressed by the chart giving chronology of the great events of World History. A few months later, when I was planning some work, it occurred to me that Pt. Nehru's chronological chart of important events would be very helpful. The book was out of print. As I had set my mind on using the chart, which I searched but could not get anywhere, I decided to write to Pt. Nehru himself to help me in getting at least a copy of the chart. I was pleasantly surprised to receive his reply[1] in which he wrote "I have been unable to find any printed copy of the chronology I had prepared for my 'Glimpses of the World History'. But I have found out the manuscript copy. I am sending this to you." He sent his original hand-written manuscript copy to me.

The manuscript remained with me for some time. Later, after Pt. Nehru's death I felt that this manuscript in his own hand-writing, which he had written while in jail and at a crucial period of Indian history, should appropriately find its place in a National Museum. Accordingly, I sent the manuscript to the Nehru Memorial Museum at Delhi. I felt overwhelmed by the interest evinced by Pt. Nehru in helping me in my work despite his great involvements in the practical affairs of the State.

The planning of the present work, intended to teach Sanskrit (especially to the highly educated) had begun in 1962–63. Pt. Nehru had profound admiration for Sanskrit. He wrote that 'Sanskrit was the greatest treasure' and 'finest heritage' of India.[2] Amidst his multifarious preoccupations, he was still very keen to learn Sanskrit. I thought of him when I commenced this work. I felt that such a great lover of Sanskrit must have an opportunity of learning it through a scientific and simple method. As ill-luck would have it, Pt. Nehru passed away in 1964, when the present work had not made much headway. Unfortunately procrastination (दीर्घसूत्रता) has been my life-habit which has been responsible for delay in the things that I have been planning. Now I can derive some consolation by dedicating this work to Pt. Nehru's memory.

—D. N. Shastri

1. Pt. Nehru's letter dated 27-12-1960 addressed to the present writer.
2. See this work, Introduction, p. 1.

ACKNOWLEDGEMENT

When I think of a large number of associates, my friends and my students, who assisted me in the preparation of this work, I feel surprise that it should have required so much help. The reason is obvious : the whole grammar of Sanskrit has been illustrated with charming quotations and sūkties (maxims) which we culled from the vast Sanskrit literature. It is my pleasant duty to acknowledge their unstinted help gratefully.

First and foremost place I should give to Dr. Keshav Ram Pal, Ph. D., D. Litt., Head of the Sanskrit Department, L. R. College, Sahibabad, who in the beginning worked almost as a co-author. He again came to my rescue at the time of its conclusion which could hardly have been possible without him and the application of his scientific talent. The help of Dr. Vishan Lal Gaur, who also worked along with Dr. Pal in the early days of preparation, is also to be acknowledged.

Shri Nazakat Hussain, M. A., a muslim who is devoted to Sanskrit, took upon himself the arduous task of typing the manuscript for which it was wellnigh impossible to get a Sanskrit-knowing typist. I feel especially happy that this work was so enthusiastically helped by a Muslim devotee of Sanskrit. To introduce Sanskrit amongst Muslims has been a dream of my life. Shri Nazakat is a regular member of the author's family.

There was the question of translating stanzas of the text. My old friend, Professor S. N. Nigam, Head of the Sanskrit Department in Delhi College, kindly took upon himself the work of translating all the texts of 30 lectures. Of course the texts of the appendices have been translated by the author himself.

Then come three Ph. D. scholars who are like my daughters. Km. Usha Pande worked hard in the beginning, and also at the time of conclusion especially in preparing the Word-Index. Dr. Usha Mathur regularly worked with me for a long period at the Meerut College library. Lastly, Km. Vijay Rani, a talented Ph. D. scholar also worked very hard.

I have to acknowledge my gratefulness to Prof. Sadhu Ram, formerly of Kurukshetra University, to my brother-in-law Dr. Pramod Kumar, Head of the Sanskrit Department, Vardhaman

College, Bijnor and to Dr. Ganesh Datt Sharma, Head of the Sanskrit Department, N. A. S. College, Meerut. Shri Sabhapati Sharma, Lecturer in L. R. College, Sahibabad has devoted his time and energy in preparation of some of the last portions of the work. Disinterested service of Shri Ramesh Bandhu a young Sanskrit scholar is also to be acknowledged. Shri Ram Bharose, Dr. OM Sharan Gupta (Head of English Dept., Meerut College) and Shri S. P. Sharma have also helped me a good deal. And I should also acknowledge the continuous co-operation given by Aryan Press.

I got the main inspiration for this work from Mr. Ram Lal Malik, my great benefactor and also a close relation who many years ago, expressed his wish to learn Sanskrit. Mr. Malik has stood with me on all occasions of prosperity and adversity of my life. His word was a law for me. But I have taken about 15 years in this work, and Mr. Malik has already crossed 80 years.

I also gratefully acknowledge the impetus given to take up this work, by my esteemed friend, Prof. Ved Vyas, Senior Advocate of Supreme Court. The contribution of Messrs Hukam Chand Trust, founded by him, is also gratefully acknowledged.

This is also to be acknowledged that my younger brother, Mr. M. Nath, an industrialist of Calcutta, who has founded Dr. K. Nath, Public Trust and meets all the expenses of the Institute of Indology, Daryaganj, Delhi, is primarily responsible for this publication.

—D. N. Shastri

Dated : February 28, 1975.

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A PRELIMINARY NOTE

The following points of information regarding this work and some instructions for its study should be carefully noted :—

Division of the work :

The work is divided mainly in two parts–(i) the principal work, i.e., the 30 lectures, and (ii) the three Appendices. Besides, there is a detailed chapter entitled 'Introduction'.

Introduction :

It is essential that before starting the study of this work, one should carefully read the introduction which gives (i) in some detail the importance and significance of the study of Sanskrit, (ii) a critical note on Pāṇini's and other Sanskrit grammars written in European or Indian languages, and (iii) the details of the plan of the proposed method which makes a neo-scientific approach to the study of Sanskrit with emphasis on the study of participles.

First six lectures :

As for the principal work of the thirty lectures, the first six lectures give general information regarding Sanskrit and its grammar, dealing with (i) Sanskrit in the classification of languages, (ii) Sanskrit alphabet, (iii) Nature of euphonic changes, (iv) Structure of Sanskrit and general classification of its words, (v) Voices and Participles, and (vi) Conjugation.

Charts of Contents :

A chart giving in brief the contents of a particular lecture is added at the end of a lecture upto the 6th lecture, but not from the 7th lecture except in one or two cases, e.g., the 30th lecture where it appeared useful.

Method adopted in the main work :

From the 7th lecture regular Sanskrit grammar begins. Different parts of grammar have been so arranged that their study may not be tedious. The most important feature of this work is that rules of grammar are not illustrated by sentences composed for that purpose, but by poetic Sanskrit texts selected for that purpose with great effort with the help of a number of Sanskrit scholars. The study of grammar with Sanskrit texts full of charm,

beauty and humour is sure to make the study of Sanskrit interesting and inspiring.

It is important that only when a particular lecture has been thoroughly studied and mastered, should the reader take up the study of the next lecture.

Translation of Sanskrit Texts :

Sanskrit stanzas or sayings at the end of each lecture are given to illustrate the points discussed in that lecture. These stanzas have been given in the text of lectures without translation or notes so that a reader may attempt to understand their meaning. Of course, translation with necessary notes of the text of 30 lectures has been given separately at the end.

In the case of three appendices, the stanzas or sayings have been given with translation and notes, because the material of the appendices is intended just for cursory reading. Regarding the nature of English translation, it may be pointed out that it is literal as far as possible without much care for English idiom.

Emphasis on verbs and participles :

Formation of verbs, i.e., conjugations (तिङन्त) and Participles (कृदन्त) are most important parts of Sanskrit grammar. In order to form moods and tenses from roots, affixes are added to verbs and therefore those forms are designated as 'तिङन्त' (i.e., having 'तिङ्' affixes at the end), e.g., 'पठति,' 'पठिष्यति,' 'अपठत्,' etc.

For the formation of verbal nouns, affixes called 'कृत्' are added to verbs and hence those verbal nouns are called 'कृदन्त' (i.e., having 'कृत्' affixes at the end), e.g., 'पठन', 'पाठ', 'पठत्', 'पठित', 'पठित्वा', etc. Obviously both 'तिङन्त' and 'कृदन्त' words are formed by adding two types of affixes to verbs. On the other hand in 'तद्धित' part of the grammar, affixes are added to nouns and not to verbs as 'भारतीय', 'दाशरथि', 'मनुष्यत्व', etc. These forms one can easily learn even from the usage, and therefore 'तद्धित' section of Sanskrit grammar is not so important as 'तिङन्त' and 'कृदन्त' sections, and hence emphasis on those two parts of Sanskrit grammar, and especially on participles (कृदन्त).

In the case of every verb, its meaning with gaṇa (class) is first given with the 'लट्' form III i., which is in fact regarded as the designation of the verb, e.g., in case of √पा 'to protect' its गण-अदादि and 'लट्' form 'पाति' is given, and then the conjugational form, which is in the context of the text of lectures is explained, e.g., 'पपुः' लिट् III iii.

A note regarding participles :

Similarly in the case of participles also, the verb with affixes, etc., is shown. Gender is usually not given in the case of participles which is quite obvious. Participles gradually took the place of conjugations as shown in the Introduction (p. 10). More emphasis is therefore laid on the participles in this work.

Sanskrit words not covered by Panini :

In the course of the present work it was noted that forms of certain words are not covered by Pāṇini's grammar, for instance, 'क्षीयते' (is decayed) is used in 'कर्तृवाच्य' (active voice) in such standard usages as 'मतिः क्षीयते,' 'क्षीयन्ते खलु भूषणानि' which indicates that √क्षि should have been in 'दिवादि' class which it is not, and therefore, Sanskrit scholars to adjust it with पाणिनि, declare that it is in passive voice (कर्मवाच्य) and a word like 'केनापि', etc., is to be understood. But this explanation is hardly satisfactory.

Vocabulary :

A detailed vocabulary given at the end is essential part of this work. It took almost two months to prepare it. Usually Sanskrit scholars, especially Indians, do not bother about such glossaries or vocabularies. But they are useful, essential and always given in such works of Western scholars.

References :

Tracing reference to each stanza and quotation in the text proved rather difficult task. Of course Sanskrit scholars, especially Indian ones, do not bother about such things. They think they are concerned with the nectar and not with its source. But the present writer felt that references were essential, and he devoted much time with other scholars to trace them. Still in a very few cases references could not be traced, where the word 'कस्यचित्' is given, but in 95% cases or so, full references are noted.

Charm retained even in Translation :

Although the translation of stanzas and maxims is not idiomatic, but literal, their charm is still retained. It may be helpful if a student goes firstly through the translation. It will encourage the study of the same in Sanskrit text also.

Distinction between ण्यत् and यत्, etc. :

Pāṇini's distinction between ण्यत् and यत्, or अण् and 'अ', etc., is not usually observed is this work, which is rather too intricate.

Errata

Errata is given at the end of the book from which corrections should be made before-hand.

SANSKRIT ALPHABET

in Devanāgarī and Indo-Roman scripts

Vowels		Consonants			
अ	a	क्	k	द्	d
आ	ā	ख्	kh	ध्	dh
इ	i	ग्	g	न्	n
ई	ī	घ्	gh	प्	p
उ	u	ङ्	ṅ	फ्	ph
ऊ	ū	च्	c	ब्	b
ऋ	ṛ	छ्	ch	भ्	bh
ॠ	ṝ	ज्	j	म्	m
ऌ	ḷ	झ्	jh	य्	y
ए	e	ञ्	ñ	र्	r
ऐ	ai	ट्	ṭ	ल्	l
ओ	o	ठ्	ṭh	व्	v
औ	au	ड्	ḍ	श्	ś
. (अनुस्वार) ṇ or ṁ		ढ्	ḍh	ष्	ṣ
: (विसर्ग) ḥ		ण्	ṇ	स्	s
		त्	t	ह्	h
		थ्	th		

These letters of Alphabet should be remembered not only in Devanāgarī but also in Indo-Roman script. Indo-Roman script is an adaptation of Roman script with some special signs for writing Sanskrit exactly.

ABBREVIATIONS OF TERMS

Ā	—	Ātmanepada	inf.	—	infinitive
abl.	—	ablative case	inst.	—	instrumental case
acc.	—	accusative case	intens.	—	intensive
adj.	—	adjective	lec.	—	lecture
adv.	—	adverb	lit.	--	literally
caus.	—	causal	masc., m.	—	masculine gender
ch.	—	chapter	n.	—	neuter gender
cp.	—	compare	nom.	—	nominative case
compar.	—	comparative degree	P.	—	Parasmaipada
den.	—	denominative	p.	—	page
des.	—	denominative	pp.	—	pages
du.	—	dual number	p. part.	—	past participle
e.g.	—	exampli gratia, for example	pass.	—	passive voice
			pl.	—	plural
fem., or f.	—	feminine	poss. pron.	—	possessive pronoun
fn.	—	footnote	pot. past.	—	potential participle
fut.	—	future	pres.	—	present
gen.	—	genitive case	pres. part.	—	present participle
grd.	—	gerund	pron.	—	pronoun
i.e.	—	id est	sing. or s.	—	singular
ind.	—	indeclinable	super	—	superlative degree

SYMBOLS

√ denotes a root.

I. Nominative case, or Ist. person

II. Accusative case, or IInd. person

III. Instrumental case, or IIIrd. person

IV. Dative case

V. Ablative case

VI. Genitive case

VII. Vocative case

i. Singular number

ii. Dual number

iii. Plural number

ABBREVIATIONS OF WORKS

अथर्व०—अथर्ववेद.
अभिषेक०—अभिषेक, drama of Bhāsa.
अवि०—अविमारक, drama of Bhāsa.
अष्टा०—अष्टाध्यायी of Pāṇini.
ईश०—ईशोपनिषद्.
उद्भिज्ज०—उद्भिज्जपरिषद् of Hṛṣīkeśa Bhattāchārya.
उत्तर०—उत्तररामचरित, drama of Bhavabhūti.
ऋक्०—ऋग्वेदसंहिता
कठो०—कठोपनिषद्
कर्ण०—कर्णभार, drama of Bhāsa.
काद०—कादम्बरी of Bāṇa.
किरात०—किरातार्जुनीय of Bhāravi.
कुमार०—कुमारसम्भव of Kālidāsa.
कुव०—कुवलयानन्द of Apyayadīkṣita.
गीता०—भगवद्गीता.
चाणक्य० नी०—चाणक्यनीतिसार
छान्दो०—छान्दोग्योपनिषद्.
तैत्ति० आ०—तैत्तिरीय आरण्यक.
दश०—दशकुमारचरित of Daṇḍin.
नैषध०—नैषधीयचरित of Śrīharṣa.
प० रा०—पञ्चरात्र, drama of Bhāsa.
पञ्च० अप०—पञ्चतन्त्र, अपरीक्षितकारक.
पञ्च० काको०—पञ्चतन्त्र, काकोलूकीय.
पञ्च० मि०भे०—पञ्चतन्त्र, मित्रभेद.
पञ्च० मि० सं०—पञ्चतन्त्र, मित्रसम्प्राप्ति.
पञ्च० ल० प्र०—पञ्चतन्त्र, लब्धप्रणाश.
बुद्ध०—बुद्धचरित of Aśvaghoṣa.
बृहदारण्यक०—बृहदारण्यकोपनिषद्.
भट्टि०—भट्टिकाव्य of Bhaṭṭi.
भर्तृ० नी०—नीतिशतक of Bhartṛhari.

भर्तृ० वै०—वैराग्यशतक of Bhartṛhari.
भाग०—श्रीमद् भागवत.
भामिनी०—भामिनीविलास.
भोज०—भोजप्रबन्ध.
मनु०—मनुस्मृति
मध्यम०—मध्यमव्यायोग, drama of Bhāsa.
महा० अनु०—महाभारत, अनुशासनपर्व.
महा० शा०—महाभारत, शान्तिपर्व.
मालविका०—मालविकाग्निमित्र, drama of Kālidāsa.
मुण्डक०—मुण्डकोपनिषद्.
मुद्रा०—मुद्राराक्षस, drama of Viśākhadatta.
मृच्छ०—मृच्छकटिक, drama of śūdraka.
मेघ० पू०— मेघदूत (पूर्वभाग) of Kālidāsa.
मेघ० उ०—मेघदूत (उत्तरभाग) of Kālidāsa.
मोह०—मोहमुद्गर, ascribed to Śaṅkarācārya.
यजु०—यजुर्वेदसंहिता.
रघु०—रघुवंश of Kālidāsa.
वराह० पु०—वराहपुराण.
वाल्मीकि० अयो०—वाल्मीकीय रामायण, अयोध्याकाण्ड
वाल्मीकि० कि०—वाल्मीकीय रामायण, किष्किन्धाकाण्ड
वाल्मीकि० युद्ध०—वाल्मीकीय रामायण, युद्धकाण्ड
वाल्मीकि० सु०— वाल्मीकीय रामायण, सुन्दरकाण्ड
विक्रमाङ्क०—विक्रमाङ्कदेवचरित of Bilhaṇa.
विक्रमो०—विक्रमोर्वशीय, drama of Kālidāsa.
विष्णु०—विष्णुस्मृति.
वेणी०—वेणीसंहार, drama of Bhaṭṭa Nārāyaṇa.
वृद्ध०—वृद्धचाणक्य.
व्याख्यान०—व्याख्यानमाला.
शाकु०—अभिज्ञानशाकुन्तल, drama of Kālidāsa.
शा० प०, or शार्ङ्ग०—शार्ङ्गधरपद्धति.
शिशु०—शिशुपालवध of Māgha.
शुक्र०—शुक्रनीति.
शुक्ल०—शुक्ल-यजुर्वेदसंहिता.
स० प० मा०—समयोचितपद्यमालिका.
सा० द०—साहित्यदर्पण of Viśvanātha.

सि० कौ०—सिद्धान्त-कौमुदी of Bhaṭṭoji Dīkṣita.
सुभाषित०—सुभाषितरत्नभाण्डागार.
सौन्दर०—सौन्दरनन्द of Aśvaghoṣa.
स्वप्न०—स्वप्नवासवदत्त, drama of Bhāsa.
हर्ष०—हर्षचरित of Bāṇa.
हितो० प्र०—हितोपदेश, प्रस्तावना.
हितो० मि० ला०—हितोपदेश, मित्रलाभ.
हितो० वि०—हितोपदेश, विग्रह.
हितो० सं०—हितोपदेश, संधि.
हितो० सु० भे०—हितोपदेश, सुहृद्भेद.

Introduction

1. Importance of Sanskrit

"If it was asked what is the greatest treasure which India possesses and what is her finest heritage, I would answer unhesitatingly it is the Sanskrit language and literature and all that it contains. This is a magnificent inheritance, and so long as this endures and influences the life of our people, so long will the basic genius of India continue."[1]. These are the words, not of a devout orthodox Hindu, but of Pandit Jawaharlal Nehru who was rather heterodox and disliked most of the orthodox practices. Sanskrit, indeed, marks the climax of India's glory. The translation of Shakuntalā into English by William Jones in 1789 was one of the greatest events of modern times. It sent a wave of enthusiasm for Sanskrit throughout Euroupe. Shakuntalā was translated into Latin and a number of other European languages.[2] Hundreds of European scholars turned to the study of Sanskrit. The affinity of Sanskrit with Greek, Italic, Celtic, German, Balto-Slavonic and Iranian languages, constituting the Indo-European family of languages, was discovered. This led to the foundation of a new science, Comparative Philology. "Since the Renaissance there has been no event of such world-wide significance in the history of culture as the discovery of Sanskrit literature in the later part of the 18th century."[3] William Jones wrote in 1786—"The Sanskrit language, whatever be its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than the Latin and more exquisitely refined than either[4]."

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1. Quoted from an article by Pandit Jawaharlal Nehru, published in Hindustan Times, dated Feb. 13, 1949.

2. It is usually not known that Shakuntalā was translated into Russian also. The present writer, when he visited the Leningrad library in 1956, found there a copy of the Russian translation of Shakuntalā published towards the close of the 18th century.

3. Macdonell : A History of Sanskrit Literature, p. 1,

4. Quoted by Taraporewala, Elements of the Science of language, pp. 448–449.

The intellectual enthusiasm of European people in those days was directed towards all spheres of discovery and invention, but there was an additional reason for this keen and special interest in Sanskrit.

After the establishment of the Indo-European family of languages, they found that Sanskrit was a language of the same family, as their own language, and they realised that the Indians speaking Sanskritic languages were their own kith and kin. It has made even a deeper appeal to the new socialist world which has come into existence on the basis of Marxism. Recently, Kālidāsa's jubilee was celebrated in all parts of the U.S.S.R.[1] The Soviet people hailed Kālidāsa as a poet of humanity, and not of India alone.

2. Irresistible Charm of Sanskrit

Apart from the glory of Sanskrit as a language occupying a place of honour in the languages of the world, it has a charm of its own which makes direct personal appeal to every one, especially to an Indian. The present writer, otherwise heterodox, has always been thrilled by the irresistible beauty of Sanskrit language and its literature. Its remarkable elasticity, its unusual expressive power and unbounded suggestiveness, its way of putting an idea in a charming form[2], its humour and subtle wit and, above all its exalted moral tone, have always appealed to every one who has a sense of beauty.[3] The question arises regarding the reason and sources of that irresistible charm of Sanskrit.

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1. In 1956 the present writer was invited to Russia to deliver lectures on Kālidāsa.

2. An example of putting an idea in a charming form may be pointed out in stanza No. 535, in which a liar is compared to a thief who steals his ownself in as much as he utters something contrary to his own knowledge, and thus, in a way, he conceals or steals his own self.

3. The present writer cannot resist the temptation of relating a personal event to show that the moral tone in Sanskrit is not in mere sermonising, but it is exalted with remarkable suggestiveness and charm. In 1956 when the present writer happened to be in Russia, he happened once to travel by railway train from Moscow to Leningrad. Luckily Professor A.A. Guber, one of the famous Indologists of Russia, who had practically hosted the present writer's trip to Russia, was also travelling in the same compartment. Noticing that Prof. Guber, who was somewhat crippled, had the upper berth, while the present wrlter had the lower berth,

(*Contd. on next page*)

Two things in this context are significant. It is the nature of a spoken dialect that it undergoes constant changes. The literary form of a language, on the other hand, is by nature stationary. But changes do occur even in the literary form of a language; only they are very slow. The same principle applies to old Sanskrit also. The language of Ṛgveda, later Saṁhitās, Brāhmaṇas, Upaniṣads and other literary works of that period did undergo changes. But about the 4th century B. C., there appeared on the Indian horizon, an intellectual giant, Pāṇini, the greatest grammarian of all times, whose grammar was so thorough, so perfect that it exercised an over-bearing authority; and no change thenceforward was permitted. Sanskrit became a changeless language.

There is yet another feature of Sanskrit which differentiates it from all other ancient classical languages. It has been used for poetic and other literary works in all the periods of Indian history, and continues to be so used even today. In the case of other classical languages like Hebrew, Greek or Latin, some ceremonial compositions might have been attempted even in later periods, but they have ceased since long to be used for new literary compositions, at least in their old forms; and hence those classical languages are regarded as dead languages. But Sanskrit has been and continues to be a living classical language in the sense that it is the same Sanskrit in which Vālmīki wrote more than 3000 years ago, and in which a Sanskrit scholar writes today. An unchanging and living Sanskrit has rightly been called 'Devavāṇī', the speech of gods, who do not age, do not die and enjoy eternal youth.

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the latter requested and insisted that Professor Guber should occupy the lower berth. But, he would not agree to it even after persuation for half an hour, whereupon the present writer feeling disappointment and perhaps a little resentment told the Russian Professor that he was rather 'cruel'. Surprised at the remark, the Professor asked the reason. Then the present writer quoted and explained to him the following well-known Sanskrit stanza (No. 70 of this text-book) :—

इयमुन्नतसत्त्वशालिनां महतां कापि कठोरचित्तता ।
उपकृत्य भवन्ति दूरतः परतः प्रत्युपकारशङ्कया ।। सुभाषित० 157,6.

It means : "Indescribable is indeed the hard-heartedness of men of high character, for having done good to a person, they keep away from him for fear of receiving service in return".

Needless to say that the Russian Professor felt charmed and delighted by this interpretation of cruelity of great men.

Like a celestial maiden of rare beauty (apsaras), Sanskrit enjoys eternal youth, and herein lies the reason of its irresitstible beauty and charm.

3. Scientific outlook in Sanskrit

Besides, it is significant that the treatment of words in Sanskrit is scientific. Hindus, who invented Zero, the basis of mathematical science, were pioneers in Science in the ancient period. We notice scientific approach in Medicine, in Rhetorics, and above all in Grammar of Sanskrit. Proper study of Sanskrit requires scientific bent of mind. It is to be regretted that these days in the syllabi of Indian Universities study of Sanskrit at the degree stage is divorced from the study of sciences. Formerly it was not so. It is not realised that a student of Science is better fitted for the study of Sanskrit than an Arts student.[1]

4. Some uncritical Ideas in Sanskrit

While laying so much emphasis on beauty and charm of Sanskrit language and literature, it is only proper to notice that Sanskrit literature contains some ideas which not only do not appeal to modern thinking, but in some cases they are opposed and even repugnant to a critical mind. Some of those ideas are :—

(i) **Fatalism**—For instance, note stanza No. 21, in which it is said that "a man gets the object to be obtained by him, even fate is not capable of obstructing it; therefore, I am not worried nor I have any perplexity, for whatever is ours cannot belong to others."[2] Further, stanza No. 25 lays down that "a man obtains, even in a desert, that (amount of) wealth, large or small, which is marked by Providence on his forehead, and can not get more even on the mount Meru (the mythological mount of gold)."[3]

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1. Some years ago, when the present writer was teaching Sanskrit at Meerut College, a B. Sc. graduate told him of his keen desire to study Sanskrit. Being a science student he picked up Sanskrit quickly and just after studying Sanskrit for one month, he became fit to join M. A. in Sanskrit and passed his M. A in Sanskrit creditably in the first class, and became Head of the Sanskrit Deptt. in a big College.

2. प्राप्तव्यमर्थं लभते मनुष्यो दैवोऽपि तं वारयितुं न शक्तः ।
तस्मान्न शोचामि न विस्मयो मे यदस्मदीयं नहि तत्परेषाम् ।। पञ्च०, मि० भे० 112

3. यद्धात्रा लिखितं ललाटपटले स्तोकं महद् वा धनम् ।
तत्प्राप्नोति मरुस्थलेऽपि नितरां मेरौ ततो नाधिकम् ।। भर्तृ० नी० 49.

Stanza No. 497 points out "He who made the geese white and parrots green and peacocks of variegated colour, will provide my livlihood."[1]

(ii) Next-worldly Conception of Morality—There is the next-worldly and materialistic conception of morality which looks rather crude to us. For instance, in stanza No. 144, it is pointed out that "after performing penances in the forest an ascetic goes to a householder who gives him food, and from the ascetic in turn he gets share in ascetic's penances"[2].

(iii) Exaggeration—All Post-Kālidāsan Sanskrit poets suffer from the defect of exaggeration, as critics of Sanskrit have usually noted. Hundreds of examples of exaggeration, especially by later poets, can be quoted. One of the most telling illustrations is from Śrīharṣa's Naiṣadha-Carita. It is stated there (No. 348)[3] that the qualities of Nala could be counted only if the people of the three worlds were engaged for the purpose, and further, if their lives were never to come to an end, and if the science of mathematics extended beyond the number 100,000 billions of years (its present limit).

Stanzas containing such uncritical ideas have also been selected in these lectures to make them representative of Sanskrit literature.

Further, there are in Sanskrit ideas based on faith in Astrology, strict adherence to caste-system, condemnation of women and Śūdras. Reference to such ideas has purposely been avoided in these lectures,

A question may arise: whether the lives of scholars of Sanskrit have been influenced by the lofty moral ideals presented in Sanskrit literature. The answer to this question is in the negative, rather

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1. येन शुक्लीकृता हंसाः शुकाश्च हरितीकृताः ।
मयूराश्चित्रिता येन स मे वृत्तिं विधास्यति ।। हितो० मि० ला० 183.

2. तप्त्वा तपस्वी विपने क्षुधार्त्तो गृहं समायाति सदान्नदातुः ।
भक्त्या स चान्नं प्रददाति तस्मै तपोविभागं भजते हि तस्य ।। व्याख्यानमाला 1552.

3. यदि त्रिलोकी गणनापरा स्यात् तस्याः समाप्तिर्यदि नायुषः स्यात् ।
पारे परार्द्धं गणितं यदि स्याद् गणेयनिःशेषगुणोऽपि स स्यात् ।। नैषध० III. 40.

in the emphatic negative. Position during Kālidāsan period or even upto the time of Harṣavardhana might have been different, but since that time onward scholars of Sanskrit have lived a life which has been far from those great ideals. This is even more so, in the case of present Sanskrit scholars, especially orthodox ones. As for the reason for this contradiction in ideals and actual life, a special critical study is needed[1]. The question cannot be answered here.

5. Study of Sanskrit

As an unchanging link between olden days and the present time, Sanskrit constitutes the unity of India in terms of time. And, as Sanskrit is spoken and understood from Kashmir to Cape Comorin, and from Saurāṣṭra to Assam, it establishes the unity of India in terms of space or distance. As the source of spiritual delight in the form of the beauty of its literary gems, it is imperative for all intellectuals and especially for every Indian to learn Sanskrit. The purpose cannot be served through translations. Study of the original works is absolutely necessary. There is a peculiar rhythm and linguistic charm in Sanskrit which cannot be rendered in any other language. Unfortunately the impression goes that the study of Sanskrit is very difficult and requires a lot of memorizing. The present defective system of Sanskrit study is responsible for that wrong impression.

6. Pānini

For the present writer, the restoration of this great heritage to every Indian, not only to Hindus, but also to Muslims, Christians and others, has become a passion of his life. He has been in search for a scientific method of teaching Sanskrit. It may of course be asked that when such a perfect grammar as that of Pāṇini, which in the words of Stcherbatsky is "one of the greatest productions of human mind"[2] exists, where is the question of evolving a new method. The present writer in an article on "A Re-Appraisal of Pāṇini"[3], while maintaining that Pāṇini

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1. The present author proposes to attempt a book to discuss this eontradiction.

2. Stcherbatsky : The Conception of Buddhist Nirvāṇa, p. 23.

3. Kaviraja Abhinandana Grantha (published by the Sanskrit Parishad, Lucknow), pp. 296-301.

was one of the greatest scientists, has shown why his work cannot serve our purpose in the context of the conditions of today. Some of the points made out in that article are as follows :

(i) Through a complicated and elaborate system Pāṇini evolves a process of the complete formation of each word from its root, by means of suffixes, additions, changes and minor modifications. Such a study requires a good deal of time, energy and patience, which is hardly possible in our present conditions.

(ii) A large number of Pāṇini's aphorisms deal with Vedic words with which an average student of Sanskrit is not concerned. Apart from Vedic words, there are a large number of archaic words treated in his work which are not in vogue at present, and some of which have never been used at least after the time of Bhāsa and Kālidāsa[1].

(iii) Moreover, during the last 200 years or so, the study of Sanskrit has made great strides. The study conducted in the present scientific age is essentially scientific. In the field of phonetics a good deal of advance has been made. Besides, we can now study Sanskrit grammar on a comparative basis, in the light of allied Indo-European languages. This new light thrown on the structure of Sanskrit by the allied languages makes it clear that the etymological derivation adopted by Pāṇini is not quite factual although it may serve a practical purpose. To take an extreme instance, according to Pāṇini, the word प्रशस्य changes to श्र in comparative and superlative degrees (श्रेयस्, श्रेष्ठ). Obviously, this is far-fetched. There are many such instances. It may, therefore, be noted that Pāṇini's method does not show us the actual mode of change in words. It is thus clear that in view of the recent scientific progress in linguistic studies, we can hardly confine our study of Sanskrit to Pāṇini.

It must, however, be admitted that the study of Pāṇini's work as a scientific pursuit will amply pay the labour of those who have leisure and inclination. In addition, it will also be an intellectual treat. The only point is that Pāṇini's work does not serve the practical purpose of learning Sanskrit within a short period. At the same time, there are some points of Sanskrit grammar where

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1. A research student working under writer's guidance, namely, Dr. Avanindra Kumar, wrote his Ph. D. thesis on "Archaic words in Pāṇini's Aṣṭādhyāyī."

sūtras of Pāṇini are greatly helpful, and therefore they have been quoted where they are greatly helpful.

7. Modern Sanskrit Grammars

Now coming to Sanskrit grammars in modern languages, both European and Indian, we find the conditions are still worse. They give us long and frightening tables of declensions and conjugations without making any attempt to suggest devices for memorizing them. They include declensions and conjugations which have come down to us from old ages, but which have not been in use at any time. Such detailed grammars may serve as reference books, but not as text-books.

Some efforts by scholars like Buhler, Bhandarkar and many others have been made to minimize labour required for the study of Sanskrit. They have presented Sanskrit grammar along with texts. Their efforts are admirable, but something more is required to be done in that direction.

8. Sanskrit for Mature and Educated Persons.

The problem of the method of learning Sanskrit becomes all the more important because, at present, some distinguished persons, Indian as well as foreigners, otherwise highly educated and highly placed are anxious to learn Sanskrit. They can, however, afford only limited time for acquiring a working knowledge of Sanskrit. The present attempt has been directed to meet the requirements of this class. To sum up, these lectures are especially meant for educated advanced readers with limited time. Of course, they are sure to be helpful also to the students of Sanskrit studying in the universities, colleges and other institutions.

9. The Proposed Method

It will, however, be admitted that for the study of Sanskrit, as that of every classical language, the study of grammar is essential. While a modern language can be learnt by practice because it is a spoken language, a classical language cannot be studied without learning its grammar. But the study of grammar alone without that of texts becomes tedious and tiresome. The problem, therefore, is to devise a method which brings Sanskrit text and grammar together. Sometimes when a text is studied and the grammatical derivation and formation of the words of the text are taught alongwith the study of the text, the method fails to serve the real purpose, because

that kind of study of grammar is confined only to stray points of grammar and is not at all a systematic study. By trying to learn stray points, one can never learn grammar, because the stray points cannot be properly grasped. Proper learning requires that every thing should be clearly understood. Grammar should, therefore, be presented systematically and the text should be tacked to the systematic presentation of grammar. That can, of course, be done by composing Sanskrit sentences illustrating a particular rule of grammar. But this again cannot solve the problem, because these self-composed sentences of Sanskrit text, in howsoever good diction, will lack the inspiring charm of old Sanskrit texts, more particularly, of the wonderful Sanskrit maxims. It is these old texts and maxims which make the study of Sanskrit so attractive and inspiring. Therefore, a method has to be devised whereby old Sanskrit texts and maxims may be so selected as to serve the purpose of illustrating successive chapters of Sanskrit grammar. This is, indeed, a difficult task which has been attempted in these lectures with the help and collaboration of a number of scholars. It is expected that the presentation of lessons in grammar, systematically along with selected texts and maxims will make the study of grammar interesting, inspiring and less tiresome. To use a colloquial expression, the bitter pills of grammar are being presented in a sugar-coated form. There is yet another device to make the study of grammar less tedious. In every lecture from the 7th lecture, where the topic-wise systematic study of grammar begins, three different topics of grammar are treated, which are systematically carried to succeeding lectures. Obviously, if there be only one topic of grammar in a lecture, it would make the study tiresome and less interesting.

Paragraphs with headings are given in the first six lectuers which are of general nature. From the 7th lecture regular grammar begins.

Some other special features of these lectures are as follows :

10. Neo-scientific Approach

(i) As will be explained in Lecture 1, the scientific study of a language requires understanding of (a) the position of the language in the classification of the languages of the world, and (b) classification of the words of language concerned. These two classifications are a special feature of the present work.

(ii) Sanskrit alphabet has been presented in Lecture 2, according to its scientific arrangement based on the places of their articulation.

(iii) Another feature of the present attempt is that not only long tables of declensions and conjugations have been avoided by the proper selection of only such nouns and verbs as are of practical use, but useful hints have also been given which will be helpful in memorizing selected declensions and conjugations. Besides pointing out some useful principles of the formation of declensions and conjugations, similarities and dis-similarities have also been pointed out by giving comparison and contrast with similar nouns and verbs.

(iv) Further, no stray reference has been made to any grammatical point at a particular place, unless the same has been explained at that place or before.

(v) No effort has been spared to see that strain on memory is minimized as far as possible. Devices have been given to help memorizing declensions, etc. Moreover, it may be noted that everything given in these lectures need not be memorized.

11. Emphasis on Participles

In the Vedic and Post-Vedic age conjugational forms were largely used to express actions. But the history of Sanskrit is that of gradual decline of such conjugational usages. Participles (कृदन्त forms) have been gradually taking the place of conjugational forms. At the time of Pāṇini the use of conjugations was predominant, and therefore, Pāṇini has devoted a large portion of his grammar to the treatment of conjugations. Similarly in the Kāvyas of Aśvaghoṣa also conjugations seem to have been used largely. But as we prceed to Kālidāsa and the later period of classical Sanskrit, participial forms take the place of conjugational forms. Even our verbal forms of modern Indian languages, especially Western Hindi and other dialects of Northern India are derived from such participial forms. For instance, '(वह) पढ़ता है' is derived from 'पठत्' (Present participle), and 'उसने पढ़ा' is derived from 'पठित' (Past participle). It is, however, to be noted that following the examples of Pāṇini, even Sanskrit grammars in modern languages lay emphasis on conjugations, and give only a secondary place to participles. But the present work places due emphasis on participles.

English translation of the Sanskrit texts has been given at the end. Explanatory notes on some special points have also been added. Ordinarily explanatory notes are not needed, because every thing has been explained in the lectures themselves.

'Devanāgarī' is known to all Indian and foreign scholars, and therefore, instead of giving Sanskrit words in Devanāgarī and Roman both, they are mostly given in the former alone.

LECTURE 1

Sanskrit in the Classification of Languages

1. Scientific Study of Sanskrit

As already explained, the scientific study of a language requires firstly to know its place in the world languages, and secondly, the classification of its words according to their formation and function. This is the case with every science. For instance, in the case of Chemistry, we have to understand its place in relation to other sciences, and then to enumerate and classify the basic elements accepted in that science. The classification of Sanskrit words will be dealt with in a subsequent lecture. The first point, viz., the place of Sanskrit in the classification of languages, is to be treated in this lecture.

2. Families of Languages

Languages or dialects spoken by people in different parts of the world are myriad. They number in thousands and perhaps in lacs if we count minor dialects separately. All these languages and dialects are broadly divided into groups called families of languages. These families of languages are ten or so, though more families may come to light. While languages within a family have a common origin, there is no conceivable genetic affinity between two families. We give below only a brief idea of some important families of languages. They are :

(i) **Indo-European Family**—This family covers languages of Europe, America, (and those parts of the world where English or other European languages have migrated), and the part of Asia from Iran to India (except South India). As we are concerned with Sanskrit, which belongs to this family, greater details of this family will be given.

(ii) **Semitic family**—This family includes Assyrian, Hebrew, Syriac, and Arabic which is one of the most important languages of the world.

(iii) **Dravidian family**—This covers principally four languages of South India, viz., Tamil, Telugu, Malayalam and Kannada.

(iv) **Turanian family**—This is mainly represented by Turkish.

(v) **Bantu family**—This covers African lanugages.

(vi) **Chinese family**—This is represented by Chinese language and other allied languages.

Besides, there are some other unimportant families also.

3. Indo-European family

As already stated, this family covers practically all the languages of Europe, Iran and Northern India. The name 'Indo-European' denotes the languages spoken from India to Europe. The languages of this family are mainly divided in two groups, namely, Eastern and Western groups.

The Eastern group covers principally two branches of languages :—

(i) **Indo-Iranian** branch consists of Iranian languages and a large number of Indo-Aryan languages, which will be shown in detail later.

(ii) **Balto-Slavonic** branch covers the languages of the Baltic area of Europe and the Slav language of Russia and allied languages.

There are some minor languages also.

The Western group includes (i) Greek, (ii) Italic languages, which include some important languages of Europe, French etc., (iii) the Germanic branch, which includes besides others two most important languages of the world, namely, German and English, (iv) Celtic, represented by Irish language. It should further be noted that the division of Eastern and Western groups is not exclusively regional, because dialects belonging to the so-called Western group have been found in the Eastern region also. The real source of distinction between the two groups is phonetic difference. Scholars have also guessed a "Mother Indo-European", from which Indo-European languages might have developed.

We in India often note similarity between Sanskrit and English words, but the fact is that of all European languages English is the least similar to Sanskrit. Firstly, because it belongs to the Western branch, while Sanskrit belongs to the Eastern branch of the family, and secondly, because there have been enormous phonetic changes in German and English. Sanskrit is, in fact, more allied and similar to Russian and other Slavonic languages, and ancient Iranian and modern Iranian, called Persian. The

reason is obvious; they all belong to the Eastern branch of the Indo-European family. One feels particularly surprised by the similarity of Russian to Sanskrit.

4. Sanskrit words compared with those of the other Indo-European languages

Examples of some important Sanskrit words having close affinity with words of some other languages of the Indo-European family are given below. It may be noted that the correct basic forms of Sanskrit words पितृ, मातृ, भ्रातृ, etc., are in fact पितर्, मातर्, भ्रातर्, as noted here :—

(i) पितर्

English	—	father
Avestan	—	pitar
Latin	—	pater
Danish	—	fader
Old High German	—	fater

(ii) मातर्

English	—	mother
Avestan	—	mātar
Latin	—	māter
Danish	—	moder
Old High German	—	muotar

(iii) भ्रातर्

English	—	brother
Avestan	—	brātar
Russian	—	brat
Latin	—	frāter
Old High German	—	bruodar

(iv) ऋत

English	—	right
Latin	—	rectus
Danish	—	ret
Old High German	—	reht

(v) सत्य

English and Middle English	—	sooth
Avestan	—	haithya
Gothic	—	sunja

(vi) अग्नि

Russian	—	ogon
Church Slavonic	—	ogni
Latin	—	ignis

(vii) दशन्

English	—	ten
Gothic	—	taihun
High German	—	zehn
Latin	—	decen
Greek	—	deka

(viii) शतम्

Greek	—	hekaton
Latin	—	centum
Avestan	—	satem
English	—	hundred
Gothic	—	hund
German	—	hundert
Lithuanian	—	szimtas
Russian	—	sto

(ix) नक्तम्

English	—	night
New High German	—	nacht
Latin	—	nox
Russian	—	noc

5. Indo-Aryan Languages

Indo-Aryan languages including (i) ancient Indian language represented by the Vedic language, (ii) the later literary phase of ancient Indian language, viz., Sanskrit, which became stereotyped from the time of Pāṇini, (iii) Medieval Prakrits, (iv) Later Apabhraṁśa languages from which are derived, (v) the modern languages of Northern India including Assamese, Bengali, Oriya, Bihari, Hindi, Panjabi, Gujarati, and Marathi. Sanskrit, with which we are concerned, belongs to this group.

It will be noted that genetically allied words are largely found in different Indo-Aryan languages and dialects. For example, Sanskrit *pitar*, Pālī *pitā*, Prakrit *piu*, *piua*, Sindhi *piu*, Lahnda *peo*, Panjabi *piu*, *peo*, Oriya *piara*, Hindi *piu*, Old Gujarati *p ya*.

Again we have Sanskrit word *mātar*, Pālī *mātā*, *Prākrit māyā*, Sindhi *māu*, Lahnda *mā*, Panjabi *mā*, *māu*, *māy*, Assamese *mā*, *māu*,

Bengali *mā*, Oriya *māā*, *mā*, Hindi *mā*, *māū*, *māī*, *maiyā*, Gujarati *mā*, *māi*, *māṛi*, *māvṛī*, Marathi *mā*, *māī*, Sinhalese *mav-ā*, *mā*.

Similarly we have Sanskrit *bhrātar*, Pāli *bhātā*, Prakrit *bhāā*, Kashmiri *boy*, Sindhi *bhāu*, *bhāī*, Lahnda *bhrā*, Panjabi *bh(a)rā*, *bhrāu*, *bhā*, *bhāi*, Nepali and Assamese *bhāi*, Bengali and Oriya *bhāi*, Hindi *bhāi*, Gujarati *bhāi*, Marathi *bhāū*, *bhāī*, Sinhalese *bāyā*.

This group is called Indo-Aryan (and not Iranian) in order to exclude the non-Aryan (Dravidian) languages of India.

6. Dravidian Languages of South India

As pointed out, the southern languages of India, namely, Tamil, Telugu, Kannada, Malayalam are not genetically related with Sanskrit, or the ancient Vedic language, and consequently with other Modern Indo-Aryan languages of India, i.*e*., Hindi, Bengali, Marathi, etc. But they contain a large number of borrowed Sanskrit words, Malayalam contains the largest number of borrowed Sanskrit words. Then come Kannada and Telugu. Tamil contains the smallest number of Sanskrit words.

Similarly the Indo-Aryan languages, not only modern but also ancient, have borrowed a large number of Dravidian words. For example, *anala* (अनल) 'fire', *kaṭhina* (कठिन) 'hard', *kāka* (काक) 'crow', *kānana* (कानन) 'forest' *kuṇḍala* (कुण्डल) 'ear-ring', *catura* (चतुर) 'clever', *candana* (चन्दन) 'sandalwood', have been borrowed in Sanskrit from the Dravidian languages. It would, of course, be difficult for a student of Sanskrit to believe that these are not original Sanskrit words, but borrowed from Dravidian languages.

7. Origin of Sanskrit

In the light of what has been said above, it is usually supposed that Sanskrit developed from the Vedic language, and Sanskrit in turn changed into Prakrits, and Prakrits into Apabhraṁśas, from which the modern Indian languages are derived. This supposition, however, is scientifically incorrect.

All developed languages have two forms: literary and spoken. A language in its literary form is more or less stable. It is only the spoken form of a language which changes. Changes are so rapid that they are noted in a spoken dialect at a distance of less than twenty miles, and in terms of time after less than twenty years or so. It is, therefore, thought that side by side with the literary Vedic form there were Vedic dialects of which there are some traces in the Vedic Saṁhitās themselves. It was from these Vedic

spoken dialects that the Indian languages developed. In fact Sanskrit also could not have developed directly from the literary Vedic language, but from one of the Vedic Prakrits spoken in the land where Vedic Saṁhitās arose, i.e, now known as Eastern Punjab, Haryana and North-Western U. P. Of course, these Vedic dialects could not have been much different from the literary Vedic language. Similarly, the medieval literary Prakrits also did not develop from Sanskrit, but from the spoken Prakrits which might have been in vogue during the Vedic period.

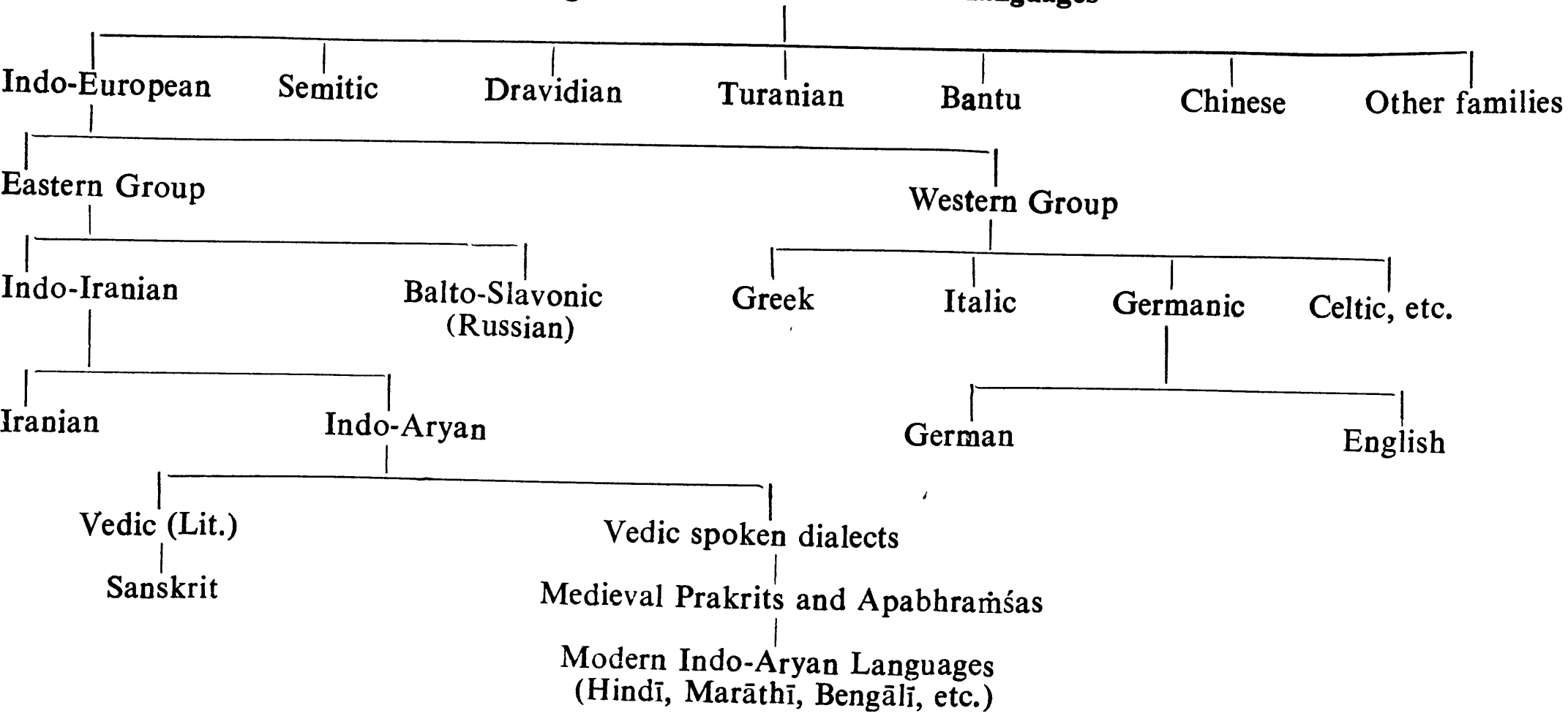
8. Peculiarity of Sanskrit

The peculiarity of Sanskrit, as compared not only with all other Indian languages, ancient, medieval and modern, but also with all languages of the world, is as already noted in the introductory lecture, that although it continued to be used for literary purposes in all the ages, it did not change in the least due to Pāṇini's great grammar.

It should also be noted that the word 'Sanskrit' is used in two different senses : Firstly it is used for the classical Sanskrit of Pāṇini, the language of all non-Vedic works, epics, poetry, philosophy, etc., secondly in the list of world languages, it is used in a wider sense and includes Vedic language also.

The place of Sanskrit in the Classification of Languages

Languages divided into Families of Languages



SANSKRIT TEXT

1. सत्यमेव जयते नानृतम् । मुण्डक० III. 1.6.
2. दशपुत्रसमा कन्या ।
3. सत्येनोत्तभिता भूमिः । ऋक्० X. 85.1.
4. मा भ्राता भ्रातरं द्विक्षत् । अथर्व० III. 30.3.
5. माता शत्रुः पिता वैरी बालो येन न पाठितः । वृद्ध० II. 15.
6. जननी जन्मभूमिश्च स्वर्गादपि गरीयसी ।
7. स्वयं हि तीर्थानि पुनन्ति सन्तः । भाग० I. 19.8.
8. नाग्निरग्नौ प्रवर्तते । वाल्मीकि० सु० 55.23.

EXERCISE

1. Explain the position of Sanskrit in Indo-Aryan languages.
2. Give some examples of cognate words of Sanskrit '*pitar*', '*mātar*' in some European languages.
3. Give some examples of cognate words in Indo-Aryan languages.
4. Explain the position of Dravidian languages.
5. Explain the nature of the families of languages.

LECTURE 2

Sanskrit Alphabet

1. Scientific arrangement of Sanskrit Alphabet

Ancient Indians were pioneers of the science of phonetics. Scientific arrangement of our alphabets is a wonder of the modern world. It is usually contrasted with the unscientific arrangement of alphabets of European languages[1]. Before we take up the study of the structure of Sanskrit language, it is proper that we should grasp the arrangement of Sanskrit alphabet. The study of Sanskrit alphabet and its scientific arrangement is not only illuminating but also interesting, especially for advanced students. In order to fully appreciate the scientific nature of the Sanskrit alphabet, it would be helpful if we append this account by a brief note on the working of apparatus of our vocal organs.

2. Vocal Apparatus

Air coming out of our lungs which provides the life-giving oxygen, also serves another equally important purpose; it supplies the material of our speech, the basis of all human intellectual activity. Ordinarily, our breath coming from lungs through the windpipe passes out of mouth or nose. But when we intend to produce a sound, the same breath works through vocal apparatus, which mainly consists of (i) larynx, (iii) mouth-cavity, and (iii) nose. Larynx is the upper part of the wind-pipe indicated by a slight bulging in the throat called 'Adam's apple.' The larynx consists

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1. "It (Sanskrit alphabet) not only represents all the sounds of the Sanskrit language but is arranged on a thoroughly scientific method, the simple vowels (short and long) coming first, then the diphthong, and lastly the consonants in uniform groups according to the organs of speech with which they are pronounced"..."We Europeans on the other hand, 2500 years later and in a scientific age, still employ an alphabet which is not only inadequate to represent all the sounds of our languages, but even preserves the random order in which vowels and consonants are jumbled up as they were in the Greek adaption of the primitive Semitic arrangement of 3000 years ago." Macdonell : A History of Sanskrit Literature, p. 17 (4th impression).

of two thin bands called vocal chords. In simple breathing, air passes unhindered through the larynx, but when sound is to be produced, there is some vibration lesser or greater in the vocal chords, and the air modified by the vibration reaches the mouth cavity. Mouth cavity and the tongue moving therein may be compared to a gramophone which mainly consists of two parts: a rugged dial and a needle. The needle moving on different points of dial-surface produces different sounds. Similarly, the tongue striking against certain points in the mouth cavity produces various sounds out of the air coming from the lungs. There are created qualitative differences by the manner the tongue, stopping at a point of mouth cavity, lets the air pass somewhat freely, or first obstructs it and then lets it go. Secondly, in producing sounds quantity of breath may be less or more. Further in some cases, a part of air may pass through nose giving it a nasal character. We shall understand the implication of these points by examining different sounds of the Sanskrit alphabet, which are given below according to their classification.

3. Indo-Roman Script

Letters of alphabet are given in these lectures in Devanāgarī script, and sometimes in Indo-Roman script, which is an adaptation from the Roman script for representing Sanskrit sounds with the help of a number of diacritical marks. The chauvinistic notion that the Devanāgarī script is the only script which can correctly represent Sankrit sounds is wrong. One should differentiate between the script of a language and its phonetic system of alphabet. While the phonetic system of Sanskrit is remarkably scientific, the same is not the case with the script. Roman script in which vowels are separately represented from consonants is, in that respect, better suited to represent Sanskrit sounds than the Devanāgarī script, in which vowels are included in the body of a consonant (cf. kamala and कमल). In the representation of conjunct consonants, Devanāgarī script represents a great difficulty for which see para 10 of this lecture.

Every modern Sanskrit student, especially those who study Sanskrit through English medium should have mastery over Indo-Roman script, not only in reading it, but also in writing it. Sanskrit alphabets along with Indo-Roman script are given below :—

अ आ इ ई उ ऊ ऋ ॠ ऌ ए ऐ ओ औ

a ā i ī u ū ṛ ṝ ḷ e ai o au

क्	ख्	ग्	घ्	ङ्
k	kh	g	gh	ṅ
च्	छ्	ज्	झ्	ञ्
c	ch	j	jh	ñ
ट्	ठ्	ड्	ढ्	ण्
ṭ	ṭh	ḍ	ḍh	ṇ
त्	थ्	द्	ध्	न्
t	th	d	dh	n
प्	फ्	ब्	भ्	म्
p	ph	b	bh	m
य्	र्	ल्	व्	
y	r	l	v	
श्	ष्	स्	ह्	
ś	ṣ (or sh)	s	h	

÷ (अनुस्वार) ṉ, or ṁ, : (विसर्ग) ḥ

4. Vowels

There are 9 vowels, five of which are primary and four are conjunct or diphthong vowels.

Five primary vowels

Five primary vowels are—अ (a), इ (i), उ (u), ऋ (ṛ), and ऌ (ḷ).

Except the last vowel, viz., ऌ (ḷ), the remaining four vowels have got long forms also as :—

आ (ā), ई (ī), ऊ (ū), and ॠ ($\bar{\text{ṛ}}$).

ऌ (ḷ), which has no long form, occurs even in short form very rarely. Of the five primary vowels, अ (a) is a colourless vowel added to every consonant to pronounce it. इ (i) and उ (u) are allied to semi-vowels य् (y) and व् (v); ऋ (ṛ) and ऌ (ḷ) are allied to र् (r) and ल् (l).

It may be noted that vowels ऋ (ṛ) and ऌ (ḷ) have lost at present their original vowel-pronunciation. They are now pronounced in North India as not different from रि (ri) and लि (lri). In some parts of the South ऋ (ṛ) is pronounced as रु (ru). Compare development of ऋ of 'भ्रातृ' into 'इ' of bhāi, and into 'उ' of bhāu as spoken respectively in North India and Mahārāṣṭra. But originally these two letters, being vowels, must have been pronounced in a different vowel-like manner, which pronunciation the tradition has lost.

Four diphthongs or conjunct vowels

Four diphthongs or conjunct vowels are—ए (e), ऐ (ai), ओ (o), and औ (au). They are formed by combination of vowels as shown below :—

अ (a) + इ (i) = ए (e)
अ (a) + ए (e) = ऐ (ai)
or अ (a) + अ (a) + इ (i) = ऐ (ai)
अ (a) + उ (u) = ओ (o)
अ (a) + ओ (o) = औ (au)
or अ (a) + अ (a) + उ (u) = औ (au).

It may be pointed out that all the four diphthongs have a long character. Sometimes it is wrongly supposed (by Hindi readers) that ऐ (ai) is the long form of ए (e) which letter is regarded as short, and औ (au) is the long form of ओ (o). This is wrong; all the four diphthongs are long.

Places of articulation of various vowels will be shown after the same have been given in the case of consonants. This will be more convenient.

5. Consonants

There are 35 consonants divided in 5 kinds :—

25 Stops or explosives (स्पर्श)
4 Semi-vowels (अन्तःस्थ)
3 Sibilants (घर्षक)
1 Aspirate (महाप्राण)
1 Visarga (विसर्ग) indicated by sign : as in रामः, and
1 Anusvāra (अनुस्वार) indicated by sign ं as in रामं वन्दे.

6. Places of Articulation of consonants

(A) 25 Stops

Stops or explosives are so-called because they are produced by stopping air and then exploding it. They are divided into five classes according to their place of articulation, each class consisting of five letters. Five letters in each class are also arranged according to a common scheme. First letter in each class is non-sonant (अघोष), e.g., क् (k), and third letter is sonant (घोष), e.g., ग् (g). Second and fourth letters are aspirates (महाप्राण) of the first and third letters respectively, which are pronounced by adding more breath in their articulation, e. g., ख् (kh), घ् (gh). Fifth letter of each class is nasal of that class, e.g., ङ् (ṅ). 25 stops are arranged as noted below :—

(i) **Gutturals** (कण्ठ्य) articulated at the throat by back of the tongue—क् (k), ख् (kh), ग् (g), घ् (gh), ङ् ().

(ii) **Palatals** (तालव्य) articulated by placing tongue against (hard) palate—च् (c), छ् (ch), ज् (j), झ् (jh), and ञ् (ñ).

(iii) Cerebrals (मूर्धन्य) articulated from the roof of the mouth cavity (मूर्धा) or rather from the top of the palate by turning tongue-tip to the top of the palate—ट् (ṭ), ठ् (ṭh), ड् (ḍ), ढ् (ḍh), and ण् (ṇ).

(iv) Dentals (दन्त्य) articulated with tongue-tip striking against upper front teeth— त् (t), थ् (th), द् (d), ध् (dh), and न् (n).

(v) Labials (ओष्ठ्य) articulated by closing of lips—प् (p), फ् (ph), ब् (b), भ् (bh), and म् (m).

(B) Four Semi-vowels

As already noted four semi-vowels are allied to four simple vowels इ (i), उ (u), ऋ (ṛ) and ऌ (ḷ) respectively—thus य् (y), व् (v), र् (r) and ल् (l) are allied respectively to इ, उ, ऋ and ऌ.

According to the places of articulation, semi-vowels are :—

य् (y)–Palatal

व् (v)–Dental-labial

र् (r)–Cerebral

ल् (l)–Dental

The order of semi-vowels according to their place of articulation is य्, र्. ल्, व्. But it is given as य्, व्, र्, ल्, because य् and व् are allied, and similary, र, and ल् are also allied.

(C) Three Sibilants (घर्षक)

They are also called spirants, and are so called because they are produced by a sort of hissing breath. They are arranged according to their places of articulation :—

श् (ś)–Palatal (तालव्य)

ष् (ṣ or sh)–Cerebral (मूर्धन्य)

स् (s)–Dental (दन्त्य)

(D) One Aspirate (महाप्राण)

It is articulated with breathing as ह् (h).

(E) Visarga (विसर्ग) **and Anusvāra** (अनुस्वार)

(i) **Visarga** (विसर्ग) is articulated by breathing, and is allied to but different from ह् (h), indicated by the sign : (ḥ), as in रामः (Rāmaḥ). It is phonetically guttural. Visarga (विसर्ग) is used only after a vowel.

(ii) **Anusvāra** (ṉ or ṁ) is a nasal sound allied to न् or म्, e.g., कंस (Kaṉsa) and रामं (Rāmaṁ).

Besides, sometimes vowels are nasalized, e.g., क स्मिँश्चित्, where इ with ँ sign is nasalized; here इ (i) is अनुनासिक. Note that अनुस्वार

(as in रामं) is a separate letter, but अनुनासिक is only nasalization of a vowel, as in कस्मिंश्चित् and not a separate letter.

7. Place of Articulation of Vowels

Consonants have been given according to their places of articulation. It would be found that vowels are also arranged according to their places of articulation, e.g.,

अ (a)–Guttural
इ (i)–Palatal
उ (u)–Labial
ऋ (ṛ)–Cerebral
ऌ (ḷṛ)–Dental

It may be pointed out that 'उ' being labial should have come last (as in the case of stops), but being allied to 'इ' (as already noted) it is placed after that letter.

Places of articulation of conjunct vowels are :—

ए (e), ऐ (ai) }— Guttural-palatal (कण्ठ-तालव्य)

ओ (o), औ (au) }— Guttural-labial (कण्ठौष्ठ्य)

It may be noted that places of articulation of vowels have been given here after those of consonants, because in the case of consonants, their places of articulation are easily and clearly marked.

8, Two Broad Divisions of letters

For the understanding of Sandhi (Euphonic conjunction) two broad divisions of all letters should be clearly grasped :—

अघोष (Non-Sonants)—First and second letters of all stops (क् ख्, च् छ्, ट् ठ्, त् थ् and प् फ्) and three sibilants (श्, ष्, स्) are non-sonants (अघोष).

घोष (Sonant)—All remaining letters (all vowels and remaining consonants) are sonants (घोष).

9. Devanāgarī Script

It may, however, be noted that Devanāgarī script which is used for writing Sanskrit is not scientific, like the phonetic system of Sanskrit alphabet. Consonants in Devanāgarī script are given as क, ख, ग, etc. They include vowel 'अ' also with consonants (i.e., क्+अ=क). When, however, only pure consonants, i.e., without 'अ' (a) are to be indicated, they are written as क्, ख्, ग्, i.e., with a stroke below consonants. This takes us to an important feature of Devanāgarī script.

Distinction between vowels and consonants marks a developed stage of phonetics, and the same distinction should faithfully be represented in script also. There was no such distinction in the Semitic-Phoenician script from which the Greek and Roman scripts were adopted, and this lack of distinction continues in modern Arabic script (e.g., in Urdu script of India). The distinction between vowels and consonants was introduced for the first time in the Greek script which marks a great development. The distinction of vowels and consonants continues to exist in Roman and modern scripts of Europe. They write 'k' and 'a' separately and thus क=k+a. Strangely enough that distinction does not exist in a clear-cut way in the Devanāgarī script, and as noted above 'अ' is merged in the body of 'क'. Therefore, when 'k' (क्) alone (without अ) is to be indicated, it is written by a device of putting a stroke below as 'क्'.

Devanāgarī script has been so widely and universally used that its use cannot be avoided. It has, therefore, been freely used in this work also. Sanskrit scholars in Europe and other foreign countries are also conversant with Devanāgarī script. Therefore, in these lectures Devanāgarī script has been freely used for Sanskrit words. It may also be added that the Devanāgarī script with vowels inserted in the body of consonants occupies less space in writing.

10. Conjunct Consonants in Devanāgarī Script

There arises yet another difficulty on account of constants not being separate from 'अ' in the Devanāgarī script. Sanskrit language abounds in conjunct consonants. Their writing presents a great difficulty in Devanāgarī script. Forms of consonants (without अ) are to be devised differently in the case of different conjuncts. For instance, take the word kārtsnya (कार्त्स्न्य—'entirety'). Here, after 'का', as many as five consonants, viz., र्, त्, स्, न्, य् form a conjunct which is written by having mutilated forms (sometimes called half forms) of the consonants. Even then the mode of writing this conjunct shows a defect that र् which actually occurs first, is indicated at the end. Roman script presents no difficulty in writting conjunct forms, because all the consonants can be put together in their proper order as *'kārtsnya'*. If in Devanāgarī script we put all consonants with stroke below as का र् त् स् न् य् अ, it would look awkward; it is, therefore, against practice. This shows that this device of putting a stroke below for separating a consonant from

the vowel 'अ' is just a half-hearted measure of later period. As a matter of fact, enormous number of complicated conjunct forms makes Devanāgarī (and other allied Indian scripts) difficult to learn. This will show that at least in respect of representing vowels separately from consonants, the Roman script is more scientific than the Devanāgarī-script, and better suited for writing Sanskrit, which abounds in conjunct consonants.

It appears, therefore, that while phonetic system of Sanskrit alphabet is remarkably scientific as compared with any other alphabet of the world. Devanāgarï script, which is used for Sanskrit, is defective in so far as it does not separate consonants from vowels.

11. Pāṇini's Grouping of Letters

Pāṇini has devised a method of grouping letters, which serves the purpose of presenting his grammatical rules with great brevity. This grouping of letters is presented in 14 aphorisms, called प्रत्याहारसूत्र (pratyāhārasūtras), with are given below :—

अ इ उ ण् (1) ऋ ऌ क् (2) ए ओ ङ् (3) ऐ औ च् (4) ह य व र ट् (5) ल ण् (6) अ म ङ ण न म् (7) झ भ ञ् (8) घ ढ ध ष् (9) ज ब ग ड द श् (10) ख फ छ ठ थ च ट त व् (11) क प य् (12) श ष स र् (13) ह ल् (14).

In would appear that the last letter of every sūtra is without 'अ' e. g., ण्, क्, ङ्, etc. This last letter is meant for forming or naming a group. Last letter is not included in the letters of the group. For instance, if we begin with 'अ' and take the last letter 'क्', the 'अक्' group of letters (अक् प्रत्याहार) would include अ, इ, उ, ऋ and ऌ. The last letter 'क्' (without अ) is not included in the अक् प्रत्याहार. Similarly if we count from 'अ' to 'च्', the group अच् would include letters from 'अ' to 'औ', i. e., all vowels, and hence अच् in Pāṇini's grammar means vowels. If we count from 'ह' to ल् of the last sūtra हल्, the group हल् would include all consonants, and hence in Pāṇini's grammar, the term हल् means all consonants. If we count from अ to ल्, the प्रत्याहार अल् would include all vowels and all consonants and 'अल्' would mean 'alphabet'. Pratyāhāras or groups of letters, that are formed by these sūtras, are principally 42 as given below :—

1. अक्	8. अश्	15. ऐच्	22. जश्	29. भष्	36. रल्
2, अच्	9. इक्	16. खय्	23. झय्	30. मय्	37. वल्
3. अट्	10. इच्	17. खर्	24. झर्	31. यञ्	38. वश्
4. अञ्	11. इण्	18. ङम्	25. झल्	32. यण्	39. शर्
5. अण्	12. उक्	19. चय्	26. झश्	33. यम्	40. शल्
6. अम्	13. एङ्	20. चर्	27. झष्	34. यय्	41. हल्
7. अल्	14. एच्	21. छव्	28. बश्	35. यर्	42. हश्

Sanskrit Alphabet at a glance

Vowels

Primary vowels

1. अ (a)—Guttural
2. इ (i)—Palatal
3. उ (u)—Labial
4. ऋ (ṛ)—Cerebral
5. ऌ (lṛ)—Dental

Four of these have long (दीर्घ) forms also :—

आ (ā), ई (ī), ऊ (ū) ॠ (ṝ)

ऌ (lṛ) has no long form.

Diphthongs

Conjunct vowels

1. ए (e)=अ (a)+इ (i)
   =Guttural-palatal
2. ऐ (ai)=अ (a)+ए (e)
   =Guttural-palatal
3. ओ (o)=अ (a)+उ (u)
   =Guttural-labial
4. औ (au)=अ (a)+ओ (a)
   =Guttural-labial.

Sanskrit Alphabet at a glance

Consonants

Stops (स्पर्श)	**Semi-vowels** (अन्त:स्थ)	**Sibilants** (ऊष्म)	**Aspirate** (महाप्राण)	**Visarga-Anusvara** (विसर्ग-अनुस्वार)
I—Gutturals (कण्ठ्य) क्, ख्, ग्, घ्, ङ् k, kh, g, gh, ṅ	1. य् (y)—Palatal (तालव्य)	1. श् (ś)—Palatal (तालव्य)	ह् (h)—Guttural (कण्ठ्य)	1. Visarga = : (ḥ) Guttural (कण्ठ्य)
II—Palatals (तालव्य) च्, छ्, ज्, झ्, ञ् c, ch, j, jh, ñ	2. व् (v)–Dental-labial (दन्त्यौष्ठ्य)	2. ष् (ṣ or sh)—Cerebral (मूर्धन्य)		2. Anusvāra = (ṇ or ṁ)
III—Cerebrals (मूर्धन्य) ट्, ठ्, ड्, ढ्, ण् ṭ, ṭh, ḍ, ḍh, ṇ	3. र् (r)—Cerebral (मूर्धन्य)	3. स् (s)—Dental (दन्त्य)		
IV—Dentals (दन्त्य) त्, थ्, द्, ध्, न् t, th, d, dh, n	4. ल् (l)—Dental (दन्त्य)			
V—Labials (ओष्ठ्य) प्, फ्, ब्, भ्, म् p, ph, b, bh, m				
5×5=25				

Number of Alphabet

Vowels 5+4=9

Consonants 25+4+3+1+2=35

Total =44

SANSKRIT TEXT

9. **बुद्धिर्यस्य बलं तस्य ।** हितो० सु० 122.
10. **सत्यमूलं जगत् सर्वं लोकाः सत्ये प्रतिष्ठिताः ।** वराह० पु० 139·50.
11. **तमेव भान्तमनुभाति सर्वम् ।** कठो० II. 2. 15.
12. **विद्या ददाति विनयम् ।** हितो० प्र० 6.
13. **सर्वः सर्वं न जानाति सर्वज्ञो नास्ति कश्चन ।** व्याख्यान० 2793.
14. **सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् ।** मनु० IV. 160.
15. **परोपदेशे पाण्डित्यं सर्वेषां सुकरं नृणाम् ।** हितो० मि० ला० 103.
16. **सुखं हि दुःखान्यनुभूय शोभते ।** मृच्छ० I. 10.
17. **सर्वे भवन्तु सुखिनः ।**
18. **सर्वस्य लोचनं शास्त्रम् ।** सुभाषित० p. 29, No. 2.

EXERCISE

1. Show constituents of diphthong vowels ए, ऐ, ओ, औ and point out places of their articulation.
2. Analyse conjuncts क्ष, त्र, ज्ञ and कात्स्न्र्य.
3. Point out the basis of difference between घोष and अघोष.
4. Explain the distinction between anusvāra and anunāsika.
5. Show why the Devanāgarī script is not scientific like the phonetic system of Sanskrit.
6. Explain the process of pronunciation of stops.
7. Give analysis of letters in the sentence 'नहि सत्यात्परो धर्मः'. also point out the classes to which those letters belong.
8. Explain प्रत्याहारs as given by Pāṇini.

Sandhi (Euphonic Changes)

Three kinds of Sandhis (Euphonic Changes)

Sometimes there is a change in a vowel followed by another vowel, or a consonant followed by another consonant. This kind of change in Sanskrit grammar is called a 'sandhi' (i. e., euphonic change). The purpose of sandhi is brevity of effort (प्रयत्नलाघव) as illustrated in examples below.

स्वर-सन्धि (Changes in vowels)

When one vowel is followed by another vowel, the two vowels are usually replaced by a single vowel, which has partial charateristics of both the vowels, e.g., देव+इन्द्रः=देवेन्द्रः. This occurs according to a phonetic principle that the two vowels together cannot easily be pronounced. Pronunciation of two vowels together becomes a bit cumbersome and hence they are replaced by one vowel. This is called स्वर-सन्धि, which means euphonic change in vowels.

व्यञ्जन-सन्धि (Changes in consonants)

When a consonant is followed by another consonant, there is, in some cases, a change according to some phonetic principles. For instance, when in 'सत्+चित्', 'त्' is followed by 'च्', the preceding 'त्' also becomes 'च्', This is due to phonetic convenience to pronounce सच्चित् which is easier than pronouncing सत् चित्, Principles of such changes in consonants are known as व्यञ्जन-सन्धि (euphonic change in consonants).

विसर्ग-सन्धि (Changes related to visarga)

There is another important kind of sandhi, called विसर्ग-सन्धि. When स् or र् changes into a विसर्ग or विसर्ग changes into स् or र्, or in some other form, it is called विसर्ग-सन्धि.

Thus there are three kinds of Sandhi :—

(i) Svara-sandhi (स्वर-सन्धि)
(ii) Vyañjana-sandni (व्यञ्जन सन्धि)
(iii) Visarga-sandhi (विसर्ग-सन्धि)

Twelve Sandhi Rules (I–XII)

Sandhi rules of wide application only will be given below. Minute or exceptional rules may be learnt along with the text where they occur. Sandhi is of great importance in learning Sanskrit. Elaborate and complicated rules of sandhi, as found in Pāṇini, create confusion. Therefore, all important sandhi rules, which serve a practical purpose, have been summarized here just in twelve rules.*

स्वर-सन्धि (Euphonic change in vowels)

Wherever primary vowels अ, इ, उ, ऋ, are mentioned in the sandhi rules, they also include their long forms आ, ई, ऊ, ॠ, except where vowels are specifically mentioned as short or long.

I. Primary vowel followed by a similar vowel

When a primary vowel is followed by a similar vowel, both blend into one long vowel, e.g.

न + अस्ति = नास्ति; न + आस्तिकः = नास्तिकः
तथा + अपि = तथापि; तथा + आगतः = तथागतः
कवि + इन्द्रः = कवीन्द्रः; कवि + ईशः = कवीशः
देवी + इव = देवीव; भानु + उदयः = भानूदयः
भानु + ऊर्जितः; = भानूर्जितः; चमू + उद्धारः = चमूद्धारः
पितृ + ऋद्धि = पितॄद्धिः

II. अ or आ followed by other vowels

(i) When अ or आ is followed by इ or ई, by उ or ऊ, both blend into ए and ओ respectively, e.g.

उप + इन्द्रः = उपेन्द्रः; रमा + इन्द्रः = रमेन्द्रः
तथा + इदानीम् = तथेदानीम्; देव + ईशः = देवेशः
रमा + ईशः = रमेशः; पर + उपकारः = परोपकारः
गङ्गा + उदकम् = गङ्गोदकम्; कृष्ण + ऊरुः = कृष्णोरुः

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*In this lecture, footnotes, in which related sūtras are given, are numbered according to the number of the rule.

I. अकः सवर्णे दीर्घः (अष्टा० VI. i. 101).

When अक् (अ, इ, उ, ऋ short or long) are followed by a similar vowel, short or long, both the vowels are replaced by a similar long vowel.

It may be noted that whenever a short form of a vowel is given, it always means both short and long forms, but when a 'त्' is added to a vowel, for instance, 'अत्', it would mean only a short 'अ', and similarly, 'आत्' would mean only a long 'आ'.

II. (i) (ii) आद् गुणः (अष्टा० VI. i. 87).

When 'अ' is followed by इ, उ or ऋ, both letters are replaced by ए, ओ or अर् respectively (गुण = अ (र्), ए, ओ).

(ii) When 'अ' or 'आ' is followed by ऋ or ॠ both are substituted by अर्, e.g.

कृष्ण + ऋद्धिः = कृष्णर्द्धिः; महा + ऋषिः = महर्षिः

(iii) When 'अ' or 'आ' is followed by ए or ऐ, ओ or औ, both blend respectively into ऐ and औ, e.g.

हित + एषिन् = हितैषिन् ; विद्या + एषिन् = विद्यैषिन्

देव + ऐश्वर्यम् = देवैश्वर्यम्; विद्या + ऐश्वर्यम् = विद्यैश्वर्यम्

गुड + ओदनम् = गुडौदनम्; देव + ओषधिः = देवौषधिः

धर्म + औदासीन्यम् = धर्मौदासीन्यम् विद्या + औदासीन्यम् = विद्यौदासीन्यम्

III. इ, उ, ऋ, ऌ followed by a dis-similar vowel

When इ, ई, उ, ऊ, ऋ, ॠ, and ऌ are followed by a dissimilar vowel, they change respectively to य्, व्, र्, and ल्, e.g.

यदि + अपि = यद्यपि; ऌ + आकृतिः = लाकृतिः

सु + आगतम् = स्वागतम्; पितृ + अर्थ = पित्रर्थः

नदी + अपि = नद्यपि; वधू + आगमनम् = वध्वागमनम्

IV. ए, ओ, ऐ, औ followed by any vowel

When ए, ओ, ऐ, and औ are followed by a vowel, they change respectively to अय्, अव्, आय्, and आव् (of which य् and व् are optionally dropped).

If optionally य् or व् are dropped, no further sandhi will take place.

देवे + आगते = देवय् + आगते = देवयागते. But when य् is dropped there will be no further sandhi, e.g., देव आगते.

Similarly, विष्णो + इति = विष्णविति or विष्ण इति;

तस्मै + आगतः = तस्मायागतः or तस्मा आगतः

देवौ + आगतौ = देवावागतौ or देवा आगतौ

It may be noted that य् is usually dropped and therefore, देव आगते, तस्मा आगतः etc. are more frequent than देवयागते, तस्मायागतः. But व् is usually not dropped and therefore विष्णविति, देवावागतौ are more frequent than विष्ण इति, देवा आगतौ.

(iii) वृद्धिरेचि (अष्टा० VI. i. 88). When अ is followed by एच् letters, ए ऐ, ओ, औ both those letters are replaced by ऐ, औ (वृद्धि = आ, ऐ, औ).

III. इको यणचि (अष्टा० VI i. 77). When इ, उ, ऋ, ऌ (इक्) are followed by any vowel (अच्), the former are replaced by य्, व्, र्, ल् (यण्).

IV. एचोऽयवायावः (अष्टा० VI. i. 78). When एच् letters, i.e., ए, ओ, ऐ, औ, are followed by any vowel, they are respectively replaced by अय्, अव्, आय्, आव्. It may be explained like this :

ए = अ + इ = अय्

ओ = अ + उ = अव्

ऐ = अ + अ + इ = आय्

औ = अ + अ + उ = आव्

Exception : If ए or ओ at the end of a word be followed by short अ (a) (in other word), the latter, i.e., 'अ' is elided, e.g.

देवे + अत्र = देवेत्र, also written as देवेऽत्र

इन्द्रः + अब्रवीत् = इन्द्रोब्रवीत् or इन्द्रोऽब्रवीत्.*

When 'अ' is omitted, the omission is optionally indicated by sign 'ऽ' as shown above.

It should be noted that this exception applies only when the sandhi in question is between two words, but when there is internal sandhi within a word, this exception will not apply, as for instance, जि + अति = जे + अति = जयति; similarly भू + अति = भो + अति = भवति.

व्यञ्जन-सन्धि (Euphonic change in consonants)

According to technique of Sanskrit grammarians कु (ku) means all the letters of कवर्ग (क् class), viz., क्, ख्, ग्, घ्, ङ्, and similarly चु means चवर्ग (च् class), and तु means तवर्ग (त् class) and so on.

V. 'स्तु' in conjunction with 'श्चु' and 'ष्टु'

(i) When स्तु, i.e., स् and letters of तवर्ग (i.e., त्, थ्, द्, ध्, न्) come in conjunction with श्चु, i.e.. श् and चवर्ग (i.e , च्, छ्, ज्, झ्, ञ्), the letters of the former class, i.e., स् and तवर्ग are substituted by श् and the letters of the चवर्ग, e.g., कस् + च = कश्च; सत् + चित् = सच्चित्; सत् + जनः = सज्जनः.

(ii) When स्तु letters come in conjunction with ष्टु, i.e., ष् and टवर्ग (i.e., ट्, ठ्, ड्, ढ्, ण्), the letters of the former class, i.e., स्तु (स् and तवर्ग) are substituted by ष् and the letters of the ट् class, e. g., रामस् + षष्ठः = रामष्षष्ठः; तत् + टीका = तट्टीका; उद् + डीयते = उड्डीयते; (दिश्) दिष् + तः = दिष्टः.

VI. घोष and अघोष followed by अघोष and घोष

As already stated all Sanskrit letters are divided in two broad divisions :—घोष and अघोष (sonant and non-sonant), as explained in lecture 2 (8).

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* एङः पदान्तादति (अष्टा० VI. i. 109).

If एङ् (ए, ओ) at the end of a word (पदान्त) be followed by short अ (अत्), the latter (short अ) is dropped.

V (i) स्तोः श्चुना श्चुः (अष्टा० VIII. iv. 40).

When स्तु letters come in conjunction with श्चु letters, the former are replaced by the श्चु letters.

(ii) ष्टुना ष्टुः (अष्टा० VIII. iv. 41).

When स्तु letters come in conjunction with ष्टु letters, the former letters are replaced by the ष्टु letters.

अघोष or घोष letter changes to घोष or अघोष according to the following घोष or अघोष letter, i.e., previous letter will be अघोष or घोष according to the following letter, e.g., वाक्+सत्या=वाक् सत्या;

वाक्+दानम्=वाग्दानम्:; वाक्+जयः=वाग्जयः; सत्+सङ्ग सत्सङ्गः;

सत्+उपदेशः=सदुपदेशः; तद्+समानः=तत्समानः

VI. (a) If however, the following letter is nasal (ṅ, ñ, ṇ, n, m), the घोष or अघोष letter coming at the end of a word may change *optionally* to the nasal of its own class, e.g.

दिक्+नागः=दिङ्नागः or दिग्नागः

षट्+मासाः=षण्मासाः or षड्मासाः

VII. 'न्' at the end of a word followed by a vowel

If न् stands at the end of a word and is preceded by a **short** vowel (अ, इ or उ) and followed by any vowel, short or long, the न् is doubled, e.g.

तस्मिन्+अरण्ये=तस्मिन्नरण्ये; तस्मिन्+आगते=तस्मिन्नागते; तस्मिन्+इति=तस्मिन्निति; तस्मिन्+ईशे=तस्मिन्नीशे; तस्मिन्+उदके=तस्मिन्नुदके.

But if it is preceded by a long vowel, 'न्' is not doubled, e.g. देवान्+अत्र=देवानत्र.

VIII. 'न्' at the end of a word followed by अघोष

When 'न्' at the end of a word is followed by any अघोष (non-sonant) letter of the *middle three classes** (i.e., च्, छ्, ट्, ठ्, त्, थ्), the

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VI. This rule is not covered by any **one** rule of Pāiṇni, but in the form it has been formulated here, it is most helpful.

VI. (a) यरोऽनुनासिकेऽनुनासिको वा (अष्टा० VIII. iv. 45).

When a 'यर्' letter (i.e., a consonant except ह् (see प्रत्याहार, lecture 2) is followed by a nasal letter (ङ्, ञ्, ण्, न्, म्), the former, i.e., the consonant, changes optionally to the nasal letter of its class.

VII. ङमो ह्रस्वादचि ङमुण्नित्यम् (अष्टा० VIII. iii. 32).

If ङ्, ण्, न् come **after** a short vowel, the same letter (i.e., ङ्, ण्, न्) is doubled (In the rule above only न् is given, because sandhi in ङ्, ण् seldom occurs).

VIII. नश्छव्यप्रशान् (अष्टा० VIII. iii. 7).

न् at the end of a word, followed by 'छव्' (i.e., छ्, ठ्, थ्, च्, ट्, त्) letters, which in turn are followed by अम् letters, changes to 'स्', and the vowel before it takes अनुस्वार or is nasalized.

Note—'अम्परे' part of the sūtra does not apply to any usual usage, and hence this is dropped in the VIII rule, as given above.

*चवर्ग, टवर्ग and तवर्ग are called middle three classes, because they are between कवर्ग, the first class of stops, and पवर्ग the last class. These latter two classes, कवर्ग and पवर्ग, are called आद्यन्त वर्ग, i.e., standing at the beginning and at the end.

former (i.e. 'न्') changes to 'स्', and vowel which precedes न् takes अनुस्वार (anusvāra) or optionally it becomes nasalized (अनुनासिक), e.g., देवान् + तरति = देवांस्तरति or देवाँस्तरति; कस्मिंश्चित् or कस्मिँश्चित्.

IX. म् at the end of a word followed by a consonant

When 'म्' standing at the end of a word is followed by a consonant, the former (i.e., 'म्') changes to अनुस्वार (anusvāra), e.g., रामम् + वन्दे = रामं वन्दे.

But when followed by a vowel or followed by none, म् remains as म्, e.g., रामम् + अत्र = राममत्र; रामम्.

विसर्ग-सन्धि (Euphonic change of visarga)

विसर्ग (:) is a peculiar Sanskrit sound not found in any modern Indian and foreign language. It always follows a vowel.

Changes in visarga are conditioned by two things :—
(i) vowels preceding a विसर्ग, and
(ii) letters following a विसर्ग.

Vowels preceding a विसर्ग will be taken in their usual order.

X. Visarga preceded by 'अ' (both short or long) and followed by a घोष letter

(i) If visarga is preceded by a short अ and also followed by a short 'अ' or a घोष consonant, it changes to 'उ', which being conjoined with preceding 'अ', becomes ओ, e.g., देवः + अत्र = देवोत्र or देवोऽत्र; देवः + जयति = देवो जयति; देवः + ददाति = देवो ददाति; देवः + वदति = देवो वदति.

(ii) If visarga is preceded by a short 'अ' and followed by any vowel (except short 'अ'), it (visarga) disappears, and then no further sandhi can take place, e.g., देवः + आगच्छति = देव आगच्छति; देवः + इति = देव इति; देवः + एति = देव एति.

IX. मोऽनुस्वारः (अष्टा० VIII. iii. 23).

म् at the end of a word, when followed by a consonant, changes to अनुस्वार.

X. (i) अतो रोरप्लुतादप्लुते (अष्टा० VI. i. 113).
हशि च (अष्टा० VI. i. 114).

When रु i.e., विसर्ग comes after a short 'अ' (अत्), and is followed by a short अ or हश् letters (ह्, य्, व्, र् etc.; see हश् प्रत्याहार), the visarga changes into 'उ', which added to previous 'अ', becomes ओ.

X. (ii & iii) भोभगोअघोअपूर्वस्य योऽशि (अष्टा० VIII, iii. 17)

When विसर्ग is preceded by 'अ' (short and long) and followed by अश् letters (see 'अश्' प्रत्याहार), the विसर्ग changes to 'य्', which disappears.

(iii) If visarga is preceded by a long 'आ' and followed by any घोष letter (vowel or consonant) it disappears and no further sandhi can take place, e.g.

देवाः + अत्र = देवा अत्र; देवाः + आगच्छन्ति = देवा आगच्छन्ति

देवाः + उपविशन्ति = देवा उपविशन्ति

देवाः + जयन्ति = देवा जयन्ति

देवाः + हसन्ति = देवा हसन्ति

XI. Visarga preceded by a vowel except 'अ' or 'आ' and followed by a घोष letter

If visarga is preceded by a vowel except अ or आ and followed by a घोष letter, it changes to र्, e.g.

कविः + जयति = कविर्जयति गुरुः + वदति = गुरुर्वदति

कविः + अत्र = कविरत्र गुरुः + उपविशति = गुरुरुपविशति

XII. Visarga preceded by any vowel and followed by अघोष

If visarga is preceded by any vowel and followed by any अघोष letter of the middle three classes (च्, छ्; ट्, ठ्; त्, थ्), it (visarga) changes to स्, e.g., रामः + चलति = रामश्चलति (स् changes to श् by rule No. V given above); रामः + तरति = रामस्तरति.

(ii) If visarga is followed by श्, ष्, स्, it is replaced by the same letter optionally, e.g., शान्तिः + शान्तिः = शान्तिश्शान्ति : or शान्तिः शान्तिः (no change); रामः + सरति = रामस्सरति or रामः सरति (no change).

Exception to above rule —

If सः and एषः be followed by any letter except short अ, visarga is dropped, e.g. सः + वदति = स वदति; सः + हसति = स हसति; सः + आगच्छति = स आगच्छति.

But if सः, एषः, be followed by short 'अ', visarga changes to ओ by rule No. X (i), e.g., सः + अत्र = सोऽत्र; एषः + अत्र = एषोऽत्र.

Changes to ण् and ष्

Besides Sandhi rules, there are two other important phonetic changes, which are to be carefully noted. They are changes of न् to ण् and of स् to ष् according to the following rules :—

(i) Change of न् to ण्

When न् is preceded in the same word by ऋ, र्, ष्, it changes to ण् inspite of intervention of a vowel, semi-vowel, कवर्ग and पवर्ग, e.g., तिसृणाम्, चतुर्णाम्, रामेण, मूर्खाणाम्.

(ii) Change of स् to ष्

If स् is preceded by any vowel except अ or आ or by any letter of कवर्ग in the same word, it changes to ष्, e.g., हरि + सु = हरिषु; दिक् + सु = दिक्षु.

XI & XII. सन्धि rules XI & XII are not based on any particular Pāṇini sūtras; they result from the process given in Pāṇini's work.

SANSKRIT TEXT

19. अर्थो हि कन्या परकीय एव । शाकु० IV. 22.

20. अर्थस्य पुरुषो दासो दासस्त्वर्थो न कस्यचित् ।
अतोऽर्थाय यतेतैव सर्वदा यत्नमास्थितः ॥ शुक्र० V. 39.

21. प्राप्तव्यमर्थं लभते मनुष्यो देवोऽपि तं लङ्घयितुं न शक्तः ।
तस्मान्न शोचामि न विस्मयो मे यदस्मदीयं न हि तत्परेषाम् ॥
पञ्च० मि० भे० 112.

22. आलस्यं हि मनुष्याणां शरीरस्थो महान् रिपुः । भर्तृ० नी० 86.

23. सर्वनाशे समुत्पन्ने ह्यर्धं त्यजति पण्डितः । पञ्च० अप० 41.

24. न कश्चिच्चण्डकोपानामात्मीयो नाम भूभुजाम् ।
होतारमपि जुह्वानं स्पृष्टो दहति पावकः ॥ भर्तृ० नी० 57.

25. यद्धात्रा निजभालपट्टलिखितं स्तोकं महद्वा धनं
तत्प्राप्नोति मरुस्थलेऽपि नितरां मेरौ च नातोऽधिकम् ।
तद्धीरो भव वित्तवत्सु कृपणां वृत्तिं वृथा मा कृथाः
कूपे पश्य पयोनिधावपि घटो गृह्णाति तुल्यं जलम् ॥ भर्तृ० नी० 49.

EXERCISE

1. Explain the significance of euphonic changes in Sanskrit.
2. Elucidate the nature of three kinds of Sandhi.
3. Give examples of sandhi when 'अ' is followed by ए, ऐ, ओ, औ.
4. Give the rule of sandhi when त् is followed by 'ट्'.
5. Give the rule of sandhi when विसर्ग is followed by different kinds of vowels.
6. Introduce sandhis in the following :—
   (i) देवौ + आगच्छतः
   (ii) विद्या + इति
   (iii) तत् + श्रुत्वा
   (iv) पुनः + उवाच
   (v) कः + धर्मः

EUPHONIC CHANGES (सन्धि)

Euphonic change in vowels (स्वर)

I. Primary vowel followed by a similar vowel, both blend into one similar long vowel, e.g.
न + आस्तिकः = नास्तिकः; कवि + इन्द्रः = कवीन्द्रः.

II. (i) अ, आ followed by इ, उ, both blend into ए, ओ, e. g.,
देव + इन्द्रः = देवेन्द्रः; पर + उपकारः = परोपकारः.

(ii) अ followed by ऋ, both change into अर्, e.g.,
देव + ऋषिः = देवर्षिः.

(iii) अ followed by ए, ऐ, ओ, औ, both blend into ऐ, औ, e.g.,
हित + एषिन् = हितैषिन्;
जन + औत्सुक्यम् = जनौत्सुक्यम्.

III. इ, उ, ऋ followed by a dis-similar vowel, change to य्, व्, र्, e.g., यदि + अपि = यद्यपि; सु + आगतम् = स्वागतम्; पितृ + अर्थः = पित्रर्थः.

IV. ए, ओ, ऐ, औ followed by a vowel change to अय्, अव्, आय्, आव्, e.g., देवे + आगते = देवयागते; विष्णो + इति = विष्णविति.

Exception—When ए, ओ, at the end of a word, are followed by a short अ, the latter disappears, e.g., देवे + अत्र = देवेऽत्र.

Euphonic change in consonant (व्यंजन)

V. (i) स्तु with श्चु becomes श्चु, e.g. सत् + चित् = सच्चित्;
सत् + जनः = सज्जनः.

(ii) स्तु with ष्टु becomes ष्टु, e.g., तत् + टीका = तट्टीका.

VI. घोष or अघोष consonants change according to the following घोष or अघोष, e. g., सत् + उपदेशः = सदुपदेशः.

VII. न् preceded by a short vowel and followed by any vowel is doubled, e.g., राजन् + आगच्छ = राजन्नागच्छ; तस्मिन् + अरण्ये = तस्मिन्नरण्ये.

VIII. न् followed by अघोष of चवर्ग, टवर्ग, तवर्ग changes to स् and previous vowel takes अनुस्वार or is nasalized, e. g.,
देवान् + तरति = देवांस्तरति or देवाँस्तरति
कस्मिन् + चित् = कस्मिंश्चित् or कस्मिँश्चित्.

IX. म् at the end of a word followed by a consonant, changes to अनुस्वार, e.g., रामम् + वन्दे = रामं वन्दे.

Euphonic change in visarga (विसर्ग)

X. (i) Visarga preceded by a short 'अ' and followed by short 'अ' or घोष consonant, changes to उ, e.g.,
देवः + अत्र = देवोऽत्र;
देवः + ददाति = देवो ददाति.

(ii) Visarga, preceded by short अ and followed by any vowel except short अ, is elided, e.g.,
देवः + आगच्छति = देव आगच्छति;
देवः + इति = देव इति.

(iii) Visarga, preceded by long आ and followed by any घोष letter, is elided, e.g.,
देवाः + आगच्छन्ति = देवा आगच्छन्ति;
देवाः + जयन्ति = देवा जयन्ति.

XI. Visarga, preceded by any vowel, except short अ and followed by घोष letter, changes to र, e.g.,
कविः + अत्र = कविरत्र; कविः + जयति = कविर्जयति.

XII. (i) Visarga, followed by अघोष consonants of चवर्ग, टवर्ग, तवर्ग, changes to 'स्', e.g.,
रामः + चलति = रामश्चलति;
रामः + तरति = रामस्तरति.

(ii) Visarga, followed by श्, ष्, स्, changes to the following letter optionally, e.g., रामः + सरति = रामस्सरति or रामः सरति.

Exception—If सः, एषः are followed by any letter except short अ visarga is elided, e.g., सः + पठति = स पठति
एषः + आगतः = एष आगतः.

LECTURE 4

Structure of Sanskrit

Three kinds of Sanskrit words

As already noted, scientific study of a language requires understanding of its genetic structure and classification of its words. Genetic structure of Sanskrit has been shown in the first lecture (Sanskrit in the classification of languages). It is now proposed to explain classification of different kinds of Sanskrit words with their structure and their expressive function.

Broadly speaking Sanskrit words can be divided in three main classes :—

I. सुबन्त (Declinables)

The words which are declined in seven cases, e.g., छात्रः, छात्रौ, छात्राः, etc., are called Subanta (Declinables). They cover nouns, pronouns, adjectives and sometimes adverbs also. For instance, राम, देवदत्त, घट, पट, पाठक and भारतीय, etc., are nouns, नील, पीत, शुक्ल, etc., are adjectives; सः, त्वम्, अहम्, etc., are pronouns, and 'सुखम्', as in 'रथः सुखं गच्छति' (the chariot moves easily), is an adverb.

II. तिङन्त (Conjugationals)

The roots when conjugated in ten lakāras (moods and tenses) as 'पठति' (reads) in लट् (present tense); पठतु (he should read) in लोट् (imperative mood); पठेत् (let him read) in विधिलिङ् (potential mood); अपठत् (he read) in लङ् (past tense), etc., are called तिङन्त (conjugationals).

III. अव्यय (Indeclinables)

Words which do not take different forms and remain in the same form, as च, वा, विना, कृत्वा, सर्वदा, are called 'avyayas' (indeclinables).

I. सुबन्त (Declinables)

The meaning of the English word 'declinable' is clear. Nouns, etc., are called 'declinables', because they are declined in seven cases, as already noted. The Sanskrit term 'subanta' is significant. It is formed from सुप्+अन्त=सुबन्त, i.e., that which ends in the

suffixes called 'sup'. Those suffixes begin with 'सु' and the last of them is सुप्. Now taking 'सु' (su) of the first (i) case and 'प्' of the last 'सुप्', the term 'सुप्' would mean all the 21 suffixes of the seven cases and three numbers of each case. These 21 suffixes are called 'sup'. It was the practice of Sanskrit grammarians to take the first and the last letter of a group, and to signify all the members of the group by these two letters, as in the present case सुप् signifies all the 21 suffixes of the seven cases.

These subanta words (declinables), as already stated, include not only the nouns, but also adjectives and pronouns and sometimes an adverb also.

These subanta words (declinables) have one of the three genders; masculine gender (पुंलिङ्ग), e.g., मनुष्यः, ग्रन्थः, पाठः, neuter gender (नपुंसकलिङ्ग), e.g., धनम्, वनम्, पुस्तकम्, etc., and feminine gender (स्त्रीलिङ्ग), e.g., स्त्री, नदी, देवी, etc.

Sometimes a word may be in two genders (masculine and neuter), e g., ओदनः, ओदनम् (rice), मोदकः, मोदकम् (sweet-ball).

It may also be noted that Sanskrit genders are not in accordance with the nature (sex) of the object signified. Apart from the inanimate objects, there are words signifying the same object but having different genders, for instance, words denoting 'wife' are found in all the three genders, as स्त्री (feminine), दाराः (masculine and always plural), and कलत्रम् (neuter).

I. सुबन्त (Declinables)

The declinables (subanta words) are firstly of two kinds :—

A. एक-पद (single words), e.g., मनुष्यः, घटः, पटः, etc., and B. अनेकपद (compound words, i.e., having two or more words), e g., मनुष्यधर्मः, घटरूपम्, पटविस्तारः, etc.

A. एक-पद (single words) —They are of two kinds :—

(a) यौगिक (derived), which again are of two kinds :—

(i) कृदन्त (derived from a root and having 'कृत्' affixes at the end), e.g., पाठकः, पठन्, पठितः, पठितव्यः, etc.[1]

Of the several kinds of subanta, kṛdanta words are by far the most important. When we add 'तिङ्' affixes to a root, we get तिङन्त (conjugational) forms, which denote action. When we add affixes called 'कृत्' to a root, we get 'kṛdanta' words, which also

1. Affixes added to a root make nouns, adjectives and indeclinables, giving the sense of action. Such affixes are called 'कृत्' in Sanskrit grammar.

express an action. These kṛdanta words are treated with their classification in detail in the next lecture (No. 5).

(ii) तद्धित (derived from a noun and having a suffix called 'तद्धित' at the end), e.g., भारतीयः, प्रभुता, etc. An affix added to a name is called तद्धित[1].

(b) रूढ़ (Non-derived), e.g., घटः, पटः, उष्ट्रः,

(B) अनेकपद (Compound words, i.e., समास having two or more words). They are of various kinds.

II. तिङन्त (Conjugationals)

तिङन्त or conjugational words are formed by conjugating the roots in tenses and moods, which both are called lakāras. Conjugations are formed by adding suffixes, which are called तिङ्, and hence the conjugationals are called तिङन्त (तिङ्+अन्त) words. The conjugational forms will be dealt with in detail in the lecture 6.

III. अव्यय (Indeclinables)

Like सुबन्त (declinable) words, Indeclinables are also of two kinds :—

(A) Derived (यौगिक)—(a) derived from a root, e.g., कृत्वा 'having done' (कृ+क्त्वा); कर्तुम् 'to do', (कृ+तुमुन्), and (b) derived from noun, e.g., सर्वदा (सर्व+दा), सर्वथा (सर्व+था).

(B) Non-derived (रूढ़), e.g. च, वा, विना, etc.

It may be noted here that by adding suffixes to (a) roots and (b) nouns, subanta words (declinables) are formed, e.g., (a) पाठकः, (b) भारतीयः. Similarly, by adding suffixes to (a) roots, and (b) nouns, indeclinables are also formed as (a) कृत्वा, (b) सर्वदा.

The classification of Sanskrit words detailed above may be seen at a glance in the following chart

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1. Affixes added to a noun are called तद्धित. The words ending in such affixes should be called तद्धितान्त, but for brevity they are called तद्धित. These affixes are called तद्धित after an affix which is in the sense of 'तस्मै हितम्' (beneficial to), e.g., गव्यम्=गो+यत् (beneficial to cow).

Classification of Sanskrit words

I. सुबन्त (Declinables)
Words declined in seven cases and three numbers, have 21 forms.

- एकपद (Single words)
  - (i) यौगिक (Derived).
    - (a) कृदन्त (root + suffix), e.g., पाठकः, पठित
    - (b) तद्धित (name + suffix), e.g., भारतीयः, प्रभुता, घटत्व,
  - (ii) रूढ़ (Non-derived), e.g., घटः, पटः
- अनेकपद (Compound words) e.g., मनुष्यधर्मः, पटरूपम्

II. तिङन्त (Conjugationals)

Roots conjugated in lakāras, लट् etc.

(See chart of Lecture 6 for details of conjugational forms)

III. अव्यय (Indeclinables).

- यौगिक (Derived), e.g., कृत्वा, कर्तुम्, सर्वदा
- रूढ़ (Non-derived), e.g., च, वा, विना

SANSKRIT TEXT

26. खलः सर्षपमात्राणि परच्छिद्राणि पश्यति ।
आत्मनो बिल्वमात्राणि पश्यन्नपि न पश्यति ॥ सुभाषित० p. 54. No. I.

27. मातृवत् परदारेषु परद्रव्येषु लोष्टवत् ।
आत्मवत्सर्वभूतेषु यः पश्यति स पश्यति ॥ हितो० मि० ला० 14,

28. भिन्नरुचिर्हि लोकः । रघु० VI. 30.

29. न स्थातव्यं न गन्तव्यं दुर्जनेन समं क्वचित् । हितो० वि० 22.

30. शरीरमाद्यं खलु धर्मसाधनम् । कुमार० V. 33.

31. शून्यमपुत्रस्य गृहं, चिरशून्यं यस्य नास्ति सन्मित्रम् ।
मूर्खस्य दिशः शून्याः, सर्वं शून्यं दरिद्रस्य ॥ मृच्छ० I. 8.

32. दारिद्र्यान्मरणाद्वा मरणं रोचते न दारिद्र्यम् ।
अल्पक्लेशं मरणं दारिद्र्यमनन्तकं दुःखम् ॥ मृच्छ० I. 11.

33. मनोरथानामगतिर्न विद्यते । कुमार० V. 64.

EXERCISE

1. Explain the difference of three kinds of Sanskrit words.
2. Elucidate the meaning (connotation and denotation) of सुबन्त and तिङन्त.
3. Discuss the nature of gender in Sanskrit.
4. Detail the kinds of Subanta words.
5. Explain अव्यय and its kinds.
6. Give explanatory notes on the following :
रूढ, तद्धित, कृदन्त, and moods and tenses of lakāras.
7. Point out the kinds of the following सुबन्त words :—
जनता, वनम्, चरित्रम्, भारतगौरवम्, and महिमा ।

LECTURE 5

Voice (वाच्य), and Participles (कृदन्त)

(A)

Voice (वाच्य)

For the proper understanding of participles and conjugations, it is essential to grasp the nature of voice (वाच्य) in Sanskrit. This chapter is divided in two parts— (A) dealing with voice (वाच्य), and (B) dealing with participles (कृदन्त).

Three voices in Sanskrit.

There are three voices in Sanskrit—(i) kartṛ-vācya (कर्तृवाच्य) corresponding to active voice, (ii) karma-vācya (कर्मवाच्य) corresponding to passive voice in English, (iii) bhāva-vācya (भाववाच्य). In English, transitive verbs take active voice as well as passive voice. Intransitive verbs take only active voice. But in Sanskrit, intransitive verbs also take passive voice, which is called भाववाच्य. For instance, take a transitive root like √पठ्. In active voice (कर्तृवाच्य), its present tense will be 'रामः ग्रन्थं पठति'; in passive voice it will be 'रामेण ग्रन्थः पठ्यते'. Now take an intransitive verb like √स्वप् 'to sleep'. In English, it is used only in active voice, e.g., 'Rāma sleeps'; it can have no passive voice in English. But in Sanskrit, besides active voice, e.g., 'रामः स्वपिति', it has also passive voice, e.g., 'रामेण सुप्यते', which is called भाववाच्य.

Thus, the transitive verbs are used in active voice (कर्तृवाच्य) and passive voice (कर्मवाच्य), while intransitive verbs are used in active voice (कर्तृवाच्य) and bhāva-vācya (भाववाच्य).

Now let us understand the meaning of three voices :—

I. कर्तृवाच्य (Active Voice)

In kartṛ-vācya (कर्तृवाच्य), agent (कर्त्ता) is expressed (वाच्य) by a verb. Because a verb expresses agent (कर्त्ता), the number (singular, dual or plural) of the verbal form is according to the number of the agent, e.g., 'बालकः ग्रन्थं पठति', 'बालकौ ग्रन्थं पठतः', 'बालकाः ग्रन्थं पठन्ति'. It may be noted that in 'पठति', 'ति' being singular, indicates one agent, and therefore in बालकः also the number is singular.

II. कर्मवाच्य (Passive Voice)

Karma-vācya (कर्मवाच्य) means where the object is expressed by a verb, and because a verb expresses the object, the number of the verbal form is according to the number of the object to be indicated, e.g., 'रामेण ग्रन्थः पठ्यते', 'रामेण ग्रन्थौ पठ्येते', 'रामेण ग्रन्थाः पठ्यन्ते'.

It should also be noted in this context that the agent (कर्त्ता) is expressed by the III case (and not the first case as is sometimes wrongly supposed). In the examples 'रामः ग्रन्थं पठति', etc., the agent रामः takes the first case, which is a colourless naming case, and is used where no other case is needed. It is so because agent is already expressed by the verb, and therefore, III case which denotes an agent is not needed here. But because the object is not expressed here by the verb, the case expressing object, viz., II case is used for the object 'ग्रन्थम्'. Thus, in active voice (कर्तृवाच्य), the word denoting an agent takes first case and the object not being expressed by verb, takes second case. Similarly, in the instance 'रामेण ग्रन्थः पठ्यते', the word expressing object takes first case, because object has already been expressed here by the verb and therefore, second case which denotes an object is not required here. But, because the agent is not expressed here by the verb, the case indicating agent, viz., III case is used in 'रामेण'. Thus in passive voice the word denoting object takes first case and that expressing agent takes III case.

In the case of conjugational forms, person and number of a verb also agrees with the agent, or the object, as the case may be. For instance, 'त्वं पठसि' is in active voice, where त्वम् and पठसि both are in the second person and singular number. In the instance 'त्वं दृश्यसे' (you are seen), which is in passive voice (कर्मवाच्य), त्वं and दृश्यसे both are in the second person and singular number.

In the case of participles (kṛdanta), there being no question of person, the number and gender agree with the agent or object, as the case may be. For instance, 'स पठितवान्', 'ताः पठितवत्यः' are in active voice, where gender and number of the agent and the participles are the same. Similarly, 'तेन ग्रन्थः पठितः' is in passive voice (कर्मवाच्य), where the gender and number of object 'ग्रन्थः' and participle 'पठित' are the same.

III. भाववाच्य (Intransitive Passive Voice)

Now let us take bhāva-vācya (भाववाच्य). Here the verb expresses action (भाव) only. It expresses simply the 'action' implied in the verb, and does not express an agent, and the verb being

intransitive, there can be no question of any object here. In a bhāva-vācya sentence, the agent is expressed by the III case, which is expressive of agent. As there can be no number or person in the action denoted by the verb, there is only singular number and third person, which denote the action in a general manner.

(B)

Krdanta (कृदन्त-Participles)

1. Two kinds of Krdanta words

It has been made clear that when a noun-affix is added to a verb, kṛdanta words are formed. These words are mainly of two kinds :—(a) Those कृदन्त words which imply an action, as पाकः, पाठः, गमनम्, etc., and (b) those which directly express an action, as गतः, गतवान्, पठितवान्, etc., and which, although grammatically nouns, serve the purpose of a verb.

(a) कृदन्त Implying Action

Of the Kṛdanta nouns which imply action, there are several kinds :

(i) Denoting abstract nouns, with घञ् affix, such as पाकः (cooking), पाठः (reading), रागः (reddishness); with अच् affix, as चयः (collection), जयः (victory), नयः (policy); with ल्युट् (अन) affix, as गमनम् (going), करणम् (doing), दर्शनम् (seeing); with क्तिन् affix, e.g., गतिः (going), मतिः (thought), दृष्टिः (sight), etc.; with 'अ' affix in desideratives, as पिपासा (thirst), जिज्ञासा (enquiry).

(ii) Denoting an agent, with ण्वुल् (अक) affix, such as पाठकः (one who reads), पाचकः (cook), दर्शकः (spectator); with तृच् affix, e.g., नेतृ (leader), गन्तृ (one who goes), कर्तृ (one who does);[1] with अच् affix, as पचः (cook), नरः (man); with 'उ' affix in desiderative forms, as पिपासु (thirsty), जिज्ञासु (inquisitive).

(b) कृदन्त Directly Expressing Action

Kṛdanta words which directly express an action are of several kinds. In the history of Sanskrit language, these forms have been gradually taking the place of तिङन्त (conjugational) forms, and for that reason their proper understanding is very essential. Kṛdanta words directly expressing action are the following :—

(i) Present Participles-शतृ and शानच्

With parasmaipada (परस्मैपद) roots, शतृ (='अत्') affix is added,

1. In modern Indian languages they are usually used in Nom. I (i), e.g., नेता, गन्ता, कर्ता.

e.g., पठत्, गच्छत्, कुर्वत् (one who is reading, going or doing). With ātmanepada (आत्मनेपद) roots, शानच् (आन) is added, e.g., लभमान, वर्धमान ('one who is getting something', 'who is increasing'). When the verb √अस् 'to be' is used with these participles, the sense is finite, e.g., 'स पठन् अस्ति' (He is reading), 'स गच्छन् अस्ति' (He is going).

(ii) Past Participles क्त and क्तवत्

'क्त' is used with intransitive verb in the active voice (कर्तृवाच्य), e.g., 'स गतः'[1] (He went), 'स सुप्तः' (He slept).

With transitive roots, क्त is used in passive voice (कर्मवाच्य), e.g., 'तेन ग्रन्थः पठितः' (The book was read by him), 'तेन जनो दृष्टः' (A man was seen by him), 'रामेण रावणो हतः' (Rāvaṇa was killed by Rāma). क्तवत् is used with both transitive and intransitive roots in active voice (कर्तृवाच्य) only, e.g., 'स गतवान्' (He went), 'स सुप्तवान्' (He slept), 'स पठितवान्' (He read), 'स नीतवान्' (He carried), etc.

(iii) Passive Potentials तव्य, अनीयर्, यत्

These affixes are used in passive sense, i.e., with transitive roots in कर्मवाच्य, e.g., तेन धर्मो रक्षितव्यः, रक्षणीयः, रक्ष्यो वा; रामेण लङ्का विजेतव्या; रामायणं श्रवणीयम् श्रव्यं वा, and with intransitive roots in भाववाच्य (Intransitive-passive), e.g., तेन हसितव्यं, हसनीयं वा; तेन स्वप्तव्यम्, स्वपनीयं वा.

All these kṛdanta affixes, when used as finite verbs, are put in the nominative case, and are used predicatively, as in the above examples.

(c) कृदन्त Indeclinables

There are indeclinable kṛdanta forms also. They are :— (i) with क्त्वा, e.g., कृत्वा (after doing), गत्वा (after going), पठित्वा (after reading), and (ii) with तुमुन् (=तुम्), e.g., गन्तुम् (in order to go), पठितुम् (in order to read).

The division of kṛdanta words may be shown by the following chart :—

1. It may be noted that √गम् 'to go', which is intransitive in English, is treated as transitive (सकर्मक) in Sanskrit.

Krdanta words (कृदन्त)

(a) Nouns with implied action.

(i) Abstract Nouns (भाववाचक)

घञ्—पाकः, पाठः, रागः
अच्—चयः, जयः, नयः
ल्युट् (अन)—गमनम्, करणम्, दर्शनम्
क्तिन्—गतिः, मतिः, दृष्टिः
अ—(with desiderative forms)
पिपासा, बुभुक्षा, जिज्ञासा

(ii) Denoting an agent—

ण्वुल् (अक)—पाठक, पाचक, दर्शक
तृच् – कर्तृ, नेतृ, गन्तृ
अच्—पचः, नटः
उ—(with desiderative forms)
पिपासु, बुभुक्षु, जिज्ञासु

(b) Expressing action directly

(i) Present Participles –

शतृ (परस्मैपद)—पठत्, गच्छत्, कुर्वत्
शानच् (आत्मनेपद)—लभमान, वर्धमान

(ii) Past Participles

क्त

(a) Used with intransitive verbs in कर्तृवाच्य—
स गतः, स सुप्तः
Used with transitive verbs in passive voice (कर्मवाच्य)—
तेन पुस्तकं पठितम्

क्तवत्

(b) Used in active voice only (Kartṛ-vācya)
स गतवान्,
स सुप्तवान्

(iii) Passive Potentials

तव्य, अनीयर्, यत् (ण्यत्)
Used with transitive verbs in कर्मवाच्य—
तेन धर्मो रक्षितव्यः, रक्षणीयः, रक्ष्यो वा
Used with intransitive verbs in भाववाच्य—
तेन हसनीयम्, तेन हसितव्यम्, etc.

(c) Indeclinables (Kṛdanta-avyayas).

(कृदन्त–अव्यय)

(i) क्त्वा—गत्वा, पठित्वा
(ii) तुमुन्—गन्तुम्, पठितुम्

SANSKRIT TEXT

34. श्रूयतां धर्मसर्वस्वं श्रुत्वा चैवावधार्यताम् ।
आत्मनः प्रतिकूलानि परेषां न समाचरेत् ॥ व्याख्यान० 138.

35. क्षुधासमं नास्ति शरीरपीडनं चिन्तासमं नास्ति शरीरशोषणम् ।
विद्यासमं नास्ति शरीरभूषणं क्षमासमं नास्ति शरीररक्षणम् ॥
व्याख्यान० 209.

36. न तत्त्ववचनं सत्यं नातत्त्ववचनं मृषा ।
यद्भूतहितमत्यन्तं तत्सत्यमिति कथ्यते ॥ व्याख्यान० 277.

37. न रत्नमन्विष्यति मृग्यते हि तत् । कुमार० V. 45.

38. न तेन वृद्धो भवति येनास्य पलितं शिरः ।
यो वै युवाप्यधीयानस्तं देवाः स्थविरं विदुः ॥ मनु० II. 156.

39. उदीरितोऽर्थः पशुनापि गृह्यते हयाश्च नागाश्च वहन्ति नोदिताः ।
पञ्च० मि० भे० 44.

40. उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः ।
न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥ पञ्च० मि० सं० 138.

41. न धर्मवृद्धेषु वयः समीक्ष्यते । कुमार० V. 16.

42. शक्यो वारयितुं जलेन हुतभुक् छत्त्रेण सूर्यातपः । भर्तृ० नी० 11.

43. खादन्न गच्छामि हसन्न जल्पे किं कारणं भोज भवामि मूर्खः ।
सुभाषित० p. 174, No. 891.

44. धर्मस्य त्वरिता गतिः । पञ्च० अप० after 40.

EXERCISE

1. Explain the nature of three voices in Sanskrit.
2. Explain clearly why agent is put in the nominative case in कर्तृवाच्य, and why कर्म is put in the nominative case in कर्मवाच्य :
3. Why only singular number is used in भाववाच्य ?.
4. Explain two principal kinds of कृदन्त.
5. Explain the difference in the use of क्त and क्तवत्.
6. (a) Change the voices of the following :—
   अहं ग्रामं गच्छामि.
   मया ग्रन्थः पठ्यते.
   तेन पुस्तकं पठितम्.
   (b) Point out suffixes in the following :—
   रागः, कीर्त्तिः, गमनम्, अनुष्ठितः, स्नातव्यम्, स्तुत्यः, पठ्यमानः, and लिखन्.

LECTURE 6

Conjugations (तिङन्त)

1. Two kinds of conjugations

As stated in the course of general classification of words, all verbs are conjugated in ten lakāras (tenses and moods). In this lecture detailed information regarding conjugational classification will be given.

Conjugation of roots is found in two different kinds called **Parasmaipada** (परस्मैपद) and **Ātmanepada** (आत्मनेपद). Some verbs are conjugated in parasmaipada form, while others in the ātmanepada form. There are a few verbs which are conjugated in both the forms. They are called ubhayapada (उभयपद). For instance, the root √पठ् is conjugated in parasmaipada, as पठति, पठतः, पठन्ति (लट्), while the root √लभ् is conjugated in ātmanepada, as लभते, लभेते. लभन्ते (लट्), and √याच् is conjugated in both the forms, e.g. याचति, याचतः, याचन्ति; याचते, याचेते, याचन्ते.

2. Three persons and three numbers

There are three persons—(i) Prathama puruṣa (Third person in English), e.g., पठति (he reads). It may be noted that प्रथम पुरुष of Sanskrit is not the first person of English. (ii) Madhyama puruṣa (Second person), e.g., पठसि (you read), (iii) Uttama puruṣa (First person of English), e.g., पठामि (I read). There are three numbers –singular, dual and plural in each person. We thus arrive at nine forms for every lakāra (tense or mood) in parasmaipada, and similarly there are nine forms in ātmanepada also. We have thus 18 conjugational forms and corresponding 18 suffixes, which can be remembered or noted on the basis of the conjugation in लट् of √पठ् (परस्मैपद) and √लभ् (आत्मनेपद).

√पठ्—Parasmaipada

प्रथम पुरुष Third person in English	पठति तिप् (ति)	पठतः तस्	पठन्ति झि (अन्ति)
मध्यम पुरुष Second person in English	पठसि सिप् (सि)	पठथः थस्	पठथ थ
उत्तम पुरुष First person in English	पठामि मिप् (मि)	पठावः वस्	पठामः मस्

√लभ्—Ātmanepada

प्रथम पुरुष Third person in English	लभते त (ते)	लभेते आताम् (एते)	लभन्ते झ (अन्त)
मध्यम पुरुष Second person in English	लभसे थस् (से)	लभेथे आथाम् (एथे)	लभध्वे ध्वम् (ध्वे)
उत्तम पुरुष First person in English	लभे इट् (ए)	लभावहे वहिङ् (वहे)	लभामहे महिङ् (महे)

Changes in affixes have been shown in brackets.

Now counting from the first to the last, we take 'ति' of तिप् and 'ङ्' of महिङ्, and name all these 18 suffixes as 'तिङ्'. The conjugational forms are therefore called तिङन्त (having 'तिङ्' suffixes at the end).

3. Ten lakāras—Tenses and Moods

As stated above, lakāras (tenses and moods) number ten. In English a verb has firstly forms of moods, and then one of the moods, i.e , the indicative mood is conjugated in tenses. But in Sanskrit, mood-lakāras, like लोट् (Imperative) and विधिलिङ् (Potential) denoting request, command, etc., are put at par with lakāras indicating tenses, लट् (present), लिट्, लङ्, लुङ् (past), and लुट्, लृट् (future). There is no mood like indicative mood (as in English) to cover these tenses.

The ten lakāras (tenses and moods) are enumerated in Sanskrit grammars in the order as given below :—

(i) **लट्** (Present tense), e.g., पठति.
(ii) **लिट्** (Historic past), e.g., पपाठ.
(iii) **लुट्** (Future, but not in much use), e.g., पठिता.
(iv) **लृट्** (Future), e.g., पठिष्यति.
(v) **लोट्** (Imperative mood), e.g., पठतु.
(vi) **लङ्** (Past tense, mostly used), e.g., अपठत्.
(vii) **विधिलिङ्** (Potential mood), e.g., पठेत्.
(viii) **आशीर्लिङ्** (Benedictory), e.g., पठ्यात्.
(ix) **लुङ्** (Past), e.g., अपाठीत्.
(x) **लृङ्** (Conditional), e.g., अपठिष्यत्.

These tenses and moods are called लकारs; because their grammatical names लट्,, लिट् , etc., begin with ल्. It would further appear that first five lakāras लट्, लिट्, लुट्, लृट्, लोट् end in ट्, while the remaining five लङ्, विधिलिङ्, आशीर्लिङ्, लुङ्, लृङ् end in ङ्.

The easy way to memorize them is to add ट् after ल्+अ, इ, उ, etc., e.g., लट्, लिट्, लुट्, लृट्, लोट्, (by adding ट् to ल्+ए we get लेट,

which is used only in the Vedic language, and therefore, it has not been considered here). We have thus five lakāras ending in ट्. Then by adding ङ् to ल्+अ, इ, उ, etc., we get लङ्, लिङ् (which is of two kinds विधिलिङ् and आशीर्लिङ्), लुङ् and लृङ्. There being two lakāras formed with इ, we have five lakāras ending in ङ् also.

In the order of lakāras given above, tenses and moods are mixed up. They are separated as given below :—

Seven tense-lakāras :

One present lakāra— लट् (e.g., पठति).
Two future lakāras— लुट्, लृट् (e.g., पठिता, पठिष्यति).
Three past lakāras— लिट्, लङ्, लुङ् (e.g., पपाठ, अपठत्, अपाठीत्).
One conditional (Past-future) lakāra— लृङ् (e.g., अपठिष्यत्).

Three mood-lakāras :

Imperative— लोट् (e.g., पठतु).
Potential— विधिलिङ् (e.g., पठेत्).
Benedictive— आशीर्लिङ् (e.g., पठ्यात्).

4. Use of Lakāras

As for the function of these lakāras (tenses and moods), लट् is simple present, लृट् is simple future, while लुट् denotes future, but it is not much in use. Of the three past lakāras लङ् is by far the most common and freely used for past tense. लिट् denotes historic past, लुङ्, the forms of which are very complicated, was much in use in the Vedic and early post-Vedic language, but now it is not so commonly used except when it is intentionally or artificially used in Kāvyas.

Moods are quite simple. Imperative (लोट्) is used for request or command and also for benediction. Potential mood (विधिलिङ्) is used usually for a command, while Benedictive (आशीर्लिङ्), which is used only for benediction, is not much in use. लृङ् lakāra expresses conditional action. Of these lakāras only five are important, which will mainly be treated in these lectures. They are—1. लट्, 2. लृट्, 3. लोट्, 4. लङ्, and 5. विधिलिङ्.

5. Derivative Verbs (धातु-प्रक्रिया)

Ten lakāras shown above are formed from a root as it is. But sometimes in order to give an additional meaning to the root, some affixes are added to it. The increased form of the root is called derivative verb (धातु-प्रक्रिया), and is conjugatdd in all lakāras. These derivative verbs are principally of four kinds :—

(i) Causal form (णिजन्त-प्रक्रिया)

When the sense of some action being caused is to be conveyed, a suffix णिच्, which becomes अय, is added to the root. Due to being णिच्-ending this kind of causal form is called णिजन्त (णिच्+अन्त). The causal form of the verb in relation to its non-causal form may be explained thus : Non-causal form 'स हसति' (he laughs) becomes in causal form 'स तं हासयति' (he makes him laugh).

(ii) Desiderative form (सन्नन्त-प्रक्रिया)

When the sense of 'wish' or, 'desire' is added to the meaning of a root, it is called 'desiderative form'. For instance, 'स पठति' becomes 'स पिपठिषति' (he desires to study). The desiderative form of √पठ् is पिपठिषति. Similarly, चिकीर्षति (he wants to do) from √कृ.

(iii) Frequentative form (यङन्त-प्रक्रिया)

When an action done repeatedly or excessively is to be denoted, an affix यङ् (य) is added to the root, which is reduplicated. For instance, जंगम्यते (he goes repeatedly) from √गम्; पापठ्यते (he studies again and again or excessively) from √पठ्. It may be noted that a verb in frequentative sense having 'यङ्' affix is conjugated in आत्मनेपद.

(iv) Nominal verbal form (नाम-धातु-प्रक्रिया)

When a noun is treated as a verb, it is called nominal verbal form, for instance, कालिदासायते (he acts like Kālidāsa).

6. Ten classes (गण) of Sanskrit roots

There are in Sanskrit some 2000 roots. They are divided in ten classes (gaṇas), i.e., भ्वादिगण, अदादिगण, etc. Classes are named after the first root of that class. For instance, the class which begins with the root √भू, is called भ्वादिगण. Similarly अदादिगण begins with √अद्, and so on.

A class (गण) has a particular class-mark, i.e., गणचिह्न. This class-mark is inserted in conjugational forms of the four lakāras only—लट्, लोट्, लङ्, and विधिलिङ्. For instance, root √भू belongs to भ्वादि class, of which 'अ' (शप्) is the class-mark. This is inserted in the above-named four lakāras, i.e., in लट्—पठति (पठ्+अ+ति); in लोट्—पठतु; in लङ्—अपठत्; in विधिलिङ्—पठेत् (पठ्+अ+इ+त्).

The class-mark is not used in the remaining six lakāras, e.g, पपाठ (लिट्); पठिता (लुट्); पठिष्यति (लृट्); पठ्यात् (आशीर्लिङ्); अपाठीत् (लुङ्); अपठिष्यत् (लृङ्).

Lakāras having class-mark, viz., लट्, लोट्, लङ्, विधिलिङ् are called, in grammar, as सार्वधातुक lakāras, and the remaining six lakāras, लिट्, लुट्, etc., are called आर्धधातुक lakāras.

The ten classes with their class-marks are illustrated here in लट् lakāra :—

Name of the class	Class mark	Illustrated in लट्
1. भ्वादि	अ (शप्)	पठति √पठ्
2. अदादि	(No class-mark)	अत्ति √अद्
3. जुहोत्यादि	(doubling of verb)	जुहोति √हु
4. दिवादि	य (श्यन्)	नृत्यति √नृत्
5. स्वादि	नु (श्नु)	चिनोति √चि
6. तुदादि	अ (श)	विशति √विश्
7. रुधादि	न (श्नम्) which is inserted in the body of the root.	छिनत्ति √छिद्
8. तनादि	उ	करोति √कृ
9. क्र्यादि	ना (श्ना)	जानाति √ज्ञा
10. चुरादि	अय (णिच्)	चोरयति √चुर्

In the formation of conjugation of the four सार्वधातुक lakāras (लट्, लोट्, लङ्, and विधिलिङ्), we have to see to which particular class (gaṇa) a verb belongs.

7. Three groups of ten classes of roots.

I—Four of these class-marks end in 'अ'. They are :—

(i) भ्वादि—'अ' (शप्)—पठति.
(ii) दिवादि—'य' (श्यन्)—नृत्यति.
(iii) तुदादि—'अ' (श)—विशति.
(iv) चुरादि—'अय' (णिच्)—चोरयति.

Difference of 'अ' (शप्) of भ्वादि and 'अ' (श) of तुदादि will be explained in the lecture on तुदादि class.

II—Of the remaining six classes the three classes have class-marks other than 'अ' :—

(i) स्वादि—'नु' (श्नु)—चिनोति.
(ii) तनादि—'उ'—करोति.
(iii) क्र्यादि—'ना' (श्ना)—जानाति.

III—The remaining three classes have no class-marks :—

(i) अदादि—no class-mark—अत्ति.
(ii) जुहोत्यादि—doubling of the root—ददाति.
(iii) रुधादि—'न' (श्नम्) inserted in the body of the root—छिनत्ति.

Classification of Conjugational System

Ten classes of Roots.

Classes with अ or अ-ending class-mark

(i) **भ्वादि**—अ (शप्)—पठति
(ii) **दिवादि**—य (श्यन्)—नृत्यति
(iii) **तुदादि**—अ (श)—विशति
(iv) **चुरादि**—अय (णिच्)—चोरयति

Classes other than those with अ or अ-ending class-mark

With class-mark other than 'अ'

(i) **स्वादि**—नु (श्नु)—चिनोति
(ii) **तनादि**—उ—करोति
(iii) **क्र्यादि**—ना (श्ना)—जानाति

With no class-mark

(i) **अदादि**—अत्ति
(ii) **जुहोत्यादि**—जुहोति
(iii) **रुधादि**—रुणद्धि

Tenses and Moods.

Tenses

(1) Present—**लट्**—पठति
(2) Future—(i) **लुट्**—पठिता, (ii) **लृट्**—पठिष्यति
(3) Past—(i) **लिट्**—पपाठ, (ii) **लङ्**—अपठत्, (iii) **लुङ्**—अपाठीत्
(4) Conditional—**लृङ्**—अपठिष्यत्

सार्वधातुक and आर्धधातुक लकारs

सार्वधातुक
लट्, लोट्, लङ्, विधिलिङ

आर्धधातुक
लिट्, लुट्, लृट्, आशीर्लिङ्, लुङ्, लृङ्

Moods

(i) Imperative—**लोट्**—पठतु
(ii) Potential—**विधिलिङ्**—पठेत्
(iii) Benedictory—**आशीर्लिङ्**—पठ्यात्

Three Voices.

कर्तृवाच्य (Active voice)—रामः पठति.
कर्मवाच्य (Transitive-passive)—रामेण ग्रन्थः पठ्यते.
भाववाच्य (Intransitive-passive)—रामेण सुप्यते.

Dhatu-prakriya

(i) Causal—पाठयति.
(ii) Desiderative—पिपठिषति.
(iii) Frequentative—पापठ्यते.
(iv) Nominal Verbs—कालिदासायते.

SANSKRIT TEXT

45. दीर्घसूत्री विनश्यति । पञ्च० अप० after 41.

46. नग्नक्षपणके देशे रजकः किं करिष्यति । चाणक्यशतक० 110.

47. गर्जति शरदि न वर्षति वर्षासु निःस्वनो मेघः ।
नीचो वदति न कुरुते न वदति सुजनः करोत्येव ॥ उद्भट (According to Apte's Dictionary[1])

48. प्राक् पादयोः पतति खादति पृष्ठमांसं
कर्णे कलं किमपि रौति शनैर्विचित्रम् ।
छिद्रं निरूप्य सहसा प्रविशत्यशङ्कः
सर्वं खलस्य चरितं मशकः करोति ॥ हितो० मि० ला० 81.

49. यः पठति लिखति पश्यति परिपृच्छति पण्डितानुपाश्रयति ।
तस्य दिवाकरकिरणैर्नलिनीदलमिव विकास्यते बुद्धिः ॥
सुभाषित० p. 170, No. 760.

50. द्विषन्ति मन्दाश्चरितं महात्मनाम् । कुमार० V. 75.

51. क्लेशः फलेन हि पुनर्नवतां विधत्ते । कुमार० V. 86.

52. न केवलं यो महतोऽपभाषते शृणोति तस्मादपि यः स पापभाक् ।
कुमार० V. 83.

53. संगच्छध्वं संवदध्वं सं वो मनांसि जानताम् । ऋक्० X. 191. 2.

54. विकारहेतौ सति विक्रियन्ते येषां न चेतांसि त एव धीराः । कुमार० I 59.

55. हंसो हि क्षीरमादत्ते तन्मिश्रा वर्जयत्यपः । शाकु० VI. 28.

56. रूपयौवनसम्पन्ना विशालकुलसम्भवाः ।
विद्याहीना न शोभन्ते निर्गन्धा इव किंशुकाः ॥ वृद्ध० III. 8.

57. जीर्यन्ते जीर्यतः केशाः दन्ता जीर्यन्ति जीर्यतः ।
चक्षुःश्रोत्रे च जीर्येते तृष्णैका तरुणायते ॥ पञ्च० अप० 16.

58. एकः स्वादु न भुञ्जीत नैकः सुप्तेषु जागृयात् ।
एको न गच्छेदध्वानं नैकश्चार्थान्विचिन्तयेत् ॥ पञ्च० अप० 87.

59. स्मरिष्यति त्वां न स बोधितोऽपि सन् । शाकु० IV. 1.

EXERCISE

1. Differentiate between परस्मैपद and आत्मनेपद.
2. Compare the 'पुरुष' (person) of Sanskrit with that of English.
3. Show the use of लोट् and विधिलिङ्.
4. Explain the use of tense-lakāras.
5. Explain सन्नन्त and यङन्त-प्रक्रिया with examples.
6. Explain the three broad divisions of ten classes (गणs) of roots with their class-marks and examples.

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1. Reference as given in Apte's Sanskrit-English Dictionary under root √ गर्ज्.

LECTURE 7

Upto the 6th lecture we dealt with general problems of Sanskrit language and its grammar. Now from this lecture we begin regular grammar, which in each lecture is divided in three parts—A, B, and C, dealing with different branches of grammar.

A

Declensions

1. Seven cases of सुबन्त

Noun in Sanskrit, called नामन् (नाम) includes pronoun and adjective also, i.e., all declinable words. A noun is declined in seven cases, each case having three numbers. There are thus 21 case-terminations or affixes. They can easily be grasped on the basis of the declension of मरुत्.

		मरुत्		
		Sing.	Dual	Plural
I	Nominative (and Vocative)	मरुत्	मरुतौ	मरुतः
II	Accusative	मरुतम्	मरुतौ	मरुतः
III	Instrumental	मरुता	मरुद्भ्याम्	मरुद्भिः
IV	Dative	मरुते	मरुद्भ्याम्	मरुद्भ्यः
V	Ablative	मरुतः	मरुद्भ्याम्	मरुद्भ्यः
VI	Genitive	मरुतः	मरुतोः	मरुताम्
VII	Locative	मरुति	मरुतोः	मरुत्सु

Here declensional termination of Nom. Sing., viz., 'सु' has been dropped. All other terminations as given below are quite clear from the declension of मरुत्. Original forms of some of the terminational suffixes (given in brackets) are slightly different from those actually used. They are shown below[1] :—

		Sing.	Dual	Pl.
I	Nom. and Vocative	स् (सु)	औ	अस् (जस्)
II	Accusative	अम्	औ (औट्)	अस् (शस्)

1. Sūtra of Pāṇini giving affixes of the seven cases (7 × 3 = 21):—"स्वौजसमौट्छष्टाभ्यांभिस्ङेभ्यांभ्यस्ङसिभ्यांभ्यस्ङसोसाम्ङ्योस्सुप्" (अष्टा० IV. 1. 2).

III	Instrumental	आ (टा)	भ्याम्	भिस्
IV	Dative	ए (ङे)	भ्याम्	भ्यस्
V	Ablative	अस् (ङसि)	भ्याम्	भ्यस्
VI	Genitive	अस् (ङस्)	ओस्	आम्
VII	Locatixe	इ (ङि)	ओस्	सु (सुप्)

The first termination (I. i.) is 'सु' and the last one (VII. iii.) is 'सुप्'. Taking first 'सु' and the last letter 'प्' of सुप्, the term सुप् in grammar means all the twenty one terminations, and therefore the term सुबन्त (सुप्+अन्त) means nouns which are declined in seven cases.

Some terminations such as औ, अस्, etc, begin with a vowel, while सु, भ्याम्, भिस्, etc., begin with a consonant. This distinction of the first letter is required sometimes in memorizing declensions.

Original forms of terminations of the sing. number of the cases from IV to VII begin with 'ङ्', which is dropped in actual use. These terminations are, therefore, called 'ङित्' (ङ्+इत्; 'इत्' means 'dropping').

2. Declension of Masc. nouns ending in 'अ'

A model declension of राम is given below :—

I	रामः	रामौ	रामाः
(Vocative)[1]	हे राम	हे रामौ	हे रामाः
II	रामम्	रामौ	रामान्
III	रामेण	रामाभ्याम्	रामैः
IV	रामाय	रामाभ्याम्	रामेभ्यः
V	रामात्	रामाभ्याम्	रामेभ्यः
VI	रामस्य	रामयोः	रामाणाम्
VII	रामे	रामयोः	रामेषु

In the declension of nouns ending with a vowel, some terminations are considerably changed, as for instance in रामेण (III. i.) where 'आ' has become 'इन', or in 'रामाय' (IV. i.), where ए has changed as 'य'. Declension of nouns ending in vowels have, therefore, to be memorized irrespective of forms of the terminations.

Declensions of all masculine nouns (but not of pronouns) ending in 'अ', such as कृष्ण, बालक, देव, नर, वृक्ष, अश्व, सूर्य, are like that of राम. It may, however, be noted that ण् in place of न् in रामेण (III. i.) or

1. In vocative case 'हे' is added to show that it is vocative case, but it is not necessary, i.e., it may be 'हे राम' or 'राम'. In declension of nouns, vocative case, in addition to 1st. case, is usually given, but that being not very necessary, it has been given in these lectures only in some cases.

रामाणाम् (VI. iii.) is because of 'र्' (see the rule on 'णत्व', Lecture 3, p. 37), and therefore in बालकेन, बालकानाम्, etc., there will be a न् and not ण्.

3. Declension of अ-ending nouns in neuter gender

There is difference of अ-ending neuter nouns from those in Masc. in the first two cases only, as shown below :—

I	धनम्	धने	धनानि
II	धनम्	धने	धनानि

Here also the declensions in the I and II cases are exactly alike. In all other cases, they are exactly like that of 'राम', e.g., धनेन, धनाभ्याम्, धनैः, etc. Declension of all nouns in neuter gender ending in अ, such as ज्ञान, बल, कानन, कमल, अरण्य, etc., are like that of 'धन'.

B

Nominative Case (प्रथमा विभक्ति)

Of the seven cases, II to VII are used either to express (i) object, instrument, etc. of an action as 'ग्रन्थं पठति', 'चक्षुषा पश्यति', etc., or (ii) sometimes they are used on account of the proximity of some word, as 'रामं विना', 'ऋते ज्ञानात्', 'रामाय नमः'. But it may be noted that the 1st. case does not express any relation with an action, and neither it is used on account of proximity of some words. Ist. case is merely a naming case, i.e., it is used with nouns without any addition to their sense. It is an established dictum in Sanskrit that no word should be used without a case,[1] and therefore, when no other case is intended, Ist. case is used just as a naming case, as मनुष्यः, बालकः, वनम्, धनम्, etc. Here Ist. case does not give any additional meaning other than the meaning of the word itself.

Of course, 1st. case is also used as vocative case, e.g., हे मनुष्य, हे राम, etc.

There is a general wrong notion that 1st. case is used to express an agent, as in 'रामः पठति'. But here agent or doer is expressed by 'ति' suffix of पठति, and not by the 1st. case of रामः. 'ति' indicates an agent or doer, and therefore, 'ति' is in active voice. (See Lecture 5, on the voice).

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1. 'नाविभक्तिकं पदं प्रयुञ्जीत', i.e., 'one should never use a word without a case.'

C

Present tense (लट्) in परस्मैपद

1. Five lakāras mostly used

As already noted, out of the tenses and moods (lakāras) of the Sanskrit conjugation, only the following five lakāras, (tenses and moods) are mostly used :—

लट् (Present tense), e.g. पठति
लृट् (Future tense), e.g., पठिष्यति
लोट् (Imperative mood), e.g., पठतु
लङ् (Past tense), e.g., अपठत्
विधिलिङ् (Potential mood), e.g., पठेत्

2. Conjugation of √पठ् (to read) in लट्

As already stated, Sanskrit roots due to their conjugational forms are of two types—परस्मैपदी and आत्मनेपदी. First we shall take परस्मैपदी roots, पठ् etc.

There being three persons, each with three numbers, every tense or mood is conjugated in nine forms.

Conjugation of √पठ् (to read) in the present tense :—

प्रथम पुरुष (III person)—पठति, पठतः, पठन्ति.
मध्यम पुरुष (II person)—पठसि, पठथः, पठथ.
उत्तम पुरुष (I person)—पठामि, पठावः, पठामः

As already noted, the third person of English grammar is called 'प्रथम पुरुष' in Sanskrit; and उत्तम पुरुष of Sanskrit is called first person in English. In the present book third and first persons have been used according to English language for the convenience of readers.

On the basis of the conjugation of पठ् in लट् the conjugational terminations or affixes in परस्मैपद may be noted as given below :—

III ति (तिप्), तस्, न्ति or अन्ति (झि)
II सि (सिप्), थस्, थ
I मि (मिप्), वस्, मस्

√पठ् belongs to the 1st. class (भ्वादिगण), the conjugational mark of which 'अ' (शप्) is added to the root, and √पठ् becomes 'पठ' (पठ्+अ=पठ), to which affixes 'ति', etc., are added. In the case of

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1. तिप् तस् झि, सिप् थस् थ, मिप् वस् मस्
त आताम् झ, थास् आथां ध्वम्, इड् वहि महिङ् । अष्टा० III. iv. 78.
While affixes given in the sūtra from तिप् to मस् are of परस्मैपद, thos from त to महिङ् are of आत्मनेपद ।

पठन्ति (III. iii.), affix 'न्ति' is added, when the root is 'अ-ending' as पठ्+अ, but when the root is without 'अ' as √अद् (which has no class-mark) 'अन्ति' is added, as in अदन्ति (अद्+अन्ति). In पठामि, पठावः, पठामः (1st. person), 'अ' is lengthened.

The other roots of the 1st. class (भ्वादि) are similarly conjugated in लट् (present tense). For example, √हस् (to laugh) is conjugated as हसति, etc., √रक्ष् (to protect) as रक्षति, √वद् (to speak) as वदति, √नम् (to bend or salute) as नमति, √गम् (to go) as गच्छति (गम् changes to गच्छ्), √पत् (to fall) as पतति, √चल् (to move) as चलति, √दह् (to burn) as दहति, √तॄ (तर्) (to swim) as तरति, √जि (जय्) (to conquer) as जयति, √स्था (to stay) as तिष्ठति (स्था changes to तिष्ठ्), √पा (to drink) as पिबति (पा changes to पिब्).

The different forms of roots given in brackets as गच्छ् for √गम् or पिब् for √पा are changed forms. Similarly, √जि becomes जय् and √तॄ becomes तर्.

3. Conjugation of √पठ् in लृट् (future tense)

Conjugation of √पठ् in लृट् is as given below :—

III	पठिष्यति	पठिष्यतः	पठिष्यन्ति
II	पठिष्यसि	पठिष्यथः	पठिष्यथ
I	पठिष्यामि	पठिष्यावः	पठिष्यामः

4. सार्वधातुक lakāras

It should be noted that of the five tenses and moods with which we are concerned, all except लृट् are regarded as सार्वधातुक lakāras, where the class-mark of a root is added. For instance, 'अ' being the class-mark of भ्वादिगण (to which √पठ् belongs) is used only in four सार्वधातुक lakāras. In all other lakāras (which are called आर्धधातुक lakāras) some other augments are added instead of class-mark.

5. 'इट्' augment

An additional augment 'इट्' is added to some roots, but not to all. In respect of this 'इट्' augment, all the roots are divided in two classes : (i) those which take augment 'इ' (इट्) are called सेट् (स+इट्), i.e., 'having इट्', and (ii) those which do not take 'इट्' are called अनिट् (अन्+इट्), i.e., 'having no इट्'.

In the case of 'पठिष्यति' √पठ्, being a सेट् root, takes 'इट्'. 'स्य' is the mark of future tense to which 'इ' (इट्) is added, and thus we have पठ्+इ+स्य+ति=पठिष्यति. It may be noted that with the differences of 'इ' and 'स्य' लृट् is conjugated like लट्. Similarly, other परस्मैपदी roots of भ्वादि class, noted above, are conjugated as हसिष्यति,

रक्षिष्यति, नंस्यति (√नम् being अनिट्, 'इ' is not added), पठिष्यति, तरिष्यति, जेष्यति (√जि is अनिट्), गमिष्यति, पास्यति. स्थास्यति (roots √गम्, √स्था and √पा are changed as गच्छ्, पिब् and तिष्ठ् only in सार्वधातुक lakāras), but in the case of लृट् and other आर्धधातुक lakāras, forms of the roots √गम्, √पा, and √स्था remain unchanged.

Some roots are 'वेट्' (वा+इट्), i.e.,' having इट् optionally', e.g., √नृत् (to dance) as नर्तिष्यति, नर्त्स्यति; √क्षम् (to bear) as क्षमिष्यति or क्षंस्यति.

SANSKRIT TEXT

60. दानेन भूतानि वशीभवन्ति दानेन वैराण्यपि यान्ति नाशम् ।
परोऽपि बन्धुत्वमुपैति दानैर्दानं हि सर्वव्यसनानि हन्ति ॥
सुभाषित० p. 69, No. 25.

61. समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम् ।
समानं मन्त्रमभिमन्त्रये वः समानेन वो हविषा जुहोमि ॥
ऋक्० X. 191. 3.

62. वरं वनं व्याघ्रगजेन्द्रसेवितं द्रुमालयः पत्रफलाम्बुभोजनम् ।
तृणानि शय्या परिधान-वल्कलं न बन्धुमध्ये धनहीनजीवनम् ॥
हितो० मि० ला० 153.

63. तानीन्द्रियाणि सकलानि तदेव कर्म
सा बुद्धिरप्रतिहता वचनं तदेव ।
अर्थोष्मणा विरहितः पुरुषः स एव
ह्यन्यः क्षणेन भवतीति विचित्रमेतत् ॥ भर्तृ० नी० 40.

64. यच्च कामसुखं लोके यच्च दिव्यं महत्सुखम् ।
तृष्णाक्षयसुखस्यैते नार्हतः षोडशीं कलाम् ॥ सुभाषित० p. 76., No. 16.

65. रात्रिर्गमिष्यति भविष्यति सुप्रभातं
भास्वानुदेष्यति हसिष्यति पंङ्कजश्रीः ।
इत्थं विचिन्तयति कोशगते द्विरेफे
हा हन्त हन्त नलिनीं गज उज्जहार ॥ सुभाषित० p. 223, No. 78.

66. सन्तोषः परमो लाभः सत्सङ्गः परमा गतिः ।
विचारः परमं ज्ञानं शमो हि परमं सुखम् ॥ व्याख्यान० 2101.

67. अधमा धनमिच्छन्ति धनं मानं च मध्यमाः ।
उत्तमा मानमिच्छन्ति मानो हि महतां धनम् ॥ वृद्ध० VIII. 1.

68. मुखं पद्मदलाकारं वाणी चन्दनशीतला ।
हृदयं कर्तरीतुल्यं त्रिविधं धूर्तलक्षणम् ॥ चाणक्य० सार०[1] III. 27.

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1 The reading in चाणक्य० सार० is वाचा चन्दनशीतलम् and कर्त्रीसंयुक्तं, but here वाणी चन्दनशीतला and कर्तरीतुल्यं have been given, which are usual and prevalent.

EXERCISE

1. Point out ङित् terminations, and why they are so called ?
2. Why the term सुबन्त is used for declinable nouns ?
3. Decline nouns वन, कमल, सिंह and छात्र in I, III, and VII cases only.
4. Explain why it is wrong to say that 1st. case is used to express an agent ?
5. Explain the use of the five lakāras which are mostly used.
6. Differentiate between—
   (a) सार्वधातुक and आर्धधातुक.
   (b) सेट्, अनिट्, and वेट्.

LECTURE 8

A

1. Nouns ending in 'आ'

Nouns ending in 'आ' are mostly in feminine gender, such as लता, विद्या, गङ्गा. There are masculine nouns also ending in 'आ', such as विश्वपा, बलदा, etc., but they are very rare in classical Sanskrit and therefore left out here.

लता (creeper) fem.

I	लता	लते	लताः
Vocative	लते	लते	लताः
II	लताम्	लते	लताः
III	लतया	लताभ्याम्	लताभिः
IV	लतायै	लताभ्याम्	लताभ्यः
V	लतायाः	लताभ्याम्	लताभ्यः
VI	लतायाः	लतयोः	लतानाम्
VII	लतायाम्	लतयोः	लतासु

As already noted, declensions of model nouns ending in a vowel are just to be memorized, but in order to help memory, the following points may be noted :—

(a) In feminine nouns ending in आ (and also generally ending in 'ई') visarga at the end is dropped in I. i., e.g., लता.

(b) I. ii., and II. ii. is लते ending in 'ए'.

(c) In II. iii. 'लताः' there is no न्, which is the mark of masculine, as in 'रामान्'.

(d) In singular nouns of III to VII cases 'य्' is added before case-terminations, as लतया, लतायै, लतायाः, लतायाम्.

(e) In VII. i. 'लतायाम्', termination 'इ' is changed to 'आम्'.

Feminine nouns ending in 'आ' (other than सर्वनाम), such as विद्या, गङ्गा, माला (garland), निशा (night), शाला (house), बाला, कन्या (girl) are declined like लता.

B

1. Second case as used to indicate कर्मकारक

It has already been noted that cases II to VII are used to express object (कर्म), instrument (करण), etc., of action (क्रिया). Object (कर्म), instrument (करण), etc., are called कारक (because they bring about an action). Such kārakas are six, viz., कर्त्ता, कर्म, करण, सम्प्रदान, अपादान and अधिकरण. When the cases are used to express a kāraka, they are called कारक-विभक्ति, e.g., 'जन: चक्षुषा पश्यति'. Here 'चक्षुषा' in III case expresses instrumental kāraka (करण). When the cases are, however, due to the proximity of a word (mostly indeclinable-अव्यय), they are called उपपदविभक्ति, e g., 'धर्मं विना न सुखम्'. Here II case in "धर्मम्' is due to proximity of विना.

II case used as a कारक-विभक्ति is dealt with in this lecture, but when used as उपपदविभक्ति, it will be treated in the next lecture.

As कारक-विभक्ति II case is used in the following senses :—

(i) To express the object of an action (क्रिया) in the active voice (कर्तृवाच्य), e.g., 'देवदत्त: ग्रन्थं पठति'.

(ii) To express destination of a movement which (destination) is regarded in Sanskrit as object, e.g., 'देवदत्त: ग्रामं गच्छति'. Here 'ग्राम' (village) is regarded as the object of √गम् (to go), which is really intransitive verb as in English, but it is regarded as transitive in Sanskrit.

(iii) Intransitive verbs also become transitive when an उपसर्ग[1] is added to them, e. g., 'स गुरुमनुवर्त्तते' (he follows his teacher); 'स लज्जामनुभवति' (he feels shyness).

(iv) When an action goes on continuously for some period of time or during a particular distance, the word denoting the period of time or distance takes II case, e.g., 'स मासं पठति' (he studies, continuously, for one month); 'क्रोशं वनं वर्त्तते' (there is forest spread over the distance of one krośa) (क्रोश means distance more than a mile).

C

1. Present tense (लट्)—आत्मनेपद

√लभ् (to obtain)

III	लभते	लभेते	लभन्ते
II	लभसे	लभेथे	लभध्वे
I	लभे	लभावहे	लभामहे

The आत्मनेपद terminations which are different from those of

1. A participle joined to a verb or a noun to modify its meaning is called उपसर्ग, on account of which, meaning of a verb undergoes a full change, e.g., आ+हृ=आहार (food); प्र+हृ=प्रहार (beating).

परस्मैपद, are given below[1] :—

III	त	आताम्	न्त, अन्त (झ)
II	थास्	आथाम्	ध्वम्
I	इट्	वहि	महि (महिङ्)

It would be noted that in आत्मनेपद, in lakāras लट् and लृट्, last vowel of termination becomes 'ए' as in लभते. In III. ii., and II. ii., i.e., in लभेते, and लभेथे, last syllable 'आम्' becomes 'ए', and first 'आ' of the terminations आताम् and आथाम् also becomes ए, e.g., लभ्+आताम् =लभ्+आ त् आम्=ए त् ए=लभेते.

All the आत्मनेपदी roots of भ्वादि class are conjugated like लभ्, e.g. :—

√सह (to bear)—	सहते	सहेते	सहन्ते
√सेव् (to serve)—	सेवते	सेवेते	सेवन्ते
√भाष् (to speak)—	भाषते	भाषेते	भाषन्ते
√रम् (to play or enjoy)—	रमते	रमेते	रमन्ते
√वृत्=वर्त् (to be)—	वर्तते	वर्तेते	वर्तन्ते
√वृध्=वर्ध् (to grow)—	वर्धते	वर्धेते	वर्धन्ते
√मुद्=मोद् (to be happy)—	मोदते	मोदेते	मोदन्ते

As stated above there are roots called उभयपदी, i.e., परस्मैपदी and आत्मनेपदी both, which are conjugated in both the ways, e.g. :—

√याच् (to beg)—	याचति	याचतः	याचन्ति
	याचते	याचेते	याचन्ते
√पच् (to cook)—	पचति	पचतः	पचन्ति
	पचते	पचेते	पचन्ते
√यत् (to try)—	यतति	यततः	यतन्ति
	यतते	यतेते	यतन्ते
√यज् (to sacrifice)—	यजति	यजतः	यजन्ति
	यजते	यजेते	यजन्ते
√नी=नय् (to carry)—	नयति	नयतः	नयन्ति
	नयते	नयेते	नयन्ते

2. Future tense (लृट्)—आत्मनेपद

√लभ् (to gain)

III	लप्स्यते	लप्स्येते	लप्स्यन्ते
II	लप्स्यसे	लप्स्येथे	लप्स्यध्वे
I	लप्स्ये	लप्स्यावहे	लप्स्यामहे

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1. For Pāṇini's sūtra giving आत्मनेपद terminations see fn. 1 of p. 60 in Lecture 7.

In this conjugation 'इ' (इट्) is not inserted (as it is in पठिष्यति), because √लभ् is अनिट् (i.e., without इट्). (For difference of सेट् and अनिट् see Lecture 7, C under लृट्).

'भ्' of √लभ् is changed to प् because of following 'स्' of स्य, 'स्' being अघोष, preceding 'भ्' also becomes अघोष 'प्' (see Lecture 3, rule VI).

Other आत्मनेपदी roots are similarly conjugated in लृट् with or without insertion of 'इ' (इट्), e.g. :— याचिष्यते, सहिष्यते, भाषिष्यते, रंस्यते (from √रम्), मंस्यते (from √मन् 'to think or to accept').

उभयपदी roots are conjugated in both the ways, e.g., याचिष्यति, याचिष्यते; पक्ष्यति, पक्ष्यते ('च्' changes to 'क्' before 'स्' which 'स्' becomes ष्; क्+ष्=क्ष्); नेष्यति, नेष्यते.

SANSKRIT TEXT

69. मिथ्याप्रशंसा खलु नाम कष्टा । प० रा० II. 60.

70. इयमुन्नतसत्त्वशालिनां महतां कापि कठोरचित्तता ।
उपकृत्य भवन्ति दूरतः परतः प्रत्युपकारशङ्कया ॥ शा० प० 220.

71. चातकस्त्रिचतुरान्पयःकणान् याचते जलधरं पिपासया ।
सोऽपि पूरयति विश्वमम्भसा हन्त पश्य महतामुदारता ॥
सुभाषित० p. 49, No. 60.

72. यदा तु भाग्यक्षयपीडितां दशां नरः कृतान्तोपहितां प्रपद्यते ।
तदास्य मित्राण्यपि यान्त्यमित्रतां चिरानुरक्तोऽपि विरज्यते जनः ॥
मृच्छ० I. 53.

73. सौमित्रे शोभते पम्पा वैदूर्यविमलोदका । वाल्मीकि० कि० I. 3.

74. नावजानामि विषयान् जाने लोकं तदात्मकम् ।
अनित्यं तु जगन्मत्वा नात्र मे रमते मनः ॥ बुद्ध० IV. 85.

75. विद्ययाऽमृतमश्नुते । ईश० 11.

76. हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ गीता० II. 37.

77. उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ गीता० VI. 5.

78. नरस्याभरणं रूपं रूपस्याभरणं गुणः ।
गुणस्याभरणं ज्ञानं ज्ञानस्याभरणं क्षमा ॥ चाणक्य० सार० I. 27.

79. यथा धेनुसहस्रेषु वत्सो गच्छति मातरम् ।
तथा यच्च कृतं कर्म कर्तारमनुगच्छति ॥ वृद्ध० XIII. 14.

EXERCISE

1. (i) Pick up आ-ending words in the above text used in any of the cases.
   (ii) Conjugate some आत्मनेपदी verbs in लट् or लृट् lakāras in III case.
   (iii) Also point out sandhi in the texts No. 71, 72 and 73 given above.
2. Point out अ-ending words in masculine and neuter gender, and verbs in परस्मैपद लट् in the text of this chapter.
3. Point out आ-ending feminine nouns and आत्मनेपदी roots in लट् लकार in the text of this chapter.

LECTURE 9

A

Nouns ending in ई and ऊ (changing as य्, व्)

Nouns ending in ई and ऊ are mostly in feminine gender (like those ending in आ). There are a few masculine nouns also which end in ई such as पपी (sun), but being very rare they have been left out here. Nouns ending in ई, ऊ, being mostly in feminine gender, have been taken in continuation of feminine nouns ending in आ. Nouns ending in इ and उ, being in all genders, will be taken up later on.[1]

1. Feminine nouns ending in ई

नदी (river)

I	नदी	नद्यौ	नद्यः
Vocative	हे नदि	हे नद्यौ	हे नद्यः
II	नदीम्	नद्यौ	नदीः
III	नद्या	नदीभ्याम्	नदीभिः
IV	नद्यै	नदीभ्याम्	नदीभ्यः
V	नद्याः	नदीभ्याम्	नदीभ्यः
VI	नद्याः	नद्योः	नदीनाम्
VII	नद्याम्	नद्योः	नदीषु

It would appear that ई of नदी, before terminations beginning with a vowel, changes to य् as in नद्यौ, नद्यः.

Other feminine nouns ending in ई such as गौरी, पार्वती, रमणी, पत्नी, वाणी, भारती, सरस्वती, etc., are similarly declined. लक्ष्मी is also declined similarly with the difference that in I. i. (लक्ष्मीः) विसर्ग is retained.

2. Feminine nouns ending in ऊ

Feminine nouns ending in long 'ऊ' like वधू are also declined like नदी with the difference that in the I. i. (वधूः) visarga is

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1. Some इ-ending nouns like मति are declined optionally in some cases like ई-ending नदी, etc. Hence it is only appropriate that ई-ending nouns should be taken first.

retained, and 'ऊ' is found in place of ई, and व् in place of य् as shown below :—

वधू (newly married wife, daughter-in-law)

I	वधूः	वध्वौ	वध्वः
II	वधूम्	वध्वौ	वधूः

The remaining declensions are exactly like नदी with the difference of ऊ and व् as noted above.

Feminine nouns ending in ऊ, like श्वश्रू (mother-in-law), चमू (army), यवागू (a rice-gruel), चम्पू (poetry in prose and verses) are also declined like वधू.

It would appear that in declensions noted above, 'ई' and 'ऊ' change respectively to य् and व् before vowel-terminations. But there are ई-ending and ऊ-ending feminine nouns like स्त्री and भू, where ई changes to इय्, and ऊ changes to उव् (instead of simple य् and व्), e.g., स्त्रियौ, स्त्रियः, भुवौ, भुवः. The nouns of the former class (where ई, ऊ change to य्, व्) have been treated here while those belonging to the latter class (where ई, ऊ change to इय् and उव्) will be dealt with in the next lecture.

B

1. Second case as उपपदविभक्ति

It has been pointed out that the II case is also used on account of proximity of a word, mostly an indeclinable. Some important usages of this kind are shown below.

The following indeclinables, besides others, govern their objects in II case :—

(i) प्रति in the sense of 'towards', e. g., 'अहं ग्रामं प्रति गच्छामि' (I am going towards the village).

(ii) उभयतः (on both the sides), and सर्वतः (on all sides), e. g., 'ग्राममुभयतः सर्वतो वा वनम्' (there is forest on both the sides or on all sides of the village).

(iii) धिक् (fie upon), e.g., 'धिक् पापिनम्' (fie upon a sinner).

(iv) हा in the sense of 'fie upon', e.g., 'हा दुर्जनम्' (fie upon a wicked person).

When हा is used in the sense of expressing sorrow it takes the nominative case, e.g., 'हा पितः क्वासि' (alas, father, where have you gone).

Similarly, in proximity of some other indeclinables also, II case is used.

C

1. Present participles—शतृ, शानच्

Present action (which actually goes on at a particular time) is expressed by present participles शतृ and शानच्. Of these शतृ is used with verbs in परस्मैपद, and शानच् with those in आत्मनेपद.

शतृ—पठत्, गच्छत्, पश्यत्, e.g., पठन्, गच्छन्, पश्यन् वा मनुष्यः (a man reading, going or seeing); शानच्—याचमान, लभमान, वर्धमान, e.g., रामः याचमानः लभमानो वा पुस्तकम् (Rāma begging or obtaining a book), वर्धमानः बालकः (a growing child)[1].

शतृ and शानच् are used in all genders and cases. For instance :—

शतृ	I (i) masc.	I पठन् पुरुषः,	II पठन्तं पुरुषम्	VI पठतः पुरुषस्य
	fem.	I पठन्ती स्त्री,	II पठन्तीं स्त्रियम्	VI पठन्त्याः बालिकायाः
शानच्	masc.	I वर्धमानः पुरुषः	III वर्धमानेन पुरुषेण	
	fem.	I वर्धमाना स्त्री	III वर्धमानया बालिकया	
	neuter,	I वर्धमानं वनम्		

2. Present–future participles

Present participles शतृ and शानच् are used in future tense also when they express an action which would be going on in future time, or an action which is intended to be done in future time, e.g., पठिष्यत्, गमिष्यत् (one who would be reading or going, who intends to read or to go); याचिष्यमाण, वर्धिष्यमाण (one who would be begging or growing or who intends to beg or to grow). Present participles indicating future action, may be designated as present-future participles.

Like present participles, these present-future participles are also used in all genders and in all cases, e.g.

पठिष्यन् मनुष्यः, पठिष्यतः मनुष्यस्य

वर्धिष्यमाणः पुरुषः, वर्धिष्यमाणस्य पुरुषस्य

पठिष्यन्ती स्त्री, पठिष्यन्त्याः स्त्रियाः

वर्धिष्यमाणा स्त्री, वर्धिष्यमाणायाः स्त्रियाः

वर्धिष्यमाणं धनम्

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1. In the sūtra 'लटः शतृशानचावप्रथमासमानाधिकरणे' (अष्टा० III. ii. 124) Pāṇini laid down that शतृ and शानच् are not used with a noun in the Ist. case, i.e. 'पठन् मनुष्यः' or 'वर्धमानः बालकः' would be wrong strictly according to Pāṇini; but this is permissible according to the usage made by some standard Sanskrit writers.

SANSKRIT TEXT

80. कालक्रमेण जगतः परिवर्तमाना चक्रारपङ्क्तिरिव गच्छति भाग्यपङ्क्तिः ।
स्वप्न० I. 4.

81. यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः । मनु० III. 56.

82. लङ्कां निकषा तु रामेण लङ्केशो निपातितः ।

83. छिन्नोऽपि रोहति तरुश्चन्द्रः क्षीणोऽपि वर्धते लोके ।
इति विमृशन्तः सन्तः सन्तप्यन्ते न ते विपदा ॥ भर्तृ० नी० 87.

84. आरम्भगुर्वी क्षयिणी क्रमेण लघ्वी पुरा वृद्धिमती च पश्चात् ।
दिनस्य पूर्वार्द्धपरार्द्धभिन्ना छायेव मैत्री खलसज्जनानाम् ॥ भर्तृ० नी० 60.

85. तातस्य कूपोऽयमिति ब्रुवाणाः क्षारं जलं कापुरुषाः पिबन्ति । भोज० 135.

86. खल्वाटो दिवसेश्वरस्य किरणैः सन्तापितो मस्तके
गच्छन्देशमनातपं विधिवशात्तालस्य मूलं गतः ।
तत्राप्यस्य महाफलेन पतता भग्नं सशब्दं शिरः
प्रायो गच्छति यत्र भाग्यरहितस्तत्रैव यान्त्यापदः ॥ भर्तृ० नी० 90.

87. न किञ्चिदपि कुर्वाणः सौख्यैर्दुःखान्यपोहति ।
तत्तस्य किमपि द्रव्यं यो हि यस्य प्रियो जनः ॥ उत्तर० II. 19.

88. साहित्यसङ्गीतकलाविहीनः
साक्षात्पशुः पुच्छविषाणहीनः ।
तृणन्न खादन्नपि जीवमान–
स्तद्भागधेयं परमं पशूनाम् ॥ भर्तृ० नी० 12.

89. काष्ठं हि मथ्नन् लभते हुताशं भूमिं खनन्विन्दति चापि तोयम् ।
निर्बन्धिनः किञ्चन नास्त्यसाध्यं न्यायेन युक्तं च कृतं च सर्वम् ॥
बुद्ध० XIII. 60.

90. सन्त्यन्येऽपि बृहस्पतिप्रभृतयः सम्भाविताः पञ्चषाः ।
तान्प्रत्येष विशेषविक्रमरुचौ राहुर्न वैरायते ॥ भर्तृ० नी० 34.

91. धिगिमां देहभृतामसारताम् । रघु० VIII. 51.

92. संदेशं मे तदनु जलद श्रोष्यसि श्रोत्रपेयम् ॥ मेघ० पू० 13.

93. निजप्रतिज्ञामनुरुध्यमाना महोद्यमाः कर्म समारभन्ते ।

EXERCISE

1. (i) Pick up some nouns ending in 'ई' and 'ऊ' (changing to य्, व्).
   (ii) Pick up some instances of उपपदविभक्ति .
   (iii) Pick up usages of शतृ and शानच् .
2. Point out अ-ending, आ-ending nouns and also instances of verbs of परस्मैपद and आत्मनेपद in लट् in the text of this lecture.
3. Point out ई-ending nouns in the text of 7th and 8th lecture.

LECTURE 10

A

Nouns ending in ई, ऊ (changing as इय्, उव्)

As noted in the previous lecture, in some feminine nouns ending in ई and ऊ, ई and ऊ change to इय् and उव् before vowel terminations, and not to य्, व् like nouns dealt with in previous lecture.

1. Nouns ending in 'ई' (इय्)

स्त्री (woman)

I	स्त्री	स्त्रियौ	स्त्रियः
II	स्त्रीम्, स्त्रियम्	स्त्रियौ	स्त्रीः, स्त्रियः
III	स्त्रिया	स्त्रीभ्याम्	स्त्रीभिः
IV	स्त्रियै	स्त्रीभ्याम्	स्त्रीभ्यः
V	स्त्रियाः	स्त्रीभ्याम्	स्त्रीभ्यः
VI	स्त्रियाः	स्त्रियोः	स्त्रीणाम्
VII	स्त्रियाम्	स्त्रियोः	स्त्रीषु

Here ई has changed to इय् before vowel-terminations. It may be noted that in II. i., and iii. there are two forms one of which is स्त्रीम् and स्त्रीः like नदीम् and नदीः, and another form is where ई changes to इय्, e.g., स्त्रियम् and स्त्रियः.[1]

In धी, श्री, ह्री, etc., ई changes to इय् (as in the case of स्त्री). But the declensions differ in many respects which are noted below :—

धी (intellect)

I	धीः	धियौ	धियः
II	धियम्	धियौ	धियः
III	धिया	धीभ्याम्	धीभिः
IV	धियै, धिये	धीभ्याम्	धीभ्यः
V	धियाः धियः	धीभ्याम्	धीभ्यः
VI	धियाः धियः	धियोः	धियाम्, धीनाम्
VII	धियाम् धियि	धियोः	धीषु

1. 'वाऽम्शसोः' (अष्टा० VI. iv. 80) lays down that the ई of स्त्री becomes इय् optionally before 'अम्' (II. *i.*) and शस् (II. *iii.*).

(a) First point of difference is that in I. i. (धी:) visarga is retained as in the case of लक्ष्मी:.

(b) In II. i. and II. iii. there are not two forms like that of स्त्री, because इय् comes in place of ई optionally in the case of स्त्री, but in धी, etc., इय् comes in the place of ई necessarily.

(c) In the i of ङित् cases (IV, V, VI and VII) and also in iii. of VI, there are two optional forms. One in which changed form of termination as in the case of नदी, स्त्री, etc., is used as धियै IV. i., धिया: V. i, धिया: VI. i., and धियाम् VII. i., धीनाम् VI. iii. and the other form where original terminations are added, e.g., धिये IV. i., धिय: V. i., धिय: VI. i. धियि VII. i., धियाम् VI. iii.

श्री, ह्री, etc., are also declined like धी.

2. Nouns ending in 'ऊ'

The words in feminine gender ending in ऊ (where ऊ changes to उव् and not to व्) are also declined like धी with the difference that ऊ becomes उव् before voewl-terminations.

भू (earth).

I	भू:	भुवौ	भुव:
II	भुवम्	भुवौ	भुव:
III	भुवा	भूभ्याम्	भूमि:
IV	भुवै, भुवे	भूभ्याम्	भूभ्य:
V	भुवा:, भुव:	भूभ्याम्	भूभ्य:
VI	भुवा: भुव:	भुवो:	भुवाम्, भूनाम्
VII	भुवाम्, भुवि	भुवो:	भूषु

Nouns such as भ्रू are declined like 'भू'.

B

1. Verbs taking two objects

There are some verbs in Sanskrit which take two objects, for instance 'स बालकं मार्गं पृच्छति' (he inquires the path from the boy). In such cases two objects are not used in English. Some other important verbs which take two objects in Sanskrit are the following :—

√दुह् (to milk), e.g., 'स गां दुग्धं दोग्धि' (he milks cow for milk).

√याच् (to beg), e.g., 'दरिद्र: धनिकं रूप्यकं याचते' (a poor person begs a rupee from a rich person).

√पच् (to cook), e.g., 'स तण्डुलान् ओदनं पचति' (he cooks rice to get boiled rice).

√ब्रू (to speak), e.g., 'स मित्रं रहस्यं ब्रूते' (he tells his friend of secret).

√नी, √हृ (to carry or to lead), e.g., 'स गां नगरं नयति हरति वा' (he leads a cow to the town).

It may be noted that other verbs having the same meaning will also have two objects. For instance 'बलिं भिक्षते वसुधाम्', 'बालकं धर्मं भाषते'.

There are some other verbs also which take two objects, but they are not much in use.

C

1. Imperative mood (लोट्) परस्मैपद

√पठ् (to read)

III	पठतु[1] or	पठतात्	पठताम्	पठन्तु
II	पठ[1] or	पठतात	पठतम्	पठत
I	पठानि		पठाव	पठाम

Following points with regard to conjugation in लोट् may be noted—

(i) In the forms of III. i. and iii. पठतु and पठन्तु 'इ' is replaced by 'उ'.

(ii) In लोट् and ङित् lakāras (लङ्, विधिलिङ्, and आशीर्लिङ्, लुङ् and लृङ्) the following changes in conjugational forms may be noted :—

III. ii. तस् becomes ताम् (compare लट् पठतः and लोट् पठताम्)
II. ii. थस् becomes तम् (compare लट् पठथः and लोट् पठतम्)
II. iii. थ becomes त (compare लट् पठथ and लोट् पठत)

These changes in conjugational forms also take place in all ङित् lakāras, e. g., लङ् III. ii. अपठताम्, II. ii. अपठतम्, and II. iii. अपठत, as they will be found in the conjugations of those ङित् lakāras.

(iii) In II. i. the affix 'सि' (सिप्) is dropped (compare लट् पठसि and लोट् पठ). This is dropped only in the roots having 'अ' class-mark and not in others where 'सिप्' becomes 'हि' (cp. जानीहि fr. 'ज्ञा' of IX class which has 'ना' as class-mark).

(iv) In I. i. मि becomes 'नि' (cp. लट् पठामि and लोट् पठानि).

(v) In I. ii. and iii. last 'स्' is dropped (cp. लट् पठावः, पठामः and लोट् पठाव, पठाम).

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1. In III. i. and II. i. optional form पठतात् is also used exclusively in benedictory sense.

It may be noted that स् in I. ii. and iii. is dropped in all 'ङित्' lakāras also, e.g., लङ् I. ii. and iii. अपठाव, अपठाम (as it will be found in the conjugations of those ङित् lakāras).

As noted in the case of लट् lakāra, other roots of भ्वादि class are conjugated in लोट् like √पठ्, e.g.,

√हस् (to laugh)—	हसतु	हसताम्	हसन्तु
√रक्ष् (to protect)—	रक्षतु	रक्षताम्	रक्षन्तु
√वद् (to speak)—	वदतु	वदताम्	वदन्तु
√नम् (to bend or salute)—	नमतु	नमताम्	नमन्तु
√गम् (गच्छ्) (to go)—	गच्छतु	गच्छताम्	गच्छन्तु
√पत् (to fall)—	पततु	पतताम्	पतन्तु
√चल् (to move)—	चलतु	चलताम्	चलन्तु
√दह (to burn)—	दहतु	दहताम्	दहन्तु
√तॄ (to swim)—	तरतु	तरताम्	तरन्तु
√जि (to conquer)—	जयतु	जयताम्	जयन्तु
√स्था (तिष्ठ्) —(to stay)—	तिष्ठतु	तिष्ठताम्	तिष्ठन्तु
√पा (पिब्) —(to drink)—	पिबतु	पिबताम्	पिबन्तु

SANSKRIT TEXT

94. जाड्यं धियो हरति सिञ्चति वाचि सत्यं
मानोन्नतिं दिशति पापमपाकरोति ।
चेतः प्रसादयति दिक्षु तनोति कीर्तिं
सत्सङ्गतिः कथय किन्न करोति पुंसाम् ॥ भर्तृ० नी० 23.

95. निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु
लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम् ।
अद्यैव वा मरणमस्तु युगान्तरे वा
न्याय्यात्पथः प्रविचलन्ति पदं न धीराः ॥ भर्तृ० नी० 83.

96. प्रकर्षतन्त्रा हि रणे जयश्रीः । किरात० III. 17.

97. व्रजन्ति ते मूढधियः पराभवं भवन्ति मायाविषु ये न मायिनः ।
किरात० I. 30.

98. जातिर्यातु रसातलं गुणगणस्तस्याप्यधो गच्छतु
शीलं शैलतटात्पतत्वभिजनः संदह्यतां वह्निना ।
शौर्ये वैरिणि वज्रमाशु निपतत्वर्थोऽस्तु नः केवलं
येनैकेन विना गुणास्तृणलवप्रायाः समस्ता इमे ॥ भर्तृ० नी० 39.

99. तृष्णां छिन्धि भज क्षमां जहि मदं पापे रतिं मा कृथाः
सत्यं ब्रूह्यनुयाहि साधुपदवीं सेवस्व विद्वज्जनम् ।
मान्यान्मानय विद्विषोप्यनुनय प्रच्छादय स्वान्गुणान्
कीर्तिं पालय दुःखिते कुरु दयामेतत्सतां चेष्टितम् । भर्तृ० नी० 77.

100. सर्वस्तरतु दुर्गाणि सर्वो भद्राणि पश्यतु ।
सर्वः कामानवाप्नोतु सर्वः सर्वत्र नन्दतु ॥ विक्रम० V. 25.

101. भास्वन्ति रत्नानि महौषधींश्च ।
पृथूपदिष्टां दुदुहुर्धरित्रीम् ॥ कुमार० I. 2.

102. तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ गीता० II. 1.

103. पप्रच्छ कुशलं राज्ये राज्याश्रममुनिं मुनिः ॥ रघु० I. 58.

104. गङ्गां शरण्यति सिन्धुपतिं प्रसन्नाम् । मुद्रा० III. 9.

105. महाश्वेता कादम्बरीमनामयं पप्रच्छ । कादम्बरी, p. 399.

EXERCISE

1. (i) Pick up nouns ending in ई and ऊ (changing to इय्, इव्).
   (ii) Pick up instances of roots having two objects.
   (iii) Pick up some instances of conjugations of भ्वादि class in लोट् (परस्मैपद).
2. Point out the instances of अ-ending and आ-ending nouns and conjugation in लट् लकार and लृट् लकार परस्मैपद in the stanzas quoted in this lecture.
3. Point out the instances of कर्मकारक in the text given above.

A

Masc. nouns ending in इ, उ

1. इ-ending nouns

हरि (name of god Viṣṇu) masc.

I	हरिः	हरी	हरयः
II	हरिम्	हरी	हरीन्
III	हरिणा	हरिभ्याम्	हरिभिः
IV	हरये	हरिभ्याम्	हरिभ्यः
V	हरेः	हरिभ्याम्	हरिभ्यः
VI	हरेः	हर्योः	हरीणाम्
VII	हरौ	हर्योः	हरिषु

As noted in connection with the declension of राम, it is better to memorize the declension of the vowel-ending nouns.

The following points may, however, be noted :

(a) III. i. adds 'न' the termination-affix, e. g., हरिणा.

(b) In i. of IV, V, VI, 'इ' lengthens to 'ए' which becomes अय् in IV. i. हरये, but 'ए' is retained in V. i., and VI. i, i. e., हरेः. In VII. i. हरौ, 'इ' of हरि and 'इ' of ङि both together change to one 'औ'

Masculine nouns ending in 'इ' such as कवि, मुनि, ऋषि, विधि, गिरि, अग्नि, वह्नि, रवि, अरि, etc., are declined like हरि. Only in the case of सखि (friend), and पति (husband), there is some difference. In the case of सखि the first five forms are different as shown below :—

I सखा, सखायौ, सखायः
II सखायम्, सखायौ

The first five forms have some peculiarity in a number of declensions. First five forms (I. सु, औ, जस्, II. अम्, औट्) are called 'सुट्' by taking 'सु' of I. i. and 'ट्' of the last II. ii. औट् .

The other differences are in i. of III–VII which are common to सखि and पति both, as shown below in comparison with the forms of हरि :—

III. i. पत्या, सख्या, cp. 'हरिणा'
IV. i. पत्ये, सख्ये, cp. 'हरये'
V. i. पत्युः, सख्युः, cp. 'हरेः'
VI. i. पत्युः, सख्युः, cp. 'हरेः'
VII. i. पत्यौ, सख्यौ, cp. 'हरौ'

Except two differences noted above, सखि and पति are declined like हरि. It may, however, be noted that in a compound word ending with पति, e.g., भूपति, बृहस्पति, etc., the declensions are exactly like हरि in all cases, e.g., भूपतिना, भूपतेः, भूपतौ.

2. उ-ending nouns

Masc. nouns ending in 'उ' are declined like हरि with the difference that इ, ए, य् are replaced respectively by उ, ओ, व् as shown below :—

गुरु (teacher) masc.

I	गुरुः	गुरू	गुरवः
II	गुरुम्	गुरू	गुरून्
III	गुरुणा	गुरुभ्याम्	गुरुभिः
IV	गुरवे	गुरुभ्याम्	गुरुभ्यः
V	गुरोः	गुरुभ्याम्	गुरुभ्यः
VI	गुरोः	गुर्वोः	गुरूणाम्
VII	गुरौ	गुर्वोः	गुरुषु

Other masc. nouns ending in 'उ' such as विष्णु (god), भानु (sun), ऋतु (season), शत्रु (enemy), etc., are declined like गुरु.

3. Neuter nouns ending in इ or उ

The main point of difference from masc. is the insertion of 'न्' before vowel-terminations.

वारि (water) neuter.

I	वारि	वारिणी	वारीणि
II	वारि	वारिणी	वारीणि
III	वारिणा	वारिभ्याम्	वारिभिः
IV	वारिणे	वारिभ्याम्	वारिभ्यः
V	वारिणः	वारिभ्याम्	वारिभ्यः
VI	वारिणः	वारिणोः	वारीणाम्
VII	वारिणि	वारिणोः	वारिषु

Neuter nouns ending in 'इ' are declined like वारि. Some adjectives when used in neuter gender are also declined like वारि, e.g., शुचि (when attribute of a neuter noun) will be declined like वारि, e.g., शुचि, शुचिनी, शुचीनि, etc.

Some neuter nouns ending in 'इ' like अस्थि (bone), दधि (curd) and अक्षि (eye), differ from वारि in that they drop final 'इ' before vowel terminations, except I and II and VII. i., e.g., अक्ष्णा, अक्ष्णे, अक्ष्णः, अक्ष्णः; दध्ना, दध्ने, दध्नः, दध्नः; अस्थ्ना, अस्थ्ने, अस्थ्नः, अस्थ्नः. But in I and II the forms are अक्षि, अक्षिणी, अक्षीणि. In VII. i. there are two different forms, e.g., अक्षिण, अक्षणि; दध्नि, दधनि; अस्थ्नि. अस्थनि are optional forms.

Neuter nouns ending in 'उ' are also declined like 'वारि' with the difference that 'उ' comes in place of 'इ', e.g., मधु, मधूनी, मधूनि.

Other neuter nouns ending in 'उ' like 'वस्तु' (article), जानु (knee), etc., are also declined like मधु, e.g., वस्तु, वस्तूनी, वस्तूनि; जानु, जानुनी, जानूनि.

B

1. Objective case in causal form

In the causal forms the original agent of an action is shown as being urged to do work by some one else who is regarded as causal agent, e.g., 'देवदत्तः ग्रन्थं पठति' becomes in causal form as 'यज्ञदत्तः देवदत्तं ग्रन्थं पाठयति,' 'देवदत्तः ग्रन्थं गृह्णाति' will become in the causal form as 'यज्ञदत्तः देवदत्तेन ग्रन्थं ग्राहयति'. In these sentences यज्ञदत्त becomes the agent in causal forms. As for the original agent 'देवदत्त', it takes second case with root √पठ्, and third case with √ग्रह्. It is, therefore, to be noted as to where the original agent takes second case and where the third case.

It has been shown that in the following roots the original agent takes second case :—

(a) **With intransitive roots**—'देवदत्तः शेते' changes to 'यज्ञदत्तः देवदत्तं शाययति'.

(b) **With root √गम्**—'देवदत्तः ग्रामं गच्छति' changes to 'यज्ञदत्तः देवदत्तं ग्रामं गमयति'.

(c) **With roots meaning 'to know'**—'देवदत्तः शास्त्रं जानाति' changes to 'यज्ञदत्तः देवदत्तं शास्त्रं ज्ञापयति'।

(d) **With roots meaning 'to read'**—'देवदत्तः ग्रन्थं ठति' changes to 'यज्ञदत्तः देददत्तं ग्रन्थं पाठयति'.

(e) **With roots meaning to eat**—'देवदत्तः ओदनं भुङ्क्ते' changes to 'यज्ञदत्तः देवदत्तं ओदनं भोजयति'.

There are exceptions and counter-exceptions to these rules. But they need not be memorized or noted.

Ordinarily (i.e., apart from the exceptions shown above) the original agent takes third case as already shown in case of √पच्—'यज्ञदत्तः

देवदत्तेन ओदनं पाचयति'; other instances may be 'देवदत्तः मृगं हन्ति' will be in causal form 'यज्ञदत्तः देवदत्तेन मृगं घातयति', 'देवदत्तः गुरुं स्मरति' will be 'यज्ञदत्तः देवदत्तेन गुरुं स्मारयति'.

C

1. Imperative mood (लोट्)–आत्मनेपद

√लभ् (to obtain)

III	लभताम्	लभेताम्	लभन्ताम्
II	लभस्व	लभेथाम्	लभध्वम्
I	लभै	लभावहै	लभामहै

(a) It would be noted that in III. i., ii. iii.—लभताम्, लभेताम् लभन्ताम्, and II. ii लभेथाम्, termination-ending is 'आम्' (and not ए as in लट् लभते, etc.).

(b) In II. i. लभस्व and II. iii. लभध्वम् termination-ending respectively is 'व' and 'अम्'.

(c) In I. termination-ending ए changes to ऐ, e.g., लभै, लभावहै, लभामहै.

आत्मनेपदी roots of भ्वादि class in लोट् are conjugated like लभ् .

√सह् (tobear)–	सहताम्	सहेताम्	सहन्ताम्
√सेव् (to serve)–	सेवताम्	सेवेताम्	सेवन्ताम्
√भाष् (to speak)–	भाषताम्	भाषेताम्	भाषन्ताम्
√रम् (to play or enjoy)–	रमताम्	रमेताम्	रमन्ताम्
√वृत्=वर्त् (to be)–	वर्तताम्	वर्तेताम्	वर्तन्ताम्
√वृध्=वर्ध् (to grow)–	वर्धताम्	वर्धेताम्	वर्धन्ताम्
√मुद्=मोद् (to be happy)–	मोदताम्	मोदेताम्	मोदन्ताम्

उभयपदी roots are conjugated in परस्मैपद and आत्मनेपद both, e.g.

√याच् (to beg)–	याचतु	याचताम्	याचन्तु
	याचताम्	याचेताम्	याचन्ताम्
√पच् (to cook)–	पचतु	पचताम्	पचन्तु
	पचताम्	पचेताम्	पचन्ताम्
√यत् (to try)–	यततु	यतताम्	यतन्तु
	यतताम्	यतेताम्	यतन्ताम्
√यज् (to sacrifice)–	यजतु	यजताम्	यजन्तु
	यजताम्	यजेताम्	यजन्ताम्
√नी (to carry)–	नयतु	नयताम्	नयन्तु
	नयताम्	नयेताम्	नयन्ताम्

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106. यदि न स्यान्नरपतिः सम्यङ्नेता ततः प्रजा ।
अकर्णधारा जलधौ विप्लवेतेह नौरिव ॥ शुक्र० I. 65.

107. यथा काष्ठं च काष्ठं च समेयातां महोदधौ ।
समेत्य च व्यपेयातां तद्वद् भूतसमागमः ॥ हितो० सं० 68.

108. प्रायः सर्वो भवति करुणावृत्तिरार्द्रान्तरात्मा । मेघ० उ० 33.

109. व्यतिषजति पदार्थानान्तरः कोऽपि हेतु-
र्न खलु बहिरुपाधीन् प्रीतयः संश्रयन्ते ।
विकसति हि पतङ्गस्योदये पुण्डरीकं
द्रवति च हिमरश्मावुद्गते चन्द्रकान्तः ॥ उत्तर० VI. 12.

110. "अयं कथमपि शुकशिशुः···न शक्नोति शिरोधरां धारयितुम् । तदेहि गृहाण इमं अवतारय सलिलसमीपम्" इत्यभिधाय तेनर्षिकुमारेण मां सरस्तीर-मनाययत् । कादम्बरी, p. 82.

111. काम इदानीं सकामो भवतु येनासत्यसन्धे जने सखी पदं कारिता ।
शाकु० IV. 5.

112. परैस्त्वदन्यः क इवापहारयेन्मनोरमामात्मवधूमिव श्रियम् । किरात० I. 31.

113. तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्यस्विद्धनम् । ईश० 1.

114. अक्षैर्मा दीव्यः कृषिमित् कृषस्व वित्ते रमस्व बहु मन्यमानः ।
ऋक्० X. 34. 13.

115. मित्रस्य चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् । यजु० 36. 18

116. शत्रूनगमयत्स्वर्गं वेदार्थं स्वानवेदयत्,
आशयच्चामृतं देवान् वेदमध्यापयद्विधिम् ।
आशयत् सलिले पृथ्वीं यः स मे श्रीर्हरिर्गतिः ॥ सि० कौ० (कारक)

EXERCISE

1. (i) Pick up some masculine and neuter nouns ending in इ, उ from the Sanskrit text.
   (ii) Point out how the case of original agent changes when the sentence is changed into causal form.
   (iii) Pick up the instances of conjugations of भ्वादि class in लोट् in आत्मनेपद from the Sanskrit text.
2. Point out some of the grammatical points covered in previous lectures in the text of this lecture.
3. Pick up some of the instances of the grammatical points of this lecture from the text of the previous lectures.

A

Feminine nouns ending in इ, उ

1. इ-ending feminine nouns.

A feminine noun ending in इ is declined like 'हरि' with the following differences :

(a) There is no न्[1] in the forms of II. iii. and III. i., e.g.

II. iii. मतीः cp. हरीन्
III. i. मत्या cp. हरिणा

(b) In the i. of IV, V, VI and VII, noun ending in इ is declined like हरि as well as like नदी taking both the forms :—

IV. i. मतये (cp. हरये), मत्यै (cp. नद्यै)
V. i. मतेः (cp. हरेः), मत्याः (cp. नद्याः)
VI. i. मतेः (cp. हरेः), मत्याः (cp. नद्याः)
VII. i. मतौ (cp. हरौ), मत्याम् (cp. नद्याम्)

Other feminine nouns ending in इ as युवति (young woman), बुद्धि (intellect), विपत्ति (calamity), संपत्ति (riches or property), प्रवृत्ति (inclination), भक्ति (devotion), नीति (policy, morality) are also declined like 'मति'. Declensions of मति are given below :—

I	मतिः	मती	मतयः
II	मतिम्	मती	मतीः
III	मत्या	मतिभ्याम्	मतिभिः
IV	मतये, मत्यै	मतिभ्याम्	मतिभ्यः
V	मतेः, मत्याः	मतिभ्याम्	मतिभ्यः
VI	मतेः, मत्याः	मत्योः	मतीनाम्
VII	मतौ, मत्याम्	मत्योः	मतिषु

2. उ-ending feminine nouns

Feminine nouns ending in उ such as धेनु (cow), रज्जु (rope), तनु (body), are also declined like मति with the difference that there is 'उ' instead of इ and व् instead of य्, e.g. :—

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1. 'न्' is associated with masc. gender (नर).

I	धेनुः	धेनू	धेनवः
II	धेनुम्	धेनू	धेनूः
III	धेन्वा	धेनुभ्याम्	धेनुभिः

In i. of ङित् terminations, i. e., IV, V, VI, VII, there are two forms as in the case of मति :—

IV. i. धेनवे, धेन्वै (cp. मतये, मत्यै)
V. i. धेनोः, धेन्वाः (cp. मतेः, मत्याः)
VI. i. धेनोः, धेन्वाः (cp. मतेः, मत्याः)
VII. i. धेनौ, धेन्वाम् (cp. मतौ, मत्याम्)

B

1. Instrumental case (तृतीया विभक्ति) as Karaka case

It has been already explained that cases are used either to express a kāraka relation or on account of proximity of some word (उपपद, mostly an indeclinable). The instrumental case used to express kāraka relation has been treated in this lecture. Its usage on account of proximity of some word as उपपद-विभक्ति will be dealt with in the next lecture.

Instrumental case expresses two kārakas, namely agent (कर्त्ता) and instrumental (करण). As already explained the question of expressing agent arises only in passive voice (कर्मवाच्य), when the verb expresses an object (कर्म), and a case is needed to express agent (कर्त्ता). As for instance, 'रामेण ग्रन्थः पठ्यते' is in passive voice (कर्मवाच्य), where relation of कर्म is expressed by the verb itself, and therefore no case is needed for it, and the word denoting कर्म, viz., ग्रन्थः does not require any case to indicate that it is a कर्म, and therefore the word ग्रन्थः takes first case (प्रथमा विभक्ति), which being a passive case (i. e., not expressing any kāraka relation) is used where no other case is needed.

In this context it may once again be pointed out that in the sentence 'रामः ग्रन्थं पठति', which is in कर्तृवाच्य, first case in रामः does not denote any kāraka relation. The fact that 'राम' is the agent is expressed by verb पठति itself. Here second case is required to express कर्म, e.g., 'ग्रन्थम्'. It would thus be clear that agent कर्त्ता which is needed to be expressed in कर्मवाच्य sentences, is denoted by Instrumental case as in 'रामेण ग्रन्थः पठ्यते'.

Besides expressing agent (कर्त्ता), the third case expresses instrument (करण) also, e.g., 'रामः नेत्राभ्यां पुस्तकं पठति' (Rāma reads a book with his eyes). Here eyes are instrument in the action of reading.

Therefore, in 'नेतृभ्याम्', we have third case. Other examples may be :—

देवदत्तः कुठारेण छिनत्ति	(Devadatta cuts with an axe).
स मनसा ईश्वरं चिन्तयति	(He meditates on God with his mind).
स कर्णाभ्याम् उपदेशं शृणोति	(He listens to the sermon with his ears).

C

Past participles—क्त and क्तवत् (तवत्)

1. Use of participles 'क्त'

It has been pointed out that in the history of Sanskrit, participles (कृदन्त) gradually take the place of conjugational forms.[1] This is more true in the case of past tense which came to be expressed by past participles क्त and क्तवत् in the course of the development of Sanskrit. It is, therefore, very essential to know the correct use of क्त and क्तवत्, which an average student usually employs for expressing past sense.

Briefly 'क्त' is used with intransitive roots in active voice and with transitive roots in passive voice (कर्मवाच्य).

क्त with intransitive roots

रामः सुप्तः, सीता सुप्ता, ते जनाः सुप्ताः
देवदत्तः मुक्तः, देवी मुक्ता, बन्धनं मुक्तम्
पुत्रः जातः, पुत्री जाता, धनं जातम्
सः स्थितः, सा स्थिता, ते स्थिताः
जनः हसितः, स्त्री हसिता, ते हसिताः

As already noted root 'गम्' although regarded in Sanskrit grammar as transitive, is in fact intransitive, with which क्त is used in active voice, e.g., 'रामः गतः', 'सीता गता'.

क्त with transitive roots

As already noted with transitive roots क्त is used in passive voice (कर्मवाच्य). It agrees in number and gender with the object, e.g.,

तेन धर्मो रक्षितः.
जनेन धनं रक्षितम्.
मया सिंहो दृष्टः.
अस्माभिः काचन स्त्री दृष्टा.
वीरेण शत्रुर्जितः.
रामेण लङ्का जिता.
मया रामायणं श्रुतम्.

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1. See, Lecture 5, B., Para (b).

भिक्षुकेण श्रीमान् याचितः.
गुरुणा शिष्याय विद्या दत्ता.
गुरुणा शिष्यः उक्तः.
तेन धर्मस्य तत्त्वं ज्ञातम्.
विडालेन मूषको भक्षितः.
स्त्रिया यवागूः भक्षिता.
रक्षकैः बन्दी गृहीतः.

It may be noted that in examples गृहीत and उक्त, we have ऋ and उ on account of क्त which is 'कित्' (i. e., where 'क्' is dropped—'इत्' means dropping), but in ग्रहीतव्य and वक्तव्य we have र् and व् because affix तव्य is not कित्.

It is interesting to note that the past tense of transitive roots in western Hindi which is closely allied to Sanskrit is similarly expressed. It is clear that intransitive verbs in past tense like हंसा, गया, मरा and transitive verbs in past tense like पढ़ा, देखा, जाना हुआ, have developed respectively from intransitive Sanskrit participles as in हसित, गत, मृत and transitive participles as in पठित, दृष्ट, ज्ञात. Like Sanskrit in Hindi also past tense is in active voice with intransitive roots, e.g., 'वह हंसा', 'वह गया', 'वह मरा', but with transitive roots, it is in passive voice, e.g., 'उसने ग्रन्थ पढ़ा', 'उसने मकान देखा', 'उसने धर्म को जाना'।

2. Use of क्त and क्तवत्

'क्तवत्' is used with intransitive and transitive both in active voice. So far as the intransitive verbs are concerned there is thus no difference in the use of क्त and क्तवत्, e.g. :—

क्त	क्तवत्
ते गताः	ते गतवन्तः
ते हसिताः	ते हसितवन्तः
सा हसिता	सा हसितवती
सा स्थिता	सा स्थितवती
सा मृता	सा मृतवती

But in the case of transitive verbs, as already noted, क्त is used in passive voice (कर्मवाच्य) while क्तवत् in active voice (कर्तृवाच्य), e.g. :—

तैः पुस्तकं पठितम्, ते पुस्तकं पठितवन्तः.
चौरैः स जनो दृष्टः, चौराः तं जनं दृष्टवन्तः.
देवदत्तेन धनं लब्धम्, देवदत्तः धनं लब्धवान्.
भिक्षुकेण श्रीमान् याचितः, भिक्षुकः श्रीमन्तं याचितवान्.
गुरुणा शिष्याय विद्या दत्ता, गुरुः शिष्याय विद्यां दत्तवान्.

3. क्त in intransitive passive voice

It has been pointed out that क्त is used with intransitive roots in active voice (कर्तृवाच्य). There can be no question of its being

used in passive voice (कर्मवाच्य) for the simple reason that an intransitive root can have no object (कर्म), but it has been pointed out that in Sanskrit (besides कर्तृवाच्य and कर्मवाच्य) there is a third voice called भाववाच्य which is a sort of passive voice of intransitive roots. This usage, i.e., passive voice of intransitive verbs does not exist in English language. Instance of passive voice of intransitive verbs in the present tense is 'स हसति', which will be in passive voice (भाववाच्य) 'तेन हस्यते'. Similarly past participle with intransitive verbs is sometimes used in भाववाच्य also, e. g., 'तेन हसितम्', 'तेन सुप्तम्', 'तेन रुदितम्'.

But such usages in passive voice with intransitive verbs are not very common.

4. Sometimes 'क्त' is used to denote the sense of noun meaning an action as 'रुदितम्' (weeping), 'हसितम्' (laughter), 'भ्रान्तम्' (wandering).

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117. स्वकृतैर्जायते जन्तुः स्वकृतैरेव वर्धते ।
सुखदुःखे तथा मृत्युः स्वकृतैरेव विन्दति ॥ महा० शा० 288. 16.

118. अप्रकटीकृतशक्तिः शक्तोऽपि जनस्तिरस्क्रियां लभते ।
निवसन्नन्तर्दारुणि लङ्घ्यो वह्निर्न तु ज्वलितः ॥ पञ्च० मि० भे० 32.

119. काव्यशास्त्रविनोदेन कालो गच्छति धीमताम् ।
व्यसनेन तु मूर्खाणां निद्रया कलहेन वा ॥ हितो० मि० ला० 1.

120. वज्रादपि कठोराणि मृदूनि कुसुमादपि ।
लोकोत्तराणां चेतांसि को हि विज्ञातुमर्हति ॥ उत्तर० II. 7.

121. दुग्धेन दग्धजिह्वः तक्रमपि फूत्कृत्य पिबति । हितो० सं० 102.

122. रिक्तः सर्वो भवति हि लघुः पूर्णता गौरवाय । मेघ० पू० 20.

123. पीतं ह्यनेनापि पयः शिशुत्वे कालेन भूयः परिसृप्तमुर्व्याम् ।
क्रमेण भूत्वा च युवा वपुष्मान् क्रमेण तेनैव जरामुपेतः ॥ बुद्ध० III. 31.

124. सोऽस्मद्विधानां प्रणयैः कृशीकृतो
न तेन कश्चिद्विभवैर्विमानितः ।
निदाघकालेष्विव सोदको ह्रदो
नृणां स तृष्णामपनीय शुष्कवान् ॥ मृच्छ० I. 46.

125. एकेनापि हि शूरेण पदाक्रान्तं महीतलम् ।
क्रियते भास्करेणैव स्फारस्फुरिततेजसा ॥ भर्तृ० नी० 108.

126. सत्यस्य वचनं साधु न सत्याद्विद्यते परम् । महा० शा० 100. 4.

127. यद्दाति यदश्नाति तदेव धनिनो धनम् ।
अन्ये मृतस्य क्रीडन्ति दारैरपि धनैरपि ।। हितो० मि० ला० 168.

128. कृपणेन समो दाता न भूतो न भविष्यति ।
अस्पृशन्नेव वित्तानि यः परेभ्यः प्रयच्छति ।। सुभाषित० p. 71., No. 1.

129. रत्नाकरः किं कुरुते स्वरत्नैर्विन्ध्याचलः किं करिभिः करोति ।
श्रीखण्डखण्डैर्मलयाचलः किं परोपकाराय सतां विभूतयः ।।
सुभाषित० p. 49., No. 171.

130. भावेन गर्वेण गतेन लक्ष्म्या स्मितेन कोपेन मदेन वाग्भिः ।
जह्रुः स्त्रियो देवनृषिसंघान् कस्माद्धि नास्मद्विधमाक्षिपेयुः ।।
सौन्दर० VII. 24.

EXERCISE

1. (i) Pick up feminine nouns ending in इ, उ from the Sanskrit Text.
   (ii) Pick up and distinguish the use of third case in the sense of agent and that expressing instrumental sense from the Sanskrit Text.
   (iii) Pick up from the Sanskrit Text use of क्त and क्तवत् and explain the same.
2. Point out the grammatical points covered in previous lectures in the text of this lecture.
3. Pick up some of the instances of the grammatical points of this lecture from the text of the previous lectures.

LECTURE 13

A

1. Masculine nouns ending in ऋ

कर्तृ (doer) masc.

I	कर्ता	कर्तारौ	कर्तारः
Vocative	हे कर्तः	कर्तारौ	कर्तारः
II	कर्तारम्	कर्तारौ	कर्तॄन्
III	कर्त्रा	कर्तृभ्याम्	कर्तृभिः
IV	कर्त्रे	कर्तृभ्याम्	कर्तृभ्यः
V	कर्तुः	कर्तृभ्याम्	कर्तृभ्यः
VI	कर्तुः	कर्त्रोः	कर्तॄणाम्
VII	कर्तरि	कर्त्रोः	कर्तृषु

It would be noted that in the first five forms (I. i. ii. iii., and II. i. ii.) there are prolonged forms, कर्ता, कर्तारौ, etc., but before vowel-terminations (except in II. iii. where ऋ is elongated, e.g., कर्तॄन्), ऋ changes to र् as in कर्त्रा, कर्त्रे, etc. Before consonant terminations 'ऋ' is retained, as in कर्तृभ्याम्, कर्तृभिः, कर्तृभ्यः, etc.. 'कर्तृ', being an adjective-noun, it is used in feminine and neuter gender also, declensions of which will be given in the next lecture.

ऋ-ending masc. nouns which are formed by 'तृच्' affix, such as धातृ (creator), नेतृ (leader), होतृ (sacrificer), etc., are declined like कर्तृ. Masculine nouns indicating relationship such as 'पितृ' (father), भ्रातृ (brother), जामातृ (son-in-law) are declined like कर्तृ except in cases I. ii. iii. and II. i. ii. i. e. 'अ' (coming in place of 'ऋ') is not elongated as :—

I पितरौ पितरः (cp. कर्तारौ कर्तारः)

II पितरम् पितरौ (cp. कर्तारम् कर्तारौ)

Other declensions of पितृ, etc. are like those of कर्तृ.

B

1. Instrumental case (तृतीया विभक्ति) as उपपदविभक्ति

As already noted III case is also used on account of proximity of some words (mostly indeclinables) :—

(i) The person or the thing from which separation is to be indicated is put in third case, and also optionally in the fifth case, e.g., 'सीताया रामेण रामाद् वा वियोगः' (separation of Sītā from Rāma).

(ii) It was pointed out in lecture 8 (B. iv.) that the word denoting the period during which an action goes on takes second case as 'मासम् अधीते' (he studies during a month). If, however, the result of action is completed, the word denoting the period takes third case as 'वर्षेण व्याकरणम् अधीतम्' (he completed the study of grammar in a year).

(iii) A word coming in the context of indeclinables such as अलम् (enough of), and कृतम् ('done with', i. e., 'no need of') takes third case, e.g., 'अलं श्रमेण' (enough of hard work), 'कृतम् उपचारेण' (no need of formality).

(iv) Nouns coming with indeclinables such as सह, साकम्, सार्धम् and समम् (all meaning 'with') are used in the third case, e.g., पुत्रेण सह (साकम्, सार्धम्, समम् वा) पिता आगतः (the father has come along with his son).

(v) With words meaning 'need' or 'use' such as अर्थः, प्रयोजनम् (used in a negative sense), किम् (what), the third case is used, e.g., मम धनेन नार्थः न प्रयोजनम् वा (I have no need of wealth); मम धनेन किम् ? (What use have I of wealth, i.e., I have no use of wealth).

C

1. लङ् (expressing past tense)-परस्मैपद

It has been pointed out that there are three lakāras which express past tense. They are लिट्, लङ् and लुङ्. Of these लिट् expresses historic past as 'रामः त्रेतायुगे बभूव' (Rāma lived in the Tretā age), लङ् and लुङ् express ordinary past sense. लुङ् is not so common and is mostly used in literary works. लङ् is most commonly used to express a past action.

√पठ् (to read)

III	अपठत्	अपठताम्	अपठन्
II	अपठः	अपठतम्	अपठत
I	अपठम्	अपठाव	अपठाम

(a) It should be noted that 'अ' is added before the root in लङ्, लुङ्, and लृङ्. e.g., लङ्-अपठत्; लुङ्-अपाठीत्; लृङ् अपठिष्यत्.

(b) In the case of ङित् lakāras (लङ्, विधिलिङ्, आशीर्लिङ्, लुङ् and लृङ्) 'इ' at the end of a termination is dropped, e.g., लङ् III. i. अपठत्, III. iii. अपठन्, II. i. अपठः.

(c) It has already been pointed out under लोट् that III. ii., viz., 'तस्', and II. ii 'थस्' and II. iii. थ and I. i. 'मिप्' change respectively to 'ताम्', 'तम्', 'त', and 'अम्', e.g., अपठताम्, अपठतम्, अपठत,, अपठम्.

(d) As in the case of लोट्, 'स्' of I. ii. iii. (वस् and मस्) is dropped, e.g., अपठाव, अपठाम.

Other roots of भ्वादि class are conjugated in लङ् like √पठ्, e.g. :—

√हस् (to laugh)—	अहसत्	अहसताम्	अहसन्
√रक्ष् (to protect)—	अरक्षत्	अरक्षताम्	अरक्षन्
√वद् (to speak)—	अवदत्	अवदताम्	अवदन्
√नम् (to bend or salute)—	अनमत्	अनमताम्	अनमन्
√गम् (to go)—	अगच्छत्	अगच्छताम्	अगच्छन्
√पत् (to fall)—	अपतत्	अपतताम्	अपतन्
√चल् (to move)—	अचलत्	अचलताम्	अचलन्
√दह् (to burn)—	अदहत्	अदहताम्	अदहन्
√तॄ=तर् (to swim)—	अतरत्	अतरताम्	अतरन्
√जि=जय् (to conquer)—	अजयत्	अजयताम्	अजयन्
√स्था=तिष्ठ् (to stay)—	अतिष्ठत्	अतिष्ठताम्	अतिष्ठन्
√पा=पिब् (to drink)—	अपिबत्	अपिबताम्	अपिबन्

SANSKRIT TEXT.

131. **गुणेष्वेव हि कर्तव्यः प्रयत्नः पुरुषैः सदा ।**
गुणयुक्तो दरिद्रोऽपि नेश्वरैरगुणैः समः ॥ मृच्छ० IV. 22.

132. **वरं पर्वतदुर्गेषु भ्रान्तं वनचरैः सह ।**
न मूर्खजनसम्पर्कः सुरेन्द्रभवनेष्वपि ॥ भर्तृ० नी० 14.

133. आसीच्च मे मनसि–'अहो, मोहप्रायमेतेषां जीवितं साधुजनगर्हितं च चरितम् । तथाहि–पुरुषपिशितोपहारे धर्मबुद्धिः, आहारः साधुजनगर्हितो मधुमांसादिः, श्रमो मृगया, शास्त्रं शिवारुतम्, समुपदेष्टारः सदसतां कौशिका, प्रज्ञा शकुनिज्ञानम्, परिचिताः श्वानः, राज्यं शून्यास्वटवीषु, आपानकमुत्सवः । कादम्बरी p. 69.

134. आहारनिद्राभयमैथुनञ्च सामान्यमेतत्पशुभिर्नराणाम् ।
धर्मो हि तेषामधिको विशेषो धर्मेण हीनाः पशुभिः समानाः ॥
हितो० प्र० 25.

135. मातर्मेदिनि तात मारुत सखे तेजः सुबन्धो जल,
भ्रातर्व्योम निबद्ध एव भवतामेष प्रणामाञ्जलिः ॥ भर्तृ० वै० 87.

136. नरपतिहितकर्ता द्वेष्यतां याति लोके
जनपदहितकर्ता त्यज्यते पार्थिवेन ।
इति महति विरोधे विद्यमाने समाने
नृपतिजनपदानां दुर्लभः कार्यकर्ता ॥ सुभाषित० p. 152, No. 409.

137. सुलभाः पुरुषा राजन् सततं प्रियवादिनः ।
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः ॥
बाल्मीकि० युद्ध० 16. 20—21.

138. परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम् ।
वर्जयेत् तादृशं मित्रं विषकुम्भं पयोमुखम् ॥ हितो० मि० ला० 77.

139. न हि ज्ञानेन सदृशं पवित्रमिह विद्यते । गीता० IV. 38.

140. मृगा मृगैः सङ्गमनुव्रजन्ति गावश्च गोभिस्तुरगास्तुरङ्गैः ।
मूर्खाश्च मूर्खैः सुधियः सुधीभिः समानशीलव्यसनेषु सख्यम् ॥
पञ्च० मि० भे० 305.

141. मार्गं मनुष्येश्वरधर्मपत्नी श्रुतेरिवार्थं स्मृतिरन्वगच्छत् । रघु० II. 2.

142. तत्रापश्यत् स्थितान् पार्थः पितॄनथ पितामहान् ।
आचार्यान् मातुलान् भ्रातॄन् पुत्रान् पौत्रान् सखींस्तथा ॥ गीता० I. 26.

143. तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ।
कृपया परयाविष्टो विषीदन्निदमब्रवीत् ॥ गीता० I. 27.

EXERCISE

1. (i) Pick up from the Sanskrit text some masculine nouns ending in 'ऋ'.
   (ii) Pick up from the text nouns in which third case is used in the sense other than that of agent or instrument.
2. Point out some of the grammatical points covered in the previous lectures in the text of this lecture.
3. Pick up some of the instances of the grammatical points of this lecture from the text of some of the previous lectures.
4. Point out difference in the declension of 'कर्तृ' and 'पितृ'.
5. Differentiate the use of लिट्, लङ्, and लुङ्.

A

Nouns ending in ऋ and ओ (in feminine and neuter gender)

1. ऋ-ending कर्तृ

The declensions of कर्तृ in neuter gender differ from those in masculine only in the first two cases (I and II) where they are declined exactly like वारि.

I कर्तृ कर्तृणी कर्तृणि (cp. वारि वारिणी वारीणि)
II कर्तृ कर्तृणी कर्तृणि (cp. वारि वारिणी वारीणि)

In the remaining cases (III to VII) it is declined exactly like कर्तृ in masculine gender. 'कर्तृ' in feminine gender becomes कर्त्री and is declined exactly like नदी as कर्त्री, कर्त्र्यौ, कर्त्र्यः .

Feminine noun (indicating relationship), viz., स्वसृ (sister), is declined exactly like masc. कर्तृ, in I. ii. iii. and II. i. ii. forms are elongated, e.g., स्वसा, स्वसारौ, स्वसारः, स्वसारम् स्वसारौ, but there is no 'न्' at the end of II. iii. स्वसृः (cp. पितॄन्). The feminine noun मातृ (mother) is however declined like masc. पितृ i.e. I. ii. iii., and II. i. ii. forms are not elongated, e.g., मातरौ, मातरः, मातरम्, मातरौ. There is no न् at the end of II. iii., e.g,, मातॄः (cp. पितॄन्).

2. ओ-ending nouns

ओ-ending nouns are very rare except 'गो' (masc. meaning 'bull' and feminine 'cow' which is declined (in both genders) as given below :—

I	गौः	गावौ	गावः
II	गाम्	गावौ	गाः
III	गवा	गोभ्याम्	गोभिः
IV	गवे	गोभ्याम्	गोभ्यः
V	गोः	गोभ्याम्	गोभ्यः
VI	गोः	गवोः	गवाम्
VII	गवि	गवोः	गोषु

It may be noted that (a) in first five declensions (except II. i,) 'ओ' becomes 'औ' which changes to 'आव्' (before vowel terminations, e.g., I. i. गौः, I. ii. गावौ, I. iii. गावः, II. ii. गावौ, (b) in II. i. and II. iii.

ओ changes to आ as गाम्, गाः. Before vowel-terminations (except V. i., VI. i.) ओ changes to अव्, e.g. गवा, but in V. i. and VI. i. the form is गोः. Before consonant-terminations 'ओ' is retained, e.g.. गोभ्याम्, गोभिः, etc.

B

1. Dative case (चतुर्थी विभक्ति) as karaka

(i) Dative case is used for the person to whom something is given. A stock example is 'ब्राह्मणाय गां ददाति'.

(ii) With roots रुच्, etc. (meaning 'to be fond of') the person who is fond of something is put in the dative case, e.g., 'ब्राह्मणाय मोदकं रोचते' (a Brāhmaṇa is fond of sweets); 'देवदत्ताय अध्ययनं रोचते' (Devadatta is fond of study).

(iii) With the roots meaning 'yearning' (स्पृहा) the thing which is yearned or desired is put in the dative case, e.g., 'ब्राह्मणः मोदकाय स्पृहयति' (Brāhmṇa yearns for sweets).

(iv) With roots meaning 'to be angry with' such as √क्रुध्, √कुप् or meaning 'to injure' such as √द्रुह्, the person against whom anger, etc., is shown is put in the dative case, e.g., देवदत्तः मह्यं क्रुध्यति, कुप्यति, द्रुह्यति वा (Devatdatta expresses anger, etc., for me).

C

1. लङ् (expressing past tense)–आत्मनेपद.

√लभ् (to obtain)

III	अलभत	अलभेताम्	अलभन्त
II	अलभथाः	अलभेथाम्	अलभध्वम्
I	अलभे	अलभावहि	अलभामहि

(i) 'अ' in the begining is added as in परस्मैपद अपठत्.

(ii) Last vowel or ending syllable beginning with a vowel is not changed to ए, because लङ् is a ङित् (ङ्+इत्) lakāra. 'ए' comes only in ट्-ending lakāras as लट्, लृ ., e.g., लभते, लप्स्यते, etc.

(iii) In I. ii. and II. ii, आ changes to 'ए' as in लट् and लोट्, e.g., अलभेताम्, अलभेथाम् (cp. लट्–लभेते, लभेथे; लोट्-लभेताम्, लभेथाम्), and like लोट् termination-ending is 'आम्'.

(iv) In II. i. अलभथाः original form 'थास्' is retained and does not change to 'से' as in लट् 'लभसे'.

(v) In I. ii. and iii. 'अ' after लभ् is lengthened, e.g., अलभावहि, अलभामहि.

The following आत्मनेपदी roots in लङ् are similarly conjugated :—

√सह् (to bear)—	असहत	असहेताम्	असहन्त
√सेव् (to serve)—	असेवत	असेवेताम्	असेवन्त
√भाष् (to speak)—	अभाषत	अभाषेताम्	अभाषन्त
√रम् (to play or enjoy)—	अरमत	अरमेताम्	अरमन्त
√वृत् (वर्त्) (to be)—	अवर्तत	अवर्तेताम्	अवर्तन्त
√वृध् (वर्ध्) (to grow)—	अवर्धत	अवर्धेताम्	अवर्धन्त
√मुद् (मोद्) (to be happy)—	अमोदत	अमोदेताम्	अमोदन्त

2. उभयपदी roots are conjugated in परस्मैपद and आत्मनेपद both, e. g.

√याच् (to beg)—	अयाचत्	अयाचताम्	अयाचन्
	अयाचत	अयाचेताम्	अयाचन्त
√पच् (to cook)—	अपचत्	अपचताम्	अपचन्
	अपचत	अपचेताम्	अपचन्त
√यत् (to try)—	अयतत्	अयतताम्	अयतन्
	अयतत	अयतेताम्	अयतन्त
√यज् (to sacrifice)—	अयजत्	अयजताम्	अयजन्
	अयजत	अयजेताम्	अयजन्त
√नी (नय्) (to carry)—	अनयत्	अनयताम्	अनयन्
	अनयत	अनयेताम्	अनयन्त

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144. तप्त्वा तपस्वी विपिने क्षुधार्तो गृहं समायाति सदान्नदातुः ।
भक्त्या स चान्नं प्रददाति तस्मै तपोविभागं भजते हि तस्य ॥
व्याख्यान० 1552.

145. ददतु ददतु गालीर्गालिमन्तो भवन्तो
वयमपि तदभावाद् गालिदानेऽसमर्थाः ।
जगति विदितमेतद्दीयते विद्यमानं
न हि शशकविषाणं कोऽपि कस्मै ददाति ॥ भर्तृ० वै० Misc. 20.

146. अशेत सा बाहुलतोपधायिनी, निषेदुषी स्थण्डिल एव केवले । कुमार० V. 12.

147. अयाचतारण्यनिवासमात्मनः, फलोदयान्ताय तपःसमाधये । कुमार० V. 6.

148. नमस्ते सते ते जगत्कारणाय
नमस्ते चिते सर्वलोकाश्रयाय ।
त्वमेकं शरण्यं त्वमेकं वरेण्यं
त्वमेकं जगत्कर्तृपातृप्रहर्तृ ॥

149. पद्मे मूढजने ददासि द्रविणं विद्वत्सु किं मत्सरो
नाहं मत्सरिणी न चापि चपला नैवास्ति मूर्खे रतिः ।
मूर्खेभ्यो द्रविणं ददामि नितरां तत्कारणं श्रूयतां
विद्वान् सर्वगुणेषु पूजिततनुः मूर्खस्य नान्या गतिः ॥ सुभाषित० p. 63, No. 34.

150. सर्वेषामपि पूज्यानां पिता वन्द्यो महान् गुरुः ।
पितुः शतगुणैर्माता गर्भधारणपोषणात् ॥

151. गोभिस्तुल्यं न पश्यामि धनं किञ्चिदिहाच्युतम् । महा० अनु० 45.52.

152. मौनान्मूकः प्रवचनपटुश्चाटुलो जल्पको वा
धृष्टः पार्श्वे वसति च तदा दूरतश्चाप्रगल्भः ।
क्षान्त्या भीरुर्यदि न सहते प्रायशो नाभिजातः
सेवाधर्मः परमगहनो योगिनामप्यगम्यः ॥ भर्तृ० नी० 58.

EXERCISE

1. (i) Pick up from the text feminine and neuter nouns ending in ऋ.
   (ii) Pick up from the text nouns in which dative case is used to denote a kāraka relation.
   (iii) Pick up from the text and explain conjugational forms in लङ् लकार.
2. Point out some of the grammatical points covered in the previous lectures in the text of this lecture.
3. Pick up some of the instances of the grammatical points of this lecture from the text of the previous lectures.

LECTURE 15

A

1. Nouns ending in च् and ज्

Now the declensions of the nouns ending in च्, ज् will be taken up. It may noted that declensions of nouns ending in consonants are simple and easy as compared with those of the nouns ending in vowels. They are formed by adding case-terminations with just a few phonetic changes.

वाच् (speech) fem.

I	वाक्	वाचौ	वाचः
Vocative	वाक्	वाचौ	वाचः
II	वाचम्	वाचौ	वाचः
III	वाचा	वाग्भ्याम्	वाग्भिः
IV	वाचे	वाग्भ्याम्	वाग्भ्यः
V	वाचः	वाग्भ्याम्	वाग्भ्यः
VI	वाचः	वाचोः	वाचाम्
VII	वाचि	वाचोः	वाक्षु

It would appear that vowel-terminations are added to the original base of the noun, e. g., वाचौ, वाचः, etc. In the case of consonant-terminations च् changes to क् before terminations beginning with अघोष, e. g., वाक् (I. i.), where क् is on account of स् (which is dropped), and similarly VII. iii. वाक्षु. Before case terminations beginning with घोष letter, च् change to घोष letter 'ग्', e.g., वाग्भ्याम्, वाग्भिः, etc.

च्-ending noun पयोमुच् (cloud) masc. and ज्-ending nouns ऋत्विज् (priest) masc., स्रज् (garland) fem. etc. are also similarly declined, i. e., ज् changes to क् or ग् before अघोष and घोष letters respectively as noted above, e. g., I. i. ऋत्विक्, VII. iii ऋत्विक्षु, etc., and in III. ii and III. iii., e. g., ऋत्विग्भ्याम् and ऋत्विग्भिः.

In the case of सम्राज् (emperor) masc., and परिव्राज् (ascetic) masc. ज् changes to ट् before अघोष terminations, and to ड् before घोष terminations, e. g., I. i. सम्राट्, परिवाट् (before 'सु'); VII. iii. सम्राट्सु, परि- III. ii. व्राट्सु; सम्राड्भ्याम्, परिव्राड्भ्याम्; III. iii. सम्राड्भिः परिव्राड्भिः.

Declensions of ऋत्विज्

I	ऋत्विक्	ऋत्विजौ	ऋत्विजः
II	ऋत्विजम्	ऋत्विजौ	ऋत्विजः
III	ऋत्विजा	ऋत्विग्भ्याम्	ऋत्विग्भिः
IV	ऋत्विजे	ऋत्विग्भ्याम्	ऋत्विग्भ्यः
V	ऋत्विजः	ऋत्विग्भ्याम्	ऋत्विग्भ्यः
VI	ऋत्विजः	ऋत्विजोः	ऋत्विजाम्
VII	ऋत्विजि	ऋत्विजोः	ऋत्विक्षु

स्रज् is also declined like ऋत्विज्.

Declensions of सम्राज्

I	सम्राट्	सम्राजौ	सम्राजः
II	सम्राजम्	सम्राजौ	सम्राजः
III	सम्राजा	सम्राड्भ्याम्	सम्राड्भिः
IV	सम्राजे	सम्राड्भ्याम्	सम्राड्भ्यः
V	सम्राजः	सम्राड्भ्याम्	सम्राड्भ्यः
VI	सम्राजः	सम्राजोः	सम्राजाम्
VII	सम्राजि	सम्राजोः	सम्राट्सु

परिव्राज् is also declined like सम्राज्.

There are no important च्-ending and ज्-ending nouns in the neuter gender.

B

1. Dative case (चतुर्थी विभक्ति) as उपपद-विभक्ति

(i) Dative case is used with words आयुष्य, हित, कुशल, when used as indeclinable and in a benedictory sense, e. g., देवदत्ताय आयुष्यं, हितं, कुशलं वा भूयात् (may Devadatta have longevity and welfare).

(ii) With words नमः (salutation), स्वस्ति (blessings), and अलम् (in the sense of 'sufficient'), e. g., 'रामाय नमः', 'पुत्राय स्वस्ति', 'देवदत्तः यज्ञदत्ताय अलम् (देवदत्त is sufficient to meet यज्ञदत्त). When of course 'अलम्' means 'enough' and the sense is negative, third case is used with it, as already noted, e. g., 'अलं पठनेन' (enough of study).

(iii) To express infinitive sense, e. g., 'पठनाय याति', i. e. 'पठितुं याति' (he goes for study or he goes to take up study); 'रामः वनाय गृहं त्यजति', i. e., वनं गन्तुम्, (Rāma leaves home to go to forest).

C

1. Potential participles, तव्य, अनीयर्, यत्

It has been pointed out that conjugational usage was gradually replaced by participles. Participles शतृ and शानच् denoting present

sense, and क्त and क्तवत् denoting past sense have already been noted. The sense of imperative mood, request, command, propriety, etc., and also of the future sense is denoted by the affixes तव्य, अनीयर्, यत् which are used only in passive voice, e.g. मया धर्मः रक्षितव्यः, रक्षणीयः रक्ष्यो वा (I should observe my duty); त्वया अत्र आगन्तव्यम् ('you should come here' in the sense of request; or 'you will come here' in the sense of future); अधुना त्वया शयितव्यम् ('now you go to bed' in the sense of command or request).

It may be noted that with transitive roots these affixes agree in gender and number with the object which is in the first case as explained in lecture 5. B. 4. In the case of intransitive roots there being no object these participles are in neuter gender which is used when no gender is needed.

2. Used with transitive roots

त्वया श्रमः कर्तव्यः, करणीयः, कार्यो वा.
त्वया पठनं कर्तव्यम्, करणीयम्, कार्यं वा.
त्वया स्तुतिः कर्तव्या, करणीया, कार्या वा.
मया ग्रन्थाः पठितव्याः, पठनीयाः वा.
मया पुस्तकानि पठितव्यानि, पठनीयानि वा.
मया विविधा भाषाः पठितव्याः पठनीया वा.
मनुष्यैः धनं धर्मेणैव प्राप्तव्यं प्रापणीयं वा.
त्वया अयं मृगः न हन्तव्यः.
वीरेण स्वदेशः रक्षितव्यः.

3. Used with intransitive roots

मनुष्यैः धर्मे स्थातव्यम्.
मनुष्येण अवश्यं मर्तव्यं मरणीयं वा.
रात्रौ सर्वैः शयितव्यं शयनीयं वा.
सर्वैः धार्मिकैर्भवितव्यम्.

4. Participles used as adjectives

These participles तव्य, अनीयर्, यत् as well as present and past participles शतृ and शानच्,, क्त and क्तवत् are used as adjectives also.

In the above examples these participles have been used as predicates. Examples are given below when they are used as adjectives, e. g.

श्रोतव्यस्य रामचरितस्य महत्त्वम्.
रक्षणीयस्य धर्मस्य वरूपम्.
ग्रहीतव्या विद्या श्रेयस्करी.

As noted under क्त (Lecture 12 C), in ग्रहीतव्य there is र् because affix तव्य is not कित् (cp. गृहीत, which has ऋ, because क्त is कित्).

5. Present and past participles used as adjectives

गच्छन्तं मनुष्यं पश्य.
पठन्ती कन्या शोभते.
धनं लभमानो मनुष्यः प्रसीदति.
गतस्य (गतवतो वा) धनस्य न चिन्ता.
पठितस्य पुस्तकस्य फलम्.

SANSKRIT TEXT

153. गुणेषु यत्नः पुरुषेण कार्यो न किञ्चदप्राप्यतमं गुणानाम् ।
गुणप्रकर्षादुडुपेन शम्भोरलङ्घ्यमुल्लाङ्घितमुत्तमाङ्गम् ॥ मृच्छ० IV. 23.

154. प्रायेण सामग्र्यविधौ गुणानां पराङ्मुखी विश्वसृजः प्रवृत्तिः ।
कुमार० III. 28.

155. न चौरहार्यं न च राजहार्यं न भ्रातृभाज्यं न च भारकारि ।
व्यये कृते वर्धत एव नित्यं विद्याधनं सर्वधनप्रधानम् ॥
सुभाषित० p. 30, No. 13.

156. वदनं प्रसादसदनं सदयं हृदयं सुधामुचो वाचः ।
करणं परोपकरणं येषां केषां न ते वन्द्याः ॥ सुभाषित० p. 47. No. 103.

157. अज्ञानतिमिरान्धानां ज्ञानाञ्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥ व्याख्यान० 1169.

158. त्याज्यं न धैर्यं विधुरेऽपि काले धैर्यात्कदाचित् स्थितिमाप्नुयात् सः ।
जाते समुद्रेऽपि च पोतभङ्गे सांयात्रिको वाञ्छति तर्तुमेव ॥
पञ्च० मि० भे० 345.

159. सेवितव्यो महावृक्षः फलच्छायासमन्वितः ।
यदि दैवात् फलं नास्ति छाया केन निवार्यते ॥ चाणक्य० नी० 90.

160. सभा वा न प्रवेष्टव्या वक्तव्यं वा समञ्जसम् ।
अब्रुवन् विब्रुवन् वापि नरो भवति किल्विषी ॥ व्याख्यान० 2562.

161. तावद्भयस्य भेतव्यं यावद्भयमनागतम् ।
आगतं तु भयं वीक्ष्य नरः कुर्याद् यथोचितम् ॥ हितो० मि० ला० 57.

162. विजेतव्या लङ्का चरणतरणीयो जलनिधि–
र्विपक्षः पौलस्त्यो रणभुवि सहायाश्च कपयः ।
पदातिर्मर्त्योऽसौ सकलमवधीद्राक्षसकुलं
क्रियासिद्धिः सत्त्वे भवति महतां नोपकरणे ॥ भोज० 170.

163. यदेवोपनतं दुःखात्सुखं तद्रसवत्तरम् ।
निर्वाणाय तरुच्छाया तप्तस्य हि विशेषतः ॥ विक्रमो० III. 21.

164. नमो विश्वसृजे पूर्वं विश्वं तदनु बिभ्रते ।
अथ विश्वस्य संहर्त्रे तुभ्यं त्रेधास्थितात्मने ॥ रघु० X. 16.

165. न क्षुद्रोऽपि प्रथमसुकृतापेक्षया संश्रयाय ।
प्राप्ते मित्रे भवति विमुखः किं पुनर्यस्तथोच्चैः ॥ मेघ० पू० 17.

166. विद्या विवादाय धनं मदाय शक्तिः परेषां परिपीडनाय ।
खलस्य साधोर्विपरीतमेतज्ज्ञानाय दानाय च रक्षणाय ॥
सुभाषित p. 60, No. 229.

167. संक्षेपात्कथ्यते धर्मो जनाः किं विस्तरेण तु ।
परोपकारः पुण्याय पापाय परपीडनम् ॥ सुभाषित० p. 377, No. 13.

168. उपदेशो हि मूर्खाणां प्रकोपाय न शान्तये ।
पयःपानं भुजङ्गानां केवलं विषवर्द्धनम् ॥ पञ्च०मि० भे० 420.

EXERCISE

1. (i) Pick up from the text some nouns ending in च् and ज्.
   (ii) Pick up from the text nouns in which dative case is used as उपपद-विभक्ति.
   (iii) Give some examples from the text of the use of तव्य, अनीयर् and यत्.
2. Point out some of the grammatical points covered in the previous lectures in the text of this lecture.
3. Pick up some of the instances of the grammatical points of this lecture from the text of some of the previous lectures.

LECTURE 16

A

1. Nouns ending in त्, द्, ध् (masc.)

Declensions of मरुत्, which is declined just by adding case-affixes, have been shown in lecture VII with the object of explaining case-terminations. Most of the nouns ending in त् द् ध् , with the exception of some, are declined like मरुत् by adding case-terminations. For instance, nouns like 'भूभृत्' or 'महीभृत्' (earth-protector), दिनकृत् (sun), दृषद् fem. (rock) समिध् fem. (holy fuel) are declined like मरुत्, e. g., भूभृत्, भूभृतौ, भूभृतः; सुहृद्, सुहृदौ, सुहृदः; दृषद्, दृषदौ, दृषदः; समिध्, समिधौ, समिधः.

Although nouns like दृषद्, समिध् are in fem. gender, they are declined exactly like masc. भूमृत्, सुहृद्, etc., and therefore, they are shown here.

In the case of त्–ending भगवत्, there is difference only in the first five forms (I. i. ii. iii. and II. i. ii.), e. g.,

I	भगवान्	भगवन्तौ	भगवन्तः
II	भगवन्तम्	भगवन्तौ	

Other forms, e.g., भगवतः (II. iii.) and भगवता, भगवद्भ्याम् भगवद्भिः are exactly like मरुत्. Similarly nouns such as धनवत् (possessing wealth), बलवत् (strong), धीमत् (wise) are declined exactly like भगवत्. The noun भवत् used for a person in the sense of showing respect, meaning 'your honour' is also declined exactly like भगवत्, e.g., भवान्, भवन्तौ, भवन्तः; भवन्तं, भवन्तौ, भवतः, etc.

The declensions of the noun महत् masc. are just slightly different. An elongated 'आ' is found in all the first five forms as shown below (in भगवन् it is only in the I. i. form which is elongated).

महान्, महान्तौ, महान्तः, महान्तम्, महान्तौ
(cp. भगवत्–भगवान्, भगवन्तौ, भगवन्तः, भगवन्तम्, भगवन्तौ).

The rest are exactly like मरुत् or भगवत्, e.g., II. iii. महतः, and further महता, महद्भ्याम्, etc.

Nouns ending in शतृ affix (present participle) such as पठत्, गच्छत्, तिष्ठत्, चलत्, वदत्, etc. are different from भगवत् only in the I. i. as shown below :—

पठन्, पठन्तौ, पठन्तः; पठन्तम्, पठन्तौ, पठतः
(cp. भगवान्, भगवन्तौ, भगवन्तः; भगवन्तम्, भगवन्तौ, भगवतः)

The remaining forms are like मरुत्.

It would thus appear that except in the first five forms (where differences have been noted), in all other cases, the nouns ending in त्, द्, ध्, are declined like मरुत् .

B

1. Ablative case (पञ्चमी विभक्ति) as कारक-विभक्ति

(i) Ablative is used for the thing which remains stationary when separation or motion is indicated, e. g., 'वृक्षात् पत्रं पतति', 'देवदत्तः ग्रामाद् आयाति.

(ii) Words meaning 'hatred' (जुगुप्सा), 'secession' (विराम) and 'deviation' (प्रमाद) govern ablative case, e. g., 'पापाद् जुगुप्सते' (he hates sin); 'अधर्माद् विरमति' (he ceases to have bad conduct); 'धर्मात् प्रमादः' (deviation from duty).

(iii) Teacher from whom something is learnt is put in the ablative case, e. g., 'गुरोः शास्त्रं पठति' (he studies the scripture from the teacher).

(iv) Sources or the cause from which something is produced is put in the ablative case, e. g., 'हिमालयाद् गङ्गा प्रभवति' (Ganges springs from Himālaya mountain); 'कामात् क्रोधो जायते' (anger is generated from passion).

(v) The source or cause of fear is put in the ablative case, e. g., 'राक्षसाद् बिभेति' (he is afraid of a demon).

C

1. Potential mood (विधिलिङ्)—परस्मैपद

Potential mood (विधिलिङ्) is used like लोट् in the sense of command, request, benediction, etc.

√पठ् (to read)

III	पठेत्	पठेताम्	पठेयुः
II	पठेः	पठेतम्	पठेत
I	पठेयम्	पठेव	पठेम

(i) In III. i. 'पठेत्' 'इ' of 'ति' is dropped as pointed out in the case of अपठत्, i.e., 'इ' is dropped in all ङित् lakāras (लङ्, विधिलिङ्, आशीर्लिङ्, लुङ्, लृङ्).

(ii) In the case of roots where class-mark is अ or अ-ending, i.e., 'अ' (शप्) in भ्वादि or अ (श) in तुदादि or 'य' (श्यन्) in दिवादि or अय् in चुरादि, इय् is added in विधिलिङ् and the form becomes पठ्+अ+इय्= पठेय्; 'य्' is dropped before consonantal affixes, e. g. पठेत्, पठेताम्, etc.; but 'य्' remains before vowel affixes as पठेयुः, पठेयम्.

(iii) In III. ii. and II. ii. iii. and I. i. the conjugational affixes change to ताम्, तम्, त, and अम् respectively, as pointed under लोट् (lecture 10. C.), e. g., पठेताम्, पठेतम्, पठेत, पठेयम्.

(iv) In III. iii. पठेयुः the conjugational affix 'झि' (which changes to अन्ति in लट्, लोट् and लङ्) changes to उस् in लिङ्.

(v) In I. ii. पठेव, and I. iii. पठेम visargas are dropped as in लोट् and लङ्.

Other roots of भ्वादि class are conjugated in विधिलिङ् like √पठ्, e. g.—

√हस् (to laugh)—	हसेत्	हसेताम्	हसेयुः
√रक्ष् (to protect)—	रक्षेत्	रक्षेताम्	रक्षेयुः
√वद् (to speak)—	वदेत्	वदेताम्	वदेयुः
√नम् (to bend or salute)—	नमेत्	नमेताम्	नमेयुः
√गम्=गच्छ् (to go)—	गच्छेत्	गच्छेताम्	गच्छेयुः
√पत् (to fall)—	पतेत्	पतेताम्	पतेयुः
√चल् (to move)—	चलेत्	चलेताम्	चलेयुः
√दह् (to burn)—	दहेत्	दहेताम्	दहेयुः
√तॄ=तर् (to swim)—	तरेत्	तरेताम्	तरेयुः
√जि=जय् (to conquer)—	जयेत्	जयेताम्	जयेयुः
√स्था=तिष्ठ् (to say)—	तिष्ठेत्	तिष्ठेताम्	तिष्ठेयुः
√पा=पिब् (to drink)	पिबेत्	पिबेताम्	पिबेयुः

SANSKRIT TEXT

169. एकः परगृहं गच्छेद् द्वितीयेन तु मन्त्रयेत् ।
बहुभिः समरं कुर्यादित्ययं शास्त्रनिर्णयः ॥ अवि० II. 10.

170. सुखमर्थो भवेद् दातुं सुखं प्राणाः सुखं तपः ।
सुखमन्यद् भवेत् सर्वं दुःखं न्यासस्य रक्षणम् ॥ स्वप्न० I. 10.

171. मानाद्वा यदि वा लोभात्क्रोधाद्वा यदि वा भयात् ।
योऽन्यायादन्यथा ब्रूते स नरः पापमाप्नुयात् ॥ व्याख्यान० 282.

172. सर्वद्रव्येषु विद्यैव द्रव्यमाहुरनुत्तमम् ।
अहार्यत्वादनर्घ्यत्वादक्षयत्वाच्च सर्वदा ॥ हितो० प्र० 4.

173. अपूर्वः कोऽपि कोशोऽयं विद्यते तव भारति ।
व्ययतो वृद्धिमायाति क्षयमायाति सञ्चयात् ॥ सुभाषित० p. 29. No. 1.

174. किमत्र चित्रं यत्सन्तः परानुग्रहतत्पराः ।
न हि स्वदेहशैत्याय जायन्ते चन्दनद्रुमाः ॥ व्याख्यान० 986.

175. यदीच्छसि वशीकर्तुं जगदेकेन कर्मणा ।
परापवादशस्येभ्यो गां चरन्तीं निवारय ॥ चाणक्य० नी० द० XIV. 14.

176. अजरामरवत्प्राज्ञो विद्यामर्थञ्च चिन्तयेत् ।
गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥ सुभाषित० p. 162. No. 427.

177. प्रिया न्याय्या वृत्तिर्मलिनमसुभङ्गेऽप्यसुकरं
त्वसन्तो नाभ्यर्थ्याः सुहृदपि न याच्यः कृशधनः ।
विपद्युच्चैः स्थेयं पदमनुविधेयं च महतां
सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥ भर्तृ० नी० 28.

178. दौर्मन्त्र्यान्नृपतिर्विनश्यति यतिः सङ्गात्सुतो लालनाद्
विप्रोऽनध्ययनात्कुलं कुतनयाच्छीलं खलोपासनात् ।
ह्रीर्मद्यादनवेक्षणादपि कृषिः स्नेहः प्रवासाश्रया-
न्मैत्री चाप्रणयात्समृद्धिरनयात्त्यागात्प्रमादाद्धनम् ॥ भर्तृ० नी० 42.

179. नाशीविषेभ्योऽपि तथा बिभेमि नैवाशनिभ्यो गगनाच्च्युतेभ्यः ।
न पावकेभ्योऽनिलसंहितेभ्यो यथा भयं मे विषयेभ्य एव ॥ बुद्ध० XI. 8.

180. अकारणाविष्कृतवैरदारुणादसज्जनात्कस्य भयं न जायते ।
विषं महाहेरिव यस्य दुर्वचः सुदुःसहं सन्निहितं सदा मुखे ॥
काद० Introduction, verse 5.

EXERCISE

1. (i) Pick up from the text nouns ending in त्, द्, ध्.
   (ii) Pick up from the text nouns in which ablative case is used as Kāraka-vibhakti.
   (iii) Select from the text and explain some examples of the use of potential mood (विधिलिङ्).
2. Point out some of the grammatical points covered in the previous lectures in the text of this lecture.
3. Pick up some of the instances of the grammatical points of this lecture in the text of some of the previous lectures.

LECTURE 17

A

Nouns ending in त्, द्, ध् (fem. and neuter)

1. Feminine gender

Gender of some of the nouns ending in त्, द्, ध् are fixed, for instance दृषद्, समिध् are in fem. gender; they are declined like masc. nouns, and therefore they have been shown in the preceding lecture. But most of the nouns ending in त्, द्, ध् which have been treated in the previous lecture are adjective-nouns. They are declined in fem. and some of them in neuter gender also.

Fem. gender mark ई is added to them and they are declined like नदी. For instance, the fem. forms of भगवत्, धनवत्, etc., are भगवती, धनवती. The fem. of महत् is महती. Fem. forms of nouns in शतृ (present participle) are usually पठन्ती (from पठत्), गच्छन्ती (from गच्छत्), नृत्यन्ती (from नृत्यत्), etc. Declensions of these nouns are like नदी:—

I	भगवती	भगवत्यौ	भगवत्यः	etc.
	महती	महत्यौ	महत्यः	etc.
	पठन्ती	पठन्त्यौ	पठन्त्यः	etc.

2. Neuter gender

In the neuter gender, nouns ending in त्, द् are declined on the model of neuter कर्तृ (of course without adding 'न्') and they differ from the masc. forms only in I and II, e.g., जगत् is declined as :—

I	जगत्	जगती	जगन्ति
II	जगत्	जगती	जगन्ति

In other cases they are exacly like मरुत्. The declensions of महत् (neuter) may be compared with महत् (masc.)—

Neuter	महत्	महती	महान्ति
Masc.	महान्	महान्तौ	महान्तः

Some nouns ending in शतृ (present participle) may also be in neuter gender, e. g., चलद् वाहनम् (moving vehicle).

They will be declined like जगत्, e. g., चलत्, चलती, चलन्ति etc.

B

1. Ablative case (पञ्चमी विभक्ति) as उपपद-विभक्ति

(i) Ablative is used to express reason or cause, e.g., 'धर्माचरणात् पूजितः' (respected on account of moral conduct); 'परोपकारात् प्रसन्नः (pleased on account of doing good to others). In such cases instrumental case (तृतीया) is also used, e.g., 'धर्माचरणेन पूजितः', परोपकारेण प्रसन्नः'.

(ii) In logical reasoning usually ablative is used, e.g., 'पर्वतो वह्निमान् धूमात्' (mountain has got fire because of presence of smoke).

(iii) In comparative degree ablative case is used, e.g., देवदत्तः यज्ञदत्तात् प्रियतरः' (देवदत्त is dearer than यज्ञदत्त).

(iv) With words अन्य, पर (meaning 'different' or 'other than'), इतर (other than), ऋते (without) and words denoting direction or quarter, the ablative case is used, e.g., 'देवदत्तः यज्ञदत्ताद् अन्यः परो वा'; 'यज्ञदत्तः देवदत्ताद् इतरः'; 'ऋते ज्ञानान्न मुक्तिः' (no salvation without knowledge); 'उत्तरः पूर्वो वा ग्रामात्' (north or east of the village).

(v) With words प्रभृति or आरभ्य (beginning from), अनन्तरम् (just after), परम् (next), etc., the ablative is used, e.g., 'बाल्यात् प्रभृति, आरभ्य वा स मया पालितः' (He has been brought up by me since childhood), 'अध्ययनात् परं दीक्षान्तसंस्कारः' (convocation ceremony comes after study), 'ततः परं मया ज्ञातम्' (after this, I came to know it).

(vi) With words पृथक् (separate), विना (without), etc., ablative and instrumental (तृतीया) and also accusative (द्वितीया) is used, e.g., 'रामात्, रामेण, रामं वा पृथक्' (separate from Rāma); 'रामात्, रामेण, रामं वा विना' (without Rāma).

C

1. Potential mood (विधिलिङ्)–आत्मनेपद

√लभ् (to obtain).

III	लभेत	लभेयाताम्	लभेरन्
II	लभेथाः	लभेयाथाम्	लभेध्वम्
I	लभेय	लभेवहि	लभेमहि

(i) Here इय् is added to the root. Before consonant affixes य् is dropped, e.g., लभ्+अ+इय्+त=लभेत. In III. ii. and II. ii. before vowels य् remains, and we have forms लभेयाताम् and लभेयाथाम्.

(ii) In III. iii. झ changes to रन् and य् being dropped before consonant, the form becomes लभेरन्.

(iii) In I. i., the affix इ (इट्) changes to अय् and the form is लभेय.

The following आत्मनेपदी roots are similarly conjugated in विधिलिङ् :—

√सह् (to bear)—	सहेत	सहेयाताम्	सहेरन्
√सेव् (to serve)—	सेवेत	सेवेयाताम्	सेवेरन्
√भाष् (to speak)—	भाषेत	भाषेयाताम्	भाषेरन्
√रम् (to play or enjoy)—	रमेत	रमेयाताम्	रमेरन्
√वृत्=वर्त् (to be)—	वर्तेत	वर्तेयाताम्	वर्तेरन्
√वृध्=वर्ध् (to grow)—	वर्धेत	वर्धेयाताम्	वर्धेरन्
√मुद्=मोद् (to be happy)—	मोदेत	मोदेयाताम्	मोदेरन्

2. उभयपदी roots :—

उभयपदी roots are conjugated in परस्मैपद and आत्मनेपद both, e. g. :—

√याच् (to beg)—	याचेत्	याचेताम्	याचेयुः
	याचेत	याचेयाताम्	याचेरन्
√पच् (to cook)—	पचेत्	पचेताम्	पचेयुः
	पचेत	पचेयाताम्	पचेरन्
√यज् (to sacrifice)	यजेत्	यजेताम्	यजेयुः
	यजेत	यजेयाताम्	यजेरन्
√नी=नय् (to carry)—	नयेत्	नयेताम्	नयेयुः
	नयेत	नयेयाताम्	नयेरन्

SANSKRIT TEXT.

181. **नास्ति सत्यसमो धर्मो न सत्याद्विद्यते परम् ।**
न हि तीव्रतरं किञ्चिदनृतादिह विद्यते ॥ व्याख्यान० 259.

182. **सहसा विदधीत न क्रियामविवेकः परमापदां पदम् ।**
वृणते हि विमृश्यकारिणं गुणलुब्धाः स्वयमेव सम्पदः ॥ किरात० II. 30.

183. **आपन्नार्तिप्रशमनफलाः सम्पदो ह्युत्तमानाम् ॥** मेघ० पू० 56.

184. **वितरति गुरुः प्राज्ञे विद्यां यथैव तथा जडे**
न तु खलु तयोर्ज्ञाने शक्तिं करोत्यपहन्ति वा ।
भवति हि पुनर्भूयान्भेदः फलं प्रति तद्यथा
प्रभवति शुचिर्बिम्बग्राहे मणिर्न मृदादयः ॥ उत्तर II. 4.

185. **यस्य न विपदि विषादः संपदि हर्षो रणे न भीरुत्वम् ।**
तं भुवनत्रयतिलकं जनयति जननी सुतं विरलम् ॥ पञ्च० मि० भे० 114.

186. अतिकष्टास्ववस्थास्वपि जीवितनिरपेक्षा न भवन्ति खलु जगति प्राणिनां प्रवृत्तयः । नास्ति जीवितादन्यदभिमततरमिह जगति सर्वजन्तूनाम् ।
कादम्बरी० p. 76.

187. एकातपत्रं जगतः प्रभुत्वं नवं वयः कान्तमिदं वपुश्च ।
अल्पस्य हेतोर्बहु हातुमिच्छन् विचारमूढः प्रतिभासि मे त्वम् ॥ रघु० II. 47.

188. ऋते रवेः क्षालयितुं क्षमेत कः क्षपातमस्काण्डमलीमसं नभः । शिशु० I. 38.

189. लभेत सिकतासु तैलमपि यत्नतः पीडयन्
पिबेच्च मृगतृष्णिकासु सलिलं पिपासार्दितः ।
कदाचिदपि पर्यटन् शशविषाणमासादयेत्
न तु प्रतिनिविष्टमूर्खजनचित्तमाराधयेत् ॥ भर्तृ० नी० 5.

190. सत्योऽयं लोकप्रवादो यद्विपद्विपदं संपत्संपदमनुबध्नातीति । काद० p. 164.

191. पदं सहेत भ्रमरस्य पेलवं शिरीषपुष्पं न पुनः पतत्रिणः । कुमार० V. 4.

192. यतो यतः समीहसे ततो नोऽभयं कुरु । शुक्ल० यजु० 36.22.

193. वरं कूपशताद्वापी वरं वापीशतात्क्रतुः ।
वरं क्रतुशतात्पुत्रः सत्यं पुत्रशताद्वरम् ॥ व्याख्यान० 268.

194. सत्यवाक्यादिमे सर्वे लौकिका वैदिका अपि ।
व्यवहाराः प्रवर्तन्ते कालान्तरफलेष्वपि ॥ व्याख्यान० 271.

195. प्रजां संरक्षति नृपः सा वर्द्धयति पार्थिवम् ।
वर्द्धनाद्रक्षणं श्रेयस्तदभावे सदप्यसत् ॥ हितो० वि० 3.

EXERCISE.

1. (i) Pick up from the text, nouns ending in त्, द्, ध् specially in feminine and neuter genders.
   (ii) Pick up from the text nouns in which ablative is used as उपपदविभक्ति.
   (iii) Give and explain some examples, from the text, of the use of potential mood specially in आत्मनेपद.
2. Point out some of the grammatical points covered in previous lectures in the text of this lecture.
3. Pick up some of the instances of the grammatical points of this lecture from the text of some of the previous lectures.

A

1. Masculine and feminine nouns ending in न् (अन्)

Nouns ending in 'न्' are of two kinds : those which end in 'अन्', i.e., having 'अ' before 'न्', and those which end in 'इन्' (i.e., having 'इ' before न्. In this lecture we would take only the former.

आत्मन् (soul) masc.

I	आत्मा	आत्मानौ	आत्मानः
Vocative.	हे आत्मन्	हे आत्मानौ	हे आत्मानः
II	आत्मानम्	आत्मानौ	आत्मनः
III	आत्मना	आत्मभ्याम्	आत्मभिः
IV	आत्मने	आत्मभ्याम्	आत्मभ्यः
V	आत्मनः	आत्मभ्याम्	आत्मभ्यः
VI	आत्मनः	आत्मनोः	आत्मनाम्
VII	आत्मनि	आत्मनोः	आत्मसु

(a) It may be noted that before the first five affixes (सुट्)[1], final अ of आत्मन् is lengthened, e.g., I.i. I.ii. आत्मा, आत्मानौ, etc., but not before subsequent affixes, e.g., II. iii. आत्मनः, III. i. आत्मना, etc.

(b) It may further be noted that न् is retained before vowel-affixes, e.g., II. iii. आत्मनः, III. i. आत्मना, etc., but न् is dropped before consonantal affixes, e.g., III. IV. V. ii. आत्मभ्याम्, or III. iii. आत्मभिः.

ब्रह्मन् masc. (One of the gods of Trinity—ब्रह्मा, विष्णु, and महादेव).

ब्रह्मन् is declined exactly like आत्मन्, the only difference being that 'न्' changes 'ण्' before vowel-affixes :—

I	ब्रह्मा	ब्रह्माणौ	ब्रह्माणः
Vocative	हे ब्रह्मन्	हे ब्रह्माणौ	हे ब्रह्माणः
II	ब्रह्माणम्	ब्रह्माणौ	ब्रह्मणः
III	ब्रह्मणा	ब्रह्मभ्याम्	ब्रह्मभिः etc.

ब्रह्मन् (masc.) should be differentiated from ब्रह्मन् (neuter) which means 'Absolute'.

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1. See, lecture 11. A. 1.

राजन् (king) masc.

राजन् is declined exactly like आत्मन् in the first five case-affixes (सुट्), and also in all consonantal affixes. But before vowel-affixes, after first five (सुट्) affixes (i.e., beginning from II. iii.) अ after 'ज्' is dropped and then ज्+न् changes to 'ज्ञ्'.

I	राजा	राजानौ	राजानः
Vocative.	हे राजन्	राजानौ	राजानः
II	राजानम्	राजानौ	राज्ञः
III	राज्ञा	राजभ्याम्	राजभिः
IV	राज्ञे	राजभ्याम्	राजभ्यः
V	राज्ञः	राजभ्याम्	राजभ्यः
VI	राज्ञः	राज्ञोः	राज्ञाम्
VII	राज्ञि, राजनि	राज्ञोः	राजसु

In VII. i. 'अ' is optionally dropped, and therefore there are two forms राज्ञि, राजनि.

युवन् (youngman) masc. and श्वन् (dog) masc.

They are declined in the first five affixes (सुट्) and in consonantal affixes just like आत्मन्, but before vowel-affixes (after first five) 'युवन्' becomes' 'यून्', and श्वन् becomes 'शुन्'.

	युवन्			श्वन्		
I	युवा	युवानौ	युवानः	श्वा	श्वानौ	श्वानः
Vocative.	हे युवन्	युवानौ	युवानः	हे श्वन्	श्वानौ	श्वानः
II	युवानम्	युवानौ	यूनः	श्वानम्	श्वानौ	शुनः
III	यूना	युवभ्याम्	युवभिः	शुना	श्वभ्याम्	श्वभिः
IV	यूने	युवभ्याम्	युवभ्यः	शुने	श्वभ्याम्	श्वभ्यः
V	यूनः	युवभ्याम्	युवभ्यः	शुनः	श्वभ्याम्	श्वभ्यः
VI	यूनः	यूनोः	यूनाम्	शुनः	शुनोः	शुनाम्
VII	यूनि	यूनोः	युवसु	शुनि	शुनोः	श्वसु

The words with इमनिच् affix, which denotes abstract sense, such as महिमन् (greatness), लघिमन् (lightness), गरिमन् (weightiness), अणिमन् (minuteness) are in masculine gender, although in Hindi and some other Indian languages they are used in feminine gender, because being in I. i. आ-ending, महिमा, लघिमा, etc., they look like feminine. As noted below they are declined like सीमन्, which is in feminine gender :—

सीमन् and महिमन् are declined like राजन्.

I	सीमा	सीमानौ	सीमानः	महिमा	महिमानौ	महिमानः
Vocative.	हे सीमन्	सीमानौ	सीमानः	हे महिमन्	महिमानौ	महिमानः
II	सीमानम्	सीमानौ	सीम्नः	महिमानम्	महिमानौ	महिम्नः
III	सीम्ना	सीमभ्याम्	सीमभिः	महिम्ना	महिमभ्याम्	महिमभिः
IV	सीम्ने	सीमभ्याम्	सीमभ्यः	महिम्ने	महिमभ्याम्	महिमभ्यः
V	सीम्नः	सीमभ्याम्	सीमभ्यः	महिम्नः	महिमभ्याम्	महिमभ्यः
VI	सीम्नः	सीम्नोः	सीम्नाम्	महिम्नः	महिम्नोः	महिम्नाम्
VII	सीम्नि / सीमनि	सीम्नोः	सीमसु	महिम्नि / महिमनि	महिम्नोः	महिमसु

In declension of both (सीमन् and महिमन्) 'अ' is dropped before vowel-terminations, after सुट् affixes. But in the case of राजन् as already noted ज्+न् become ज्ञ्, while in the case of सीमन् and महिमन् म्+न् come together as 'म्न्'.

2. अन्-ending feminine nouns

Only some of the nouns ending in अन् take feminine gender, e. g., राज्ञी, युवती. Being ई-ending they are declined like नदी.

	राज्ञी			युवती		
I	राज्ञी	राज्ञौ	राज्ञ्यः	युवती	युवत्यौ	युवत्यः
Vocative	हे राज्ञि	राज्ञौ	राज्ञः	हे युवति	युवत्यौ	युवत्यः
II	राज्ञीम्	राज्ञौ	राज्ञीः	युवतीम्	युवत्यौ	युवतीः
III	राज्ञ्या	राज्ञीभ्याम्	राज्ञीभिः	युवत्या	युवतीभ्याम्	युवतीभिः
IV	राज्ञ्यै	राज्ञीभ्याम्	राज्ञीभ्यः	युवत्यै	युवतीभ्याम्	युवतीभ्यः
			etc.			etc.

B

1. Genitive case (षष्ठी विभक्ति)

Genitive case primarily denotes relation (सम्बन्ध) between two things as 'देवदत्तस्य गृहम्', 'यज्ञदत्तस्य पुस्तकम्'. This relation, being between two things, and not with an action, is not a Kāraka, and therefore, it is usually supposed that genitive case is not a kāraka-case at all, but as a matter of fact genitive case expresses also kāraka relations, agent (कर्त्ता) and object (कर्म), e. g., 'देवदत्तस्य पठनम्' or 'पुस्तकस्य पठनम्'. Here genitive case in देवदत्तस्य and पुस्तकस्य being related to ān action is a kāraka case, and therefore it is wrong to say that genitive case is not a kāraka case at all.[1]

1. Great scholars like Apte have committed the mistake of thinking that genitive is not a Kāraka case at all (Apte's Sanskrit composition. section 27 and 101).

Besides the use of genitive case to express relation between two things, and Kāraka relation of agent (कर्त्ता) and object (कर्म), the genitive case is used to denote some other senses also which will be shown in the next lecture.

C

1. Gerund (क्त्वा)

A word ending in क्त्वा, is a participle (कृदन्त), because it is formed from a root and an affix, and it is an indeclinable. It is used to express a preceding action which takes place before the subsequent principal action, e. g., 'तत्र गत्वा अहं पठिष्यामि' (having gone there I shall read). Some other examples of words with क्त्वा are :

हसित्वा (having laughed) from √हस्.
पक्त्वा (having cooked) from √पच्.
गत्वा (having gone) from √गम्.
नत्वा (having saluted) from √नम्.
हत्वा (having killed) from √हन्.
पीत्वा (having drunk) from √पा.
दृष्ट्वा (having seen) from √दृश्.
गृहीत्वा (having taken) from ग्रह्,
भक्षयित्वा (having eaten) from √भक्ष्.
पृष्ट्वा (having asked) from √प्रच्छ्.

क्त्वा takes the form 'य' (ल्यप्) when an उपसर्ग is added to it, e.g..

वि + हस् + क्त्वा = विहस्य
आ + गम् + क्त्वा = आगम्य, also आगत्य
प्र + नम् + क्त्वा = प्रणम्य
नि + हन् + क्त्वा = निहत्य
नि + पा + क्त्वा = निपीय
सम् + ग्रह् + क्त्वा = संगृह्य

2. Infinitive (तुमुन् = तुम्)

Affix तुम् (तुमुन्) is used in the infinitive sense, e. g.,
हसितुम् (to laugh) from √हस्.
पक्तुम् (to cook) from √पच्.
गन्तुम् (to go) from √गम्.
नन्तुम् (to salute or to bend) from √नम्.
हन्तुम् (to kill) from √हन्.

पातुम् (to drink) from √पा.
द्रष्टुम् (to see) from √दृश्.
ग्रहीतुम् (to ask) √ग्रह्.
भक्षितुम् (to eat) from √भक्ष्.
प्रष्टुम् (to ask) from √प्रच्छ्.

SANSKRIT TEXT.

196. अति कुपिता अपि सुजना योगेन मृदूभवन्ति न तु नीचाः ।
हेम्नः कठिनस्यापि द्रवणोपायोऽस्ति न तृणानाम् ॥
सुभाषित० p. 47, No. 111.

197. यशोऽधिगन्तुं सुखलिप्सया वा मनुष्यसंख्यामतिवर्तितुं वा ।
निरुत्सुकानामभियोगभाजां समुत्सुकेवाङ्कमुपैति सिद्धिः ॥ किरात० III. 40.

198. साधूनामुपकर्तुं लक्ष्मीं द्रष्टुं विहायसा गन्तुम् ।
न कुतूहलि कस्य मनश्चरितं च महात्मनां श्रोतुम् ॥ हर्ष० III. 2.

199. धनिनोऽपि निरुन्मादा युवानोऽपि न चञ्चलाः ।
प्रभवोऽप्यप्रमत्तास्ते महामहिमशालिनः ॥ सा० द० X. 66.

200. विषवृक्षोऽपि संवर्ध्य स्वयं छेत्तुमसांप्रतम् । कुमार० II. 55.

201. ऐश्वर्यस्य विभूषणं सुजनता शौर्यस्य वाक्संयमो
ज्ञानस्योपशमः श्रुतस्य विनयो वित्तस्य पात्रे व्ययः ।
अक्रोधस्तपसः क्षमा प्रभवितुर्धर्मस्य निर्व्याजता
सर्वेषामपि सर्वकारणमिदं शीलं परं भूषणम् ॥ भर्तृ० नी० 82.

202. दुःखं त्यक्तुं बद्धमूलोऽनुरागः
स्मृत्वा स्मृत्वा याति दुःखं नवत्वम् ।
यात्रा त्वेषा यद्विमुच्येह बाष्पं
प्राप्ताऽऽनृण्या याति बुद्धिः प्रसादम् ॥ स्वप्न० IV. 7.

203. उपार्जितानामर्थानां त्याग एव हि रक्षणम् ।
तडागोदरसंस्थानां परीवाह इवाम्भसाम् ॥ वृद्ध० VI. 7.

204. न धर्मशास्त्रं पठतीति कारणं न चापि वेदाध्ययनं दुरात्मनः ।
स्वभाव एवात्र तथातिरिच्यते यथा प्रकृत्या मधुरं गवां पयः ॥
हितो० मि० ला० 17.

205. अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानान्तु वसुधैव कुटुम्बकम् ॥ शार्ङ्ग० 273.

206. आश्वास्य पर्वतकुलं तपनोष्णतप्तं
दुर्दाववह्निविधुराणि च काननानि ।
नानानदीनदशतानि च पूरयित्वा
रिक्तोऽसि यज्जलद सैव तवोत्तमश्रीः ॥ शार्ङ्ग० 778.

207. घातयितुमेव नीचः परकार्यं वेत्ति न प्रसाधयितुम् ।
पातयितुमस्ति शक्तिर्वायोर्वृक्षं न चोन्नमितुम् ॥ पञ्च मि० भे० 394.

208. यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किम् ।
लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति ॥ वृद्ध० VIII. 10.

209. सन्तोषामृततृप्तानां यत्सुखं शान्तचेतसाम् ।
कुतस्तद्धनलुब्धानामितश्चेतश्च धावताम् ॥ सुभाषित० p. 75, No. 1.

210. खलानां कण्टकातां च द्विविधैव प्रतिक्रिया ।
उपानन्मुखभङ्गो वा दूरतो वा विवर्जनम् ॥ वृद्ध० II. 13.

EXERCISE.

1. (i) Pick up from the text nouns ending in न्.
   (ii) Pick up from the text nouns in genitive case and explain their usage.
   (iii) Pick out the nouns with क्त्वा and तुमुन् affixes from the text and explain their meaning.
2. Point out some of the grammatical points covered in previous lectures in the text of this lecture.
3. Pick up some of the instances of the grammatical points of this lecture from the text of some of the previous lectures.

A

1. Nouns ending in न् (इन्) masc. and fem.

करिन् (elephant) masc.

I	करी	करिणौ	करिण:
Vocative	हे करिन्	हे करिणौ	हे करिण:
II	करिणम्	करिणौ	करिण:
III	करिणा	करिभ्याम्	करिभि:
IV	करिणे	करिभ्याम्	करिभ्य:
V	करिण:	करिभ्याम्	करिभ्य:
VI	करिण:	करिणो:	करिणाम्
VII	करिणि	करिणो:	करिषु

In the declension of nouns ending in 'इन्' as करिन्, in I. i. is करी, where 'न्' is dropped and preceding vowel is lengthened (as in राजा from राजन्). In all other consonantal affixes न् is dropped as करिभ्याम्, करिभि:, etc. Vowel-affixes are added to the form करिन्.

All masc. nouns ending in 'इन्' such as धनिन् (rich), गुणिन् (virtuous), स्वामिन् (master), शशिन् ('moon' literally having शश 'hare' in its lap), हस्तिन् ('elephant', 'having हस्त or hand in the form of trunk'), बलिन् (strong), मनोहारिन् (beautiful), यशस्विन् (famous), are declined like करिन्.

पथिन् (way) masc.

In the the first five affixes (सुट्) पथिन् becomes पन्थन्, and then it is declined like आत्मन्, except that in I. i. विसर्ग is retained. Afterwards पथिन् becomes पथ् before vowel-affixes, and 'पथि' (with 'न्' dropped) before consonantal affixes, e.g. :—

I	पन्था:	पन्थानौ	पन्थान:
II	पन्थानम्	पन्थानौ	पथ:
III	पथा	पथिभ्याम्	पथिभि:
IV	पथे	पथिभ्याम्	पथिभ्य:
V	पथ:	पथिभ्याम्	पथिभ्य:
VI	पथ:	पथो:	पथाम्
VII	पथि	पथो:	पथिषु

2. इन्-ending nouns in feminine gender

इन्-ending nouns, when they are used in feminine gender take 'ई' at the end, e.g., करिणी (female elephant), धनिनी (rich woman), गुणिनी (virtuous woman), etc., and are then declined like नदी, e g. :—

I	करिणी	करिण्यौ	करिण्यः
II	करिणीम्	करिण्यौ	करिणीः
III	करिण्या	करिणीभ्याम्	करिणीभिः
IV	करिण्यै	करिणीभ्याम्	करिणीभ्यः
V	करिण्याः	करिणीभ्याम्	करिणीभ्यः
VI	करिण्याः	करिण्योः	करिणीनाम्
VII	करिण्याम्	करिण्योः	करिणीषु

B

1. Genitive case (षष्ठी विभक्ति) continued

Of all cases genitive case is most widely used. Here in addition to what has been given in previous lecture, some of its other important usages are shown.

(i) Genitive case (as well as locative case) is used when sense of superlative is expressed, e.g., 'देवदत्तः छात्राणां छात्रेषु वा पटुतमः'; 'मनुष्यः प्राणिनां प्राणिषु वा प्रशस्यतमः' (worthiest).

(ii) With words meaning 'distant' or 'close' genitive as well as ablative is used, e.g., 'वनं ग्रामस्य ग्रामाद् वा निकटं दूरं वा वर्तते'।

(iii) With indeclinables कृते (for the sake of), समक्षम् (before or in front of), the genitive case is used, e.g., 'तव कृते अहं कष्टम् अनुभवामि' (for your sake I experience hardship); 'जनानां समक्षं स ताडितः' (he was beaten before people).

C

1. चुरादि class

Although according to Pāṇini चुरादि is the tenth class, it has been taken here after the first भ्वादि class because of the basic affinity between the two. Here also अ (शप्) is the class-mark, which is added to इ (णिच्); इ=ए=अय् to which अ (शप्) is added and the class-mark becomes' 'अय'. With this difference of class-mark it is conjugated like भ्वादि, e.g., चोरयति (लट्), चोरयतु (लोट्), अचोरयत् (लङ्), चोरयेत् (विधिलिङ्).

Important roots of चुरादि class which are mostly in परस्मैपद are given below :—

	लट्	लोट्	लङ्	विधिलिङ्
√चिन्त् (to think)—	चिन्तयति	चिन्तयतु	अचिन्तयत्	चिन्तयेत्
√कथ् (to say)—	कथयति	कथयतु	अकथयत्	कथयेत्
√गण् (to count)—	गणयति	गणयतु	अगणयत्	गणयेत्
√भक्ष् (to eat)—	भक्षयति	भक्षयतु	अभक्षयत्	भक्षयेत्
√सूच् (to inform)—	सूचयति	सूचयतु	असूचयत्	सूचयेत्
√दण्ड् (to punish)—	दण्डयति	दण्डयतु	अदण्डयत्	दण्डयेत्
√पीड् (to cause pain)—	पीडयति	पीडयतु	अपीडयत्	पीडयेत्
√पूज् (to worship) –	पूजयति	पूजयतु	अपूजयत्	पूजयेत्
√रच् (to make)—	रचयति	रचयतु	अरचयत्	रचयेत्

Roots of चुरादि class are sometimes conjugated in आत्मनेपद also, e.g., चोरयते. But usually they are used in परस्मैपद as given above. A few roots, however, are exclusively conjugated in आत्मनेपद, e. g., मन्त्र् (to hold consultation)—मन्त्रयते, मन्त्रयताम्, अमन्त्रयत, मन्त्रयेत.

SANSKRIT TEXT.

211. कोऽतिभारः समर्थानां किं दूरं व्यवसायिनाम् ।
को विदेशः सुविद्यानां कः परः प्रियवादिनाम् ॥ सुभाषित० p. 162, No. 404

212. शोकत्यागाय निष्क्रान्तं न मां शोचितुमर्हसि ।
शोकहेतुषु कामेषु सक्ताः शोच्यास्तु रागिणः ॥ बुद्ध० VI. 18.

213. कुसुमस्तबकस्येव द्वे गती स्तो मनस्विनः ।
मूर्ध्नि वा सर्वलोकस्य विशीर्येत वनेऽथवा ॥ भर्तृ० नी० 33.

214. परस्परविरोधिन्योरेकसंश्रयदुर्लभम् ।
सङ्गतं श्रीसरस्वत्योर्भूतयेऽस्तु सदा सताम् ॥ विक्रमो० V. 24.

215. वैक्लव्यं मम तावदीदृशमहो स्नेहादरण्यौकसः ।
पीड्यन्ते गृहिणः कथं नु तनयाविश्लेषदुःखैर्नवैः ॥ शाकु० IV. 6.

216. सुखार्थी यस्त्यजेद् विद्यां विद्यार्थी वा त्यजेत् सुखम् ।
सुखार्थिनः कुतो विद्या कुतो विद्यार्थिनः सुखम् ॥
सुभाषित० p. 158, No. 216.

217. सम्पूर्णकुम्भो न करोति शब्दमर्धो घटो घोषमुपैति नूनम् ।
विद्वान् कुलीनो न करोति गर्वं जल्पन्ति मूढास्तु गुणैर्विहीनाः ॥
सुभाषित० p. 173, No. 870.

218. अविमृश्यकारिणां हि नियतमनेकाः पतन्त्यनुशयपरम्पराः ।

219. गुणी गुणं वेत्ति न वेत्ति निर्गुणी बली बलं वेत्ति न वेत्ति निर्बलः ।
पिको वसन्तस्य गुणं न वायसः करी च सिंहस्य बलं न मूषकः ॥
सुभाषित० p. 175, No. 917.

220. जयन्ति ते सुकृतिनो रससिद्धाः कवीश्वराः ।
नास्ति येषां यशःकाये जरामरणजं भयम् ॥ भर्तृ० नी० 24

221. मूर्खस्य पञ्चचिह्नानि गर्वी दुर्वचनी तथा ।
हठी चाप्रियवादी च परोक्तं नैव मन्यते ॥

222. रोगी चिरप्रवासी परान्नभोजी परावसथशायी ।
यज्जीवति तन्मरणं यन्मरणं सोऽस्य विश्रामः ॥ हितो० मि० ला० 141.

223. प्रत्युक्तं हि प्रणयिषु सतामीप्सितार्थक्रियैव । मेघ० उ० 54.

224. दलति हृदयं शोकोद्वेगाद् द्विधा तु न भिद्यते
वहति विकलः कायो मोहं न मुञ्चति चेतनाम् ।
ज्वलयति तनूमन्तर्दाहः करोति न भस्मसात्
प्रहरति विधिर्मर्मच्छेदी न कृन्तति जीवितम् ॥ उत्तर० III. 31.

225. रूपस्य हन्त्री व्यसनं बलस्य शोकस्य योनिर्निधनं रतीनाम् ।
नाशः स्मृतीनां रिपुरिन्द्रियाणामेषा जरा नाम ययैष भग्नः ॥ बुद्ध० III. 20.

226. दाने तपसि शौर्ये च यस्य न प्रथितं यशः ।
विद्यायामर्थलाभे च मातुरुच्चार एव सः ॥ शार्ङ्ग० 1477,

227. विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ गीता० V. 18.

EXERCISE

1. (i) Pick up from the text nouns ending in (इ) न्.
   (ii) Pick up from the text nouns in genitive case and explain their usage.
   (iii) Pick up from the text some roots belonging to चुरादि class.
2. Point out some of the grammatical points covered in previous lectures in the text of this lecture.
3. Pick up some of the instances of the grammatical points of this lecture from the text of some of the previous lectures.

A

Nouns ending in न् (अन् or इन्) in neuter gender and nouns ending in 'प्'.

1. Nouns ending in 'अन्' in neuter gender

कर्मन् (action) neuter gender.

I	कर्म	कर्मणी	कर्माणि
II	कर्म	कर्मणी	कर्माणि

In the first two cases it is declined like, वारि, which is इ-ending and is declined as वारि, वारिणी, वारीणि. It may be noted that there is no original 'न्' in इ-ending 'वारि', which is just added. In the remaining cases कर्मन् is declined like 'आत्मन्' masc. (Lecture 18), except that in 'कर्मन्', on account of 'र्', 'ण्' comes in place of 'न्' of आत्मन्), e.g.,

III	कर्मणा	कर्मभ्याम्	कर्मभिः
IV	कर्मणे	कर्मभ्याम्	कर्मभ्यः
V	कर्मणः	कर्मभ्याम्	कर्मभ्यः
VI	कर्मणः	कर्मणोः	कर्मणाम्
VII	कर्मणि	कर्मणोः	कर्मसु

नामन् (name) neuter

In the first two cases I and II, नामन् is declined like कर्मन्, except that 'अ' after 'म्' is optionally dropped in ii. of both the cases. In cases from III onward 'अ' after 'म्' is dropped before vowel-affixes, but in VII. i. it is optionally dropped.

I–II	नाम	नामनी, नाम्नी	नामानि
III	नाम्ना	नामभ्याम्	नामभिः,

i.e., it is like ब्रह्मन्.

But in VII. i. there are two forms :—नाम्नि and नामनि.

Neuter nouns like धामन् (region, place), व्योमन् (sky), सामन् (Vedic song), दामन् (garland) are also declined like नामन्.

अहन् (day) neuter

Before consonantal affixes final 'न्' changes to विसर्ग, which in some cases according to सन्धि rules becomes ओ. Before vowel-affixes अहन् is declined like नामन्, e.g.,

I–II	अहः	अहनी, अह्नी	अहानि
III	अह्ना	अहोभ्याम्	अहोभिः
IV	अह्ने	अहोभ्याम्	अहोभ्यः
V	अह्नः	अहोभ्याम्	अहीभ्यः
VI	अह्नः	अह्नोः	अह्नाम्
VII	अह्नि, अहनि	अह्नोः	अहस्सु

2. Nouns ending in 'इन्' in neuter gender

Nouns ending in 'इन्' such as मनोहारिन्, यशस्विन्, गुणिन्, बलिन्, etc., when used in neuter gender, are declined like 'वारि', e.g.,

I–II	मनोहारि	मनोहारिणी	मनोहारीणि
III	मनोहारिणा	मनोहारिभ्याम्	मनोहारिभिः, etc.

3. Nouns ending in 'प्'

'अप्' (water) fem.

अप् is the only important noun ending in 'प्', which is declined only in plural number :—

I	आपः
II	अपः
III	अद्भिः
IV	अद्भ्यः
V	अद्भ्यः
VI	अपाम्
VII	अप्सु

B

1. Locative case (सप्तमी विभक्ति)

(i) Locative case is used for the place where an action takes place or the time during which an action takes place, e.g., 'स आसने उपविशति' (he sits on the seat), 'स गृहे तिष्ठति' (he stays at house), 'अस्मिन् मासे अहं गमिष्यामि' (I shall go in this month).

(ii) As already noted under genitive case, the locative as well as genitive are both used when the sense of superlative is expressed, e.g., 'देवदत्तः छात्रेषु छात्राणां वा पटुतमः'; 'मनुष्यः प्राणिषु प्राणिनां वा प्रशस्यतमः'.

(iii) Words denoting 'engaged', 'addicted to', 'expert', etc., govern their object in the locative case, e.g., 'स देशसेवायां व्यापृतः' (he is engaged in the service of the country); 'स द्यूतकर्मणि आसक्तः' (he is addicted to gambling); ' स सङ्गीते निपुणः, कुशलः, प्रवीणो वा' (he is expert in music).

C

1. तुदादि class

The class-mark of तुदादि class is अ (श). It differs from the class-mark of the first भ्वादि class, where the class-mark is अ in the form of शप्, the difference being that the latter is पित् (i.e., where प् is dropped). पित् is the sign of lengthening. For instance, in √चित् of the first भ्वादि class, इ is lengthened, e.g., the form is चेतति, but in roots belonging to तुदादि class, इ, etc., are not lengthened, e.g., लिख् takes the form लिखति. ऋ of भ्वादि class becomes अर्, e.g., √स्मृ स्मरति, but ऋ in a root of तुदादि class does not change, e.g., स्पृश्-स्पृशति.

2. परस्मैपदी roots of तुदादि class

Some important roots of तुदादि class conjugated in परस्मैपद are given below :—

√इष्=इच्छ् (to wish)— इच्छति, इच्छतु, ऐच्छत्, इच्छेत्
√प्रच्छ्=पृच्छ् (to ask)— पृच्छति, पृच्छतु, अपृच्छत्, पृच्छेत्
√विश् (to enter)— विशति, विशतु, अविशत्, विशेत्
√सृज् (to create)— सृजति, सृजतु, असृजत्, सृजेत्
√मिल् (to meet)— मिलति, मिलतु, अमिलत्, मिलेत्.

3. √मृ (to die)

Of the आत्मनेपदी roots of तुदादि class √मृ is most important. It is conjugated in आत्मनेपद only in lakāras with class-mark (सार्वधातुक), i.e., लट्, लोट्, लङ्, विधिलिङ् and also in लुङ्, e.g., म्रियते, म्रियताम्, अम्रियत, म्रियेत; लुङ् अमृत. In लिट्, लृट्, and लृङ्, it is conjugated in परस्मैपद, e.g., ममार, मरिष्यति, अमरिष्यत्.

4. उभयपदी तुदादि roots

There are some roots which are conjugated in परस्मैपद and आत्मनेपद both, e.g.

√मुच्=मुञ्च् (to give up, to abandon)—
परस्मैपद—मुञ्चति, मुञ्चतु, अमुञ्चत्, मुञ्चेत्
आत्मनेपद—मुञ्चते, मुञ्चताम्, अमुञ्चत, मुञ्चेत

√सिच्=सिञ्च् (to sprinkle)—
परस्मैपद—सिञ्चति, सिञ्चतु, असिञ्चत्, सिञ्चेत्
आत्मनेपद—सिञ्चते, सिञ्चताम्, असिञ्चत, सिञ्चेत

√क्षिप् (to throw)—
परस्मैपद—क्षिपति, क्षिपतु, अक्षिपत्, क्षिपेत्
आत्मनेपद—क्षिपते, क्षिपताम्, अक्षिपत, क्षिपेत

SANSKRIT TEXT

228. वीतस्पृहाणामपि मुक्तिभाजां भवन्ति भव्येषु हि पक्षपाताः । किरात० III. 12.

229. ज्वलितं न हिरण्यरेतसं चयमास्कन्दति भस्मनां जनः । किरात० II. 20.

230. निर्गतासु न वा कस्य कालिदासस्य सूक्तिषु ।
प्रीतिर्मधुरसान्द्रासु मञ्जरीष्विव जायते ॥ हर्ष० I. 16.

231. एको हि दोषो गुणसन्निपाते निमज्जतीन्दोः किरणेष्विवाङ्कः । कुमार० I. 3.

232. न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ गीता० II. 20.

233. लिम्पतीव तमोऽङ्गानि वर्षतीवाञ्जनं नभः ।
असत्पुरुषसेवेव दृष्टिर्विफलतां गता ॥ मृच्छ० I. 34.

234. अहन्यहनि भूतानि गच्छन्तीह यमालयम् ।
शेषाः जीवितुमिच्छन्ति किमाश्चर्यमतः परम् ॥

235. शमेप्सवो ये भुवि सन्ति सत्त्वाः पुत्रं विनेच्छन्ति गुणं न कञ्चित् ।
बुद्ध० I. 32.

236. दाक्षिण्यं स्वजने दया परिजने शाठ्यं सदा दुर्जने
प्रीतिः साधुजने नयो नृपजने विद्वज्जने चार्जवम् ।
शौर्यं शत्रुजने क्षमा गुरुजने नारीजने धृष्टता
ये चैवं पुरुषाः कलासु कुशलास्तेष्वेव लोकस्थितिः ॥ भर्तृ० नी० 22.

237. अकारणं रूपमकारणं कुलं महत्सु नीचेषु च कर्म शोभते । प० रा० II. 33.

238. सत्यं वेदेषु जागर्ति फलं सत्ये परं स्मृतम् ।
सत्याद्धर्मो दमश्चैव सर्वं सत्ये प्रतिष्ठितम् ॥ व्याख्यान० 275.

239. उपकारिषु यः साधुः साधुत्वे तस्य को गुणः ।
अपकारिषु यः साधुः स साधुः सद्भिरुच्यते ॥ पञ्च० मि० भे० 270.

240. शैले शैले न माणिक्यं मौक्तिकं न गजे गजे ।
साधवो न हि सर्वत्र चन्दनं न वने वने ॥ चा० नी० द० II. 9.

241. उपकारिणि विश्रब्धे शुद्धमतौ यः समाचरति पापम् ।
तं जनमसत्यसन्धं भगवति वसुधे कथं वहसि ॥ हितो० मि० ला० 79.

242. न मातरि न दारेषु न सोदर्ये न चात्मनि ।
विश्वासस्तादृशः पुंसां यादृङ्मित्रे स्वभावजे ॥ व्याख्यान० 1229.

243. **नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।**
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥ गीता० III. 8.

244. **सीदन्ति मम गात्राणि मुखञ्च परिशुष्यति ।**
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ गीता० I. 28–29

EXERCISE.

1. (i) Pick up from the text nouns ending in न्.
   (ii) Pick up from the text nouns in locative case and explain their usage.
   (iii) Pick up from the text roots belonging to तुदादि class.
2. Point out some of the grammatical points covered in previous lectures in the text of this lecture.
3. Pick up some of the instances of the grammatical points of this lecture from the text of some of the previous lectures.

A

1. Nouns ending in 'स्' (masc.)

चन्द्रमस् (moon) masc.

I	चन्द्रमाः	चन्द्रमसौ	चन्द्रमसः
II	चन्द्रमसम्	चन्द्रमसौ	चन्द्रमसः
III	चन्द्रमसा	चन्द्रमोभ्याम्	चन्द्रमोभिः
IV	चन्द्रमसे	चन्द्रमोभ्याम्	चन्द्रमोभ्यः
V	चन्द्रमसः	चन्द्रमोभ्याम्	चन्द्रमोभ्यः
VI	चन्द्रमसः	चन्द्रमसोः	चन्द्रमसाम्
VII	चन्द्रमसि	चन्द्रमसोः	चन्द्रमस्सु

(a) In I. i- 'अ' after म् in चन्द्रमस् is prolonged and स् is dropped, and 'स्' of 'सु' at the end changes to visarga and the form is चन्द्रमाः.

(b) 'स्' is retained before affixes beginning with a vowel, e. g., I. ii. चन्द्रमसौ etc.

(c) In the case of affixes beginning with a consonant 'अस्' of चन्द्रमस changes to ओ, e. g., III. ii. चन्द्रमोभ्याम् before घोष 'भ्'.

(d) In VII. iii. चन्द्रमस्सु 'स्' is retained before affix 'सु' according to euphonic rules.

Other masculine nouns ending in 'स्' such as वेधस् (creator), महातपस् (one practising great penances), महायशस् (one having great fame) are also declined like चन्द्रमस्, e. g., वेधाः, वेधसौ, वेधसः; महातपाः, महातपसौ ,महातपसः; महायशाः, महायशसौ, महायशसः, etc.

विद्वस् (scholar) masc.

I	विद्वान्	विद्वांसौ	विद्वांसः
Vocative.	हे विद्वन्	विद्वांसौ	विद्वांसः
II	विद्वांसम्	विद्वांसौ	विदुषः
III	विदुषा	विद्वद्भ्याम्	विद्वद्भिः
IV	विदुषे	विद्वद्भ्याम्	विद्वद्भ्यः
V	विदुषः	विद्वद्भ्याम्	विद्वद्भ्यः
VI	विदुषः	विदुषोः	विदुषाम्
VII	विदुषि	विदुषोः	विद्वत्सु

(a) In सुट् forms (I. i. ii. iii. and II. i. ii.), 'विद्वस्' becomes 'विद्वान्स्'. In I. i. (विद्वान्), स् is dropped; in the remaining vowel-affixes of सुट्, न् becomes अनुस्वार before स्, e. g.. विद्वांसौ, etc.

(b) In forms other than सुट्, विद्वस् becomes विदुष् (व्=उ; स्=ष्) before vowel-affixes, e. g. II. iii. विदुषः, etc.

(c) स् changes to 'द्' before consonantal-affixes (which begin with घोष letter, e. g., III. ii. विद्वद्भ्याम्; 'स्' changes to त् before 'सु' of VII. iii. e.g., विद्वत्सु.

पुंस् (man) masc.

I	पुमान्	पुमांसौ	पुमांसः
Vocative	हे पुमन्	हे पुमांसौ	हे पुमांसः
II	पुमांसम्	पुमांसौ	पुंसः
III	पुंसा	पुम्भ्याम्	पुम्भिः
IV	पुंसे	पुम्भ्याम्	पुम्भ्यः
V	पुंसः	पुम्भ्याम्	पुम्भ्यः
VI	पुंसः	पुंसोः	पुंसाम्
VII	पुंसि	पुंसोः	पुंसु

Note difference in the first five forms (सुट्). Afterwards before vowel-terminations, it is स्, e.g., II. iii. पुंसः, and before consonantal terminations it is 'पुम्', e.g., पुम्भ्याम्, etc.

श्रेयस् (one's good) masc.

I	श्रेयान्	श्रेयांसौ	श्रेयांसः
Vocative	हे श्रेयन्	श्रेयांसौ	श्रेयांसः
II	श्रेयांसम्	श्रेयांसौ	श्रेयसः
III	श्रेयसा	श्रेयोभ्याम्	श्रेयोभिः
IV	श्रेयसे	श्रेयोभ्याम्	श्रेयोभ्यः
V	श्रेयसः	श्रेयोभ्याम्	श्रेयोभ्यः
VI	श्रेयसः	श्रेयसोः	श्रेयसाम्
VII	श्रेयसि	श्रेयसोः	श्रेयस्सु

This noun ends with ईयस् (ईयसुन्) affix which denotes comparative degree.

(a) It is declined in 'सुट्' affixes like विद्वस्.

(b) In non-सुट् it is declined like चन्द्रमस्.

Masc. nouns like प्रेयस् (dear), महीयस् (greater), ज्यायस् (elder), etc. (ending with ईयसुन् affix) are declined like श्रेयस्, e.g., प्रेयान्, प्रेयांसौ, प्रेयांसः, etc.

B

Absolute locative (भावे सप्तमी)

Absolute locative construction means when a word in the locative case is not the part of the principal sentence, e.g., 'देवदत्ते गते सति यज्ञदत्तः मामुवाच' (when Devadatta went away, Yajñadatta spoke to me). Here principal sentence is 'यज्ञदत्तः मामुवाच'. The time of the action of the principal sentence, i.e., 'speaking to me' is indicated by words' 'देवदत्ते गते सति', which are not part of the principal sentence, because they are not adjectives to agent or object nor they are adverb to the verb. Such a construction is called absolute construction, which is used for indicating time of the action of the principal sentence.

The absolute construction is used in English and other languages also. In English the same function (i.e., of indicating time of the principal action) is performed by the first or nominative case which is therefore called 'nominative absolute', e.g., 'the sun having set, the king attacked the enemy'. As explained above, in Sanskrit the same purpose will be achieved by "locative absolute", i.e., we would say 'सूर्ये अस्तङ्गते सति राजा शत्रुमाक्रान्तवान्'.

It will be noted that the time of principal action is denoted by another action expressed by a participle which is also put in the locative case like the word to which it is related, e.g., 'देवदत्ते गते सति'. Here the 'action of going' is expressed by past-participle 'गत' which is put in the VII case as adjective of देवदत्त.

Some other examples of the locative absolute are :—

(i) 'मया रामायणे पठिते सति देवदत्तोऽत्र आगच्छत्' (When I finished the study of Rāmāyaṇa, Devadatta came here).

(ii) 'रामे वनं गते सति दशरथो विललाप' (When Rāma departed for forest, Daśaratha lamented).

(iii) 'छात्रेषु समागतेषु सत्सु पठनं प्रारब्धम्' (When students assembled, the study began).

It may be noted that absolute construction of above two sentences given in paras 1 and 2 above may be replaced by two sentences such as :—'यदा देवदत्तो ग्रामं गतवान् तदा यज्ञदत्तो मामुवाच;' 'यदा सूर्योऽस्तङ्गतः तदा राजा शत्रुमाक्रान्तवान्'।

C

दिवादि class

Conjugation of दिवादि class

दिवादि class has 'य' (श्यन्) as its class-mark. As 'य' ends in 'अ', दिवादि class is one of the four classes with अ-ending class-mark.

Roots with 'य' class-mark are conjugated as √नृत् (to dance) नृत्यति, नृत्यतु, अनृत्यत, नृत्येत्. They are conjugated like √पठ् except that there is 'य' in दिवादि class instead of 'अ' of भ्वादि class. The class-mark 'य' (श्यन्) is without 'प्' (i. e., अपित्) like that of तुदादि class, and therefore vowel of the verb is not prolonged as in तुदादि class, e. g., 'इ' in 'सिध्यति' is not prolonged.

परस्मैपद

√क्रुध् (to be angry)—क्रुध्यति, क्रुध्यतु, अक्रुध्यत्, क्रुध्येत्
√कुप् (to be angry)—कुप्यति, कुप्यतु, अकुप्यत्, कुप्येत्
√नश् (to be destroyed)—नश्यति, नश्यतु, अनश्यत्, नश्येत्
√सिध् (to be accomplished) सिध्यति, etc.
√तृप् (to be gratified) तृप्यति, etc.
√स्निह् (to extend affection) स्निह्यति, etc.
√शुध् (to be purified) शुध्यति, etc.
√तुष् (to be satisfied) तुष्यति, etc.
√हृष् (to be delighted) हृष्यति, etc.
√भ्रम् (to move around) भ्राम्यति, etc.
√श्रम् (to labour) श्राम्यति, etc.

In some roots √भ्रम्, and √श्रम्, etc., of दिवादि class, vowel 'अ' is elongated.

आत्मनेपद

√युध् (to fight)—युध्यते, युध्यताम्, अयुध्यत, युध्येत
√मन् (to understand, to accept)—मन्यते, मन्यताम्, अमन्यत, मन्येत
√विद् (to be, to exist)—विद्यते, विद्यताम्, अविद्यत, विद्येत.

SANSKRIT TEXT

245. सम्पदा सुस्थिरंमन्यो भवति स्वल्पयापि यः ।
कृतकृत्यो विधिर्मन्ये न वर्धयति तस्य ताम् ॥ शिशु० II. 32.

246. किं तेन हेमगिरिणा रजताद्रिणा वा यत्राश्रिताश्च तरवस्तरवस्त एव ।
मन्यामहे मलयमेव यदाश्रयेण कङ्कोलनिम्बकुटजान्यपि चन्दनानि ॥
भर्तृ० नी० 80.

247. कामं नृपाः सन्तु सहस्रशोऽन्ये राजन्वतीमाहुरनेन भूमिम् ।
नक्षत्रतारागृहसंकुलापि ज्योतिष्मती चन्द्रमसैव रात्रिः ॥ रघु० VI. 22.

248. विषमोऽपि विगाह्यते नयः कृततीर्थः पयसामिवाशयः ।
स तु तत्र विशेषदुर्लभः सदुपन्यस्यति कृत्यवर्त्म यः ॥ किरात० II. 3.

249. स्त्रियां तु रोचमानायां सर्वं तद् रोचते कुलम् ।
तस्यान्त्वरोचमानायां सर्वमेव न रोचते ॥ व्याख्यान० 628.

250. न हृष्यत्यात्मसम्माने नावमानेन तप्यते ।
गाङ्गो ह्रद इवाक्षोभ्यो यः स पण्डित उच्यते ॥ व्याख्यान० 909.

251. न हि तद्विद्यते किञ्चिद्यदर्थेन न सिध्यति ।
यत्नेन मतिमांस्तस्मादर्थमेकं प्रसाधयेत् ॥ पञ्च० मि० भे० 2.

252. आपदि मित्रपरीक्षा शूरपरीक्षा रणाङ्गणे भवति ।
विनये वंशपरीक्षा स्त्रियः परीक्षा तु निर्धने पुंसि ॥
सुभाषित० p. 170, No. 755.

253. यदि सन्ति गुणाः पुंसां विकसन्त्येव ते स्वयम् ।
न हि कस्तूरिकामोदः शपथेन विभाव्यते ॥ कुव० 51.

254. यस्मिन् जीवति जीवन्ति बहवः स तु जीवति ।
काकोऽपि किं न कुरुते चञ्चूवा स्वोदरपूरणम् ॥ हितो० सु० 37.

255. सूर्यापाये न खलु कमलं पुष्यति स्वामभिख्याम् ॥ मेघ० उ० 20.

256. अहो जीवा न कुत्रापि लभन्ते शर्म च स्थितिम् ।
जायन्ते चैव जीर्यन्ते म्रियन्ते च पुनः पुनः ॥ बुद्ध० XIV. 50.

257. यावत्स्वस्थमिदं कलेवरगृहं यावच्च दूरे जरा
यावच्चेन्द्रियशक्तिरप्रतिहता यावत्क्षयो नायुषः ।
आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयत्नो महान्
प्रोद्दीप्ते भवने तु कूपखननं प्रत्युद्यमः कीदृशः ॥ भर्तृ० वै० 88.

258. शिक्षा क्षयं गच्छति कालपर्ययात्
सुबद्धमूलाः निपतन्ति पादपाः ।
जलं जलस्थानगतं च शुष्यति
हुतं च दत्तं च तथैव तिष्ठति ॥ कर्ण० I. 22.

EXERCISE.

1. Point out the difference in declensions of चन्द्रमस् in सुट् cases only.
2. Decline गरीयस्, ज्यायस् in II and III cases.
3. Explain difference of absolute construction in Sanskrit Text.
4. Translate the following into Sanskrit with the absolute construction :—'When Nehru passed away people were much aggrieved.'
5. Differentiate between class-mark of भ्वादि, चुरादि and दिवादि.

A

Nouns ending in 'स्' (fem. and neuter)

'स्'-ending nouns become in fem. gender usually ई-ending such as विदुषी, श्रेयसी, प्रेयसी, ज्यायसी, and then they are declined like नदी, e.g.

विदुषी, विदुष्यौ, विदुष्यः; श्रेयसी, श्रेयस्यौ, श्रेयस्यः.

Declensions of स्-ending nouns in neuter gender like मनस् (intellect) differ from masculine स्-ending nouns only in I and II cases in which cases it is declined on the model of न्-ending neuter nouns as shown below :—

I	मनः	मनसी	मनांसि	(cp.	ब्रह्म	ब्रह्मणी	ब्रह्माणि)
II	मनः	मनसी	मनांसि	(cp.	ब्रह्म	ब्रह्मणी	ब्रह्माणि)

In all other cases from III to VII it is declined like चन्द्रमस्, e.g.

III	मनसा	मनोभ्याम्	मनोभिः	(cp.	चन्द्रमसा	चन्द्रमोभ्याम्	चन्द्रमोभिः)
IV	मनसे	मनोभ्याम्	मनोभ्यः	(cp.	चन्द्रमसे	चन्द्रमोभ्याम्	चन्द्रमोभ्यः)
V	मनसः	मनोभ्याम्	मनोभ्यः	(cp.	चन्द्रमसः	चन्द्रमोभ्याम्	चन्द्रमोभ्यः)
VI	मनसः	मनसोः	मनसाम्	(cp.	चन्द्रमसः	चन्द्रमसोः	चन्द्रमसाम्)
VII	मनसि	मनसोः	मनस्सु	(cp.	चन्द्रमसि	चन्द्रमसोः	चन्द्रमस्सु)

Other स्-ending nouns in neuter gender as श्रेयस् (well-being), तपस् (austerity), यशस् (fame), पयस् (milk or water), etc., are declined like मनस्, e.g.

श्रेयः, श्रेयसी, श्रेयांसि ; तपः, तपसी, तपांसि

यशः, यशसी, यशांसि ; पयः, पयसी, पयांसि

B

Locative absolute (भावे सप्तमी) (continued)

The basic idea of locative absolute has been given in the previous lecture. Here the same will be amplified.

As already noted there are two basic points; firstly the action which points out the time of principal action is expressed by a past

participle and that (i) participle as well as, (ii) noun to which the participle is related are both put in the locative case as in the examples already given, e.g., 'मया रामायणे पठिते देवदत्तोऽत्र आगच्छत्'

An example of present participle showing the time of principal action may also be given—'छात्रेषु गीतां पठत्सु सत्सु स समायातः' (when students were studying गीता he came here).

In this connection the following points may also be noted. The number and gender of the participle is in accordance with the number and gender of the noun to which the participle is related. For instance in the above example रामायण being in neuter gender and singular number, पठित is also in the same gender and number. Similarly in the second example the number and gender of पठत्सु agrees with that of छात्रेषु.

Now if we have गीता in place of रामायण, we shall have 'गीतायां पठितायां सत्यां', etc.

Similarly, if instead of पठित, which is in passive voice (कर्मणि), we have पठितवत्, which is in active voice (कर्तरि), it would be 'मयि रामायणं पठितवति', i.e. पठितवत् being in active voice will agree with मयि (the agent) as when it was in passive voice, i.e., it denoted the object and agreed with the कर्म, e.g., 'मया रामायणे पठिते'.

Similarly if the agent of पठितवत् be in feminine gender, the example would be 'तस्यां स्त्रियां रामायणं पठितवत्यां सत्यां सोऽत्र आगतः.'

In these examples it will be noted that cases of other nouns which are not related to participle remain according to their function as in the example 'मया रामायणे पठिते सति', 'मया' denoting the agent is in the third case. Similarly, in the example 'मयि रामायणं पठितवति', 'रामायण' denoting the object is in the second case.

It may further be noted that in the usage of locative absolute, the word सत् which is present participle of the root अस् 'to be' is also added to the participle (past or present), e.g., 'रामायणे पठिते सति' or 'पठति सति'.

C

स्वादि class

Conjugations of स्वादि Class

It was pointed out in lecture 6, dealing with conjugation in general that four of the root-classes have class-mark ending in अ.

They are भ्वादि, तुदादि, चुरादि, and दिवादि, which we have already dealt with. Of the remaining six classes, there are three which have class-mark other than अ-ending. They are :—

(i) स्वादि class with class-mark नु (श्नु), e.g., चिनोति.

(ii) तनादि class with class-mark उ, e.g., करोति.

(iii) क्र्यादि class with class-mark ना (श्ना), e.g., जानाति.

Of these three classes स्वादि class will be dealt with in this lecture.

√श्रु (to hear)

श्रु becomes शृ in लट्, लोट्, लङ् and विधिलिङ्.

लट्—	शृणोति	शृणुतः	शृण्वन्ति
	शृणोषि	शृणुथः	शृणुथ
	शृणोमि	शृणुवः, शृण्वः	शृणुमः, शृण्मः

In i. of third, second and first persons, उ of श्नु is lengthened as ओ, because the affixes तिप्, सिप्, मिप् are पित्, before which lengthening takes place. In dual and plural of first person there are two forms which may be noted.

लोट्—	शृणोतु	शृणुताम्	शृण्वन्तु
	शृणु	शृणुतम्	शृणुत
	शृणवानि	शृणवाव	शृणवाम

It may be noted that affix disappears in II. i. शृणु. Secondly in the forms of first person आ is inserted, and the forms are—शृणवानि, शृणवाव, शृणवाम.

लङ्—	अशृणोत्	अशृणुताम्	अशृण्वन्
	अशृणोः	अशृणुतम्	अशृणुत
	अशृणवम्	अशृणुव, अशृण्व	अशृणुम, अशृण्म

It will be noted that in i. of all the three persons उ of श्नु is lengthened as it was in the case of लट्. In the case of I. i., the affix being अम् (in place of मिप्), ओ changes to अव् and the form is अशृणवम्..

विधिलिङ् –	शृणुयात्	शृणुयाताम्	शृणुयुः
	शृणुयाः	शृणुयातम्	शृणुयात
	शृणुयाम्	शृणुयाव	शृणुयाम

Conjugation in विधिलिङ् is quite different from that of the four classes with 'अ'-ending class-mark. It is somewhat like आशीर्लिङ् of the previous classes with the difference that स् is not there, e.g., शृणुयात्, शृणुयाताम्, शृणुयुः (cp. आशीर्लिङ्—पठ्यात्, पठ्यास्ताम्, पठ्यासुः).

√आप् (to obtain)

लट्—आप्नोति	आप्नुतः	आप्नुवन्ति
लोट्—आप्नोतु, आप्नुतात्	आप्नुताम्	आप्नुवन्तु
लङ्—आप्नोत्	आप्नुताम्	आप्नुवन्
विधिलिङ्—आप्नुयात्	आप्नुयाताम्	आप्नुयुः

√शक् (to be able)

लट्—शक्नोति	शक्नुतः	शक्नुवन्ति
लोट्—शक्नोतु, शक्नुतात्	शक्नुताम्	शक्नुवन्तु
लङ्—अशक्नोत्	अशक्नुताम्	अशक्नुवन्
विधिलिङ्—शक्नुयात्	शक्नुयाताम्	शक्नुयुः

SANSKRIT TEXT.

259. संतप्तायसि संस्थितस्य पयसो नामापि न ज्ञायते
मुक्ताकारतया तदेव नलिनीपत्रस्थितं राजते ।
स्वात्यां सागरशुक्तिमध्यपतितं तन्मौक्तिकं जायते
प्रायेणाधममध्यमोत्तमगुणः संसर्गतो जायते ।। भर्तृ० नी० 67.

260. वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ।।
गीता० II. 22.

261. आचारः परमो धर्मः । मनु० I. 108.

262. मनसि वचसि काये पुण्यपीयूषपूर्णास्त्रिभुवनमुपकारश्रेणिभिः पूरयन्तः ।
परगुणपरमाणून् पर्वतीकृत्य नित्यं निजहृदि विकसन्तः सन्ति सन्तः कियन्तः ।।
भर्तृ० नी० 78.

263. एकेनापि सुधीरेण सोत्साहेन रणं प्रति ।
सोत्साहं जायते सैन्यं भग्ने भङ्गमवाप्नुयात् ।।

264. क ईप्सितार्थस्थिरनिश्चयं मनः पयश्च निम्नाभिमुखं प्रतीपयेत् ।
कुमार० V. 5.

265. दारिद्र्यादिध्रयमेति हीपरिगतः प्रभ्रश्यते तेजसो
निस्तेजाः परिभूयते परिभवान्निर्वेदमापद्यते ।
निर्विण्णः शुचमेति शोकपिहितो बुद्ध्या परित्यज्यते
निर्बुद्धिः क्षयमेत्यहो निधनता सर्वापदामास्पदम् ।। मृच्छ० I. 14.

266. हितं मनोहारि च दुर्लभं वचः । किरात० I. 4.

267. विद्या वित्तं शिल्पं तावन्नाप्नोति मानवः सम्यक् ।
यावद् व्रजति न भूमौ देशाद्देशान्तरं हृष्टः ।। व्याख्यान० 1856.

268. किं कवेस्तस्य काव्येन सर्ववृत्तान्तगामिना ।
कथेव भारती यस्य न व्याप्नोति जगत्त्रयम् ॥ हर्ष० I. 9.

269. मनस्यन्यद् वचस्यन्यत् कर्मण्यन्यद् दुरात्मनाम् ।
मनस्येकं वचस्येकं कर्मण्येकं महात्मनाम् ॥ हितो० मि० ला० 101.

270. वयमिह परितुष्टा वल्कलैस्त्वं दुकूलैः
सम इह परितोषो निर्विशेषो विशेषः ।
स तु भवति दरिद्रो यस्य तृष्णा विशाला
मनसि च परितुष्टे कोऽर्थवान् को दरिद्रः ॥ शार्ङ्ग० 308.

EXERCISE

1. Give declensions of तेजस्, तपस् in II and VI cases.
2. Give declensions of महीयस् and लघीयस् in fem. gender in II and VI cases.
3. "When Rāma conquered Laṅkā, Bibhīṣaṇa was enthroned." Translate the sentence using absolute locative with participle (i) in कर्मवाच्य, and (ii) also in कर्तृवाच्य.
4. Differentiate the class-mark of स्वादिगण with अ-ending class-marks.
5. Give the conjugation of 'चि' (to collect) in III person of लङ् and विधिलिङ्.

A

सर्वनाम

1. Declensions of सर्व (all)

अ-ending सर्वनाम words like 'सर्व', 'विश्व', etc., are declined in all the three genders. In masculine they differ from अ-ending nouns like 'राम', only in the following forms :—

I. iii.	सर्वे	(cp. रामाः)
IV. i.	सर्वस्मै	(cp. रामाय)
V. i.	सर्वस्मात्	(cp. रामात्)
VI. iii.	सर्वेषाम्	(cp. रामाणाम्)
VII. i.	सर्वस्मिन्	(cp. रामे)

All other declensions are exactly like those of 'राम'. In the feminine gender, सर्वा is declined like लता except in the following forms :—

IV. i.	सर्वस्यै	(cp. लतायै)
V. i.	सर्वस्याः	(cp. लतायाः)
VI. i.	सर्वस्याः	(cp. लतायाः)
VI. iii.	सर्वासाम्	(cp. लतानाम्)
VII. i.	सर्वस्याम्	(cp. लतायाम्)

All other declensions are like those of लता.

In neuter gender 'सर्व' in I and II cases are declined like 'धन' :—

I	सर्वम्	सर्वे	सर्वाणि	(cp. धनम् धने धनानि)
II	सर्वम्	सर्वे	सर्वाणि	(cp. धनम् धने धनानि)

The remaining forms are just like masculine 'सर्व'. Other अ-ending सर्वनाम words like 'पर' (other than), अन्य (different), विश्व (all) are also declined like 'सर्व'.

2. Declensions of तद् (he, she, it)

तद् in I. i. masculine gender becomes 'सः'. After that in all other forms 'तद्' changes to 'त' and is declined exactly like सर्व, e.g.,

I	सः	तौ	ते
II	तम्	तौ	तान्
III	तेन	ताभ्याम्	तैः
IV	तस्मै	ताभ्याम्	तेभ्यः
V	तस्मात्	ताभ्याम्	तेभ्यः
VI	तस्य	तयोः	तेषाम्
VII	तस्मिन्	तयोः	तेषु

'तद्' in the feminine gender I. i. becomes 'सा', after that its base is 'ता' and is declined like 'सर्वा'.

I	सा	ते	ताः
II	ताम्	ते	ताः
III	तया	ताभ्याम्	ताभिः etc.

In neuter gender in both the cases, I and II the forms are :— तत्, ते, तानि; all the remaining cases are like masculine.

3. Declensions of यद् in three genders

यद् (who, which) is a relative pronoun and is used in all genders. It changes to 'य' in masculine and to 'या' in feminine, in neuter to 'यत्' and differs only in the singular of the first two cases :-

	Masc.			Fem.			Neuter.		
I	यः	यौ	ये	या	ये	याः	यत्	ये	यानि
II	यम्	यौ	यान्	याम्	ये	याः	यत्	ये	यानि
III	येन	याभ्याम्	यैः	यया	याभ्याम्	याभिः	येन	याभ्याम्	यैः etc.

4. Declensions of 'किम्'

किम् (who, which) is an interrogative pronoun. In masculine 'किम्' is changed to 'क' and in the feminine to 'का' and then declined like सर्व and सर्वा. In neuter gender I and II case forms are किम्, के, कानि, afterwards it is declined like masc., e.g.

	Masc.			Fem.			Neuter.		
I	कः	कौ	के	का	के	काः	किम्	के	कानि
II	कम्	कौ	कान्	काम्	के	काः	किम्	के	कानि
III	केन	काभ्याम्	कैः	कया	काभ्याम्	काभिः	केन	काभ्याम्	कैः etc.

B

Secondary affixes (तद्धित)

Affixes added to nouns (and not to verbs like primary affixes, कृदन्त) to denote various senses are called secondary affixes (तद्धित). Grammatically, तद्धित affixes are not important like कृदन्त affixes, and therefore they are given only briefly. Some of the principal secondary affixes are :—

1. Affixes to denote abstract sense of nouns

(i) **त्व**—मनुष्यत्वम्, महत्त्वम्, विद्वत्त्वम्, देवत्वम्, गुरुत्वम्, पटुत्वम्, which are in neuter gender (Note that there is double 'त्' in महत्त्व, and विद्वत्त्व; महत्+त्व).[1]

(ii) **ता (तल्)**—महत्ता, विद्वत्ता, गुरुता, पटुता, मनुष्यता. They are in feminine gender. (Note that there is double 'त्' in 'महत्ता' and विद्वत्ता).

(iii) **य (ष्यञ्)**—पाण्डित्यम्, चातुर्यम्, माधुर्यम्, चापल्यम् (first vowel is lengthened). They are in neuter gender.

(iv) **अण्**—मौनम्, यौवनम्, पाटवम्, सौहार्दम् (first vowel is lengthened). They are in neuter gender.

2. Comparative or superlative degree

Comparative (i) **तर (तरप्)**—पटुतर, प्रियतर, महत्तर.

(ii) **ईयस् (ईयसुन्)**—पटीयस्, प्रेयस्, (स्त्री०-प्रेयसी) गरीयस् (स्त्री०-गरीयसी).

Superlative (i) **तम (तमप्)**—पटुतम, प्रियतम, महत्तम.

(ii) **इष्ठ (इष्ठन्)**—पटिष्ठ, प्रेष्ठ, ज्येष्ठ, श्रेष्ठ.

3. In the sense of offspring or descendant

(i) **अण्**—वासुदेव, कौरव, पाण्डव (from वसुदेव, कुरु, पाण्डु).

(ii) **इञ्**—दाशरथि (from दशरथ).

(iii) **एय**—गाङ्गेय, वैनतेय (from feminine words गङ्गा, विनता).

4. In the sense of 'belonging to' or 'made of'

(i) **अण्**—दैव, शैव, क्षात्र, हैम, राजस, लौह.

(ii) **मयट्**—सुवर्णमय, अन्नमय, काष्ठमय.

5. In the sense of 'possessing'

(i) **मतुप्**—बुद्धिमत्, श्रीमत्, गोमत्. If 'अ' or 'आ' is at the end of a word, 'म्' of मतुप् becomes 'व्', e.g., धनवत्, विद्यावत्.

(ii) **इन्**—धनिन्, सुखिन्, गुणिन्.

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1. Distinction between मनुष्यत्व and महत्त्व of single and double 'त्' should be noted. It is usually neglected in Hindi and other Indian languages.

6. Miscellaneous affixes in various senses

(i) **इक** (ठक्, ठञ्, ठन्)—Here 'ठ' becomes 'इक', e.g., सामाजिक, धार्मिक वैदिक.

(ii) **ईय** (छ)—भारतीय, राजकीय, भवदीय (छ=ईय).

(iii) **ईन** (ख)—कुलीन, ग्रामीण (ख=ईन).

(iv) **एय** (ढ)—पौरुषेय, आग्नेय, वाराणसेय (ढ=एय).

7. Indeclinables with secondary affixes

सर्वदा, सर्वत्र, सर्वतः, एकदा, यदा, कदा, यथा, तथा, कथम्, अनेकशः

C

तनादि Class

तनादि class has got the class-mark 'उ'

1. √तन् (to spread)

लट् (परस्मैपद)—तनोति	तनुतः	तन्वन्ति
(आत्मनेपद)—तनुते	तन्वाते	तन्वते
लोट् (परस्मैपद)—तनोतु, तनुतात्	तनुताम्	तन्वन्तु
(आत्मनेपद)—तनुताम्	तन्वाताम्	तन्वताम्
लङ् (परस्मैपद)—अतनोत्	अतनुताम्	अतन्वन्
(आत्मनेपद)—अतनुत	अतन्वाताम्	अतन्वत
विधिलिङ् (परस्मैपद)—तनुयात्	तनुयाताम्	तनुयुः
(आत्मनेपद)—तन्वीत	तन्वीयाताम्	तन्वीरन्

2. √कृ (to do)–परस्मैपद

लट्—III	करोति	कुरुतः	कुर्वन्ति
II	करोषि	कुरुथः	कुरुथ
I	करोमि	कुर्वः	कुर्मः

In singular of all the three persons (तिप्, सिप्, मिप् which are पित्) the class-mark उ is lengthened (as 'ओ'). In other forms कृ becomes कुर्. In dual and plural of first person class-mark उ is dropped.

लट् (आत्मनेपद)—कुरुते कुर्वाते कुर्वते

Here there being no पित् affix कृ becomes कुर् in all places.

लोट् (परस्मैपद)—करोतु, कुरुतात् कुरुताम् कुर्वन्तु

Here in II. i. 'कुरु' conjugational affix is dropped.

(आत्मनेपद)—कुरुताम् कुर्वाताम् कुर्वताम्

लङ्	(परस्मैपद)—अकरोत्	अकुरुताम्	अकुर्वन्
	(आत्मनेपद)—अकुरुत	अकुर्वाताम्	अकुर्वत
विधिलिङ्	(परस्मैपद)—कुर्यात्	कुर्याताम्	कुर्युः

In विधिलिङ् उ (class-mark) is dropped.

	(आत्मनेपद)—कुर्वीत	कुर्वीयाताम्	कुर्वीरन्

Here 'ई' (of सीयुट्) is inserted.

SANSKRIT TEXT.

271. क्षणे क्षणे यन्नवतामुपैति तदेव रूपं रमणीयतायाः । शिशु० IV. 17.

272. गर्भेश्वरत्वमभिनवयौवनत्वमप्रतिमरूपत्वममानुषशक्तित्वं चेति महतीयं खल्वनर्थ-परम्परा सर्वा । अविनयानामेकैकमप्येषामायतनं किमुत समवायः ।
कादं० p. 222.

273. हस्तपादसमायुक्तो दृश्यसे पुरुषाकृतिः ।
शीतेन खिद्यसे मूढ कथं न कुरुषे गृहम् ॥ पञ्च० मि० भे० 422.

274. नास्तिका नाम 'ईश्वरासिद्धे'रिति तारस्वरेणोद्घोषयन्तः सर्वथा युक्ति-प्रमाणाभ्यां जगत्कर्तुः परमेश्वरस्यास्तित्वं विलोप्य बाह्वास्फोटपुरस्सरं जगदिदं निरीश्वरं प्रतिपादयन्ति । मनुष्येषु येषां बुद्धेः प्राखर्यं तीक्ष्णता चास्ति, विद्यावत्तायाश्चाधिक्यं वर्त्तते, ते सर्व एव मतमिदमाद्रियन्ते, सम्यगनुसरन्ति च । उद्भिज्ज० p. 12.

275. गता यदुत्सङ्गतले विशालतां
द्रुमाः शिरोभिः फलगौरवेण ताम् ।
कथं न धात्रीमतिमात्रनामितैः
स वन्दमानानभिनन्दति स्म तान् ॥ नैषध० I. 98.

276. प्राप्ताः श्रियः सकलकामदुघास्ततः किं ।
दत्तं पदं शिरसि विद्विषतां ततः किम् ।
सम्मानिताः प्रणयिनो विभवैस्ततः किं
कल्पं स्थितं तनुभृतां तनुभिस्ततः किम् ॥ भर्तृ० वै० 73.

277. बृहत्सहायः कार्यान्तं क्षोदीयानपि गच्छति ।
सम्भूयाम्भोधिमभ्येति महानद्या नगापगा ॥ शिशु० II. 100.

278. विद्वत्त्वं च नृपत्वञ्च नैव तुल्यं कदाचन ।
स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते ॥ सुभाषित० p. 38, No. 7.

279. शास्त्राण्यधीत्यापि भवन्ति मूर्खा यस्तु क्रियावान्पुरुषः स विद्वान् ।
सुचिन्तितं चौषधमातुराणां न नाममात्रेण करोत्यरोगम् ॥
हितो० मि० ला० 171.

280. अकरुणत्वमकारणविग्रहः परधने परयोषिति च स्पृहा ।
सुजनबन्धुजनेष्वसहिष्णुता प्रकृतिसिद्धमिदं हि दुरात्मनाम् ।। भर्तृ० नी० 52.

281. कष्टं च खलु मूर्खत्वं कष्टं च खलु यौवनम् ।
कष्टात् कष्टतरं चैव परगेहनिवासनम् ।। चाणक्य० नी० द० II. 8.

282. ज्वलति चलितेन्धनोऽग्निर्विप्रकृतः पन्नगः फणां कुरुते ।
प्रायः स्वं महिमानं क्षोभात् प्रतिपद्यते हि जनः ।। शाकु० VI. 31.

283. यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ।। गीता० III. 21.

284. स्वाधीना वचनीयतापि हि वरं बद्धो न सेवाञ्जलिः । मृच्छ० III. 11.

285. व्यालाधिपं च यतते परिरब्धुमद्धा ।
यो दुर्जनं वशयितुं तनुते मनीषाम् ।। भामिनी० I. 90.

EXERCISE

1. Decline किम्, यद् and तद् in all the three genders in the II and III cases.
2. Differentiate between तद्धित and कृदन्त.
3. Give abstract form with अण् affix of the following nouns :— (1) मृदु, (2) कुशल, (3) विभु, and (4) गुरु.
4. Give class-mark of तनादि and differentiate it with class-marks already dealt with.

A

सर्वनाम

इदम्, युष्मद्, अस्मद्

इदम् (he, she or it) denoting third person (प्रथम पुरुष in Sanskrit), युष्मद् (you) denoting second person (मध्यम पुरुष), and अस्मद् (I and we) denoting first person (उत्तम पुरुष): these three are very important pronouns.

1. Declensions of इदम् (he, she, it and they)

इदम् masc.

I	अयम्	इमौ	इमे
II	इमम्	इमौ	इमान्

Afterwards 'इदम्' is changed to 'अ' and then declension is like सर्व in masc. with some difference which may be noted :—

III	अनेन	आभ्याम्	एभिः
IV	अस्मै	आभ्याम्	एभ्यः
V	अस्मात्	आभ्याम्	एभ्यः
VI	अस्य	अनयोः	एषाम्
VII	अस्मिन्	अनयोः	एषु

इदम् fem.

I	इयम्	इमे	इमाः
II	इमाम्	इमे	इमाः

Afterwards 'इदम्' changes to 'अ' and declension is like that of सर्वा (fem.), e.g. :—

III	अनया	आभ्याम्	आभिः
IV	अस्यै	आभ्याम्	आभ्यः
V	अस्याः	आभ्याम्	आभ्यः
VI	अस्याः	अनयोः	आसाम्
VII	अस्याम्	अनयोः	आसु

इदम्, neuter

I and II इदम्	इमे	इमानि	

Afterwards it is exactly like masculine gender—अनेन, आभ्याम् एभिः, etc.

2. Declensions of युष्मद् and अस्मद्

युष्मद् and अस्मद् have no distinction of gender. Declensional forms of युष्मद् and अस्मद् seem to have three different bases in singular, dual and plural numbers, e.g., त्वम्, युवाम्, यूयम् or अहम्, आवाम् वयम्. They are of course in grammar regarded as forms of just one pronoun, युष्मद् or अस्मद्.

	युष्मद्			अस्मद्		
I	त्वम्	युवाम्	यूयम्	अहम्	आवाम्	वयम्
II	त्वाम्, त्वायु	वाम्, वाम्	युष्मान्, वः	माम्, मा	आवाम्, नौ	अस्मान्, नः
III	त्वया	युवाभ्याम्	युष्माभिः	मया	आवाभ्याम्	अस्माभिः
IV	तुभ्यम्, ते	युवाभ्याम्, वाम्	युष्मभ्यम्, वः	मह्यम्, मे	आवाभ्याम्, नौ	अस्मभ्यम्, नः
V	त्वत्	युवाभ्याम्	युष्मत्	मत्	आवाभ्याम्	अस्मत्
VI	तव, ते	युवयोः, वाम्	युष्माकम्, वः	मम, मे	आवयोः, नौ	अस्माकम्, नः
VII	त्वयि	युवयोः	युष्मासु	मयि	आवयोः	अस्मासु

Optional shorter forms like 'त्वा', 'मा', etc., may be noted.

B

Prefixes (उपसर्ग)

Use of उपसर्ग

उपसर्गs or prefixes although they are regarded as indeclinable words, are generally used with nouns or verbs. They are used independently only in some exceptional cases, e.g,

प्रति (towards)—'सा ग्रामं प्रति गच्छति'.

अनु (following)—'सीता रामम् अनु वनं जगाम'.

The most important thing about the उपसर्गs is that, as already noted, they bring about complete change in the meaning. For example, the same root हृ used with different prefixes gives altogether different meanings, e.g,

आ + हृ + अ = आहार (eating)

प्र + हृ + अ = प्रहार (striking)

वि + हृ + अ = विहार (sporting)

सम् + हृ + अ + संहार (destruction).[1]

Similarly the word जय with prefix वि (i.e., विजय) means 'victory', and the same word जय with prefix परा (i.e., पराजय) means 'defeat'. Other examples may be- उपकार meaning 'doing good', अपकार meaning 'doing harm', प्रतिकार or प्रतीकार meaning 'revenge', अधिकार meaning 'power or rule', विकार meaning 'change'. It may also be noted that on account of prefixes, root changes from परस्मैपद to आत्मनेपद and vice-versa. For example, √जि which is परस्मैपदी is used with prefixes वि and परा in आत्मनेपद, e.g., विजयते, पराजयते (he conquers, he defeats).

The root गम् is परस्मैपदी, but with some prefixes it becomes आत्मनेपदी, e.g., संगच्छते (tallies with), √रम् is आत्मनेपदी but with prefix वि it becomes परस्मैपदी. e.g., स पापाद् विरमति (he abstains from sin).

C

क्र्यादि class

1. Class-mark of क्र्यादि class

क्र्यादि class has got the class-mark श्ना.

क्री (to buy) परस्मैपद--क्रीणाति क्रीणीत: क्रीणन्ति.

आत्मनेपद—क्रीणाते क्रीणीते क्रीणते.

It may be noted that all the roots of this class are conjugated in परस्मैपद and आत्मनेपद both. Two other roots of this class are important and their conjugation is given in detail.

2. √ज्ञा (to know)

लट् (परस्मैपद)—जानाति		जानीत:	जानन्ति
	जानासि	जानीथ:	जानीथ
	जानामि	जानीव:	जानीम:

Firstly 'ज्ञा' becomes 'जा' in लट्, लोट्, लङ्, and विधिलिङ्. Further before अपित् affixes which begin with consonant, आ of class-mark ना becomes ई, e.g., जानीत:. In III. iii. आ of ना is dropped and the form is जानन्ति (जा + न् + अन्ति).

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[1] उपसर्गेण धात्वर्थो बलादन्य: प्रतीयते ।
प्रहाराहारसंहारविहारपरिहारवत् ॥

लट् (आत्मनेपद)—जानीते		जानाते	जानते
	जानीषे	जानाथे	जानीध्वे
	जाने	जानीवहे	जानीमहे

Here before अपित् affixes beginning with consonants, आ of ना becomes ई, e.g., जानीते. Before अपित् vowel-affixes आ is dropped as जानाते, जानते, etc.

लोट् (परस्मैपद)—जानातु, जानीतात्		जानीताम्	जानन्तु
	जानीहि, जानीतात्	जानीतम्	जानीत
	जानानि	जानीव	जानीम
(आत्मनेपद)—जानीताम्		जानाताम्	जानताम्
	जानीष्व	जानाथाम्	जानीध्वम्
	जानै	जानावहै	जानामहै

In this conjugation also आ becomes ई and आ is dropped in the same way as given under लट्. But in first person (उत्तम पुरुष) 'आ' augment is added and therefore it begins with a vowel and therefore there is no 'ई'.

लङ् (परस्मैपद)—अजानात्		अजानीताम्	अजानन्
(आत्मनेपद)—अजानीत		अजानाताम्	अजानत
विधिलिङ् (परस्मैपद)—जानीयात्		जानीयाताम्	जानीयुः
(आत्मनेपद)—जानीत		जानीयाताम्	जानीरन्

3. √ग्रह् (to take or to accept)

लट् (परस्मैपद)—गृह्णाति		गृह्णीतः	गृह्णन्ति
(आत्मनेपद)—गृह्णीते		गृह्णाते	गृह्णते

Here र of √ग्रह् changes to ऋ.

लोट् (परस्मैपद)—गृह्णातु		गृह्णीताम्	गृह्णन्तु
(आत्मनेपद)—गृह्णीताम्		गृह्णाताम्	गृह्णताम्
लङ् (परस्मैपद)—अगृह्णात्		अगृह्णीताम्,	अगृह्णन्
(आत्मनेपद)—अगृह्णीत		अगृह्णाताम्	अगृह्णत
विधिलिङ् (परस्मैपद)—गृह्णीयात्		गृह्णीयाताम्	गृह्णीयुः
(आत्मनेपद)—गृह्णीत		गृह्णीयाताम्	गृह्णीरन्

SANSKRIT TEXT.

286. **विद्वानेव हि जानाति विद्वज्जनपरिश्रमम् ।**
न हि वन्ध्या विजानाति गुर्वीं प्रसववेदनाम् ॥ कुव० 51.

287. लुब्धमर्थेन गृह्णीयात् स्तब्धमञ्जलिकर्मणा ।
मूर्खं छन्दोनुरोधेन याथातथ्येन पण्डितम् ॥ हितो० सं० 103.

288. आदित्यचन्द्रावनिलोऽनलश्च
द्यौर्भूमिरापो हृदयं यमश्च ।
अहश्च रात्रिश्च उभे च सन्ध्ये
धर्मश्च जानाति नरस्य वृत्तम् ॥ हितो० सु० भे० 112.

289. उपसर्गेण धात्वर्थो बलादन्यत्र नीयते ।
प्रहाराहारसंहारविहारपरिहारवत् ॥ सि० कौ० भ्वादि० p. 173.

290. सर्वं खल्विदं ब्रह्म । छान्दो० III. 14.

291. आर्त्तत्राणाय वः शस्त्रं न प्रहर्त्तुमनागसि । शाकु० I. 11.

292. क्रीणन्ति स्म प्राणमूल्यैर्यशांसि । शिशु० XVIII. 15.

293. जातं वंशे भुवनविदिते पुष्करावर्तकानां
जानामि त्वां प्रकृतिपुरुषं कामरूपं मघोनः ।
तेनार्थित्वं त्वयि विधिवशाद्दूरबन्धुर्गतोऽहं
याच्ञा मोघा वरमधिगुणे नाधमे लब्धकामा ॥ मेघ० पू० 6.

294. काले खलु समारब्धाः फलं बध्नन्ति नीतयः । रघु० XII. 69.

295. अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ गीता० I. 10.

296. मथ्नामि कौरवशतं समरे न कोपाद्
दुःशासनस्य रुधिरं न पिबाम्युरस्तः ।
संचूर्णयामि गदया न सुयोधनोरू
सन्धिं करोतु भवतां नृपतिः पणेन ॥ वेणी० I. 15.

297. ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् । गीता० IV. 11.

298. चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः । गीता० IV. 13.

299. पुरुषो यदि जानीत मात्सर्यस्येदृशं फलम् ।
सर्वथा शिविवद्दद्याच्छरीरावयवानपि । बुद्ध० XIV. 30.

300. अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ गीता० I. 45.

301. न वै स्वयं तदश्नीयादतिथिं यन्न भोजयेत् । मनु० III. 106.

302. कालो हि व्यसनप्रसारितकरो गृह्णाति दूरादपि । हितो० मि० ला० 52.

303. यः प्रीणयेत् सुचरितैः पितरं स पुत्रः । भर्तृ० नी० 68.

EXERCISE

1. Give declensions of इदम् in fem. and neuter in II and V case.
2. Give pronouns denoting three persons, and also the nouns from which they are formed.
3. Give some examples of differences in meaning on account of change of upasargas.
4. Give the class-marks of क्र्यादि and तनादि and the conjugations of two verbs of the two classes in लट् III person only.

LECTURE 25

A

Numerals (संख्यावाचक)

1. Declension of numerals

Nouns denoting number have no declensional pecularity like सर्वनाम. They are declined like other similar nouns as will be clear from what follows. They are given separately in books of grammar simply because they perform a special function of numbering. 'एक' is declined in all the three genders and it is regarded as सर्वनाम. When it means 'one', it is used only in singular number.

Masculine—एकः, एकम्, एकेन, एकस्मै, एकस्मात्, एकस्य, एकस्मिन्.

Feminine—एका, एकाम्, एकया, एकस्यै, एकस्याः, एकस्याः, एकस्याम्.

Neuter I-II एकम्, remaining forms are like masculine.

'एक' is sometimes used in plural, as 'एके वदन्ति' when it means 'some', i.e., 'some people say'.

'द्वि' meaning 'two' is used in dual number only. In masculine 'द्वि' becomes 'द्व', and then it is declined like 'सर्व' in dual number only :—

द्वौ, द्वौ, द्वाभ्याम, द्वाभ्याम्, द्वाभ्याम्, द्वयोः, द्वयोः.

In feminine and neuter both, it is in I and II cases द्वे, द्वे. In other cases it is like masculine.

'त्रि' meaning 'three' is declined in plural only. Similarly all numerals from 'त्रि' to 'अष्टादशन्' are declined in plural only.

	Masc.	Neuter.	Fem.
I	त्रयः	त्रीणि	तिस्रः
II	त्रीन्	त्रीणि	तिस्रः
III	त्रिभिः	त्रिभिः	तिसृभिः
IV	त्रिभ्यः	त्रिभ्यः	तिसृभ्यः
V	त्रिभ्यः	त्रिभ्यः	तिसृभ्यः

VI	त्रयाणाम्	त्रयाणाम्	तिसृणाम्
VII	त्रिषु	त्रिषु	तिसृषु

Note that त्रि becomes त्रय in VI. iii. त्रयाणाम्.

'**चतुर्**' meaning 'four' is declined only in plural,

	Masc.	Fem.	Neuter.
I	चत्वारः	चतस्रः	चत्वारि
II	चतुरः	चतस्रः	चत्वारि

From III to VII cases it is declined like any consonant-ending noun (i.e., like मरुत्) in masculine and neuter, e.g., III–VII चतुर्भिः, चतुर्भ्यः, चतुर्भ्यः, चतुर्णाम्, चतुर्षु. In feminine gender like तिसृ of 'त्रि', चतुर् becomes चतसृ, e.g., चतसृभिः, चतसृभ्यः, चतसृभ्यः, चतसृणाम्, चतसृषु.

Numerals from पञ्चन् to अष्टादशन् or नवदशन् are declined like 'आत्मन्' except in I and II. iii. where it is 'पञ्च', and VI. iii. where it is 'पञ्चानाम्' (cp आत्मनाम्). They are similar in all genders, e.g., पञ्च, पञ्च, पञ्चभिः, पञ्चभ्यः, पञ्चानाम्, पञ्चसु.

षष् meaning 'six' takes the form षट् and with phonetic changes, it is declined :—

षट्, षड्भिः, षड्भ्यः, षड्भ्यः, षण्णाम्, षट्सु.

अष्टन् is 'अष्टौ' and 'अष्ट' in I and II cases respectively, and in subsequent cases, it has two forms :—

III अष्टभिः, अष्टाभिः; IV and V अष्टभ्यः, अष्टाभ्यः; VI अष्टानाम् (only one form); VII अष्टसु, अष्टासु.

Declensions of nouns from नवन् to अष्टादशन्, being 'न्-ending' are declined like 'पञ्चन्'.

Declensions of nouns विंशति (20), त्रिंशत् (30), etc., are like other similar nouns. For instance, विंशति is declined like मति, and त्रिंशत् (30), चत्वारिंशत् (40), etc., like सरित्.

2. Use of numerals

It should also be noted that from 'विंशति' onward all numerals are used in singular number only, e.g.

विंशतिः मनुष्याः, शतं पुस्तकानि.

When they are in plural, they mean many aggregates of those numerals, and are used only as nouns and not as adjectives, e.g.

मनुष्याणां विंशतिः, पुस्तकानां शतानि सहस्राणि वा.

B

Indeclinables (अव्यय)

Words, which remain in the same form, i.e., are neither declined like nouns nor conjugated like verbs, constitute the third kind of words as already noted.

Indeclinables, as noted in lecture 4, are of two kinds; either they are derived (व्युत्पन्न or यौगिक) like पठितुम्, पठित्वा, etc., or they are non-derived (रूढ) like 'च' (and), 'विना' (without).

1. Derived indeclinables

Derived indeclinables are of two kinds :—

(i) Participle indeclinables (कृदन्त अव्यय), when they are formed by adding an affix to a root, e.g., (a) पठ्+तुमुन्=पठितुम् (to study), i. e., giving the sense of infinitive. Similarly—गन्तुम् (to go), हसितुम् (to laugh), भोक्तुम् (to eat), द्रष्टुम् (to see), स्मर्तुम् (to recollect), पातुम (to drink), हन्तुम् (to kill), ग्रहीतुम् (to grasp), कथयितुम् (to speak). (b) पठ्+क्त्वा=पठित्वा (having studied) giving the sense of gerund. Similarly—गंत्वा, हसित्वा भुक्त्वा, दृष्ट्वा, स्मृत्वा, पीत्वा, हत्वा, गृहीत्वा, कथयित्वा. As already noted when 'क्त्वा' is compounded with some उपसर्ग it changes to 'य' (ल्यप्), e.g., आ+गम्+क्त्वा=आगत्य (also आगम्य); सम्+स्मृ+क्त्वा=संस्मृत्य; आ+दा+क्त्वा=आदाय.

(ii) Secondary indeclinables (तद्धित अव्यय), when they are formed by adding an affix to a noun like secondary affix, e.g., ग्राम+तस्=ग्रामत: (from the village). This gives the sense of ablative case, but this is indeclinable; सर्व+दा=सर्वदा (at all times), giving the sense of locative case. Similarly—सर्वथा, एकधा, द्विधा, giving the sense of mode.

Above given two kinds of derived indeclinables are कृदन्त and तद्धित in form. But as they are not declined and remain in the same form, they are called indeclinables (अव्यय).

2. Non-derived (रूढ) indeclinables

वा (or)—'देवदत्तो यज्ञदत्तो वा गच्छतु'.

पृथक् (other than)—'तिब्बतप्रदेशो भारतवर्षात् न पृथक्'.

ऋते (without)—'ऋते ज्ञानान्न मुक्ति:'.

प्राय:, प्रायेण (generally)—'प्राय: विद्वांसो धीरा भवन्ति'.

एवम् (thus)—'स एवमुवाच'.

एव (indeed)—'सत्यमेव जयते'.

C

अदादि class

As already noted this is one of the three classes where there is no class-mark. The first root of this class is √अद् (to eat) which is conjugated in लट् as अत्ति, अत्तः, अदन्ति. For study of the conjugation of this class, we shall however, take √ विद् which is much in use.

विद् (to know)

लट्—वेत्ति	वित्तः	विदन्ति
वेत्सि	वित्थः	वित्थ
वेद्मि	विद्वः	विद्मः

As noted in case of other roots, इ of विद् is lengthened, i.e., becomes ए before पित् affixes. Optionally, लिट्-like forms in the sense of present tense are also used with this root, e,g., वेद, विदतुः विदुः, etc.

लोट्—वेत्तु, वित्तात्	वित्ताम्	विदन्तु
विद्धि, वित्तात्	वित्तम्	वित्त
वेदानि	वेदाव	वेदाम

In II. i. विद्धि, सिप् becomes धि which is regarded अपित्, and therefore there is no lengthening of इ. In Ist. person आ is added in all forms, and it is regarded as पित्, and therefore इ of विद् is lengthened in all Ist. person forms, e.g., वेदानि, वेदाव, वेदाम.

In लोट्, विद् is conjugated with form of √कृ also, e.g., विदांकरोतु-विदांकुरुतात्, विदांकुरुताम्, विदांकुर्वन्तु.

लङ्—	अवेत्	अवित्ताम्	अविदुः
	अवेः, अवेत्	अवित्तम्	अवित्त
	अवेदम्	जविद्व	अविद्म

In III. i. त् (तिप्) and II. i. स् (सिप्) is dropped after द् of विद्, because two consonants cannot stand at the end of a word. Optionally द् of विद् in II. i. changes to ' : ' (visarga), and the form is अवेः also. In plural of IIIrd. person 'झि' changes to उस् and the form is अविदुः.

विधिलिङ्—विद्यात्	विद्याताम्	विद्युः
विद्याः	विद्यातम्	विद्यात
विद्याम्	विद्याव	विद्याम

Other important roots of this class are :—

√अस् (to be)

लट्—अस्ति	स्तः	सन्ति
असि	स्थः	स्थ
अस्मि	स्वः	स्मः

Except in पित् forms, अ disappears in all others. In II. i. असि (अस्+सि) one स् disappears.

लोट्—अस्तु, स्तात्	स्ताम्	सन्तु
एधि, स्तात्	स्तम्	स्त
असानि	असाव	असाम

In II. i. हि becomes धि, and अ changes to ए.

लङ्—आसीत्	आस्ताम्	आसन्
आसीः	आस्तम्	आस्त
आसम्	आस्व	आस्म

In III. i. and II. i. ई is inserted.

विधिलिङ्—स्यात्	स्याताम्	स्युः
स्याः	स्यातम्	स्यात
स्याम्	स्याव	स्याम

In विधिलिङ् augment या comes between the root and conjugational affixes. On account of this या all forms are regarded as अपित् and therefore अ of अस् disappears in all forms.

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304. न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥ सुभाषित० p. 166, No. 609.

305. लोभश्चेदगुणेन किं पिशुनता यद्यस्ति किं पातकैः
सत्यं चेत्तपसा च किं शुचि मनो यद्यस्ति तीर्थेन किम् ।
सौजन्यं यदि किं गुणैः स्वमहिमा यद्यस्ति किं मण्डनैः
सद्विद्या यदि किं धनै[1]रपयशो यद्यस्ति किं मृत्युना ॥ भर्तृ० नी० 55.

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1. पाठ० जनैः.

306. कस्यात्यन्तं सुखमुपनतं दुःखमेकान्ततो वा ।
नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण ।। मेघ० उ० 49.

307. क्वचिद्वीणावाद्यं क्वचिदपि च हाहेति रुदितं
क्वचिद्विद्वद्गोष्ठी क्वचिदपि सुरामत्तकलहः ।
क्वचिद्रामा रम्याः क्वचिदपि गलत्कुष्ठवपुषो
न जाने संसारः किममृतमयः किं विषमयः ।। भर्तृ० वै० Misc. 12.

308. अर्थागमो नित्यमरोगिता च
प्रिया च भार्या प्रियवादिनी च ।
वश्यश्च पुत्रोऽर्थकरी च विद्या
षड् जीवलोकस्य सुखानि राजन् ।। हितो० प्र० 20.

309. पश्येम शरदः शतम् जीवेम शरदः शतम् शृणुयाम शरदः शतम् ।
प्रब्रवाम शरदः शतमदीनाः स्याम शरदः शतम् ।। यजु० 36. 24.

310. प्रजानामेव भूत्यर्थं स ताभ्यो बलिमग्रहीत् ।
सहस्रगुणमुत्स्रष्टुमादत्ते हि रसं रविः ।। रघु० I. 18.

311. सत्यं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात् सत्यमप्रियम् ।
प्रियञ्च नानृतं ब्रूयादेष धर्मः सनातनः ।। मनु० IV. 138.

312. पिबन्ति नद्यः स्वयमेव नाम्भः स्वयं न खादन्ति फलानि वृक्षाः ।
नादन्ति सस्यं खलु वारिवाहाः परोपकाराय सतां विभूतयः ।।
सुभाषित० p. 49, No 170.

313. कामं दुग्धे विप्रकर्षत्यलक्ष्मीं कीर्तिं सूते दुष्कृतं या हिनस्ति ।
शुद्धां शान्तां मातरं मङ्गलानां धेनुं धीराः सूनृतां वाचमाहुः ।। उत्तर० V. 30.

314. यदि समरमपास्य नास्ति मृत्योर्भयमिति युक्तमितोऽन्यतः प्रयातुम् ।
अथ मरणमवश्यमेव जन्तोः किमिति मुधा मलिनं यशः कुरुध्वे ।।
वेणी० III. 6.

315. असंशयं मृत्युरिति प्रजानतो नरस्य रागो हृदि यस्य जायते ।
अयोमयीं तस्य परैमि चेतनां महाभये रज्यति यो न रोदिति ।।
बुद्ध० IV. 99.

EXERCISE

1. In which numerals, there is difference in gender.
2. Translate into Sanskrit :—

   I saw there 35 women.

   There are eight rooms in my house.

   I saw three hundreds of men.
3. Define अव्यय and give a few examples of अव्यय.
4. Show how 'अदादि' is without class-mark.
5. Give conjugations of :—

   √अस् in विधिलिङ्; √विद् in लट् and लङ्.

A

संख्या (Numerals) (continued)

1. Use of numerals

As noted in previous lecture, first four numerals have their separate genders and are used according to the gender of the noun which they qualify. एक and द्वि are used in singular and dual numbers respectively, त्रि and चतुर् in plural numbers. Numerals from पञ्चन् to अष्टादशन् are in plural, and are used as adjectives of nouns of all genders, e.g., पञ्च मनुष्याः, पञ्च स्त्रियः, पञ्च पुस्तकानि, अष्टादश मनुष्याः, अष्टादश स्त्रियः, अष्टादश पुस्तकानि.

From एकोनविंशति (19) onward all numerals विंशति, त्रिंशत्, चत्वारिंशत् (which are feminine gender) and शतम् (neuter) are in singular number, but as stated before, they qualify plural nouns in all genders, e.g., एकोनविंशतिः मनुष्याः, शतं मनुष्याः पुस्तकानि वा.

2. Ordinal numbers (पूरण संख्या)

Besides cardinal numerals एक, द्वि, त्रि, etc., there are ordinal numerals प्रथम (first), द्वितीय (second), etc., which are called पूरण (i.e., completing). Ordinal nouns along with their cardinal forms are shown below :—

एक—	प्रथम	षट् (षष्)—	षष्ठ
द्वि—	द्वितीय	सप्तन्—	सप्तम
त्रि—	तृतीय	अष्टन्—	अष्टम
चतुर्—	चतुर्थ	नवन्—	नवम
पञ्चन्—	पञ्चम	दशन्—	दशम

Ordinals from एकादश to अष्टादश are the same as their cardinal forms. Only they have singular sense and they take gender according to the noun which they qualify as एकादशः पुरुषः, एकादशी तिथिः, एकादशं नगरम्. From एकोनविंशति onward affix 'तम' is used for making ordinal numbers, e.g., एकोनविंशतितमः पुरुषः, एकोनविंशतितमा स्त्री, एकोनविंशतितमं पुस्तकम्, i.e., 19th man, woman or book.

3. Aggregative numerals

Besides cardinal and ordinal numerals, there are aggregative ones, e.g., द्वय, द्वितय (aggregate of two), e.g., पुस्तकयोर्द्वयम्, पुस्तकद्वयं वा. Similarly, त्रय, त्रितय (aggregate of three) चतुष्क, चतुष्टय (aggregate of four), पञ्चक (aggregate of five), etc.

B

Derivative verbs (धातु-प्रक्रिया)[1]

Sometimes by adding an affix to a verb, something more is added to its meaning. For instance, 'गम्' means to go, but when an affix 'इ' (णिच्) is added to the verb it gives a causal sense. The causal form 'गमयति' means 'he causes one to go', e.g., 'देवदत्तः यज्ञदत्तं गमयति' means 'Devadatta causes Yajñadatta to go'. This is called धातु-प्रक्रिया, i.e., verb in the derivative form (प्रक्रिया). There are four kinds of such derivative verbs (prakriyās). They are :—

1. Causal (णिजन्त-प्रक्रिया)
2. Desiderative (सन्नन्त-प्रक्रिया)
3. Frequentative (यङन्त-प्रक्रिया)
4. Denominative (नामधातु-प्रक्रिया)

1. Causal (णिजन्त-प्रक्रिया)

As explained above, in this prakriyā the sense of causality is added to the verb. In the sentence 'देवदत्तः यज्ञदत्तं गमयति', देवदत्त is the causal agent or प्रयोजक कर्त्ता, i.e., the agent who causes another to do the work, i.e., who makes Yajñadatta to go, and यज्ञदत्त who is the agent is called, प्रयोज्य कर्त्ता, i.e., who is caused by another to do a thing. While प्रयोजक कर्त्ता is always in the nominative case, प्रयोज्य कर्त्ता (i.e., the agent who is actuated to do a thing by another person, i.e., प्रयोजक कर्त्ता) may be put in the accusative case as in the above example, or it may be put in the instrumental case as in the following example :— 'यज्ञदत्तः भारं नयति', i.e., 'Yajñadatta is carrying a load.' This sentence in the causal form would be 'देवदत्तः ज्ञदत्तेन भारं नाययति', i.e., 'Devadatta makes Yajñadatta to carry load'. Here Yajñadatta, who is प्रयोज्य कर्त्ता, is put in the instrumental case. As to the rules when प्रयोज्य कर्ता should be put in the accusative case and when in instrumental, they have been dealt with in the lecture 11-B.

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1. Briefly noted in lecture 6, para 5.

2. Causal conjugational forms

As for the conjugational forms of the verbs in the causal sense, the following may be noted in the case of √पठ्.

सार्वधातुक		आर्धधातुक	
लट्—	पाठयति	लुट्—	पाठयिता
लोट्—	पाठयतु	लृट्—	पाठयिष्यति
लङ्—	अपाठयत्	लृङ्—	अपाठयिष्यत्
विधिलिङ्—	पाठयेत्	लुङ्—	अपीपठत्
		लिट्—	पाठयाञ्चकार
		आशीर्लिङ्—	पाठ्यात्

3. Causal with primary affixes (कृदन्त)

Non-causal	Causal
विद् + क्त = विदित	विद् = णिच् + क्त = वेदित
गम् + क्त = गत	गम् + णिच् + क्त = गमित
गम् + क्त्वा = गत्वा	गम् + णिच् + क्त्वा = गमयित्वा
पठ् + क्त्वा = पठित्वा	पठ् + णिच् + क्त्वा = पाठयित्वा

C

अदादि Class (continued)

1. Conjugations in परस्मैपद continued

√हन् (to kill)

लट्—	हन्ति	हतः	घ्नन्ति
लोट्—	हन्तु, हतात्	हताम्	घ्नन्तु

In III. iii. the forms in लट् and लोट् are घ्नन्ति and घ्नन्तु where √हन् appears as घन् with अ dropped. Comparison with cognate European languages shows that original form of हन् must have been घन्.

लङ्—	अहन्	अहताम्	अघ्नन्
विधिलिङ्—	हन्यात्	हन्याताम्	हन्युः

In the case of roots रुद् (to weep), स्वप् (to sleep), श्वस् (to breathe), etc., 'इ' is inserted in those forms in लट् and लोट्, where conjugational affix begins with a consonant :—

लट्—	रोदिति	रुदितः	रुदन्ति
	स्वपिति	स्वपितः	स्वपन्ति
	श्वसिति	श्वसितः	श्वसन्ति

लोट्—	रोदितु	रुदिताम्	रुदन्तु
	स्वपितु	स्वपिताम्	स्वपन्तु
	श्वसितु	श्वसिताम्	श्वसन्तु

आ-ending roots of अदादि class are conjugated as given below :-

√या (to go)

लट्—	याति	यातः	यान्ति
लोट्—	यातु	याताम्	यान्तु
लङ्—	अयात्	अयाताम्	अयुः (also अयान्)
विधिलिङ्—	यायात्	यायाताम्	यायुः

2. Conjugations in आत्मनेपद

√शी (to sleep)

लट्—	शेते	शयाते	शेरते
	शेषे	शयाथे	शेध्वे
	शये	शेवहे	शेमहे
लोट्—	शेताम्	शयाताम्	शेरताम्
	शेष्व	शयाथाम्	शेध्वम्
	शयै	शयावहै	शयामहै
लङ्—	अशेत	अशयाताम्	अशेरत
	अशेथाः	अशयाथाम्	अशेध्वम्
	अशयि	अशेवहि	अशेमहि
विधिलिङ्—	शयीत	शयीयाताम्	शयीरन्
	शयीथाः	शयीयाथाम्	शयीध्वम्
	शयीय	शयीवहि	शयीमहि

√आस् (to sit)

लट्—	आस्ते	आसाते	आसते
	आस्से	आसाथे	आध्वे
	आसे	आस्वहे	आस्महे
लोट्—	आस्ताम्	आसाताम्	आसताम्
	आस्व	आसाथाम्	आध्वम्
	आसै	आसावहै	आसामहै
लङ्—	आस्त	आसाताम्	आसत
	आस्थाः	आसाथाम्	आद्ध्वम्
	आसि	आस्वहि	आस्महि

विधिलिङ्—आसीत		आसीयाताम्	आसीरन्
	आसीथाः	आसीयाथाम्	आसीध्वम
	आसीय	आसीवहि	आसीमहि

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316. यज्ञोपवीतं हि नाम ब्राह्मणस्य महदुपकरणद्रव्यम्, विशेषतोऽस्मद्विधस्य, कुतः—
एतेन मापयति भित्तिषु कर्ममार्ग—
मेतेन मोचयति भूषणसम्प्रयोगान् ।
उद्घाटको भवति यन्त्रदृढे कपाटे
दष्टस्य कीटभुजगैः परिवेष्टनं च ॥ मृच्छ० III. 16.

317. उपाध्यायान्दशाचार्य आचार्याणां शतं पिता ।
सहस्रं तु पितॄन् माता गौरवेणातिरिच्यते ॥ मनु० II. 145.

318. स्थाणुरयं भारहारः किलाभूदधीत्य वेदं न विजानाति योऽर्थम् ॥
निरुक्त I. 18.

319. इदं कविभ्यः पूर्वेभ्यो नमोवाकं प्रशास्महे । उत्तर० I. 1.

320. दुदोह गां स यज्ञाय सस्याय मघवा दिवम् ।
सम्पद्विनिमयेनोभौ दधतुर्भुवनद्वयम् ॥ रघु० I. 26.

321. मृत्योर्बिभेषि किं मूढ भीतं मुञ्चति किं यमः ।
अद्य वाब्दशतादन्ते वा मृत्युर्वै प्राणिनां ध्रुवः ॥
सुभाषित० p. 375, No. 231.

322. व्यसनं प्राप्य यो मोहात् केवलं परिदेवयेत् ।
क्रन्दनं वर्धयत्येव तस्यान्तं नाधिगच्छति ॥ पञ्च० मित्र० सं० 194.

323. स किं सखा साधु न शास्ति योऽधिपं
हितान्न यः संशृणुते स किं प्रभुः ।
सदाऽनुकूलेषु हि कुर्वते रतिं
नृपेष्वमात्येषु च सर्वसम्पदः ॥ किरात० I. 5.

324. क्षणशः कणशश्चैव विद्यामर्थं च साधयेत् ।
क्षणत्यागे कुतो विद्या कणत्यागे कुतो धनम् ॥

325. नम्रत्वेनोन्नमन्तः परगुणकथनैः स्वान् गुणान् ख्यापयन्तः
स्वार्थान् सम्पादयन्तो विततपृथुतरारम्भयत्नाः परार्थे ।
क्षान्त्यैवाक्षेपरूक्षाक्षरमुखरमुखान् दुर्मुखान् दूषयन्तः
सन्तः साश्चर्यचर्या जगति बहुमताः कस्य नाभ्यर्चनीयाः ॥ भर्तृ० नी० 69.

326. अद्भिर्हुताशः शममभ्युपैति तेजांसि चापो गमयन्ति शोषम् ।
भिन्नानि भूतानि शरीरसंस्थान्यैक्यं च गत्वा जगदुद्वहन्ति । बुद्ध० IX. 60.

327. धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥ मनु० VI. 92.

328. असतो मा सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्माऽमृतं गमय ।
बृहदारण्यक० I. 3. 28.

329. पद्माकरं दिनकरो विकचीकरोति
चन्द्रो विकासयति कैरवचक्रवालम् ।
नाभ्यर्थितो जलधरोऽपि जलं ददाति
सन्तः स्वयं परहितेषु कृताभियोगाः ॥ भर्तृ० नी० 73.

EXERCISE.

1. Point out which numerals are used according to the gender.
2. Give 'त्रि' in all genders with illustrating sentences.
3. In which numeral there is no difference between singular and plural, etc.
4. Change the following sentences in causal form.
   (1) शिष्यः वेदमधीते.
   (2) देवदत्तः भुङ्क्ते.
5. Explain the nature of class-mark of अदादि.
6. Give the conjugations of an 'आ'–ending and ई–ending root in लट्.

A

Gender

1. Arbitrary nature of gender in Sanskrit

Gender in Sanskrit is rather arbitrary. Words denoting the same object take different genders. For example शरीर (body) is neuter (i.e., शरीरम्), but काय and तनु meaning the same are masculine and feminine respectively. The words denoting 'wife' are found in all the three genders, e.g., (i) दाराः masculine plural (it is always plural), (ii) कलत्रम् neuter, (iii) पत्नी fem.

Owing to arbitrary nature of gender, many Sanskrit words have changed their gender in modern Indian languages, e.g., विधि (process, method), निधि (treasure) समाधि (concentration) are used in Hindi in fem. gender, although they are masculine in Sanskrit. Similarly words ending with इमनिच् affix such as गरिमा (weightiness), महिमा (glory), लघिमा (lightness) are masculine in Sanskrit, but they are used in feminine gender in Hindi. The word देवता is in fact feminine, but is used as masculine in Hindi (as in the expression 'देवी' and 'देवता'.)

2. Gender of adjectives

Gender of an adjective is according to that of the noun which it qualifies, e.g., 'शोभमानः पुरुषः', 'शोभमाना स्त्री', 'शोभमानं गृहम्'. But in the case of words whose gender is fixed, gender does not change according to the noun which it qualifies, e.g., 'देवदत्तः यज्ञदत्तस्य मित्रम्' 'सीता रामस्य मित्रम्'. In these instances मित्रम् retains its neuter gender. Similarly words like प्रमाण (authority), पात्र (receptacle), आस्पद or पद (place) retain their neuter gender and singular number, when they are used predicatively, e.g., 'अस्मिन् विषये वेदाः प्रमाणम्', 'शिष्यः स्नेहस्य पात्रम्' 'गुरुः प्रतिष्ठाया आस्पदं, पदं. स्थानं वा'।

Although, as stated above, gender in Sanskrit is arbitrary, but some idea of gender, specially when it is due to terminal affixes can still be formed.

3. Masculine gender

(i) Words formed from the √धा with 'कि' affix are, as already stated, in masculine, e.g., उपाधि (degree or cunningness), विधि (process

or method), निधि (treasure), व्याधि (disease), समाधि (concentration), etc., are in masculine gender although they are used in Hindi in feminine gender.

(ii) As already stated, words with इमनिच् affix such as गरिमन् (गरिमा) (weightiness), महिमन् (महिमा) (glory), लघिमन् (लघिमा) (lightness), तनिमन् (तनिमा) (leanness) are masculine, although used in Hindi as feminine.

(iii) The following nouns are in masculine gender :—

Nouns with घञ् affix[1] (where vowel of the root is lengthened), as भागः (share), त्यागः (giving away) पाकः (cooking); with अच् affix (where vowel of the root is not lengthened) as चयः (collection), जयः (conquest), नयः (conduct, policy); with अप् affix formed from ऋ–ending roots, as गरः (poison) from √गॄ (to swallow), शरः (arrow) from √शॄ (to kill), and from उ–ending roots, such as स्तवः from √स्तु (to praise).

4. Neuter gender

(i) A noun with following affixes denoting abstract sense is in neuter gender.

त्व—गुरुत्वम्, मनुष्यत्वम्, तत्त्वम्

अण्—गौरवम्, पाटवम्, मौनम्

ष्यञ्—धैर्यम्, चातुर्यम्, पाण्डित्यम्

(ii) ल्युट् (अन) affix when it is in the abstract sense, as गमनम्, पठनम्, जीवनम्, मरणम्, but if the affix is 'ल्यु' which gives the sense of an agent, it may be an adjective taking gender according to the noun which it qualifies as नन्दनः (one who delights), व्रश्चनः (one who bites).

(iii) क्त denoting abstract sense, e.g., स्नातम् (bathing), जीवितम् (life), हसितम् (laughter). But if 'क्त' is not in abstract sense, it will take gender according to the noun which it qualifies, e.g., 'स्नातः मनुष्यः', 'स्नाता स्त्री'.

(iv) Similarly तव्य, अनीयर्, ण्यत् denoting abstract sense, as कर्त्तव्यम्, करणीयम्, कार्यम् (a work to be done). But when the word with affixes तव्य, etc., is an adjective or predicate it takes gender according to the noun it qualifies, e. g., 'कर्त्तव्यो धर्मः', 'कर्त्तव्यं भ्रमणम्' or 'धर्मः कर्त्तव्यः', 'भ्रमणं कर्त्तव्यम्'.

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1. See lecture 5, B.

5. Feminine gender

Nouns in masculine take feminine form by adding 'आ' at the end, as बाला from बाल, वृद्धा from वृद्ध, अजा (female goat) from अज. Feminine gender is also formed by adding 'ई' to masculine forms as देवी from देव, कुमारी from कुमार, कर्त्री from कर्तृ.

B

Derivative verbs (प्रक्रिया) (continued)

1. Desiderative or सन्नन्त-प्रक्रिया

When the idea of desire of the agent to do an action is also to be added to the meaning of the verb, 'स्' (सन्) is added to the verb, which is also doubled. For instance, 'देवदत्तः पठति' means 'Devadatta reads', but when the sense is that 'Devadatta desires to read', it will be expressed as 'देवदत्तः पिपठिषति'. Here 'स्' (सन्) is added to पठ्, which is also doubled. Another point to be noted is that 'अ' of the first 'पठ्' becomes 'इ'. Similarly, जिगमिषति 'he desires to go', or विविदिषति 'desires to know'.

The following points with regard to desiderative (सन्नन्त-प्रक्रिया) may be noted :—

Ātmanepada form of conjugation is used with some Parasmaipadī verbs in the desiderative, e.g., जिज्ञासते (he desires to know) from √ज्ञा (cp. जानाति), शुश्रूषते (he wants to listen) from √श्रु (cp. शृणोति). Verbs '√ज्ञा' and '√श्रु' are parasmaipadī, but in the desiderative they take ātmanepada conjugations.

Desiderative past participles are also formed from the same verbs, e.g.. पिपासित (thirsty), जिज्ञासित (desired to be known), बुभुक्षित (hungry).

2. Frequentative or यङन्त-प्रक्रिया

When the sense of 'doing an action frequently or repeatedly' is to be expressed by a transitive verb; or the sense of 'happening of same thing frequently' is expressed by intransitive verb, 'य' (यङ्) affix is added to the verb which is doubled. Conjugation is in आत्मनेपद and not in परस्मैपद. As for example :—

पापच्यते (cooks repeatedly) from √पच्+यङ्

देदीप्यते (shines again and again) from √दीप्+यङ्

परीपृच्छ्यते (asks again and again) from √प्रच्छ्+यङ्

नेनीयते (carries again and again) from √नी+यङ्

3. यङ्लुगन्त-प्रक्रिया (where 'यङ्' disappears)

Allied to यङन्त-प्रक्रिया there is also यङ्-लुगन्त-प्रक्रिया in the same sense of frequency where यङ् affix disappears (यङ्+लुक्+अन्त=यङ्लुगन्त). It is always in परस्मैपद. For instance :—

बोभवीति (it happens again and again) from √भू+यङ् (लुक्)
नन्नमीति (bends again and again) from √नम्+यङ् (लुक्)
वरीवर्ति (it happens again and again) from √वृत्+यङ् (लुक्)
चरीकर्ति (does it again and again) from √कृ+यङ् (लुक्)

4. Denominative or नाम धातु-प्रक्रिया

Sometimes even a noun by adding some affix like 'य' (क्यङ्), etc., is used like a verb, and is conjugated, e.g., पण्डितायते (he acts like a scholar).

Other examples of क्यङ् are :—

कालिदासायते (he tries to appear like Kālidāsa).
तरुणायते (he acts like a young man).
हंसायते (a crane acts like a goose). As the Hindi saying goes 'बगुला चले हंस की चाल'.

In the sense of 'treating like', the word denoting the person with whom similarity is shown takes क्यच् affix, e. g., 'पुत्रीयति शिष्यम्' (treats his student like a son). Similarly 'मित्रीयति शत्रुम्' (treats his enemy like a friend).

क्यच् is also used with the object which is desired to be obtained for oneself. For instance पुत्रीयति=आत्मनः पुत्रमिच्छति (he wants a son for himself), नाव्यति (he wants a boat for himself), गव्यति (he wants a cow for himself). In this sense the affix काम्यच् is also used, e. g., पुत्रकाम्यति=पुत्रीयति (he wants a son for himself).

C

जुहोत्यादि Class

First root of this class is √हु (to offer oblation), which is conjugated in लट् as जुहोति, जुहुतः, जुह्वति. For the study of the conjugation of this class we shall, however, take √दा (to give), which is very much in use.

√दा (to give)

लट् (परस्मैपद)—ददाति		दत्तः	ददति
	ददासि	दत्थः	दत्थ
	ददामि	दद्वः	दद्मः

Peculiarity of this class is that the root is duplicated in strong (पित्) forms, e.g , singular of IIIrd., IInd. and Ist. persons. In weak forms √दा becomes दद् (दत्).

लट् (आत्मनेपद)—दत्ते	ददाते	ददते
दत्से	ददाथे	दद्ध्वे
ददे	दद्वहे	दद्महे

In आत्मनेपद all the affixes being weak (अपित्) the root appears in the form of दद् (or दत्).

लोट् (परस्मैपद)—ददातु, दत्तात्	दत्ताम्	ददतु
देहि, दत्तात्	दत्तम्	दत्त
ददानि	ददाव	ददाम

Peculiarity of II. i. 'देहि' may be noted.

लोट् (आत्मनेपद)—दत्ताम्	ददाताम्	ददताम्
दत्स्व	ददाथाम्	दद्ध्वम्
ददै	ददावहै	ददामहै

As noted in the case of लट् in आत्मनेपद all forms are weak.

लङ् (परस्मैपद)—अददात्	अदत्ताम्	अददुः
अददाः	अदत्तम्	अदत्त
अददाम्	अदद्व	अदद्म

Note difference between strong and weak forms.

लङ् (आत्मनेपद)—अदत्त	अददाताम्	अददत
अदत्थाः	अददाथाम्	अदद्ध्वम्
अददि	अदद्वहि	अदद्महि

In आत्मनेपद all forms are weak.

विधिलिङ् (परस्मैपद)—दद्यात्	दद्याताम्	दद्युः
दद्याः	दद्यातम्	दद्यात
दद्याम्	दद्याव	दद्याम

As noted in the case of previous roots all, the forms in विधिलिङ् are weak on account of insertion of augment या.

विधिलिङ् (आत्मनेपद)—ददीत	ददीयाताम्	ददीरन्
ददीथाः	ददीयाथाम्	ददीध्वम्
ददीय	ददीवहि	ददीमहि

Augment ई, which is peculiarity of विधिलिङ् in आत्मनेपद, is inserted in all forms.

√धा (to bear or to put on)
This is conjugated exactly like √दा as shown below :—

	परस्मैपद			आत्मनेपद		
लट्—दधाति	धत्तः	दधति		धत्ते	दधाते	दधते
लोट्—दधातु, धत्तात्	धत्ताम्	दधतु		धत्ताम्	दधाताम्	दधताम्
लङ्—अदधात्	अधत्ताम्	अदधुः		अधत्त	अदधाताम्	अदधत
विधिलिङ्—दध्यात्	दध्याताम्	दध्युः		दधीत	दधीयाताम्	दधीरन्

SANSKRIT TEXT

330. न केवलं भारतभुवां मानवानां, मतेऽस्मिन्, निखिलभूमितलसम्भूत-मर्त्यानामेव सम्यक् समादरो दरीदृश्यते। बुद्धदर्शनमप्येतन्मूलकमिति निःसंशयं कथयितुं शक्यते। स्पेंसर-मिल-प्रमुखाः पाश्चात्यदेशोज्ज्वलमणिमयशेखर-स्वरूपाः खलु विद्वांसो मतमेतदुपजीव्य विविधान् सारगर्भान् निबन्धान् विरचितवन्तो यानधीत्य मानवा अचिरेणैव सङ्कशस्तेषां शिष्यत्वमापन्ना इति श्रूयते। उद्भिज्ज० p. 16.

331. अरिषु हि विजयार्थिनः क्षितीशा
विदधति सोपधि सन्धिदूषणानि ॥ किरात० I. 45.

332. बलिभिर्मुखमाक्रान्तं पलितैरङ्कितं शिरः।
गात्राणि शिथिलायन्ते तृष्णैका तरुणायते ॥ भर्तृ० वै० 14.

333. सुलभा रम्यता लोके दुर्लभं हि गुणार्जनम्। किरात० XI. 11.

334. क्षमा हि मूलं सर्वतपसाम्। हर्ष० p. 4.

335. पापान्निवारयति योजयते हिताय
गुह्यं च गूहति गुणान्प्रकटीकरोति।
आपद्गतं च न जहाति ददाति काले
सन्मित्रलक्षणमिदं प्रवदन्ति सन्तः ॥ भर्तृ० नी० 72.

336. न वेत्ति यो यस्य गुणप्रकर्षं स तं सदा निन्दति नात्र चित्रम्।
यथा किराती करिकुम्भजातां मुक्तां परित्यज्य बिभर्ति गुञ्जाम् ॥
वृद्ध० चा० X. 8.

337. यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति।
सर्वभूतेषु चात्मानं ततो न विचिकित्सति ॥ शुक्ल० 40.6.

338. आशाया ये दासास्ते दासा सर्वलोकस्य।
आशा येषां दासी तेषां दासायते लोकः ॥ सुभाषित० p. 76, No. 28.

339. दुर्जनेन समं सख्यं प्रीतिं चापि न कारयेत्।
उष्णो दहति चाङ्गारः शीतः कृष्णायते करम् ॥ हितो० मि० ला० 80.

340. यत्र विद्वज्जनो नास्ति श्लाघ्यस्तत्राल्पधीरपि ।
निरस्तपादपे देशे एरण्डोऽपि द्रुमायते ।। हितो० मि० ला० 69.

341. मन्दायन्ते न खलु सुहृदामभ्युपेतार्थकृत्याः । मेघ० पू० 41.

342. कृपणं बत यूथलालसो महतो व्याधभयाद्विनिःसृतः ।
प्रविविक्षति वागुरां मृगश्चपलो गीतरवेण वञ्चितः ।। सौन्दर० VIII. 15.

343. वह्निस्तस्य जलायते जलनिधिर्कुल्यायते तत्क्षणा-
न्मेरुः स्वल्पशिलायते मृगपतिः सद्यः कुरङ्गायते ।
व्यालो माल्यगुणायते विषरसः पीयूषवर्षायते,
यस्याङ्के ऽखिललोकवल्लभतमं शीलं समुन्मीलति ।। भर्तृ० नी० 109.

EXERCISE

1. Explain the nature of gender in Sanskrit.
2. Point out the gender in the following words :—
उपाधि, मधुरिमा, ओदन, स्थैर्य, तनु.
3. Give desiderative forms of the following roots :—
√कृ, √पा and √श्रु.
4. Give नामधातु-प्रक्रिया from nouns राम, अरुण and सज्जन.
5. Explain class-mark of जुहोत्यादि class.
6. Give conjugations of √इ, √दा and √भी in लट् IIIrd. person.

LECTURE 28

A

Compounds (समास)

1. Nature of समास explained

'Samāsa' means "collection, combination of two or more words in such a way that they make one meaningful word", which is called 'compound' or 'samāsa' in Sanskrit grammar. 'Samāsa' also means 'brief'. When two or more words are combined, they give 'one' (i.e., brief) meaning. In Sanskrit, compounds may consist of not only two words, but of three, four or even of more words. For instance, in a compound like 'राजपुरुषः' there are only two words राज्ञः पुरुषः=राजपुरुषः (a man of the king). When more words are to be combined in a compound, in the first instance, only two words are compounded, and then third is added to the word formed by the combination of the two words, and so on. This will be clear from the explanation of a compound consisting of many words, e.g., 'जनकतनयास्नानपुण्योदकेषु', which means "in the hermitages having water sanctified by the bath of the daughter of Janaka (Sītā)". This compound in the first instance consists of two words 'जनकतनया', i.e., जनकस्य तनया 'daughter of Janaka', and then जनकतनयायाः स्नानं= जनकतनयास्नानं, i.e., 'bath of the daughter of Janaka'. Then we have three words combined in the following way—जनकतनयास्नानेन पुण्यम् उदकं येषां ते जनकतनयास्नानपुण्योदकाः (आश्रमाः) तेषु जनकतनयास्नानपुण्योदकेषु.

2. Four kinds of compound

Compounds are of four kinds on the basis of importance or predominance of a word in a compound. For the sake of convenience we call it dominance of the word, but in reality it is dominance of the meaning of the word. There can be only one of the four positions with regard to the dominance of a word in a compound :—

(1) The first word of the compound may be dominant as उपगङ्गम् (vicinity of Gaṅgā), where उप which means 'vicinity' is predominant. In that case the compound is called अव्ययीभाव-समास.

(2) The second word of the compound may sometimes be predominant as in राजपुरुषः (man of the king) or नगरजनः (man of the city), where 'पुरुष' or 'जन' are predominant, because राजन् or नगर as qualifying 'पुरुष' or 'जन' are only secondary. This is called तत्पुरुष-समास. तत्पुरुष compound includes some varieties, 'कर्मधारय', 'द्विगु', etc., which will be explained along with it.

(3) Both the words of the compound may be equally dominant, as 'घटपटौ' (a jar and a cloth). Here both of them are equally predominant. The two words signifying two things have been put together. This is called द्वन्द्व-समास.

(4) Where none of the two or three words is predominating, and the thing which is indicated by the compound is not expressed at all by any word used in the compound. We have noticed the example जनकतनयास्नानपुण्योदकेषु, which means "hermitages having holy water due to the bath taken by the daughter of Janaka". Here the predominant object (hermitage) which is denoted by the compound is not expressed by any word, but is only implied as shown above in the expoundation of that compound. This kind of compound is called बहुव्रीहि-समास. Details of each one of the four compounds will be given in subsequent lectures.

B

Syntax

1. Synthetic nature of Sanskrit language

The difference of Sanskrit, a classical language, with modern spoken languages like Hindi or English is that while the latter are analytical languages, former, i.e., Sanskrit is synthetic. In an analytical language, case-affixes are separate from the noun-base, e.g., 'राम का', 'घर में' or 'of Rama', 'in the house', but in a synthetic language like Sanskrit the two elements form just one word, e.g., रामस्य or गृहे. Similarly in the case of conjugational forms also verb and its auxiliaries are separate in analytical languages, e.g., 'राम गया है', 'राम गया था' in Hindi, or 'Rāma has gone or had gone' in English; but in Sanskrit the conjugational form is just one word, e.g., 'रामः अगच्छत्' or 'रामः जगाम'.

2. Order of words

In modern analytical languages like Hindi or English, syntax

which explains the order of words in a sentence is important, for example in the sentence, 'राम पुस्तक पढ़ता है' 'Rāma reads a book', the fact that 'Rāma' is an agent, and the 'book' an object is known only on account of the position of 'Rāma' and the 'book' in the sentence. In Hindi also 'राम' the agent comes first and the object 'पुस्तक' comes next. But in Sanskrit in the sentence 'रामः ग्रन्थं पठति', रामः is agent, and ग्रन्थं is the object. If we change the position of रामः or ग्रन्थम्, they will still serve the same purpose as in the sentence 'ग्रन्थं रामः पठति' or 'पठति ग्रन्थं रामः'. It would thus appear that order of words in a sentence is not very important in a synthetic language like Sanskrit. Although in Sanskrit also the usual order observed is 'रामः पुस्तकं पठति'; but that is not necessary as shown above.

3. Concord

While the order of words which is dealt with under Syntax is not important in the case of Sanskrit as shown above, the other part of the Syntax, i.e., 'concord' of words is to be carefully studied. There are mainly three kinds of concords :—

(i) Concord of the verb with the agent in the active voice, as 'स पुस्तकं पठति' and 'वयं पुस्तकं पठामः', and the concord of the object with the verb in the passive, as 'अस्माभिः पुस्तकं पठ्यते', and 'अस्माभिः पुस्तकानि पठ्यन्ते'. In the case of conjugational (तिङन्त) usage, there is the concord of person and number as shown in the examples above, but in the case of participles, the question of persons (third, second, first) does not arise. The concord is in number and gender only, e.g., 'स पुस्तकं पठितवान्', 'ते पुस्तकं पठितवन्तः', 'सा पुस्तकं पठितवती', 'ताः पुस्तकं पठितवत्यः (examples of active voice); and 'तेन पुस्तकं पठितम्', 'तेन पुस्तकानि पठितानि', 'तेन ग्रन्थः पठितः', तेन गीता पठिता' (examples of passive voice).

(ii) Concord of pronoun and antecedent noun, e.g., 'यो बालको मया दृष्टः तस्य नाम जानामि', here there is concord of number and gender between 'यः' and 'तस्य', 'या स्त्री मया दृष्टा तस्या नाम जानामि', 'मया ये ग्रन्थाः पठिताः ते ज्ञानसाधकाः. In these sentences also, there is concord of gender and number between the noun and the pronoun.

(iii) The most important, however, is the concord of adjective with the noun which it qualifies as 'शोभमानः पुरुषः', 'शोभमाना स्त्री', 'शोभमानं गृहम्'. This accord is strictly observed with regard to cases and genders. It is not so strict in Hindi or English, and therefore this requires special study and practice, and will, therefore, be deal with in somewhat detail in the next lecture.

C

रुधादि class

1. Class-mark of रुधादि class.

In the रुधादि class the class-mark is न (श्नम्), but it is not inserted between the root and the conjugational affix as in the case of all other classes of verbs. It is inserted in the body of the root itself and thus the root रुध् becomes 'रुणध्'.

2. Conjugation of √रुध् (to cover or obstruct)

लट् (परस्मैपद)—रुणद्धि	रुन्धः	रुन्धन्ति
रुणत्सि	रुन्धः	रुन्ध
रुणध्मि	रुन्ध्वः	रुन्ध्मः

In III. i. रुणद्धि, ति affix changes to धि phonetically. In strong (पित्) forms there is रुणध् form, but in the weak (अपित्) forms अ of न is dropped, e.g., रुन्धः.

लट् (आत्मनेपद)—रुन्धे	रुन्धाते	रुन्धते
रुन्त्से	रुन्धाथे	रुन्ध्वे
रुन्धे	रुन्ध्वहे	रुन्ध्महे

In आत्मनेपद 'अ' of न is dropped in all forms which are weak (अपित्).

लोट् (परस्मैपद)—रुणद्धु, रुन्धात्	रुन्धाम्,	रुन्धन्तु
रुन्धि, रुन्धात्	रुन्धम्	रुन्ध
रुणधानि	रुणधाव	रुणधाम

In singular of IInd. person the form is रुन्धि. Note its peculiarity (cp. देहि).

लोट् (आत्मनेपद)—रुन्धाम् रुन्धाताम् रुन्धताम्

In all forms of आत्मनेपद, which are weak (अपित्), अ of न is dropped.

लङ् (परस्मैपद)—अरुणत्	अरुन्धाम्	अरुन्धन्
अरुणः, अरुणत्	अरुन्धम्	अरुन्ध
अरुणधम्	अरुन्ध्व	अरुन्ध्म

Compare singular of IInd. person अरुणः अरुणत्, with the similar form of root विद्, e.g., अवेः, अवेत्. In √रुध्, अ of न is dropped in weak forms.

लङ् (आत्मनेपद)—अरुन्ध अरुन्धाताम् अरुन्धत

All the forms of आत्मनेपद लङ् being weak, अ of न is dropped in them.

विधिलिङ् (परस्मैपद)—रुन्ध्यात्	रुन्ध्याताम्	रुन्ध्युः
(आत्मनेपद)—रुन्धीत	रुन्धीयाताम्	रुन्धीरन्, etc.

In परस्मैपद, augment या being inserted, and in आत्मनेपद augment ई being inserted, all forms are treated as weak (अपित्), and अ of न is dropped in them.

3. Conjugation of √भुज् (to eat or to protect)

It is conjugated exactly on the model of √रुध्.

लट्—भुनक्ति	भुङ्क्तः	भुञ्जन्ति	भुङ्क्ते	भुञ्जाते	भुञ्जते
लोट्—भुनक्तु	भुङ्क्ताम्	भुञ्जन्तु	भुङ्क्ताम्	भुञ्जाताम्	भुञ्जताम्
लङ्—अभुनक्	अभुङ्क्ताम्	अभुञ्जन्	अभुङ्क्त	अभुञ्जाताम्	अभुञ्जत
विधिलिङ्—भुञ्ज्यात्	भुञ्ज्याताम्	भुञ्ज्युः	भुञ्जीत	भुञ्जीयाताम्	भुञ्जीरन्

SANSKRIT TEXT

344. मातेव रक्षति पितेव हिते नियुङ्क्ते
कान्तेव चाभिरमयत्यपनीय खेदम् ।
लक्ष्मीन्तनोति वितनोति च दिक्षु कीर्तिं
किं किन्न साधयति कल्पलतेव विद्या ॥ सुभाषित० p. 30, No 4.

345. लाङ्गूलचालनमधश्चरणावपातं
भूमौ निपत्य वदनोदरदर्शनञ्च ।
श्वा पिण्डदस्य कुरुते गजपुङ्गवस्तु
धीरं विलोकयति चाटुशतैश्च भुङ्क्ते ॥ हितो० सु० 42

346. यो न ददाति न भुङ्क्ते सति विभवे नैव तस्य तद् द्रव्यम् ।
तृणमयकृत्रिमपुरुषो रक्षति सस्यं परस्यार्थे ॥ सुभाषित० p. 69, No. 16.

347. को वीरस्य मनस्विनः स्वविषयः को वा विदेशस्तथा
यं देशं श्रयते तमेव कुरुते बाहुप्रतापार्जितम् ।
यद्दंष्ट्रानखलाङ्गूलप्रहरणैः सिंहो वनं गाहते
तस्मिन्नेव हतद्विपेन्द्ररुधिरैस्तृष्णां छिनत्त्यात्मनः ॥ हितो० मि० ला० 175.

348. यदि त्रिलोकी गणनापरा स्यात्तस्याः समाप्तिर्यदि नायुषस्स्यात् ।
पारे परार्धं गणितं यदि स्यात् गणेयनिश्शेषगुणोऽपि स स्यात् ॥ नैषध० III. 40

349. मदेकपुत्रा जननी जरातुरा
नवप्रसूतिर्वरटा तपस्विनी ।
गतिस्तयोरेष जनस्तमर्दय-
न्नहो विधे त्वां करुणा रुणद्धि नो ॥ नैषध० I. 135.

350. अथालम्ब्य धनू रामो जगर्ज गजविक्रमः ।
रुणध्मि सवितुर्मार्गं भिनद्मि कुलपर्वतान् ॥ भट्टि० VI. 35.

351. नैतच्चित्रं यदयमुदधिश्यामसीमां धरित्री–
मेकः कृत्स्नां नगरपरिघप्रांशुबाहुर्भुनक्ति ।
आशंसन्ते सुरयुवतयो बद्धवैरा हि दैत्यै-
रस्याधिज्ये धनुषि विजयं पौरुहूते च वज्रे ॥ शाकु० II. 15.

352. वाचं न मिश्रयति यद्यपि मद्वचोभिः
कर्णं ददात्यभिमुखं मयि भाषमाणे ।
कामं न तिष्ठति मदाननसंमुखीना
भूयिष्ठमन्यविषया न तु दृष्टिरस्याः ॥ शाकु० I. 30.

353. नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ गीता० II. 23.

354. सह नाववतु सह नौ भुनक्तु सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥ तैत्ति० आ० VIII. 1.

355. तथा समक्षं दहता मनोभुवं
पिनाकिना भग्नमनोरथा सती ।
निनिन्द रूपं हृदयेन पार्वती
प्रियेषु सौभाग्यफला हि चारुता ॥ कुमार० V. 1.

EXERCISE

1. Explain the nature of compounds.
2. Give the basic differentiating points of the four compounds.
3. Expound the compound in—परित्यक्तनर्त्तना, नगरमन्दिरशिखरस्थपक्षिकू-जितम्, यथाशक्ति.
4. Show the difference of analytical and synthetical languages in the matter of order of words in a sentence.
5. Explain the nature of the class-mark of रुधादि.
6. Give the conjugations of छिद्, भिद् and युज् in लट्.

LECTURE 29

A

1. (I) अव्ययीभाव (Avyayībhāva) Compound

In this compound, the first word which is usually an indeclinable, is dominant, e.g., उप in उपगङ्गम् (in the vicinity of Gaṅgā). Literal meaning of अव्ययीभाव is "becoming an indeclinable, i.e., अव्यय." 'अव्ययीभाव' compound is always in the form of an 'indeclinable' (अव्यय), and therefore, it is not declined. Below are given some of the important examples of this compound, which are generally in use. They remain in the same form, and are never declined, e.g., 'यथाशक्ति', which means 'according to one's capacity', i.e., शक्तिमनतिक्रम्य (literally meaning 'not violating one's capacity'). For example, 'यथाशक्ति श्रमं कुरु' (do labour according to your capacity).

यथाविधि means 'according to the procedure' विधिमनतिक्रम्य, e.g., 'यथाविधि संस्कारं कुरु' (perform the rite according to the procedure).

परोक्षम् 'beyond the range of eye' (अक्ष्णः परं परोक्षम्), e.g., 'स परोक्षं पापमनुतिष्ठति' 'he commits sin stealthily' (i.e., beyond the range of the eyes).

असंशयम् 'without doubt'; 'अ' gives here a negative sense, e.g., 'असंशयं क्षत्रपरिग्रहक्षमा' 'undoubtedly she is worthy to be married to kṣatriya'. Here 'असंशयम्' is an indeclinable, which is used as an adverb.

2. (II) तत्पुरुष (Tatpuruṣa compound)

In this compound, the second word is dominant. In the example already quoted, i.e., राजपुरुषः, the second word पुरुष is dominant.

तत्पुरुष can be formed with any one of the seven cases as shown below -—

प्रथमातत्पुरुष called 'कर्मधारय'. Here the first word which is an adjective is in the first case, e.g., पुण्योदकम्=पुण्यं उदकम्. प्रथमातत्पुरुष as different from other kinds of तत्पुरुष is given a separate name 'कर्मधारय-समास', which is sometimes regarded as a separate kind of compound,

but in fact is just प्रथमातत्पुरुष. Some examples of कर्मधारय are given below :—

महापुरुषः 'a great man' महान् पुरुषः=महापुरुषः; सप्तर्षयः 'seven sages (stars)' सप्त+ऋषयः=सप्तर्षयः; महाराजः 'great king' महान् राजा=महाराजः.

Sometimes तत्पुरुष compound gives a negative sense, when it is called नञ्-समास, e.g., न+धर्मः=अधर्मः, न+विद्वान्=अविद्वान्. In these cases 'न' changes to 'अ'. But before vowels 'न्' changes to अन्, as न+ऐश्वर्यम्=अनैश्वर्यम्. In some cases 'न' itself remains, as न+आस्तिकः=नास्तिकः. Sometimes बहुव्रीहि compound is also formed with 'न', as नास्ति धनं यस्य स अधनः. 'निर्' is also used in the same sense, as निर्धनः.

When a तत्पुरुष compound is preceded by a numeral and the meaning is (i) some kind of aggregate or (ii) the meaning is denoted by some 'nominal affix' (तद्धित), it is called द्विगु-समास, which is also a kind of तत्पुरुष, e.g., (i) त्रिभुवनम्—त्रयाणां भुवनानां समाहारः; or त्रिलोकी–त्रयाणां लोकानां समाहारः, both meaning 'aggregate of three worlds', (ii) पञ्चकपालः—पञ्चसु कपालेषु संस्कृतः 'a kind of sacrificial bread which has been baked on five pot-sherds.'[1]

Now some examples of तत्पुरुष will be given in the order of the cases, e.g., द्वितीया-तत्पुरुष, तृतीया-तत्पुरुष, etc.

द्वितीया-तत्पुरुष

स्वर्गप्राप्तः=स्वर्गं प्राप्तः (who has reached heaven).
ग्रामगतः=ग्रामं गतः (who has gone to village).

तृतीया-तत्पुरुष

विद्याविहीनः=विद्यया विहीनः (devoid of learning).
सर्पदष्टः=सर्पेण दष्टः (bitten by a snake).

चतुर्थी-तत्पुरुष

गोहितम्=गवे हितम् (that which is beneficial for a cow).
पादोदकम्=पादेभ्यः उदकम् (water for (washing) feet).

पञ्चमी-तत्पुरुष

चौरभयम्=चौराद् भयम् (fear from a thief).
मार्गभ्रष्टः=मार्गाद् भ्रष्टः (deviated from the path).

षष्ठी-तत्पुरुष

राजपुरुषः=राज्ञः पुरुषः (man of the king).
गुरुकुलम्=गुरोः कुलम् (family or a place of a preceptor).

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1. It is wrong to suppose that wherever a numeral precedes in a compound, it would be a द्विगु. In सप्तर्षयः (seven sages) a numeral precedes, but it is 'कर्मधारय' and not द्विगु. द्विगु compound is accepted only under the conditions stated above.

सप्तमी-तप्पुरुष

कलाप्रवीण:=कलायां प्रवीण: (who is expert in art).

कर्मकुशल:=कर्मणि कुशल: (skilled in work).

अलुक्-समास—There are instances where the case-ending (विभक्ति) of the first word is retained and still it is called a compound. It is called अलुक्-समास, e.g., भयङ्कर:=भयं करोति (who causes fear), प्रियंवद:=प्रियं वदति (who speaks sweet). Similarly in देवानांप्रिय: (which originally meant 'beloved of gods', but later on it meant a 'fool')[1], or वाचस्पति (master of speech), there is षष्ठी अलुक्-समास, and in सरसिजम् (produced in a pond) there is सप्तमी अलुक्-समास.

B

Syntax (continued)

Concord between noun and adjective

The speciality of this concord is that the adjective takes the same gender, case and number as that of the noun. As already pointed out it is not so in the case of English or Hindi. For example, a Hindi sentence, 'धनिक पुरुष के सुन्दर घर में मैंने प्रवेश किया' would be in English, 'I entered the beautiful house of a rich man'. In both the languages the adjectives धनिक 'rich' and सुन्दर 'beautiful' do not take the genitive or locative case of their nouns, i.e., पुरुष 'man' and घर 'house'. The same sentence in Sanskrit would be 'धनिकस्य पुरुषस्य सुन्दरे गृहे अहं प्रविष्ट:'. Here धनिकस्य is in genitive case, because it is the adjective of पुरुषस्य, and similarly, सुन्दरे is in locative case, because it is the adjective of गृहे. Another example to show the concord of gender of the noun with the adjective may be given. In Hindi we say 'उस सुन्दर स्त्री के श्लाघ्य गुण', and the same in English would be : 'admirable qualities of that beautiful woman'. This in Sanskrit would be 'तस्या: सुन्दर्या: स्त्रिय: श्लाघ्या गुणा:', where unlike Hindi and English, adjective सुन्दरी is put in feminine gender and the genitive case as that of स्त्रिय:; and similarly the adjective 'श्लाघ्या:' is in masc. gender and in nominative case like 'गुणा:'.

It is clear that complete accord of gender and case, in the noun and its adjective is essential in Sanskrit, while it is not so in Hindi or English.

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1. 'देवानांप्रिय:' is an epithet of King Ashoka found in all his inscriptions. It is sometimes supposed that orthodox Brāhmaṇas, on account of their hatred for the great Ashoka, used that word in the sense of a 'fool.'

Sometimes an adjective is also used as predicate, for instance in the sentence 'सुन्दरं पुष्पपुरं नाम नगरम्' the word 'सुन्दरम्' is used as adjective, but in the sentence 'पुष्पपुरं नाम नगरं सुन्दरम्' the same adjective is used as predicate which means greater emphasis on the adjective.

It has been pointed out that the gender of the adjective changes according to that of noun. But there are some words whose gender is fixed, e.g., 'मित्रम्' (friend) is always in neuter gender. It will retain its gender although it may be an adjective of a feminine noun, for instance 'देवदत्तस्य मित्रं मालती एवमुवाच' (thus spoke Mālatī, the friend of Devadatta). Similar is the case when the word 'मित्रम्' is used as predicate, e.g., 'मालती देवदत्तस्य मित्रम् आसीत्' (i.e., Mālatī was the friend of Devadatta).

C

1. आर्धधातुक Lakaras लुट्, लृट्, लृङ्

So far four lakāras having class-mark (technically called सार्वधातुक lakāras), लट्, लोट्, लङ् and विधिलिङ् have been dealt with in detail. In the usage of Sanskrit we are mostly concerned with those lakāras. Of the remaining six lakāras which have no class-mark (technically called आर्धधातुक lakāras) only a brief idea will be given. Of these आशीर्लिङ्, which has a benedictory sense (e.g., पठ्यात्, पठ्यास्ताम्, पठ्यासुः), is seldom used, and therefore it has been left out. Of the remaining five लुट्, लृट् and लृङ् have future sense, while लिट् and लुङ् have past sense. We shall deal in this lecture with the former three lakāras.

2. लुट् lakara

लुट् is used in future sense, e.g., अहं ग्रामं श्वो गन्ता' (I shall go to the village tomorrow). Conjugations of √पठ् in लुट् are given below :—

III	पठिता	पठितारौ	पठितारः
II	पठितासि	पठितास्थः	पठितास्थ
I	पठितास्मि	पठितास्व	पठितास्म

It would appear that this conjugation is like the declension of a ऋ-ending word in the third person, e.g., कर्त्ता, कर्त्तारौ, कर्त्तारः. In the IInd. and Ist. person, लट् forms of the root अस्, e.g., असि, स्थः, स्थ and अस्मि, स्वः, स्मः are added to तृच्-like form पठिता, e.g., पठितासि, etc, and पठितास्मि, etc.

लुट् lakāra is seldom used in Sanskrit and therefore emphasis on its conjugation is not so necessary.

3. लृट् and लृङ् lakaras.

Of the remaining two lakāras लृट् is mostly used to give the future sense. We have already shown in lecture VII its conjugation. As लृट् is conjugated like लट् with the addition of augment स्य, लृङ् is conjugated like लङ् with the same addition. This may be shown by the following comparative table.

लट्—पठति	पठतः	पठन्ति
लृट्—पठिष्यति	पठिष्यतः	पठिष्यन्ति
लङ्—अपठत्	अपठताम्	अपठन्
लृङ्—अपठिष्यत्	अपठिष्यताम्	अपठिष्यन्

With regard to usage, the लृट् is simple future.

4. Use of लृङ् lakara

Use of 'लृङ्' requires special attention. It is a conditional tense. It is used when one event is conditioned by another event, e g. (i) 'यदि सुवृष्टिरभविष्यत् सुभिक्षमभविष्यत्', i.e., "if there be good rains, there would be good crop", (ii) 'यदि त्वमागमिष्यः अहं त्वया सह अपठिष्यम् "If you had come I should have studied with you". In 'लृङ्', 'ङ्' like अपठत् (लङ्) or अपाठीत् (लुङ्) indicates past tense, and 'स्य' like लृट् (पठिष्यति) indicates future tense. It gives therefore the sense of past and future both. In the above two examples, (i) 'यदि सुवृष्टि...' is in future sense and (ii) 'यदि त्वमागमिष्यः ..' is in past ense. But the first example can be in past sense also when it will mean 'if there were good rains, there would have bee n good crop'. Similarly second example can be in future sense also, i.e., 'if you would come I shall study with you.' There are of course examples which can be only in the past sense, e.g., किं वाऽभविष्यदरुणस्तमसां विभेत्ता, तं चेत् सहस्रकिरणो धुरि नाकरिष्यत्', i.e., "could Aruṇa, the charioteer of the sun, dispel the darkness if the sun had not kept him at the yoke of his chariot." But mostly conditional lakāras could be put in both the senses of past and future as shown in the two sentences above. Another well-known example is 'यदि सुरभिमवाप्स्यस्तन्मुखोच्छ्वासगन्धं तव रतिरभविष्यत् पुण्डरीके किमस्मिन्' "if you had got the fragrance of her breath, how could you have any delight in this white lotus ?" Of course, this can be in future sense also, i.e., "if you would get the fragrance of her breath, then how would you have any delight in this white lotus."

लृङ् (conditional) can be compared in some respects to past-perfect or pluperfect of English. For instance, "if you had reached station ten minutes earlier you would have got the train" (यदि त्वं दशमिनटपूर्वं धूम्रशकटस्थाने आगमिष्यः, त्वं धूम्रयानं प्राप्स्यः)।

It may, however, be noted that लृङ् is used in both the sentences, the conditioning sentence (हेतु) and conditioned sentence (हेतुमत्), e.g., 'यदि त्वमागमिष्य: अहं त्वया सह अपठिष्यम्' In this sentence first part 'यदि त्वमागमिष्य:' is हेतु and the second part 'अहं त्वया सह अपठिष्यम्' is हेतुमत्.

SANSKRIT TEXT

356. अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः ।
ज्ञानलवदुर्विदग्धं ब्रह्मापि तं नरं न रञ्जयति ॥ भर्तृ० नी० 3.

357. सम्पत्सु महतां चित्तं भवत्युत्पलकोमलम् ।
आपत्सु च महाशैलशिलासंघातकर्कशम् ॥ सुभाषित० p. 45, No. 27.

358. अम्भोजिनीवननिवासविलासमेव
हंसस्य हन्ति नितरां कुपितो विधाता ।
न त्वस्य दुग्धजलभेदविधौ प्रसिद्धां
वैदग्ध्यकीर्तिमपहर्तुमसौ समर्थः ॥ भर्तृ० नी० 18.

359. केवलं व्यसनस्योक्तं भेषजं नयपण्डितैः ।
तस्योच्छेदसमारम्भो विषादपरिवर्जनम् ॥ सुभाषित० p. 165, No. 539.

360. आशा नाम नदी मनोरथजला तृष्णातरङ्गाकुला
रागग्राहवती वितर्कविहगा धैर्यद्रुमध्वंसिनी ।
मोहावर्तसुदुस्तराऽतिगहना प्रोत्तुङ्गचिन्तातटी
तस्याः पारगता विशुद्धमनसो नन्दन्ति योगीश्वराः ॥ भर्तृ० वै० 45.

361. भोगे रोगभयं कुले च्युतिभयं वित्ते नृपालाद्भयं
मौने दैन्यभयं बले रिपुभयं रूपे जराया भयम् ।
शास्त्रे वादभयं गुणे खलभयं काये कृतान्ताद् भयं
सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यमेवाभयम् ॥ भर्तृ० वै० 33.

362. शशिदिवाकरयोर्ग्रहपीडनं
गजभुजङ्गमयोरपि बन्धनम् ।
मतिमतां च विलोक्य दरिद्रतां
विधिरहो बलवानिति मे मतिः ॥ भर्तृ० नी० 91.

363. क्रियाणां खलु धर्म्याणां सत्पत्न्यो मूलकारणम् । कुमार० VI. 13.

364. अहो खलभुजङ्गस्य विपरीतो वधक्रमः ।
कर्णे लगति चैकस्य प्राणैरन्यो वियुज्यते ॥ पञ्च० मि० भे० 329.

365. उत्थायोत्थाय बोद्धव्यं महद् भयमुपस्थितम् ।
मरणव्याधिशोकानां किमद्य निपतिष्यति ॥ हितो० मि० ला० 4.

366. ननु वक्तृविशेषनिःस्पृहा गुणगृह्या वचने विपश्चितः । किरात० II. 5

367. हिंसाशून्यमयत्नलभ्यमशनं धात्रा मरुत्कल्पितं
व्यालानां पशवस्तृणाङ्कुरभुजः सृष्टाः स्थलीशायिनः ।
संसारार्णवलङ्घनक्षमधियां वृत्तिः कृता सा नृणां
यामन्वेषयतां प्रयान्ति सततं सर्वे समाप्तिं गुणाः ॥ भर्तृ० वै० 10.

368. उदयति हि शशाङ्कः कामिनीगण्डपाण्डु–
ग्रहगणपरिवारो राजमार्गप्रदीपः ।
तिमिरनिकरमध्ये रश्मयो यस्य गौराः
स्रुतजल इव पङ्के क्षीरधाराः पतन्ति ॥ मृच्छ० I. 57.

369. किं वाऽभविष्यदरुणस्तमसां विभेत्ता
तं चेत्सहस्रकिरणो धुरि नाकरिष्यत् ॥ शाकु० VII. 4.

370. परस्परेण स्पृहणीयशोभं न चेदिदं द्वन्द्वमयोजयिष्यत् ।
अस्मिन्द्वये रूपविधानयत्नः पत्युः प्रजानां विफलोऽभविष्यत् ॥
कुमार० VII. 66.

EXERCISE

1. Explain the nature of अव्ययीभाव and तत्पुरुष compounds.
2. Expound the compounds in—
   A. निर्मक्षिकम्
   B. यथापराधदण्डानाम्
   C. अब्राह्मणः
   D. शीतोदकम्
   E. गुरुपुत्रः
3. Show the concord between noun and adjective with examples.
4. Show the usage of लृङ् लकार in the past and future senses.

A

1. (III)[1] द्वन्द्व (Dvandva) compound

Where both the words are equally dominant, we have द्वन्द्व compound. It is of three kinds :—

(i) **इतरेतरद्वन्द्व**—Where two or more words of the compound are all equally dominant, e.g., देवदत्तयज्ञदत्तौ=देवदत्त and यज्ञदत्त, or धवखदिर-पलाशा:=trees named धव, खदिर and पलाश.

(ii) **समाहार-द्वन्द्व**- Where two or more words of the compound are equally dominant, but they form an aggregate, and therefore, there is singular number, e.g., पाणिपादम् (aggregate of hands and feet), आहारनिद्राभयम् (food, sleep and fear), अहिनकुलम् (serpent and mungoose). Here in the last example समाहार-द्वन्द्व is used to indicate natural hostility between the two.

(iii) Sometimes, of a pair of the two which are to be compounded, only one of the two (which is more important) is retained, and its dual number indicates that it is used for the pair, e.g., माता च पिता च=पितरौ. Here 'पितरौ' means 'father and mother both'. Similarly, भ्राता च स्वसा च=भ्रातरौ. Here भ्रातरौ means 'brother and sister both'. This is called **एकशेषद्वन्द्व**, i.e., द्वन्द्व compound in which only one of the two is retained.

2. (IV) बहुव्रीहि (Bahuvrihi) compound

As already pointed out by the example of 'जनकतनयास्नानपुण्योदकेषु' (in the hermitages which are holy on account of bath of the daughter of Janaka) none of the words actually used in the बहुव्रीहि compound is dominant; the real object indicated by the compound is not expressed at all, but is only implied. Another example may be given पीतपट:, which means 'one whose clothes are yellow'. Here none of the two words actually used is dominant, but an implied object 'a person wearing yellow cloth', is dominant. Some other examples may be added :—

तपोधन:=तप: धनं यस्य स: (one whose wealth is penance).

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1. Compounds I and II have already been dealt with in the previous lecture.

दृढप्रतिज्ञ:=दृढा प्रतिज्ञा यस्य स: (one whose promise or vow is firm).

चक्रपाणि:=चक्रं पाणौ यस्य स:, (who carries a discus (चक्र) in his hand).

चन्द्रमुखी=चन्द्रस्य इव मुखं यस्या: सा (a lady whose face is like the moon).

चन्द्रमौलि:=चन्द्र: मौलौ यस्य स: (who has got moon on his head, i.e. Śiva).

बहुव्रीहि also includes a form of compound which is called सह-समास:

सपुत्र:=पुत्रेण सह इति सपुत्र: (father with his son).

सधर्म:=धर्मेण सह इति सधर्म: (one having righteousness).

It also includes नञ्-समास, as अधन:=नास्ति धनं यस्य स: अपुत्र:=नास्ति पुत्र: यस्य स:.

3. Change of the compound-endings

In most cases, last letters of the last word of a compound changes to 'अ' (short), and then it is declined like अ-ending nouns, e.g., महाराज:=महान् राजा. Here the last word राजन् becomes अ-ending, and the compound is declined like राम, e.g., महाराज: महाराजौ, महाराजा:. कृष्णसख:=कृष्णस्य सखा or कृष्ण: सखा यस्य स कृष्णसख: 'friend of Krishna' or 'who has got Krishna as his friend'. Here the word 'सखि' becomes 'अ'-ending, and then the word 'कृष्णसख' is declined like राम.

B

Some common errors in Sanskrit

There are some errors usually committed in spelling of Sanskrit words or in understanding of their meaning.

1. Errors in spelling

(i) 'ब्' in place of 'व्' is often written in Hindi and in some other Indian languages, e.g., 'बिना' in place of 'विना'. So far as Bengali language is concerned, 'ब्' has wholly taken the place of 'व्' which has altogether disappeared from Bengali script.

(ii) Five nasal consonants ङ्, ञ्, ण्, न्, म्, in the same word are in accordance with the class of the following consonant as गङ्गा, पङ्कज, चञ्चल, मञ्च, पण्डित, कण्ठ, वन्दन, चन्दन, कम्पन, कम्बल. Sometimes, 'अनुस्वार' is put in the place of these nasal letters, which is wholly wrong, e.g., गंगा, चंचल, पंडित, चंदन, कंपन, मंच, etc., are wrong. In these words अनुस्वार is a great error. But between two words, अनुस्वार and nasal both are permissible, e.g., ग्रामङ्गच्छति or ग्रामं गच्छति, मन्त्रम्पठति or मन्त्रं पठति।

'सम्' upsarga is regarded as a separate word, and therefore, सन्तति and संतति; सन्देह and संदेह both are correct. Of course in ancient manuscripts only सन्तति and सन्देह are found.

(iii) Some words which are स्-ending as मनस्, यशस्, तेजस् are current in Hindi as मन, यश and तेज, but a Sanskritist should use correct form, e.g., मनस्, यशस् and तेजस्.

2. Errors in meaning

A large number of Sanskrit words have acquired different meanings in Hindi and other Indian languages which should be carefully noted by a Sanskritist. There are hundreds of such words, but only some examples of changes in the meanings are given below :—

परिवार in Sanskrit means 'attendants' or 'group of attendants', but at present it is current in the sense of 'family'.

सम्भ्रान्त in Sanskrit means 'confounded' or 'fear-stricken', but it is now being used wrongly in the sense of 'respectable'. This error has come in Hindi, etc., from Bengali.

साहित्य in Sanskrit means 'science of rhetorics' (as in 'साहित्य-दर्पण'), but now it is universally used in the sense of 'literature' in general, for which Sanskrit word is वाङ्मय.

पुरस्कार in Sanskrit means 'respect' or 'regard', but at present it is being used in the sense of 'prize'.

विनय in Sanskrit means 'discipline', 'moral character', 'self-control', etc. But in Hindi it is being used in the sense of 'modesty' and 'request'. Although in the sense of 'modesty', it has been used in later Sanskrit also, but the sense of 'request', is altogether missing in Sanskrit. The pair of विद्या and विनय in Sanskrit always means 'knowledge and character' and not 'knowledge and modesty'.

धन्यवाद in Sanskrit is not at all used in the sense of 'thanks'; it can only mean 'mentioning some person to be धन्य,' i.e., 'possessing wealth (धन) or good qualities'.

सभ्यता in Sanskrit means 'conduct in an assembly (सभा)'; it is never used in the sense of 'civilization' which it has come to mean in modern languages.[1]

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1. For detailed study of this very interesting topic (changes in the meanings of Sanskrit words) one is advised to read "हिन्दी में प्रयुक्त संस्कृत शब्दों में अर्थ-परिवर्तन" by Dr. K. R. Pal.

C

लिट् and लुङ् lakaras

लिट् (Perfect tense) and लुङ् (Aorist tense) both denote past action. Of the two, लिट् (perfect) is usually used for historic past events, e.g., 'दशरथो नाम राजा बभूव', 'रामो वनं जगाम'.

1. Conjugations of लिट्

The main features of the conjugations of लिट् may be noted from the conjugations of √पठ् in लिट् :—

पपाठ	पेठतुः	पेठुः
पेठिथ	पेठथुः	पेठ
पपाठ, पपठ	पेठिव	पेठिम

It would appear that in the strong (पित्) forms, III. i. and I. i., but not II. i, the root is duplicated. It may also be noted in I. i., there are two forms पपाठ and पपठ. Secondly the conjugational affixes in लिट् are wholly different, and not usual तिप्, तस्, etc., as will be clear from the above conjugations. These affixes are :—

III	अ (णल्)	अतुस्	उस्
II	थल्	अथुस्	थ
I	अ (णल्)	व	म

In the case of roots where first letter changes in the process of duplication, all the forms are duplicated, as in the conjugations of √गद् (to speak).

जगाद	जगदतुः	जगदुः
जगदिथ	जगदथुः	जगद
जगाद, जगद	जगदिव	जगदिम

√लभ् (आत्मनेपद)

लेभे	लेभाते	लेभिरे
लेभिषे	लेभाथे	लेभिध्वे
लेभे	लेभिवहे	लेभिमहे

This will serve as model for लिट् conjugations in आत्मनेपद.

2. Conjugation of लुङ्

लुङ् (Aorist tense) was much in use in Vedic and post-vedic Sanskrit. In later classical literature it has been used in an artificial or pedantic manner to make a show of forms of लुङ् which are more numerous than that of any other lakāra. Conjugation of √पठ् in लुङ् lakāra (which represents only one of the several kinds of लुङ्) is given here :—

III.	अपाठीत्	अपाठिष्टाम्	अपाठिषु:
II.	अपाठी:	अपाठिष्टम्	अपाठिष्ट
I.	अपाठिषम्	अपाठिष्व	अपाठिष्म

Conjugation of लुङ् is of seven kinds, which are divided in two types :—

(a) लुङ् which has 'स्' in some forms

(i)	स्–√नी— अनैषीत्	अनैष्टाम्	अनैषु:
(ii)	इस्–√पठ्—अपाठीत्	अपाठिष्टाम्	अपाठिषु:
(iii)	सिस्–√या—अयासीत्	अयासिष्टाम्	अयासिषु:
(iv)	स–√विश्—अविक्षत्	अविक्षताम्	अविक्षन्

It may be noted that 'इस्' or 'सिस्' forms are not clear in III. i, but they are clear in III. ii. iii.

(b) लुङ् which has no 'स्' in any form

It is of three kinds :—

(v) Where 'अ' is inserted instead of 'स्', e.g., √पत्–अपतत्.

(vi) Without insertion of any augment, e.g. √दा–अदात्; √भू–अभूत्.

(vii) With duplication of the roots, e.g., √चुर्–अचूचुरत्.

लुङ् in these seven forms is also conjugated in आत्मनेपद which should be noted and learnt from the usage. These forms may just be noted; they need not be memorized.

समास (Compound)

अव्ययीभाव

First word (which is an indeclinable) is dominant, e g., उपगङ्गम्, प्रतिदिनम्, यथाशक्ति

तत्पुरुष

The second or the last word is dominant. The first word may be in any of the seven cases :—

(i) प्रथमा-तत्पुरुष called कर्मधारय,
e.g., महापुरुष:
उपमित—मुखचन्द्र:
नञ्—अधर्म.
द्विगु—त्रिलोकी

(ii) द्वितीया-तत्पुरुष—ग्रामगत:

(iii) तृतीया-पुरुष—विद्याविहीन:

(iv) चतुर्थी-तत्पुरुष—गोहितम्

(v) पञ्चमी-तत्पुरुष—मार्गभ्रष्ट:

(vi) षष्ठी-तत्पुरुष—राजपुरुष:

(vii) सप्तमी-तत्पुरुष—कर्मकुशल:

द्वन्द्व

Both the words are dominant. It is of three kinds :—

(i) इतरेतरद्वन्द्व,
e.g., देवदत्तयज्ञदत्तौ

(ii) समाहारद्वन्द्व,
e.g., पाणिपादम्

(iii) एकशेषद्वन्द्व,
e. g., पितरौ

बहुव्रीहि

Where the dominant word is not expressed, but only implied.

e.g., पीतपट:, चक्रपाणि:

Sometimes it is सहसमास, e.g., सधर्म:
or नञ्-समास-e.g., अधन:

SANSKRIT TEXT

371. छायासुप्तमृगः शकुन्तनिवहैर्विष्वग्विलुप्तच्छदः
कीटैरावृतकोटरः कपिकुलैः स्कन्धे कृतप्रश्रयः ।
विश्रब्धं मधुपैर्निपीतकुसुमः श्लाघ्यः स एव द्रुमः
सर्वाङ्गैर्बहुसत्वसङ्गसुखदो भूभारभूतोऽपरः ॥ पञ्च० मि० सं० 2.

372. पुराणमित्येव न साधु सर्वं न चापि काव्यं नवमित्यवद्यम् ।
सन्तः परीक्ष्यान्यतरद्भजन्ते मूढः परप्रत्ययनेयबुद्धिः ॥ मालविका० I. 2.

373. रत्नैर्महार्हैस्तुतुषुर्न देवा
न भेजिरे भीमविषेण भीतिम् ।
सुधां विना न प्रययुर्विरामं
न निश्चितार्थाद्विरमन्ति धीराः ॥ भर्तृ० नी० 80.

374. जगद्योनिरयोनिस्त्वं जगदन्तो निरन्तकः ।
जगदादिरनादिस्त्वं जगदीशो निरीश्वरः ॥ कुमार० II. 9.

375. अस्याः सर्गविधौ प्रजापतिरभूच्चन्द्रो नु कान्तिप्रदः
शृङ्गारैकरसः स्वयं न मदनो मासो नु पुष्पाकरः ।
वेदाभ्यासजडः कथं नु विषयव्यावृत्तकौतूहलो
निर्मातुं प्रभवेन्मनोहरमिदं रूपं पुराणो मुनिः ॥ विक्रमो० I. 8.

376. अधिगतपरमार्थान् पण्डितान्मावमंस्थास्तृणमिव लघुलक्ष्मीर्नैव तान्संरुणद्धि ।
अभिनवमदलेखाश्यामगण्डस्थलानां न भवति विसतन्तुर्वारणं वारणानाम् ॥
भर्तृ० नी० 17.

377. अयं रत्नाकरोऽम्भोधिरित्यसेवि धनाशया ।
धनं दूरेऽस्तु वदनमपूरि क्षारवारिभिः ॥ सा० द० X. 70.

378. तथाहि रामं वनवासनिश्चितं
समीक्ष्य देवी परमेण चेतसा ।
उवाच रामं शुभलक्षणं वचो
बभूव च स्वस्त्ययनाभिकाङ्क्षिणी ॥ वाल्मीकि ॥ अयो० XXIV. 38.

379. अवोचत् कुम्भकर्णस्तं वयं मन्त्रेऽभ्यधाम यत् ।
न त्वं सर्वं तदश्रौषीः फलं तस्येदमागमत् ॥ भट्टि० XV. 13.

380. क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते । गीता० II. 3.

381. वक्रः पन्था यदपि भवतः प्रस्थितस्योत्तराशां
सौधोत्सङ्गप्रणयविमुखो मा स्म भूरुज्जयिन्याः । मेघ० पू० 28.

382. तं वीक्ष्य वेपथुमती सरसाङ्गयष्टि-
निक्षेपणाय पदमुद्धृतमुद्वहन्ती ।
मार्गाचलव्यतिकराकुलितेव सिन्धुः
शैलाधिराजतनया न ययौ न तस्थौ ॥ कुमार० V. 85.

383. क एष भोः सूत नरोऽभ्युपेतः केशैः सितैर्यष्टिविषक्तहस्तः ।
भ्रूसंवृताक्षः शिथिलानताङ्गः किं विक्रियैषा प्रकृतिर्यदृच्छा ॥ बुद्ध० III. 28.

384. स्थूलोदरः श्वासचलच्छरीरः स्रस्तांसबाहुः कृशपाण्डुगात्रः ।
अम्बेति वाचं करुणं ब्रुवाणः परं समाश्रित्य नरः क एषः ॥ बुद्ध० III. 41.

385. सदाभिमानैकधना हि मानिनः । शिशु० I. 67.

EXERCISE

1. Explain two principal kinds of द्वन्द्व and also एकशेष-द्वन्द्व with examples.
2. Explain the nature of बहुव्रीहि with examples.
3. Point out some spelling mistakes in Sanskrit words as used in Hindi or other Indian languages.
4. Give examples of Sanskrit words used with a different meaning in Hindi or other Indian languages.
5. Point out the usage of लिट् lakāra.
6. Explain seven types of लुङ् with examples.

TRANSLATION

AND

NOTES

LECTURE 1

1. Truth alone triumphs, and not falsehood.
   जयते—√जि (to conquer) is परस्मैपदी, e. g., जयति, जयतः, जयन्ति, but in Vedic Sanskrit √जि is used as आत्मनेपदी also, e. g., जयते.
2. A daughter is equal to ten sons.
3. The earth is upheld by truth.
4. Let not a brother hate his brother.
   द्विक्षत्—√द्विष् लुङ् III. i. अद्विक्षत् with 'स' augment [See Lec. 30. C. 2. (a) (iv)]. When 'मा' in the sense of prohibition precedes लुङ्, first augment of लुङ्, viz., 'अ' is dropped.

   Modern (western) scholars, however, hold that here the sense being prohibitive injunction, the form 'द्विक्षत्' is in injunctive mood and not in लुङ् tense, as held by old Indian grammarians.
5. Mother is enemy and father hostile who have not taught their child.
6. Mother and mother-land are greater than even heaven.
7. Saints themselves purify the places of pilgrimage.
8. Fire does not work towards fire.

LECTURE 2

9. One who has intelligence possesses strength.
10. The whole world is based on truth, all the regions are held by truth.
11. Every thing shines after him who is shining.
12. Learning imparts discipline.
    विनय in Sanskrit means 'discipline', 'moral character', 'self-control', etc., and not mere 'modesty.' (See Lec. 30, B. 2.)
13. Everyone does not know everything. No one is omniscient.
14. All (kinds of) dependence is misery; and all self-dependence is joy.
15. To be expert in giving advice to others is easy for everyone.
16. Happiness, indeed, is appreciated only after experiencing suffering.
17. May everyone be happy.
18. Scripture is the sight for (seeing) everything.

LECTURE 3

19. A daughter is, indeed, the property belonging to another man.
20. Man is a slave of wealth, (but) wealth is nobody's slave; therefore one must always strive for wealth, resorting to effort.
21. A man gets the object to be obtained (by him), even fate is not capable of obstructing it; therefore I am not worried nor have I any perplexity, for whatever is ours cannot belong to others.
22. Idleness is the great enemy lurking in men's body.
23. In face of total loss, the wise man gives up the half.
24. There is no one regarded as their own, by the wrathful kings; on being touched, the fire burns even the priest who is offering oblations.
25. A man obtains, even in a desert, that (amount of) wealth, large or small, which is destined for him (lit. written by providence on his forehead) and would not get more even on the mount Meru (the mythological mountain of gold). Therefore, be patient and do not show pitiable behaviour before the rich; look, a pitcher holds the same quantity of water in the well as also in the sea.

कृपण means 'miserable, pitiable, wretched'. It does not usually mean 'miserly', in which sense it is generally used, especially in Hindi.

LECTURE 4

26. A wicked person notices the defects of others (even) as small as a mustard seed, but does not notice his own (defects) as big as a wood apple although he (clearly) sees them.
27. He who looks upon the wives of other men as (his) mothers, the wealth of other men as clods of earth and all creatures as his ownself, is wise.
28. People have different likings.
29. With a wicked person, one should never stay nor move about.
30. The body is, indeed, the foremost means of observance of duty.
31. The house of a son-less person is blank, eternally blank it is of one who has no good friends, the quarters are blank for a fool, everything is blank for a poor person.

32. Between poverty and death, I like death and not the poverty; death involves a little pain, while poverty (involves) endless pain.

33. Nothing is inaccessible to one's desires.
अगतिः –नास्ति गतिर्यस्य, i.e., 'inaccessible'.

LECTURE 5

34. Listen to the essence of virtue, and only after having listened understand it properly; one should not act towards others whatever is unpleasant for himself.

35. For the body there is nothing more painful than hunger, nothing more exhausting than anxiety, nothing more decorating than knowledge and nothing more protecting for body than forbearance.

36. A (mere) statement of fact is not truth, and a (mere) statement of what is no fact is not false. Whatever is most beneficial for all beings is called truth.

37. A gem seeks not, it is sought (after).

38. One does not become grown up merely because his hair (lit. head) has turned grey; gods regard the studious (person) as grown up though he be young in age.

39. Even animals understand what is spoken out; horses and elephants carry (burden) when urged.

40. Objects are realised by efforts, and not by mere wishes; deer surely do not enter into the mouth of a sleeping lion.

41. Age is not considered in the case of those well-versed (lit. 'elderly') in virtue.

42. Fire can be warded off with water and heat of the sun with an umbrella.

43. I do not walk while eating and do not talk while laughing, tell me 'O Bhoja' why am I a fool.

44. Speedy (indeed) is movement of virtue.

LECTURE 6

45. The procrastinator perishes.
दीर्घसूत्री—'(spinning) a long thread'; 'dilatory', 'procrastinating', i.e., 'one who delays action by saying अद्य श्वो वा करिष्यामि' (I shall do this to-day or tomorrow).

46. What would a washerman do in the land of naked mendicants.
क्षपणक—'a religious mendicant, especially a Jaina or Buddhist who remains naked.'
करिष्यति—√कृ (to do) तनादि clsss+लृट् III. i.

47. In the autumn, the cloud thunders but rains not, while in the rainy season it rains without noise. The mean person talks but does not act, while a gentleman only acts and talks not.
वर्षति—√वृष् (to rain) भ्वादि class (शप्=अ)+लट् III. i.
गर्जति—√गर्ज् (to roar) भ्वादि class+लट् III. i.
वदति—√वद् (to speak) भ्वादि class+लट् III. i.
कुरुते, करोति—√कृ (to do) तनादि class उभयपदी+लट् III i.

48. At first it falls at the feet, then eats the flesh on the back; slowly it hums strange things in the ear and on finding a hole (weak point) enters into it free from fear; thus a mosquito acts fully like a rogue.
खादति—√खाद् (to eat) भ्वादि (अ)+लट् III. i.
रौति—√रु (to make sound, to sing) अदादि class (no class-mark) +लट् III. i.
प्रविशति—प्र+√विश् (to enter) तुदादि class (अ)+लट् III. i.

49. He who reads, writes, sees, enquires, and resorts to wise men, his intellect develops (lit. 'opens up') like the petals of a lotus by the sun's rays.
पठति—√पठ् (to read) भ्वादि class (अ)+लट् III. i.
लिखति—√लिख् (to write) तुदादि class (अ)+लट्) III. i.
पश्यति—√दृश् (पश्य) (to see) भ्वादि class (अ)+लट् III. i.
परिपृच्छति—परि+प्रच्छ् (पृच्छ) (to ask, to resort) तुदादि class (अ)+लट् III. i.
उपाश्रयति–उप+आ+√श्रि (to serve, to resort) भ्वादि class (अ)+लट् III.i.
विकास्यते—वि+√कस्+(णिच्)+य (passive voice)+ते (is developed).

50. The foolish (stupid) hate the deeds of the great (high-souled).
द्विषन्ति—√द्विष् (to hate) अदादि class+लट् III. iii.

51. Suffering causes freshness again with fruit (having been secured).

52. Not only he who talks ill of the great, but also he who listens to him is a sinner.

53. Move in concord, speak in concord and your minds be in concord.
संगच्छध्वम्—सम्√गम् (गच्छ) भ्वादि class+आत्मनेपद लोट् II. iii.
संवदध्वम्—सम्√वद् भ्वादि class+आत्मने० लोट् II. iii.

√गम् and √वद् are परस्मैपदी roots, but they change to आत्मनेपद with उपसर्ग 'सम्'.

संजानताम्—सम् √ज्ञा (to know) क्र्यादि (ना)+लोट् आत्मने० III. iii.

54. Only they are men of firm determination whose minds are not disturbed in face of (lit. presence of) causes of disturbance

विक्रियन्ते—वि+√कृ+य (passive) + लट् III. iii (are disturbed).

55. A goose takes the milk, but leaves aside water mixed in it.

आदत्ते—आ+√दा (to take) अदादि+लट् आत्मने० III. i.

वर्जयति—√वृज् (to avoid) चुरादि (अय)+लट् III. i.

56. Men, possessing beauty and youth, born in a high family, (but) devoid of learning, do not look beautiful like the odourless *kiṁśuka* flowers.

शोभन्ते—√शुभ् (to shine) भ्वादि class (अ)+लट् आत्मने० III. iii.

57. The hair of a decaying man decay, teeth of a decaying person decay, his eyes and ears decay; only his desire increases (lit. 'acts like young').

तृष्णा—'thirst, desire'. A very important concept of Buddhist Philosophy and also of महाभारत and गीता. See also verse 64.

तरुणायते—तरुण इव आचरति—'acts like young' (grows young).

58. One should not eat a tasty thing alone, should not keep awake alone when others are asleep, should not tread the path alone, and should not ponder over matters alone.

59. He will not remember you even when reminded.

LECTURE 7

60. Charity brings all the beings under control, quarrels also subside by charity, even an enemy becomes a friend by charities; charity destroys all calamities.

भूतानि—'all kinds of beings (especially men)'; भूत='being, existent'.

यान्ति—√या (to go) अदादि class+परस्मै० लट् III. iii.

उपैति—उप+√इण् (to go) अदादि class+लट् III. i.

हन्ति—√हन् (to kill) अदादि class+लट् III. i.

व्यसन—in the present case it means 'calamity', and not 'bad habit' (in which sense it is usually used).

61. Let there be counsel common, assembly be common, the mind and thoughts of these (people) be common. I address you with a common formula, and with common offering material I offer oblation.

समानः—'common'; 'समान' and 'common' are philologically the same words.
मन्त्रः—'counsel, consulation.'
वः (=युष्माकम्)—'your'.

62. A forest frequented by tigers and lordly elephants, residence on a tree, food consisting of leaves, fruits and water, a bed of grass and garments of bark are preferable, but not a life of poverty among kinsmen.

63. It is surprising that a man devoid of the warmth of wealth changes in a moment into a different person though he has all the senses as the same, the same action, the same unaffected intellect, and the same speech.
अप्रतिहता—'unaffected, not obstructed' (नञ् + प्रति + हन् + क्त + आ).

64. Whatever pleasure there is in sensual enjoyment in this world and whatever is the great divine happiness, they are not even one sixteenth part of the happiness caused by the destruction of desires.
तृष्णाक्षय—'annihilation of thirst or desire for worldly pleasures'. This is held as the principal achievement of human life in Buddhism.

65. "The night shall pass and the beautiful morning will be there, the sun will rise and the beauty of lotus will bloom"—while the bee confined in the closed lotus was contemplating thus, alas, an elephant uprooted the lotus plant.
विचिन्तयति - वि√चिन्त् (अय) (to think) + शतृ VII. i. "when bee was thinking", locative absolute (see Lect. 21 B, and 22 B).

66. Contentment is the greatest acquisition, good company is the highest state, contemplation is the highest knowledge, tranquility is the highest bliss.
शम—'tranquility, absence of passion'.

67. The low people desire wealth, the middling ones wealth and honour, the best of men desire (only) honour, for honour, indeed, is the wealth of the great.

68. The three characteristics of a rogue are : face (attractive) like a lotus petal; voice as soothing as sandal (paste), (while) heart is like a point of blade.
कर्तरी—'point of blade'.

LECTURE 8

69. False praise is, indeed, painful.

70. Indescribable, indeed, is hard-heartedness of men of high character; having done good to a person they keep away from him for fear of (receiving) a service in return (See Introduction, p. 2. fn. 3).

71. The Cātaka (bird) out of thirst begs of the cloud (only) three or four drops of water, while it (cloud) fills the earth with water; look at the generosity of the great,

त्रिचतुरान्—त्रयश्चत्वारो वा त्रिचतुराः (three or four) II case iii. This compound becomes like 'अ-ending' nouns.

72. When a man reaches an unfortunate state because of loss of good luck, which is brought about by fate (god of death), even his friends turn to be foes and the people devoted to him for long become disinterested (in him).

73. O son of Sumitrā (Lakṣmaṇa), Pampā (river) looks beautiful with water as clear as cats'-eye-gem (Vaiḍūrya).

वैदूर्य is wrong form for वैडूर्य.

74. I do not reject the objects of senses for I know that the world is made of them; (but) my heart does not delight in this world knowing it to be transitory.

75. By knowledge one attains immortality.

76. If killed, you will attain heaven, if you win, you will enjoy the earth (kingdom). Therefore, get up o Arjuna having resolved to fight.

77. One should raise himself by his own efforts and should not allow himself to be disheartened, for indeed the self itself is its own friend as well as foe.

78. Beauty is the adornment of man, merit is the adornment of beauty, knowledge is the adornment of merit, and forbearance is the adornment of knowledge.

क्षमा = 'forbearance' (it means 'pardon' only in a secondary sense).

79. As a calf reaches its mother from amongst a thousand cows, so the deed, which was performed, follows the doer.

LECTURE 9

80. Revolving with time, the cycle of fortune of the people (lit. 'world') moves like the line of spokes of a wheel.

81. Goddesses are delighted wherever women are honoured.

देवताः (pl.) 'goddesses'. The word 'देवता' is feminine in Sanskrit,

although it is used in Hindi and other Indian languages in masculine gender as in 'देवी and देवता'.

82. The lord of Laṅkā (Rāvaṇa) was killed by Rāma near Laṅkā.

83. A tree grows even after being cut down, the moon waxes in the world even after waning, thinking thus the good men are not tormented by calamity.

संतप्यन्ते—सम्+तप् (to practise austerities) दिवादि class (य)+लट् आत्मने० III. iii. ते सन्तः विपदा न संतप्यन्ते, i.e., 'those good men are not tormented by calamities'.

84. Friendship with wicked men and good men is like shadow which is different in the first half and the second half of the day. In the biginning, i.e., in the first half it is long and then gradually diminishes (as in the case of friendship of wicked men); in the second half it is at first short and gradually it increases. (as in the case of friendship of good men).

85. The cowards drink brackish water saying that it is the well of their father (from which the water has come).

ब्रुवाणाः—'saying'; √ब्रू (to say) अदादि class+शानच्, case I. iii.

86. Scorched by the heat of the sun and desirous of a shady place a bald-headed man, by chance, went under a palmyra tree; there too his head was shattered by a large fruit falling over it with a loud noise. Usually calamities follow an unlucky person wherever he goes.

87. Even without doing anything (a loved one) removes sorrow by giving delights; (a person) who is somebody's dear one is indeed an indescribable wealth for him.

अपोहति—'removes'; अप+√ऊह् 'to remove' (√ऊह्—to guess) भ्वादि class (अ)+लट् III. i.

88. Devoid of poetry, msic and art (a man) is evidently an animal without tail and horn, living without eating grass. That (state) indeed is the most fortunate luck of animals.

'साहित्य' in Sanskrit means 'rhetorics' and secondarily 'poetry'. In Indian languages it is now used in the sense of 'literature (general).' The Sankrit word for 'literature' is 'वाङ्मय'.

जीवमानः—√जीव्+शानच्. √जीव् being in परस्मैपद, affix शानच् (of आत्मनेपद) is taken as आर्ष-प्रयोग, i.e., traditional usage.

89. Rubbing sticks one obtains fire, digging the earth, he obtains water; there is nothing that cannot be accomplished by a

persistent person; all that is justly done.
निर्बन्धिन्—'persistent'. निर्बन्ध—'persistence, perseverance'.

90. There are five or six other esteemed persons like Bṛhaspati towards whom Rāhu is not hostile, for he is interested in displaying outstanding valour (which he cannot show towards बृहस्पति, etc.).

91. Fie on this fragility of embodied beings (देहभृताम्).

92. Thereafter, o cloud, thou shalt hear my message worthy of hearing (lit. 'which is drunken by ears').

93. Sticking to their promise, the persons resorting to great effort undertake the action.

LECTURE 10

94. Tell me what is not done (achieved) for men by good company; it removes the dullness of intellect, infuses truth into speech, directs a man to honour and progress, removes sin, purifies the mind and spreads fame in different directions.
अपाकरोति—'removes'; अप आ + √कृ (तनादि) + लट् III. i.

95. Those skilled in statesmanship may censure or praise, wealth may accrue or depart at will, death may come about today or after an age (a long period or generation), the wise men do not swerve a step off the righteous path.

96. Victory in war, indeed, depends on superiority.
प्रकर्षतन्त्रा—'depends on excellence of power'; प्रकर्षः तन्त्रः (cause) यस्याः सा (जयश्रीः) (vicory in war).

97. Those dull-witted persons, who do not defraud the fraudulent, meet with defeat.

98. Let the caste (family) go to hell and the good qualities even further down (below), let good character fall from the brink of a mountain (and get destroyed), and let noble descent be consumed by fire, let the thunderbolt quickly fall on valour which is hostile (i.e., unwanted), but let there be wealth alone for us, for without it, all the qualities are like blades of straw.
गच्छतु—गम् (गच्छ) भ्वादि + लोट् III. i.
संदह्यताम्—सम् + √दह् (यक्, कर्मणि passive voice) + लोट् आत्मनेपद. (अभिजनः संदह्यताम्-'high status of family may be burnt or destroyed').
शौर्ये वैरिणि—'On the valour which is (in a sense) enemical or hostile (because of not being wanted)'.

99. Cut your desires, resort to forbearance, give up intoxication (passion), do not delight in sin, speak the truth, follow the footsteps of the good, serve the learned, honour the honourable, conciliate even the enemies, conceal (do not make a show of) your merits, preserve your fame and take pity on the afflicted. This is the conduct of good men.

मा कृथाः—माङ् + लुङ् II. i. (See note on द्विक्षत् (No. 4).

100. Let all cross over their difficulties, experience auspiciousness, obtain their desired objects and let all be happy everywhere.

101. Pointed out by पृथु (they) milked from the earth, bright gems and the great medicinal plants.

पृथूपदिष्टाम्—पृथुना उपदिष्टाम्—'pointed out by पृथु, a mythological king, who treated the earth as his daughter and levelled it.

दुदुहुः—√दुह् लिट् III. iii. √दुह् has two objects (see Lec. 10. B.), viz., (i) धरित्रीम् (earth), and (ii) भास्वन्ति रत्नानि (shining jewels), and महौषधीन् (great medicinal plants).

102. Madhusūdana said the following words to him (Arjuna), who was thus filled with compassion, whose eyes were bedimmed with tears, and who was tormented.

मधुसूदनः—'killer (सूदनः) of Madhu (a demon)'.

103. The sage asked about the welfare of his kingdom from him (the king), who was a sage of the hermitage in the form of his kingdom.

राज्याश्रममुनिम्—राज्यमेवाश्रमः तस्य मुनिम्—'who was sage of the hermitage in the form of kingdom.'

104. The autumn leads the clear (lit. 'delighted') river Gaṅgā to the ocean (lit. 'lord of the rivers').

शरत्—'autumn'.

गङ्गां सिन्धुपतिं नयति—'takes Gaṅgā to सिन्धुपति (ocean);' √नी has got two objects (see Lect. 10. B).

105. Mahāśvetā asked Kādambarī about her welfare.

अनामय—आमय means 'sickness', hence अनामय='health'.

LECTURE 11

106. If the king be not a proper leader of men, then the subjects suffer (the fate of) a captainless boat which may be drowned in the ocean.

107. Just as two pieces of wood come together in an ocean, and after having come together get separated, similar is the coming together of the living beings.

समेयाताम्—'come together'; सम्+आ+√इण् अदादि० लोट् आत्मनेपद III. ii.

व्यपेयाताम्—'be separated'; वि+अप+√इण् अदादि० लोट् आत्मनेपद III. ii.

108. Generally every tender-hearted person is compassionate.

109. Some unknown internal cause brings together (different) objects, indeed affections do not depend upon external attributes; the lotus blooms when the sun rises, and the moonstone melts at the rising of the moon.

110. "This infant parrot is not able to hold up its neck, come then pick him up and take him down near water," having said thus he caused me to be carried by that young ascetic to the bank of the lake.

111. Let cupid now have his wishes fulfilled, for by him my friend was made to confide in a treacherous person.

असत्यसन्धे—असत्या सन्धा (vow or promise) यस्य सः असत्यसन्धः तस्मिन्—, 'in the person whose vow or promise is not true', i.e., 'treacherous'.

112. Who other than you will allow his royalty, which is beautiful and like his wife, to be snatched away by enemies.

113. Therefore enjoy the world after renouncing (in a detatched way). Do not covet riches of another person.

114. Do not gamble with dice, rather till the soil, and enjoy its wealth with a sense of satisfaction.

115. May you look upon all beings with the eyes of a friend.

116. May that glorious Hari be my refuge, who made the enemies go to heaven, made his own people understand the meaning of the Vedas, made the gods eat the nectar, made Brahman read the Vedas and made the earth rest on waters.

LECTURE 12

117. A living being is born due to his own deeds, he grows due to his own deeds, and obtains happiness, misery and death due to his own deeds.

स्वकृतैः—स्वेन आत्मना कृतैः कर्मभिः—'by one's own deeds'; कृतम्='action'.

118. Even a powerful man gets insult when he does not display his power. Fire residing inside the wood can be crossed over, but not so when it is ablaze.
अप्रकटीकृतशक्तिः—अप्रकटीकृता शक्तिर्येन—'who has not displayed his power'.

119. The time of intelligent men passes by diversion in poetry and scripture, while that of the fools in vice, sleep or quarrels,

120. Who can well understand the hearts, of the extra-ordinary persons, which are harder than the thunderbolt and softer than even flowers.
लोकोत्तराणाम्—लोकेभ्यः उत्तराः—'superior to average men, i.e., extra-ordinary'.

121. One whose tongue has been scorched by (hot) milk drinks even buttermilk after blowing into it. (Once bitten twice shy).

122. All vacuous (persons) are light-hearted, while fullness leads to dignity or greatness.

123. Milk was drunk by him also in his infancy, in course of time he wallowed repeatedly on the earth, gradually he became handsome youth and in the same order he attained old age.
पयः पीतम्—'milk was drunk'. Note that 'पयस्' (milk) is in neuter gender. अनेन उर्व्यां पारसर्पतम् (passive—भावे)—'he had crawled on earth'.

124. He has become poor on account of the supplications of people like us. No man was insulted by him with his riches; like a lake full of water, he has dried up during summer after removing (quenching) the thirst of men.
अपनीय—अप + नी + क्त्वा (ल्यप्)—'removing' (after removing or quenching thirst of people).
शुष्कवान्—√शुष् (to dry up) + क्तवत्; √शुष् + क्त = शुष्क.

125. Even by a single brave man the earth is overpowered as by the sun by his extensive bright lustre.

126. It is good to speak the truth, there is nothing greater than truth

127. A rich man's wealth consists of what he gives in charity or that what he enjoys Other men enjoy the wives and riches of the dead (rich person).
दारैः—(with wives); 'दाराः' masc. and always in pl. number means 'wife'.

128. There never was, nor will there be a donor equal to a miser, for he gives his wealth to others without touching it. (i. e., after death).

129. What does the ocean do with its gems, what does the Vindhya mountain do with its elephants, and what does the Malaya mountain do with its sandal wood; the riches of the good are for benevolence.

130. Women captivated many divine and royal sages by (show of) emotion, pride, their gait, beauty, smile, anger, hilarity, or (sweet) words. So why should not they strike men like me.
जह्रु:—√हृ भ्वादि (अ) (to carry away, to captivate) लिट् III. iii.
आक्षिपेयु:—आ + √क्षिप् (to influence) तुदादि (अ) विधिलिङ् III. iii. (Why should they not influence persons like me).

LECTURE 13

131. Men should always strive to acquire good qualities; a poor man possessing good qualities is not like (i. e., is better than) rich men devoid of good qualities.

132. Roaming about in mountain fortresses with foresters is better than the company of fools even in the palaces of the lord of the gods (Indra).
भ्रान्तम्=भ्रमणम् 'wandering' (see Lecture 12 C. para 4, cp. रुदितम्—'weeping', हसितम्—'laughing').

133. And I thought—Ah, their life is full of follies and their conduct is censured by the good; for instance, they consider it religious to make offerings of human flesh, their food consists of wine, meat, etc., which is condemned by the good, hunting is their exercise, the howling of jackals their scripture, owls are their advisers regarding good and bad, the knowledge about birds their talent, dogs are their acquainted (friends), the vacant forests are their kingdom and drinking bout is their festival.
जीवितम्—'life'; see note above on 132.
पुरुषपिशितोपहारे—पुरुषस्य (मनुष्यस्य) पिशितं (मासं) पुरुषपिशितं तस्य उपहारे.
मधु—'wine', also 'honey'
कौशिक—'an owl'
आपानकम्—'drinking bout'.

134. Eating, sleep, fear and sexual union (mating), these are common to men and animals, virtue is their (of men) special excellence; those devoid of virtue are equal to animals.

135. O mother earth, o dear wind, o friend fire, o kinsman water, o brother sky, I have offered my salute to you with folded hands.

136. One who does good to the king is hated by the people, one who does good to the people is forsaken by a king; thus there being a great conflict, it is very difficult to find a worker for both king and people.

137. O king, it is easy to find people who are always agreeable in speech; (but) it is very difficult to find a speaker as well as a listener of words that are disagreeable but beneficial.

पथ्य—'beneficial'. Literal meaning of पथ्य is 'which may be beneficial in the course of journey'. Then it is generalized to mean 'whatever be beneficial'.

138. One should avoid a friend who damages one's cause in his absence (lit. 'out of sight'), and speaks sweet words in his presence, for he is like a pitcher full of poison with milk (placed) at the opening.

139. There is in this world nothing more purifying than knowledge.

140. Deer keep the company of deer, cows of cows, horses of horses, fools of fools and wise men of wise men; there is friendship among those of similar conduct and habits.

141. The dutiful wife (धर्मपत्नी) of the king followed the path (of the cow) just as the Smṛti follows the dictates of the Śruti.

142. The son of Pṛthā (Arjuna) saw standing there, fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons and friends.

143. On seeing all those relatives standing there, the son of Kuntī (Arjuna) being filled with extreme compassion and sorrow said thus.

कृपया परयाविष्टः—परया कृपया आविष्टः—'being filled with extreme compassion'. Ordinarilly in Hindi and perhaps some other Indian languages कृपा means 'favour', but in Sanskrit कृपा usually means 'pity'.

LECTURE 14

144. After performing penances in the forest an ascetic feeling hungry always comes to the house of one who gives him food; this man devotedly gives him food and obtains a share in his (former's) penances.

145. You have got abuses, so you may go on abusing, we are incapable of abusing as we are devoid of them (abuses). It is well-known in this world that only what is existent is given, (surely) no one gives a hare's horn to another person.

146. She sat on the bare altar and slept with her arm as her pillow.

बाहुलतोपधायिनी—बाहुलतामुपधानीकरोति या सा—'who used her creeper-like arm (बाहुलता) as pillow'.

निषेदुषी—नि + √सद् + क्वसु + ई (ङीप्)—'in practice of sitting'.

स्थण्डिले—'on altar.'

147. (She) begged for her own stay in a forest for (the performance of) penance and meditation till the acquisition of the fruit (i.e., fulfillment of her wish).

फलोदयान्ताय—फलस्य उदयः अन्तः यस्य तस्मै—'the end (conclusion) of which is the acquisition of fruit (fulfillment of wish),' adj. of तपःसमाधये (for penance and meditation)

148. Salutation to thee, o existent Being, the cause of the universe, salutation to thee, o conscious Being, the refuge of the whole world, you alone are the refuge, you alone are the one to be desired for, you alone are the creator, protector and destroyer of the universe.

सते—सत्(=अस् + शतृ) + ए (IV. i.)—'existent'.

जगत्कर्तृपातृप्रहर्तृ—'who is creator, protector and destroyer (of the world)'. It may be noted that कर्तृ, etc., are in neuter gender I. i., being attributes of ब्रह्मन्, which is neuter.

149. O Padmā (goddess of wealth), you grant wealth to the fools, why jealousy against scholars. (Goddess replies) I am not jealous, nor fickle and not devoted to fools. Listen to the reason why I always give wealth to the fools : Person of a scholar is honoured on account of all of his qualities, but there is no other scope (of obtaining honour) for the fools.

150. Of all venerable persons, father is the most venerable and most elderly, but mother is hundred times more (venerable) than father because of keeping the child in the womb and rearing it.

151. I see in this world no other wealth as imperishable as the cows.

गोभिस्तुल्यम्—'compared to cows.' The word 'गो' stands for both male and female cows.

152. If he keeps silent, he is dubbed as dumb; if skilled in speaking, then dubbed as flatterer; or garrulous; if stands near, he is impudent, if away, then immature, if he has forbearance, then coward; if intolerant, then he is not nobly-born; the duties of a servant are the most irk-some, difficult even for the yogins to perform.

LECTURE 15

153. Man should do efforts for virtue (lit. good qualities), there is nothing unattainable by virtue; on account of the excellence of its virtue the moon has violated, i.e., crossed the unattainable (lit. 'which cannot be crossed') head of (lord) Śiva.

उडुप—'moon' (उडु='star') उडूनि (तारा:) पातीति उडुप: ; cp. तारापति, उडुपति.

154. The tendency of the creator of the world is averse to creating totality of good qualities (in one person or thing).

155. Wealth of knowledge is the best among all kinds of wealth : it cannot be stolen by thieves, cannot be confiscated by kings, cannot be shared by brothers, it is not burdensome and always increases on spending.

156. By whom are not to be respected those whose face is abode of kindness, whose heart is full of compassion, whose words give out nectar and whose deeds are for the good of others.

157. Salutation to that revered teacher who with the collyrium pencil of knowledge opened up the eyes of those who were blind due to darkness of ignorance.

158. One should not give up courage even in the most distressing circumstances, for by courage he may obtain some way out just as even in a shipwreck on the sea a traveller wishes only to swim.

159. A large tree having fruits and shade should be resorted to; if per chance there is no fruit, who can take away its shade.

160. Either an assembly should not be entered into or one should speak out appropriate thing; a man who does not speak or who says improper thing becomes a sinner.

161. A danger is to be feared till such time as it has not appeared, but on seeing the actual danger, man should take proper steps to meet it.

162. Laṅkā is to be won, the ocean is to be crossed on foot, the enemy is Rāvaṇa, and helpers in the battle-field are monkeys, (but still) that mortal foot-soldier (Rāma) completely destroyed the tribe of Rākṣasas. Success in action lies in the (courageous) spirit of the great and not in their resources.

163. Happiness which comes after misery is sweeter; the shade of a tree is more refreshing to one who is oppressed by heat.

164. Salutations to you, existent in three ways—(i) who first creates the universe, and (ii) then sustains it, and then (iii) who dissolves the universe.

165. Not even a low person becomes averse to a friend come for shelter in view of his (friend's) previous obligations (good deeds); what to say of one who is so high (exalted, i.e., 'cloud').

166. In the case of a wicked person, knowledge is for quarrelling, wealth for arrogance, and strength for causing pain to others, but in the case of a good man, it is just the opposite (i.e., the three are respectively) for knowledge, for charity and for protection.

167. Duty is described briefly, what is use of prolixity, o men,—doing good to others is merit and giving pain to others is sin.

168. Advice to the ignorant is only for their anger and not for peace; feeding milk to serpents means only increasing their poison.

LECTURE 16

169. One should go to the house of another alone, should confer in the company of a second person, and should fight in battle in the company of many; this is decision (lit. 'judgement') of the scripture.

बहुभिः (युक्तः)—'accompanied by many'.

170. It is easy to give money, easy (to give up) life, easy (to perform) penance, everything else is easy; but it is difficult to keep a deposit.

171. That man who speaks falsely on account of pride or greed, or anger or fear, commits a sin.

172. Knowledge is said to be the best substance among all the substances, as it cannot be stolen, it is priceless and is always undecaying.

आहुः—ब्रुवन्ति—'say, speak of'. 'आहुः' is perfect-like form in a present sense; √ब्रू becomes 'आह' in the first five forms of लट्, e.g., आह, आहतुः, आहुः, etc.

अनुत्तमम्—नास्ति उत्तमं यस्मात् तदनुत्तमम्—'compared with which there is nothing superior.'

173. O goddess of learning, you have a wonderful treasure which increases by spending and decreases by hoarding.

174. What is surprising in this that good men are ready to favour others; the sandal trees do not grow to cool themselves.

175. If you wish to subdue the world with one act, then keep off the cow in the form of your speech from feeding on the pastures (lit. 'corn') of reproach of other men.

परापवादशस्येभ्यः—परेषाम् अन्येषाम् जनानाम् अपवादः निन्दा तदेव शस्यं खाद्यमङ्कुरादि तेभ्यः परापवाद-शस्येभ्यः—'(cow in the form of the speech is to be kept away) from feeding on the pastures in the form of censuring others'.

176. A wise man should strive for (lit. 'ponder over') knowledge and wealth, as if he were undecaying and immortal, (but) should practise virtue as if held by death by hair :

177. Agreeable and just conduct, non-performance of evil deeds even at the risk of (one's own) life, no requests to the wicked, and also a poor friend not to be begged, and to stand up high in calamities and following the footsteps of the great; who has assigned to the virtuous this difficult course of conduct which is like standing on the edge of a sword.

मलिनम्—'dirty, evil'.

असुकरम्—न सुकरम् असुकरम्—'not to be done easily'.

178. A king perishes due to wrong advice, an ascetic due to attachment, a son by (too much) fondling, a Brāhmaṇa by lack of study, a family by an unworthy son, virtue by the company of the wicked, modesty by intoxicating drinks, agriculture by inattention, affection by living abroad, friendship by want of affection, prosperity by wrong policy, and wealth by giving away or negligence.

179. I do not fear so much the serpents, not thunderbolts fallen from the sky and also not from the blazing fires accompanied by wind as I fear only from the sensuous objects.

180. Who is not afraid of a wicked person, terrible on account of enmity shown without cause, in whose mouth extremely

unbearable evil words are always present just as poison in the mouth of a big serpent.

अकारणाविष्कृतवैरदारुणात्—अकारणं कारणं विनैव आविष्कृतं प्रकटीकृतं यद् वैरं तेन दारुणात् क्रूरात्—'(of a wicked person) who is cruel or terrible on account of enmity shown without cause'.

LECTURE 17

181. There is no virtue like truth, there is nothing greater than truth ; in this world there is nothing more terrible than falsehood.

182. One should not do anything in a hurry, indiscrimination is the greatest source of calamities ; fortunes that are attracted by merits, themselves choose (a person) who acts after due deliberation.

183. The riches of the great are meant for the removal of the affliction of the distressed (people).

आपन्नार्तिप्रशमनफलाः—आपन्नानां पीडितानाम् आर्त्तिः दुःखं तस्य प्रशमनं दूरीकरणं फलं यासां ताः (सम्पदः)—'(riches) whose purpose is only to remove affliction of the distressed'.

184. A teacher imparts knowledge to the intelligent just as (he imparts it) to the dull-witted ; he does not cause or obstruct their capacity of understanding ; and still there is a great difference in the result : it is as a clear gem is capable of reflecting (the rays of light) but not clods of earth, etc.

185. A mother rarely gives birth to that son who is ornamental mark on the forehead of the three worlds, who is not aggrieved in adversity, does not delight in prosperity and is not cowardly in battle-field.

186. In this world, indeed, the tendencies of living beings are not indifferent to their life even in the most distressing circumstances. In this world there is nothing dearer than life for all the living beings.

187. To me you appear to be indiscriminate, wishing for a small thing to give away too much, i.e., sovereignty with unrivalled crown over the earth, young age and this attractive body.

188. Who except the sun is capable of clearing (lit. 'washing') the sky darkened by the pitch darkness of night.

क्षपातमस्काण्डमलीमसं (नभः)—क्षपायाः रात्र्याः तमस्काण्डेन तमोवर्गेण तमःसमूहेन

मलीमसं मलिनम्—'(sky) darkened by the spreading darkness of night.'

189. (A man) may obtain oil even from sand by carefully pressing it, may on being thirsty drink water even from a mirage, may obtain a hare's horn while roaming about sometimes ; but it is never possible (for him) to please the heart of an obstinate fool.

प्रतिनिविष्ट (प्रति+नि+विश्+क्त)—'prepossessed with something', 'an obstinate fool.'

190. This popular saying is correct that adversity follows adversity and prosperity follows prosperity.

191. The delicate Śirīṣa flower might bear the tender foot of a bee, but not that of a bird.

192. Make us fearless (O God) from all places where you work.

193. A stepped pond is better than a hundred wells, a sacrifice is better than a hundred stepped ponds; a son is better than a hundred sacrifices and truth is better than a hundred sons.

194. All transactions relating to the world as well as to the Veda proceed on the basis of truthfulness of speech even with regard to fruits accruing at a distant time.

195. The king protects his subjects, the subjects make the king prosper (by paying him tribute); protection is far better than prosperity, because without protection even what exists will become non-existent.

LECTURE 18

196. Good men, though very angry become soft by device, but not so the vile. There is a method of liquefying gold, though it is hard, but not of the blades of grass.

योग—The word is used in numerous senses. Here the most appropriate meaning is 'device'.

197. Success, as if out of curiosity, comes to the lap of those who apply themselves to work with a calm mind, to obtain fame, by desire to obtain happiness or to surpass (large) number of men.

लिप्सा—(लभ्+सन्+आ)—'desire to obtain'; the conjugational form in लट् is लिप्सति (he desires to obtain).

मनुष्यसंख्यामतिवर्तितुम्—'to surpass (large) number of men, i. e., common men'.

अतिवर्तितुम्—'to surpass',

198. Whose mind is not desirous to do good to good men, to see (obtain) the goddess of wealth, to move through the sky and to listen to the deeds of great men ?

199. Those highly glorious persons, are free from intoxication though rich, are not fickle-minded though young, and are not heedless though powerful.

200. It is improper to cut down even a poisonous tree having first reared it by oneself.

विषवृक्षः—'poisonous tree'; with 'संवर्ध्य' it should have been in II case, but it is here in nominative case in a general introductory way.

201. Gentlemanliness is the ornament of prosperity, restraint in speech of valour, tranquility of knowledge, discipline of learning, expenditure for a deserving person of wealth, non-anger of penance, forbearance of the powerful, non-deception of virtue; character the foremost cause of all (good things) is the best ornament.

202. It is difficult to give up deep-rooted affection; grief is renewed at every remembrance. It is the way of the world that after shedding tears the mind becomes fresh after having paid off a debt (as it were).

203. The relinquishing (spending) of acquired wealth is its protection just as overflowing is of the waters contained in the interior of a lake.

परीवाहः—the correct word is 'परिवाह' meaning 'overflowing'. The word 'परीवाह' is also used in the sense of 'royal insignia'.

204. Neither the study of Dharmaśāstra (law-treatise) nor the study of the Vedas is the cause of (the improvement) of the wicked. In this case it is the nature which predominates, as the cow's milk is sweet by nature.

205. This person is our own or alien; this is way of thinking of a narrow-minded person; for the large-hearted just the whole world is their family.

206. O cloud, it is your highest glory that you have become empty after comforting the mountains scorched by the heat of the sun, the forests afflicted by dreadful forest-fire, and having filled up hundreds of rivulets and rivers.

दुर्दाववह्निविधुराणि—दुष्टश्चासौ दाववह्निः दुर्दाववह्निः (terrible fire of the forest) तेन विधुराणि पीडितानि काननानि (forests afflicted by the terrible (दुर्) fire of forests). 'दाव' means 'forest.'

207. A vile person knows only how to destroy the affairs of another person, and not to promote them; wind has power to fell a tree and not to raise it.

208. What will the scripture do for a person who does not have (his own) intelligence; of what use is the mirror to a blind person.

209. How could that joy, which belongs to those satisfied with the nectar of contentment and peaceful mind, belong to those who are tempted by wealth, and run (after it) here and there.

210. There are only two ways of countering the wicked and the thorns—breaking their mouths (points) by the shoes or avoiding them from a distance.

उपानन्मुखभङ्गः—उपानहा मुखभङ्गः (ह् changes to 'त्', and 'त्' changes to 'न्' before 'म्').

LECTURE 19

211. What is excessive weight for the powerful (lit. 'capable'), what is distant for the determined, what is a foreign land for a well-educated (person), and who is an enemy for one who speaks pleasing words.

212. Do not lament for me as I am going out for getting rid of grief. Those persons, who are attached to desires, which are cause of grief, should be lamented for.

213. There are two ways of existence for the high-minded as for a bunch of flowers—either (stay) on the head of all beings or wither in a forest.

214. May the coming together of Lakṣmī and Sarasvatī, which is like resting of two mutually opposite things at one place, and therefore very difficult, always be for the good of the virtuous

215. If through affection such is affliction of even me, who am a forest-hermit, how must householder be pained by the first separation from their daughter.

216. He who is desirous of comfort should give up studies, if desirous of studies he should give up comfort; how can there be studies by one desirous of comfort and how can there be comfort for one who is studious.

217. A filled up pitcher does not make sound, indeed a half-filled pitcher makes sound; a high-born learned man is not proud (but) those devoid of good qualities prattle too much.

218. Those who act indiscriminately, are faced with a series of repentences.

अनुशय:=पश्चात्ताप: (repentence).

219. A meritorious person knows about merit and not the worthless, the strong knows about strength and not the weak, a cuckoo knows the qualities of spring and not a crow, elephant knows the strength of a lion and not a rat.

मधु masc.—'spring season' (वसन्त); 'मधु' n. means 'honey' or 'wine.'

220. Victory to those meritorious great poets, accomplished in poetic sentiments, for whose bodies in the form of their fame there is no fear of old age or death.

221. There are five characteristics of a fool, he is arrogant, abusive, obstinate, talks unpleasant things and does not accept the advice of other people.

222. For a man who is diseased, exiled for a long time, eats the food of (given by) others, dwells in another man's house, life is death and death is rest.

परावसथशायी=परस्य अन्यस्य आवसथे गृहे शेते य: स: परावसथशायी—'who sleeps at the house of another person'.

223. In the case of the good, the accomplishment of the desired object is their only response to the beloved ones (friends).

224. The heart splits under strain of grief but does not break into two, shattered body swoons but does not get rid of consciousness, the fire within inflames the limbs (lit. 'body') but does not reduce them to ashes. Fate strikes at vitals but does not cut the span of life.

225. Old age, by which he has been shattered is destroyer of beauty, depletes strength, causes grief, is the end of pleasures, the destruction of memory and the enemy of the senses.

226. One whose fame is not spread in giving charity, in austerity, in bravery, or in knowledge, and in acquiring wealth, he is only his mother's discharge (faeces).

उच्चार—masc. means 'discharge or faeces'.

227. The wise treat all in the same way, whether he be a Brāhmaṇa endowed with learning and character, whether it is a cow or an elephant or a dog or whether he is an outcaste.

LECTURE 20

228. Even those, who are free from desires and are enjoying liberation, are biased towards the deserving.

229. People walk over a heap of ashes, but not on blazing fire.

230. Who is not delighted as soon as the beautiful sayings of Kālidāsa, charming with sweet sentiments, which are like sweet and dense cluster of blossoms, are uttered.
सान्द्र—'dense', adj., of मञ्जरी 'cluster of blossoms.'

231. A single blemish disappears in a collection of virtues like the moon's spots in its rays.
अङ्कः—'sign.' Here it means 'spot in the moon.'

232. It (soul) is never born nor does it ever die, (it is not true that) having been embodied once it will not be embodied again, it is unborn, eternal, ever-lasting, ancient, it is not killed when the body is killed.

233. The darkness smears the limbs as it were, the sky is raining collyrium as it were, sight has been rendered useless as service rendered to a wicked person.

234. Day after day the living beings go from this world to the house of Yama (death) ; the rest wish to live : what could be a greater surprise than this ?

235. Brave persons of this world, desirous of peace do not wish for any other merit except a son.

236. The world depends on those people who are expert in arts (and have following qualities)—courtesy towards their own people, kindness towards the servants, trickery always towards the wicked, affection towards the good people, policy towards kings, courtesy towards the learned, valour towards the enemies, patience towards the elders and boldness towards women.
क्षमा—'patience'. Distinguish from the meaning current in Hindi, i.e., 'pardon', which is only secondary meaning.

237. Beauty and family of birth are not enough reasons ; it is the deeds which shine among the high or low.

238. Truth keeps awake (i.e., predominates) in the Vedas, the highest rewards result from truth, from truth follow virtue and self-restraint, all is held up in truth.

239. What is goodness in him who is good to the benefactors, that man is called a good man, by the virtuous, who is good towards those who do harm (to him).

240. Rubies are not found on all mountains, pearls are not found in all elephants, good men are not found everywhere and sandal-trees are not found in all forests.

241. Goddess earth, how do you bear that treacherous person who acts deceitfully towards a benefactor, confident and pious person.

असत्यसन्धः—असत्या मिथ्या सन्धा प्रतिज्ञा यस्य सः —'who violates his word.'

242. People do not have that much confidence in their mothers, wives, brothers or themselves as in a natural friend.

स्वभावजे—'in natural (friend)' ; स्वभाव means 'nature'. Of course a friend is not natural ; he is in fact chosen. It would, therefore, imply that a friend is chosen according to one's nature.

243. You must do the ordained duties, action is better than inaction ; your life (lit. 'journey of body') also cannot be sustained by inaction.

ज्यायः—neuter gender form of ज्यायस् (elder) ; masc. and feminine of the same are—ज्यायान्, ज्यायसी. Here it is used in the sense of 'better'.

244. My limbs are drooping, my mouth is parched, there is trembling in my body and there is bristling of hair of the body.

वेपथुः—'trembling' ; √वेप्+अथुच्.

LECTURE 21

245. I hold that fate, thinking that it has finished all that it had to do, does not increase the wealth of that person who fancies himself secure even though he has a small fortune.

सुस्थिरंमन्यः—आत्मानं सुस्थिरं मन्यते इति सुस्थिरंमन्यः—'who considers himself to be firmly established'. Although II case is retained in 'सुस्थिरम्', the word सुस्थिरंमन्यः is regarded as a compound.

246. What is the good of that mountain of gold or silver, residing where the trees remain the same (ordinary) trees; we think highly of only the Malaya mountain by standing on which (even such trees as) Kaṅkola, Nimba and Kuṭaja become sandal trees.

247. Granted that there be thousands of other kings, but the earth is said to have a monarch on account of him; the night,

though crowded with heavenly bodies, stars and planets, is lighted only by the moon.

248. The science of politics, though intricate, can be dived into (i e., well understood) when stairs have been made for descending into it, as a lake can be entered into, when stairs (a flight of steps) had been made to descend it, but it is extremely difficult to find that one who can very well point out the course of action to be pursued.

कृततीर्थः—कृतं तीर्थं येन सः-तीर्थं means 'stairs for descending into a bathing place'. They are usually made on the banks of rivers or ponds. Secondary meaning of तीर्थं is also 'a place of pilgrimage.'

उपन्यस्थति—'guides, explains or suggests', उप+नि+√अस् (to throw) लट् III. i.

249. When a woman is appreciated, all the family is appreciated, when she is not appreciated, no one is appreciated.

250. He is said to be a wise man, who does not delight on being honoured, does not feel sorrow on being insulted and remains unagitated like a pool of the river Gaṅgā.

251. There is nothing which cannot be accomplished with wealth. Therefore, a wise man should carefully acquire wealth alone.

252. Friends are tested in adversity, the brave are tested on the battle-field, pedigree is tested by character and a woman is tested when a man becomes poor.

विनय—masc. 'character'.

253. If a man has got good qualities, they themselves become evident, the fragrance of musk is not ascertained by swearing.

254. He actually lives, on whose life many others depend (lit. live); does not even a crow fill his stomach with its beak ?

255. In the absence of the sun the lotus does not retain its beauty.

256. Alas, the living beings do not obtain happiness and permanance anywhere, they are born, they decay and die again and again.

257. A wise man should make great effort for the good of himself while the house in the form of body is healthy, old age is far off, the vigour of the senses has not been lost and age has not been exhausted, (otherwise) what is the good of making effort to dig a well when the house is ablaze ?

258. With the passage of time learning fades away, trees having firm roots fall down, water found in watery places dries up,

(but) oblations and donations remain as before (i.e., the result of performing sacrifices and charities is everlasting).

शिक्षा—'science of pronunciation, learning'. Now it has come to mean 'education'.

कालपर्ययात्—कालस्य पर्ययः (passage) कालपर्ययः तस्मात्—'with passage of time'.

LECTURE 22

259. (A drop of) water poured on a heated iron disappears (lit. is not even known), the same glistens like a pearl on a lotus leaf, and as it enters the cavity of an oyster in the sea, (at a time) when there is ruling star called Svāti, it becomes a pearl; usually (one) becomes bad, middling or good, on account of company.

260. Just as a man wears new clothes having cast away old ones, similarly having given up old bodies the soul enters into new ones.

देही—'soul' देहमस्यास्तीति देही (possessing body), I. i. of देहिन्.

261. (Good) conduct is the highest virtue.

आचार—'conduct, behaviour'; but now the word in Indian languages is being used in the sense of 'moral character'.

262. How many good people are there who are filled with the nectar of merits in their minds, words and bodies, who fill the three worlds by their various services, and who having turned the atoms in the form of other people's qualities into mountains, feel delighted in their hearts.

मनसि वचसि काये...The lofty idea of the verse is to be appreciated.

263. An army becomes determined on account of even one brave person who is full of enthusiasm for battle, and if he is routed, it (the whole army) is routed.

264. Who can revert a mind firmly determined to achieve desired object, or water which is flowing downward.

ईप्सितार्थस्थिरनिश्चयम्—ईप्सिते अभीष्टे अर्थे वस्तुनि स्थिरः निश्चयः यस्य तत् (adj. of मनस् neuter)—'firmly determined to achieve the desired object'.

265. Poverty leads to shame, the shame-stricken man loses his power, the powerless is insulted, from insult he gets depressed, the depressed man feels grief, and one covered with grief is deserted by his intelligence, one devoid of intelligence is ruined; thus alas, poverty is the source of all ills.

निस्तेजाः—नास्ति तेजः यस्य सः, I. i. of निस्तेजस्. स्-ending words in masculine gender singular number have a long 'आ' before विसर्ग, e.g., महातपाः.

शोकपिहितः—शोकेन पिहितः—'covered with grief'; पिहित-अपि+धा+क्त.

266. Words which are beneficial as well as agreeable are difficult to find.

267. Man does not acquire knowledge, wealth and arts as long as he does not delightfully roam over the earth from country to country.

भूमौ—'over the earth'.

268. What is the good of that poetry of a poet whose composition (lit. 'speech') does not cover three worlds like the story of Mahābhārata, which covers all events.

सर्ववृत्तान्तगामिनी—सर्वेषु वृत्तान्तेषु विषयेषु गच्छतीति (adj. of कथा)—'which covers all events (or matters)'.

269. The high-souled persons have the same thing in mind, words and deeds; the wicked have one thing in mind, and another in words or deeds.

270. We are content in this world with bark-garments and thou art with fine silk-garments. Our satisfaction here is the same, there being no difference in their distinction. He alone is poor, whose desires are enormous. When the mind is satisfied, what would be the distinction between the rich and poor.

मनसि परितुष्टे (सति)—'when mind is satisfied', it is a case of locative absolute. (See Lec. 21 B).

निर्विशेषो विशेषः—नास्ति विशेषः (difference) यस्य तादृशो विशेषः (distinction).

LECTURE 23.

271. That alone is the essence of beauty that it appears anew every moment.

272. To be rich from the very birth, fresh youth, possession of matchless beauty and superhuman strength, very great (disastrous), indeed, is this series of evils; any one of these is the abode of all immodesties, what then (may be said) of their combination.

273. Possessing hands and feet you appear to be in human form, and (yet) o fool, you are afflicted by cold; why do you not make a house ?

274. The atheists, loudly proclaiming that God cannot be proved, show the non-existence of creator of the world with the help of arguments and valid means of knowledge and clapping their arms establish that the world is without God. Those among men who are intelligent and sharp-witted and are widely learned, they all respect this view and strictly follow it.

उद्भिज्ज-परिषद्—A modern Sanskrit Prose by Hṛṣīkeśa Śāstrī, which gives account of an assembly supposed to have been held by trees and plants.

275. How should he not congratulate the trees which were saluting their foster-mother, i. e., earth in whose lap they had grown, with heads extremely bent on account of the weight of fruits.

276. What if riches capable of fulfilling all desires have been obtained, what if the foot has been placed on the head of the enemies. What if the friends have been honoured with riches, what if the bodies of embodied beings (creatures) remained for a Kalpa (1000 Yugas).

कल्प is considered to be the period of existence of the world, i. e., 4320 million years.

277. Even a small person having big helpers is able to fulfill his mission. A mountain-rivulet reaches the ocean by joining a mighty river.

क्षोदीयान्—'smaller or weaker' (I. i. of क्षोदीयस् masc.=क्षुद्रतर).

278. Learning and royalty can never be considered equal. A king is honoured only in his land, (while) a scholar is honoured everywhere.

279. (People) remain fools even after studying the scriptures, a wise man is he who acts; a properly thought out (prescribed) medicine does not cure the patient by mere mention (i. e., it has to be taken and not merely mentioned).

280. Cruelty, quarrel without reason, desire for the riches and women of others and intolerance of good people and kinsmen—all this is natural in the case of the wicked.

281. Stupidity is indeed distressing, poverty in young age is distressing, (but) most distressing is the residence in another man's house, and eating food given by another person.

282. Fire blazes forth when its fuel is stirred, a serpent expands its hood when offended; usually (every) creature attains his dignity through provocation.

चलितेन्धनः—चलितम् इन्धनं यस्य—'(fire) whose fuel is stirred'.

283. Whatever a great man does, so do other (ordinary) men; whatever he presents as authoritative, people follow it.

284. Independence even with censure is better than serving with folded hands.

सेवाञ्जलिः—सेवायै सेवार्थं वा अञ्जलिः—'folded hand for servitude'. अञ्जलि in Sanskrit is masc. although used in some Indian languages in feminine gender.

285. He, indeed, attempts to embrace a dragon who extends his wisdom in order to control a wicked person.

LECTURE 24

286. Only a scholar knows the labour put in by a scholar; a barren woman does not know the severe labour pain.

287. One should please the greedy with wealth, the obstinate with folded hands (i.e., by supplications), the fool by following his wish and the wise man by truth.

स्तब्ध—'firmly fixed, immovable, arrogant, obstinate' (cp. स्तम्भ 'pillar').

288. The sun, moon, wind, fire, sky, earth, water, the conscience, Yama (the god of death), day, night, both the twilights and Dharma know the conduct of a man.

289. The meaning of a root is perforce changed by a prefix (उपसर्ग), for instance the root √हृ with 'प्र', i.e., 'प्रहार' (means 'beating'), with 'आ', i.e., 'आहार' (means 'food'), with सम् i.e., संहार (means 'destruction'), with 'वि', i.e., विहार' (means 'enjoyment'), and with परि, i.e., परिहार (means 'refutation').

290. All this is indeed Brahman.

291. Your weapon is meant for the protection of the distressed and not for striking at the innocent.

292. (They) used to purchase fame with their life as the price.

293. I know that you are born in the world-renowned race of the Puṣkarāvartakas (renowned clouds) and that you are Indra's chief agent (प्रकृतिपुरुष=प्रधान पुरुष), able to assume any form at will; hence it is that I, who am at a distance from my dear one (wife) due to (ill) fate, petition you. A request addressed to meritorious person though unsuccessful is preferable to the one made to a mean person and fulfilled.

294. Right policies bear fruit when enunciated at the right time.

295. Our army protected by Bhīṣma is insufficient; theirs protected by Bhīma is sufficient.

296. Out of anger shall I not kill a hundred Kauravas ? Shall I not drink the blood from the bosom of Duḥśāsana ? and shall I not shatter the bosom of Duryodhana with my mace ? Let your king make the treaty on conditions.

न, the sense of which is negative, gives here the idea of interrogation. पण means 'game, playing for stakes'. भीम says tauntingly that युधिष्ठिर may enter into an agreement with Kauravas on some terms (conditions), but he would follow his own course as hinted in the present stanza.

297. I treat people in the same manner as they resort to me.

298. I created the four varṇas dividing them on the basis of their qualities and actions.

299. If a man could understand that such is the result of jealousy, he would certainly give away even his limbs like Śivi.

मात्सर्य—'jealousy'. It is derived from मत्सर, which means 'inoxicating', 'cheerful', and also 'greedy', 'envious, jealous'.

शिवि or शिबि—a mythological king renowned for his generosity.

300. Ah, indeed, we are determined to perform a great sin in as much as we are ready to kill our own people on account of our greed for the comforts of a kingdom.

301. One should not eat that which he does not give to his guest to eat.

302. Death extending its arms (waiting) for a misfortune, seizes (a man) even from a distance.

व्यसनप्रसारितकरः—व्यसनेन व्यसनहेतुना प्रसारितौ करौ येन सः—'which extends its arms owing to misfortune (व्यसन)', i.e., 'death'.

303. A son is he who pleases his father by his good deeds.

LECTURE 25

304. Never indeed a desire is pacified by their enjoyment, it increases all the more (by enjoyment) just as fire by oblation.

कृष्णवर्त्मा—कृष्णं वर्त्म यस्य सः—'whose path is black when not in the form of flames', i.e., 'fire'. Fire is said to be black.

305. If one has greed then what is the use of want of merit, if he has slandering then what of other sins, if truth, then what is the use of penances, if a pure heart then what is the use

of a holy place, if gentlemanliness, what (is the need) of other qualities, if glory, what (is the need) of ornaments, if good learning what (is the need) of wealth and if ill-repute what (is the fear) of death.

पिशुन—'slandering person.' Habit of slandering is regarded as one of the meanest habits of human nature.

306. Who (in this world) obtains absolute happiness or exclusively misery. Man's (condition) goes up and down again in the manner of the felly of a wheel.

एकान्ततः—'in an exclusive way'. एक+अन्तः=एकान्तः-'only one way', i.e., 'exclusive way'.

307. At one place the lute is being played upon, at another there are lamentations ; at one place there is seminar of scholars, at another there are quarrels among drunkards ; at one place there are attractive women, at another, persons whose bodies are decayed with leprosy ; I do not know whether this world is full of nectar or poison.

गलत्कुष्ठवपुषः—गलन्ति कुष्ठेन वपूंषि येषां ते गलत्कुष्ठवपुषः.

308. O king there are six joys in the world of living beings : acquisition of wealth, continuous freedom from disease, a beloved wife who speaks sweet words, an obedient son and learning which leads to riches.

309. May we continue to see for a hundred years (lit. 'autumns'), may we live for a hundred years, may we continue to hear for a hundred years, may we speak for a hundred years, may we not be depressed for hundred years.

310. He took tax from the subjects for their own prosperity. The sun takes water to shower it a thousand-fold.

311. One should speak the truth, one should speak what is agreeable, and not that truth which is disagreeable, one should also not speak agreeable words which are not true ; this is the old traditional duty.

312. Rivers do not themselves drink their water, the trees do not themselves eat their fruits, the clouds indeed do not eat corn, the riches of the virtuous are meant for the good of others.

313. The wise call truthful and agreeable speech (सूनृता), which is without defect and without harshness, like a cow, the mother of all blessings, that fulfils desires, removes misery, begets fame and destroys sin.

सूनृता—'friendly and true speech', or '(advice) which is truthful and at the same time helpful and friendly'.

314. It would be proper to go elsewhere from this place, if there were no fear of death by leaving the battle-field, but if death of the living is certain, then why do you sully your fame in vain.

315. I consider the consciousness of that man to be made of steel, in whose heart there arises attachment (for wordly objects), though he knows that death is certain, and who in the face of the great fear (of death) feels gratified and does not weep.

परैमि—(परा + √इण् गतौ I. i.)—'I know' (=जानामि); unusual use by अश्वघोष, not usually used in this sense.

LECTURE 26

316. The sacred thread is a means of the great utility for a Brāhmaṇa, especially for one like me, because with this he measures out a passage for his action in the wall, with this he loosens the fastenings of ornaments, with this he opens the door latched securely and it serves as a ligature when he is bitten by insects or snakes.

मापयति—causal of √मा 'to measure', but here it gives non-causal sense, i.e., 'he measures out'.

317. In superiority an ācārya exceeds ten upādhyāyas, a father hundred ācāryas and a mother a thousand fathers.

उपाध्यायान् (=उपाध्यायान् अपेक्ष्य)—'compared with उपाध्यायs'. 'उपाध्याय' is an ordinary teacher (lecturer). 'आचार्य' is the principal teacher and is said to be ten times superior to an उपाध्याय.

318. A man who has read the Vedas but does not know their meaning is (like) a pillar which only bears the weight.

319. We address this salutation to the poets who have preceded us.

नमोवाकम् (=नमोवचनम्)—'salutation'.

320. He milked the earth for (performing) sacrifices, and Indra (milked) the heaven (i.e., caused rain) for the (growth of) food grains; (in this way) by mutual exchange of their wealth both of them maintained the two worlds.

विनिमयेन—'by mutual exchange', i.e., 'यज्ञ' (sacrifice) is meant to satisfy gods, and rain by gods is intended to produce food grains for the world.

321. O fool, are you afraid of death ? Does god of death spare the terrified.

322. He who on being distressed only laments out of perplexity, merely augments the bewailings and does not reach to the end (of distress).

323. He, who does not give proper advice to his master, is a bad friend, and he who does not listen to a well-wisher (हित) is a bad master, prosperity of every kind happily resides where the kings and their ministers are mutually well-disposed.

स किं सखा—Ordinarily it should mean "is he a friend who.....", but Sanskrit tradition regards **'किं सखा'** as a compound word meaning 'bad friend'. The meaning is that 'he is a bad friend, who ...' . Similarly, **'किं प्रभु:** in the stanza also means 'a bad master'.

हित—'a well-wisher' (हितकारिन्).

324. One should acquire knowledge and riches by utilising every moment and by collecting every grain (respectively); how can one obtain knowledge if he does not care for moments (i.e., time) and how can one amass riches if he does not care for every grain.

325. By whom are not adorable those pious men of wonderful conduct, respected by all the world, who rise due to their humility, proclaim their own merits by talking the merits of others, accomplish their own welfare by making great and extensive efforts for the good of others, and who by their forbearance cause pain to the wicked who always slander others with harsh words.

विततपृथुतरारम्भयत्ना:—वितत: व्याप्त: पृथुतर: स्थूलतर: आरम्भ: यस्य स विततपृथुतरारम्भ:, ईदृश: यत्न: येषां ते विततपृथुतरारम्भयत्ना:—'whose effort is great and extensive'.

आक्षेपरूक्षाक्षरमुखरमुखान्—आक्षेपेण निन्दया यानि रूक्षाणि अक्षराणि वचनानि तैर्मुखरं वाचालं मुखं येषां ते तान्—'whose mouths are verbose by harsh words of slander.'

326. Fire is extinguished by water, and fire dries up water; the different elements present in the body working in concert maintain the world.

327. (1) Patience, (2) forbearance, (3) self-restraint, (4) non-stealing, (5) purity, (6) control of the senses, (7) intelligence,

(8) knowledge, (9) truth, and (10) non-anger—these ten are the characteristics of virtue.

'क्षमा' in Indian languages has come to mean 'forgiveness', but its real meaning is 'patience or forbearance'.

328. From falsehood lead me to truth, from darkness lead me to light, from death lead me to immortality.

329. The sun causes to bloom the lotuses, the moon blooms the groups of night-lotuses, a cloud bestows rain without being requested to do so; the good people apply themselves of their own accord, for the benefit of others.

कृताभियोगाः—कृतः अभियोगः यैः ते. 'अभियोग' means 'application' or 'energetic effort'.

LECTURE 27

330. For the atheistic theory, we see not only the respect of the Indian people but of all the mortals born on the entire earth. It can be said without doubt that the Buddhist system is also based on this theory. It is said that the scholars such as Spencer, Mill, etc., who are the bright gems set in the crest of the western countries, have written various important essays on the basis of this system, after studying which large groups of people have become their followers.

दरीदृश्यते—this is present passive voice of यङ्लुगन्त-प्रक्रिया (see Lect. 27. B. 3).

पाश्चात्यदेशोज्ज्वलमणिमयशेखरस्वरूपाः—पाश्चात्यदेशानाम् उज्ज्वला मणिमयाः (मणीनां प्राचुर्येण युक्ताः) ये शेखराः तत्स्वरूपाः.

331. Kings desirous of victory over their enemies effect breeches of treaty under some pretext.

332. The face is full of wrinkles, the head has turned grey, the limbs are drooping, (but) only desire grows young.

333. In this world attractiveness is easy to obtain; but acquisition of good qualities is difficult.

334. Forbearance is the root of all penances.

क्षमा हि मूलम्—the noun 'मूल' is always in neuter gender, and it is therefore so, although predicate adjective of क्षमा fem. (see Lect. 27. A. 2).

335. The good men have defined a friend thus : he wards off (his friend) from the sin, and unites him to beneficial things,

conceals his secrets, and unfolds his good qualities, does not leave him in difficulties, and gives him (money, etc.) in time (of need).

336. It is not surprising that one who does not know the excellence of qualities of another man always criticises him, just as a Kirāta woman discards the pearls found in the temple of an elephant and wears the guñjā (seeds).

337. He who looks upon all the beings as within himself and himself within all beings, does not then doubt (any one).

विचिकित्सा—'doubt' (शङ्का).

338. Those who are slaves of desires are the slaves of the whole world; those who have desires as their slave, for them the whole world acts like a slave.

आशा—The meaning of आशा as 'desire' should be carefully noted. This word is used in Indian languages in the sense of 'hope', which is not so in Sanskrit. The two senses are altogether different, while 'hope' is something good, desire is not so.

339. A man should not have friendship or affection for a wicked person; a charcoal when hot burns and when cool blackens the hand.

340. Where there are no scholars, even a man of mean intelligence is praised there; in a country devoid of trees, the eraṇḍa (castor-plant) is also considered a tree.

341. Indeed, those who have undertaken to execute the work of their friends do not become lethargic.

342. It is a pity that a deer having come out for fear of a hunter and desirous of (meeting) his herd, wants to enter the trap being deceived by the sound of music.

343. For him, in whom the virtue loved by all the world develops, fire becomes water, the ocean at once becomes a puddle, Meru (mountain of gold) becomes a small rock, a lion quickly becomes a deer, a serpent assumes the qualities of a garland, and poison becomes nectar (lit. 'raining showers of nectar').

शीलम्—Although the word is used in the sense of 'custom or usage, its important meaning, which is applicable in the present context also, is 'moral character'. According to the Buddhists शील is one of the 6 or 10 perfections (पारमिता).

LECTURE 28

344. What does knowledge not accomplish like the wish-yielding creeper ? It protects like a mother, enjoins into beneficial things like a father, having removed fatigue, it delights like a beloved, increases wealth and spreads fame in quarters.

नियुङ्क्ते —fr. नि + √युज्. √युज् is used in both परस्मैपद and आत्मनेपद, e.g., युनक्ति, युङ्क्ते, etc. This belongs to रुधादिगण, of which class-mark is 'न' (श्नम्), which goes in the body of the verb, i.e., 'न' is inserted in the body of the verb √युन्ज् (see Lecture 28). The word **खेद**', besides 'fatigue', also means 'sexual desire'.

345. A dog wags its tail, falls down at the feet and lying down on the earth shows its mouth and belly to one who gives him a piece (of bread), while a good elephant looks on patiently and eats only after being coaxed hundreds of times.

346. He who, although having wealth, neither gives nor enjoys it, to him that wealth does not belong; (he is) like a scare-crow made of straw protecting the corn for others.

347. For a brave and courageous man what is his own country and what is a foreign land ? Whatever land he visits, he acquires it by the power of his arms; whatever forest a lion, with his jaws, nails and tail as weapons, roams, in the same (forest) he removes his thirst with the blood of elephants he has killed.

दंष्ट्रानखलाङ्गलप्रहरणैः—दंष्ट्राया नखानां लाङ्गूलस्य च प्रहरणैः ताडनैः or अस्त्रैः— 'with striking of weapons in the form of teeth, nails, and tail. The word लाङ्गल has both the forms—लाङ्गूल and लाङ्गूल.

348. If (the people of) the three worlds were to be busy counting the qualities of Nala, if their age (lives) were never to come to an end, and if the science of mathematics were to extend beyond the number **परार्ध**, then only all his qualities could be enumerated.

Sanskrit poetry, specially in later period, suffered from the defect of exaggeration. The stanza is a typical example of exaggeration noted in Sanskrit poetry.

परार्ध is highest number in Indian mathematics. It is 100,000 billions.

349. My mother, having myself as her only son, is bent with old age; my poor wife had recently delivered. I am the support of both, o providence, when tormenting me (to death), how compassion does not withhold you.

मदेकपुत्रा— अहमेव एकः पुत्रः यस्याः सा मदेकपुत्रा.

350. Then Rāma, powerful like an elephant, held his bow and roared : I will block the path of the sun and will pierce the chief mountains.

351. It is no wonder that he, possessing arms as long as the beams of city-gates, alone rules the entire earth which has the ocean for its blue boundary, for the goddesses with their deep-rooted enmity towards the demons, expect victory in battles through his strung bow and the thunderbolt of Indra.

नगरपरिघप्रांशुबाहुः —नगरस्य परिघः नगरपरिघः तद्वत् प्रांशू बाहू यस्य सः —'who possesses arms as long as beams of the city-gate'.

उदधिश्यामसीमाम् —उदधिः समुद्रः श्यामा सीमा यस्याः सा उदधिश्यामसीमा ताम्.

352. Although she does not mix her speech with mine, she directs her ears to me when I speak; granted that she does not stand facing me, yet her sight has mostly nothing else as its object.

भूयिष्ठम्—बहु + इष्ठन्. भूयस् and भूयिष्ठ are regarded as comparative and superlative degrees of 'बहु', which is not philologically correct. 'भूयिष्ठम्' is in neuter gender, because it is used as an adverb, here meaning 'mostly'.

353. Weapons do not cut it (soul), fire does not burn it, waters do not moisten it, (and) wind does not dry it up.

354. May (he) protect both of us (preceptor and disciple) together; may (he) nourish both of us together; may we both energetically work together; may our study be brilliant, may we not hate each other.

भुनक्तु—√भुज् लोट् III. i. रुधादि class. Cp. note on नियुङ्क्ते (344).

355. Pārvatī, who had her hopes frustrated by Śiva (when he) in her presence burnt cupid in that way; blamed her beauty in her mind, for the fruit (purpose) of beauty is attraction of the beloved ones.

LECTURE 29

356. The ignorant can be pleased easily, the expert (learned) can be pleased even more easily; (but) even Brahman can not please that man who is vainly proud on account of his little knowledge.

357. At time of prosperity the heart of the great becomes tender like a lotus; (but) during calamities it becomes as hard as a collection of large rocks.

महाशैलशिलासंघातकर्कशम्— महाशैलानां याः शिलाः तासां संघातः समूहः तद्वत् कर्कशं कठोरम्.

358. On being angry, fate can only destroy the pleasure of swan related to residing in the forest of lotus creepers, but it is not capable of taking away its (swan's) fame based on the well-known quality of distinguishing between milk and water.

359. Wise men well-versed in the right course of conduct have laid down that the only remedy of calamity is to begin its destruction and giving up despondency.

360. There is a river named 'desire' with wishes for its water, full of waves in the form of expectations, having alligators in the form of attachment, doubts as its birds, which (river) destroys the trees in the form of patience, very difficult to cross on account of the whirlpools in the form of infatuation, and very deep which has high banks in the form of anxiety. Great yogins of pure minds rejoice after having crossed it (river).

361. In sensual pleasures there is the fear of disease, in family there is fear of a fall (from the caste status), in wealth there is fear from the king, in silence there is fear of being regarded as feable, in the strength (of army) there is fear of enemies, in beauty there is fear of old age, in (learning of) scriptures there is fear of a debate, in good qualities there is fear from villains, and in case of the body there is fear from the god of death; for human beings every thing on this earth is full of fear, only non-attachment is free from fear.

बले रिपुभयम् - If there be power of army then other kings fearing it will turn enemies. **बल** means, in addition to 'strength', 'army' also.

362. On seeing the harassment of the moon and the sun by (other) planets, the bondage of even elephants and serpents, and the poverty of learned men, I have come to the opinion that fate is indeed powerful.

363. Good wives are the root cause of religious activities.

364. Ah, the way of killing practised by the snake in the form of a wicked person is peculiar (lit. 'inverted'), for it attaches itself to the ear (i.e., says something in the ear) of one person, while another person is killed (lit. 'relieved of his life').

365. (They) must arise and should know of the great calamity that presents itself; out of death, disease and grief what is going to befall today.

366. Wise men who are attracted by merits are surely indifferent to the personality of the speaker.

गुणगृह्याः—गुणैर्गृह्यन्ते इति गुणगृह्याः —'attracted by qualities or merits'.

367. The creator made the food of serpents the wind, which is found without any effort and without doing any injury (to anyone), the animals have been made as eaters of grass and tender shoots, and sleeping on the earth; (but) the livelihood of human beings, who are (supposed to be) capable of crossing the ocean of the world with the help of their intelligence, has been so made by him (creator) that in pursuing it (livelihood) all their qualities are set at naught.

संसारार्णवलङ्घनक्षमधियाम्—संसार एव अर्णवः (समुद्रः) तस्य लङ्घने क्षमा समर्था धीः बुद्धिर्येषां ते संसारार्णवलङ्घनक्षमधियः तेषाम्—'men who are made capable of crossing the ocean of the world'.

368. The moon rises looking pale like the cheek of a woman in love, with the planets as its attendants, looking like a lamp on the king's highway; whose bright rays fall in the midst of of the dense darkness, like streams of milk in mud from which water has flown out.

369. Could Aruṇa be the dispeller of darkness, if the sun had not placed him in his front.

370. If the creator had not brought together this pair who long for each other's beauty, then the effort of the creator in creating the beauty of both of them would have been rendered futile.

LECTURE 30

371. That tree, in the shade of which the deer sleep, the leaves of which from all directions are eaten (lit. 'destroyed') by groups of birds, the hollows of which are full of insects, on the branches of which monkeys take rest and the flowers (i.e., honey of the flowers) of which are drunk at will by the bees—is laudable, (because) with all its parts it comforts various living beings; the other (i.e., tree or any creature devoid of the above qualities) is only a burden for the earth.

372. Every thing old is not necessarily good, no poem is to be condemned merely because it is new, the wise men examine (both old and new), and then accept either, while a fool is guided by the conviction of others.

परप्रत्ययनेयबुद्धिः—परस्य अन्यस्य प्रत्ययेन ज्ञानेन विश्वासेन नेया चालनीया बुद्धिर्यस्य सः.

373. The gods were not satisfied with the valuable gems of the ocean, they were not terrified from the terrible poison, they did not rest till (they obtained) nectar; the courageous do not stop short of their goal.

374. You are the cause of the world, (but) you are yourself without any cause, you are the destroyer of the world, (but) you yourself are endless, you are the beginning of the world, but you yourself are without a beginning, you are the lord of the world, but you yourself have no lord.

375. In the process of her creation was it the bright moon who acted as creator, or was it cupid who is wholly devoted to the erotic sentiment (acted as creator) or was it the month in which there is an abundance of flowers (spring), (otherwise) how could the ancient sage (creator), dull on account of studying the Vedas and devoid of all interest in sensuous pleasures be able to create this attractive beauty.

विषयव्यावृत्तकौतूहलः—विषयेभ्यः विषयभोगेभ्यः व्यावृत्तं निवृत्तं कौतूहलं रुचिर्यस्य सः—'who is devoid of all interest in the sensuous pleasures'.

376. Do not disregard the wise men who have understood the highest truth, and who are not kept bound by wealth, which is trivial like a blade of grass, the lotus-fibre cannot hold back elephants, whose temples are dark on account of streaks of fresh rut.

अभिनवमदलेखाश्यामगण्डस्थलानाम्—अभिनवा नूतना या मदलेखा मदस्य लेखा रेखा तया श्यामानि गण्डस्थलानि येषां ते तेषाम्—'those whose temples are dark an account of streaks of fresh rut'.

377. I frequented (lit. 'waited upon') the ocean with the idea that it was a treasure-house of gems; let alone the gems, my mouth was filled with saline waters.

378. The queen looked at Rāma, who was determined to reside in a forest with her loving heart, (she) of auspicious marks, spoke to Rāma, and became desirous of good wishes for his journey.

379. Kumbhakarṇa said to him, "thou did not listen to whatever advice we gave you; now the result of the same has come about."

380. Do not give in to cowardice (lit. 'impotence'), o son of Pṛthā, it does not behove you.

381. Though the route will become circuitous for you setting out for the north quarter, do not be averse to the enjoyment of interior parts (lap) of the palaces of Ujjayinī.

सौधोत्सङ्गप्रणयविमुखः—सौधानां हर्म्याणामुत्सङ्गेषु अन्तभागेषु यः प्रणयः रुचिस्तत्र विमुखः पराङ्मुखः.

मा स्म, भूः—'be not' (see note on verse No. 4).

382. On seeing him, the daughter of the lord of mountains, trembling and perspiring with her slim body, with one foot raised up for advancing neither moved nor stood looking like a river bewildered by the obstacles of mountains in her course.

मार्गाचलव्यतिकराकुलिता—मार्गे यः अचलः पर्वतस्तस्य व्यतिकरेण संपर्केण आकुलिता संभ्रमिता—'bewildered by the impendiment of a rock coming in its course'.

383. O charioteer, who is this man having grey hair, clinging his hand to a stick, his eyes covered with (over-hanging) eye-brows, and who has drooping loose limbs; is it a disease (a transformation) or is it natural, or is it (due to) an accident.

यष्टिविषक्तहस्तः—यष्टौ विषक्तः लग्नः हस्तः यस्य सः—'with his hand clung to a stick.'

यदृच्छा—here used in the sense of 'an accident.'

384. Who is this man with a big belly, his body quivering with his breath, his shoulders and arms drooping, his limbs emaciated and pale, piteously crying "O mother", while taking the support of another (man) ?

385. Self-respecting men have always pride as their only wealth.

अभिमानैकधनाः—अभिमानः एकं धनं येषां ते—'whose sole wealth is in the form of their pride'.

APPENDIX (परिशिष्ट) I

386. वनानि दहतो वह्नेः सखा भवति मारुतः ।
स एव दीपनाशाय कृशे कस्यास्ति सौहृदम् ॥ व्याख्यान० 2795.

Trans.—Wind becomes friend of fire when it burns forests. The same wind destroys flame of a candle. Who entertains friendship towards the weak ?

387. अङ्गणवेदी वसुधा कुल्या जलधिः स्थली च पातालम् ।
वल्मीकश्च सुमेरुः कृतप्रतिज्ञस्य वीरस्य ॥ हर्ष० VIII. 1.

Trans.—For a hero who has taken a vow, the earth becomes like an alter in the court-yard, ocean like a rivulet, and the nether world like surface of the earth, and high mountain Sumeru is like an ant-hill.

अङ्गणवेदी—'alter in the court-yard' (अङ्गण = आंगन in Hindi).

388. असहायः समर्थोऽपि तेजस्वी किं करिष्यति ।
निर्वाते ज्वलितो वह्निः स्वयमेव प्रशाम्यति ॥ कस्यचित्.

Trans.—What can even a brilliant and capable person do without a helper. Fire kindled in a windless place is extinguished of its own accord.

389. दुर्जनः परिहर्तव्यो विद्यया भूषितोऽपि सन् ।
मणिनालङ्कृतः सर्पः किमसौ न भयङ्करः ॥ भर्तृ० नी० 53.

Trans.—A wicked person although adorned of learning should be avoided. Is not a serpent bedecked with a jewel dangerous ?

390. भोगा न भुक्ता वयमेव भुक्ता-
स्तपो न तप्तं वयमेव तप्ताः ।
कालो न यातो वयमेव याता-
स्तृष्णा न जीर्णा वयमेव जीर्णाः ॥ भर्तृ० वै० 12.

Trans.—We have not enjoyed pleasures, but we have ourselves been eaten away or exhausted, we have not practised austerities, but we have ourselves been tormented, time has not passed, but we ourselves have been passed over. Our thirst for pleasures has not decayed, but we ourselves have decayed.

वयमेव भुक्ताः—'we ourselves have been eaten', i.e., 'exhausted'.

391. नारिकेलसमाकारा दृश्यन्ते हि सुहृज्जनाः ।
अन्ये बदरिकाकारा बहिरेव मनोहराः ॥ हितो० मि० ला० 94.

Trans.—Friendly people in this world are like cocoanut fruit (i.e., rough outside, but having sweet flavour inside). There are others like berry fruit, who are attractive only externally.

392. स्वदोषैर्भवति हि शङ्कितो मनुष्यः । मृच्छ० IV. 2.

Trans.—Man becomes apprehensive on account of his faults.

393. येषां न विद्या न तपो न दानं
ज्ञानं न शीलं न गुणो न धर्मः ।
ते मर्त्यलोके भुवि भारभूता
मनुष्यरूपेण मृगाश्चरन्ति ॥ भर्तृ० नी० 13.

Trans.—Those who do not possess learning, austerity donorship, knowledge, virtue, qualities and morality, such persons, in this mortal world, being burden on the earth, are beasts who roam about in the disguise of human form.

394. अर्थनाशं मनस्तापं गृहे दुश्चरितानि च ।
वञ्चनं चापमानं च मतिमान् न प्रकाशयेत् ॥ हितो० मि० ला० 130.

Trans.—A wise person should not disclose—loss of wealth, mental torment, sinful acts in his household, deception and insult.

395. आरभन्तेऽल्पमेवाज्ञाः कामं व्यग्रा भवन्ति च ।
महारम्भाः कृतधियस्तिष्ठन्ति च निराकुलाः ॥ शिशु० II. 79.

Trans.—Ignorant people undertake only a little and become perplexed. Those possessed of wisdom undertake big things and remain undisturbed.

396. उत्साहसम्पन्नमदीर्घसूत्रं क्रियाविधिज्ञं व्यसनेष्वसक्तम् ।
शूरं कृतज्ञं दृढसौहृदञ्च लक्ष्मीः स्वयं याति निवासहेतोः ॥

पञ्च० मि० सं० 128.

Trans.—To one who is endowed with enthusiasm, who is not procrastinating, who knows the method of an action, who is not attached to sensual pleasures, who is brave and has a sense of gratitude, and whose friendship is firm, to such a person goddess of wealth comes of her own accord for stay.

अदीर्घसूत्रम्—नास्ति दीर्घं सूत्रं यस्य तम्—'to one who has not got a long thread (to spin), who does not spend much time in doing a thing', i.e., 'who is not procrastinating' (दीर्घसूत्र).

397. नहि प्रतिज्ञां कुर्वन्ति वितथां सत्यवादिनः ।
लक्षणं हि महत्त्वस्य प्रतिज्ञापरिपालनम् ॥ कस्यचित्.

Trans.—Truthful men do not make a false promise. Fulfilling one's promise is the sign of greatness.

398. स्वबाहुबलमाश्रित्य यो हि जीवति मानवः ।
स लोके लभते कीर्तिं परत्र च शुभां गतिम् ॥ कस्यचित्.

Trans.—A man, who lives depending on the strength of his arms, wins fame in this world and the worthy condition in the next life.

399. आचारो भूतिजनन आचारः कीर्तिवर्धनः ।
आचाराद् वर्धते ह्यायुराचारो हन्त्यलक्षणम् ॥ कस्यचित्.

Trans.—Good conduct creates wealth, good conduct enhances fame, good conduct increases life and good conduct destroys bad features of character.

अलक्षणम्—'bad or awkward features', 'bad points of character.'

400. यस्यास्ति वित्तं स नरः कुलीनः
स पण्डितः स श्रुतवान्गुणज्ञः ।
स एव वक्ता स च दर्शनीयः
सर्वे गुणाः काञ्चनमाश्रयन्ति ॥ भर्तृ० नी० 41.

Trans.—One who has got wealth is regarded of a noble family, as learned, a man of knowledge, a judge of virtues, a good speaker and handsome; all virtues depend on gold.

401. जीवन्तोऽपि मृताः पञ्च श्रूयन्ते किल भारते ।
दरिद्रो व्याधितो मूर्खः प्रवासी नित्यसेवकः ॥ पञ्च० मि० भे० 289.

Trans.—Five persons are considered in the Mahābhārata (epic) as dead, although alive : (1) poor, (2) diseased, (3) fool, (4) dwelling abroad, and (5) always serving others.

भारत—Originally महाभारत was called 'भारत' on account of containing the story of sons of भरत. When the body of that work was extended by additions and interpolations, it was called महाभारत.

402. त्यजति किल तं जयश्रीर्जहति च मित्राणि बन्धुवर्गश्च ।
भवति च सदोपहास्यो यः खलु शरणागतं त्यजति ॥ मृच्छ० VI. 18.

Trans.—To him, who discards a person seeking refuge, goddess of victory forsakes, his friends and relatives desert and he is always ridiculed.

403. अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूँश्च नानुशोचन्ति पण्डिताः ॥ गीता० II. 11.

Trans.—You grieve for those who should not be grieved for, yet you talk of wisdom. The wise grieve neither for the living nor for the dead.

404. श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ गीता० IV. 39.

Trans.—A man of faith obtains knowledge. Having obtained knowledge and having controlled his senses, he wins without delay the peace supreme.

405. स्नेहो हि वरमघटितो न वरं सञ्जातविघटितस्नेहः ।
हृतनयनो हि विषादी न विषादी भवति जात्यन्धः ॥ भोज० 137.

Trans.—Affection if not born is better than the affection which was first born and then broken. He laments whose sight is destroyed but not one who is blind by birth.

सञ्जातविघटितस्नेहः — (पूर्वं) संजातः (पश्चात्) विघटितः यः स्नेहः — 'affection which was first born and then broken'.

406. अद्रोहः सर्वभूतेषु कर्मणा मनसा गिरा ।
अनुग्रहश्च दानं च सतां धर्मः सनातनः ॥ व्याख्यान० 186.

Trans.—Avoiding enmity to all creatures in action, thought and speech, offering assistance, and donorship; this is the eternal virtue of good people.

407. स्तोकेनोन्नतिमायाति स्तोकेनायात्यधोगतिम् ।
अहो सुसदृशी चेष्टा तुलायष्टेः खलस्य च ॥ पञ्च० मि० भे० 161.

Trans.—Easily goes up and easily comes down; strangely the conduct of beam of a weighing machine and a wicked person, is quite alike.

408. किं चन्दनैः सकर्पूरैस्तुहिनैः शीतलैश्च किम् ।
सर्वे ते मित्रगात्रस्य कलां नार्हन्ति षोडशीम् ॥ सुभाषित० p. 384, No. 274.

Trans.—What of sandal mixed with camphor, and what of cold frost; all of these do not reach even the sixteenth part of the body of a friend.

षोडशीं कलाम्—'sixteenth part'; it refers to the moon, which is supposed to have sixteen digits, gradually increasing or decreasing in a fortnight.

409. **त्यागभोगविहीनेन धनेन धनिनो यदि ।**
भवामः किं न तेनैव धनेन धनिनो वयम् ॥

शार्ङ्ग० 385; सुभाषित० p. 71. No. 5.

Trans.—If people are rich on account of the wealth which is not used being given to others or for pleasure, then why we are not rich on account of the same wealth.

410. **सर्पाः पिबन्ति पवनं न च दुर्बलास्ते,**
शुष्कैस्तृणैर्वनगजा बलिनो भवन्ति ।
कन्दैः फलैर्मुनिवरा गमयन्ति कालं,
सन्तोष एव पुरुषस्य परं निधानम् ॥ पञ्च० मि० सं० 159.

Trans.—Serpents drink (live upon) air, but they are not weak; forest elephants become strong by dry straws; worthy ascetics pass their time by (food in the form of) roots andfruits; contentment, indeed, is the ultimate resort of a person.

सन्तोष एव पुरुषस्य परं निधानम्—'contentment is the ultimate resort of a person'. A person, who possesses contentment gets his ultimate aim satisfied, e.g., a serpent remains strong although he gets only air to drink. (This is supposed due to contentment).

411. **दर्दुरा यत्र वक्तारस्तत्र मौनं हि शोभनम् ।** कस्यचित्.

Trans.—Silence is most appropriate at a place where frogs are speakers.

412. **उद्योगिनं पुरुषसिंहमुपैति लक्ष्मी–**
दैवेन देयमिति कापुरुषा वदन्ति ।
दैवं निहत्य कुरु पौरुषमात्मशक्त्या
यत्ने कृते यदि न सिध्यति कोऽत्र दोषः ॥ हितो० प्र० 31.

Trans.—Goddess of wealth goes to lion-like man who is industrious. Only cowards say that this (fortune) is given

by providence. Therefore discard providence and resort to effort as much as you can. What fault is there, if even after endeavour success is not achieved.

413. निर्विषेणापि सर्पेण कर्तव्या महती फणा ।
विषं भवतु मा वास्तु फणाटोपो भयङ्करः ।। पञ्च० मि० भे० 225.

Trans.—A serpent devoid of poison should stretch its big hood. Poison there be or be not, expansion of hood is frightening.

414. यच्छक्यं ग्रसितुं ग्रासं, ग्रस्तं परिणमेच्च यत् ।
हितं च परिणामे यत्तदद्यं भूतिमिच्छता ।। कस्यचित्.

Trans.—A mouthful which can be swallowed and which when swallowed is digested, and which is beneficial in result, that mouthful of food should be eaten by one who wants prosperity.

415. गुणा गुणज्ञेषु गुणा भवन्ति ते निर्गुणं प्राप्य भवन्ति दोषाः ।
आस्वाद्यतोयाः प्रभवन्ति नद्यः समुद्रमासाद्य भवन्त्यपेयाः ।। हितो० प्र० 47.

Trans.—Virtues are virtues for those who can appreciate virtues, but they become faults for a person devoid of virtues. Rivers have water which is so tasteful, but having reached ocean they become unworthy of drinking.

416. अङ्गं गलितं पलितं मुण्डं दशनविहीनं जातं तुण्डम् ।
वृद्धो याति गृहीत्वा दण्डं तदपि न मुञ्चत्याशापिण्डम् ।।
मोह० (ascribed to शङ्कराचार्य) 6.

Trans.—Body is fallen down, hair is turned grey, and the mouth is without teeth; the old man moves with a stick in his hand, the desire does not leave his body even then.

417. अश्वः शस्त्रं शास्त्रं वीणा वाणी नरश्च नारी च ।
पुरुषविशेषं प्राप्ताः भवन्ति योग्या अयोग्याश्च ।। पञ्च० मि० भे० 119.

Trans.—A horse, a weapon, a treatise, a lute, a speech, man and woman, become good or bad in association with a particular person.

418. नानृतात् पातकं किञ्चित् न सत्यात् सुकृतं परम् ।
विवेकान् न परो बन्धुरिति वेदविदो विदुः ।। कस्यचित्.

Trans.—There is no sin greater than falsehood and no merit greater than truth. There is no friend better

than power of discrimination; this is the opinion of the scholars of scriptures.

419. अन्नेन सदृशं दानं न भूतं न भविष्यति ।
तस्मादन्नं विशेषेण दातुमिच्छन्ति मानवाः ।। कस्यचित्

Trans.—There is no donation better than food, neither there was nor there will be. Therefore men like, especially, to donate food.

420. किं कुलेनोपदिष्टेन शीलमेवात्र कारणम् ।
भवन्ति नितरां स्फीताः सुक्षेत्रे कण्टकिद्रुमाः ।। मृच्छ० IX. 7.

Trans.—What is the good of describing one's family, since one's character is the cause (i.e., determining factor in justice). Even in good soil thorny trees grow in large numbers.

421. श्वापदानां हिंसाकर्म किल प्रकृतिनियमोद्दीप्तजठरानलनिर्वाणमात्रप्रयोजनकं क्रूरचेष्टितानि च स्वोदरपूर्तिपर्यन्तावसानानि, प्रशान्ते तु जठरानले सकृदुपजातायां स्वोदरपूर्तौ, न हि ते करतलगतानपि हरिणशशकादीनुपघ्नन्ति । मनुष्याणां हिंसावृत्तिस्तु निरवधिः, न वा तथाविधप्राकृतकारणविशेषमपेक्ष्य प्रवर्तते, सर्वथा स्वोत्कर्षविधित्सैवामीषां हिंसाकारणम् । उद्भिज्ज० p. 76.

Trans.—Killing by beasts of prey has its sole purpose to extinguish fire of stomach which is kindled by the law of nature; their cruel acts end with the limit of filling up their stomach. When the fire of stomach is extinguished, when once their stomaches are full, they do not kill even the deer and hare come in their own hands. But the killing nature of men is limitless, nor does it begin due to some particular natural cause of that kind; they have always the desire of having their superiority.

प्रकृतिनियमोद्दीप्तजठरानलनिर्वाणमात्रप्रयोजनकम्—प्रकृतेर्नियमेन (विधानेन) उद्दीप्त : (उज्ज्वलितः) यः जठरानलः (उदराग्नि) तस्य निर्वाणमात्रं (केवलं प्रशमनं) प्रयोजनं यस्य तत् (हिंसाकर्म)—'(act of killing) whose sole purpose is to extinguish fire of stomach kindled by the law of nature'.

स्वोदरपूर्तिपर्यन्तावसानानि—स्वोदरस्य पूर्तिः तत्पर्यन्तमवसानं समाप्तिरेषाम्—'end of whose (cruel actions) is the limit of filling up their stomaches, i.e., satisfying their hunger'.

422. अविद्यं जीवनं शून्यं दिक् शून्या चेदबान्धवा ।
पुत्रहीनं गृहं शून्यं सर्वशून्या दरिद्रता ॥ चा० नी० अवतरणिका 45.

Trans.—Life is empty without knowledge and the quarter is empty without kinsmen, and all is empty with poverty.

423. भीमं वनं भवति तस्य पुरं प्रधानं
सर्वो जनः सुजनतामुपयाति तस्य ।
कृत्स्ना च भूर्भवति सन्निधिरत्नपूर्णा
यस्यास्ति पूर्वसुकृतं विपुलं नरस्य ॥ भर्तृ० नी० 102.

Trans.—A frightening forest becomes like a great city, and all men become friends and the whole earth is filled with jewels of good treasure for one who has got a large quantity of previous good deeds.

सन्निधिरत्नपूर्णा—सन्निधेः उत्कृष्टकोशस्य यानि रत्नानि तैः पूर्णा—'full of jewels of good treasure'.

424. यथा वायुयुतो वह्निकणोऽरण्ये प्रवर्धते ।
तथा तृष्णायुतः कामः कर्मारण्ये विवर्धते ॥ बुद्ध० XIV. 61.

Trans.—As a particle of fire associated with wind expands in a forest, similarly passions associated with desire grow in the forest of action.

कर्मारण्ये—'in forest of action', i.e., 'in the field of activities'.

425. किं शेषस्य भरव्यथा न वपुषि क्ष्मां न क्षिपत्येष यत्
किं वा नास्ति परिश्रमो दिनपतेरास्ते न यन्निश्चलः ।
किंत्वङ्गीकृतमुत्सृजन् कृपणवत् श्लाघ्यो जनो लज्जते,
निर्वाहः प्रतिपन्नवस्तुषु सतामेतद्धि गोत्रव्रतम् ॥ मुद्रा० II. 18.

Trans.—Is it because Śeṣa does not feel the pain caused by the load of the earth on his body that he does not throw it off? Or does not the sun feel fatigued that he does not sit down motionless? (Not so). But a praiseworthy man is ashamed to leave aside, like a meanhearted person, what he has once undertaken. To carry out their undertakings is indeed the family vow of the good.

शेष—The mythological serpent holding the earth.

प्रतिपन्नवस्तुषु—'in regard to undertakings or things which have been accepted or promised to be done.'

426. गुणप्रवालं विनयप्रशाखं विश्रम्भमूलं महनीयपुष्पम् ।
तं साधुवृक्षं स्वगुणैः फलाढ्यं सुहृद्विहङ्गाः सुखमाश्रयन्ति ॥ मृच्छ० IV. 32.

Trans.—The birds in the form of friends happily resort to the tree in the form of a good man—the tree which has merits for its foliage, character for its branches, trust for its roots, having illustriousness for flowers, rich with fruits in the form of his merits.

महनीयपुष्पम्—महनीयं (महनीयता) पुष्पं यस्य—'being illustrious is in the form of flowers.' 'महनीय' is used here in the abstract sense, i. e., 'महनीयता'.

427. पश्यन्ति मां दशदिशो वनदेवताश्च
चन्द्रश्च दीप्तकिरणश्च दिवाकरोऽयम् ।
धर्मानिलौ च गगनं च तथान्तरात्मा
भूमिस्तथा सुकृतदुष्कृतसाक्षिभूता ॥ मृच्छ० VIII. 24.

Trans.—Ten quarters see me and the sylvan deities, the moon and the sun with its brilliant rays, righteousness and wind, the sky and the inner soul and also the earth, which is witness of all good and bad deeds.

428. सन्दधानो हि कालेन विगृह्णांश्चारिभिः सह ।
स्वपक्षे वर्धनं कुर्वन् महदैश्वर्यमश्नुते ॥ कस्यचित्.

Trans.—Holding alliance with time (acting according to the requirements of time), waging war with his enemies, and bringing advantages to his side, one obtains great prosperity.

संदधानः—सम्+धा+शानच्—'holding alliance (सन्धि)'.

429. विहगः खलु जालसंवृतो हितकामेन जनेन मोक्षितः ।
विचरन्फलपुष्पवद्वनं प्रविविक्षुः स्वयमेव पञ्जरम् ॥ सौन्दर० VIII. 16.

Trans.—A bird caught in a net was freed by a well-wishing person. Wandering in a forest full of fruits and flowers, becomes, of his own accord, desirous of entering into a cage.

मोक्षितः—मोक्षं प्रापितः (मोक्ष+इतच्)—'freed'.

430. एवं जरा हन्ति च निर्विशेषं स्मृतिं च रूपं च पराक्रमं च ।
न चैव संवेगमुपैति लोकः प्रत्यक्षतोऽपीदृशमीक्षमाणः ॥ बुद्ध० III.36.

Trans.—Thus the old age destroys, without discrimination, memory, beauty and valour. Although the world

sees this before it, yet it does not feel excitement (or desire of emancipation).

निर्विशेषम्—नास्ति विशेषः यस्मिन् तत् (adverb)—'without discrimination.'

सवेगः—'violent agitation, excitement, desire for emancipation.'

431. **इह हि रचयन् साध्वीं शिष्यः क्रियां न निवार्यते ।**
त्यजति तु यदा मार्गं मोहात् तदा गुरुरंकुशः ॥ मुद्रा० III. 6.

Trans.—A pupil performing right act is not checked (by his preceptor). When, however, he abandons path through delusion, the preceptor acts like a goad (to him).

432. **शस्त्रैर्हता न हि हता रिपवो भवन्ति,**
प्रज्ञाहतास्तु रिपवः सुहता भवन्ति ।
शस्त्रं निहन्ति पुरुषस्य शरीरमेकं,
प्रज्ञा कुलं च विभवं च यशश्च हन्ति ॥ पञ्च० काको० 241.

Trans.—Enemies destroyed by weapons are in fact not destroyed, but enemies destroyed by (diplomatic) wisdom are wholly destroyed. A weapon kills only the body of a person, but diplomatic wisdom destroys family, wealth and fame.

433. **किमेता नावगच्छन्ति चपलं यौवनं स्त्रियः ।**
यतो रूपेण संमत्तं जरा यन्नाशयिष्यति ॥ बुद्ध० IV. 56.

Trans.—Do these (women) not know that youthfulness is fickle, because the old age will destroy one who is intoxicated with beauty.

434. **एकं भूमिपतिः करोति सचिवं राज्ये प्रमाणं यदा,**
तं मोहाच्छ्रयते मदः स च मदाद् दास्येन निर्विद्यते ।
निर्विण्णस्य पदं करोति हृदये तस्य स्वतन्त्रस्पृहा,
स्वातन्त्र्यस्पृहया ततः स नृपतेः प्राणेष्वभिद्रुह्यति ॥ पञ्च० मि० भे० 263.

Trans.—When a king makes a minister authority in the government, the latter is possessed with intoxication (of power) on account of infatuation; on account of intoxication, he feels dejected by his subordinate position. In the heart of the dejected comes the desire for being independent, and then on account of his desire for independence he becomes hostile to life of the king.

435. **अमानुषीं तस्य निशम्य शक्तिं माता प्रकृत्या करुणार्द्रचित्ता ।**
प्रीता च भीता च बभूव देवी शीतोष्णमिश्रेव जलस्य धारा ॥ बुद्ध० I. 29.

Trans.—(Buddha's) mother, whose mind was naturally tender with feelings of pathos, knowing his son's (Buddha's) extra-ordinary power (not possible in a human being), became delighted and also apprehensive like a stream of water which is cold and hot mixed.

436. यस्तु दृष्ट्वा परं जीर्णं व्याधितं मृतमेव च ।
स्वस्थो भवति नोद्विग्नो यथाऽचेतास्तथैव सः ॥ बुद्ध० IV. 60.

Trans.—He who seeing another, decayed (with old age), or sick, or dead remains normal and not tormented, he is as if he were senseless.

437. क्षीरेणात्मगतोदकाय हि गुणा दत्ताः पुरा तेऽखिलाः
क्षीरे तापमवेक्ष्य तेन पयसा ह्यात्मा कृशानौ हुतः ।
गन्तुं पावकमुन्मनस्तदभवद्दृष्ट्वा तु मित्रापदं
युक्तं तेन जलेन शाम्यति सतां मैत्री पुनस्त्वीदृशी ॥ भर्तृ० नी० 75.

Trans.—Milk, at first, gave all its qualities to water which was mixed with it; that water noticing heat in milk, offered itself into fire, and seeing the distress of its friend (water) that (milk) became excited (उन्मनस्) to go to fire. It is therefore appropriate that it (milk) is calmed by water. Friendship of the good is therefore of such a nature.

438. दाता लघुरपि सेव्यो भवति न कृपणो महानपि समृद्ध्या ।
कूपोऽन्तःस्वादुजलः प्रीत्यै लोकस्य न समुद्रः ॥ पञ्च० मि० सं० 75.

Trans.—A donor even small is to be served (honoured), but not a niggardly person although great on account of his wealth. A well having tasteful water inside is for the delight of people, but not the ocean (although big).

439. लौकिकानां हि साधूनामर्थं वागनुवर्तते ।
ऋषीणां पुनराद्यानां वाचमर्थोऽनुधावति ॥ उत्तर० I. 10.

Trans.—In the case of worldly-wise saints, their speech follows facts. But in the case of primeval sages, the facts follow their speech.

लौकिकानां हि साधूनाम्—This remarkable stanza of भवभूति expresses a great truth. In the case of worldly-wise saints, they calculate with the events as they happen, but in the case of premordial (आद्य) sages, i.e., sages belonging to

the earliest (highest) class of the sages, they have a definite vision of events, and whatever they say is sure to happen.

440. एते हि हृदयमर्मच्छिदः संसारभावाः येभ्यो बीभत्समानाः सन्त्यज्य सर्वान् कामानरण्ये विश्राम्यन्ति मनीषिणः । उत्तर० after I. 8.

Trans.—These are the emotional phenomena of the world, which pierce the vitals of heart; being extremely disgusted with which the wise men having given up all desires take rest in the forests.

बीभत्समानाः (√बाध् or √बध्+सन्+शानच्)—'fearing (or disgusted with) excessively.' 'सन्' (desiderative affix) is here in the sense of excessiveness.

APPENDIX (परिशिष्ट) II

441. यथा प्रह्लादनाच्चन्द्रः प्रतापात्तपनो यथा ।
तथैव सोऽभूदन्वर्थो राजा प्रकृतिरञ्जनात् ॥ रघु० IV. 12.

Trans.—As 'candra' (moon) is so called becuase it pleases (fr. √चद्—'to please'), and 'tapana' (sun) is so called because it has brilliance (fr. √तप्—'to be bright'). Similarly he (Raghu) was 'rājā' (king) according to word-meaning (अन्वर्थः) because he delighted his subjects (fr. √रञ्ज्—'to delight').

अन्वर्थः—अनुगतः शब्दानुकूलः अर्थः यस्य सः—'king' is the meaning of the word राजन् according to the word-meaning because of being 'रञ्जन', i. e., 'entertaining (the subjects).'

442. परिवर्तिनि संसारे मृतः को वा न जायते ।
स जातो येन जातेन याति वंशः समुन्नतिम् ॥ भर्तृ० नी० 32.

Trans.—Who is not born after having died in this changing world. But he is (really) born by whose birth family goes to prosperity.

443. क्षान्तितुल्यं तपो नास्ति सन्तोषान्न सुखं परम् ।
नास्ति तृष्णासमो व्याधिर्न च धर्मो दयापरः ॥ स० प० मा० 372.

Trans.—There is no penance like endurance, no happiness better than contentment. There is no disease like desire (thirst) for sensuous objects and no virtue other than compassion.

क्षान्तिः (=क्षमा)—'power of endurance' and not 'forgiving' in which sense the word क्षमा is used in Hindi.

444. जरां व्याधिं च मृत्युं च को हि जानन्सचेतनः ।
स्वस्थस्तिष्ठेन्निषीदेद्वा शयेद्वा किं पुनर्हसेत् ॥ बुद्ध० IV. 59.

Trans.—Can there be an intelligent being who knowing of old age, sickness and death, can, in a normal condition, stand, or sit, or sleep, what to say of laughing ?

445. अनारम्भो मनुष्याणां प्रथमं बुद्धिलक्षणम् ।
आरब्धस्यान्तगमनं द्वितीयं बुद्धिलक्षणम् ॥ कस्यचित्.

Trans.—Not undertaking (a difficult task) is the first mark of wisdom, but to complete what has been undertaken is the second mark of wisdom.

446. वासवृक्षे समागम्य विगच्छन्ति यथाण्डजाः ।
नियतं विप्रयोगान्तस्तथा भूतसमागमः ॥ बुद्ध० VI. 46.

Trans.—As birds, coming together on the tree of their rest, are separated, similarly union of creatures necessarily ends in separation.

447. समेत्य च यथा भूयो व्यपयान्ति बलाहकाः ।
संयोगो विप्रयोगश्च तथा मे प्राणिनां मतः ॥ बुद्ध० VI. 47.

Trans.—And as the clouds, after coming together are separated, similar is, in my opinion, connection and separation of creatures.

448. इन्द्रियाणां विचरतां विषयेष्वपहारिषु ।
संयमे यत्नमातिष्ठेद् विद्वान् यन्तेव वाजिनाम् ॥ मनु० II. 88.

Trans.—A wise man should make his effort in controlling the senses which wander towards misleading objects, like a charioteer in (the control of) horses.

449. आपदां कथितः पन्था इन्द्रियाणामसंयमः ।
तज्जयः सम्पदां मार्गो येनेष्टं तेन गम्यताम् ॥ चाणक्य० नी० 72.

Trans.—Lack of control of senses is said to be the path of miseries, control of the same (senses) is the path of fortune, one may go by the path he likes.

450. उपकारोऽपि नीचानामपकारो हि जायते ।
पयःपानं भुजङ्गानां केवलं विषवर्धनम् ॥ सुभाषित० p. 45, No. 10.

Trans.—Even the benefit done to a mean person becomes injury. Offering milk to serpents means only enhancing their poison.

451. माता किल मनुष्याणां देवतानां च दैवतम् । मध्यम० I. 37.

Trans.—Mother is surely the goddess of men as well as of gods.

452. दुर्जनः प्रियवादी च नैतद् विश्वासकारणम् ।
मधु तिष्ठति जिह्वाग्रे हृदि हालाहलं विषम् ॥ हितो० मि० ला० 82.

Trans.—A wicked person and speaking sweetly—this should

not be the cause of trust. Honey (sweet word) stands at the tip of the tongue, but there is dangerous and deadly poison in his heart.

453. जीवितुं यः स्वयं चेच्छेत्कथं सोऽन्यं प्रघातयेत् ।
यद्यदात्मनि चेच्छेत्तु तत्परस्यापि चिन्तयेत् ॥ व्याख्यान० 767.

Trans.—How can a person who wants to live himself, may kill another person. Whatever one wishes for himself, he should wish the same for others.

यद्यदात्मनि चेच्छेत्तु तत्परस्यापि चिन्तयेत्=यद् यद् आत्मनि च इच्छेत् तु तत्... 'whatever one desires for himself, he should want the same for others. This is the basic moral doctrine.

454. तर्कोऽप्रतिष्ठः श्रुतयो विभिन्ना नाऽसौ मुनिर्यस्य मतं न भिन्नम् ।
धर्मस्य तत्त्वं निहितं गुहायां महाजनो येन गतः स पन्थाः ॥

चाणक्य० रा० II. 58.

Trans.—Reasoning does not settle (a matter) and scriptures differ. There is no seer whose opinion is not different. The Reality of virtue or religion is hidden in a cave. The (true) path is the one trodden by great men.

महाजनो येन गतः स पन्थाः—There are different opinions regarding the path of moral conduct to fix which is difficult; the safe course is to accept that moral path which is trodden by great men.

455. श्रोत्रं श्रुतेनैव न कुण्डलेन
दानेन पाणिर्न तु कङ्कणेन ।
विभाति कायः करुणापराणां
परोपकारैर्न तु चन्दनेन ॥ भर्तृ० नी० 71.

Trans.—The ears are beautified by learning and not by earrings and hand by charity and not by a bracelet. Body of the persons who are compassionate (is beautified) by doing good to others, and not by sandal.

456. मज्जमानमकार्येषु पुरुषं विषयेषु वै ।
निवारयति यो राजन् ! स मित्रं रिपुरन्यथा ॥ अभिषेक० VI. 22.

Trans.—O king, he is a friend who wards off a person immersed in misdeeds and sensual pleasures, otherwise he is an enemy.

457. निर्गुणेष्वपि सत्त्वेषु दयां कुर्वन्ति साधवः ।
न हि संहरते ज्योत्स्नां चन्द्रश्चाण्डालवेश्मसु ॥ सुभाषित० p. 46, No. 39.

Trans.—Good people extend mercy even to creatures devoid of qualities. The moon does not withdraw its moonlight even from the houses of caṇḍālas (persons belonging to the lowest of depressed classes).

चन्द्रश्चाण्डालवेश्मसु—The context is that good men extend their mercy to all as moon extends its moonlight even to the houses of caṇḍālas. This shows what a deep-rooted hatred existed in the hearts of upper-class people for men of depressed classes.

458. **शुचित्वं त्यागिता शौर्यं सामान्यं सुखदुःखयोः ।**
दाक्षिण्यं चानुरक्तिश्च सत्यता च सुहृद्गुणाः ॥ हितो० मि० ला० 97.

Trans.—Purity (of purpose), generosity, courage, sameness of behaviour in pleasure or pain, politeness, effection and truthfulness—these are the characteristics of a (true) friend.

459. **क्षते प्रहारा निपतन्त्यभीक्ष्णं धनक्षये दीव्यति जाठराग्निः ।**
आपत्सु वैराणि समुद्भवन्ति वामे विधौ सर्वमिदं नराणाम् ॥

पञ्च० ल० प्र० 63.

Trans.—At an injured place, there fall many strokes repeatedly, at the loss of wealth fire of stomach flares, at the times of misfortunes, enmities arise, when the fate is unfavourable all this happens to men.

460. **जितेन्द्रियत्वं विनयस्य कारणं गुणप्रकर्षो विनयादवाप्यते ।**
गुणप्रकर्षेण जनोऽनुरज्यते जनानुरागप्रभवा हि सम्पदः ॥

काव्यप्रकाश VI. 317.

Trans.—Control of senses is the cause of character, character leads to excellence of virtues. On account of excellence of virtues people are attracted, and people's affection is the source of prosperity.

जनानुरागप्रभवाः—जनानाम् अनुरागः प्रीतिः प्रभवः (मूलं) यासां ताः

461. **वनेषु दोषाः प्रभवन्ति रागिणां**
गृहेषु पञ्चेन्द्रियनिग्रहस्तपः ।
अकुत्सिते कर्मणि यः प्रवर्तते
निवृत्तरागस्य गृहं तपोवनम् ॥ सुभाषित० p. 174, No. 905.

Trans.—Worldly attached people develope faults even in a forest; control of five senses even at the household is austerity. The house of one, who is engaged in faultless

action and who is free from attachment, is like a hermitage of penance.

462. भवितव्यानां द्वाराणि भवन्ति सर्वत्र । शाकु० I. 15.

Trans.—For the events which are destined to happen, there are openings every where.

463. बलवदपि शिक्षितानामात्मन्यप्रत्ययं चेतः । शाकु० I. 2.

Trans.—The heart of even the highly instructed persons does not have confidence in itself.

464. सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम् । व्याख्यान० 2128.

Trans.—After happiness there is misery, and after misery there is happiness.

465. अश्वमेधसहस्रञ्च सत्यञ्च तुलया धृतम् ।

अश्वमेधसहस्राद्धि सत्यमेव विशिष्यते ॥ विष्णु० अध्याय 8.

Trans.—A thousand aśvamedha sacrifices and truth when placed on a weighing machine, truth is found superior to a thousand aśvamedha sacrifices.

466. गुणाः पूजास्थानं गुणिषु न च लिङ्गं न च वयः । उत्तर० IV. 11.

Trans.—In virtuous beings virtues are the object of reverence, not sex nor age.

467. तमापतन्तं नृपतेरवध्यो वन्यः करीति श्रुतवान्कुमारः ।

निवर्तयिष्यन्विशिखेन कुम्भे जघान नात्यायतकृष्णशार्ङ्गः ॥ रघु० V. 50.

Trans.—Thinking of turning back the elephant who was approaching the prince, who had heard that a wild elephant should not be killed by a king, hit him (the elephant) on the forehead by an arrow without stretching his black bow too much.

नात्यायतकृष्णशार्ङ्गः—न अत्यायतं अधिकं कृष्टं कृष्णं शार्ङ्गं धनुः (शृङ्गेन निर्मितमिति शार्ङ्गम्) येन सः—'he who had not extended his black bow to an excessive limit'.

468. गच्छन् पिपीलिको याति योजनानां शतान्यपि ।

अगच्छन् वैनतेयोऽपि पदमेकं न गच्छति ॥ कस्यचित्.

Trans.—A male ant who continues moving covers hundreds of yojanas (a distance measure equal to 4 miles or so). But without moving even a Garuḍa (bird known for his speed) cannot go even one step.

पिपीलिकः—In masculine gender पिपीलिकः means 'male ant' (चींटा), in feminine gender पिपीलिका is used for 'female ant' (चींटी).

469. जीवसृष्टिप्रवाहेषु मानवा इव परप्रतारकाः, स्वार्थसाधनपराः, मायाविनः, कपटव्यवहारकुशलाः, नीचस्वभावा हिंसानिरताः जीवा न विद्यन्ते ।

उद्भिज्ज० p. 72.

Trans.—In the stream of the creation of creatures, there are no creatures like human beings, who deceive others, who are engaged in their selfish purpose, fraudulent, expert in deceptive behaviour of mean nature and engaged in injuring others.

470. किं मधुना किं विधुना किं सुधया किं च वसुधयाखिलया ।
यदि हृदयहारिचरितः पुरुषः पुनरेति नयनयोरयनम् ॥

सुभाषित० p. 48, No. 135.

Trans.—What of honey, what of moon, what of nectar and what with the whole earth, if a man, whose conduct captivates heart, comes once again within the range of sight.

471. उदये सविता रक्तो रक्तश्चास्तमये तथा ।
सम्पत्तौ च विपत्तौ च महतामेकरूपता ॥ सुभाषित० p. 45, No. 19.

Trans.—The sun is red at the time of rising and also red at the time of setting. The great men indeed remain the same in prosperity as well as in calamity.

472. किं वस्तु विद्वन् गुरवे प्रदेयं त्वया कियद्वेति तमन्वयुङ्क्त । रघु० V. 18.

Trans.—He inquired of him : O learned sir, what object is to be given to you (my) preceptor, and how much ?

अन्वयुङ्क्त—'asked, inquired'; अनु+√युज्+लुङ् (=अपृच्छत्); cp. अनुयोग—'question' (प्रश्न).

473. अदत्तेत्यागता लज्जा दत्तेति व्यथितं मनः ।
धर्मस्नेहान्तरे न्यस्ता दुःखिताः खलु मातरः ॥ कस्यचित्.

Trans.—(In the case of a daughter) if not given (in marriage), there is shame, and if given, the mind is tormented. Mothers, being placed between duty and affection remain sorrowful.

474. अकृत्यं नैव कर्तव्यं प्राणत्यागेऽप्युपस्थिते ।
न च कृत्यं परित्याज्यमेष धर्मः सनातनः ॥ पञ्च० ल० प्र० 41.

Trans.—One should not commit sin even if there is (the (danger of) losing one's life, and the duty should not be abandoned. This is the traditional path of virtue.

475. माता यस्य गृहे नास्ति भार्या चाप्रियवादिनी ।
अरण्यं तेन गन्तव्यं यथारण्यं तथा गृहम् ॥ पञ्च० ल० प्र० 50.

Trans.—At whose house there is no mother and wife speaks bitter things, he should go to a forest, because (for him) house and forest are alike.

476. गुणवदगुणवद्वा कुर्वता कार्यमादौ ।
परिणतिरवधार्या यत्नतः पण्डितेन ॥ भर्तृ० नी० 99.

Trans.—A wise man when about to do a good or bad action should carefully realize, in the biginning, its result.

477. यथेच्छाभोग्यं वो वनमिदमयं मे सुदिवसः
सतां सद्भिः सङ्गः कथमपि हि पुण्येन भवति ।
तरुच्छाया तोयं यदपि तपसां योग्यमशनम्
फलं वा मूलं वा तदपि न पराधीनमिह वः ॥ उत्तर० II. 1.

Trans.—This forest is to be enjoyed by you at will, this is happy day for me; the meeting of the good with the good people comes off by merit somehow. Shade of trees, water, and food consistent with penance, fruit or root, all that is not dependent on others.

478. सम्पदि यस्य न हर्षो विपदि विषादो रणे च धीरत्वम् ।
तं भुवनत्रयतिलकं जनयति जननी सुतं विरलम् ॥ पञ्च० मि० सं० 180.

Trans.—Who is not delighted in prosperity and not distressed in calamity and remains calm in the battlefield—to such a son, who is ornamental mark of the three worlds, a mother gives birth rarely.

479. भिक्षाशनं तदपि नीरसमेकवारं
शय्या च भूः परिजनो निजदेहमात्रम् ।
वस्त्रं च जीर्णशतखण्डमयी च कन्था
हा हा तथापि विषया न परित्यजन्ति ॥ भर्तृ० वै० 19.

Trans.—Food obtained by alms and that too tasteless and only once (in a day), couch in the form of earth and attendent in the form of one's own body, cloth in the form of rag or patched garment, which is worn out and having hundreds of pieces : alas even then they do not give up the sensual objects !

कन्था—'a rag or patched garment'. **जीर्णशतखण्डमयी**—जीर्णा शतखण्डमयी च—'worn out and having hundreds of pieces.'

480. **क्रोधो मूलमनर्थानां क्रोधः संसारबन्धनम् ।**
धर्मक्षयकरः क्रोधस्तस्मात्क्रोधं विवर्जयेत् ॥ सुभाषित० p. 160, No. 313.

Trans.—Anger is the root of misfortunes, anger is the cause of worldly ties, anger causes the loss of virtues, one should, therefore, abstain from anger.

481. **तुष्टे सति न लाभाय रुष्टे नाशाय नैव च ।**
प्रज्वलितानि शष्पाणि नाङ्गरागाय न भस्मने ॥ कस्यचित्.

Trans.—When a person is satisfied, he does not bestow any advantage, and when angry he does not cause any injury. Burnt grass is neither for decorating body nor for dusting.

482. **द्वाविमावम्भसि क्षेप्यौ गाढं बध्वा गले शिलाम् ।**
धनिनं चाप्रदातारं दरिद्रञ्चातपस्विनम् ॥ सुभाषित० p. 65, No. 8.

Trans. These two (persons) should be thrown in water with a stone tied firmly to their neck—a rich person who does not give and a poor person who does not observe austerity.

द्वाविमावम्भसि क्षेप्यौ—'the two should be thrown in water', this first part of the stanza is in nominative case, but the second part धनिनं चाप्रदातारम्, etc., which also should have been in nominative case, is in accusative case. This incongruity is to be noted.

483. **एके सत्पुरुषाः परार्थघटकाः स्वार्थं परित्यज्य ये**
सामान्यास्तु परार्थमुद्यमभृतः स्वार्थाविरोधेन ये ।
तेऽमी मानुषराक्षसाः परहितं स्वार्थाय निघ्नन्ति ये
ये निघ्नन्ति निरर्थकं परहितं ते के न जानीमहे ॥ भर्तृ० नी० 74.

Trans.—There are those who perform good of others by sacrificing their own interest, they are noble people, (while) ordinary men are those who do work of others when it does not come in comflict with their own interest. They are human demons who destroy the good of others for their own interest. We, however, do not know what are those who destroy interest of others without any purpose.

484. यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ गीता० IX. 27.

Trans.—Whatever you do, whatever you eat, whatever you offer, and whatever you give, and whatever penance you perform, all that you should dedicate to me.

तत्कुरुष्व मदर्पणम्—The idea is that whatever one does should be dedicated to God. This will help to achieve detachment.

तपस्यसि—Nominal verb from तपस् (refer to अष्टा० III. i. 15).

485. यस्य दानविहीनस्य धनान्यायान्ति यान्ति च ।
अरण्यकुसुमानीव निरर्थास्तस्य सम्पदः ॥ कस्यचित्.

Trans.—Of one who does not give (to others), riches come and go. His riches are useless like flowers of forest.

486. सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ कस्यचित्.

Trans.—All upaniṣads are cows and the son of cowherd (i.e., Kṛṣṇa) is a milker. Son of Pṛthā (i.e., Arjuna) is the calf and a wise man is enjoyer, and milk is in the form of nectar of Gītā.

487. पुस्तकस्था तु या विद्या परहस्तगतं धनम् ।
कार्यकाले समुत्पन्ने न सा विद्या न तद्धनम् ॥ सुभाषित० p. 162, No. 413.

Trans.—Knowledge which exists in books and wealth which is in hands of others (being useless), when the time for action comes, neither that knowledge nor that wealth exists.

488. विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनम्
विद्या भोगकरी यशःसुखकरी विद्या गुरूणां गुरुः ।
विद्या बन्धुजनो विदेशगमने विद्या परं दैवतम्
विद्या राजसु पूजिता न हि धनं विद्याविहीनः पशुः ॥ भर्तृ० नी० 20.

Trans.—Learning is the enhanced beauty of a man, it is a concealed and protected wealth. Learning gives enjoyment, it also gives fame and happiness, it is preceptor of preceptors. Learning is kinsmen for going to foreign lands, and learning is the highest goddess; amongst kings learning is honoured and not wealth; a person devoid of learning is a beast.

489. न चैष धर्मो वन एव सिद्धः पुरेऽपि सिद्धिर्नियता यतीनाम् ।
बुद्धिश्च यत्नश्च निमित्तमत्र वनं च लिङ्गं च हि भीरुचिह्नम् ॥
बुद्ध० IX. 18.

Trans.—This religious duty is not such as may be acquired only in a forest, even in a town success of ascetics is is ensured. Intelligence and effort are the causes in this matter; forest and badge are the marks of coward (i.e., of those who do not want to face the reality).

वनं च लिङ्गं च हि भीरुचिह्नम्—The idea is that renunciation is something inward for which no outer symbol is necessary. Those who adopt some outer symbol, as living in forest or wearing red garment, are cowards, i.e., insincere.

490. अनन्तपारं किल शब्दशास्त्रं स्वल्पं तथायुर्बहवश्च विघ्नाः ।
सारं ततो ग्राह्यमपास्य फल्गु हंसो यथा क्षीरमिवाम्बुमध्यात् ॥
सुभाषित० p. 173, No. 879.

Trans.—Science of grammar has a shore at unlimited distance. A man's age (for learning) is limited and obstacles are many. Therefore one should take essence, leaving aside the useless (part), as a goose (takes out) milk from water.

491. याचते कार्यकाले यः स किंभृत्यः स किंसुहृत् ।
अकार्यकार्यकर्ता यस्त्वनादिष्टोऽप्यसौ सुहृत् ॥ कस्यचित्.

Trans.—Is he a servant or a friend who begs at the time of his requirement. He who accomplishes a thing even without being asked and without his own requirement or motive is a (real) friend.

अकार्यकार्यकर्ता—'who does something without his own motive or purpose (कार्य)'.

492. द्वन्द्वो द्विगुरपि चाहं मद्गेहे नित्यमव्ययीभावः ।
तत्पुरुष कर्म धारय येनाहं स्यां बहुव्रीहिः ॥ सुभाषित० p. 189, No. 51.

Trans.—I am compound called 'द्वन्द्व' (in the form of pair of two, husband and wife), I am 'द्विगु' (i.e., I have two cows), and in my house there is always अव्ययीभाव (i.e., no exhaustion of commodities), O man, resort to that action (पुरुष तत् कर्म धारय) whereby I may be having abundant grain (बहुः व्रीहिर्यस्य सः).

द्वन्द्वोऽहं द्विगुरपि...—Here the literal meaning of all compounds is explained by calling a person as द्विगु (having two cows), etc. See the meaning of the stanza.

493. उत्सवे व्यसने चैव दुर्भिक्षे राष्ट्रविप्लवे ।
राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः ॥ हितो० मि० ला० 74.

Trans.—He is a real relative who stands by at the time of festivity as well as in misery, at the time of famine and calamity in the country, at the royal door (court) and at crematorium.

494. संगतिः श्रेयसी पंसां स्वपक्षे च विशेषतः ।
तुषैरपि परिभ्रष्टा न प्ररोहन्ति तण्डुलाः ॥ पञ्च० काको० 56.

Trans.—Union is beneficial for men, especially with those of their own groups. Rice seeds even when separated from their chaff do not grow.

495. क्षमा शस्त्रं करे यस्य दुर्जनः किं करिष्यति ।
अतृणे पतितो वह्निः स्वयमेवोपशाम्यति ॥ सुभाषित० p. 83, No. 1.

Trans.—What a wicked person can do of one who has the weapon of endurance in his hand. Fire fallen at a place without straws will be extinguished of its own accord.

क्षमा—'endurance'. See also the note under 443.

496. धनानि जीवितं चैव परार्थे प्राज्ञ उत्सृजेत् ।
सन्निमित्ते वरं त्यागो विनाशे नियते सति ॥ हितो० मि० ला० 44.

Trans.—For the sake of others, a wise man should give up his riches and even life. When the death is certain it is better to give up (one's body) for a good cause.

497. येन शुक्लीकृता हंसाः शुकाश्च हरितीकृताः ।
मयूराश्चित्रिता येन स ते वृत्तिं विधास्यति ॥ हितो० मि० ला० 183.

Trans.—He, who made the geese white, and parrots green; and peacocks of variegated colour, will ordain (provide) your livelihood.

स ते वृत्तिं विधास्यति—He (i.e., God who has done many remarkable things such as making the geese white, etc.) will also ordain (provide) your livelihood. This is typical fatalistic idea of a degenerate religion.

498. को धर्मो भूतदया किं सौख्यमरोगिता जगति जन्तोः ।
कः स्नेहः सद्भावः किं पाण्डित्यं परिच्छेदः ॥ हितो० मि० ला० 149.

Trans.—What is virtue ? compassion towards creatures; what is happiness ? Health of a creature in this world;

what is affection ? good (friendly) feelings. What is learning ? Determining (the nature) of a thing.

परिच्छेद:—The word means 'limitation', which means here 'limiting a thing by properly determining its nature.

199. यौवनं धनसम्पत्तिः प्रभुत्वमविवेकिता ।
एकैकमप्यनर्थाय किमु यत्र चतुष्टयम् ॥ हितो० प्र० 11.

Trans.—Youth, excessive wealth, over-lording and want of discrimination—of these even one leads to misery, what to say if there be aggregate of all the four.

500. यत् तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत् सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ कस्यचित्.

Trans.—That which is at first like poison, and in conclusion like nectar, is called pure or genuine (सात्त्विक), happiness born of the clarity of one's own intelligence.

501. द्वाविमौ पुरुषौ लोके स्वर्गस्योपरि तिष्ठतः ।
प्रभुश्च क्षमया युक्तो दरिद्रश्च प्रदानवान् ॥ सुभाषित० p. 155, No. 107.

Trans.—Two persons in this world stand above the heaven; a powerful man endowed with the endurance and a poor man who gives charity.

502. न कश्चिदपि जानाति किं कस्य श्वो भविष्यति ।
अतः श्वः करणीयानि कुर्यादद्यैव बुद्धिमान् ॥
सुभाषित० p. 154, No. 40

Trans.—No one knows what will happen to a person next day (tomorrow). Therefore one should do the things today which are to be done next day.

503. उद्यमः साहसं धैर्यं बुद्धिः शक्तिः पराक्रमः ।
षडेते यत्र वर्तन्ते तत्र देवः सहायकृत् ॥ व्याख्यान० 1833.

Trans.—Effort, valour, fortitude, intelligence, strength, and bravery—where there are these six things, there god becomes helper.

504. उष्ट्राणां च विवाहेषु गीतं गायन्ति गर्दभाः ।
परस्परं प्रशंसन्ति अहो रूपमहो ध्वनिः ॥ कस्यचित्.

Trans.—In the marriage of camels, the asses sing the song. Mutually they admire each other—Ah, what beauty and what melody !

505. काचः काञ्चनसंसर्गाद् धत्ते मारकतीं द्युतिम् ।
तथा सत्सन्निधानेन मूर्खो याति प्रवीणताम् ॥ हितो० प्र० 41.

Trans —A piece of glass in contact with gold wears the brilliance of emerald (jewel). Similarly by the company of the good, even a fool becomes skilled.

506. तृणानि भूमिरुदकं वाक् चतुर्थी च सूनृता ।
एतान्यपि सतां गेहे नोच्छिद्यन्ते कदाचन ॥ हितो० मि० ला० 60.

Trans.—Grass (grassy seat), place to sit, water, and in the fourth place true and benevolent speech—these things are never exhausted in the household of good people.

APPENDIX (परिशिष्ट) III

507. हेम्नः संलक्ष्यते ह्यग्नौ विशुद्धिः श्यामिकापि वा ॥ रघु० I. 10.

Trans.—Purity or blemish of gold is noticed in the fire.

508. सर्वे क्षयान्ता निचयाः पतनान्ताः समुच्छ्रयाः ।
संयोगा विप्रयोगान्ता मरणान्तं हि जीवितम् ॥ सुभाषित० p. 372, No. 162.

Trans.—All pilings end in decay, and all risings end in fall, all connections end in separation and life ends in death.

509. मानसं बलवद्दुःखं तर्षे तिष्ठति तिष्ठति ।
तं तर्षं छिन्धि दुःखं हि तृष्णा चास्ति च नास्ति च ॥ सौन्दर० XI. 36.

Trans.—Extreme mental pain continues so long desire or thirst is there. Therefore you destroy that desire, sorrow and desire, either they exist together or they both vanish together.

दुःखं हि तृष्णा चास्ति च नास्ति च—'sorrow and desire either they exist together or they both vanish together'. Construction of the text would be—दुःखं हि तृष्णा च अस्तिच, अथवा (दुःखं हि तृष्णा च) नास्तिच.

510. एको रसः करुण एव निमित्तभेदाद्
भिन्नः पृथक् पृथगिव श्रयते विवर्तान् ।
आवर्तबुद्बुदतरङ्गमयान् विकारान्
अम्भो यथा सलिलमेव हि तत्समस्तम् ॥ उत्तर० III. 47.

Trans.—The one sentiment of pathos, varied through variety of causes takes resort to or assumes the form of different modificatios, just as water assumes changes in the form of whirls, bubbles and billows, but all these are water only.

एको रसः रुकण एव—Sentiment of 'pathos' (करुणरस) is one of eight sentiments accepted by Sanskrit rhetoricians. It is, however, not regarded, like erotic (शृंङ्गार) and heroic (वीर) sentiments as the principal sentiment of a poetic or dramatic work. Bhavabhūti assails this theory of traditional rhetoricians. In this stanza he points out that sentiment of pathos is the principal and basic sentiment; all other sentiments are only its modifications and based on it.

विवर्त—'modification', Real change as that of milk into curd is called विकार, but unreal or apparent change as that of a rope into a snake is called विवर्त in the Vedāntic terminology,

511. राज्यं नाम शक्तित्रयायत्तम्, शक्तयश्च मन्त्रप्रभावोत्साहाः, परस्परानुगृहीताः कृत्येषु क्रमन्ते । दश० वि० च० p. 52.

Trans.—A kingdom is based on three regal powers. And (these) powers are—good counsel, personal pre-eminence and energy; supported by one another (these powers) succeed in actions.

512. सत्याऽनृता च परुषा प्रियवादिनी च
हिंस्रा दयालुरपि चार्थपरा वदान्या ।
नित्यव्यया प्रचुरनित्यधनागमा च
वाराङ्गनेव नृपनीतिरनेकरूपा ॥ भर्तृ० नी० 47.

Trans.—The policy of a king like a harlot assumes different forms—it is truthful and yet false, harsh and sweet-speaking, it is killing yet merciful, it is parsimonious yet liberal, incurring expenditure and yet realising large sums of money.

513. अक्षैश्चापि युधिष्ठिरेण सहसा प्राप्तो ह्यनर्थः कथम् ।
प्रत्यासन्नविपत्तिमूढमनसां प्रायो मतिः क्षीयते ॥ कस्यचित्.

Trans.—How Yudhiṣṭhira suddenly got misfortune through dice (gambling). Intelligence usually disappears of those whose mind is confounded by an impending calamity.

प्रत्यासन्नविपत्तिमूढमनसाम्—प्रत्यासन्ना समीपमागता या विपत्तिः तया मूढं मनः येषां तेषाम्—'of those whose mind is confounded by a calamity which is expected shortly.'

514. दिव्यं हि चक्षुर्भूतभवद्भविष्यत्सु व्यवहितविप्रकृष्टादिषु च विषयेषु शास्त्रं नामाप्रतिहतवृत्तिः । तेन हीनः सतोरप्यायतविशालयोर्लोचनयोरन्ध एव जन्तुरर्थदर्शनेष्वसामर्थ्यात् । दश० वि० च० p. 6.

Trans.—Scripture is, indeed, a divine eye, whose operation is unobstructed in the objects which belong to the past, present and future and which are interrupted and distant. Deprived of it (i.e., eye of scripture) a creature, although having extensive and large eyes, is in fact blind being incapable of seeing any objects (i.e., their real nature).

515. छन्ना भवन्ति भुवि सत्पुरुषाः कथञ्चित्
स्वैः कारणैर्गुरुजनैश्च नियम्यमानाः ।
भूयः परव्यसनमेत्य विमोक्तुकामा
विस्मृत्य पूर्वनियमं विवृता भवन्ति ॥ अवि० I. 6.

Trans.—Good people remain somehow concealed being controlled by their own reasons and also by their elders. But again when they find calamity of others, and become desirous of relieving the same, they come in the open having forgotten the previous practice (of remaining concealed).

516. बोद्धारो मत्सरग्रस्ताः प्रभवः स्मयदूषिताः ।
अबोधोपहताश्चान्ये जीर्णमङ्गे सुभाषितम् ॥ भर्तृ० वै० 2.

Trans.—Those who are capale of appreciation, are over-powered by jealousy, kings are spoiled by arrogance, and others are spoiled by ignorance, the good speech gets worn out in the person (of the speaker).

517. अद्वैतं सुखदुःखयोरनुगतं सर्वास्ववस्थासु यद्
विश्रामो हृदयस्य यत्र जरसा यस्मिन्नहार्यो रसः ।
कालेनावरणात्ययात् परिणते यत् प्रेमसारे स्थितम्
भद्रं प्रेम सुमानुषस्य कथमप्येकं हि तत् प्राप्यते ॥ उत्तर० I. 39.

Trans.—With great difficulty is indeed attained that auspicious love of a good person, that remains the same in happiness and sorrow, agreeable in all conditions, where there is repose of heart, flavour of which is not obliterated by old age, which is developed with reserve having disappeared with time, and remains in the form of essence of affection.

518. प्रियप्राया वृत्तिर्विनयमधुरो वाचि नियमः
प्रकृत्या कल्याणी मतिरनवगीतः परिचयः ।
पुरो वा पश्चाद् वा तदिदमविपर्यासितरसं
रहस्यं साधूनामनुपधि विशुद्धं विजयते ॥ उत्तर० II. 2.

Trans.—Conduct which is mostly affectionate, restraint in speech which is sweet due to modesty and understanding which is naturally auspicious, acquaintance which is without blemish flavour of which remains unchanged in the beginning and afterwards, such secret of the good people which is guileless and pure, is triumphant.

रहस्यं साधूनामनुपधि—'mysterious and guileless behaviour of good people'. उपधिः—'guile, cunningness'.

519. बुद्धीन्द्रियप्राणगुणैर्वियुक्तः सुप्तो विसंज्ञस्तृणकाष्ठभूतः ।
संवर्ध्य संरक्ष्य च यत्नवद्भिः प्रियप्रियैस्त्यज्यत एष कोऽपि ॥ बुद्ध० III. 57.

Trans.—He is some one deprived of qualities, namely understanding, senses, and vital forces; he is asleep, unconscious and reduced to the state of grass and wood. He is abondoned by his dear relations who carefully nurtured and protected him.

प्रियप्रियैस्त्यज्यते—'he is being abandoned by dear relations'. First 'प्रिय' means 'dear' and the second 'प्रिय' would mean 'relations', or प्रियप्रियैः may mean 'by very dear ones'. Also the reading is 'प्रियाप्रियैः', i.e., 'by dear ones and strangers'. But in the case of this reading संवर्ध्य and संरक्ष्य can not be properly construed, because संवर्धन and संरक्षण (nurturing and protecting) can not apply to 'अप्रिय'.

520. ततः प्रणेता वदति स्म तस्मै सर्वप्रजानामिदमन्तकर्म ।
हीनस्य मध्यस्य महात्मनो वा सर्वस्य लोके नियतो विनाशः ॥
बुद्ध० III. 59.

Trans.—Then the charioteer said to him—This is the end of all people, whether low, middle or great; end of every one in the world is certain.

प्रणेता—'driver, charioteer'.

521. जलमग्निर्विषं शस्त्रं क्षुद्व्याधिः पतनं गिरेः ।
निमित्तं किञ्चिदासाद्य देही प्राणैर्विमुच्यते ॥ हितो० मि० ला० 165.

Trans.—Water, fire, poison, weapon, hunger, disease, or falling from a mountain—getting some (such) reason, a creature is deprived of his life.

522. उत्तमः क्लेशविक्षोभं क्षमः सोढं न हीतरः ।
मणिरेव महाशाणघर्षणं न तु मृत्कणः ॥ सुभाषित० p. 46, No. 55.

Trans.—A high personage, and not any other, is capable of bearing the perturbance caused by calamity, only a diamond can stand the rubbing on a big grind-stone and not a grain of earth.

523. स्वायत्तमेकान्तगुणं विधात्रा विनिर्मितं छादनमज्ञतायाः ।
विशेषतः सर्वविदां समाजे विभूषणं मौनमपण्डितानाम् ॥ भर्तृ० नी० 7.

Trans.—Providence has made a ready cover for ignorance at one's own disposal, which is an unmixed good, especially in the society of all-knowing scholars, this (cover for ignorance) is silence which is ornament of the ignorant persons.

524. **विषस्य विषयाणां हि दृश्यते महदन्तरम् ।**
उपभुक्तं विषं हन्ति विषया: स्मरणादपि ॥ सुभाषित० p. 158, No. 231.

Trans.—There is a great difference between poison and sensual pleasures. Poison kills only when taken, but sensual pleasures kill even by remembrance.

525. **लुब्धस्य नश्यति यश: पिशुनस्य मैत्री**
नष्टक्रियस्य कुलमर्थपरस्य धर्म: ।
विद्या बलं व्यसनिन: कृपणस्य सौख्यं
राज्यं प्रमत्तसचिवस्य नराधिपस्य ॥ पञ्च० काको० 231.

Trans.—Renown is destroyed of the greedy person, and friendship of a back-biter, family of one who has given up action, virtue of one who is after wealth, power of learning of one who is given to evil things, happiness of a miserly person and kingdom of the king whose ministers are careless.

526. **शशी दिवसधूसरो गलितयौवना कामिनी**
सरो विगतवारिजं मुखमनक्षरं स्वाकृते: ।
प्रभुर्धनपरायण: सततदुर्गत: सज्जनो
नृपाङ्गणगत: खलो मनसि सप्त शल्यानि मे ॥ भर्तृ० नी० 56.

Trans.—There are seven piercing things in my mind—the moon which is dust-coloured in the day, a beautiful woman past her youth, a pond devoid of lotuses, and face of a handsome man who is illiterate, a king who is attached to wealth, a good man ever striken with misery, and a wicked person who is in the court-yard of the king (i.e., having influence on the king).

मुखमनक्षरं स्वाकृते:—'सु' सुन्दरा आकृतिर्यस्य स स्वाकृति: सुन्दर: पुरुष: तस्य अनक्षरम् अक्षररहितं विद्याहीनं मुखम्—'mouth of a handsome person who is illiterate'.

527. **पात्रविशेषे न्यस्तं गुणान्तरं व्रजति शिल्पमाधातु: ।**
जलमिव समुद्रशुक्तौ मुक्ताफलतां पयोदस्य ॥ कस्यचित्.

Trans.—Art of the creator placed in a particular receptacle changes to a different quality, as water of cloud when placed in a counch-shell of sea changes to a pearl,

528. वने रणे शत्रुजलाग्निमध्ये
महार्णवे पर्वतमस्तके वा ।
सुप्तं प्रमत्तं विषमस्थितं वा
रक्षन्ति पुण्यानि पुराकृतानि ।। भर्तृ० नी० 97.

Trans.—Virtuous deeds, done formerly, protect a person in the forest, in the battle, from an enemy, in the midst of water or fire, in a great ocean, on the top of a mountain, whether he be asleep, unconscious and fallen in a difficult situation.

529. आशाबन्धः कुसुमसदृशं प्रायशो ह्यङ्गनानाम् ।
सद्यःपाति प्रणयि हृदयं विप्रयोगे रुणद्धि ।। मेघ० पू० 9.

Trans.—The tie of expectation usually sustains during separation the loving heart of women which is like a flower and apt to sink quickly.

आशाबन्धः—आशायाः बन्धः (=बन्धनम्) 'tie of expectation or hope'. 'आशा' ordinarily in Sanskrit means 'desire'. Here it is used in the sense of expectation. It is thus a transition to the current meaning of 'आशा', i.e., 'hope'.

530. सन्तानवाहीन्यपि मानुषाणां
दुःखानि सम्बन्धिवियोगजानि ।
दृष्टे जने प्रेयसि दुःसहानि
स्रोतःसहस्रैरिव सम्प्लवन्ते ।। उत्तर० IV. 8.

Trans.—Sorrows of men arising from the loss of a kinsman, continuously flowing and unbearable on some dear one being seen, flow as if it were in thousands of streams.

531. तस्या मुखं पद्मसपत्नभूतं
पाणौ स्थितं पल्लवरागताम्रे ।
छायामयस्याम्भसि पङ्कजस्य
बभौ नतं पद्ममिवोपरिष्टात् ।। सौन्दर० VI. 11.

Trans.—Her lotus-like face placed on her lotus-like hand which is red like the colour of a sprout, shone like a lotus which is bent from above upon the shadow of that lotus in water.

Note—Her lotus-like face placed on the lotus-like hand is compared to a lotus which appears as if placed on its own reflection in water.

532. विपदि धैर्यमथाभ्युदये क्षमा
सदसि वाक्पटुता युधि विक्रमः ।
यशसि चाभिरुचिर्व्यसनं श्रुतौ
प्रकृतिसिद्धमिदं हि महात्मनाम् ॥ भर्तृ० नी० 63.

Trans.—Endurance in calamity, fortitude in prosperity, eloquence in assembly, bravery in battlefield, strong desire for fame and inclination towards scriptures—all this is natural in the case of great persons.

533. अहौ वा हारे वा बलवति रिपौ वा सुहृदि वा
मणौ वा लोष्टे वा कुसुमशयने वा दृषदि वा ।
तृणे वा स्त्रैणे वा मम समदृशो यान्तु दिवसाः
सदा पुण्यारण्ये शिव शिव शिवेति प्रलपतः ॥ भर्तृ० वै० 40.

Trans.—Looking with equality upon a snake or a necklace, a powerful foe or a friend, a jewel or a piece of earth, a flowery bed or a stone, a blade of grass or a flock of ladies, I wish to pass days in a holy forest, uttering always the word 'Śiva'.

534. अवश्यं यातारश्चिरतरमुषित्वाऽपि विषया
वियोगे को भेदस्त्यजति न जनो यत् स्वयममून् ।
व्रजन्तः स्वातन्त्र्यादतुलपरितापाय मनसः
स्वयं त्यक्ता ह्येते शमसुखमनन्तं विदधति ॥ भर्तृ० वै० 16.

Trans.—Sensual pleasures even if they stay for a long period are sure to go. What is the difference in their separation that a man does not leave them of his own accord. When they go of their own accord, they cause immense pain to the mind, but when they are abandoned by free will, they cause unlimited joy of tranquility.

535. योऽन्यथा सन्तमात्मानमन्यथा प्रतिपद्यते ।
किन्तेन न कृतं पापं चौरेणात्माऽपहारिणा ॥* मनु० IV. 255.

Trans.—Who knows (speaks of) his self otherwise when it actually exists differently, what sin that thief has not committed who has stolen his own self.

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*The reading in Nirṇaya Sagar edition of मनुस्मृति is as follows :—

योऽन्यथा सन्तमात्मानमन्यथा सत्सु भाषते ।
स पापकृत्तमो लोके स्तेन आत्मापहारकः ॥

Note—Here Manu compares one, who speaks untruth, to a thief who steals his own self. The idea is that when one utters something contrary to the knowledge of his own self, he in a way conceals or steals his own self.

536. विद्याविनयोपेतो हरति न चेतांसि कस्य मनुजस्य ।
काञ्चनमणिसंयोगो नो जनयति कस्य लोचनानन्दम् ॥
सुभाषित० p. 39, No. 17.

Trans.—Whose mind a person, endowed with knowledge and character will not captivate ? Whose delight of eyes, union of gold and diamond does not cause.

537. दानं भोगो नाशस्तिस्रो गतयो भवन्ति वित्तस्य ।
यो न ददाति न भुङ्क्ते, तस्य तृतीया गतिर्भवति ॥ हितो० मि० ला० 161.

Trans.—Charity, enjoyment and loss—these three are the ways of wealth; one who does not give nor enjoys his wealth, will have the third course (i.e., the loss).

538. दृष्ट्वा विमिश्रां सुखदुःखतां मे राज्यं च दास्यं च मतं समानम् ।
नित्यं हसत्येव हि नैव राजा न चापि संतप्यत एव दासः ॥ बुद्ध० XI. 44.

Trans.—Noticing pleasure and pain mixed, I hold kingdom and slavery equal. A king does not laugh always and neither a slave is exclusively tormented.

539. रे रे ! चातक ! सावधानमनसा मित्र क्षणं श्रूयता–
मम्भोदा बहवो हि सन्ति गगने सर्वेऽपि नैतादृशाः ।
केचिद् वृष्टिभिरार्द्रयन्ति वसुधां गर्जन्ति केचिद् वृथा
यं यं पश्यसि तस्य तस्य पुरतो मा ब्रूहि दीनं वचः ॥ भर्तृ० नी० 51.

Trans.—O friend cātaka, listen for a moment with attentive mind. There are many clouds in the sky, but all are not such (that a supplication should be addressed to them). Some of them make the earth wet with rain, and others thunder in vain; you should not (therefore make a piteous cry before every one whom you see.

Note—The idea in the stanza is that there are in this world rich people who never help the needy, and therefore one should not indiscriminately beg before every person in a piteous manner. Such begging is extremely degrading.

540. दानार्थिनो मधुकरा यदि कर्णतालै-
दूरीकृताः करिवरेण मदान्धबुद्ध्या ।
तस्यैव गण्डयुगमण्डनहानिरेषा
भृङ्गाः पुनर्विकचपद्मवने चरन्ति ॥ सुभाषित० p. 231, No. 70.

Trans.—If the bees which wanted rut were dispelled by the big elephant by flapping of ears, because his sense became blind with intoxication, it is the loss of the decoration of his pair of temples; bees of course move in the forest of blooming lotuses.

541. न जात्या ब्राह्मणश्चात्र क्षत्रियो वैश्य एव न ।
न च शूद्रो न वै म्लेच्छो भेदिता गुणकर्मभिः ॥ शुक्र० I. 38.

Trans.—Here there is no Brāhmaṇa, Kṣatriya or Vaiśya, Śūdra or Mleccha by birth; they are differentiated by merits and actions.

542. तस्मान्न गोऽश्ववत्कश्चिज्जातिभेदोऽस्ति देहिनाम् ।
कार्यशक्तिनिमित्तस्तु सङ्केतः कृत्रिमो भवेत् ॥ व्याख्यान० 289.

Trans.—Therefore there is no difference of species of men like that of cows and horses. They are (different castes etc.) so named artificially due to their capacity and action.

543. तथा हि वीराः पुरुषा न ते मता
जयन्ति ये साश्वरथद्विपानरीन् ।
यथा मता वीरतरा मनीषिणो
जयन्ति लोलानि षडिन्द्रियाणि ये ॥ सौन्दर० IX. 23.

Trans.—Those are not to be held so brave persons who conquer the enemies with horses, chariots and elephants as are considered braver those wise persons who conquer the fickle six senses.

544. शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम् ।
न शोचन्ति तु यत्रैता वर्द्धते तद्धि सर्वदा ॥ मनु० III. 57.

Trans.—Family where women are aggrieved is destroyed quickly, that (family) where they do not feel aggrieved progresses always.

जामयः—'female relatives of the head of the family', i.e., 'women of a family' (pl. of जामि).

545. यदा किञ्चिज्ज्ञोऽहं द्विप इव मदान्धः समभवं
तदा सर्वज्ञोऽस्मीत्यभवदवलिप्तं मम मनः ।
यदा किञ्चित्किञ्चिद्बुधजनसकाशादवगतं
तदा मूर्खोऽस्मीति ज्वर इव मदो मे व्यपगतः ॥ भर्तृ० नी० 8.

Trans.—When I knew little I became like elephant intoxicated with rut, then considering that I am omniscent, my mind became arrogant. When I have learnt a little from the company of the wise, then with realization that I was ignorant, my intoxication (arrogance) disappeared.

Note—This stanza presents the well-known idea of Socrates who pointed that thinkers of Greece in his time who pretended to know every thing, were altogether ignorant, and he (Socrates) also did not know anything. When the oracle of Delphin, in which the Greek people of those days had great faith declared that Socrates was the wisest man in Greece, he (Socrates) interpreted the reason that he was wise in the sense that he at least knew that he was ignorant.

546. विकीर्णसप्तर्षिबलिप्रहासिभिस्तथा न गाङ्गैः सलिलैर्दिवश्च्युतैः ।
यथा त्वदीयैश्चरितैरनाविलैर्महीधरः पावित एष सान्वयः ॥ कुमार० V. 37.

Trans.—This mountain (lit. 'up-holder of the earth') together with his family has not been so sanctified by the waters of the Ganges, dropping from the firmament and resplendent with the offerings of flowers scattered by the seven (heavenly) sages, as he has been by the pure acts.

547. न भूतपूर्वो न च केन दृष्टो हेम्नः कुरङ्गो न कदापि वार्ता ।
तथापि तृष्णा रघुनन्दनस्य विनाशकाले विपरीतबुद्धिः ॥
सुभाषित० p. 92, No. 54.

Trans.—A golden deer has not existed and never seen by any body and there was no information about it at any time. Even then Rāma felt desire for it. Indeed at the time of calamity intelligence becomes perverse.

548. यत्रापि कुत्रापि भवन्ति हंसा
हंसा महीमण्डलमण्डनानि ।
हानिस्तु तेषां हि सरोवराणां
येषां मरालैः सह विप्रयोगः ॥ सुभाषित० p. 221, No. 14.

Trans.—Geese may be at this or that place. Geese are adornments of the earth. But the loss comes to those ponds which are separated from the geese.

549. क्वचिद् भूमौ शायी क्वचिदपि च पर्यङ्कशयनः
क्वचिच्छाकाहारी क्वचिदपि च शाल्योदनरुचिः ।
क्वचित् कन्थाधारी क्वचिदपि च दिव्याम्बरधरो
मनस्वी कार्यार्थी न गणयति दुःखं न च सुखम् ॥ भर्तृ० नी० 81.

Trans.—Sometimes sleeping on the (bare) ground, and sometimes sleeping on a couch, sometimes eating vegetables and another time enjoying delicious rice. Sometimes wearing worn out rags and sometimes wearing the divine garments; strong-willed person who is determined to achieve his aim, does not mind pain or pleasure.

550. क्षान्तिश्चेत् कवचेन किं किमरिभिः क्रोधोऽस्ति चेद्देहिनां
ज्ञातिश्चेदनलेन किं यदि सुहृद् दिव्यौषधैः किं फलम् ।
किं सर्पैर्यदि दुर्जनाः किमु धनैर्विद्यानवद्या यदि
व्रीडा चेत् किमु भूषणैः सुकविता यद्यस्ति राज्येन किम् ॥ भर्तृ० नी० 21.

Trans.—If there be forbearance what is the use of an armour. If men have anger what is the need of enemies. If there are kinsmen, no need of fire (kinsmen are for causing burning). If there is a friend, there is no need for divine medicines. If there are wicked persons, what is the need of serpents ? If there is flawless learning, then there is no need of wealth. If there is bashfulness, no need of ornaments. If there be good poesy, then no use of kingdom.

ज्ञातिश्चेदनलेन किम्—'If there be kinsmen or relatives, there is no need of fire,' i.e., they give the pain of burning by the fire.

551. शङ्कनीया हि लोकेऽस्मिन् निष्प्रतापा दरिद्रता । मृच्छ० III. 24.

Trans.—Poverty being devoid of prowess is censured in this world.

552. अलब्धञ्चैव लिप्सेत लब्धं रक्षेदवेक्षणात् ।
रक्षितं वर्धयेत्सम्यग्वृद्धं तीर्थेषु निक्षिपेत् ॥ हितो० सु० भे० 8.

Trans.—One should wish to get wealth not acquired so far, and protect it when acquired by keeping watch over it. The protected wealth should be increased properly and the increased wealth should be kept as deposit with deserving persons.

553. न हि भवति वियोग: स्नेहविच्छेदहेतु-
जंगति गुणनिधीनां सज्जनानां कदाचित् ।
घनतिमिरनिबद्धो दूरसंस्थोऽपि चन्द्र:
किमु कुमुदवनानां प्रेमभङ्गं करोति ॥ सुभाषित० p. 51, No. 218.

Trans.--In the case of good people who are treasures of virtue, separation does never lead to breech of affection. Does the moon situated at a distance and covered with dense darkness practise the breech of affection for the moon-lotus forests ?

554. यच्चिन्तितं तदिह दूरतरं प्रयाति
यन्मनसापि न कृतं तदिहाभ्युपैति ।
प्रातर्भवामि वसुधाधिपचक्रवर्ती
सोऽहं व्रजामि विपिने जटिलस्तपस्वी ॥ व्याख्यान० 1793.

Trans.—What was expected goes far away and what was never entertained in the mind comes near here. (Some one thought that) the next morning I shall be paramount king of the earth, the self-same person goes to the forest as an ascetic with matted hair.

555. जातस्य नदीतीरे तस्यापि तृणस्य जन्मसाफल्यम् ।
यत् सलिलमज्जनाकुलजनहस्तालम्बनं भवति ॥ पञ्च० मि० भे० 29.

Trans.—Fruitful is the existence of the straw born at the bank of a river because it becomes support for the hand of a person perturbed by drowning in water.

सलिलमज्जनाकुलजनहस्तालम्बनम्—सलिले जले मज्जनेन आकुलो व्याकुलो यो जनस्तस्य हस्तस्य आलम्बनम् आश्रय:—'which (straw) gives support to the hand of a person perturbed by drowning in water.'

556. सतां हि सन्देहपदेषु वस्तुषु
प्रमाणमन्त:करणप्रवृत्तय: ॥ शाकु० I. 22.

Trans.—In matters of doubt, the inclinations of one's conscience are the guiding principle of the good people.

Note—प्रमाणमन्त:करणप्रवृत्तय:—This gives the well-known and universal saying in the matter of doubt regarding the propriety of an action, one's own conscience is the best guide.

557. अप्रियं हि हितं स्निग्धमस्निग्धमहितं प्रियम् ।
दुर्लभं तु प्रियहितं स्वादु पथ्यमिवौषधम् ॥ सौन्दर० XI. 16.

Trans.—Beneficial advice although not pleasant is affectionate, but the harmful advice although pleasant is not affectionate. What is both beneficial and affectionate is difficult as a medicine which may be tasteful and also beneficial.

558. कः कं शक्तो रक्षितुं मृत्युकाले
रज्जुच्छेदे के घटं धारयन्ति ।
एवं लोकस्तुल्यधर्मो वनानां
काले काले छिद्यते रुह्यते च ॥ स्वप्न० VI. 10.

Trans.—Who can protect one at the time of death. When the rope is broken who can hold a pitcher (which is in a well). Thus the world has got similar nature with the forests; at different times it is cut and grows again.

559. दारिद्र्यात् पुरुषस्य बान्धवजनो वाक्ये न संतिष्ठते
सुस्निग्धाः विमुखीभवन्ति सुहृदः स्फारीभवन्त्यापदः ।
सत्त्वं ह्रासमुपैति शीलशशिनः कान्तिः परिम्लायते
पापं कर्म च यत्परैरपि कृतं तत्तस्य सम्भाव्यते ॥ मृच्छ० I. 36.

Trans.—Owing to poverty relatives of a man do not abide by his wishes, affectionate friends turn away (from him), difficulties are extended; the spirit is diminished, brilliance of the moon of virtue gets dim, sinful act committed by others is attributed to him.

560. सत्यं स्वर्गस्य सोपानं पारावारस्य नौरिव ।
न पावनतमं किञ्चित्सत्यादध्यगमं क्वचित् ॥ व्याख्यान० 262.

Trans.—Truth is a staircase leading to heaven as a boat is for (crossing) the ocean. I did not know anything anywhere more purifying than truth.

561. दुर्जनैरुच्यमानानि सस्मितानि प्रियाण्यपि ।
अकालकुसुमानीव भयं संजनयन्ति हि ॥ हितो० वि० 23.

Trans.—Even the sweet things, accompanied with smiles, said by the wicked persons, cause fear like the flowers grown out of season.

562. केयूरा न विभूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वला
न स्नानं न विलेपनं न कुसुमं नालङ्कृता मूर्धजाः ।
वाण्येका समलङ्करोति पुरुषं या संस्कृता धार्यते
क्षीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम् ॥ भर्तृ० नी० 19.

Trans.—Armlets do not adorn a person, and neither necklaces bright like moon, nor bathing or (fragrant) ointments, neither a flower nor well-decorated hair; refined speech alone, which is possessed, adorns a person, (other) ornaments get decayed, while the ornament in the form of speech is a real ornament.

563. उत्सङ्गे वा मलिनवसने सौम्य निक्षिप्य वीणां
मद्गोत्राङ्कं विरचितपदं गेयमुद्गातुकामा ।
तन्त्रीमार्द्रां नयनसलिलैः सारयित्वा कथञ्चिद्
भूयो भूयः स्वयमपि कृतां मूर्च्छनां विस्मरन्ती ।। मेघ० उ० 26.

Trans.—O gentle one, (she) having placed lute on her lap covered with dirty garment, and desirous of singing a song in which words are so arranged as to contain the mark of my name, and then turning somehow the strings which are wet with water of her eyes, but again and again forgetting the melody prepared by herself.

564. मही रम्या शय्या विपुलमुपधानं भुजलता
वितानञ्चाकाशं व्यजनमनुकूलोऽयमनिलः ।
स्फुरद्दीपश्चन्द्रो विरतिवनितासङ्गमुदितः
सुखं शान्तः शेते मुनिरतनुभूतिर्नृप इव ।। भर्तृ० वै० 95.

Trans.—One for whom earth is a pleasant couch, his creeper-like arms are spacious pillow, sky is canopy, congenial breeze is fan, the moon is refulgent lamp, who is delighted in the company of his wife, in the form of aversion for the pleasures (विरति): the ascetic sleeps calm like a king having enormous wealth.

565. भवन्ति नम्रास्तरवः फलोद्गमैर्नवाम्बुभिर्भूरिविलम्बिनो घनाः ।
अनुद्धताः सत्पुरुषाः समृद्धिभिः स्वभाव एवैष परोपकारिणाम् ।।
भर्तृ० नी० 70.

Trans.—Trees are bending low by appearance of fruits, clouds lower down carrying fresh water; good people remain humble (not arrogant) with wealth. This is the nature of benevolent persons.

566. गुणेषु क्रियतां यत्नः किमाटोपैः प्रयोजनम् ।
विक्रीयन्ते न घण्टाभिर्गावः क्षीरविवर्जिताः ।। सुभाषित० p. 81, No. 12.

Trans.—Try to acquire merits, what is the use of self-conciets; cows not yielding milk are not sold on account of their bells.

567. अल्पानामपि वस्तूनां संहतिः कार्यसाधिका ।
तृणैर्गुणत्वमापन्नैर्बध्यन्ते मत्तदन्तिनः ॥ हितो० मि० ला० 35.

Trans.—Collection of even small things is helpful. By straws multiplied in the form of a rope big (intoxicated) elephants are bound down.

तृणैर्गुणत्वमापन्नैः—'when straws are multiplied to make a rope'.

568. बुभुक्षितैर्व्याकरणं न भुज्यते पिपासितैः काव्यरसो न पीयते ।
न छन्दसा क्वापि समुद्धृतं कुलं हिरण्यमेवार्जय निष्फला गुणाः ॥
सुभाषित० p. 64, No. 11.

Trans.—Hungry persons do not eat grammar and thirsty ones do not drink juice (flavour) of poetry. Metres have nowhere raised a family and therefore earn wealth; all virtues are useless.

569. प्रारभ्यते न खलु विघ्नभयेन नीचैः
प्रारभ्य विघ्नविहता विरमन्ति मध्याः ।
विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः
प्रारभ्य चोत्तमजना न परित्यजन्ति ॥ भर्तृ० नी० 27.

Trans.—Low persons do not even begin (a thing) through fear of obstacles. Mediocre ones stop when confronted with obstacles, but noble men, after they have once begun, do not stop although repeatedly obstructed by hindrances.

570. बहूनामप्यसाराणां समुदायो हि दारुणः ।
तृणैरावेष्ट्यते रज्जुस्तया नागो हि बध्यते ॥ सुभाषित० p. 144, No. 84.

Trans.—Collection of many things which are feeble, becomes hard. A rope is wrapped by straws which binds even an elephant.

आवेष्ट्यते—pass. of आ+वेष्ट् 'to wrap, to twist round'.

571. नाभिषेको न संस्कारः सिंहस्य क्रियते वने ।
विक्रमार्जितसत्त्वस्य स्वयमेव मृगेन्द्रता ॥ सुभाषित० p. 229, No. 7.

Trans.—No bath for crowning nor ceremony is observed for a lion in a forest, having acquired dignity by his prowess he is master of animals of his own accord.

572. ये आस्तिकास्ते वाक्यतः परमेश्वरस्य सत्ताङ्गीकारेण तद्विरुद्धवादिनो नास्तिकान् भृशं विगर्हयन्तोऽपि वस्तुगत्या भङ्ग्यन्तरेण नास्तिकमतमेव परिपोषयन्ति । पर्यालोचनया तेषामास्तिक्यवादिनां मतं बुद्धिमद्भिर्नास्तिक्यवादतो निःसारतया प्रतीयते । उद्भिज्ज० p. 18.

Trans.—Those who are theists although verbally accept the existence of God and censure atheists, in reality support atheism in a different way. On examination the theory of those theists appears to the wise as senseless, compared with the theory of atheism.

573. आदित्यस्य गतागतैरहरहः संक्षीयते जीवितं
व्यापारैर्बहुकार्यभारगुरुभिः कालो न विज्ञायते ।
दृष्ट्वा जन्मजराविपत्तिमरणं त्रासश्च नोत्पद्यते
पीत्वा मोहमयीं प्रमादमदिरामुन्मत्तभूतं जगत् ॥ भर्तृ० वै० 7.

Trans.—Life is exhausted every day by rising and setting of the sun, time is not noted on account of engagements serious because of the responsibility of many duties, and fear does not arise at the sight of birth, old age, misfor tunes and death ? Indeed having drunk the intoxicating wine of delusion, the world has become intoxicated.

574. स स्निग्धोऽकुशलान् निवारयति यस्तत् कर्म यन्निर्मलं
सा स्त्री यानुविधायिनी स मतिमान् यः सद्भिरभ्यर्च्यते ।
सा श्रीर्या न मदं करोति स सुखी यस्तृष्णया मुच्यते
तन्मित्रं यदकृत्रिमं स पुरुषो यः खिद्यते नेन्द्रियैः ॥ हितो० सु० भे० 141.

Trans.—He is affectionate person who wards off from misfortunes, and that is indeed action which is faultless, and that one is the wife who is obedient, and he is the-wise who is respected by good men, and that is wealth which does not cause intoxication, he is happy who is free from desire (sensual thirst), he is a friend who is not artificial (i.e., who is sincere), and he is man who is not troubled by his senses.

575. आरोप्यते शिला शैले यत्नेन महता यथा ।
निपात्यते क्षणेनाधस्तथात्मा गुणदोषयोः ॥ हितो० सु० भे० 47.

Trans.—As a stone is placed on a mountain with great effort, (but) the same is thrown below in a moment, the same is true for the soul in relation to virtue (which is acquired with difficulty) and the sin (to which a man falls prey easily).

576. क्षणे तुष्टाः क्षणे रुष्टास्तुष्टा रुष्टाः क्षणे क्षणे ।
अव्यवस्थितचित्तानां प्रसादोऽपि भयङ्करः ॥ कस्यचित्.

Trans.—In a moment they are satisfied and in the next moment angry, and thus they are satisfied and angry every moment. Thus, even the favour of the fickle-minded is dangerous.

अव्यवस्थितचित्तानाम्—नास्ति व्यवस्थितं चित्तं येषां ते अव्यवस्थितचित्ताः तेषाम् —'whose mind is not definite and changes at every moment', i.e., 'fickle-minded.'

577. **कामाभिभूता हि न यान्ति शमं त्रिपिष्टपे किं बत मर्त्यलोके ।**
कामैः सतृष्णस्य हि नास्ति तृप्तिर्यथेन्धनर्वातसखस्य वह्नेः ॥ बुद्ध० XI. 10.

Trans.—Those who are overpowered by sensual desires do not get peace even in heaven what to say of the world of mortals, one who is athirst with sensual desires does never get satisfaction, as (there is no satisfaction) of fire with fuel when helped by wind.

VOCABULARY

[Note :—The meanings of the words given here are those in which they are used in this work, except in some special cases where an important meaning, other than in which the word is used in this work, is also noted. Gender is not shown in the case of adjectives which take gender of the noun which they qualify. The figures in brackets indicate the No. of verses in which the relevant words have been used in the text of the book].

अंस m. shoulder (384).

अकालकुसुम n. flower grown out of season (561).

अकुशल n. misfortune (574).

अकृत्य n. sin (474).

अक्ष m. die (pl. dice) (114, 513).

अक्षोभ्य adj. one who cannot be agitated (250).

अगति adj. inaccessible (नास्ति गतिर्यत्र) (33).

अग्नि m. fire (cp. Russian 'ogon, Latin' ignis) (8).

अङ्क m. spot, sign (231).

अङ्कुश m. n. goad (431).

अङ्गण n. court-yard (387).

अङ्गणवेदी f. altar in the court-yard (387).

अङ्गयष्टि f. slim body (382).

अङ्गार m. charcoal (339).

अचेतस् adj. senseless (I. i. अचेता:) (436).

अच्युत adj. imperishable (151).

अञ्जन n. collyrium (157).

अञ्जलि m. folded hands (287).

अण्डज adj. born of egg; m. bird (446).

अतनुभूति m. having enormous wealth (अतनु: बहुला भूतिर्यस्य स: अतनुभूति:) (564).

अतिवर्त्तितुम् inf. to surpass (197).

अत्यय m. disappearance (अति + √इण् + अ) (517).

अदस् (pron., m. f. n.) that, अमून् (II. iii.) them (534).

अदीन adj. non-depressed [न दीन: (depressed) = अदीन:] (309).

अद्वैत n. the same or one, non-dual (517).

अधिगन्तुम् inf. to obtain, to win (197).

अधिगुण adj. meritorious (293).

अधिज्य adj. strung (bow) [अधिगता ज्या (string) यस्य तत्] (351).

अधीत p. part. studied; n. study (354).

अधीत्य grd. having studied [अधि + √इ + क्त्वा (ल्यप्)] (279, 318).

अधीयान pres. part. studying (अधि + √इ + शानच्) (32).

अनर्घ्य adj. priceless (अर्घ—price) (172).

अनर्थ m. misfortune [न + अर्थ: (fortune) = अनर्थ:] (480).

अनल m. fire (288, 550).

अनवगीत p. part. not censured [अव + गीत = अव + गै + क्त (censured)] (518).

अनवद्य adj. flawless [न + वद्य (having flaw) = अनवद्य] (550).

अनागस् adj. innocent, without fault (आगस् = fault, sin) (291).

अनामय n. welfare, health (आमय —sickness) (105).

अनिल m. wind, air (288).

अनुभूय grd. having experienced [अनु + भू + क्त्वा (ल्यप्)] (16).

अनुविधायिनी adj. obedient (अनु + वि + √धा + इन् + ई) (574).

अनुविधेय pot. part. should follow (अनु + वि + √धा + यत्) (177).

अनृत n. falsehood, untruth (ऋत—truth) (1).

अन्न n. grain, food (419).

अन्वर्थ adj. according to word-meaning (441).

अपकार m. injury (अप + कृ + अ) (450).

अपनीय grd. having removed [अप + √नी + क्त्वा (ल्यप्)] (124).

अपवाद m. reproach (175).

अपहर्तुम् inf. to take away (अप + हृ + तुम्) (358).

अपहारिन् adj. misleading (अप + हृ + इन्) (448, 535).

अपाय m. disappearance, absence (255).

अपास्य grd. leaving aside [अप + √अस् (to cast or throw away) + क्त्वा (ल्यप्)] (314).

अप्रतिष्ठ adj. not settled (अ + प्रति + √स्था + अ) (454).

अप्रतिहत p. part. unaffected (अ + प्रति + √हन् + क्त) (63); not lost (257).

अब्रुवन् pres. part. without speaking (अ + √ब्रू + शतृ) (160).

अभिख्या f. beauty (255).

अभिजात p. part. nobly born (अभि + √जन् + क्त) (152).

अभिधाय grd. having said [अभि + √धा + क्त्वा (ल्यप्)] (110).

अभिभूत p. part. over-powered (577).

अभिमत p. part. agreeable, acceptable (अभि + मन् + क्त) (186).

अभियोग m. application (to work) (अभि + √युज् + अ) (197, 329).

अभिषेक m. bath for crowning (अभि + सिच् + अ) (571).

अभीक्ष्णम् adv. ind. repeatedly (459).

अभ्यर्चनीय adj. adorable (325).

अभ्यर्थ्य pot. part. to be requested (177).

अभ्युदय m. prosperity (532).

अभ्युपेत p. part. undertaken (341); having, possessing (383).

अमात्य m. minister (323).

अमृत n. immortality, nectar (75).

अम्बर m. sky (549).

अम्बु n. water (62).

अम्भस् n. water (71, 203).

अम्भोधि m. ocean (277).

अयन n. range (470).

अयस् n. iron (259).

अर्णव m. ocean (367).

अर्थ m. property (19); also 'meaning'.

अर्दयन् pres. part. tormenting (√अर्द्—to torment) (349).

अर्पण n. dedication (484).

अर्ह् (P., भ्वादि, सेट्) to be capable of, to merit, **अर्हति** लट् III. i. ;**अर्हत:** III. ii. (64).

अलक्षण n. bad features (of character) (399).

अलङ्कृत p. part. bedecked, adorned (अलं+कृ+क्त).

अलङ्घ्य pot. part. not to be crossed (153).

अवधार्य pot. part. to be realized (अव+√धृ+यत्+आ) (476).

अवलिप्त p. part. arrogant (545) (अवलेप—arrogance).

अविनय m. immodesty (272).

अविमृश्यकारिन् adj. acting indiscriminately (218).

√**अश्** (P., क्र्यादि, सेट्) to eat, **अश्नाति** लट् III. i. (127); **अश्नासि** लट् II. i. (484); **अश्नीयात्** विधिलिङ् III. i. (301); **आशयत्** णिजन्त लङ् III. i. (116).

√**अश्** (A., स्वादि, सेट्) to pervade, to attain, **अश्नुते** A. लट् III. i. (75).

अशन n. food [√अश्+अन(ल्युट्)] (367).

अशनि f. thunderbolt (179).

अश्रुपूर्णाकुलेक्षण m. whose eyes were bedimmed with tears (102).

अश्वमेध m. horse-sacrifice performed by paramount kings (465).

√**अस्** (P., अदादि, सेट्) to be, **अस्ति** लट् III. i. ; **स्त:** III. ii. (213); **अस्तु** लोट् III. i. (95, 214).

√**अस्** (P., दिवादि, सेट्) to throw, **अस्यति** लट् III. i. ; **उपन्यस्यति** points out (उप+नि+अस्+य+ति) (248).

असत्यसन्ध adj. treacherous [असत्या सन्धा (प्रतिज्ञा) यस्य] (241).

असहाय adj. without helper (388).

असहिष्णुता f. intolerance (280).

असाम्प्रतम् ind. improper (200).

असु m. life (403).

अस्तमय m. setting of sun and moon (471).

अस्तेय n. non-stealing (327) (स्तेय—stealing).

अस्मदीय poss. pron. belonging to us (अस्मद्+ईय) (21).

अहि m. serpent (180).

अहो ind. ah ! (504).

आचार्य m. principal teacher (317).

आटोप m. expansion (413).

आतपत्र n. crown (187); also umbrella [आतप (sun) त्र (protecting)].

आतुर adj. sick, patient (279).

आत्मीय poss. pron. one's own (आत्मन्+ईय) (24).

आद्य pot. part. to be eaten, (√अद्+यत्) (414); Also अद्य.

आद्य adj. foremost (आदि+य) (30).

आधातृ adj. creator (आ+धा+तृच्) (527).

आनृण्य n. paying debt [अनृण (who pays debt)+य] (202).

√आप् (P., स्वादि, अनिट्) to reach, आप्नोति लट् III. i. **प्राप्स्यसि** (76)—will attain or reach (प्र+आप्+स्य+सि, लृट् II. i.) ; **आप्नुयात्** (158)—may obtain (विधिलिङ् III. i.) ; **अवाप्नोतु** (100)—obtain (लोट् III. i.).

आपगा f. river or rivulet (277).

आपतत् pres. part. approaching (आ+√पत्+शतृ) ; **आपतन्तम** II. i. (467).

आपद् f. calamity (86).

आपन्न p. part. distressed (183); obtained, acquired (567) (आ+पद्+क्त).

आभरण n. adornment, ornament (78).

आमोद m. fragrance (253); also 'joy'.

आयत p. part. stretched (आ+यम्+क्त) (467).

आयतन n. abode (272).

आयुस् n. age (348).

आरब्ध p. part. enunciated (294).

आराध्य pot. part. to be pleased, or to be worshipped (356).

आर्जव n. courtesy (ऋजु+अ) (236).

आर्ति f. affliction (183).

आर्द्र adj. tender (wet) (108).

आर्द्रयन्ति—make wet (539), den. from आर्द्र.

आलम्ब्य grd. having held (350).

आलस्य n. idleness (22).

आवरण n. reserve, cover [आ+√वृ+अन (ल्युट्)] (517).

आवर्त्त m. whirlpool (360).

आवसथ m. house, residence (222).

आविष्ट p. part. filled, possessed (143).

आशा f. desire (338).

आशाबन्ध m. tie of expectation (529).

आशीविष m. serpent (179).

आश्वास्य grd. having comforted [आ + √श्वस् + क्त्वा (ल्यप्)] (206).

√**आस्** (Ā., अदादि, सेट्) to sit; **आस्ते** लट् III. i.; **आसयत्** (116)—made to rest (sit), causal, लङ् III. i.

आसाद्य grd. having reached [आ+√सद्+क्त्वा (ल्यप्)] (415).

आहार m. food (289).

√**इङ्** (Ā., दिवादि, अनिट्) always used with prefix अधि–to study, **अधीते** लट् III. i., **अध्यापयत्** (116)—made to read (अधि+इङ्+णिच् लङ् III. i.).

√**इण्** (P., अदादि, अनिट्) to go, to move, एति लट् III. i.; **उदेष्यति** (65)—will rise (उद्+इण्+स्य+ति, लृट् III. i.); **उपैति** (60, 197) comes to (उप+इण्, लट् III. i.); **परैमि** (315)—consider (परा+इण्, लट् I. i.), peculiar use (of परा+इण्) by अश्वघोष.

√**इष्** (P., दिवादि, सेट्) to move, to go, इष्यति लट III. i.; **अन्विष्यति** (37)—seeks (अनु+√इष्, लट् III. i.).

√**इष्** (P., तुदादि, सेट्) = (इच्छ) to desire, **इच्छति** लट् III. i.; **इच्छन्ति** (67, 234) लट् III. iii., इच्छसि (175) लट् II. i.

√**ईक्ष्** (Ā., भ्वादि, सेट्) to look, ईक्षते लट् III. i.; **समीक्षन्ताम्** (115) (सम्+ईक्ष्, लोट् III. iii.); **समीक्ष्यते** (41)—is considered (सम्+ईक्ष्+य+ते, pass., लट् III. i.).

ईप्सित adj. desired (आप्+सन्+क्त) (223, 264).

√**ईह्** (Ā., भ्वादि, सेट्) to work, to desire, ईहते लट् III. i.; **समीहसे** (192)—you work (सम्+√ईह् लट् II. i.).

उच्चार m. discharge (226).

उच्छेद m. destruction (359).

उत्कर्ष m. superiority (421).

उत्तम्भिता p. part. upheld (उद्+स्तम्भ्+इ+क्त+आ) (3).

उत्थाय grd. having arisen [उद्+स्था+क्त्वा (ल्यप्)] (365).

उत्पल n. lotus (357).

उत्सङ्ग m. lap (275).

उत्सृजत् pres. part. leaving aside (उद्+सृज्+शतृ) (425).

उत्स्रष्टुम् inf. to return or to give back (310).

उदधिश्यामसीमा which has ocean as blue boundary (351).

उदय m. rising (471).

उदर n. stomach (421).

उदारचरित m. large-hearted (205).

उदीरित p. part. spoken out (उद्+ईर्+इ+क्त) (39).

उद्गत p. part. risen (उद्गते- on rising) (109).

उद्धत adj. arrogant (565), (अनुद्धत- humble).

उद्यत adj. ready (300).

उद्यम m. effort (503).

उद्यमभृत् adj. making effort (483).

उद्विग्न adj. tormented (436).

उन्नमन्तः pres. part. rising (325).

उन्नमितुम् inf. to raise (207).

उन्मनस् adj. excited (437).

उन्माद m. intoxication (199).

उन्मीलित adj. opened (157).

उपकरण n. means of utility, resources (162, 316).

उपकर्त्तुम् inf. to do good (198).

उपकृत्य grd. having done good (70).

उपजीव्य grd. having treated (330).

उपदेष्टृ adj. adviser (133).

उपधान n. pillow (564).

उपधि m. pretext (331).

उपनत p. part. coming after (उप+√नम्+क्त) (163).

उपनिषद् f. early philosophical treatise (lit. 'mystery') (486).

उपरिष्टात् ind. from above (531).

उपशम m. tranquility (201).

उपसर्ग m. prefix to a root (289).

उपहास्य pot. part. to be ridiculed (उप+हस्+यत्) (402).

उपाधि m. attribute (109).

उपाध्याय m. ordinary teacher (317).

उपानह् f. shoe (210).

उपार्जित p. part. acquired (203).

उपेत p. part. attained to (उप+√इण्+क्त) (123).

उरस् n. bosom (296).

उल्लङ्घित p. part. transgressed or crossed (उद्+√लङ्घ्+इ+क्त) (153);

उषित्वा grd. after staying [√वस् (उष्)+इ+क्त्वा] (534).

उष्ट्र m. camel (504).

उष्मन् m. warmth (63).

√**ऊह्** (P. Ā., भ्वादि, सेट्) to imagine, to reason, ऊहति-ऊहते (लट् III. i.); **अपोहति** (87), removes (अप+√ऊह्+ति, लट् III. i.);

ऋषि m. sage (439).

एकान्तगुण adj. of unmixed good (523).

एकान्ततः ind. exclusively (306).

एरण्ड m. caster-plant (340).

ओकस् n. house, residence (215).

कङ्कण n. bracelet (455).

कण m. particle (424).

कथ् (P. Ā., चुरादि, सेट्) to tell, कथयति-कथयते, लट् III. i.; **कथ्यते** (36, 167) is called, is described, (कथ् + य + ते, pass. लट् III. i.).

कन्था f. patched garment or rag (479).

कन्द m. n. root (410).

कन्या f. daughter (2).

करिकुम्भ m. temple of an elephant (336).

करुण adj. pathetic (510).

कर्णधार m. boatman, captain (106).

कर्तृ adj. creator, doer (कृ + तृच्) (148).

कर्त्तरी f. point of blade (68).

कर्त्तव्य pot. part. should do (कृ + तव्य) (131); n. duty.

कर्पूर m. n. camphor (408).

कर्ममार्ग m. passage for action (316).

कर्मारण्य n. forest of action (424).

कलेवर m. n. body (257).

कल्प m. one thousand yugas (276).

कल्प-लता f. wish-yielding creeper (344).

√**कस्** (P., भ्वादि, सेट्) to move, कसति लट् III. i.; **विकसति** (109)—blooms, (वि + √कस् + अ + ति); **विकास्यते** (49)—is developed (वि + √कस् + णिच् + य + ते).

कस्तूरिका f. musk (253).

काच m. glass (505).

काञ्चन n. gold (505).

कापुरुष m. coward (412).

कामरूप adj. assuming any form at will (293).

कारिता caus. p. part. was made to do (√कृ + √णिच् + क्त + आ) (111).

कार्य pot. part. should do, should strive to do (√कृ + यत्) (153).

काल m. time (390).

काश् (P., भ्वादि, सेट्) to be visible, काशते, लट् III. i.; **प्रकाशयेत्** (394) (प्र + काश् + णिच्, विधिलिङ्) may disclose.

किंसखा m. bad friend (see note) (323).

√**कित्** (P., भ्वादि, सेट्), **विचिकित्सति** (337)—doubts (वि + √कित् + द्वित्व + स + ति).

कियत् m. f. n. how much (472).

किराती f. woman of Kirāta tribe (336).

कुम्भ m. pitcher (217).

कुरङ्ग m. deer (547).

कुलीन adj. of noble family (400).

कुल्या f. rivulet (387).

कुल्यायते—becomes puddle (rivulet) den. fr. कुल्या 'puddle, rivulet' (343).

कुष्ठ m. n. leprosy (307).

कुसुम n. flower (485).

√**कृ** (P. Ā., तनादि, सेट्) to do, तनादि, करोति–कुरुते, लट् III. i., **कुरुते** (129); **अपाकरोति** (94)—removes, (अप + आ + √कृ, लट् III. i.); **करिष्यति** (208)—will do (√कृ + लृट्); **कुर्यात्** (161)—should do, (विधिलिङ् III. i.); **कृथाः** लुङ् II. i. (25)—make, कृथा: with 'मा', see note on verse 4; **क्रियते** (125)—is made [√कृ (क्रि) + य + ते, pass. लट्]; **विक्रियन्ते** (54)—are disturbed.

कृततीर्थ adj. where stairs have been made (248). **तीर्थ**–stairs (also place of pilgrimage).

कृतधी adj. possessed of wisdom (395).

कृतान्त m. god of death (fate) (72).

कृत्रिमपुरुष m. scare-crow (346).

√**कृत्** (P., तुदादि, सेट्) to cut, (√कृन्त्), **कृन्तति** लट् III. i. (224).

कृपण adj. pitiable, (not miserly), see note (25).

कृपा f. compassion (102).

कृश adj. weak (386).

कृशानु m. fire (437).

√**कृष्** (Ā. P., तुदादि, अनिट्) to till (soil), **कृषति**, लट् III. i.; **कृषस्व** (114)—लोट् II. i

√**कृष्** (P., भ्वादि, अनिट्) to remove, **कर्षति**, लट् III. i.; **विप्रकर्षति** (313)—removes (वि + प्र + √कृष् + लट् III. i.); compare कृषति (तुदादि) with कर्षति (भ्वादि).

कृष्णवर्त्मा m. fire, see note (304).

कृष्णायते—blackens den. from कृष्ण (black) (339).

केयूर m. armlet (562).

कैरव n. night-lotus (329).

कोटर m. hollow (of the tree) (371).

कौतूहल n. interest, curiosity (375).

कौशिक m. owl (133).

√**क्री** (. P., क्र्यादि, अनिट्) to purchase—क्रीणाति-क्रीणीते, लट् III. i.; **क्रीणन्ति** (292)—लट III. iii.; **विक्रीयन्ते** (566)—are sold (वि + √क्री + य + न्ते, pass. लट्).

√**क्रीड्** (P., भ्वादि, सेट्) to enjoy, to play, क्रीडति, लट् III. i.; **क्रीडन्ति** (127) लट् III. iii.

√**क्लिद्** (P. Ā., भ्वादि, सेट्) to weep, to moisten, क्लिन्दति-क्लिन्दते, लट् III. i. ; **क्लेदयन्ति** (353) (क्लिद्+णिच्, लट् III. iii.).

क्लैव्य n. cowardice, (lit. 'impotence') (380).

क्षणशः ind. by utilising every moment (324). (cp. **कणशः** 'every grain').

क्षत adj. injured (459).

क्षपणक m. naked mendicant, especially a Buddhist or Jain (see note) (46).

√**क्षम्** (Ā., भ्वादि, सेट्) to endure, क्षमते लट् III. i., **क्षमेत** (188)—may endure (विधिलिङ्).

क्षम adj. capable (522).

क्षमा f. forbearance (99, 327).

क्षान्ति f. forbearance (152).

क्षालयितुम् inf. to clear (lit. 'to wash') (√क्षल्+चुरादि+तुम्) (188).

√**क्षि** (P. भ्वादि, अनिट्) to decay, to disappear, क्षियति लट् III. i. ; **क्षीयते** (513) (क्षि+य+ते, pass. pres. III. i.) ; **क्षीयन्ते** (562) (pass. pres. III. iii.).

√**क्षिप्** (P. Ā., तुदादि, अनिट्) to throw, **क्षिपति** लट् III. i. (425); **निक्षिपेत्** (552)—be kept as deposit (विधिलिङ् III. i.) ; **आक्षिपेयुः** (130)—may strike (आ+√क्षिप्+विधिलिङ् III. iii.).

क्षीण adj. waning, exhaust (क्षि+क्त), (83).

क्षीर n. milk (437).

क्षुद्र adj. low, mean (165).

क्षुधा f. hunger (144, 521).

क्षोदीयस् adj. compar. smaller one, compar. degree of क्षुद्र (I. i. क्षोदीयान्) (277) (=क्षुद्रतर).

क्षोभ m. provocation (282).

खनन् pres. part. digging (√खन्+शतृ) (89).

खादत् pres. part. while eating [√खाद् (to eat)+शतृ] (43).

√**खिद्** (Ā., दिवादि, अनिट्) to afflict, खिद्यते, लट् III. i. ; **खिद्यसे** (273) II. i.

खेद m. fatigue (344); also used for 'sexual passion'.

ख्यापयन्तः pres. part. proclaiming (√ख्या+णिच्+प+य+शतृ, I. iii.) (325).

गणित n. science of mathematics (348).

गणेय adj. capable of being counted (348).

गण्ड m. cheek (368).

गत p. part. went (गम्+क्त) (86); **गत** n. gait ; **गतेन** (130).

√गम् (P., भ्वादि, अनिट्)—to go, गम्=गच्छ, गच्छति, लट् III. i.; गच्छन्ति (234) लट् III. iii.; गच्छामि (43) लट् I. i.; अधिगच्छति (322)—comes, reaches, also knows (अधि+गम्, लट् III. i.); विगच्छन्ति (446)—are separated; संगच्छध्वम् (53)—move in concord [सम्+√गम् (गच्छ)+ध्वम्, लोट्, II. iii.]; अन्वगच्छत् (141)—followed (अनु+गम्+लङ्); आगमत् (379)—resulted (lit. came), (आ+अगमत्; आ+गम्+लुङ्); अध्यगमम् (560)—I have known (अधि+अगमम्, लुङ् I. i.); अगमयत् (116)—caused to go. (अ+√गम्+णिच्+त्, causal लङ्).

गरीयस् adj. greater, weightier comp. degree of गुरु (6).

गर्दभ m. ass, donkey (504).

√गर्ज् (P., भ्वादि, सेट्) to roar; गर्जति लट् III. i. (47); जगर्ज (350) लिट् III. i.

गर्व m. pride (130).

गर्ह् (P. Ā., चुरादि, सेट्) to censure, चुरादि, गर्हयति–ते, लट् III. i.; विगर्हयन्तः (572)—censuring (वि+गर्ह्+णिच्+शतृ, pres. part. I. iii.).

गाङ्ग adj. belonging to Gaṅgā (250).

गालि f. abuse (145).

√गाह् (Ā., भ्वादि, सेट्) to dive, गाहते, लट् III. i.; विगाह्यते (248)—is dived (वि+√गाह्+य+ते, pass.).

गुण m. merit (78).

गुणगृह्य adj. attracted by merits (366).

गुणनिधि m. treasure of virtues or merits (553).

गुप्त adj. concealed (√गुप्+क्त) (488).

गुर्वी adj. f. severe (गुरु+ई) (286).

गुह्य adj. secret, (i. e., to be concealed) (335).

√गूह् (P. Ā., भ्वादि, सेट्) to conceal, गूहति-गूहते, लट् III. i.; गूहति (335).

गृध् (P., दिवादि, सेट्) to covet, गृध्यति, लट् III. i.; गृधः (113) लुङ् (without अ with मा), compare verse 4.

गेय n song (563); pot. part. to be sung (√गै+यत्),

गेह n. house or house-hold. (506).

√गै (P., भ्वादि, अनिट्) to sing, गायन्ति लट् III. iii. (504).

गो m., f. cow, (speech); गाम् (175).

गोष्ठी f. seminar (307).

ग्रह् (P. Ā., क्र्यादि, सेट्) to seize, गृह्णाति-गृह्णीते, लट् III. i.;

गृह्णाति (25, 302); **गृहाण** (110) pick up, लोट्, II. i; **गृह्यते** (39)—is taken, i.e., understood (ग्रह्+य+ते, pres. pass.).

ग्रह m. planet (362).

ग्रास m. mouthful (414).

ग्राह m. alligator (360).

घर्षण n. rubbing (522).

घातयितुम् inf. to destory, to kill, also to cause to destory, √हन् (घन्)+णिच्+तुम् (207).

चक्रवर्तिन् m. paramount king (lit. whose wheels of chariot can move everywhere without obstruction) (554).

चक्रवाल n. group (329).

चक्रारपंक्ति f. line of spokes of a wheel (80).

चञ्चु f. beak (254).

चतुष्टय n. aggregate of four (499).

चन्दन n. sandal (408).

चन्द्रकान्त m. moon-stone (109).

चपल adj. fickle (433).

√चर् (P., भ्वादि, सेट्) to do, to move, चरति, लट् III. i.; **आचरेत्** (176)—practice, (आ+√चर्+विधिलिङ्), III. i.

चरित n. conduct or character, (470); deed (198).

चर्या f. conduct (325).

√चल् (P., भ्वादि, सेट्)—to move, चलति, लट् III. i.; **प्रविचलन्ति** (95)—swerve (प्र+वि+चल्+लट् III. iii.).

चाटु n. coaxing, flattery (345).

चातक m. a bird, associated with rains (539).

चातुर्वर्ण्य n. four varṇas, aggregate of four varṇas (298).

√चिन्त् (P. Ā., चुरादि, सेट्)—to ponder over, **विचिन्तयति** (वि+√चिन्त्+शतृ pres. part. VII. i., locative absolute)-while contemplating (65); **चिन्तयेत्** (176); **विचिन्तयेत्** (58) विधिलिङ् III. i.

√चूर्ण् (P. Ā., चुरादि, सेट्)—to shatter, चूर्णयति-चूर्णयते, लट् III. i.; **संचूर्णयामि** (296) लट् I. i.

√छद् (P. Ā., भ्वादि, सेट्)—to cover, to conceal, छदति-छदते, लट् III. i.; **प्रच्छादय** (99)—conceal (प्र+√छद्+णिच्+लोट् II. i.).

छद m. leaf (371).

छन्दोनुरोध m. to follow wishes (287).

छन्न adj. concealed (√छद्+क्त) (515).

√**छिद्** (P. Ā., रुधादि, अनिट्) (छिदिर्) to cut, to remove, छिनत्ति-छिन्ते; **छिनत्ति** (347) लट् III. i.; **छिन्दन्ति** (353) लट् III. iii; **छिन्धि** (99) लोट् II. i.; **उच्छिद्यन्ते** (506)—are exhausted (उद्+छिद्+य+न्ते); **छिद्यते** (558)—is cut (छिद्+य+ते); pres. pass.).

छिद्र n. hole, defect (26).

छेत्तुम् inf. to cut down (छिद्+तुम्) (200).

छेद m. cutting, breaking (√छिद्+अ) (558).

जगत् n. world (10).

जठरानल m. fire of stomach (421).

√**जन्** (Ā., दिवादि, सेट्) to be born, जायते लट् III. i.; **जायते** (117)—is born; **जायन्ते** (174) लट् III. iii.; **जनयति** (185)—gives birth (√जन्+णिच्+लट् III. i.).

जननी f. mother (6).

जरस् f. old age, (517).

जरा f. old age (225).

जलधर m. cloud (71).

जलधि m. ocean, sea (106).

जलायते—becomes like water, den. from जल (water) (343).

√**जल्प्** (P., भ्वादि, सेट्)—to speak to prattle like child, जल्पति लट् III. i.; **जल्पे** (43)—wrong usage in Ātmanepada.

√**जागृ** (P., अदादि, सेट्)—to keep awake, **जागर्ति** लट् III. i. (238); **जागृयात्** (58) विधिलिङ् III. i.

जामि f. woman, pl. जामय: (women) (544).

√**जि** (P., भ्वादि, अनिट्) to win, to surpass, to triumph, जयति लट् III. i.; **जयते** (1) Vedic usage.

जित्वा grd. having won (√जि+क्त्वा) (76).

जीर्ण p. part. worn out (√जॄ+क्त) (516).

जीव् (P., भ्वादि, सेट्) to live, जीवति, III. i.; **जीवत्**—living, pres. part.; **जीवमान**: (88) used in Ātmanepada in Epics.

जीवित n. life (√जीव्+क्त) (133).

जुह्वान pres. part. offering oblation (√हु+शानच्) (24).

√**जॄ** (P., दिवादि, सेट्) to decay, जीर्यते लट् III. i.; **जीर्यत्** (57)—decaying (जॄ+शतृ, pres. part.); **जीर्यन्ते**—लट् III. iii. (256).

√**ज्ञा** (P. Ā., क्र्यादि, सेट्) to know, जानाति-जानीते, लट् III. i.; **जानाति** (13); **जानीत** (299); **संजानताम्** (53)—be in concord, लोट् III. i.; **अवजानामि, जाने** reject (74).

ज्ञाति m. kinsman (pl. ज्ञातयः) (550).

ज्यायस् adj. better or elder, compar. degree of प्रशस्य (243), **ज्येष्ठ**–super. of प्रशस्य.

ज्योत्स्ना f. moonlight (457).

√ज्वल् (P., भ्वादि, सेट्)—to illuminate, to burn, ज्वलति लट् III. i. **ज्वलयति** [ज्वल्+णिच् (अय)+ति]—inflames or illuminates (224).

ज्वलित p. part. ablazed (ज्वल्+क्त) (118).

तक्र n. butter-milk (121).

√तन् (P. Ā., तनादि, सेट्) to spread, तनोति-तनुते, लट् III. i., **तनोति** (94); **वितनोति** (344)–increases (वि+तनोति); **तनुते** (285)—extends.

तन्त्री f. string of a lute (563).

√तप् (P. Ā., भ्वादि, अनिट्) to practice penance, तपति, also दिवादि—तप्यते—लट् III. i.; **संतप्यन्ते** (83)–are tormented, may be taken also in passive voice.

तप्त्वा grd. having performed penance (तप्+क्त्वा) (144).

तपस्यसि—perform penances, den. from तपस् (484).

तरु m. tree (477).

तरुणायते—acts like a young man, den. from तरुण (57).

तर्त्तुम् inf. to swim (√तॄ+तुमुन्) (158).

तर्ष m. desire or thirst (509).

ताम्र adj. red, coppery red (531).

तिमिर n. darkness (157).

तिलक m. ornamental mark (478).

तीर्थ m. place of pilgrimage (lit. stairs leading to water down) (7).

तुण्ड n. mouth (416).

तुला f. weighing machine (465).

तुलायष्टि f. beam of a weighing machine (407).

√तुष् (P., दिवादि, सेट्)—to feel satisfied, तुष्यति, लट् III. i; **तुतुषुः** (373)—satisfied लिट् III. iii.; **तुष्ट** (√तुष्+क्त) satisfied (481).

तुहिन n. frost (408).

तृण n. grass (506).

तृप्त p. part. satisfied [√तृप् (to please, दिवादि)+क्त] (209).

तृष्णा f. desire (for sensuous pleasures), thirst (332).

√तॄ (p., भ्वादि, सेट्)—to swim, तरति, लट् III. i.; **तरतु** (100)–cross over., लोट् III. i.; **वितरति** (184)—imparts (वि+तरति); **अवतारय** (110)—take him down (अव+तॄ+णिच् लोट् II. i).

तेजस् n. fire ; **तेजांसि** pl. (326).

तेजस्विन् adj. brilliant (388).

त्यक्त p. part., renounced (त्यज्+क्त) (113).

√त्यज् (P., भ्वादि, अनिट्) to give up, to abandon, त्यजति, लट् III. i.; **त्यजति** (23); **त्यजेत्** (216) (त्यज्+विधिलिङ् III. i.); **त्यज्यते** (136)—is forsaken (√त्यज्+य+ते; pres. pass. III. i.);

त्याज्य pot. part., should give up (√त्यज्+यत्) (158).

त्राण n. protection (291).

त्रिपिष्टप n. heaven (577).

त्रिलोकी f. three worlds, people of three worlds (348).

त्वरिता p. part. f. speedy [√त्वर् (to make haste, भ्वादि) इ+क्त+आ=त्वरिता] (44).

दंष्ट्रा f. jaws (347).

दत्त p. part. given (√दा+क्त) ; n. donation, what is given (258).

दरिद्र m. poor; दारिद्र्य n. poverty (32).

दर्दुर m. frog (411).

√दल् (P., भ्वादि, सेट्) to split, दलति, लट् III. i. (224).

दशन् pl. ten (2) (deka in Greek, decen in Latin).

दशन n. tooth (416); also biting.

दष्ट adj. bitten [√दंश् (to bite)+क्त] (316).

√दह् (P., भ्वादि, सेट्) to burn, दहति, लट् III. i. ; **दहति** (24); **दहत्** (355)—burning (दह्+शतृ pres. part.) ; **संदह्यताम्** (98)—be consumed (सम्+दह्+य+ताम्, लोट् pass.)

√दा (P. Ā., जुहो० अनिट्) to give, to impart, **ददाति** लट् III. i. (12) ; **प्रददाति** (144) ; **ददतु** (145)—may give (√दा+लोट् III. i.) ; **आदत्ते** (55)—takes (आ+दत्ते लट् III. i.) ; **दीयते** (145)—is given (pass.)

दाक्षिण्य n. courtesy (236).

दातुम् inf. to give (दा+तुम्) (170).

दानार्थिन् adj. wanting rut flowing from elephant's temple (540) [दा+अन (ल्युट्)=दान, also donation).

दारा: m. pl. wives (27, 127).

दाव m. forest (206).

दास m. slave (20).

दिव् (P., दिवादि, सेट्) to play, **दीव्यति**, लट् III. i.; **दीव्यः** (114)—gamble, विधिलिङ्.

√दिव् (P., चुरादि, सेट्) to lament, देवयति, लट् III. i.; **परिदेवयेत्** (322)—may lament.

दिवाकर m. sun (362).

दिश् f. quarter (31).

√दिश् (P. Ā., तुदादि, अनिट्) to direct, to point out; **दिशति** लट् III. i. (94).

दीप m. candle (386).

दीर्घसूत्री m. procrastinator (lit. 'spinning a long thread') who thinks 'अद्य श्वो वा करिष्यामि' (45).

दुःख n. misery (14).

दुकूल n. silk garment (270).

दुर्ग n. fort, difficulties (100).

दुर्भिक्ष n. famine (493).

दुर्विदग्ध adj. vainly proud (on account of his little knowledge (356).

दुश्चरित n. sinful act (394), also adj.

दुष्कृत n. sin (313).

√दुह् (P. Ā., अदादि, अनिट्) to milk (a cow, etc.), दोग्धि-दुग्धे लट् III. i. ; **दुग्धे** (313) ; **दुदोह** (320)–milked, लिट् III. i. ; **दुदुहुः** (101)—milked, लिट् III. iii.

दूरबन्धु m. whose dear one is at a distance (दूरे बन्धुर्यस्य सः) (293).

√ दृ (Ā., तुदादि, अनिट्)–to respect, honour, द्रियते लट् III. i. ; **आद्रियन्ते** (274)–are respected (आ + द्रियन्ते).

√दृश् (=पश्य, भ्वादि, अनिट्) to see, पश्यति, लट् III. i. ; **पश्यति** (27)—looks ; **अपश्यत्** (142)—saw लङ् III. i. ; **पश्य** (25)—look, लोट् II. i. ; **दरीदृश्यते** (330)—is seen or found repeatedly (यङन्त-प्रक्रिया).

दृषद् f. stone, rock (533).

देवता f. goddess (81).

देहभृत् m. mankind having body (91).

दैव n. providence (412).

दैवत n. deity or relating to deity (451).

दोग्ध्री f. milker (√दुह् + तृच् = दोग्धृ) (486).

दोष m. fault (392).

द्रवण n. liquidization (196).

√द्रु (P., भ्वादि, अनिट्) to melt, **द्रवति** लट् III. i. (109).

द्रुम m. tree (420).

√द्रुह् (P., दिवादि, सेट्) to become hostile, द्रुह्यति लट् III. i. ; **अभिद्रुह्यति** (434).

द्विरेफ m. having two रेफs as in भ्रमर 'bee' (65).

द्विष् (P. Ā., अदादि, अनिट्) to hate, द्वेष्टि-द्विष्टे लट् III. i.; **विद्विषावहै** (354), लोट् I. ii.; **द्विक्षत्** (4)—लुङ् or injunctive mood.

द्वेष्यता f. enmity, hatred (136).

धर्मपत्नी f. dutiful wife (141).

धर्मशास्त्र n. legal treatise (204).

धर्म्य adj. religious (363).

√**धा** (P. Ā., जुहो० अनिट्)—to put on, दधाति, लट् III. i.; **धत्ते** (505)—bears; **दधतुः** (320)—maintained लिट् III. ii.; **विधत्ते** (51)—causes (वि+धत्ते); **विदधीत** (182)—(वि+धा, विधिलिङ् III. i.); **विधास्यति** (497) will ordain (वि+धा+स्य+ति); **विदधति** (331)—effect (वि+धा (दध्) +ति, लट् III. iii.).

धातृ m. providence (√धा+तृच्) (25).

धात्री f. foster-mother (275).

धारयितुम् inf. to hold up (धृ+णिच्+तुम्) (110).

√**धाव्** (P. Ā., भ्वादि, सेट्)—to run, धावति-धावते, लट् III. i.; **अनुधावति** (439)—follows (अनु+√धाव्+लट् III. i.; **धावताम्** (209)—running (√धाव्+शतृ=धावत्, VI. iii.);

धीमत् adj. intelligent.

धीर m. patient (25).

धूसर adj. dust-coloured (526).

√**धृ** (P. Ā., भ्वादि, सेट्)–to hold, धरति–धरते, लट् III. i. ; **धार्यते** (562)—is possessed (√धृ+णिच्+य+ते, causal pass.) ; **अवधार्यताम्** (34)–understand properly (अव+√धृ+णिच्+य+ताम्, causal pass.); **उद्धरेत्** (77)—raise (उद्+√धृ+विधिलिङ् III. i.).

धृष्टता f. boldness (236).

ध्वनि m. melody (504).

नन्द् (P., भ्वादि, सेट्)–to be happy, to be delighted, नन्दति लट् III. i.; **नन्दतु** (100)–लोट् III. i.; **अभिनन्दति** (275)—congratulates (अभि+√नन्द् लट् III. i.).

नन्दन m. son, (lit. 'who gives happiness') (486).

नभस् n. sky (233).

√**नश्** (P., दिवादि, सेट्) to perish, to disappear, नश्यति लट् III. i.; **विनश्यति** (178)—perishes (वि+√नश्+लट्).

नारिकेल m. cocoanut fruit (391) (also नारिकेर, नालिकेर).

निःस्पृह adj. indifferent (366).

निःस्वन m. without noise (47).

निकर m. collection (368).

निकषा ind. near (82).

निक्षेपण n. placing, advancing (नि+√क्षिप्+अन) (382).

निग्रह m. control (327, 461).

निचय m. piling up (508).

निधान n. resort (410).

√**निन्द्** (P., भ्वादि, सेट्)—to censure, to blame, निन्दति, लट् III. i.; **निन्दन्तु** (95)—may censure, लोट् II. iii.

निपातित adj. cut down, was killed [नि + √पत् (to fall) + णिच् + क्त, causal p. part.] ; **निपात्यते**—is thrown below (नि + √पत् + णिच् + य + ते) (575)

निबद्ध adj. folded (नि + √बन्ध् + क्त) (135).

निबन्ध m. essay (330).

निमित्त n. reason (521).

नियत p. part. certain (नि + यम् + क्त) (496).

नियम m. law, fixed practice (515).

नियम्यमान pres. pass. part. being controlled (नि + √यम् + य + शानच्) (515).

निरपेक्ष adj. indifferent (186).

निरस्त p. part. devoid (निर् + √अस् (to throw) + क्त) (340).

निराकुल adj. undisturbed (395).

निरीश्वर adj. without having Lord (374).

निरूप्य grd. having found, having noticed [नि + √रूप् + क्त्वा (ल्यप्)] (48).

निर्बन्धिन् adj. persistent (निर्बन्ध = persistence) (89).

निर्वहण n. carrying to conclusion.

निर्वाण n. refreshing (163), extinguishing, Buddhist emancipation.

निर्विण्ण p. part. dejected (निर् + √विद् + क्त) (434).

निर्वेद m. depression (निर् + √विद् + अ) (265).

निर्विशेष adj. without difference or distinction (270).

निर्व्याजता f. non-deception (201).

निवर्तयिष्यत् pres. fut. part. turning back (निर् + √वृत् + णिच् + स्य + शतृ) (467).

निवसत् pres. part. residing (नि + √वस् + शतृ) (118).

निवारय keep off (नि + वृ + णिच + लोट् II. i.) (175).

निषेदुषी f. who practised sitting (नि + √सद् + क्वसु + ई) (146).

निष्क्रान्त p. part. gone out, having left (निस् + √क्रम् + क्त) (212).

निस्तेजस् adj. powerless (265).

निहित hidden (नि + √धा + क्त) (454).

√नी (P. Ā., भ्वादि, अनिट्)—to lead, नयति-नयते, लट् III. i. ; **नयति** (104) ; **अनुनय** (99)—you conciliate, लोट्, II. i. ; **अनाययत्** (110)—caused to be carried (√अ + नी + णिच् + लङ् III. i.).

नीति f. policy (294).

नेतृ m. leader (√नी + तृच्) (106).

नेमि f. felly of a wheel (306).

नेय pot. part. to be guided (√नी + यत्) (372).

नोदित p. part. urged or goaded (√नुद्+इ+क्त) (39).

नौ f. boat (560).

न्यस्त p. part. placed [नि+√अस् (to throw)+क्त] (527).

न्याय्य adj. righteous, just (95).

न्यास m. deposit (170).

पङ्क m. n. mud (368).

पङ्कज n. lotus [growing in mud (पङ्क) or wet place] (531).

पञ्चषा adj. pl. five or six (पञ्च षड् वा) (90).

√**पठ्** (P., भ्वादि, सेट्) to read, **पठति** (49) लट् III. i.

पण m. condition, playing for a stake (296).

√**पत्** (P., भ्वादि, सेट्) to fall; **पतति** (48) लट् III. i.; **निपात्यते** (575)–is thrown (नि+√पत् +णिच्+य+ते); **पतत्** (86)–falling (√पत्+शतृ).

पतङ्ग m. sun (109).

पत्युः प्रजानाम् (=प्रजापतेः) of creator (370).

पथ्य adj. beneficial (137); lit. 'belonging to the way, fit to be eaten in the way;

√**पद्** (Ā., दिवादि, अनिट्) to go, to obtain, पद्यते, लट् III. i.; **उपपद्यते**—behoves (उप + √पद् + लट् III. i.); **प्रपद्यते** (72)—reaches (प्र+पद्+लट् III. i.); **प्रपद्यन्ते** (297)—resort (प्र+पद्+लट् III. iii.). **प्रतिपद्यते** (535)—knows (प्रति +पद्+लट् III. i.).

पदाति m. foot-soldier (162).

पद्माकर m. a lotus. pool or an assemblage of lotuses (329).

पन्नग m. serpent (282).

पयस् n. water (259).

पयोनिधि m. sea (25).

परकीय adj. belonging to another (19).

परत्र ind. in next life (398).

पराक्रम m. bravery (503).

पराङ्मुख adj. averse (154).

पराभव m. defeat, insult (97).

परार्ध m. second half (84) ; m.n. highest number in Indian Mathematics, i. e., 100,000 billions (348).

परिघ m. beam (351).

परिचित adj. acquainted (friend) (133).

परिच्छेद m. determining, also section or chapter (498).

परिजन m. attendant (479).

परिणत p. part. developed (परि+ √नम्+क्त) (517).

परिणति f. result (परि+√नम्+ क्तिन्) (476).

परित्याज्य pot. part. to be abandoned, (परि+√त्यज्+यत्) (474).

परिभव m. insult (265).

परिभ्रष्ट p. part. separated (494).

परिवर्तमान pres. part. revolving (परि+वृत्+म्+शानच्) (80).

परिवेष्टन n. ligature (316).

परिसृप्त p. part. wallowed (123).

परिहार m. refutation (289).

परीक्षा f. test (252).

परीक्ष्य grd. having examined [परि+ईक्ष्+क्त्वा (ल्यप्)] (372).

परीवाह m. overflowing (203).

परुष adj. harsh (512).

पर्यङ्क m. sofa, couch (549).

पर्यटत् pres. part. roaming about (परि+√अट्+शतृ) (189).

पर्यय m. passage, lapse (258).

पर्याप्त p. part. sufficient (परि+आप्+क्त) (295).

पर्वतीकृत्य grd. by making mountain [पर्वत+ई+कृ+क्त्वा (ल्यप्)] (262).

पलित adj. grey (38).

√पा (=पिब् P., भ्वादि, अनिट्)—to drink, पिबति, लट् III. i.; **पिबन्ति** (85).

पाठित p. part. taught (√पठ्+णिच्+क्त) (5).

पाण्डित्य n. being expert (15).

पातक n. m. sin (305).

पातयितुम् inf. to fell (√पत्+णिच्+तुम्) (207).

पाताल n. nether-world (387).

पातृ adj. protector (पा+तृच्) (148).

पारावार m. ocean (560).

√पाल् (P., चुरादि, सेट्) to protect, पालयति, लट् III. i.; **पालय** (99)—preserve, लोट् II. i.

पितृ m. father; **पिता** (5).

पिनाकिन् m. Siva, having bow named पिनाक (355).

पिपासा f. thirst, desire to drink (पा+सन्+आ) (71).

पिपीलिक m. male ant (468).

पिशुनता f. slandering (305) (पिशुन—slanderer).

पिहित p. part. covered [अपि+धा (हि)+क्त] (265).

√पीड् (P., चुरादि, सेट्) to cause pain; **पीड्यन्ते** (√पीड्+य+न्ते, pass. pres. III. iii.) (215).

पीडन adj. painful or paining [पीड्+अन (ल्युट्)] (35). Also n.

पीडयत् pres. part. pressing or giving pain (√पीड्+णिच्+शतृ) (189).

पीत p. part. drunk (√पा+क्त) (123).

पीत्वा grd. having drunk (√पा+क्त्वा) (573).

पीयूष n. nectar (262).

पुण्डरीक n. lotus (109).

पुत्र m. son (2).

पुराण adj. old (372).

√पुष् (P., दिवादि, अनिट्)—to nourish, पुष्यति, लट् III. i. (255)—retains, nourishes.

पुष्पाकर m. spring (375).

√पू (P. Ā., क्र्यादि, सेट्) to purify, पुनाति, लट् III. i.; पुनन्ति (7) लट् III. iii.; Ā. पुनीते.

√पूज् (P., चुरादि, सेट्) to honour, पूजयति, लट् III. i.; पूज्यन्ते (81) (√पूज् + य + न्ते, pass. pres.)

पूर् (P., चुरादि, सेट्) to fill, पूरयति, लट् III. i. ; पूरयति (71); अपूरि (377)—filled (लुङ् III. i. pass.).

पूरण n. filling (√पॄ + अन) (254).

पूरयित्वा grd. having filled up [√पॄ + णिच् + (क्त्वा) ल्यप्] (206).

पूर्ति f. filling (421).

पूर्वार्ध n. first half (84).

पृथु m. name of a mythological king, who treated earth as his daughter and levelled it (101); also adj. wide, extensive.

पौरुष n. effort (412).

पौलस्त्य m. son of पुलस्त्य, Rāvaṇa (162).

प्रकर्षतन्त्रा adj. depending on excellence (victory) (96).

प्रकृति–पुरुष m. chief agent (293).

प्रगल्भ adj. mature (152).

√प्रच्छ् (P., तुदादि, अनिट्) to ask, पृच्छति, लट् III. i.; पप्रच्छ (103)—he asked (√प्रच्छ् + लिट् III. i.) ; परिपृच्छति (49)—enquires.

प्रणयिन् m. beloved one or a lover [प्रणय (love) + इन्] (223).

प्रणेतृ adj. charioteer (प्र + नी + तृच्) (520).

प्रतारक adj. deceiver (469).

प्रतिक्रिया f. countering, remedy (210).

प्रतिज्ञा f. vow, promise (387).

प्रतिनिविष्ट p. part. obstinate (189).

प्रतिपन्न p. part. accepted or undertaken (प्रति + √पद् + क्त) (425).

प्रतिष्ठित p. part. held (प्रति + √स्था + क्त) (10, 238); also 'respected'.

प्रतिहन्यमान pres. pass. part. obstructed (प्रति + √हन् + य + म् शानच्) (569).

प्रतीपयेत्–may revert, den. from प्रतीप (264).

प्रत्यय m. idea, conviction (372).

प्रत्युक्त n. response, reply (223).

प्रत्युपकार m. service in return (70).

प्रथित p. part. spread, famous (226).

प्रभाव m. prowess (511).

प्रमाण n. authoritative, (283, 434) (means of knowledge).

प्रवाल m. n. foliage, sprout (426).

प्रवासिन् adj. exiled, dwelling abroad (222, 401).

प्रवीण adj. skilled (505).

प्रवेष्टव्य pot. part. should be entered (प्र + √विश् + तव्य) (160).

प्रशंसा f. praise (69).

प्रसन्न p. part. clear, delighted (प्र + √सद् + क्त) (104).

प्रसववेदना f. pain of delivering a child (286).

प्रसाद m. clarity (500); kindness (156).

प्रसाधयितुम् inf. to provide (प्र + √साध् + णिच् + तुम्) (also 'to decorate') (207).

प्रहरण n. weapon (347).

प्रहर्तृ adj. destroyer, striker (प्र + √हृ + तृच्) (148).

प्रहार m. beating (289).

प्रह्लादन n. pleasing [प्र + √ह्लाद् + अन (ल्युट्)] (441).

प्रांशु adj. long (351).

प्राज्ञ adj. intelligent, wise (184).

प्राप्तव्य pot. part. to be obtained (प्र + √आप् + तव्य) (21).

प्रारम्भ m. beginning

प्रीत p. part. delighted (प्री + क्त) (435).

प्रोद्दीप्त p. part. ablaze, burning, (प्र + उद् + √दीप् + क्त) (257).

√**प्लु** (Ā., भ्वादि, अनिट्) to float, प्लवते लट् III. i.; **विप्लवेत** (106)—may drown (वि + √प्लु + विधिलिङ्); **संप्लवन्ते** (530)—flow, (सम् + √प्लु लट् III. iii.).

फण m. or **फणा** f. hood (282).

फलाढ्य adj. rich with fruits (426), (आढ्य—rich).

फल्गु adj. uselsss (490).

बदरिका f. berry-fruit (391).

बद्धमूल adj. deep-rooted (202).

√**बन्ध्** (P., क्र्यादि, सेट्)—to tie, बध्नाति, लट् III. i.; **बध्नन्ति** (294)–bear fruit लट् III. iii; **अनुबध्नाति** (190)—follows.

बन्धु m. friend, kinsman (77).

बलि m. tax (310).

बहिस् ind. externally (391).

बिभ्रत् pres. part. sustaining, wearing (भृ + शतृ) (164).

बिल्व m. wood-apple (26).

बीभत्समान pres. part. disgusted (√बाध् or √बध् + सन् + शानच्) (440).

बुद्धि f. intelligence (9).

बुभुक्षित adj. hungry (568).

√ब्रू (P. Ā., अदादि, सेट्) to speak, ब्रवीति-ब्रूते लट् III. i.; **अब्रवीत्** (143) (√ब्रू+लङ्, III. i.); **आहुः** (172) [√ब्रू (आह)+लट् III. iii.]. In first five forms of लट्, ब्रू becomes आह, then in present tense (लट्), it is conjugated like लिट्; **ब्रुवाण** (√ब्रू+शानच्)—saying (85).

बोद्धव्य pot. part. should know (√बुध्+तव्य) (365).

बोधित p. part. reminded (√बुध्+णिच्+क्त) (59).

भग्न p. part. shattered (225); routed (263); (भङ्ग–routing).

√**भज्** (P. Ā., भ्वादि, अनिट्) to resort, to allot, भजति-भजते, लट् III. i.; **भजामि** (297) लट् I. i.; **भजते** (144); **भज** (99)–लोट् II. i.; **भेजिरे** (373)—obtained, लिट् III. iii.

भयङ्कर adj. dangerous (389).

भवितव्य pot. part. destined to happen (√भू + इ + तव्य) (462).

भस्मन् n. ashes (229).

√**भा** (P., अदादि, अनिट्) to shine, भाति, लट् III. i.; **अनुभाति** (11)—shines after; **प्रतिभासि** (187)—appear to be; **बभौ** (531)—shone (√भा+लिट् III. i.); **भान्तम्** (11)—shining (√भा+शतृ, pres. part. II. i.).

भाज्य adj. to be shared (155).

भारती f. relating to Mahābhārata (268).

भाल n. forehead (25).

भाव m. emotion (130).

√**भाष्** (Ā., भ्वादि, सेट्) to speak, भाषते, लट् III. i.; **अपभाषते** (52)—talks ill.

भाषमाण pres. part. speaking (√भाष्+म्+शानच्) (352).

√**भिद्** (P. Ā., रुधादि, अनिट्) to break, भिनत्ति-भिन्ते लट् III. i;; **भिद्यते** (224)-is broken (√भिद्+य+ते, pass.),

√**भी** (P., जुहो० अनिट्) to fear, बिभेति लट् III. i.; **बिभेमि** (179) लट् I. i.; **भीत** (√भी+क्त)—terrified (321).

भीम adj, frightening (423).

भीरु adj. coward (489).

√**भुज्** (P., रुधादि, सेट्) to eat, to protect, भुनक्ति-भुङ्क्ते लट् III. i). **भुङ्क्ते** (346)—enjoys **भुनक्तु** (354)—may nourish, लोट् III. i.; **भुञ्जीत** (58) – should eat, विधिलिङ् III. i.; **भुञ्जीथाः** (113) विधिलिङ् II. i.; **भोक्ष्यसे** (76) लृट् II. i.; **भोजयेत्** (301)—cause to eat (√भुज्+णिच्+विधि० III. i.).

भुजङ्ग, भुजङ्गम m. serpent (168, 362).

√भू (P., भ्वादि, सेट्) to become, **भवति** (38) लट् III. i.; **भवतु** लोट् III. i.—let it be; **प्रभवति** (184)—is capable (प्र + भू + लट्); **विभाव्यते** (253)—is ascertained (वि + √भू + णिच् + य + ते pass.); **संभाव्यते** (559)—is attributed (सम् + √भू + णिच् + य + ते).

भूत p. part. was (√भू + क्त) (128).

भूति f. wealth (399).

भूत्वा grd. having become (√भू + क्त्वा) (123).

भूभुज् m. king (protector of earth) (24).

भूमि f. earth (3).

भूयिष्ठम् adv. mostly (352); बहु–positive, भूयस्–compar., भूयिष्ठ–super.

भूषण n. decorating, ornament (35).

√भृ (P. Ā., जुहो०, अनिट्) to wear, to support, बिभर्ति-बिभृते, III. i. ; **बिभर्ति** (336)–wears.

भृङ्ग m. bee (540).

भेतव्य pot. part. to be feared (√भी + तव्य) (161).

भेदितृ adj. differentiated (√भिद् + णिच् + क्त)

भ्रातृ m. brother (4).

भ्रान्त n. (= भ्रमण) roaming about (भ्रम् + क्त).

मघवत् m. Indra (320).

मज्ज् (P., तुदादि, सेट्) to bathe, to plunge, मज्जति लट् III. i.; **निमज्जति** (231)–disappears, is drowned (नि + मज्ज् + लट्).

मज्जन n. drowning (555).

मज्जमान pres. part. immersing (√मज्ज् + म् + शानच्) (456).

मञ्जरी f. cluster (of flowers) (230).

मणि m. jewel (389).

मत्वा grd. knowing (√मन् + क्त्वा) (74).

मत्सर m. jealousy (149).

मथ् (P., क्र्यादि, सेट्) to kill, मथ्नाति लट् III. i.; **मथ्नामि** (296) लट् I. i.; **मथ्नन्** (89)—rubbing, shaking (मथ् + शतृ I. i.).

मदलेखा f. streak of rut (376).

मदिरा f. wine (573).

मदेकपुत्रा f. having myself as only son (अहम् एकः पुत्रः यस्याः सा) (349).

मधु n. honey (452).

मधुसुदन m. killer of demon named मधु (102).

मन् (P., दिवादि, सेट्)—to think, to accept, **मन्यते** लट् III. i.; (221)—accepts; **मन्ये** (225), लट् I. i.; **अवमंस्थाः** (376)—you disregard (अव + √मन् + विधिलिङ्, II. i.; **मन्यमानः** (114)—accepting (मन् + य + म् + शानच्).

मनस्विन् m. courageous (347); determined (549).

मनीषा f. wisdom (285).

मनीषिन् m. wise man (440).

मनोभू m. cupid (355).

मनोरथ m. desire (33).

मनोहर adj. attractive (391).

√मन्त्र् (Ā., चुरादि, सेट्)—to consult, confer, मन्त्रयते, लट् III. i. **अभिमन्त्रये** (61)—I address you, लट् I. i.; **मन्त्रयेत्** (169)–should confer (sometimes P. also) विधिलिङ्, III. i.).

मन्दायन्ते—become lethargic, den. from मन्द (341).

मयूर m. peacock (497).

मरकत n. emerald (505).

मरण n. death (32).

मराल m. goose (548).

मरु m. desert (25).

मर्मच्छिद् adj. piercing the vitals (440).

मलयाचल m. Malaya (sandal mountain) (129).

महाजन m. great man (454).

महाशैलशिलासंघातकर्कश adj. (compound) hard as a collection of large rock (357).

महिमन् m. dignity (282).

√मा (P., अदादि, अनिट्) to measure, माति; causal (णिजन्त) मापयति–ते–causes to be measured; **मापयति** measures (316).

माणिक्य n. ruby (240).

मातुल m. maternal uncle (142).

मातृ f. mother (5).

√मान् (P. Ā., चुरादि, सेट्) to honour, मानयति-मानयते, लट् III. i. ; **मानय** (99) लोट् II. i.

मान m. honour (67).

मायाविन् m. fraudulent (97).

माल्यगुण m. quality of garland. (343).

मित्र n. friend (31).

√मिश्र् (P. Ā., चुरादि, सेट्) to mix, मिश्रयति-मिश्रयते लट् III. i. ; **मिश्रयति** (352).

मुक्ताफल n. pearl (527).

√मुच् (P. Ā., तुदादि, सेट्) to spare, to leave, मुञ्चति-मुञ्चते. लट् III. i. ; **मुञ्चति** (321, 224).

मूर्च्छना f. melody (563).

मूर्धज m. hair (562).

√मृ (Ā., तुदादि, अनिट्) to die, **म्रियते** लट् III. i. (232).

मृग् (P., दिवादि, सेट्) to seek, मृग्यति, लट् III. i. ; **मृग्यते** (37)–is saught after (√मृग् + य + ते, pass. लट् III. i.).

मेदिनी f. earth (135).

मेरु m. mountain of gold (25, 343).

मैथुन n. sexual union (134).

मोघा adj. vain (293).

मोक्षित adj. freed (मोक्ष+इतच्) (429).

√**यच्छ्** (P., भ्वादि, अनिट्) in place of √दा 'to give,' यच्छति लट् III. i.; **प्रयच्छति** (128)—gives.

यज्ञोपवीत n. sacred thread (316).

√**यत्** (Ā., भ्वादि, सेट्) to attempt, strive, यतते, लट् III. i.; **यतेत** (20)—may strive विधिलिङ् III. i.

यदृच्छा f. accident, chance (383).

यम m. god of death (288).

यशस् n. fame (532).

या (P., अदादि, अनिट्) to go याति, लट् III. i.; **यान्ति** (60) लट् III. iii.; **समायाति** (144)—comes (सम् + आ + √या + लट्); **व्यपयान्ति** (447)—are separated (वि + अप + √या + लट्),

√**याच्** (P. Ā.,, भ्वादि, सेट्)—to beg, याचति-याचते, लट् III. i.; **याचते** (71); **अयाचत** (147)—begged, लङ् III. i.; **याच्य** (177)—to be begged (√याच् + यत्).

याच्ञा f. request (293).

यात्रा f. way (journey) (202).

युक्तिप्रमाण n. argument and valid means of knowledge (274).

√**युज्** (P. Ā., चुरादि, सेट्) to join, योजयति–योजयते, लट् III. i.; **योजयते** (335)—unites.

√**युज्** (P. Ā., रुधादि, अनिट्) to join, युनक्ति-युङ्क्ते, लट् III. i., **नियुङ्क्ते** (344)—enjoins (नि + √युज् + ते, लट्); **अन्वयुङ्क्त** (472)—asked, (अनु + युज् + लङ् III. i.); **अनुयोग**-question.

युध् f. battle (युद्ध) (532).

यूथ m. n. herd (342).

योजन n. distance about four miles (468).

योनि f. cause (374).

√**रक्ष्** (P., भ्वादि, सेट्) to protect, रक्षति, लट् III. i.; **संरक्षति** (195)—protects.

रक्षण n. protection [√रक्ष् + अन (ल्युट्)] (35).

रक्षितुम् inf. to protect (रक्ष् + इ + तुम्) (558).

√**रञ्ज्** (P. Ā., दिवादि, सेट्) to be coloured, रज्यति-रज्यते, लट् III. i.; **विरज्यते** (72)—becomes disinterested (वि + √रञ्ज् + लट्); **अनुरक्त** (अनु + √रञ्ज् + क्त)—interested, loving.

रञ्जन n. delight [√रञ्ज् + अन (ल्युट्)] (441).

√**रभ्** (Ā., भ्वादि, अनिट्) to begin, रभते, लट् III. i.; **आरभन्ते** (395)—undertake, begin (आ + √रभ् + लट् III. iii.); **प्रारभ्यते** (569)—is begun (प्र + आ + रभ् + य + ते, pres. pass.).

रम् (Ā., भ्वादि, अनिट्)—to be delighted, **रमते** (74)–delights लट् III. i. ; **रमन्ते** (81)—लट् III. iii. ; **रमस्व** (114)—लोट् II. i.; **अभिरमयति** (344)–makes delighted (अभि + √रम् + णिच् + ति).

रमणीय adj. beautiful (271).

रस m. sentiment (510).

रससिद्ध adj. accomplished in poetic sentiment (220).

रहस्य n. secret, mystery (518).

√राज् (P. Ā., भ्वादि, सेट्) to shine, राजति-राजते लट् III. i.; **राजते** (259)—shines, glistens.

रिक्त adj. vacant (122).

रिच् (P. Ā., रुधादि, अनिट्) to be empty, रिणक्ति-रिङ्क्ते, लट् III. i.; **अतिरिच्यते** (317, 204) –remains at the end, exceeds predominates (अति + रिच् + य + ते, pres. pass.).

√रु (P., अदादि, सेट्) to cry, to hum, रौति, लट् III. i.; **रौति** (48); **रुत** n. (133)—howling (√रु+क्त).

√रुच् (Ā., भ्वादि, सेट्) to shine, to like, रोचते लट् III. i.; **रोचते** (32); **रोचमान** (249)—being appreciated (√रुच् + म् + शानच्).

√रुद् (P., अदादि, सेट्) to weep, **रोदिति**, लट् III. i. (315); **रुदित** n. (307)—lamentation (√रुद् + इ + क्त).

√रुध् (P. Ā., रुधादि, सेट्) to stop to withhold, रुणद्धि-रुन्द्धे, लट् III. i.; **रुणद्धि** (349).

रुष्ट (p. part.) angry (481).

√रुह् (P., भ्वादि, अनिट्) to grow, रोहति, लट् III. i.; **रोहति** (83); **रुह्यते** (558)—is grown or grows. (√रुह् + य + ते, pres. pass.).

√लक्ष् (P. Ā., चुरादि, सेट्) to notice, लक्षयति-लक्षयते, लट् III. i.; **संलक्ष्यते** (507)—is noticed (सम् + लक्ष् + य + ते press. pass.).

√लग् (P., भ्वादि, सेट्)—to be attached to; **लगति** (364) लट् III. i.

लघु-चेतस् adj. narrow-minded (205).

लङ्घयितुम् inf. to obstruct (लङ्घ् + णिच् + तुम्) (21).

लङ्घ्य pot. part. to be crossed, to be violated (118).

√लप् (P., भ्वादि, सेट्) to utter, to chatter, लपति लट् III. i.; **प्रलपतः** (533)—uttering (प्र + √लप् + शतृ + VI. i.).

लभ् (Ā., भ्वादि, अनिट्) to attain ; **लभ्ते** लट् III. i. (21, 118); **लिप्सेत** (552)—wish to get (√लभ्+सन्+विधि-लिङ्) ; **लब्ध** (552)—acquired (√लभ्+क्त).

लाङ्गूल or **लाङ्गूल** n. tail (345).

√**लिख्** (P., तुदादि, सेट्)–to write; **लिखति** लट् III. i. (49) ; **लिखित** (25)—written (√लिख्+इ+क्त).

लिङ्ग n. sex (466).

√**लिप्** (P. Ā., तुदादि, अनिट्) to smear or besmear, लिम्पति-लिम्पते लट् III. i. ; **लिम्पति** (233).

लिप्सा f. desire to obtain (√लभ् + सन् + आ) (197). cp. जिज्ञासा, पिपासा.

लुब्ध p. part. greedy [√लुभ् (to desire)+क्त] (287).

लोक m. people (of the world) (28).

लोचन n. sight, eye (18).

लोल adj. fickle (543).

लोष्ट n. clod of earth (27).

लौकिक adj. relating to the world (194).

वः pron. (=युष्माकम्) of yours (61).

वक्तृ m. speaker (वच् + तृच्) (137).

√**वच्** (P., अदादि, अनिट्) to speak, वचति–वक्ति, लट् III. i. ; **उवाच** (102) (वच्+लिट् III. i.).

वचनीय pot. part. to be censured (वच्+अनीयर्).

वचनीयता f. censure (वच्+अनीयर्+तल्+आ) (284).

वञ्चन n. deception (394).

वत्स m. calf (486).

√**वद्** (P. Ā., भ्वादि, सेट्)—to speak, to talk, वदति-वदते, लट् III. i. ; **वदति** (47); **संवदध्वम्** (53)—speak in concord (सम्+√वद्+ध्वम्, लोट् II. iii.).

वदन n. mouth (345).

वदान्य adj. liberal, generous (512).

वन n. forest (386).

वन्दमान pres. part. saluting (√वन्द्+मु+शानच्) (275).

वन्द्य pot. part. to be respected, to be worshipped (√वन्द्+यत्) (156).

वन्ध्या f. barren (286).

वपुस् n. body (307, 425).

वरटा f. female of goose (349).

वरेण्य adj. to be desired for (148).

वलि f. a fold, wrinkle (332).

वल्कल n. garment of bark (62).

वल्मीक n. ant-hill (387).

वशयितुम् inf. to control, den. from वश (वश+णिच्+तुम्) (285).

वशीभवन्ति—come under control [वश+ई+(च्वि)+भू+अन्ति] (60).

√**वस्** (P., भ्वादि, अनिट्) to stay, to live, **वसति** (152) लट् III. i.

वसन n. garment (563).

वसुधा f. earth (205).

वह् (P. Ā., भ्वादि, अनिट्) to carry, वहति-वहते, लट् III. i.; **वहसि** (241), लट् II. i.; **वहन्ति** (39), लट् III. iii.; **उद्वहन्ति** (326)—maintain (उद्+वह्+लट् III. iii.).

वागुरा f. trap (342).

वाजिन् m. horse (448).

√**वाञ्छ्** (P., भ्वादि, सेट्) to desire; **वाञ्छति** (158) लट् III. i.

वात m. wind (388).

वाद m. debate (361).

वापी f. pond with steps (193).

वारयितुम् inf. to keep away (√वृ+णिच्+तुम्) (42).

वाराङ्गना f. harlot (512).

वारिज n. lotus (526).

वारिवाह m. cloud (312).

वाष्प n. tears (202).

वासस् n. cloth, garment (260).

विकच adj. blooming (329).

विकसन्त: pres. part. feeling delighted (वि+√कस्+शतृ, I. iii.) (262).

विकार m. change (510).

विक्रिया f. transformation (383).

विक्षोभ m. perturbance (522).

विगृह्णन् pres. part. waging war [वि+√ग्रह् (गृह्)+शतृ I. i.] (428).

विग्रह m. quarrel, war (280).

विचार m. contemplation (66).

विजेतव्य pot. part. to be won, to be conquered, (वि+जि+तव्य) (162).

वितथ adj. false (397).

वितर्क m. doubt (360).

वित्त n. wealth (114, 537).

वितान m. canopy (564).

√**विद्** (P., अदादि, सेट्) to know; **वेत्ति** (219) लट् III. i., वेद, विदतुः, विदुः; लिट् form is used in the sense of लट्; **विदुः** (38)—they know, लट् III. iii.; **अवेदयत्** (116)—made to understand (√विद्+णिच्+लङ्); **विदित** (145)—known (√विद्+क्त).

√**विद्** (P. Ā., तुदादि, सेट्) to obtain, विन्दति-विन्दते, लट् III. i.; **विन्दति** (117);

√**विद्** (Ā., दिवादि, अनिट्) to be, विद्यते, लट् III. i.; **विद्यते**—exists (33, 126).

विद्यमान pres. part. existing (√विद्+य+म्+शानच्) (145).

विद्या f. knowledge (75).

विद्विष् m. enemy (99); **विद्विषताम्** of enemies (वि+द्विष्+शतृ, pres. part. VI. iii.) (276).

विधित्सा des. f. desire of doing (वि+√धा+सन्+आ) (421).

विधुर m. distressed (separated) (158).

विनय m. discipline (12, 201), not mere 'modesty' as usually understood.

विनिःसृत p. part. come out (342).

विनिमय m. exchange (320).

विनोद m. diversion (119).

विपुल adj. large (423).

विप्रकृत p. part. offended (282) (वि+प्र+कृ+क्त).

विप्रकृष्ट p. part. interrupted, distant (514) (वि+प्र+कृष्+क्त).

विप्रयोग m. separation (446).

विब्रुवन् pres. part. saying improper things (वि+ब्रू+शतृ I. i.) (160).

विभव m. wealth (346).

विभेतृ m. dispeller (369) (वि+भिद्+तृच्).

विमानित p. part. insulted (124).

विमिश्र adj. mixed (538).

विमुच्य grd. shedding, dropping [वि + √मुच् + क्त्वा (ल्यप्)] (202).

विमृशत् pres. part. thinking [वि+√मृश् (consider)+शतृ]; **विमृशन्तः** (83) I. iii.

विमृश्यकारिन् m. acting after due deliberation (182).

विरति f. aversion for worldly pleasures (564).

विरहित p. part. devoid of [वि+√रह् (to quit)+क्त] (63).

विलेपन n. ointment (562).

विवर्त m. unreal modification (contrasted with विकार 'real modification' (510).

व्यवसित p. part. determined (300).

विवृत p. part. come in the open (वि+वृ+क्त) (515).

विवेक m. discrimination (418).

√**विश्** (P., तुदादि, अनिट्) to enter, विशति, लट् III. i.; **प्रविशति** (48)–enters; **प्रविशन्ति** (40)—लट् III. iii.; **समाविशतु** (95)—accrue (सम् + आ + √विश्+लोट् III. i.); **प्रविविक्षति** (342)—wants to enter (प्र+विश्+सन्+ति).

विशेषज्ञ adj. expert (356).

विश्रब्ध p. part. confident (वि+श्रम्भ्+क्त) (241).

विश्रम्भ m. trust (426).

विश्लेष m. separation (215).

विश्वसृज् adj. creator of world (154).

विष n. poison (452).

विषक्त p. part. clinging, (वि + √सञ्ज्+क्त) (383).

विषय m. country (347); sensuous objects (179); also 'subject'.

विषीदत् pres. part. being tormented [वि+सद् (सीद्)+शतृ] ; **विषीदन्तम्**—sorrow-stricken II. i. (102).

विसतन्तु m. lotus-fibre (376); also written बिसतन्तु.

विस्मय m. perplexity, surprise (21).

विहग m. bird (360).

विहायस् n. sky (198).

विहार m. enjoyment (289).

विहीन adj. devoid (488).

वीक्ष्य grd. seeing [वि+ईक्ष्+क्त्वा (ल्यप्)] (161).

वीणा f. lute (417).

वीर adj. hero (387).

√वृ (P. Ā., क्र्यादि. अनिट्) to cover, वृणाति-वृणीते, लट् III. i.; वृणाते III. ii.; वृणते III. iii.; **वृणते** (182)—they choose; **निवारय** (175)—keep off (नि + √वृ+णिच्+लोट् II. i.; **निवार्यते** (159)—is taken away, (नि+√वृ+णिच्+य+ते, pres. pass.) also स्वादि, वृणोति, वृणुते).

√वृज् (P. Ā., चुरादि, सेट्) to avoid, to give up; वर्जयति–ते, लट् III. i.; **वर्जयति** (55); **वर्जयेत्** (138) विधिलिङ् III. i.; **√वृत्** (P. Ā., भ्वादि, सेट्) to be, to exist, वर्तति-वर्तते, लट् III. i.; **प्रवर्तते** (8)—proceeds (प्र+√वृत् लट् III. i.); **प्रवर्तन्ते** (194) लट् III. iii.

वृत्त n. conduct (288).

वृत्ति f. behaviour (25); livelihood (367).

√वृध् (Ā., भ्वादि, सेट्) to increase, **वर्धते** (83, 117, 155) लट् III. i.; **वर्धयति** (195, 245, 322)—prospers, increases (वृध्+णिच्+ति).

√वृष् (P., भ्वादि, सेट्) to rain, **वर्षति** (47, 233)—rains लट् III. i.

वेदी f. altar (387).

वेपथु m. trembling (244).

वेश्मन् n. house (457).

√वेष्ट् (Ā., भ्वादि, सेट्) to encompass, to wrap, वेष्टते, लट् III. i.; **आवेष्ट्यते** (570)–is wrapped (आ+√वेष्ट्+य+ते, pres. pass.).

वैक्लव्य n. affliction (215).

वैदग्ध्य n. quality of distinguishing (358) (विदग्ध+ष्यञ्).

वैदिक adj. relating to Veda (194).

वैदूर्य n. cats-eye gem (73).

वैराग्य n. non-attachment (361).

वैरायते–gets hostile, den. from वैर (90).

व्यतिकर m. obstacle (382).

व्यपेयाताम्—be separated (वि+अप +इण्+विधि० III. ii.) (107).

व्ययतः ind. by spending (व्यय+ तस्) (173).

व्यवसायिन् adj. determined (211); (व्यवसाय = determination).

व्यवहित p. part. distant, interrupted (वि+अव+√धा+क्त) (514).

व्यसन n. vice (119); calamity (60).

व्यसनिन् adj. given to vice (525).

व्याधि m. disease (443); **व्याधितः** diseased (व्याधि+इतच्) (401).

व्याल m. serpent (343).

व्योमन् n. sky (135).

√**व्रज्** (P., भ्वादि, सेट्) to move, व्रजति, लट् III. i.; **व्रजन्ति** (140) लट् III. iii.;

व्रीडा f. bashfulness (550).

√**शंस्** (Ā., भ्वादि, सेट्) to expect, to desire, शंसते लट् III. i.; **आशंसन्ते** (351)—expect (आ+ √शंस्+लट् III. iii.); शंस् is always preceded by आ.

√**शक्** (P., स्वादि, अनिट्) to be able, **शक्नोति** लट् III. i. (110)—is able; शक्तः (21, 118) capable of (√शक्+क्त); **शक्य** (42)—able of being (शक्+यत्).

शङ्कित p. part. apprehensive (√शङ्क्+क्त) (392).

शत्रु m. enemy (5).

√**शम्** (P., दिवादि, सेट्) to be pacified; **शाम्यति** (437, 304) is calmed, लट् III. i. In some roots of दिवादि class 'अ' is prolonged, e.g., श्राम्यति (he toils), ताम्यति (feels pain).

शम m. tranquillity (66).

शय्या f. bed (62, 479).

शरण्य n. refuge (148).

शरत् f. year (309), lit. 'autumn season'.

शर्मन् n. happiness (256).

शलाका f. pencil (157).

शल्य n. piercing thing (526).

शशकविषाण n. horn of hare (145).

शशिन् m. moon (362).

शष्प n. grass (481).

शस्त्र n. weapon (353).

शस्य n. corn, pasture (175).

शाठ्य n. trickery (236) (शठ+ ष्यम्).

शाण m. grind-stone (522).

शार्ङ्ग n. bow [lit. made of horn (शृङ्ग)] (467).

शाश्वत adj. eternal, ever-lasting (232).

शास् (P., अदादि, अनिट्) to address, to salute, शास्ति, लट् III. i.; also Ātmanepadī with उपसर्ग, e.g., आशास्ते; **प्रशास्महे** (319) (प्र + √शास्+लट् I. iii.).

शास्त्र n. scripture (18).

शिक्षा f. learning (258).

शिरीष n. Śirīṣa flower (191).

शिरोधरा f. neck (110).

शिवि m. name of a mythological king (299).

√शिष् (P., रुधादि, अनिट्) to distinguish, शिनष्टि, लट् III. i. ; **विशिष्यते** (465)—is superior (वि + शिष् + य + ते, pres. pass.).

√शी (Ā., अदादि, सेट्) to sleep, शेते लट् III. i. ; **अशेत** (146)—slept, लङ् III. i.

शील n. virtue, merit (178, 343).

√शुच् (P., भ्वादि, सेट्) to be worried, **शोचति**, लट् III. i. ; **शोचामि** (21).

√शुभ् (Ā., भ्वादि, सेट्) to look beautiful, to shine ; **शोभते** (16, 237) लट् III. i. ; **शोभन्ते** (56) लट् III. iii.

शुष् (P., दिवादि, सेट्) to be dry, शुष्यति, लट् III. i. ; **परिशुष्यति** (244)—is parched (परि+शुष्+लट् III. i.).

शुष्कवान् p. part. has dried up (√शुष्+क्तवत् I. i. (124).

शून्य adj. blank (31).

√शॄ (P., क्र्यादि, सेट्) to kill, to split, शृणाति, लट् III. i. ; **विशीर्येत** (213)—may wither (वि + √शॄ + विधिलिङ् III. i.).

शेखर n. crest (330).

शेष m. name of a mythological serpent holding the earth (425); also, 'remaining part'.

शैल n. mountain (240).

शोषण n. exhausting (35).

श्मशान n. crematorium (493).

श्रद्धा f. faith (404).

√श्रम् (P., दिवादि, सेट्) to make effort, **श्राम्यति**, लट् III. i. ; **विश्राम्यन्ति** (440)—take rest (वि+श्रम्+लट् III. iii.)

√श्रि (P. Ā., भ्वादि, सेट्) to approach, to go to, **श्रयति-श्रयते**, लट् III. i. ; **उपाश्रयति** (49)—resorts to (उप+आ+श्रि+लट् III. i.).

श्रीखण्ड n. sandal (129).

√श्रु (P., स्वादि, अनिट्) to hear, (Pāṇini takes it in भ्वादि०), **शृणोति** (52) लट् III. i. ; **श्रूयताम्** (34, 149)—listen [√श्रु + य + ताम्, लोट् Ā pass.] ; **अश्रौषीः** (379) (श्रु+लुङ् II. i.); **संशृणुते** (323)—listens to.

श्रुत n. that which has been heard, learning, knowledge (श्रु+भावे+क्त) (455).

श्रुतवान् one who has heard, a man of knowledge [श्रुत + मतुप् (म = व) श्रुतम् अस्यास्तीति] (400).

श्रेयस् n. prosperity of self (257).

श्रोतृ adj. listener (137) (श्रु + तृच्).

श्लाघ्य pot. part. to be praised (श्लाघ् + यत्) (340).

श्वन् m. dog (227).

श्वपाक m. out-caste (cooking dog) (227).

श्वस् ind. to-morrow (502); (cp. ह्यस् 'yesterday').

श्वापद m. beast of prey (421).

षोडशी कला f. sixteenth part (64).

संरक्ष्य grd. having protected [सम् + रक्ष् + क्त्वा (ल्यप्)] (519).

संवर्ध्य grd. having nurtured [सम् + √वृध् + क्त्वा (ल्यप्)] (519).

संवृत p. part. covered (383) (सम् + √वृ + क्त).

संवेग m. excitement (430).

संश्रय m. shelter (165); resting (214).

संसर्ग m. company (259).

संसारभावाः m. pl. emotional phenomena of the world (440).

संस्कार m. ceremony (571).

संहति f. collection (सम् + हन् + क्तिन्) (567).

संहार m. destruction (सम् + √हृ + अ) (289).

संहर्तृ adj. dissolver (सम् + √हृ + तृच्) (164).

सकृत् ind. once (421).

सक्त p. part. attached to (212) (सञ्ज् + क्त).

सख्य n. friendship (140).

सङ्केत m. naming (512).

सङ्गः m. meeting, union (477).

सङ्गत n. coming together (सम् + गम् + क्त, denoting a noun).

सचिव m. minister (434).

√सञ्ज् (P., भ्वादि, अनिट्) to cling, to stick, सञ्जति, लट् III. i.); **व्यतिषजति** (109)—brings together, (वि + अति + √सञ्ज् + लट् III. i.).

सत् pres. part., n. being, existent (अस् + शतृ); **सते** (148)—to existent (सत् + IV. i.); **सन्तः** (7) — good people (सत् + I. iii.).

सत्य n. truth (1).

सत्त्व n. spirit (162); high character (70); m. living being.

√सद् (=सीद्) (P., भ्वादि, अनिट्) to sit, to sink down, सीदति लट् III. i.; **सीदन्ति** (244)–are drooping लट् III. iii.; **निषीदेत्** (444) [नि + √सद् (सीद्) + विधिलिङ् III. i; **आसादयेत्** (189)—may obtain (आ + √सद् + णिच् + विधिलिङ्); **अवसादयेत्** (77)—be disheartened (अव + सद् + णिच्, विधिलिङ्; **प्रसादयति** (94) —purifies, (प्र + √सद् + णिच् + लट्).

सदन n. abode (156).

सद्यःपाति adj. apt to sink quickly (529).

सनातन adj. traditional (311).

सन्तानवाहिन् adj. continuously flowing (530).

सन्तापित p. part. scorched (सम् + √तप् + √णिच् + क्त) (86).

सन्तोष m. contentment (410).

संन्दधान pres. part. having alliance (428) (सम् + धा + शानच्).

सन्देहपद adj. doubtful (556).

सन्धिदूषण n. breach of treaty (331).

सन्ध्या f. juncture of day and night, morning or evening twilight; **सन्ध्ये** (288) I. ii.;

सन्निधि m. good treasure (423); also 'nearness';

सन्निपात m. collection (231).

सपत्न m. rival, adversary; (531) —'like'.

समञ्जस n. appropriate thing, truth (160).

समर्थ adj. capable (388).

समवाय m. combination (272).

समस्त p. part. all (510).

समागम्य grd. coming together (446).

समान adj. common (61).

समीक्ष्य grd. having seen [सम् + ईक्ष् + क्त्वा (ल्यप्)] (143).

समुच्छ्राय m. rising (508).

सम्मुखीन adj. facing (352).

समेत्य grd. having come together [सम् + √इण् + क्त्वा (ल्यप्)] (107, 447).

सम्पादयन्त: pres. part. accomplishing (सम् + पद् + णिच् + शतृ, I. iii.) (325).

सम्मत्त p. part. intoxicated (433) (सम् + मद् + क्त).

सर्ग m. creation (375).

सर्वज्ञ adj. omniscient (13).

सर्षप m. mustard seed (26).

सवितृ m. sun (471).

√सह् (Ā., भ्वादि, सेट्) to bear, to suffer; **सहते** (152) लट् III. i. ; **सहेत** (191)—might bear (√सह् + विधिलिङ् III. i.).

सहस्रकिरण m. sun (having thousand rays) (369).

सांयात्रिक m. traveller (158).

साध् (P., चुरादि, सेट्) to accomplish, to finish; **साधयति** (344) लट् III. i. (√साध्+णिच्+ति).

साधन n. means (30) [√साध्+अन (ल्युट्)].

सान्द्र adj. dense (230).

सारयित्वा grd. turning (string of lute) (563).

सावधान adj. attentive (539).

साहस n. valour (503).

√सिच् (P. Ā., तुदादि, सेट्) to infuse (lit. 'sprinkle'), सिञ्चति-सिञ्चते, लट् III. i.; **सिञ्चति** (94).

√सिध् (P., दिवादि, अनिट्) to realise, to accomplish, सिध्यति, लट् III. i.; **सिध्यन्ति** 40—लट् III. iii.; **प्रसिध्येत्** (243)—be sustained (प्र+√सिध्+विधिलिङ्) III. i.).

सुकर adj. easy (15).

सुकृत n. good deed (165).

सख n. joy (14).

सुखिन् adj. happy (17) (सुख+इन्).

सुजनता f. friendship (423) (=सौजन्य).

सुधा f. nectar (156, 470).

सुधी m. wise man (486).

सुयोधन m. name of Duryodhana (296).

√सू (Ā., अदादि, सेट्) to beget, **सूते** (313) III. i.;

सूनृता adj. truthful and agreeable (313).

√सृ (P., भ्वादि, अनिट्) to follow, to go, सरति, लट् III. i.; **अनुसरन्ति** (274)—follow (अनु+सृ+लट् III. iii.).

√सृज् (P., तुदादि, अनिट्) to give up, to let go, सृजति लट् III. i.; **उत्सृजेत्** (496)—give up (उद्+सृज्+विधिलिङ् III. i.); **सृष्ट** (298)—created (सृज्+क्त).

√सेव् (Ā., भ्वादि, सेट्)—to serve, to wait upon, सेवते, लट् III. i.; **असेवि** (377)—was waited upon, pass. लुङ् III. i.; **सेवितव्य** (159)—to be resorted to (also to be served) (सेव्+इ+तव्य).

सोदर्य m. brother, born of the same mother (242) (=सोदर).

सोपान m. stair-case (560).

सौजन्य n. gentle-manliness (=सुजनता).

सौभाग्य n. good fortune; (355)—good fortune of having attraction.

सौहृद n. friendship (386).

स्कन्द् (P., भ्वादि, सेट्) to move, to violate; **स्कन्दति** (229) लट् III. i.

स्कन्ध m. branch (of a tree) (371).

स्तबक n. bunch (213).

स्तब्ध p. part. obstinate (287) (स्तम्भ्+क्त).

√स्तु (P. Ā., अदादि, अनिट्) to praise, स्तौति-स्तुते, लट् III. i.; **स्तुवन्तु** (95)—may praise (लोट् III. iii.)

स्तोक adj. small (25).

स्त्रैण n. flock of ladies (533).

स्थली f. surface of the earth (387).

√स्था (P. Ā., भ्वादि, अनिट्) (तिष्ठ्) to stand, to stand still; **तिष्ठति** लट् III. i.; **आतिष्ठेत्** (448)—should make (आ+स्था (तिष्ठ्)+विधिलिङ् III. i.; **संतिष्ठते** (559)–abides, accepts [सम्+स्था (तिष्ठ्)+ते, लट् III. i.], (Ā. due to सम्); **आस्थित** (20)—resorting (आ+स्था+क्त); **स्थित** (142)—standing (√स्था+क्त).

स्थाणु m. pillar (318).

स्थेय pot. part. should stand up (स्था+यत्) (177).

स्पृशत् pres. part. touching (स्पृश्+शतृ); **अस्पृशन्** without touching (128).

स्पृष्ट p. part. touched (स्पृश्+क्त) (24).

स्पृहणीय pot. part. to be longed (स्पृह्+अनीयर्) (370).

स्पृहा desire (228).

स्फार adj. extensive (125).

स्फीत p. part. extended, in large number (स्फाय्+क्त) (420).

स्मय m. arrogance (516).

स्मित n. smile (130).

√स्मृ (P., भ्वादि, सेट्) to remember, स्मरति, लट् III. i.; **स्मरिष्यति** (59)—will remember, लृट् III. i.

स्रुतजल adj. from which water has flown (स्रुतं जलं यस्मात्) (368).

स्रोतस् n. stream (530).

स्वकृत n. own deed (117).

स्वस्त्ययन n. good wishes for journey (378).

स्वस्थ adj. in normal condition (healthy).

स्वाकृति adj. handsome (526).

स्वाति m. name of a special star (259).

स्वायत्त p. part. at one's own disposal (523).

√हन् (P., अदादि, अनिट्) to destory, to kill, हन्ति, लट् III. i.; **हन्ति** (60); **घ्नन्ति** (483) लट् III. iii.; **हन्यते** (232)—is killed (√हन्+य+ते, pass.); **घातयेत्** (453)—may kill (√हन् (घात्)+णिच्+विधिलिङ् III. i.); **अवधीत्** (162)—killed [√हन् (वध्)+लुङ् III. i.].

हन्तृ adj. killer (हन्+तृच्); **हन्त्री** f. (225); **हन्तारम्** (138) II. i. of हन्तृ.

हरित adj. green (497).

हविस् n. oblation (304); **हविषा** (61) III. i. of हविस्

√हस् (P., भ्वादि, सेट्) to laugh, to bloom, to smile, हसति, लट् III. i.; **हसिस्यति** (65) लृट् III. i.; **हसत्** (43)– while laughing, (√हस्+शतृ, pres. part.).

√हा (P., जुहो० अनिट्) to give up; to abandon, **जहाति** (335) लट् III. i.; **जहि** (99)—give up लोट् II. i; **हातुम्** (187)—to give away (√हा+तुम्);

हार्य pot. part. to be stolen, to be taken (√हृ+यत्) (155).

हालाहल n. dangerous and deadly poison (452).

√हिंस् (P., रुधादि, सेट्) to kill, **हिनस्ति**, लट् III. i. (313); **हिंस्र** (512)—having killing nature.

हिमरश्मि m. moon (109).

हिरण्यरेतस् m. fire (229).

√हु (P., जुहो०, अनिट्) to offer oblation, जुहोति लट् III. i.; **जुहोमि** (61)—I offer oblation, लट् I. i.; **हुत** n. (258)—oblation, lit. 'what is offered' (हु+क्त).

हुतभुज् m. fire (which eats what is offered as oblation (42).

हुताश m. fire (which eats what is offered as oblation (326).

हृ√ (P. Ā., भ्वादि, अनिट्) to remove, to carry; **हरति** लट् III. i. (94)–removes; **प्रहरति** (224)—strikes (प्र+√हृ+लट् III. i.); **संहरते** (457) withdraws (सम्+√हृ+लट् III. i.) (Ā. on account of सम्); **उज्जहार** (65)—uprooted (उद्+√हृ+लिट् III. i.), जह्रुः (130)—captivated, लिट् III. iii.); **अपहारयेत्** (112)—allow to be snatched (अप+√हृ+णिच्+विधिलिङ् III. i.).

√हृष् (P., दिवादि, सेट्) to delight, **हृष्यति** लट् III. i. (250)—takes delight; **हृष्ट** (267)—delighted (√हृष्+क्त).

हेमन् n. gold (507).

होतृ m. priest (offering oblation) (√हु+तृच्); **होतारम्** II. i. of होतृ (24).

ह्री f. modesty, shame (178).

SOME BEAUTIFUL SAYINGS

(SELECTED FROM THE TEXT)

Truth (सत्य)

1. सत्यमेव जयते नानृतम् । मुण्डक० III.1.6.
3. सत्येनोत्तभिता भूमिः । ऋक्० X.85.1.
10. सत्यमूलं जगत् सर्वम् । वराह० पु०139.50.
36. यद्भूतहितमत्यन्तं तत्सत्यमिति कथ्यते । व्याख्यान० 277.
181. नास्ति सत्यसमो धर्मो न सत्याद्विद्यते परम् । व्याख्यान० 259.
238. सर्वं सत्ये प्रतिष्ठितम् । व्याख्यान० 275.
397. न हि प्रतिज्ञां कुर्वन्ति वितथां सत्यवादिनः ।
लक्षणं हि महत्त्वस्य प्रतिज्ञापरिपालनम् ।। कस्यचित्.
535. योऽन्यथा सन्तमात्मानमन्यथा प्रतिपद्यते ।
किन्तेन न कृतं पापं चौरेणात्मापहारिणा ।। मनु० IV.255.
560. न पावनतमं किञ्चित्सत्यादध्यगमं क्वचित् । व्याख्यान० 262.

Moral virtue (धर्म)

30. शरीरमाद्यं खलु धर्मसाधनम् । कुमार० V.33.
34. आत्मनः प्रतिकूलानि परेषां न समाचरेत् । व्याख्यान० 138.
41. न धर्मवृद्धेषु वयः समीक्ष्यते । कुमार० V.16.
152. सेवाधर्मः परमगहनो योगिनामप्यगम्यः । भर्तृ० नी० 58.
167. परोपकारः पुण्याय पापाय परपीडनम् । सुभाषित० p. 377, No. 13.
261. आचारः परमो धर्मः । मनु० I.108.
333. सुलभा रम्यता लोके दुर्लभं हि गुणार्जनम् । किरात० XI.11.
453. जीवितुं यः स्वयं चेच्छेत्कथं सोऽन्यं प्रघातयेत् ।
यद्यदात्मनि चेच्छेत्तु तत्परस्यापि चिन्तयेत् ।। व्याख्यान० 767.
454. धर्मस्य तत्त्वं निहितं गुहायां महाजनो येन गतः स पन्थाः ।
चाणक्य० रा० II.58.
466. गुणाः पूजास्थानं गुणिषु न च लिङ्गं न च वयः । उत्तर० IV.11.

Knowledge (ज्ञान)

9. बुद्धिर्यस्य बलं तस्य । हितो० सु० 122.
75. विद्ययाऽमृतमश्नुते । ईश० 11.
139. न हि ज्ञानेन सदृशं पवित्रमिह विद्यते । गीता० IV.38.
155. विद्याधनं सर्वधनप्रधानम् । सुभाषित० p. 30, No. 13

279. शास्त्राण्यधीत्यापि भवन्ति मूर्खा यस्तु क्रियावान्पुरुषः सः विद्वान् ।
हितो० मि० ला० 171.

318. स्थाणुरयं भारहारः किलाभूदधीत्य वेदं न विजानाति योऽर्थम् ।
निरुक्त I.18.

340. यत्र विद्वज्जनो नास्ति श्लाघ्यस्तत्राल्पधीरपि ।
निरस्तपादपे देशे एरण्डोऽपि द्रुमायते । हितो० मि० ला० 69.

356. अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः ।
ज्ञानलवदुर्विदग्धं ब्रह्मापि तं नरं न रञ्जयति ।। भर्तृ० नी० 3.

463. बलवदपि शिक्षितानामात्मन्यप्रत्ययं चेतः । शाकु० I.2.

545. यदा किञ्चिज्ज्ञोऽहं द्विप इव मदान्धः समभवं
तदा सर्वज्ञोऽस्मीत्यभवदवलिप्तं मम मनः ।
यदा किञ्चित्किञ्चिद् बुधजनसकाशादवगतं
तदा मूर्खोऽस्मीति ज्वर इव मदो मे व्यपगतः ।। भर्तृ० नी० 8.

Endurance (क्षमा)

35. क्षमासमं नास्ति शरीररक्षणम् । व्याख्यान० 209.

334. क्षमा हि मूलं सर्वतपसाम् । हर्ष० p. 4.

Perseverence (धैर्य)

54. विकारहेतौ सति विक्रियन्ते येषां न चेतांसि त एव धीराः ।
कुमार० I. 59.

95. न्याय्यात्पथः प्रविचलन्ति पदं न धीराः । भर्तृ० नी० 83.

373. रत्नैर्महार्हैस्तुतुषुर्न देवाः
न भेजिरे भीमविषेण भीतिम् ।
सुधां विना न प्रययुर्विरामं
न निश्चितार्थाद्विरमन्ति धीराः ।। भर्तृ० नी० 80.

Desire (तृष्णा)

64. यच्च कामसुखं लोके यच्च दिव्यं महत्सुखम् ।
तृष्णाक्षयसुखस्यैते नार्हतः षोडशीं कलाम् ।। सुभाषित० p. 76, No. 16.

416. अङ्गं गलितं पलितं मुण्डं दशनविहीनं जातं तुण्डम् ।
वृद्धो याति गृहीत्वा दण्डं तदपि न मुञ्चत्याशा पिण्डम् ।।
मोह० (ascribed to शङ्कराचार्य) 6.

Happiness and Sorrow (सुख-दुःख)

14. सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् । मनु० IV.160.

16. सुखं हि दुःखान्यनुभूय शोभते । मृच्छ० I.10.

163. यदेवोपनतं दुःखात्सुखं तद्रस वत्तरम् ।
निर्वाणाय तरुच्छाया तप्तस्य हि विशेषतः ।। विक्रमो० III.21.

190. सत्योऽयं लोकप्रवादो यद्विपद्विपदं सम्पत्सम्पदमनुबध्नातीति ।
कादं० p. 164.

306. कस्यात्यन्तं सुखमुपनतं दुःखमेकान्ततो वा ।
नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण ।। मेघ० उ० 49.

464. सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम् । व्याख्यान० 2128.

Friend (मित्र)

87. तत्तस्य किमपि द्रव्यं यो हि यस्य प्रियो जनः । उत्तर० II.19.

115. मित्रस्य चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् । यजु० 36.18.

140. समानशीलव्यसनेषु सख्यम् । पञ्च० मि० भे० 305.

517. अद्वैतं सुखदुःखयोरनुगतं सर्वास्ववस्थासु यद्
विश्रामो हृदयस्य यत्र जरसा यस्मिन्नहार्यो रसः ।
कालेनावरणात्ययात् परिणते यत् प्रेमसारे स्थितं
भद्रं प्रेम सुमानुषस्य कथमप्येकं हि तत् प्राप्यते ।। उत्तर० I.39.

Human Nature (मानव-स्वभाव)

45. दीर्घसूत्री विनश्यति । पञ्च० अप० after 41.

50. द्विषन्ति मन्दाश्चरितं महात्मनाम् । कुमार० V.75.

85. तातस्य कूपोऽयमिति ब्रुवाणाः क्षारं जलं कापुरुषाः पिबन्ति । भोज० 135.

121. दुग्धेन दग्धेजिह्वस्तक्रमपि फूत्कृत्य पिबति । हितो० सं० 102.

122. रिक्तः सर्वो भवति हि लघुः पूर्णता गौरवाय । मेघ० पू० 20.

128. कृपणेन समो दाता न भूतो न भविष्यति ।
अस्पृशन्नेव वित्तानि यः परेभ्यः प्रयच्छति ।। सुभाषित० p. 71, No. 1.

168. उपदेशो हि मूर्खाणां प्रकोपाय न शान्तये ।
पयःपानं भुजङ्गानां केवलं विषवर्द्धनम् ।। पञ्च० मि० भे० 420.

186. नास्ति जीवितादन्यदभिमततरमिह जगति सर्वजन्तूनाम् ।
कादं० p. 76.

210. खलानां कण्टकानां च द्विविधैव प्रतिक्रिया ।
उपानन्मुखभङ्गो वा दूरतो वा विवर्जनम् ।। वृद्ध० II.13.

218. अविमृश्यकारिणां हि नियतमनेकाः पतन्त्यनुशयपरम्पराः ।

269. मनस्येकं वचस्येकं कर्मण्येकं महात्मनाम् ।
मनस्यन्यद् वचस्यन्यत् कर्मण्यन्यद् दुरात्मनाम् ।। हिता० मि० ला० 101.

309. अदीनाः स्याम शरदः शतम् । यजु० 36.24.

364. अहो खलभुजङ्गस्य विपरीतो वधक्रमः ।
कर्णे लगति चैकस्य प्राणैरन्यो वियुज्यते ।। पञ्च० मि० भे० 329.

372. पुराणमित्येव न साधु सर्वं न चापि काव्यं नवमित्यवद्यम् ।
सन्तः परीक्ष्यान्यतरद् भजन्ते मूढः परप्रत्ययनेयबुद्धिः ।। मालविका० I. 2.

392. स्वैर्दोषैर्भवति हि शङ्कितो मनुष्यः । मृच्छ० IV. 2.

407. स्तोकेनोन्नतिमायाति स्तोकेनायात्यधोगतिम ।
अहो सुसदृशी चेष्टा तुलायष्टेः खलस्य च ।। पञ्च० मि० भे० 161.

483. एके सत्पुरुषाः परार्थघटकाः स्वार्थं परित्यज्य ये
सामान्यास्तु परार्थमुद्यमभृतः स्वार्थाविरोधेन ये ।
तेऽमी मानुषराक्षसाः परहितं स्वार्थाय निघ्नन्ति ये
ये निघ्नन्ति निरर्थकं परहितं ते के न जानीमहे ।। भर्तृ० नी० 74.

539. रे रे चातक सावधानमनसा मित्र क्षणं श्रूयता–
मम्भोदा बहवो हि सन्ति गगने सर्वेऽपि नैतादृशाः ।
केचिद्वृष्टिभिरार्द्रयन्ति वसुधां गर्जन्ति केचिद्वृथा
यं यं पश्यसि तस्य तस्य पुरतो मा ब्रूहि दीनं वचः ।। भर्तृ० नी० 51.

Co-operation And Company (सहयोग-सङ्गति)

53. संगच्छध्वं संवदध्वं सं वो मनांसि जानताम् । ऋक्० X.191.2.

94. सत्सङ्गतिः कथय किन्न करोति पुंसाम् । भर्तृ० नी० 23.

107. यथा काष्ठं च काष्ठं च समेयातां महोदधौ ।
समेत्य च व्यपेयातां तद्वद्भूतसमागमः ।। हितो० सं० 68.

277. बृहत्सहायः कार्यान्तं क्षोदीयानपि गच्छति ।
सम्भूयाम्भोधिमभ्येति महानद्या नगापगा ।। शिशु० II. 100.

354. सह नाववतु सह नौ भुनक्तु सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै ।। तैत्ति० आ० VIII. 1.

567. अल्पानामपि वस्तूनां संहतिः कार्यसाधिका ।
तृणैर्गुणत्वमापन्नैर्बध्यन्ते मत्तदन्तिनः ।। हितो० मि० ला० 35.

Great men (महापुरुष)

67. मानो हि महतां धनम् । बृद्ध० VIII. 1.

70. इयमुन्नतसत्त्वशालिनां महतां कापि कठोरचित्तता ।
उपकृत्य भवन्ति दूरतः परतः प्रत्युपकारशङ्कया । शा० प० 220.

108. प्रायः सर्वो भवति करुणावृत्तिरार्द्रान्तरात्मा । मेघ० उ० 33.

120. वज्रादपि कठोराणि मृदूनि कुसुमादपि ।
लोकोत्तराणां चेतांसि को हि विज्ञातुमर्हति ।। उत्तर० II. 7.

124. निदाघकालेष्विव सोदको ह्रदो ।
नृणां स तृष्णामपनीय शुष्कवान् ।। मृच्छ० I. 46.

129. परोपकाराय सतां विभूतयः । सुभाषित० p. 49, No. 171.

156. वदनं प्रसादसदनं सदयं हृदयं सुधामुचो वाचः ।
करणं परोपकरणं येषां केषां न ते वन्द्याः ॥
सुभाषित० p. 47, No. 103.

162. क्रियासिद्धिः सत्त्वे भवति महतां नोपकरणे । भोज० 170.

177. विपद्युच्चैः स्थेयं पदमनुविधेयं च महतां ।
सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥ भर्तृ० नी० 28.

182. सहसा विदधीत न क्रियामविवेकः परमापदां पदम् ।
वृणते हि विमृश्यकारिणं गुणलुब्धाः स्वयमेव सम्पदः ॥ किरात० II. 30.

183. आपन्नार्तिप्रशमनफलाः सम्पदो ह्युत्तमानाम् । मेघ० पू० 56.

205. अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानान्तु वसुधैव कुटुम्बकम् ॥ शार्ङ्ग० 273.

223. प्रत्युक्तं हि प्रणयिषु सतामीप्सितार्थक्रियैव । मेघ० उ० 54.

239. उपकारिषु यः साधुः साधुत्वे तस्य को गुणः ।
अपकारिषु यः साधुः स साधुः सद्भिरुच्यते ॥ पञ्च० मि० भे० 270.

250. न हृष्यत्यात्मसम्माने नावमानेन तप्यते ।
गाङ्गो ह्रद इवाक्षोभ्यो यः स पण्डित उच्यते ॥ व्याख्यान० 909.

262. मनसि वचसि काये पुण्यपीयूषपूर्णास्त्रिभुवनमुपकारश्रेणिभिः पूरयन्तः ।
परगुणपरमाणून् पर्वतीकृत्य नित्यं निजहृदि विकसन्तः सन्ति सन्तः कियन्तः ॥
भर्तृ० नी० 78.

293 याच्ञा मोघा वरमधिगुणे नाधमे लब्धकामा । मेघ० पू० 6.

312. पिबन्ति नद्यः स्वयमेव नाम्भः स्वयं न खादन्ति फलानि वृक्षाः ।
नादन्ति सस्यं खलु वारिवाहाः परोपकाराय सतां विभूतयः ॥
सुभाषित० p. 49, No. 170.

341. मन्दायन्ते न खलु सुहृदामभ्युपेतार्थकृत्याः । मेघ० पू० 41.

357. सम्पत्सु महतां चित्तं भवत्युत्पलकोमलम् ।
आपत्सु च महाशैलशिलासंघातकर्कशम् ॥ सुभाषित० p. 45, No. 27.

385. सदाभिमानैकधना हि मानिनः । शिशु० I. 67.

387. अङ्गणवेदी वसुधा कुल्या जलधिः स्थली च पातालम् ।
वल्मीकश्च सुमेरुः कृतप्रतिज्ञस्य वीरस्य ॥ हर्ष० VIII. 1.

425. निर्वाहः प्रतिपन्नवस्तुषु सतामेतद्धि गोत्रव्रतम् । मुद्रा० II. 18.

439. लौकिकानां हि साधूनामर्थं वागनुवर्तते ।
ऋषीणां पुनराद्यानां वाचमर्थोऽनुधावति ॥ उत्तर० I. 10.

471. उदये सविता रक्तो रक्तश्चास्तमये तथा ।
सम्पत्तौ च विपत्तौ च महतामेकरूपता ॥ सुभाषित० p. 45, No. 19.

506. तृणानि भूमिरुदकं वाक् चतुर्थी च सूनृता ।
एतान्यपि सतां गेहे नोच्छिद्यन्ते कदाचन ॥ हितो० मि० ला० 60.

556. सतां हि सन्देहपदेषु वस्तुषु प्रमाणमन्तःकरणप्रवृत्तयः । शाकु० I. 22.

571. नाभिषेको न संस्कारः सिंहस्य क्रियते वने ।
विक्रमार्जितसत्त्वस्य स्वयमेव मृगेन्द्रता । सुभाषित० p. 229, No. 7.

Miscellaneous (विविध)

6. जननी जन्मभूमिश्च स्वर्गादपि गरीयसी ।

13. सर्वः सर्वं न जानाति सर्वज्ञो नास्ति कश्चन । व्याख्यान० 2793.

33. मनोरथानामगतिर्न विद्यते । कुमार० V. 64.

37. न रत्नमन्विष्यति मृग्यते हि तत् । कुमार० V. 45.

51. क्लेशः फलेन हि पुनर्नवतां विधत्ते । कुमार० V. 86.

77. उद्धरेदात्मनात्मानं नात्मानमवसादयेत् । गीता० VI. 5.

100. सर्वस्तरतु दुर्गाणि सर्वो भद्राणि पश्यतु ।
सर्वः कामानवाप्नोतु सर्वः सर्वत्र नन्दतु ॥ विक्रमो० V. 25.

113. तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्यस्विद्धनम् । ईश० 1.

137. अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः । वाल्मीकि० युद्ध० 16. 21.

154. प्रायेण सामग्र्यविधौ गुणानां पराङ्मुखी विश्वसृजः प्रवृत्तिः ।
कुमार० III. 28.

160. अब्रुवन् विब्रुवन् वापि नरो भवति किल्विषी । व्याख्यान० 2562.

161. तावद्भयस्य भेतव्यं यावद् भयमनागतम् ।
आगतं तु भयं वीक्ष्य नरः कुर्याद् यथोचितम् ॥ हितो० मि० ला० 57.

200. विषवृक्षोऽपि संवर्ध्य स्वयं छेत्तुमसाम्प्रतम् । कुमार० II. 55.

214. परस्परविरोधिन्योरेकसंश्रयदुर्लभम् ।
सङ्गतं श्रीसरस्वत्योर्भूतयेऽस्तु सदा सताम् ॥ विक्रमो० V. 24.

231. एको हि दोषो गुणसन्निपाते निमज्जतीन्दोः किरणेष्विवाङ्कः । कुमार० I. 3.

252. आपदि मित्रपरीक्षा शूरपरीक्षा रणाङ्गणे भवति ।
विनये वंशपरीक्षा स्त्रियः परीक्षा तु निर्धने पुंसि ॥
सुभाषित० p. 170, No. 755.

255. सूर्यापाये न खलु कमलं पुष्यति स्वामभिख्याम् । मेघ० उ० 20.

264. क ईप्सितार्थस्थिरनिश्चयं मनः पयश्च निम्नाभिमुखं प्रतीपयेत् ।
कुमार० V. 5.

266. हितं मनोहारि च दुर्लभं वचः । किरात० I. 4.

271. क्षणे क्षणे यन्नवतामुपैति तदेव रूपं रमणीयतायाः । शिशु० IV. 17.

284. स्वाधीना वचनीयतापि हि वरं बद्धो न सेवाञ्जलिः । मृच्छ० III. 11.

303. यः प्रीणयेत् सुचरितैः पितरं स पुत्रः । भर्तृ० नी० 68.

328. असतो मा सद्गमय, तमसो मा ज्योतिर्गमय,
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363. क्रियाणां खलु धर्म्याणां सत्पत्न्यो मूलकारणम् । कुमार० VI. 13.

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ERRATA

We are sorry to give this errata. Unfortunately, it is very difficult to get Sanskrit works printed in India without any mistake. Some mistakes noted here may not be found in some copies because a large number of mistakes have occured during the course of printing.

p.	*line*	*incorrect*	*correct*
x	29	व्यञ्जन-सन्धि	व्यञ्जन-सन्धि
xi	4	Con ugationals	conjugationals
xv	5	कारक.विभक्ति	कारक-विभक्ति
xviii	3	उपसर्ग	उपसर्ग
xxii	17	idiom	idiom.
xxiii	7	Paṇīni	Pāṇini
xxiii	12	√क्षि	√क्षि
xxiii	38	is	in
xxv	12	denominative	desiderative
xxv	18	pot. past.	pot. part.
xxvi	21	Śrīharṣa	Śṛīharṣa
22	23	(ṛ)	(ṝ)
22	31	लि	लि्
23	37	ङ् ( )	ङ् (ṅ)
25	2	as in	as in कस्मिँश्चित्
25	36	ग्	ग
27	10	world.	world,
30	7	सर्वं	सर्वं
30	7	मुखम्	सुखम्
31	6	Sanskriṭ	Sanskrit
32	21	पितृद्धिः	पितृद्धि:
33	9	धर्मौ	धर्मौदासीन्यम्
35	22	Pāiṇni,	Pāṇini,
36	3	कस्मिश्चित् or कस्मिश्चित्	कस्मिश्चित् or कस्मिँश्चित्
39	29	I. सुबन्त	सुबन्त
43	11	दारिद्रयात्	दारिद्र्यात्

p.	*line*	*incorrect*	*correct*
46	7, 8	kradanta	kṛdanta
60	37	thos	those
62	26	पंङ्कजश्री:	पङ्कजश्री:
62	34	हृदयं	हृदयं
72	2	चक्रारपङ्क्तिरिव	चक्रारपङ्क्तरिव
74	20, 22	घी	धी
78	9	अश्रुपूणाकुलेक्षणम्	अश्रुपूर्णाकुलेक्षणम्
81	6	अस्थ्न.	अस्थ्न,
81	30	ठति'	पठति'
81	31	देददत्तं	देवदत्तं
82	23	वर्धन्ताम्	वर्धन्ताम्
83	12	इमं अवतारय	इममवतारय
83	23	आशयत्	आसयत्
85	11	Karaka	Kāraka
85	24	ग्रन्ष:	ग्रन्थ:
85	37	नेतृभ्यां	नेत्राभ्यां
86	1	नेतृभ्यां	नेत्राभ्यां
86	5	श्रृणोति	शृणोति
86	7	क्त	क्त (त)
86	8	participles	participle
90	17	कर्तृभि:	कर्तृभि:
90	17	कर्तृ	कर्तृ
93	4	कौशिका	कौशिका:
93	10	भ्रातव्योभ	भ्रातव्योम
93	10	प्रणाभाञ्जलि:	प्रणामाञ्जलि:
93	17	बाल्मीकि०	वाल्मीकि०
93	24	मनुष्येश्वरर्धमंपत्नी	मनुष्येश्वरधर्मपत्नी
93	25	पितृनथ	पितृनथ
93	26	भ्रातृन्	भ्रातृन्
95	12	कत्र्यौ	कर्त्र्यौ
95	14	I. ii. iii.	I. i. ii. iii.
95	32	(before	before
96	6	karaka	kāraka

p.	*line*	*incorrect*	*correct*
96	24	अलभया:	अलभथा:
99	5	It may	It may be
99	31	masc.	masc.,
99	32	परिवाट्	परिव्राट्
99	33	III. ii. व्राट्सु	व्राट्सु; III. ii.
100	10	सम्राज्	सम्राज्
100	28	अलम्	अलम्'
101	18	पठनीया:	पठनीया
101	36	वरूपम्	स्वरूपम्
102	8	किञ्चदप्राप्यतमं	किञ्चिदप्राप्यतमं
102	9	-मुल्लाङ्घत-	-मुल्लङ्घित-
106	9	अय्	अय
106	30	√तृत्	√तृ
111	27	तीव्रतरं	तीव्रतरं
111	29	गुणलुब्धा:	गुणलुब्धा:
118	7	कण्टकातां	कण्टकानां
124	4	अहीभ्य:	अहोभ्य:
128	17	चन्द्रमस	चन्द्रमस्
135	9	√श्र	√श्रु
142	16	प्राखर्यं	प्राखर्यं
145	13	त्वायु वाम्	त्वा युवाम्
153	27	जविद्व	अविद्व
158	30	ज्ञदत्तेन	यज्ञदत्तेन
159	30	लटू	लट्
160	32	आसाथाम	आसाथाम्
161	2	आसीध्वम	आसीध्वम्
161	17	मृत्योर्विभेषि	मृत्योर्बिभेषि
164	35	भ्रमणं	भ्रमणं
172	37	deal	dealt
173	34	अरुन्धाताम्	अरुन्धाताम्
179	14	Lakaras	Lakāras
179	25	Lakara	Lakāra
180	1	lakaras,	lakāras

p.	*line*	*incorrect*	*correct*
180	12	lakara	lakāra
183	22	Bahuvrihi	Bahuvrīhi
186	2	lakaras	lakāras
188 (chart)	16	सष्तमी-तत्पुरुष	सप्तमी-तत्पुरुष
193	8	अद्विक्षत्	अद्विक्षत्
200	29	msic	music
204	22	पारसप्तम्	परिसृप्तम्
211	3	बैर	वैर
218	13	उपन्यस्थति	उपन्यस्यति
226	10, 11	किं सखा	किंसखा
226	13	किं प्रभुः	किंप्रभुः
231	1	महाशैलशिलासंघातकर्कशम्	महाशैलशिलासंघातकर्कशम्
231	20	feable	feeble
233	30	an	on
234	9	अन्तभागेषु	अन्तर्भागेषु
234	24	पष्टिविषक्तहस्तः	यष्टिविषक्तहस्तः
234	26	पदृच्छा	यदृच्छा
240	34	बन्धुरिति	बन्धुरिति
241	29	निर्वाणामत्र	निर्बाणमात्र
244	5	सवेगः	संवेगः
246	4	येम्यो	येभ्यो
250	13	effection	affection
250	35	develope	develop
254	31	comflict	conflict
256	5–6	is is	is
257	7	पंसां	पुंसां
260	24	modificatios	modifications
260	26	रुकण	करुण
260	28	शृंङ्गार	शृङ्गार
264	35	नयस्तं	न्यस्तं
272	24	सत्यादध्यगमं	सत्यादध्यगमं
279	7	लङ	लङ्
283	22	(., भ्वादि, सेट्)	(Ā., भ्वादि, सेट्)

p.	*line*	*incorrect*	*correct*
284	24	(.P.,क्यादि, अनिट्)	(Ā. P.,क्यादि, अनिट्)
284	26	लट	लट्
291	13	दुर्विदग्ध	दुर्विदग्ध
293	13	णिच	णिच्
294	28	√नमू	√नम्
297	13	uselsss	useless
297	18	बघ्नन्ति	बध्नन्ति
299	26	मधुसुदन	मधुसूदन
303	2	लभ्ते	लभते
307	23	ष्यम्	ष्यञ्
309	23	संवर्घ्यं	संवर्ध्यं
310	22	संन्दधान	सन्दधान
311	24	सख	सुख
313	9	हसिस्यति	हसिष्यति
313	9	लृट	लृट्
313	20	ालाहल	हालाहल
316	1	तद्रस वत्तरम्	तद्रसवत्तरम्
316	20	दग्धेजिह्वस्तक्रमपि	दग्धजिह्वस्तक्रमपि
317	4	अधोगतिम	अधोगतिम्
321	12	अजरामखत्प्राज्ञो	अजरामरवत्प्राज्ञो
321	17	अथालम्व्य	अथालम्ब्य
325	18	दमोस्ऽतेयं	दमोऽस्तेयं
326	5	मत्सरग्रस्ता:	मत्सरग्रस्ता:
326	23	प्रणयिष	प्रणयिषु
328	20	वलिभिर्मुखयाक्रान्तं	वलिभिर्मुखमाक्रान्तं
331	36	√भ्रज्	√भुज्
334	18	Juḥotyādigaṇa	Juhotyādigaṇa