SANSKRIT IN 30 LECTURES

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

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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 handwriting, 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 (दौरे धूर्तवा) 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

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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

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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 Pâñini'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 up to 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 (तिङ्क्त) and Participles (कुद्रत) 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 ‘तिङ्क्त’ (i.e., having ‘तिङ्क्त’ affixes at the end), e.g., ‘पठित्व’, ‘पठिष्टित्व’, ‘अपठित्व’, etc.

For the formation of verbal nouns, affixes called ‘कृत्त’ are added to verbs and hence those verbal nouns are called ‘कुद्रत’ (i.e., having ‘कृत्त’ affixes at the end), e.g., ‘पढ़न’, ‘पाठ’, ‘पढ़न’, ‘पतित’, ‘पतिबा’, etc. Obviously both ‘तिङ्क्त’ and ‘कुद्रत’ words are formed by adding two types of affixes to verbs. On the other hand in ‘तद्वित’ part of the grammar, affixes are added to nouns and not to verbs as ‘बास्तक्षय’, ‘दानरथि’, ‘मनुष्यक्षय’, etc. These forms one can easily learn even from the usage, and therefore ‘तद्वित’ section of Sanskrit grammar is not so important as ‘तिङ्क्त’ and ‘कुद्रत’ sections, and hence emphasis on those two parts of Sanskrit grammar, and especially on participles (कुद्रत).

In the case of every verb, its meaning with gati (class) is first given with the ‘तद्’ form III i., which is in fact regarded as the designation of the verb, e.g., in case of √पा ‘to protect’ its गण-बद्वादि and ‘तद्’ form ‘पाति’ is given, and then the conjugational form, which is in the context of the text of lectures is explained, e.g., ‘पुष्प’ लिन्द्र 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 Pañini:

In the course of the present work it was noted that forms of certain words are not covered by Pañini’s grammar, for instance, ‘कोयलेश’ (is decayed) is used in ‘कृत्रिमालय’ (active voice) in such standard usages as ‘मति, कोयलेश,’ ‘कोयलेश खलु भूषणानि’ which indicates that विवेक should have been in ‘विवेक’ 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 ‘केनारिः’, 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 ‘कर्मचित्’ 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 प्रति and यत्, etc.:

Pañini’s distinction between प्रति and यत्, or अज् 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

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>अ a</td>
<td>क k</td>
</tr>
<tr>
<td>आ ā</td>
<td>ख kh</td>
</tr>
<tr>
<td>इ i</td>
<td>ग g</td>
</tr>
<tr>
<td>ई ī</td>
<td>घ gh</td>
</tr>
<tr>
<td>उ u</td>
<td>ङ n</td>
</tr>
<tr>
<td>ऊ ū</td>
<td>च c</td>
</tr>
<tr>
<td>ऋ ṛ</td>
<td>छ ch</td>
</tr>
<tr>
<td>ऌ ḍ</td>
<td>ज j</td>
</tr>
<tr>
<td>ऋ ṛ</td>
<td>झ jh</td>
</tr>
<tr>
<td>ए e</td>
<td>न n</td>
</tr>
<tr>
<td>ऐ ai</td>
<td>य r</td>
</tr>
<tr>
<td>ओ o</td>
<td>थ th</td>
</tr>
<tr>
<td>औ au</td>
<td>द d</td>
</tr>
</tbody>
</table>

. (अनुस्वार) न or ऍn

: (विस्म) ह h

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**

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

**SYMBOLS**

- √ denotes a root.
- I. Nominative case, or IInd. person
- II. Accusative case, or IIInd. 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

श्रवण—श्रवणवेद.
श्रमिष्क—श्रमिष्क, drama of Bhāsa.
श्रवि—श्रविमारक, drama of Bhāsa.
श्रण्टो—श्रण्टाध्यायी of Pāṇini.
ईश—ईशोपनिषद्.
उद्भिज्जो—उद्भिज्जपरिषद् of Hīṣikeśa Bhattāchārya.
उत्तरो—उत्तररामचरित, drama of Bhavabhūti.
ऋक्—ऋक्वेदसंहिता
कठो—कठोपनिषद्.
कर्णो—कर्णभार, drama of Bhāsa.
कादो—कादम्बरी of Bāṇa.
किरतो—किरतांजूङ्गीय of Bhāravi.
कुमारो—कुमारस्मभव of Kālidāsa.
कुवो—कुवलयानन्द of Apyayadikṣita.
गीता—गीतान्तः.
चाणक्यो नीती—चाणक्यनीतिसार
छान्दो—च्छान्दोपनिषद्.
तैतितो श्रावो—तैतितीय श्रावण्यक.
दशो—दशकुमारचरित of Daṇḍin.
नैषधो—नैषधीयचरित of Śrīharṣa.
प्रो राव—प्रोचरत्र, drama of Bhāsa.
पञ्चो अपो—पञ्चतत्त, अपरीक्षितकारक.
पञ्चो काको—पञ्चतत्त, काकोलूकीय.
पञ्चो भिंभेऽ—पञ्चतत्त, मित्रभेत.
पञ्चो भिंसो—पञ्चतत्त, मित्रसम्बन्धी.
पञ्चो लो प्रो—पञ्चतत्त, लघुप्रणालि.
बुद्धो—बुद्धचरित of Āsvaghoṣa.
बुद्धारण्यको—बुद्धारण्यकोपनिषद्.
भट्टो—भट्टकाव्य of Bhaṭṭi.
भुंतो नीं—नीतिशास्त्र of Bhartṛhari.
भट्टोंच — वैराग्यशातक of Bhartṛhari.
भागों — श्रीमद् भागवत.
भामिनी — भामिनीविलास.
भोजों — भोजप्रवचन.
मनु — मनुस्मृति
महोदयम् — महोदयवयाय, drama of Bhāsa.
महा्रूपुनो — महाभारत, रामायणपरव.
महा्टा — महाभारत, शान्तिपरव.
मालविका — मालविकाप्रिनिमित्र, drama of Kālidāsa.
मुण्डकों — मुण्डकोपिष्ट.
मुद्रा — मुद्राराक्षस, drama of Viśākhadatta.
मृत्तिका — मृत्तिकविनिद्यम्, drama of śūdraka.
मेघों पूजा — मेघसूत्र (पूर्वभाग) of Kālidāsa.
मेघों उठा — मेघघृत (उत्तरभाग) of Kālidāsa.
मोहों — मोहमुदगर, ascribed to śāṅkarācārya.
यजुर् — यजुर्वेदसहिता.
रघु — रघुवंश of Kālidāsa.
वराह — वराहपुराण.
वालमीकिका अथवा — वालमीकिय रामायण, अथवा धामकाण्ड
वालमीकिका कथा — वालमीकिय रामायण, कथित्वडाकाण्ड
वालमीकिका युद्धकथा — वालमीकिय रामायण, युद्धकाण्ड
वालमीकिका मृत्तिका — वालमीकिय रामायण, मृत्तिकाकाण्ड
विक्रमादित्य — विक्रमादित्यवृद्धचरित of Bilhana.
विक्रमोद्धर्षीय — विक्रमोद्धर्षीय, drama of Kālidāsa.
विषु — विषुस्मृति.
वेणी — वेणीसहार, drama of Bhaṭṭa Nārāyaṇa.
वृद्ध — वृद्धचरित.
स्माध्याप्ता — स्माध्यानमाला.
शाकु — शाकुशाकुस्तल, drama of Kālidāsa.
शार या पूजा — शार या पूजा.
शिष्य — शिष्यपालवध of Māgha.
शुक्र — शुक्रनीति.
शुक्ल — शुक्ल-पुराणसहिता.
सो पृथ्वी मार्ग — समयोऽनितपथमालिका.
सो दो — साहित्यदर्पण of Viśvanātha.
सिद्धान्त-कोमुदी of Bhāṭṭoji Dikṣīta.
सुभाषित—सुभाषितरत्नभाष्णागार.
सौन्दर्य—सौन्दरन्नद of Aśvaghoṣa.
स्वप्न—स्वप्नवासवदत्त, drama of Bhāṣa.
हर्ष—हर्षचरित of Bāṇa.
हिन्दौ प्र—हिन्दोपदेश, प्रस्तावना.
हिन्दौ मि ला—हिन्दोपदेश, मित्रलाभ.
हिन्दौ वि—हिन्दोपदेश, विग्रह.
हिन्दौ सं—हिन्दोपदेश, संधि.
हिन्दौ सु भे—हिन्दोपदेश, सुहद्भेद.
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." 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 Europe. Shakuntalā was translated into Latin and a number of other European languages. 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." 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."

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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,

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 everyone, 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 form², 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.

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 writer had the lower berth,
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 Saṃhitās, 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 ‘Devavāṇi’, the speech of gods, who do not age, do not die and enjoy eternal youth.

the latter requested and insisted that Professor Guber should occupy the lower berth. But, he would not agree to it even after persuasion 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) :-

इयमुख्यतस्वाभाविकं महतां कापि कतोरविचित्रता ।
उपकृत्य भवति दृढः परस्त: प्रत्युपकारश्रुया ॥ सुभाषितः 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 cruelty of great men.
Like a celestial maiden of rare beauty (apsaras), Sanskrit enjoys eternal youth, and herein lies the reason of its irresistible 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

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 प्राप्तबयमर्थ लभ्ये मनुष्यों दैवोसिनि त्वार्थियुतु न शक्त।
तत्सामाशोवाचिनि न विस्मयोऽसे यद्यमदीयम्य नहि तत्परेशाम्। पञ्चो, मिळा भें ११२

³ यदाना लिखित वलापतपले स्तोतः महद्वा वा धनम्।
तत्प्राप्तोति महसुष्टेऽसिनि नितरां चेरी ततो नाभिकम्। २४५ नीं ४९.
Stanza No. 497 points out “He who made the geese white and parrots green and peacocks of variegated colour, will provide my livelihood.”

(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.”

(iii) Exaggeration—All Post-Kālidāsa 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) 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
in the emphatic negative. Position during Kālidāsa period or even up to 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. 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. Paṇini

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 Paṇini, which in the words of Stcherbatsky is “one of the greatest productions of human mind” exists, where is the question of evolving a new method. The present writer in an article on “A Re-Appraisal of Paṇini”, while maintaining that Paṇini

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1. The present author proposes to attempt a book to discuss this contradiction.
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 Kālidāsa¹.

(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 भ्रष्टḥ changes to श in comparative and superlative degrees (प्रभ्र स्त्रेष्ठ). 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.


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 along with 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 lectures 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 (क्रियात्मक 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 proceed to Kālidāsa and the later period of classical Sanskrit, participial forms take the place of conjugalional 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, ‘उद्‍ध’ पढ़ता है is derived from ‘पढ़त’ (Present participle), and ‘उसने पढ़ा’ is derived from ‘पढ़ित’ (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 everything 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.
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 languages.
(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 पितृः, मातृः, भ्रातृः, etc., are in fact पितर्, मातर्, भ्रातर्, as noted here:

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<td>(ix)  नक्कम्</td>
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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 Apabhramša 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, Pāli 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, Pāli mātā, Prākrit māyā, Sindhi māu, Lahnda mā, Panjabi mā, māu, māy, Assamese mā, māu, māy,
Bengali ma, Oriya māa, mā, Hindi mā, māū, māi, maiyā, Gujarati mā, māi, māri, māvṛi, Marathi mā, māi, Sinhalese mav-ā, mā.

Similarly we have Sanskrit bhrātar, Pāli bhātā, Prakrit bhāa, Kashmiri boy, Sindhi bhāu, bhāi, Lahnda bhrā, Panjabi bh(ā)rā, bhrōu, bhā, bhāi, Nepali and Assamese bhāi, Bengali and Oriya bhāi, Hindi bhāi, Gujarati bhāi, Marathi bhāū, bhāi, 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’, kathina (कठिन) ‘hard’, kāka (काक) ‘crow’, kānana (कानन) ‘forest’ kundala (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 Apabhramśas, 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 Samhitās 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 Samhitās 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

Indo-European     Semitic     Dravidian    Turanian    Bantu    Chinese    Other families

Eastern Group

Indo-Iranian

Indo-Iranian

Balto-Slavonic (Russian)

Greek

Italic

Germanic

Celtic, etc.

Western Group

Iranian

Indo-Aryan

German

English

Vedic (Lit.)

Vedic spoken dialects

Sanskrit

Medieval Prakrits and Apabhramśas

Modern Indo-Aryan Languages (Hindi, Marathi, Bengali, etc.)
SANSKRIT TEXT

1. सत्यमेव जयते नानूतम्। मूढळः III. 1.6.
2. दशपुत्रसमा कन्या।
3. सत्यनोत्तरिता सूत्रः। उटकः X. 85.1.
4. मा भ्राताभ्रातं द्विक्षत्। अयवः III. 30.3.
5. माता शत्रुः पिता बैरी बालो नेन न पाठितः। बुढः II. 15.
6. जनम्भूमिश्च स्वर्गावधि गरीयसि।
7. स्वयं हि तीर्थणि पुनन्तिः सन्तः। भागः I. 19.8.
8. नागिरग्नी प्रवर्तिते। वालमीकिः सुः 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. 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

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 diphthongs, 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 ए ऐ ओ औ
a a i i u u r t l h e a i o au
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), ऊ (I), and लू (I). Except the last vowel, viz., लू (I), the remaining four vowels have got long forms also as:—

आ (ā), इ (ī), उ (ū), and ऊ (I).

लू (I), 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 य (y) and व (v); ऊ (I) and लू (I) are allied to र (r) and ल (l).

It may be noted that vowels ऊ (I) and लू (I) have lost at present their original vowel-pronunciation. They are now pronounced in North India as not different from रि (ri) and लि (lī). In some parts of the South ऊ (I) is pronounced as र (ru). Compare development of ऊ of ‘प्रात्’ into ‘ह’ 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) + र (i) = ए (e)
अ (a) + ए (e) = ए (ai)
or अ (a) + अ (a) + र (i) = ए (ai)
अ (a) + उ (u) = ओ (o)
अ (a) + ओ (o) = ओ (au)
or अ (a) + अ (a) + उ (u) = ओ (au).

It may be pointed out that all the four diphthongs have a long character. Sometimes it is wrongly supposed (by Hindi readers) that ए (ai) is the long form of ए (e) which letter is regarded as short, and ओ (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 (स्पष्टि)
4 Semi-vowels (अन्तःस्वर)
3 Sibilants (शंक्व)
1 Aspirate (सहारण)
1 Visarga (विसर्ग) indicated by sign : as in रम: , and
1 Anusvāra (अनुस्वार) indicated by sign  as in रमवः.

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-sontant (अच्छिंड), e.g., क (k), and third letter is sonant (रोप), e.g., ग (g).
Second and fourth letters are aspirates (सहारण) of the first and third letters respectively, which are pronounced by adding more breath in their articulation, e.g., क्ष (kh), ग (gh). Fifth letter of each class is nasal of that class, e.g., न (n). 25 stops are arranged as noted below:—

(i) Gutturals (कठ्य) articulated at the throat by back of the tongue—क (k), क्ष (kh), ग (g), ग्न (gh), न (n).

(ii) Palatals (तालघ) articulated by placing tongue against (hard) palate—च (c), छ (ch), ज (j), ज्ञ (jh), and न (n).
(iii) Cerebrals (सूचक्ष्य) articulated from the roof of the mouth cavity (मुख्य) or rather from the top of the palate by turning tongue-tip to the top of the palate—ट (t), ठ (th), ड (d), ढ (dh), and ण (n).

(iv) Dentals (क्षिप्स्य) articulated with tongue-tip striking against upper front teeth—त (t), थ (th), द (d), ध (dh), and न (n).

(v) Labials (ओष्ठ्य) articulated by closing of lips—प (p), फ (ph), ब (b), भ (bh), and म (m).

(B) Four Semi-vowels

As already noted four semi-vowels are allied to four simple vowels ह (i), उ (u), ऋ (r) and ल (l) respectively—thus य (y), व (v), र (r) and ल (l) are allied respectively to ह, उ, ऋ and ल.

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

- य (y)—Palatal
- व (v)—Dental-labial
- र (r)—Cerebral
- ल (l)—Dental

The order of semi-vowels according to their place of articulation is य, र, ल, व. But it is given as य, र, ल, व, because य and व are allied, and similarly, र, and ल are also allied.

(C) Three Sibilants (षेषक)

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:

- श (s)—Palatal (ताल्क्ष्य)
- ष (s or sh)—Cerebral (सूचक्ष्य)
- स (s)—Dental (सत्त्य)

(D) One Aspirate (संह्राणम)

It is articulated with breathing as ह, (h).

(E) Visarga (विस्वर) and Anusvara (अनुस्वर)

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

(ii) Anusvara (अर्म or म) is a nasal sound allied to न or म, e.g., कंस (Kānsa) and राम (Rāma). Besides, sometimes vowels are nasalized, e.g., क स्मृतिवह, where ह with अ sign is nasalized; here ह (i) is अनुस्वर. Note that अनुस्वर
(as in राम) is a separate letter, but अनुनासिक is only nasalization of a vowel, as in कस्मिन्स्ते 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 (r)—Cerebral
ऌ (l)—Dental

It may be pointed out that ‘ॅ’ being labial should have come last (as in the case of ‘stops’), but being allied to ‘ऋ’ (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 (कण्ठोष्ट्रय)

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 (कः, खः, चः, छः, टः, ठः, डः and पः) and three sibilants (शः, षः, धः) 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., क + अ = क). When, however, only pure consonants, i.e., without ‘अ’ (a) are to be indicated, they are written as क, ख, ग, 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 = क + अ. 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 ‘क’ (क) alone (without अ) is to be indicated, it is written by a device of putting a stroke below as ‘क’.

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 kārtsnyā (कार्त्त्य—‘entirety ’). Here, after ‘क’, as many as five consonants, viz., र, व, स, न, य 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 र which actually occurs first, is indicated at the end. Roman script presents no difficulty in writing conjunct forms, because all the consonants can be put together in their proper order as ‘कार्त्त्य’. If in Devanāgarī script we put all consonants with stroke below as का र व स न य 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. Devanāgarī script, which is used for Sanskrit, is defective in so far as it does not separate consonants from vowels.

11. Panini’s Grouping of Letters

Panini 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 प्रत्येकाःसूत्र (pratyāhārasūtras), with are given below:—

अ इ उ ए (1) क ल क् (2) ए ओ क् (3) ऐ ऑ क् (4) ह व र (5) ल र् (6) अ म र् (7) भ ध न (8) घ छ घ (9) ज घ न द (10) ख छ ठ घ न (11) क प प् (12) श ष स (13) ह न् (14).

In would appear that the last letter of every sūtra is without ‘अ’ e.g., ए, क्, क्, 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 प्रत्येकाः) would include अ, ए, उ, क् and लू. The last letter ‘क्’ (without अ) is not included in the अक् प्रत्येकाः. Similarly if we count from ‘अ’ to ‘च’, the group अत् would include letters from ‘अ’ to ‘च’, i.e., all vowels, and hence अत् in Panini’s grammar means vowels. If we count from ‘च’ to ‘ह’ of the last sūtra हन्, the group हन् would include all consonants, and hence in Panini’s grammar, the term हन् means all consonants. If we count from च to न्, the प्रत्येकाः अत् would include all vowels and all consonants and ‘अत्’ would mean ‘alphabet’. Pratyāhāras or groups of letters, that are formed by these sūtras, are principally 42 as given below:—

1. अक् 8. अध् 15. ऐघ् 22. जव् 29. भव् 36. रव्
2. अन् 9. हक् 16. खथ् 23. हश् 30. मव् 37. बव्
3. अट् 10. हछ् 17. घण् 24. हच् 31. जव् 38. वव्
4. अख् 11. हण् 18. हम् 25. हत् 32. शत् 39. भश्
5. अभ् 12. उक् 19. चघ् 26. हष् 33. यष् 40. वश्
6. अम् 13. एक् 20. चव् 27. हष् 34. यष् 41. हव्
7. अन् 14. एभ् 21. छव् 28. वष् 35. यर् 42. हष्
Sanskrit Alphabet at a glance

Vowels

Primary vowels

1. ए (a)—Guttural
2. इ (i)—Palatal
3. उ (u)—Labial
4. ओ (o)—Cerebral
5. ए (I)—Dental

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

आ (ā), ई (ī), उ (ū) ओ (o)

ल (l) has no long form.

Diphthongs

Conjunct vowels

1. ए (e)= अ (a)+ इ (i)
   =Guttural-palatal
2. ए (ai)= अ (a)+ ए (e)
   =Guttural-palatal
3. ओ (o)=म्र (a)+ उ (u)
   =Guttural-labial
4. ओ (au)= अ (a)+ ओ (o)
   =Guttural-labial.
# Sanskrit Alphabet at a Glance

## Consonants

<table>
<thead>
<tr>
<th>Stops (स्वर्ण)</th>
<th>Semi-vowels (अन्तःस्वर)</th>
<th>Sibilants (छुप्स)</th>
<th>Aspirate (महाप्राण)</th>
<th>Visarga-Anusvara (विसर्ग-अनुस्वार)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I—Gutturals (कष्ठ)</td>
<td>Y (y)—Palatal (तालव्य)</td>
<td>1. श (ś)—Palatal (तालव्य)</td>
<td>1. ह (h)—Guttural (कष्ठ)</td>
<td>1. Visarga = : (ः) Guttural (कष्ठ)</td>
</tr>
<tr>
<td>ख, छ, ग, घ, छू, क, kh, g, gh, ā</td>
<td>(तालव्य)</td>
<td>(तालव्य)</td>
<td>(कष्ठ)</td>
<td>(कष्ठ)</td>
</tr>
<tr>
<td>II—Palatals (तालव्य)</td>
<td>व (v)—Dental-labial</td>
<td>2. ष (ṣ or sh)—Cerebral (दन्त्योष्ठ)</td>
<td>2. Anusvāra = (ः or m)</td>
<td></td>
</tr>
<tr>
<td>च, छ, ज, झ, छू, c, ch, j, jh, ā</td>
<td>(दन्त्योष्ठ)</td>
<td>(दन्त्योष्ठ)</td>
<td>(दन्त्य)</td>
<td></td>
</tr>
<tr>
<td>III—Cerebrals (मूर्ड्य)</td>
<td>र (r)—Cerebral (मूर्ड्य)</td>
<td>3. ष (ṣ)—Dental (दन्त)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ट, ठ, ड, ढ, ण, t, th, d, dh, ṇ</td>
<td>(मूर्ड्य)</td>
<td>(दन्त)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IV—Dentals (दन्त्य)</td>
<td>ल (l)—Dental (दन्त्य)</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>त, थ, द, ध, न, t, th, d, dh, n</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>V—Labials (अंश्य)</td>
<td>ड, ढ, ध, न्, p, ph, b, bh, m</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

## Number of Alphabet

- Vowels: $5 + 4 = 9$
- Consonants: $25 + 4 + 3 + 1 + 2 = 35$

**Total: 44**
SAN SKRIT TEXT

9. बुधकर्त्तव्य बलां तत्स्य । हितो ४० १२२.
10. सत्यमूलं जगत्त सर्वं लोकः सत्ये प्रतिष्ठितः । वराहो ४० १३६ ५०.
11. तत्तेव मान्तमुमाति सर्वमें । कथो २ २ १५.
12. विभ्या दबाति विनयमें । हितो ४ ६.
13. सर्वं सर्वं न जानाति सर्वेः नास्ति कर्त्तचा । व्याह्यानं २७९३.
14. सर्वेन परवशं दुःखं सर्वभावतुमवशं मुखमें । मनु ४ ० १६०.
15. परोपवेषे पाणिज्यं सर्वेःं गुरुरं नृणाम योरुपें । हितो ४ ० १०३.
16. दुःखेण हि दुःखान्यन्तरूपस्य शोभते । मृणा १ १०.
17. सर्वं भवन्तु सुखिनः ।
18. सर्वस्य लोचनः शास्त्रमें । सुभाषित ४ ० प. २९, नो. २.

EXERCISE

1. Show constituents of diphthong vowels ए, ऐ, ओ, औ and point out places of their articulation.
2. Analyse conjuncts य, त, न and कार्त्तव्याः.
3. Point out the basis of difference between चोष and प्रभोष.
4. Explain the distinction between anusvāra and anunāsika.
5. Show why the Devānāgarī 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 नन्द सत्यान्तरो धर्मः.' also point out the classes to which those letters belong.
8. Explain प्रत्याहारम् as given by Pāṇini.
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 (प्रयत्नलाभ) 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 characteristics of both the vowels, e.g., देव + इन्द्र = देवेन्द्र. 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 ‘तृत्ति + विल’, ‘व’ is followed by ‘च’, the preceding ‘व’ also becomes ‘च’. This is due to phonetic convenience to pronounce सन्धियुक्त which is easier than pronouncing सन्धियुक्त. 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-sandhi (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-सिद्धि (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, उ, ऋ, 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 + अर्थि = नार्थि; न + अस्तिक् = नास्तिक्;
- तथा + बचि = तथापि; तथा + भ्रागति = तथागति;
- कवि + इद्र = कवीन्द्र; कवि + ईश = कवीश;
- देवी + हव = देवीव; भानु + उदय = भानूदय;
- भानु + ऋजिति = भानूर्जिति; चम + उदार = चमूदार;
- पितु + ऋदि = पितुर्दि:

II. अ or आ followed by other vowels

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

- उप + इद्र = उपेन्द्र; रमा + इद्र = रमेन्द्र;
- तथा + इदानीम = तथादानीम; देव + ईश = देवेश;
- रमा + ईश = रमेश; पर + उपकार = परोपकार;
- गज्ञा + उदकम = गज्ञोदकम; कुण्ण + ऋह = कुण्णोह:

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

I. अक: सवर्ण दीर्घ: (अष्टादश VI. i. 101).

When अक (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 ‘त’ is added to a vowel, for instance, ‘चत्त’, it would mean only a short ‘ञ’, and similarly, ‘आत्’ would mean only a long ‘आ’.

II. (i) (ii) आव, गूण: (अष्टादश VI. i. 87).

When ‘ञ’ is followed by इ, उ or ऋ, both letters are replaced by ए, ओ or अर, respectively (गूण = ज (र), ए, ओ).
(ii) When ‘अ’ or ‘आ’ is followed by ऋ or ऋ both are substituted by अर, e.g.
कृष्ण + कृष्णि = कृष्णि; रण्ठ + कृष्णि = रण्ठि.
(iii) When ‘अ’ or ‘आ’ is followed by ए or ऐ, ओ or ओ, both blend respectively into ए and ओ, e.g.
हिर + एविब = हिरौ; बिब्र + एविब = बिब्रिब.
देव + एव्राम = देवेव्राम; बिव्र + एव्राम = बिव्रेव्राम.
गृह + ओदनम = गृहोदनम; देव + ओदनम = देवोदनम.
घर + ओदासिन्यम = घरो ओदासिन्यम = ओदासिन्यम.

III. ह, उ, ऋ, ल, ध followed by a dis-similar vowel
When ह, ई, उ, ऋ, ल, and ध are followed by a dissimilar vowel, they change respectively to य, व, र, and ल, e.g.
यदि + अरि = यदि; ल + आक्रिति = लाक्रिति.
ल + आगटम = लागटम; लित + अर्थ = लितर्थ.
नदि + अरि = नदि; वध + आगमनम = वधागमनम.

IV. ए, ओ, ऐ, ऑ followed by any vowel
When ए, ओ, ऐ, and ऑ are followed by a vowel, they change respectively to अ, ओ, आ, and आ (of which य and व are optionally dropped).

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

देवे - आगते=देव + आगते=देवागते. But when व is dropped there will be no further sandhi, e.g., देव आगते.

Similarly, विष्णु + इति = विष्णुविति or विष्णु इति;
तस्मै + आगत = तस्मायागत; तस्मा आगत;
देवो + आगती = देवागती or देवा आगती.

It may be noted that य is usually dropped and therefore, देव आगते, तस्मा आगत: etc. are more frequent than देवागते, तस्मायागत: But व is usually not dropped and therefore विष्णुविति, देवागती are more frequent than विष्णु इति, देवा आगती.

(iii) भृद्रिणि (अष्टोत्तर VI. i. 88). When अ is followed by ए, ऐ letters, ए ऐ, ओ, ऑ both those letters are replaced by ए, ओ (बृद्र = आ, ऐ, ओ).

III. इक्ष्य यणि (अष्टोत्तर VI. i. 77). When ह, उ, ऋ, लू (इक्ष्य) are followed by any vowel (अष्ट), the former are replaced by व, वू, र, लू (यण).

IV. एकोत्सवावावः (अष्टोत्तर VI. i. 78). When ए, ओ, ऐ, ऑ letters, i.e., ए, ओ, ऐ, ऑ are followed by any vowel, they are respectively replaced by अ, ओ, आ, आर. It may be explained like this:
ए = अ + ए = अर;
ओ = अ + ओ = अळ;
ऐ = अ + ऐ = अळ;
ऑ = अ + ऑ + ओ = अळ.
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 + अर्थ = देवेव, also written as देवेज
हन्द्र + अग्रवीत = हन्द्रोग्रबीत, or हन्द्रोग्रवीत. *

When ‘अ’ is omitted, the omission is optionally indicated by sign ‘अ’ 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 + अर्थ = जी + अर्थ = जयति; similarly भू + अर्थ = भो + अर्थ = भवति.

श्यूजन-संधिः (Euphonic change in consonants)

According to technique of Sanskrit grammarians कु (ku) means all the letters of कवयः (क class), viz., क, ख, ग, घ, ङ, and similarly चु means चवयः (च class), and ठु means ठवयः (ठ class) and so on.

V. ‘स्थू’ in conjunction with ‘श्व’ and ‘ष्ठ’

(i) When स्थू, i.e., स and letters of तवयः (i.e., त, थ, द, ध, न) come in conjunction with श्व, i.e., श and चवयः (i.e., च, छ, ज, झ, झ), the letters of the former class, i.e., स and तवयः are substituted by श and the letters of the चवयः, e.g., कस् + व = कश; सत् + चित् = सचित्; सत् + जन् = सजन्:.

(ii) When स्थू letters come in conjunction with ष्ठ, i.e., ष and ठवयः (i.e., ठ, ठ, ठ, ठ, ठ), the letters of the former class, i.e., स्थू (स and ठवयः) are substituted by ष and the letters of the ठ class, e.g., रामस् + ष्ठ = रामफळत्; तव + दीकः = तदीकः; उद् + दीयत् = उद्दीयत्; (पिण्ड) दिष् + त् = दिष्टत्:.

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).

* एड़: पदान्ताद्वतिः (श्वस्त्रा  VI. i. 109).

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

V (i) स्थू: शचुना शचु: (श्वस्त्रा VIII. iv. 40).

When स्थू letters come in conjunction with शचु letters, the former are replaced by the शचु letters.

(ii) शचुना शचु: (श्वस्त्रा VIII. iv. 41).

When स्थू letters come in conjunction with शचु letters, the former letters are replaced by the शचु letters.
SANDHI (EUPHONIC CHANGES)

ग्राम्य or ग्रोष letter changes to ग्रोष or ग्राम्य according to the following ग्रोष or ग्राम्य letter, i.e., previous letter will be ग्राम्य or ग्रोष according to the following letter, e.g., वाक्+सत्या = वाक् सत्या;
वाक्+दानम् = वाक्दानम् ; वाक्+जय := वाक्जय ; सत्+सज् सत्सज् ;
सत्+उपकेश := सत्सुपकेश ; तद्+समान := तद्समान ;
VI. (a) If however, the following letter is nasal (ṅ, ŋ, ṅ, n, m), the ग्रोष or ग्राम्य letter coming at the end of a word may change optionally to the nasal of its own class, e.g.
दिक्+नाग := दिक्नाग ; or दिक्नाग ;
षट्+मासा := षट्मासा ; or षट्मासा ;
VII. ‘न’ at the end of a word followed by a vowel
If न stands at the end of a word and is preceded by a short vowel (अ, ओ or उ) and followed by any vowel, short or long, the न is doubled, e.g.
तमि+प्राणे := तमिप्राणे ; तस्मि+गाते := तस्मिगाते ; तस्मि+इति :=
तस्मिनितितितिति ; तस्मि+रैश := तस्मिरैशी ; तस्मि+उदके := तस्मिउदके .
But if it is preceded by a long vowel, ‘न’ is not doubled, e.g.
देवान्+ष्रृ := देवानृ ;
VIII. ‘न’ at the end of a word followed by अवोध
When ‘न’ at the end of a word is followed by any अवोध (non-
sonant) letter of the middle three classes* (i.e., च, छ, र, ठ, त, थ), the

VI. This rule is not covered by any one rule of Pāṇini, but in the
form it has been formulated here, it is most helpful.
VI. (a) यरोजुनामानकेतुनामाको वा (अष्टाद  VIII. iv. 45).
When a ‘यर’ letter (i.e., a consonant except ह, (see प्रत्ययांग, lecture 2)
is followed by a nasal letter (ऋ, ओ, ण, न, म), the former, i.e., the consonant,
changes optionally to the nasal letter of its class.
VII. डूमो छुस्तादिचि डमुन्नितितम् (अष्टाद VIII. iii. 32).
If ऋ, ण, न come after a short vowel, the same letter (i.e., ऋ, ण, न) is doubled (In the rule above only न is given, because sandhi in ऋ, ण,
seldom occurs).
VIII. नस्तस्तस्तः प्रशान्त (अष्टाद VIII. iii. 7).
न at the end of a word, followed by ‘ठव’ (i.e., छ, ठ, ढ, च, ट, त) letters, which in turn are followed by अष्टम letters, changes to ‘ष्’, and the
vowel before it takes अष्टमय or is nasalized.

Note—‘अष्टम’ part of the śūtra 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 अष्टमवर्ग, i.e., standing at the
beginning and at the end.
former (i.e. ‘न’) changes to ‘म’, and vowel which precedes न takes नुस्वार (anusvāra) or optionally it becomes nasalized (नुतालिक), e.g.,
देवानु + तरि = देवानस्वारि or देवानस्तरि; कामिनिवधि or कामिनिवधतः.

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

When ‘भ’ standing at the end of a word is followed by a consonant, the former (i.e., ‘भ’) changes to नुस्वार (anusvāra), e.g.,
रामभ + कदे = राम बने.

But when followed by a vowel or followed by none, भ remains as भ, e.g., रामभ + त्र = रामत्र; रामभ.

बिसर्ग-सन्धि (Euphonic change of visarga)

बिसर्ग (;) 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 बिसर्ग, and
(ii) letters following a बिसर्ग.

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

X. Visarga preceded by ‘ञ’ (both short or long) and followed by a घोष letter

(i) If visarga is preceded by a short ञ and also followed by a short ‘ञ’ or a घोष consonant, it changes to ‘ञ’, which being conjoined with preceding ‘ञ’, becomes नो, e.g.,
देवञ + न = देवोञ or देवोञ; देवञ = जयित = देवो जयित; देवञ + ददति = देवो ददति; देवञ + वदति = देवो.वदति.

(ii) If visarga is preceded by a short ‘ञ’ and followed by any vowel (except short ‘ञ’), it (visarga) disappears, and then no further sandhi can take place, e.g.,
देवञ + अग्नि = देव अग्नि; देवञ + हि = देव हि; देवञ + एि = देव एि.

IX. भोजुस्वारः (ग्न्यता VIII. iii. 23).

भ at the end of a word, when followed by a consonant, changes to भुस्वार.

X. (i) न्तो रोरोपुर्वलुतंतंत्रे (ग्न्यता VI. i. 113).

हस्त च (ग्न्यता VI. i. 114).

When ह i.e., बिसर्ग comes after a short ‘ञ’ (ञत्), and is followed by a short ञ or हस्त letters (ह, य, च, र, etc.; see हस्त प्रत्याहार), the visarga changes into ‘ञ’, which added to previous ‘ञ’, becomes छो.

X. (ii & iii) भोजमोग्नपोषपुर्ब्बस्य योगिणः (ग्न्यता VIII. iii. 17)

When बिसर्ग is preceded by ‘ञ’ (short and long) and followed by ञ्ज letters (see ‘ञ्ज’ प्रत्याहार), the बिसर्ग changes to ‘च’, which disappears.
(iii) If visarga is preceded by a long ‘अ’ and followed by any चोष letter (vowel or consonant) it disappears and no further sandhi can take place, e.g.

देवा: + अर्ब = देवा अर्ब; देवा: + अर्बज्ञानिति = देवा अर्बज्ञानिति
देवा: + उपविषाणिति = देवा उपविषाणिति
देवा: + ज्ञानिति = देवा ज्ञानिति
देवा: + ह्रस्विति = देवा ह्रस्विति

XI. Visarga preceded by a vowel except ‘अ’ or ‘आ’ and followed by a चोष letter

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

कवि: + ज्ञानिति = कविर्ज्ञानिति
गुथ: + वदति = गुथवदति
कवि: + अर्ब = कविर्म्ब
गुथ: + उपविषाणिति = गुथविषाणिति

XII. Visarga preceded by any vowel and followed by अयोध्या

If visarga is preceded by any vowel and followed by any अयोध्या letter of the middle three classes (चू, छ; तू, त; तू, त्त; तू, त्त), it (visarga) changes to षः, e.g., राम: + चर्मिति = रामचर्मिति (षः changes to षः by rule No. V given above); राम: + तर्ति = रामस्तर्ति.

(ii) If visarga is followed by षः, षः, षः, it is replaced by the same letter optionally, e.g., शालिति: + शालिति = शालिशालिति: or शालिति: शालिति: (no change); राम: + सतर्ति = रामस्ततर्ति or राम: सतर्ति (no change).

Exception to above rule—

If सः and एः be followed by any letter except short अ, visarga is dropped, e.g. सः + वदति = सः वदति; सः + ह्रस्विति = सः ह्रस्विति; सः + अर्बज्ञानिति = सः अर्बज्ञानिति.

But if सः, एः, be followed by short ‘अ’, visarga changes to भो by rule No. X (i), e.g., सः + अर्ब = सोः‘; एः + अर्ब = एपोः.

Changes to षः and षः

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

(i) Change of षः to षः

When षः is preceded in the same word by षः, रः, षः, it changes to षः in spite of intervention of a vowel, semi-vowel, कविर्गः and पत्रिस्, e.g., लिष्णामः, चुरुणःम:, रामेशः, मूर्खिणामः.

(ii) Change of सः to सः

If सः is preceded by any vowel except अ or आ or by any letter of चुरुणः in the same word, it changes to षः, e.g., हृरिर्+षः = हृरिषः; दिक्षः+षः = दिक्षः.

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. श्र्यः हि कन्या परक्येव एव । शकु ० IV. 22.
20. श्र्यस्य पुष्पो दासो वासस्त्रवर्यों न कस्यचित् ।
श्रृद्धर्षाय यत्तेव सर्वदा यत्तमार्थम् ॥ शुकु ० V. 39.
21. प्राप्तव्यमर्यं लमते मनुष्यों देवोऽपि तं लड्गधियुं न शक्तं ।
तत्स्मान्न शौचामि न विस्मयो से यद्यमदीयं न हि तत्परेवाम् ॥
पञ्चो मि ० मे ० 112.
22. श्रालस्य हि मनुष्या शारीरस्यो महान्यं निरु । भूर ० नी ० 86.
23. सर्वनाशो समुपपने हर्षं त्यजति पण्डत । पञ्चो प्रपो ४१.
24. न किच्चचंचकोपानामात्मीयार्य सुभूपुजाम ।
होतारस्य ज्ञ ह्यां स्पृष्टो वहति पावक ॥ भूर ० नी ० 57.
25. ये ता निज्याल्पुटलिखितं स्तों मह्यं धनं
तत्प्राप्तो महत्स्थलेपं नितरं मेरे च नातोधिकम् ।
तद्वृत्ते भव वित्तवत्यु कणं वृत्तं वृथा मा कः तथा: कृपे पदय पयोनिधावस्फ घटे गृह्याणाति तुल्यं जलम् ॥ भूर ० नी ० 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 'श्र्य' is followed by 'ए, ऐ, ओ, औ'.
4. Give the rule of sandhi when 'ऋ' is followed by 'ट'.
5. Give the rule of sandhi when विस्मय is followed by different kinds of vowels.
6. Introduce sandhis in the following :
   (i) देवो + श्राण्ज्ञत:
   (ii) विद्या + इति
   (iii) तत् + श्रुत्वा
   (iv) पुनः + उवाच
   (v) क: + धमः
EUPHONIC CHANGES (सन्धि)

Euphonic change in vowels (वर्तन)

I. Primary vowel followed by a similar vowel, both blend into one similar long vowel, e.g., ना + नातिका = नातिका, कवि + कवि = कवि-प्रका.

II. (i) ध, धा followed by र, र, both blend into र, र, e.g., देव + देव = देव, पर + परकार = परमणकार.
   (ii) ध followed by त, both change into प्र, e.g., देव + त्रिवे = देव-प्रि.

(iii) ध followed by ए, ऐ, ओ, ऐ, both blend into ए, ऐ, e.g., धितित्वितित्विति = धितित्वितिति.
   जन + धीनसुस्सम = जनीनसुस्सम.

III. ध, ध, ध followed by a dis-similar vowel, change to धु, धु, धु, e.g., धितित्वितिति = धितित्वितिति, धु + ध्रागतयुसम = ध्रागतयुसम.
   धितित्वितिति = धितित्वितिति.

IV. ए, ओ, ऐ, ओ, ऐ followed by a vowel change to ए, ऐ, ए, ऐ, ए, e.g., देव + आगतयुसम = आगतयुसम.
   विष्णु + द्रिति = विष्णु-द्रिति.

Exception—When ए, ओ, ऐ, at the end of a word, are followed by a short ए, the latter disappears, e.g., देव + ए = देव.

Euphonic change in consonant (संधिन)

V. (i) तु with तु becomes तु, e.g., तु + तु = तु; तु + तु = तु.

(ii) तु with तु becomes तु, e.g., तु + तु = तु.

VI. धींच or प्रश्चिंच consonants change according to the following धींच or प्रश्चिंच, e.g., धींच + धींच = सूपदेश.

VII. य preceded by a short vowel and followed by any vowel is doubled, e.g., राजस् + राजस = राजसः, तस्मात् + तस्मात् = तस्मात्.

VIII. न followed by धींच of धींच, धींच, धींच changes to न and previous vowel takes नुस्खार or is nasalized, e.g.,
   वेदाग्नि + तर्वारि = वेदाग्नि-तर्वारि or वेदाग्नि-तर्वारि.
   क्षितिजः + धींच = क्षितिजः-धींच or क्षितिजः-धींच.

IX. ध at the end of a word followed by a consonant, changes to ध्रागतयुसम, e.g., रामस् + ध्र = रामस्-ध्र.

Euphonic change in visarga (विसर्ग)

X. (i) Visarga preceded by a short द्री and followed by short द्री or धींच consonant, changes to द्री, e.g.,
   द्री + धींच = द्री; द्री + ध्रागतयुसम = द्री.

(ii) Visarga, preceded by short द्री and followed by any vowel except short द्री, is elided, e.g.,
   द्री + धींच = द्री; द्री + ध्रागतयुसम = द्री.

(iii) Visarga, preceded by long द्री and followed by any धींच letter, is elided, e.g.,
   द्री + ध्रागतयुसम = द्री; द्री + ध्रागतयुसम = द्री.

XI. Visarga, preceded by any vowel, except short द्री and followed by धींच letter, changes to द्री, e.g.,
   कवि + द्री = कवि-द्री, कवि + तर्वारि = कवि-तर्वारि.

XII. (i) Visarga, followed by धींच consonants of धींच, धींच, धींच changes to धींच, e.g.,
   राम + धींच = रामधींच; राम + धींच = रामधींच.

(ii) Visarga, followed by धींच, धींच, changes to the following letter optionally, e.g., राम + धींच = रामधींच or रामधींच.

Exception—If म, ए are followed by any letter except short द्री, visarga is elided, e.g., म + ध्रागतयुसम = म.
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. सुबद्ध (Declinables)

The words which are declined in seven cases, e.g., छात्र, छात्री, छात्रा, etc., are called Subdanta (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; स, त्वम्, श्रद्धम्, etc., are pronouns, and ‘शुचम्’, as in ‘रष: शुच गन्धलि’ (the chariot moves easily), is an adverb.

II. तिष्ठ (Conjugational)

The roots when conjugated in ten lakāras (moods and tenses) as ‘पठि’ (reads) in लट्ट (present tense); पठु (he should read) in लोट्ट (imperative mood); पठल (let him read) in विजिलिङ्ग (potential mood); पठल (he read) in लड्ड (past tense), etc., are called तिष्ठ (conjugational).

III. अव्यय (Indeclinables)

Words which do not take different forms and remain in the same form, as च, वा, विना, क्षत्रा, सर्वदा, are called ‘avayayas’ (indeclinables).

I. सुबद्ध (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 शु प्र + बन्ध = सुबद्ध, i.e., that which ends in the
suffixes called ‘sup’. Those suffixes begin with ‘su’ and the last of them is ‘su’. Now taking ‘su’ (su) of the first (i) case and ‘tri’ of the last ‘turi’, the term ‘turi’ 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 ‘turi’ 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 (पुलिंक्ष), e.g., मनुष्य, नाग, पाठ, neuter gender (नृत्तिकलिङ्क्ष), e.g., धन, वन, पुस्तक, etc., and feminine gender (स्त्रीलिङ्क्ष), e.g., स्त्री, नदी, देवी, etc.

Sometimes a word may be in two genders (masculine and neuter), e.g., श्रोतेः, श्रोतनम् (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), द्वारा: (masculine and always plural), and कलंकृतम् (neuter).

I. तुक्तम् (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., मनुष्यदर्शः, घटरुपसः, पट्पिलसारः, etc.

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

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

(i) क्रियाविद्या (derived from a root and having ‘क्रिया’ affixes at the end), e.g., पाठः, पठः, पठितः, पठित्वः, etc.¹

Of the several kinds of subanta, क्रियाविद्या words are by far the most important. When we add ‘तिर्त्र’ affixes to a root, we get तिर्त्र (conjugational) forms, which denote action. When we add affixes called ‘क्रिया’ to a root, we get ‘क्रियाविद्या’ words, which also

¹. Affixes added to a root make nouns, adjectives and indeclinables, giving the sense of action. Such affixes are called ‘क्रिया’ in Sanskrit grammar.
express an action. These क्रियान्त्र words are treated with their classification in detail in the next lecture (No. 5).

(ii) तण्डुर्त्र (derived from a noun and having a suffix called ‘तण्डुर्त्र’ at the end), e.g., भारत्तीय, प्रथुता, etc. An affix added to a name is called तण्डुर्त्र1.

(b) रूढः (Non-derived), e.g., घटijing; पट, ऊष्ट्रः,

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

II. तिङ्ग्वत्र (Conjugational)

तिङ्ग्वत्र or conjugational words are formed by conjugating the roots in tenses and moods, which both are called लकारास. Conjugations are formed by adding suffixes, which are called तिङ्ग्वत्र, and hence the conjugational are called तिङ्ग्वत्र (तिङ्ग्व+ग्रन्त) words. The conjugational forms will be dealt with in detail in the lecture 6.

III. अन्वय (Indeclinables)

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

(A) Derived (वोनिक) — (a) derived from a root, e.g., कृत्ता ‘having done’ (कृ+त्ता); कङ्ग्वृ ‘to do’, (कृ+प्वृ), and (b) derived from noun, e.g., सर्वंदा (सर्वं+दा), सर्वथा (सर्वं+था).

(B) Non-derived (रूढः), e.g. च, का, विन, 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) भारत्तीयः. Similarly, by adding suffixes to (a) roots, and (b) nouns, indeclinables are also formed as (a) कृत्ता, (b) सर्वथा.

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 तण्डुर्त्र. The words ending in such affixes should be called तण्डुर्त्रांक, but for brevity they are called तण्डुर्त्र. These affixes are called तण्डुर्त्र after an affix which is in the sense of ‘तस्मि हिन्तुम्’ (beneficial to), e.g., गृह्यम् = गृ + म् (beneficial to cow).
SANSKRIT TEXT

26. खलः सष्पमात्राणि परञ्च्छारणि पद्यति ।
श्रातमनो बिल्बमात्राणि पद्यनल्लि न पद्यति॥ सुभाषितो p. 54. No. I.

27. मातृवत् परदारेपु परद्रव्येपु लोष्टवत् ।
श्रातमवत्सर्वूलेच्चु पद्यति स पद्यति॥ हिनो विन तारो 14,

28. भिन्नभ्यं लोकः । रघु VI. 30.

29. न स्थात्वेण न गत्वेण दुर्ज्ञेन समं क्षविचि । हिनो विन 22.

30. सरोरमास्य खलु धर्मसाधनम् । कुमारो V. 33.

31. शून्यप्रत्स्व गृहं, चिरशून्यं यस्य नास्ती सत्त्वम् ।
सूक्ष्मस्य विशा: शून्याः, सर्वं शून्यं वरिद्रस्य॥ मृच्छो I. 8.

32. दारिद्रयांमरास्या मरणं रोचते न दारिद्र्यम् ।
स्वल्पक्लेशं मरणं दारिद्र्यमनन्तकं दुःखम्॥ मृच्छो I. 11.

33. मनोरथातामगतिं विच्छते । कुमारो V. 64.

EXERCISE

1. Explain the difference of three kinds of Sanskrit words.
2. Elucidate the meaning (connotation and denotation) of चुबन्त and तिबन्त.
3. Discuss the nature of gender in Sanskrit.
4. Detail the kinds of Subanta words.
5. Explain ब्रज्य and its kinds.
6. Give explanatory notes on the following : रूढ़, तद्वित, कुदन्त, and moods and tenses of lākāras.
7. Point out the kinds of the following सुबन्त words :— जनता, वनम्, चरित्रम्, भारतगौरवम्, and महिमा।
LECTURE 5

Voice (वाच्य), and Participles (कृद्न्त)

(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 (कृद्न्त).

Three voices in Sanskrit.

There are three voices in Sanskrit— (i) kartṛ-वाच्या (कर्तृवाच्य) corresponding to active voice, (ii) karma-वाच्या (कर्मवाच्य) corresponding to passive voice in English, (iii) bhāva-वाच्या (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 √पढ. In active voice (कर्तृवाच्य), its present tense will be ‘राम: ग्रन्थं पढति’; in passive voice it will be ‘रामेण ग्रन्थं पढतयते’. Now take an intransitive verb like √स्वप्न 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., ‘राम: स्वप्नति’, it has also passive voice, e.g., ‘रामेण स्वप्नयते’, 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-वाच्या (भाववाच्य).

Now let us understand the meaning of three voices :

I. कर्तृवाच्य (Active Voice)

In kartṛ-वाच्या (कर्तृवाच्य), agent (कर्ता) is expressed (वाच्य) by a verb. Because a verb expresses agent (कर्ता), the number (singular, dual or plural) of the verbal form is according to the number of the agent, e.g., ‘बालक: ग्रन्थं पढति’, ‘बालको ग्रन्थं पढति’, ‘बालका: ग्रन्थं पढति’. It may be noted that in ‘पढति’, ‘ति’ being singular, indicates one agent, and therefore in बालक: also the number is singular.
II. कर्मवाच्य (Passive Voice)

Karma-vācyā (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 ग्रन्थ: पद्येते', 'रामेण ग्रन्थी पद्येते', 'रामेण ग्रन्था: पद्यते'.

It should also be noted in this context that the agent (कर्ता) is expressed by the III case (and not the first case as is sometimes wrongly supposed). In the examples 'राम ग्रन्थ पढति', etc., the agent राम 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 'ग्रन्थम'. 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 ग्रन्थ: पद्योऽ', 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 पढःति' is in active voice, where त्वम् and पढःति both are in the second person and singular number. In the instance 'त्वं दृश्यते' (you are seen), which is in passive voice (कर्मवाच्य), त्वम् and दृश्यते both are in the second person and singular number.

In the case of participles (क्रियात्मक), there being no question of person, the number and gender agree with the agent or object, as the case may be. For instance, 'स पठितत्वम्', 'तत: पठितत्वम्' are in active voice, where gender and number of the agent and the participles are the same. Similarly, 'तेन ग्रन्थ: पठित:' 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-vācyā (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 transitive the object is definitely expressed. In this case, the verb is always used in past tense and gives the name of an object. For instance, 'बलान् पायतु' means 'I am hurting' (बलान् is पायतु, 'I am hurting').
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 (क्रदन्त-Participles)

1. Two kinds of Krdanta words

It has been made clear that when a noun-affix is added to a verb, क्रदanta words are formed. These words are mainly of two kinds:—(a) Those क्रदन्त words which imply an action, as पाक:, पाठ:, गमनम्, etc., and (b) those which directly express an action, as गत:, गति:, गतिवान्, etc., and which, although grammatically nouns, serve the purpose of a verb.

(a) क्रदन्त Implying Action

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

(i) Denoting abstract nouns, with वच् affix, such as पाक: (cooking), पाठ: (reading), राम: (reddishness); with चच् affix, as चच: (collection), लग्न्: (victory), नक्त्: (policy); with ल्युट् (अन) affix, as गमनम् (going), करणम् (doing), दर्शनम् (seeing); with तिन् affix, e.g., गति: (going), नक्ति: (thought), दृष्टि: (sight), etc.; with ‘अ’ affix in desideratives, as विपासा (thirst), विज्ञासा (enquiry).

(ii) Denoting an agent, with भुल् (अन) affix, such as पाठक: (one who reads), पाकः (cook), दर्शक: (spectator); with वृत्त affix, e.g., नेतृ (leader), गतृ (one who goes), कतृ (one who does): with वच् affix, as पाक: (cook), नक्त: (man); with ‘उ’ affix in desiderative forms, as विपासू (thirsty), विज्ञासू (inquisitive).

(b) क्रदन्त Directly Expressing Action

Krdanta 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 तिहन्त (conjugational) forms, and for that reason their proper understanding is very essential. Krdanta words directly expressing action are the following:—

(i) Present Participles-मृद् and मानच

With parasmaipada (परस्मैपद) roots, शत् (‘अन्’) affix is added,

1. In modern Indian languages they are usually used in Nom. I (i), e.g., नेता, गता, कसा.
e.g., पढ़तु (one who is reading), गच्छत तु (one who is going), कुर्वत (one who is doing). With अत्मनेपद (अत्मनेपद) roots, शान्त (शांत) is added, e.g., लघुमान, वर्धमान ('one who is getting something', 'who is increasing'). When the verb व्रत्ति 'to be' is used with these participles, the sense is finite, e.g., स पढ़तु भास्ति (He is reading), स गच्छत भास्ति (He is going).

(ii) Past Participles क and क्वत

क is used with intransitive verb in the active voice (क्वत्वाच्य), e.g., स गतः (He went), स सुप्तः (He slept).

With transitive roots, क is used in passive voice (कम्वाच्य), e.g., लेन क्रत्यः पदितः (The book was read by him), लेन धनो दृष्टः (A man was seen by him), रामपेश्वा हृतः (Rāvana was killed by Rāma).

क्वत is used with both transitive and intransitive roots in active voice (क्वत्वाच्य) only, e.g., स गतवान (He went), स सुप्तवान (He slept), स पढ़वान (He read), स नीतवान (He carried), etc.

(iii) Passive Potentials तथा, अनन्यः, यतः

These affixes are used in passive sense, i.e., with transitive roots in कम्वाच्य, e.g., तेन धार्मिकत्वः, रक्षणः, रक्ष्य (for); रामपेश्वा विजेत्वा; रामायण अवधियम् अवधिया (for). and with intransitive roots in भावाच्य (Intransitive-passive), e.g., तेन हसितवान, हसिनियाः (for); तेन स्वप्तवान, स्वप्निय (for).

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

(c) क्रदान्त Indeclinables

There are indeclinable क्रदान्त forms also. They are:—

(i) with क्वत, e.g., क्वत (after doing), गतवान (after going), पदित्वा (after reading), and (ii) with तुमुखः (=तुम्), e.g., गतुप (in order to go), पदित्वा (in order to read).

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

1. It may be noted that त् (त्) 'to go', which is intransitive in English, is treated as transitive (क्रदेक्त) in Sanskrit.
SAN SKRIT TEXT

34. भूतानं धर्मवस्त्रं भूत्वा चंवावधार्यताम्।
व्रतमण: प्रतिकूलानि परेणां न समाचरेत्।। व्याख्यानः 138.

35. कृत्वासमं नासित शरीरपूज्यान चिन्तासमं नासित शरीरशोषणाम्।
विद्यासमं नासित शरीरबूहान मानसमं नासित शरीररक्षणाम्।।
व्याख्यानः 209.

36. न तत्त्ववचनं सत्त्व नात्त्ववचनं मृषा।
यदृशऽ तहतमत्वन्तं तत्त्वव्यापित कथयेत्।। व्याख्यानः 277.

37. न रत्नमिथिपति मृषायते हि तत्। कुमारः V. 45.

38. न तेन वृद्धो महर्षि येनास्य पलितं गिरात्।
यो वे युववधार्ययस्तं देवाः स्थविरं विजुः।। मनुः II. 156.

39. उद्दीरिन्तोरः पशुवापि गृह्वते ह्याश्च नागाश्च वहन्ति नोविता:।
पञ्चः मित्र भैरवः 44.

40. उद्दीरिन्त हि सिध्यस्य कार्याविर्धि न मनोरथे:।
न हि सुप्रस्य सिद्धस्य प्रविशिष्णि मुखे मृषा:।। पञ्चः मित्र सदा 138.

41. न धर्मवस्त्रे वयं: समंकथये। कुमारः V. 16.

42. शाक्यो वार्यिरूह जलेन हृत्मुखः चत्रेण मूर्तिः।। हरद्रोर नीरः 11.

43. खाद्यं गच्छामि हस्तनं जल्ये कि कारणं मोज मवास्य मूर्ध्वं।
समापितः p. 174, No. 891.

44. धर्मवस्त्र त्वरिता गति:। पञ्चः ग्रामः after 40.

EXERCISE

1. Explain the nature of three voices in Sanskrit.
2. Explain clearly why agent is put in the nominative case in क्षणवाच्य, and why कर्म is put in the nominative case in कर्मवाच्य :।
3. Why only singular number is used in भ्रमवाच्य ?.
4. Explain two principal kinds of क्वत.
5. Explain the difference in the use of क and कवत.
6. (a) Change the voices of the following :—
   ग्रामः गच्छामि.
   मया ग्रामः पद्यते.
   तेन पुस्तकं पलितमः.

   (b) Point out suffixes in the following :—
   रागः, कौटित्वः, गमनमः, प्रनुभित्वः, स्नातव्यमः, स्तुत्यः, पद्यमानः, and लिखनः.
LECTURE 6

Conjugations (तिथन्त)

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 स्थ is conjugated in parasmaipada, as पठति, पठत:, पठति (लट), while the root लम्भ is conjugated in ātmanepada, as लम्भते, लम्भते. लम्भते (लट), and लम्भ is conjugated in both the forms, e.g. यात्रति, यात्रत:, यात्रति; यात्रते, यात्रते, यात्रते.

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., पठसि (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 लद् of स्थ (परस्मैपद) and लम्भ (आत्मनेपद).

√स्थ—Parasmaipada

| प्रथम पुरुष  | पठति   | पठत:  |
| Third person in English | लित् (ति) | लस् | शि (ब्रह्मि) |
| मध्यम पुरुष  | पठसि   | पठथः |
| Second person in English | सित् (सि) | वस् | थ |
| उत्तम पुरुष  | पठसि   | पठथः |
| First person in English | मित् (मि) | वस्व | मस् |
CONJUGATIONS (तिंढ़त्)

√तम्—Ātmanepada

प्रथम पुरुष

Third person in English

t (ते) श्राताम् (एते) श्र (ग्रह्त)

मध्यम पुरुष

Second person in English

वष्णु (से) श्रावाम् (एथे) धवम् (धेचे)

उत्तम पुरुष

First person in English

इद्द (ए) वहिछ्य, (वहे) महिछ्य (महे)

Changes in affixes have been shown in brackets.

Now counting from the first to the last, we take ‘ति’ of लिङ्गः and ‘ह’ of महिछ्यः, and name all these 18 suffixes as ‘तिङ्गः’. The conjugational forms are therefore called तिङ्गत् (having ‘तिङ्गः’ 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 लद्ध (Imperative) and विधिलिङ्गः (Potential) denoting request, command, etc., are put at par with lakāras indicating tenses, लद्ध (present), लिद्ध, लङ्ग्, लङ्ग (past), and लुङ्ग, लुङ्ग (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) लद्ध (Present tense), e.g., पठति।
(ii) लिद्ध (Historic past), e.g., पपाठ।
(iii) लङ्ग् (Future, but not in much use), e.g., पठित।
(iv) लङ्ग् (Future), e.g., पठिष्ठत।
(v) लोष्ट (Imperative mood), e.g., पठठु।
(vi) लङ्ग (Past tense, mostly used), e.g., पषपत्त।
(vii) विधिलिङ्गः (Potential mood), e.g., पठठू।
(viii) आशीलिङ्गः (Benedictory), e.g., पठष्ठात्।
(ix) लङ्ग (Past), e.g., पषपत्त।
(x) लङ्ग (Conditional), e.g., पषपिष्ठ।

These tenses and moods are called लकारस्; because their grammatical names लद्ध, लिद्ध, etc., begin with लु। It would further appear that first five lakāras लद्ध, लिद्ध, लङ्ग्, लङ्ग, लोष्ट end in द्, while the remaining five लङ्ग्, विधिलिङ्गः, आशीलिङ्गः, लङ्ग, लङ्ग end in दः।

The easy way to memorize them is to add द् after लु + त्र, श्, उ्, etc., e.g., लद्ध, लिद्ध, लङ्ग्, लङ्ग, लोष्ट (by adding द् to लु+ए we get ले)।
which is used only in the Vedic language, and therefore, it has not
been considered here). We have thus five lakāras ending in द. Then by adding द to ल , र , इ , ७, etc., we get ध, ध, (which is of
two kinds धिलिंध, and धार्विलिंध), लूढ़ and लूढ़. There being two
lakāras formed with द, we have five lakāras ending in द 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—लद्द (e.g., पठति).
Two future lakāras—लूढ़, लूढ़ (e.g., पठतिता, पठिल्लित).
Three past lakāras—लद्द, लूढ़, लूढ़ (e.g., पपाठ, पपाठत, पपाठित).
One conditional (Past-future) lakāra—लूढ़ (e.g., पपाठिल्लित).

**Three mood-lakāras:**

Imperative—लोद्द (e.g., धौलु).
Potential—विधिलिंध (e.g., पठहत).
Benedictive—धार्विलिंध (e.g., पठ्याता).

4. Use of Lakāras

As for the function of these lakāras (tenses and moods), लद्द
is simple present, लूढ़ is simple future, while लूढ़ denotes future, but
it is not much in use. Of the three past lakāras लल्ल is by far the
most common and freely used for past tense. लद्द denotes historic
past, लूढ़, 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 Kavyas.

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

5. Derivative Verbs (धातु-अक्षियम)

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-अक्षियम), and is conjugatd in all lakāras.
These derivative verbs are principally of four kinds:—
(i) Causal form (प्रक्रिया)

When the sense of some action being caused is to be conveyed, a suffix ग्रह, which becomes ग्रह, is added to the root. Due to being ग्रह-ending this kind of causal form is called ग्रहजन्त (ग्रह + ग्रह्त). 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 ते हसाति’ (he makes him laugh).

(ii) Desiderative form (सन्त-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 मितरिषयति’ (he desires to study). The desiderative form of यद्द is मितरिषयति. Similarly, विकौशल्यि (he wants to do) from गृ.

(iii) Frequentative form (पद्य-प्रक्रिया)

When an action done repeatedly or excessively is to be denoted, an affix ग्रह (याँ) is added to the root, which is reduplicated. For instance, जगम्यते जगम्यते (he goes repeatedly) from ग्नमु; पापसवले पापसवले (he studies again and again or excessively) from गद्द. It may be noted that a verb in frequentative sense having ‘यद्’ affix is conjugated in ब्राम्बनय.

(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 (गणा), i.e., भ्राविधिगण, यदाविधिगण, etc. Classes are named after the first root of that class. For instance, the class which begins with the root ग्न, is called भ्राविधिगण. Similarly यदाविधिगण begins with गद्द, and so on.

A class (गण) has a particular class-mark, i.e., गणविध्व. This class-mark is inserted in conjugational forms of the four lakāras only—गद्द, लोट, लड, and विविधिलक. For instance, root ग्न belongs to ग्नाविधि class, of which ‘अ’ (आ) is the class-mark. This is inserted in the above-named four lakāras, i.e., in गद्द—पत्रि (पट + ग्र + ति); in लोट—पट्तु; in लड—पट्तु; in विविधिलक—पट्तु (पट + ग्र + ति + त्व).

The class-mark is not used in the remaining six lakāras, e.g., पपत (पपत); पपत्ति (पपत); पपतित्ति (पपत); पप्तात्त (पप्तात्त); पपतीत्त (पपतीत्त); पपपत्ति (पपपत्ति).
Lakāras having class-mark, viz., लद्, लोद्, लड्, and विधिलिङ्ग, are called, in grammar, as सार्वधातुक lakāras, and the remaining six lakāras, लिद्, लुद्, etc., are called ग्रामधातुक lakāras.

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

<table>
<thead>
<tr>
<th>Name of the class</th>
<th>Class mark</th>
<th>Illustrated in लद्</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. स्वार्थि</td>
<td>श्र (शप)</td>
<td>पठति ष्पद्</td>
</tr>
<tr>
<td>2. श्राधि</td>
<td>(No class-mark)</td>
<td>ष्रति ष्रद्</td>
</tr>
<tr>
<td>3. जुहोत्याधि</td>
<td>(doubling of verb)</td>
<td>जुहोति जु</td>
</tr>
<tr>
<td>4. विवादि</td>
<td>य (शयन्)</td>
<td>नूर्थवियि नूर्थि</td>
</tr>
<tr>
<td>5. स्वाधि</td>
<td>नू (नन्द)</td>
<td>चिनोति चि</td>
</tr>
<tr>
<td>6. तुराधि</td>
<td>अ (श)</td>
<td>विषवति विष</td>
</tr>
<tr>
<td>7. शधाधि</td>
<td>न (शनम्) �which is inserted in the body of the root.</td>
<td>छिनति छिद</td>
</tr>
<tr>
<td>8. तनाधि</td>
<td>उ</td>
<td>करोति क</td>
</tr>
<tr>
<td>9. क्रूयादि</td>
<td>ना (शना)</td>
<td>जानाति ष्ञा</td>
</tr>
<tr>
<td>10. चुरादि</td>
<td>श्रय (शिच्छ)</td>
<td>चोरयति चुरु</td>
</tr>
</tbody>
</table>

In the formation of conjugation of the four सार्वधातुक lakāras (लद्, लोद्, लड्, and विधिलिङ्ग.), we have to see to which particular class (गण) a verb belongs.

7. Three groups of ten classes of roots.

I—Four of these class-marks end in ‘श्र’. They are:

(i) श्वार्थि—‘श्र’ (शप) —पठति.
(ii) विवादि—‘य’ (शयन्) —नूर्थवियि.
(iii) तुराधि—‘अ’ (श) —विषवति.
(iv) चुराधि—‘श्रय’ (शिच्छ) —चोरयति.

Difference of ‘श्र’ (शप) of स्वार्थि and ‘अ’ (श) of तुराधि will be explained in the lecture on तुराधि class.

II—Of the remaining six classes the three classes have class-marks other than ‘श्र’:

(i) स्वार्थि—‘नू’ (नन्द) —चिनोति.
(ii) तनाधि—‘उ’ —करोति.
(iii) क्रूयादि—‘ना’ (शना) —जानाति.

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

(i) श्राधि—no class-mark —ष्रति.
(ii) जुहोत्याधि—doubling of the root—जुहति.
(iii) शधाधि—‘न’ (शनम्) inserted in the body of the root—छिनति.
(i) Nominal Verbs—onomatopoeia.
(i) Prequantitative—uhuhuh.
(ii) Desiderative—uhuh.
(i) Casual—uhuh.

Dhak—parivara

Alok—(passive—passive)—ahum.
Har—(transitive—passive)—ahum. aha.
Har—alo (active voice)—ahum. aha.

Three Voices.

(1) Conditional—ahum—ahnah.
(2) Past—ahum—ahnah. (i) ahum—ahnah.
(3) Future—ahum—ahnah. (i) ahum—ahnah.
(2) Present—ahum—ahnah.

Tenses and Moods.

With class-mark other than ً

With no class-mark

Class-mark other than those with ً or -ending

Ten classes of Roots.

Classification of Conjugational System
Sanskrit Text

45. दीघंसूची विनियमतः। पञ्चः अपो after 41.
46. नगन्धपर्रद्रेष्टे जरकः। किल तिरङ्गतः। चाणक्यशास्त्रकः 110.
47. शरीरत शरीर न वष्णुतं वष्णुतं निःस्वनो मेघः।
नीचो वस्त्रत न कुस्ते न वस्त्रत सुजनः। करोत्येव।
उद्भाट (According to Apte’s Dictionary)

48. प्राकः पादशः। पताति खाद्याति पृथ्वमांसं
करणं कलं किमपि रोगि सन्नीविचिन्तम्।
छिद्रं निहण्य सहसा प्रविष्टायकः
सर्वं खलस्य चरितं मशकः। करोति॥
(हिंदों मतो लाो 81.

49. यः पठति लिखति पश्यति परिपूर्णति पिण्डतापाध्ययति।
तस्य विवाकरः किरगौलिनीदलिमिव विवाकस्यते बुझ्दः॥
(सुमाधितः p. 170, No. 760.

50. विषमित मन्वाधिष्ठितं महात्मनाम्। कुमारः V. 75.
51. क्लेशः। फलेन हि पुनर्वशति विषये। कुमारः V. 86.
52. न केवल यो महतापावशते भृपावति तस्मादधिति यः। स पापसाकः।
(कुमारः V. 83.

53. संगच्छते संवदवच सं वो मनासं जानताम्। क्रकः X. 191. 2.
54. विवाकरहेतुती सति विक्रियते वेयां न चेतासि न एव धोरा:। कुमारः I 59.
55. हंसो हि शोरसादेशे पल्लव्य:। शाकुः VI. 28.
56. रूपयोवनसम्पा विशालकुलसभ्यः।
विवाहिना न शोभेन निगंग्धा इव किंतुकः॥
(वृंदः III. 8.

57. जीयते जीयतें। क्षेत्रः। दन्ता। जीयस्ति जीयतं।
चकूः: अध्येन: च जीयते तृणः का तर्थाते॥ पञ्चः अपो 16.

58. एकः घातु न हुन्नित्त नैकः। सुपतेशु जागृतात्।
एको न गच्छेद्वांनं नैकस्वाश्चविचिन्तयत॥ पञ्चः अपो 87.

59. स्मरिषयति त्वां न स बोधितोर्पणं। शाकुः IV. 1.

Exercise
1. Differentiate between परस्पर and अत्मनेवत.
2. Compare the “पुरुष” (person) of Sanskrit with that of English.
3. Show the use of लोट and विविदित.
4. Explain the use of tense-lakāras.
5. Explain सन्नात and यन्त्र-प्रक्रिया with examples.
6. Explain the three broad divisions of ten classes (गण) of roots with their class-marks and examples.

1. Reference as given in Apte’s Sanskrit-English Dictionary under root गर्जः.
LEC+URE 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 सुक्त

Noun in Sanskrit, called नामस् (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 महत्.

<table>
<thead>
<tr>
<th>Case</th>
<th>I Nominative</th>
<th>II Accusative</th>
<th>III Instrumental</th>
<th>IV Dative</th>
<th>V Ablative</th>
<th>VI Genitive</th>
<th>VII Locative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sing.</td>
<td>Dual</td>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I</td>
<td>महत्</td>
<td>महत्ती</td>
<td>महत:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(and Vocative)</td>
<td>महतम्</td>
<td>महत्ती</td>
<td>महत:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>महत्ता</td>
<td>महद्वमृत्ती</td>
<td>महद्वमी:</td>
<td>महद्व्य:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>III</td>
<td>महते</td>
<td>महद्वमृत्ती</td>
<td>महद्व्य:</td>
<td>महद्व्य:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IV</td>
<td>महति</td>
<td>महद्वमृत्ती</td>
<td>महद्व्य:</td>
<td>महद्व्य:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>V</td>
<td>महतो</td>
<td>महद्वमृत्ती</td>
<td>महद्व्य:</td>
<td>महद्व्य:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VI</td>
<td>महताम्</td>
<td>महद्वमृत्ती</td>
<td>महद्व्य:</td>
<td>महद्व्य:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VII</td>
<td>महतत्</td>
<td>महद्वमृत्ती</td>
<td>महद्व्य:</td>
<td>महद्व्य:</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Sing.</th>
<th>Dual</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I Nom. and Vocative</td>
<td>स (सु)</td>
<td>श्री</td>
<td>असु (जसु)</td>
</tr>
<tr>
<td>II Accusative</td>
<td>अम्</td>
<td>ओ (ओल)</td>
<td>असु (शसु)</td>
</tr>
</tbody>
</table>

1. Sūtra of Pāṇini giving affixes of the seven cases (7 × 3 = 21):—“स्तोजस्यप्रत्यक्षायामिषु प्रत्यक्षायामिषु सत्त्वसिद्धियमिषु सत्त्वसिद्धियमिषु सत्त्वसिद्धियमिषु सत्त्वसिद्धियमिषु” (श्रव्यं IV. 1. 2).
<table>
<thead>
<tr>
<th>Case</th>
<th>Vowel</th>
<th>Noun 1</th>
<th>Noun 2</th>
<th>Noun 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>III Instrumental</td>
<td>घ (टा)</td>
<td>भ्याम्</td>
<td>भिस्</td>
<td></td>
</tr>
<tr>
<td>IV Dative</td>
<td>ए (डे)</td>
<td>भ्याम्</td>
<td>भ्यस्</td>
<td></td>
</tr>
<tr>
<td>V Ablative</td>
<td>प्रस्स (डसि)</td>
<td>भ्याम्</td>
<td>भ्यस्</td>
<td></td>
</tr>
<tr>
<td>VI Genitive</td>
<td>प्रस्स (डस)</td>
<td>प्रोस्</td>
<td>ग्राम्</td>
<td></td>
</tr>
<tr>
<td>VII Locative</td>
<td>ह (डि)</td>
<td>प्रोस्</td>
<td>ग्राम्</td>
<td>गु (सुप)</td>
</tr>
</tbody>
</table>

The first termination (I. i.) is ‘घु’ and the last one (VII. iii.) is ‘घुप’. Taking first ‘घु’ and the last letter ‘घ’ of ‘घुप’, the term ‘घुप’ in grammar means all the twenty one terminations, and therefore the term ‘घुपन्त’ (घुप+घन्त) means nouns which are declined in seven cases.

Some terminations such as झौ, प्रस्स, etc., begin with a vowel, while घू, 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 ‘द्’, which is dropped in actual use. These terminations are, therefore, called ‘द्वि’ (द्+इत्; ‘इत्’ means ‘dropping’).

2. Declension of Masc. nouns ending in ‘घ’

A model declension of राम is given below:

<table>
<thead>
<tr>
<th>Case</th>
<th>राम:</th>
<th>रामी</th>
<th>रामाः</th>
</tr>
</thead>
<tbody>
<tr>
<td>I (Vocative)</td>
<td>हे राम</td>
<td>हे रामी</td>
<td>हे रामाः</td>
</tr>
<tr>
<td>II</td>
<td>रामम्</td>
<td>रामी</td>
<td>रामान्</td>
</tr>
<tr>
<td>III</td>
<td>रामेण</td>
<td>रामाभ्याम्</td>
<td>रामेण</td>
</tr>
<tr>
<td>IV</td>
<td>रामाय</td>
<td>रामाभ्याम्</td>
<td>रामेभ्यः</td>
</tr>
<tr>
<td>V</td>
<td>रामात्</td>
<td>रामाभ्याम्</td>
<td>रामेभ्यः</td>
</tr>
<tr>
<td>VI</td>
<td>रामेण</td>
<td>रामेणोऽ</td>
<td>रामाभ्याम्</td>
</tr>
<tr>
<td>VII</td>
<td>रामेः</td>
<td>रामेणोऽ</td>
<td>रामेषु</td>
</tr>
</tbody>
</table>

In the declension of nouns ending with a vowel, some terminations are considerably changed, as for instance in रामेण (III. i.) where ‘घा’ has become ‘इन्’, or in ‘रामाय’ (IV. i.), where ए has changed as ‘घ’. 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 ‘घ’, such as कृष्ण, बालक, देव, नर, बृहस्पतिः, ब्रह्म, सूर्य, are like that of राम. It may, however, be noted that घ in place of न 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 ‘णि’, Lecture 3, p. 37), and therefore in वालैन, वालकानाम्, etc., there will be a न् and not ण्.

3. Declension of व-ending nouns in neuter gender

There is difference of व-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., धने, धनाम्याम्, धने:, etc. Declension of all nouns in neuter gender ending in व, such as ज्ञान, वैल, कानन, कमल, अरवण्य, etc., are like that of ‘धन’.

B

Nominative Case (प्रथम विषमत्व)

Of the seven cases, II to VII are used either to express (i) object, instrument, etc. of an action as ‘अन्यं पठित’, ‘चक्रूषा पञ्चित’, etc., or (ii) sometimes they are used on account of the proximity of some word, as ‘राम विना’, ‘ऋते ज्ञानाद्’, ‘रामायण 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. 1st. 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, 1st. case is used just as a naming case, as मनुष्य:; वालक:, वनम्, धनम्, etc. Here 1st. 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 ‘राम: पठित’. But here agent or doer is expressed by ‘ति’ suffix of पठित, and not by the 1st. case of राम: ‘ति’ indicates an agent or doer, and therefore, ‘ति’ is in active voice. (See Lecture 5, on the voice).

¹. ‘नाविषमितिः 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
बूट् (Future tense), e.g., पठिव्यति
लौट् (Imperative mood), e.g., पठतु
लष् (Past tense), e.g., ब्राप्तत्
विघिलिङ् (Potential mood), e.g., पठेत्

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

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

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

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

प्रथम पुरुष (III person)—पठति, पठत्; पठनि.
मध्यम पुरुष (II person)—पठिति, पठयः; पठय.
उत्तम पुरुष (I person)—पठांभि, पठावः; पठाम:

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 पढ् in लट् the conjugational terminations or affixes in परस्मैपद may be noted as given below:

III ति (तिप्), तस्, ति or ब्यलि (ब्यि)
II सि (सिप्), बस्, थ
I चि (चिप्), चस्, मस्

√पढ् belongs to the 1st. class (स्वास्तिक), the conjunctural mark of which ‘चर’ (चर्) is added to the root, and √पढ् becomes ‘पढ्’ (पढ् + चर = पढ), to which affixes ‘ति’, etc., are added. In the case of

1. तिप् तस् चि, चिप् चस् थ, चिप् चस् मस्
   त आर्थमैपद, चस् प्रायः चरमम्, इइ वहिः महिः। आप्पार्थमैपदी III. iv. 78.

While affixes given in the sitra from तिप् to मस् are of परस्मैपद, thos from त to महिः are of आर्थमैपद।
पद्न्या (III. iii.), affix ‘न्द्र’ is added, when the root is ‘न्द्र-ending’ as पद्न्यम्, but when the root is without ‘न्द्र’ as न्द्र (which has no class-mark) ब्रान्ति is added, as in न्द्रवन्ति (न्द्र + ब्रान्ति). In प्रामिक, प्रावः, प्रामाणः (1st. person), ‘न्द्र’ is lengthened.

The other roots of the 1st. class (भवानि) are similarly conjugated in तु (present tense). For example, न्द्र (to laugh) is conjugated as हृति, etc., न्द्र (to protect) as रक्षति, न्द्र (to speak) as बद्वति, न्द्र (to bend or salute) as नमति, न्द्र (to go) as गच्छति (गम् changes to गच्छ), न्द्र (to fall) as पति, न्द्र (to move) as चलति, न्द्र (to burn) as दहति, न्द्र (तर) (to swim) as तरति, न्द्र (जय) (to conquer) as जयति, न्द्र (to stay) as तिरिक्त (स्वा changes to तिरिक्त), न्द्र (to drink) as निर्द्रति (पा changes to निर्द्रति).

The different forms of roots given in brackets as गच्छ for गम् or निर्द्र for न्द्र are changed forms. Similarly, न्द्र जयति becomes जयु and न्द्र तरति becomes तरु.

3. Conjugation of न्द्र in तु (future tense)

Conjugation of न्द्र in तु is as given below:—

III पद्न्यमः पतिः; पद्न्यमः पतिः
II पद्न्यमः पतिः पतिः
I पद्न्यमः पतिः पतिः

4. सार्वभुभवतु लक्षणस

It should be noted that of the five tenses and moods with which we are concerned, all except लूट्र are regarded as सार्वभुभवतु लक्षण, where the class-mark of a root is added. For instance, ‘न्द्र’ being the class-mark of भवानि (to which न्द्र belongs) is used only in four सार्वभुभवतु लक्षण. In all other लक्षण (which are called प्रावानि लक्षण) some other augment are added instead of class-mark.

5. ‘इद्’ augment

An additional augment ‘इद्’ is added to some roots, but not to all. In respect of this ‘इद्’ augment, all the roots are divided in two classes: (i) those which take augment ‘इद्’ (इद्), i.e., ‘having इद्’, and (ii) those which do not take ‘इद्’ are called ब्रान्ति (ब्रान्ति इद्), i.e., ‘having no इद्’.

In the case of ‘पतिःपति’ न्द्र, being a ब्रान्ति root, takes ‘इद्’. ‘स्वा’ लूट्र is conjugated like लूट्र. Similarly, other परस्पर्योग्य roots of भवानि class, noted above, are conjugated as हृति.
रक्षण्यति, नंस्यति (√नम् being अर्णु, 'ह' is not added), पतिःयति, तरिःयति, 
ैण्यति (√जि is अर्णु), गम्ब्यति, पाश्यति. स्वायति (roots √गम्, √स्या and 
√पा are changed as गञ्ज्, पिब् and तिष्ठ only in सर्वाव्यक्तीकः lakāras), but 
in the case of लूट् and other सार्वाव्यक्तीकः lakāras, forms of the roots 
√गम्, √पा, and √स्या remain unchanged.

Some roots are 'केत' (वा +इट्), i.e., 'having इट optionally', e.g., 
√तूत् (to dance) as नतिःयति, नतिःयति; √शम् (to bear) as शम्यति or 
शम्यति.

**SANSKRIT TEXT**

60. दानेन भूतानि बशीर्षवति दानेन बरायवि याति नाशम्।
परोदिपि बन्धुत्वशुष्ये दानेवदां हि सर्वायत्ततत्ति हृति॥

Sūkṣma p. 69, No. 25.

61. समानो चतुः समिति: समानी समानं मनः सह चित्तमेवाम्।
समानं मन्त्रभिमन्त्रो व: समानेन यो ह्यविा जुहन्ति॥

Sūkṣma X. 191. 3.

62. वरं च वन्य व्यायामेवाभेदिष्यति हुमायव: पञ्चफलाम्बुमोजनम्।
तृणाणि शस्या परिधान-बल्कलं न बन्धुमध्ये धनवीनवीनवम्॥


63. तानोन्द्रयः प्रथिति सकलानि तदेव कर्म
सा बुद्धिरप्रभिहा वचनं तदेव।
प्रशोभिष्या विरहितः पुष्क्र: स एव
हाय: क्षणेन मवतीति विचित्रमेतत्॥

Sūkṣma p. 40.

64. यच्च कामसुबिलं तोऽके यच्च दिव्यं महासुखम्।
तृणाणाश्यमुखस्येते नार्ति: पोदरशि कलाम्।

Sūkṣma p. 16.

65. राज्ञिःमिति भविःयति सुप्रभातं
मासवासऽद्यायति हसिःयति पंडुजःश्री।

Sūkṣma p. 78.

66. सत्तोषं परमो लाम: सत्तोषं: परमा गति:।
विचारं: परमं जानं शमो हि परमं सुखम्।

Sūkṣma p. 2101.

67. प्रथमा धनमिच्छुति धनं मानं च सम्ध्यं:।
उत्तमा मानमिच्छुति मानो हि महतां धनम्।

Sūkṣma VIII. 1.

68. मुखं प्रभुवलकारं वाणीं चन्दनशीतला।
हायं कतर्करीतुन्यं त्रिविंशं धूललक्षश्राम॥

Sūkṣma p. 1 III. 27.

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1 The reading in चाणक्यः सारः is चाणक्य चन्दनशीतलम् and कर्तरीतलुः, but here 
वाणी चन्दनशीतला and कर्तरीतुन्य have been given, which are usual and prevalent.
EXERCISE

1. Point out डिते terminations, and why they are so called?
2. Why the term सुबत् 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 भ्रार्धधातुक.
   (b) सेटु, भ्रिन्तु and वेठु.
A

1. Nouns ending in ‘आ’

Nouns ending in ‘आ’ are mostly in feminine gender, such as लता, विधा, गळ्ळा. There are masculine nouns also ending in ‘आ’, such as विध्व, बलदा, etc., but they are very rare in classical Sanskrit and therefore left out here.

लता (creeper) fem.

<table>
<thead>
<tr>
<th>Vocative</th>
<th>लता</th>
<th>लते</th>
<th>लता:</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>लता</td>
<td>लते</td>
<td>लता:</td>
</tr>
<tr>
<td>II</td>
<td>लताम्</td>
<td>लते</td>
<td>लता:</td>
</tr>
<tr>
<td>III</td>
<td>लताया</td>
<td>लताम्याम्</td>
<td>लताभि:</td>
</tr>
<tr>
<td>IV</td>
<td>लताय</td>
<td>लताम्याम्</td>
<td>लताभि:</td>
</tr>
<tr>
<td>V</td>
<td>लताया:</td>
<td>लताभ्याम्</td>
<td>लताभि:</td>
</tr>
<tr>
<td>VI</td>
<td>लताया:</td>
<td>लतयो:</td>
<td>लतानाम्</td>
</tr>
<tr>
<td>VII</td>
<td>लतायाम्</td>
<td>लतयो:</td>
<td>लताम्</td>
</tr>
</tbody>
</table>

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. ‘लता:’ there is no न, which is the mark of masculine, as in ‘रामान’.

(d) In singular nouns of III to VII cases ‘म’ is added before case-terminations, as लतया, लताय, लताया:, लताम्याम्.

(e) In VII. i. ‘लतायाम्’, termination ‘म’ is changed to ‘प्राम्’.

Feminine nouns ending in ‘आ’ (other than सर्वनाम), such as विधा, गळ्ळा, माला (garland), निशा (night), शाला (house), बाला, कन्या (girl) are declined like लता.
1. Second case as used to indicate कारक

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 कारकs are six, viz., कर्म, करण, सम्प्रदान, प्रभाव, अप्रवेश, and अभिधरण. When the cases are used to express a कारक, they are called कारक-विभाषक, e.g., ‘जन: चक्षुषां पश्यति’. Here ‘चक्षुषा’ in III case expresses instrumental कारक (करण). When the cases are, however, due to the proximity of a word (mostly indeclinable-अवय), they are called उपपदविभाषक, e.g., ‘धर्म बिना न तुखम्’. Here II case in ‘धर्मम्’ is due to proximity of बिना.

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

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

(i) To express the object of an action (क्रिया) in the active voice (कर्मवाच्य), e.g., ‘देवदत्त: प्रथम पठति’.

(ii) To express destination of a movement which (destination) is regarded in Sanskrit as object, e.g., ‘देवदत्त: ग्रामम् पठति’. Here ‘ग्राम’ (village) is regarded as the object of गम्य (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 is added to them, e.g., ‘स गुरुमनवस्ततेः’ (he follows his teacher); ‘स लग्नामनवस्तति’ (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); ‘कौशः वनं वस्तते’ (there is forest spread over the distance of one kroṣa) (कौशः means distance more than a mile).

C

1. Present tense (लट्)—आत्मनेत्वि

\[ \text{लभ्य} \] (to obtain)

<table>
<thead>
<tr>
<th>Case</th>
<th>लभते</th>
<th>लभते</th>
<th>लभन्ते</th>
</tr>
</thead>
<tbody>
<tr>
<td>III</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>लभसे</td>
<td>लभसे</td>
<td>लभसे</td>
</tr>
<tr>
<td>I</td>
<td>लभे</td>
<td>लभावेः</td>
<td>लभामेः</td>
</tr>
</tbody>
</table>

The आत्मनेत्वि 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 + हु = आहार (food); प्र + हु = सहार (beating).
परस्मैपद, are given below\(^1\) :-

<table>
<thead>
<tr>
<th>III</th>
<th>त</th>
<th>आतायम्</th>
<th>न्त्, अन्त् (म)</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>शास्</td>
<td>आधायम्</td>
<td>हवम्</td>
</tr>
<tr>
<td>I</td>
<td>इट्</td>
<td>बहिः</td>
<td>महिः (महि)</td>
</tr>
</tbody>
</table>

It would be noted that in आतायम्, in lakāras त् and बहिः, last vowel of termination becomes ‘ः’ as in लम्बते. In III. ii., and II. ii., i.e., in लम्बते, and वार्ष्ये, last syllable ‘आम्’ becomes ‘ए’, and first ‘श्रा’ of the terminations आतायम् and आधायम् also becomes ए, e.g., लम्+आतायम् =लम्+श्रा त्या आम्=ए त् ए=लम्बते.

All the आतमनेपदी roots of स्वादि class are conjugated like लम्, e.g. :-

- √सह (to bear)— सहते सहते सहन्ते
- √सेव (to serve)— सेवते सेवते सेवन्ते
- √भाप (to speak)— भापते भापते भापन्ते
- √रस्य (to play or enjoy)— रस्यते रस्यते रस्यन्ते
- √वृत्ते =वर्तं (to be)— वर्तते वर्तते वर्तन्ते
- √वृध्द =वर्घन्ते (to grow)— वर्घन्ते वर्घन्ते
- √मुद्र =मोद (to be happy)— मोदते मोदते मोदन्ते

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

- √पाच (to beg)— पाचति पाचत: पाचन्ति
- √पच (to cook)— पचति पचत: पचन्ति
- √न्त्तु (to try)— ततति तत: ततन्ति
- √पञ्ज (to sacrifice)— पञ्जति पञ्जत: पञ्जन्ति
- √नी =निः (to carry)— नियति नियत: नियन्ति

2. Future tense (लुद्)—आतमनेपद

- √लम् (to gain)

<table>
<thead>
<tr>
<th>III</th>
<th>लम्बते</th>
<th>लम्बते</th>
<th>लम्बन्ते</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>लम्बसे</td>
<td>लम्बसे</td>
<td>लम्बस्ये</td>
</tr>
<tr>
<td>I</td>
<td>लम्बे</td>
<td>लम्बावें</td>
<td>लम्बावें</td>
</tr>
</tbody>
</table>

\(^1\) For Pāṇini’s sūtra giving आतमनेपद terminations see fn. 1 of p. 60 in Lecture 7.
In this conjugation 'ह' (दद) is not inserted (as it is in पठिव्यति), because √लम् is बनित (i.e., without दद). (For difference of सद् and बनित see Lecture 7, C under लूट).

‘भ’ of √लम् is changed to ए because of following ‘स’ of स्य, प्रत्युपस्य' being प्रत्युपस्य, preceding ‘प्र’ also becomes प्रत्येक ‘प्र’ (see Lecture 3, rule VI).

Other प्रत्युपस्यी roots are similarly conjugated in प्रत् with or without insertion of ‘ह’ (दद), e.g. :— याचिष्ठये, सहिष्ठये, भाषिष्ठये, रंगिष्ठये (from √रस्), मस्यते (from √मन् ‘to think or to accept’).

उपयोगी roots are conjugated in both the ways, e.g., याचिष्ठयति, याचिष्ठये; पश्यति, पश्यते (प्र् changes to प्र् before प्र् which प्र् becomes ए; हः+ए=ए); नेष्ठति, नेष्ठते.

SANSKRIT TEXT

69. मिष्ठाप्रवशतां क्षत्रु नाम कष्ठा । प० रा । II. 60.

70. इयमुद्यतस्त्वशालिनां महतां कापि कठरिलितां।
उपक्रमय मवत्ति दुर्वत्: परं: प्रत्युपकारवाश्रया । रा । प० २२०.

71. चातकसिद्धचुरुआन्य: कर्णान् याचते जलघरेण पिपासया।
सोचिपि पूर्वयति विवावस्थनसा हुत्त पश्य महतायुद्धता।

सुभाषितो p. 49, No. 60.

72. यवा तु मघ्य्रयाऽर्डिसं दशां नर: क्षतात्तोपहतां प्रपलते।
तवास्य मियवायचिपि वात्यायिनां चिरानूर्तोलिपि विरजते जनः।

बुधो I. 53.

73. सोमिभो शोभते पया बौद्धशामलोकां। वामोकि कि I. 3.

74. नावजानासी विष्ठान् जाने लोकं तवात्मकम्।
प्रनिष्ठये तु जगत्मवया बाने रस्ते मन:। बुधो IV. 85.

75. विषयाखुतमुखः। ईशो ।

76. हुतो वा प्रप्यसि स्वं जिवावा वा भोक्ष्यसे महोम्।
तस्माद्युक्तिस्तु कौतेय युहाय शवनिष्ठचयः। गीता I. 37.

77. उद्धरेत्तममानं नार्म्यानमवसाधेयतु।
ग्राम्यमेव ह्यात्ममो बपुरुषाचेव रिपुराम्यान:। गीता VI. 5.

78. नरस्यामश्रेण्यं रुष्यं घप्यामश्रेणं गुरुं।
घुरायामश्रेणं ज्ञातं ग्नास्यामश्रेणं क्षमा। बाणायं सारो I. 27.

79. यथा चेनुसहस्तेषु वत्सो गच्छिति मातरम्।
तथा यथा क्रतं कर्तं कतारमनुगच्छिति। बुधो XIII. 14.
EXERCISE

1. (i) Pick up श्रा-ending words in the above text used in any of the cases.
(ii) Conjugate some श्रात्मनेपदी verbs in लद् or लद्वं lakāras in III case.
(iii) Also point out sandhi in the texts No. 71, 72 and 73 given above.

2. Point out श्र-ending words in masculine and neuter gender, and verbs in परस्मैपद लद् in the text of this chapter.

3. Point out श्रा-ending feminine nouns and श्रात्मनेपदी roots in लद् लकार in the text of this chapter.
A

Nouns ending in इ and उ (changing as यू, वू)

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

1. Feminine nouns ending in इ

<table>
<thead>
<tr>
<th>नदी (river)</th>
<th>नदी:</th>
</tr>
</thead>
<tbody>
<tr>
<td>I नदी</td>
<td>नदी:</td>
</tr>
<tr>
<td>II नदीम्</td>
<td>नदी:</td>
</tr>
<tr>
<td>III नदा</td>
<td>नदीम्भाम्</td>
</tr>
<tr>
<td>IV नदा</td>
<td>नदीम्भाम्</td>
</tr>
<tr>
<td>V नदा:</td>
<td>नदीम्भाम्</td>
</tr>
<tr>
<td>VI नदा:</td>
<td>नदीम्भाम्</td>
</tr>
<tr>
<td>VII नदाम्</td>
<td>नदीम्भाम्</td>
</tr>
</tbody>
</table>

It would appear that इ of नदी, before terminations beginning with a vowel, changes to यू as in नदीू, नदीू:

Other feminine nouns ending in इ such as गौरी, पावती, रमणी, पत्नी, नाणी, भारती, तरस्वती, etc., are similarly declined. लक्ष्मी is also declined similarly with the difference that in I. i. (लक्ष्मीू:) विसर्ग is retained.

2. Feminine nouns ending in उ

Feminine nouns ending in long ‘उ’ like वधू are also declined like नदी with the difference that in the I. i. (वधूू:) विसर्ग is

---

¹. Some इ-ending nouns like मति are declined optionally in some cases like इ-ending नदी, etc. Hence it is only appropriate that इ-ending nouns should be taken first.
retained, and 'เธอ' is found in place of ถ, and ช in place of ย as shown below:—

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

I วชี วชี วชี:

II วชี วชี วชี:

The remaining declensions are exactly like กับ with the difference of أمان and แหม as noted above.

Feminine nouns ending in ล, like ลูก (mother-in-law), ทหาร (army), ข้าว (a rice-gruel), วรรณ (poetry in prose and verses) are also declined like คำว่า.

It would appear that in declensions noted above, 'ถ' and 'เธอ' change respectively to ย and ฮ before vowel-terminations. But there are ถ-ending and ล-ending feminine nouns like ลี and บี, where ถ changes to ย, and ล changes to ฮ (instead of simple ย and ฮ), e.g., ลิขิต, ลิขิต: ลี่: บี: บี:.

The nouns of the former class (where ถ, ล change to ย, ฮ) have been treated here while those belonging to the latter class (where ถ, ล change to ย and ฮ) will be dealt with in the next lecture.

B

1. Second case as ยุทธวิธิทำ

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) ไป in the sense of 'towards', e.g., 'ไป ไป ไป ไป' (I am going towards the village).

(ii) ทุ่ง: (on both the sides), and ทุ่ง: (on all sides), e.g., ทุ่ง: ทุ่ง: ทุ่ง: ทุ่ง: 'there is forest on both the sides or on all sides of the village'.

(iii) ขา (fie upon), e.g., 'ขา พันธิ์' (fie upon a sinner).

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

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

Similarly, in proximity of some other indeclinables also, II case is used.
1. Present participles—सतृ, 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 परसैपद, and शानच् with those in आस्मणे पद.

शतृ—पठत, गवजल, पश्यत, e.g., पठनु, गवजल, पश्यन् वा मनुष्यः (a man reading, going or seeing); शानच्—याचमान, लभमान, वर्धमान, e.g., राम: याचमान: लभमान: वा पुरस्कर्म (Rāma begging or obtaining a book), वर्धमान: बालक: (a growing child).

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

<table>
<thead>
<tr>
<th>शतृ</th>
<th>I (i) masc.</th>
<th>पठनु पुरूषः</th>
<th>पठन्त पुरूषम्</th>
<th>पठत: पुरूषम्</th>
<th>VI पठत्: पुरूषम्</th>
</tr>
</thead>
<tbody>
<tr>
<td>fem.</td>
<td>पठती स्त्रीः</td>
<td>पठती स्त्रिम्</td>
<td>VI पठत्या: बालिकाया:</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>शानच्</th>
<th>masc.</th>
<th>वर्धमान: पुरूषः</th>
<th>वर्धमानेन पुरूषः</th>
</tr>
</thead>
<tbody>
<tr>
<td>fem.</td>
<td>वर्धमाना स्त्रीः</td>
<td>वर्धमानया स्त्रिया</td>
<td></td>
</tr>
<tr>
<td>neuter</td>
<td>वर्धमान वनस्</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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., पठिष्ठत, गविष्ठत् (one who would be reading or going, who intends to read or to go); याचिष्ठमाण: वर्धिष्ठमाण: (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.

पठिष्ठत् मनुष्यः, पठिष्ठत्: मनुष्यस्य
वर्धिष्ठमाण: पुरूषः, वर्धिष्ठमाणस्य पुरूषस्य
पठिष्ठती स्त्रीः, पठिष्ठत्या: स्त्रिया:
वर्धिष्ठमाणा स्त्रीः, वर्धिष्ठमाणाया: स्त्रिया:
वर्धिष्ठमाणं घनस्

1. In the सूत्र ‘लत : शतृशानचपुर्वमाणामाणाधिकरण’ (ग्रंथा III. ii. 124)
Pāṇini laid down that शतृ and शानच् are not used with a noun in the 1st. case, i.e. ‘पठनु मनुष्यः’ or ‘वर्धमान: बालकः’ would be wrong strictly according to Pāṇini; but this is permissible according to the usage made by some standard Sanskrit writers.
80. कालकर्मेण जगत: परिवर्तामान चकारपंजुरिव गच्छति मायपद्धतः ।
स्वप्नः I. 4.

81. यज्ञ नार्यस्तु पूज्यमन्ते रसमन्ते तत्र देवता: । मन्त्रो III. 56.

82. लज्जां निकषा तु रामेष्य लज्जाः निपातित: ।

83. द्विद्रीधिः रोहित्त तत्तत्वं: क्षेत्रोपिः वर्षयुः लोके ।
इति विमृश्नतः नर्त: सन्तः सन्तप्यते न ते विपदा ॥ भद्दौ नी० 87.

84. श्रारम्भसाय शरीरी श्रमेष्य लक्ष्यी पुरा बृहदमती च पच्चात् ।
विनस्य पूर्ववायुरांगिमाः ख्यायेव मेत्रेयुः खलसज्जनानाम् ॥ भद्दौ नी० 60.

85. ततात्मक कृताभिमति बुधवारः काां जलं कापुष्या: पिवबन्ति । भोज्यो 135.

86. खलवातो विसेशस्वरस्य करिएः संतापितो मस्तके
गच्छितेश्वमनात्तरं विबिध्वातात्तत्त्त्वं मूलं गतं: ।
तत्राप्यायं महापलेन पत्ता भग्न समाबधि सिंहः
प्रायो गच्छति यज्ञ भायत्रहितस्त्रायु यास्याज्यः ॥ भद्दौ नी० 90.

87. न किंचिद्वर्षिः कृतविना: सोधवैंकुञ्जपोहितं ।
तत्तत्त्व किमर्यं द्रव्यं यो हि यज्ञ प्रयो जन: ॥ उत्तरा० II. 19.

88. साहित्यसंस्कृतकलाविहिनः
साक्षात्पहुः गुच्छविवाराधिनः ।
तूणेऽस्व खावस्वभि जीवनम्—
स्त्राभागथें परमं पशुनाम् ॥ भद्दौ नी० 12.

89. काण्ठ हि मध्यनु लम्बे हुतासं भूमिं खलनिविद्विता चापिः तोयम् ।
निर्भविन्न: किंचन नास्त्यसाध्यं न्यायेन युक्तं च कृंतं च सर्वम् ॥
बुध्यो XIII. 60.

90. सत्यन्येष्यमेव बुध्यपतिमभूतय: सम्माविता: पञ्चचा: ।
तान्न्यशेष विनंविष्कस्वली राहुन्यं बालायते ॥ भद्दौ नी० 34.

91. धिमिमां देहभूतासारासाराः । रघु० VIII. 51.

92. संवेद्यं संवेद्यं लक्ष्यस्य स्वाध्यतं स्वायत्सः ॥ संवेद्यं पूर्दौ 13.

93. निजप्रतिनामद्वृह्यमाना महोध्मा: कर्म समारम्बने ।
EXERCISE

1. (i) Pick up some nouns ending in ‘ई’ and ‘ऊ’ (changing to यू, बू).
   (ii) Pick up some instances of उपपदवाचक.
   (iii) Pick up usages of शाहू and शानचू.

2. Point out ब्र-ending, श्र-ending nouns and also instances of verbs of परम्परापद and श्रात्मनेपद in the text of this lecture.

3. Point out ई-ending nouns in the text of 7th and 8th lecture.
Nouns ending in ई, ऊ (changing as हय, उष)

As noted in the previous lecture, in some feminine nouns ending in ई and ऊ, ई and ऊ change to हय and उष before vowel terminations, and not to य, ष like nouns dealt with in previous lecture.

1. Nouns ending in 'ई' (हय)

<table>
<thead>
<tr>
<th>भू</th>
<th>स्त्री</th>
<th>स्त्रीयो</th>
<th>स्त्रीयः</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>स्त्री</td>
<td>स्त्रीयो</td>
<td>स्त्रीयः</td>
</tr>
<tr>
<td>II</td>
<td>स्त्रिम्, स्त्रियम्</td>
<td>स्त्रीयो</td>
<td>स्त्रीयः, स्त्रियः</td>
</tr>
<tr>
<td>III</td>
<td>स्त्रियम्</td>
<td>स्त्रीभ्याम्</td>
<td>स्त्रीभिः</td>
</tr>
<tr>
<td>IV</td>
<td>स्त्रियम्</td>
<td>स्त्रीभ्याम्</td>
<td>स्त्रीभः</td>
</tr>
<tr>
<td>V</td>
<td>स्त्रियम्</td>
<td>स्त्रीभ्याम्</td>
<td>स्त्रीभः</td>
</tr>
<tr>
<td>VI</td>
<td>स्त्रियम्</td>
<td>स्त्रीभ्याम्</td>
<td>स्त्रीभः</td>
</tr>
<tr>
<td>VII</td>
<td>स्त्रियाम्</td>
<td>स्त्रीभ्याम्</td>
<td>स्त्रीभः</td>
</tr>
</tbody>
</table>

Here ई has changed to हय before vowel-terminations. It may be noted that in II. i., and iii. there are two forms one of which is स्त्रीम् and स्त्री: like नवीम् and नवी:, and another form is where ई changes to हय, e.g., जित्यम् and जित्यः.¹

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

<table>
<thead>
<tr>
<th>धी</th>
<th>धिपि</th>
<th>धिपि</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>धी:</td>
<td>धिपि</td>
</tr>
<tr>
<td>II</td>
<td>धिपि</td>
<td>धिपि</td>
</tr>
<tr>
<td>III</td>
<td>धिपि</td>
<td>धिपि</td>
</tr>
<tr>
<td>IV</td>
<td>धिपि, धिपि</td>
<td>धिपि</td>
</tr>
<tr>
<td>V</td>
<td>धिपि: धिपि</td>
<td>धिपि</td>
</tr>
<tr>
<td>VI</td>
<td>धिपि: धिपि</td>
<td>धिपि:</td>
</tr>
<tr>
<td>VII</td>
<td>धिपि: धिपि</td>
<td>धिपि:</td>
</tr>
</tbody>
</table>

¹ “वास्मुहसोऽ” (वान्तम् VI. iv. 80) lays down that the ई of स्त्री becomes हय optionally before अः (II. i.) and उष (II. iii.).
(a) First point of difference is that in I. i. (स्री:) visarga is retained as in the case of लक्ष्मी:

(b) In II. i. and II. iii. there are not two forms like that of स्तूि, because ह्य comes in place of इ optionally in the case of स्तूि, but in शी, etc., ह्य comes in the place of इ necessarily.

(c) In the i of विद्व 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 नरि, स्तूि, etc., is used as धिव्य IV. i., धिया: V. i., धिया: VI. i., and धियाम् VII. i., धियाम् VI. iii. and the other form where original terminations are added, e.g., धिये IV. i., धिय: V. i., धिय: VI. i. धिव व VII. i., धियाम् VI. iii.

शी, शी, etc., are also declined like शी.

2. Nouns ending in ‘अ’

The words in feminine gender ending in अ (where अ changes to उ and not to ए) are also declined like शी with the difference that अ becomes उ before voewl-terminations.

पृ (earth).

I पृ: पृषो पृवः
II पृषम् पृषो पृवः
III पृवा पृवाम् पृवीः
IV पृवे, पृवे पृवाम् पृविः
V पृवः; पृवः पृवाम् पृविः
VI पृवा: पृवः पृवाम्, पृवास्
VII पृवाम्, पृवि पृवो: पृवः

Nouns such as पृ are declined like ‘पृ’.

B

1. Verbs taking two objects

There are some verbs in Sanskrit which take two objects, for instance ‘स बालकं मार्गं पुष्टिति’ (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:—

√कुष्ठ (to milk), e.g., ‘स गां कुष्ठ वोधिब’ (he milks cow for milk).
√प्राप्त (to beg), e.g., ‘दिनिङ्ग धनिङ्ग कुष्ठकं याच्यते’ (a poor person begs a rupee from a rich person).
√प्रप्त (to cook), e.g., ‘स तथुनान् प्रोपतं पन्नति’ (he cooks rice to get boiled rice).
√प्राप्त (to speak), e.g., ‘स मिन्हं रस्त्रस्य बृहत्’ (he tells his friend of secret).
\(\sqrt{\text{नी}}, \sqrt{\text{हृ}} \) (to carry or to lead), e.g., ‘स गां नगरं नपति हृति 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 ‘बलि बिकरते 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) परस्मयपद

\(\sqrt{\text{पद्}}\) (to read)

<table>
<thead>
<tr>
<th></th>
<th>पठलु</th>
<th>पठलात्</th>
<th>पठताम्</th>
<th>पठलु</th>
</tr>
</thead>
<tbody>
<tr>
<td>III</td>
<td>पठलु१</td>
<td>or</td>
<td>पठलात्</td>
<td>पठताम्</td>
</tr>
<tr>
<td>II</td>
<td>पठ१</td>
<td>or</td>
<td>पठलात्</td>
<td>पठताम्</td>
</tr>
<tr>
<td>I</td>
<td>पठानि</td>
<td></td>
<td>पठात्</td>
<td>पठात्</td>
</tr>
</tbody>
</table>

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

(i) In the forms of III. i. and iii. पठलु and पठलु ‘ह’ is replaced by ‘उ’.

(ii) In लोट् and हिल्ल् lakāras (लक्, बिलिक्, and भ्राष्टोलिक्, लुष्, and लूष्) the following changes in conjugational forms may be noted:

- III. ii. तस् becomes तम् (compare लट् पठः and लोट् पठताम्)
- II. ii. शस् becomes तम् (compare लट् पठः and लोट् पठतम्)
- II. iii. श becomes त (compare लट् पठः and लोट् पठत)

These changes in conjugational forms also take place in all हिल्ल् lakāras, e.g., लह. III. ii. परपरताम्, II. ii. परपरतम्, and II. iii. परपर, as they will be found in the conjugations of those हिल्ल् lakāras.

(iii) In II. i. the affix ‘ति’ (सिप्) is dropped (compare लट् पठः and लोट् पठ). This is dropped only in the roots having ‘अ’ class-mark and not in others where ‘सिप्’ becomes ‘हि’ (cp. जानिहि fr. ‘जा’ of IX class which has ‘ना’ as class-mark).

(iv) In I. i. न्ति becomes ‘नि’ (cp. लट् पठामि and लोट् पठानि).

(v) In I. ii. and iii. last ‘स्’ is dropped (cp. लट् पठावं, पठाम: and लोट् पठावं, पठाम).

---
1. In III. i. and II. i. optional form पठताल् is also used exclusively in benedictory sense.
It may be noted that सू in I. ii. and iii. is dropped in all 'सत्त्र' lakāras also, e.g., वर्त I. ii. and iii. श्रवणव, श्रवणम (as it will be found in the conjugations of those क्रिया lakāras).

As noted in the case of यत्त lakāra, other roots of भयावि class are conjugated in लिट like च, e.g.,

| च (to laugh) | हससु | हससादम् | हससु |
| च (to protect) | रक्षसु | रक्षसादम् | रक्षसु |
| च (to speak) | वदसु | वदसादम् | वदसु |
| च (to bend or salute) | नमसु | नमसादम् | नमसु |
| च (to go) | गच्छति | गच्छतादम् | गच्छति |
| च (to fall) | पतति | पततादम् | पतति |
| च (to move) | चलति | चलतादम् | चलति |
| च (to burn) | दहलति | दहलतादम् | दहलति |
| च (to swim) | नरति | नरतादम् | नरति |
| च (to conquer) | जयति | जयतादम् | जयति |
| च (to stay) | तिथिति | तिथितादम् | तिथिति |
| च (to drink) | पियति | पियतादम् | पियति |

**SANSKRIT TEXT**

94. जातियो धियो हुरति सिद्धति वाचि वाचि सत्यं
मानोमयि विश्रावि पापमपाकरोति ।
चेतः प्रसादयति विश्रु तनोति कोरि
सत्सद्धर्ति: कथय फिक्ष करोति पुंसाम् ॥ भूतं नीं 23.

95. निन्द्रं नोलिनिन्द्रा यदि वा स्तुवंनतु
लक्षि: समाविवरि गच्छति वा यथात्मी ।
प्रेमव वा मरणमस्तु गुणान्तरे वा
न्यास्यत्वः प्रविचलनति पवं न दोरः: ॥ भूतं नीं 83.

96. प्रक्षबतन्त्र नि रणे जयथोः। किरातो III. 17.

97. व्रजन्ति ते मृडङ्गव: परामव वर्तनि मायाविषु ये न मायिनः।
किरातो I. 30.

98. जातियातु रसातनं गुणगुणस्यायथयो गच्छति
श्रीमं श्रीमतात्तत्त्वविषयं: संवृद्धां बहितः।
श्रीयं चैरियं वज्रमाधु निपतत्वर्थोत्तरम् न: केवलं
चेतेन्चेन गुणाभिन्नादृश्याय: समस्त भस्मे ॥ भूतं नीं 39.
99. तृणां दिनिधि मज कष्टां जहि मां पाये रांि मा कृपा:
सत्यं वृहानुयाहि साधुपद्विः सेवस्व विद्वजनम्।
मान्यान्मानय विद्विशोप्युनय प्रनश्वाय स्वानुयानाः
कौििि पालय दुःखिते कुि ब्यासेततस्तां बेचिन्तम्। पतं ० नी० ७७।

100. सवंसंरतु दुगाविति सवबू महारिि पश्यं।
सवििः कामानवाणोतु सवििः सवंस्त्र नन्विि।। विश्रम० वि० २५।

101. मारवंिि रतिििि महौष्ठििश्बच।
पृष्ठपविभंिां दुष्टुस्वरित्रिम्।। कुमार० वि० २।

102. सं तथा कुपयाविभ्वमधुपरिकुलेनकिः।
विधिभवतिगिििं वाचवमुवाच मधुसुबनः।। गीता० वि० १।

103. प्रश्चः कुशोऽ राज्ये राज्याधिमुिििं मुििः।। रघु० वि० ५८।

104. गांिं आश्रयिति सिद्धाििि प्रसन्नाम्।। मुन्भ० वि० ३५।

105. महादेवोऽ काष्ठरमानायं प्रश्चः। काव्यमवि०, प. ३९९।

EXERCISE

1. (i) Pick up nouns ending in ई and ऊ (changing to इस्, ऊस्).
(ii) Pick up instances of roots having two objects.
(iii) Pick up some instances of conjugations of प्रचति class in लोद् (प्रस्तृधि).

2. Point out the instances of श-ending and भ्र-ending nouns and conjugation in सत् लकार and तुद् लकार प्रस्तृधि in the stanzas quoted in this lecture.

3. Point out the instances of कर्मकारक in the text given above.
Masc. nouns ending in Ṛ, Ṛ

1. Ṛ-ending nouns

हरि (name of god Viṣṇu) masc.

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>VI</th>
<th>VII</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>हरि:</td>
<td>हरि:</td>
<td>हरिम्</td>
<td>हरिम्</td>
<td>हरिम्</td>
<td>हरिम्</td>
<td>हरिम्</td>
</tr>
<tr>
<td></td>
<td>हर:</td>
<td>हर:</td>
<td>हरिन्</td>
<td>हरिन्</td>
<td>हरिन्</td>
<td>हरिन्</td>
<td>हरिन्</td>
</tr>
<tr>
<td></td>
<td>हरिणा</td>
<td>हरिणा</td>
<td>हरिणा</td>
<td>हरिणा</td>
<td>हरिणा</td>
<td>हरिणा</td>
<td>हरिणा</td>
</tr>
<tr>
<td></td>
<td>हरिम्याम्</td>
<td>हरिम्याम्</td>
<td>हरिम्याम्</td>
<td>हरिम्याम्</td>
<td>हरिम्याम्</td>
<td>हरिम्याम्</td>
<td>हरिम्याम्</td>
</tr>
</tbody>
</table>

As noted in connection with the declension of रम, 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, ‘ṛ’ lengthens to ‘ṝ’ which becomes प्रय in IV. i. हरये, but ‘ṝ’ is retained in V. i., and VI. i., e., हरे: In VII. i. हरे, ‘ṛ’ of हरि and ‘ṝ’ of कि both together change to one ‘ऋ’

Masculine nouns ending in ‘ṛ’ such as कवि, मूर्ति, ऋषि, विषि, निरि, प्रनि, वर्जि, रवि, ऋरि, 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:—

<table>
<thead>
<tr>
<th></th>
<th>सखा, सखायो, सखाय:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>सखायम्, सखायो</td>
</tr>
</tbody>
</table>

The first five forms have some peculiarity in a number of declensions. First five forms (I. शु, भृ, जस, II. श्रम, भ्रोट) are called ‘षुट्’ by taking ‘ṣu’ of I. i. and ‘ṛ’ of the last II. ii. भ्रोट.

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. ‘हरे’  
V. i. पत्यः, सख्यः, cp. ‘हरे’  
VI. i. पत्यः, सख्यः, cp. ‘हरे’  
VII. i. पत्ये, सख्ये, cp. ‘हरे’

Except two differences noted above, सख्या and पत्या are declined like हरिणा. It may, however, be noted that in a compound word ending with पति, e.g., भूपति, वृहपति, etc., the declensions are exactly like हरि in all cases, e.g., भूपतिना, पुपते, पुपतो.

2. त-ending nouns

Masc. nouns ending in ‘त’ are declined like हरि with the difference that ह, ए, ओ are replaced respectively by त, भो, ब् as shown below:

<table>
<thead>
<tr>
<th>I</th>
<th>गुर्बः</th>
<th>गुरुः</th>
<th>गुरवः</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>गुर्मम्</td>
<td>गुरुः</td>
<td>गुर्मन्</td>
</tr>
<tr>
<td>III</td>
<td>गुर्मणा</td>
<td>गुर्म्यम्</td>
<td>गुर्मचि</td>
</tr>
<tr>
<td>IV</td>
<td>गुर्वे</td>
<td>गुर्वम्</td>
<td>गुरव्य</td>
</tr>
<tr>
<td>V</td>
<td>गुरोऽ</td>
<td>गुर्वम्</td>
<td>गुर्व्य</td>
</tr>
<tr>
<td>VI</td>
<td>गुरोऽ</td>
<td>गुर्वोऽ</td>
<td>गुर्वणम्</td>
</tr>
<tr>
<td>VII</td>
<td>गुरोऽ</td>
<td>गुर्वोऽ</td>
<td>गुर्व्यु</td>
</tr>
</tbody>
</table>

Other masc. nouns ending in ‘त’ such as विष्णु (god), भानु (sun), क्रष्ण (season), शानु (enemy), etc., are declined like गुरु.

3. Neuter nouns ending in ह or त

The main point of difference from masc. is the insertion of ‘न’ before vowel-terminations.

<table>
<thead>
<tr>
<th>बारिण (water) neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I बारि</td>
</tr>
<tr>
<td>II बारि</td>
</tr>
<tr>
<td>III बारिणि</td>
</tr>
<tr>
<td>IV बारिणि</td>
</tr>
<tr>
<td>V बारिणि</td>
</tr>
<tr>
<td>VI बारिणि</td>
</tr>
<tr>
<td>VII बारिणि</td>
</tr>
</tbody>
</table>

Neuter nouns ending in ‘ह’ are declined like बारि. Some adjectives when used in neuter gender are also declined like बारि, e.g., शृङ्खि (when attribute of a neuter noun) will be declined like बारि, e.g., शृङ्खि, शृङ्खनिनी, शृङ्खनिन, etc.
Some neuter nouns ending in ‘ह’ like प्रत्य (bone), वधि (curd) and चज़ि (eye), differ from वारि in that they drop final ‘ह’ before vowel terminations, except I and II and VII. i.e., प्रत्यण, प्रत्यणे, प्रत्यणः, प्रत्यणः; द्नन, द्नने, द्ननः, द्ननः; अर्नन, अर्नने, अर्ननः, अर्ननः. But in I and II the forms are प्रत्यं, प्रत्यंणी, प्रत्यंणिणि. In VII. i. there are two different forms, e.g., प्रतिण, प्रतिणः; प्रतिण, प्रतिणः; प्रतिणः. प्रतिणः are optional forms.

Neuter nouns ending in ‘उ’ are also declined like ‘वारि’ with the difference that ‘उ’ comes in place of ‘ह’, e.g., मृघः, मृघः, मृघः.

Other neuter nouns ending in ‘उ’ like वस्तु (article), जानु (knee), etc., are also declined like मृघः, e.g., वस्तु, वस्तूः, वस्तूः; जानु, जानुः, जानुः.

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., ‘देवदत्: ग्राम्यं पाठयति’ becomes in causal form as ‘यज्ञदत्: देवदत्स्तं ग्राम्यं पाठयति’, ‘देवदत्: ग्राम्यं मृष्णाति’ will become in the causal form as ‘यज्ञदत्: देवदत्स्तं ग्राम्यं मृष्णाति’. In these sentences यज्ञदत् becomes the agent in causal forms. As for the original agent ‘देवदत्’, it takes second case with root √पढ्, and third case with √पढ्. 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—‘देवदत्: शोते’ changes to ‘यज्ञदत्: देवदत्स्तं शापयति’.

(b) With root √सु—‘देवदत्: प्रांमं गधाति’ changes to ‘यज्ञदत्: देवदत्स्तं प्रांमं गमयति’.

(c) With roots meaning ‘to know’—‘देवदत्: शास्त्रं जानाति’ changes to ‘यज्ञदत्: देवदत्स्तं शास्त्रं शापयति’.

(d) With roots meaning ‘to read’—‘देवदत्: ग्राम्यं ठठति’ changes to ‘यज्ञदत्: देवदत्स्तं ग्राम्यं पाठयति’.

(e) With roots meaning to eat—‘देवदत्: श्रोतनं भूिकले’ changes to ‘यज्ञदत्: देवदत्स्तं श्रोतनं 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 √पढ्—‘यज्ञदत्:’
1. Imperative mood (लोद्)–अर्थनेवद

√लम् (to obtain)

<table>
<thead>
<tr>
<th>III</th>
<th>लम्भातम्</th>
<th>लमेराम्</th>
<th>लमताम्</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>लम्भस्व</td>
<td>लमेराम्</td>
<td>लमध्वस्व</td>
</tr>
<tr>
<td>I</td>
<td>लभ्</td>
<td>लभावहै</td>
<td>लभायहै</td>
</tr>
</tbody>
</table>

(a) It would be noted that in III. i., ii. iii.—लम्भातम्, लमेराम् लमताम्, and II. ii लमेराम्, termination-ending is ‘याम्’ (and not ए as in लट् लमि, etc.).

(b) In II. i. लम्भस्व and II. iii. लमध्वस्व termination-ending respectively is ‘व’ and ‘याम्’.

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

नामनेवदी roots of भावि class in लोद् are conjugated like लम्.

<table>
<thead>
<tr>
<th>√सह (to bear)—</th>
<th>सहताम्</th>
<th>सहेराम्</th>
<th>सहताम्</th>
</tr>
</thead>
<tbody>
<tr>
<td>√सेव (to serve)—</td>
<td>सेवताम्</td>
<td>सेवेराम्</td>
<td>सेवताम्</td>
</tr>
<tr>
<td>√भाष (to speak)—</td>
<td>भाषताम्</td>
<td>भाषेराम्</td>
<td>भाषताम्</td>
</tr>
<tr>
<td>√रम् (to play or enjoy)—</td>
<td>रमताम्</td>
<td>रमेराम्</td>
<td>रमताम्</td>
</tr>
<tr>
<td>√वृद्ध (to be)—</td>
<td>वृद्धताम्</td>
<td>वृद्धेराम्</td>
<td>वृद्धताम्</td>
</tr>
<tr>
<td>√वृद्ध (to be)—</td>
<td>वृद्धताम्</td>
<td>वृद्धेराम्</td>
<td>वृद्धताम्</td>
</tr>
<tr>
<td>√मोद (to be happy)—</td>
<td>मोदताम्</td>
<td>मोदेराम्</td>
<td>मोदताम्</td>
</tr>
</tbody>
</table>

प्रभावदी roots are conjugated in पर्म्पि and अर्थनेवद both, e.g.

<table>
<thead>
<tr>
<th>√गान (to beg)—</th>
<th>गानतु</th>
<th>गानताम्</th>
<th>गानतु</th>
</tr>
</thead>
<tbody>
<tr>
<td>√पक (to cook)—</td>
<td>पकतु</td>
<td>पकताम्</td>
<td>पकतु</td>
</tr>
<tr>
<td>√पत (to try)—</td>
<td>पततु</td>
<td>पतताम्</td>
<td>पततु</td>
</tr>
<tr>
<td>√वज (to sacrifice)—</td>
<td>वजतु</td>
<td>वजताम्</td>
<td>वजतु</td>
</tr>
<tr>
<td>√नष्ट (to carry)—</td>
<td>नष्टतु</td>
<td>नष्टताम्</td>
<td>नष्टतु</td>
</tr>
</tbody>
</table>
106. यदि न स्थानितरः संबंधे नाता ततः प्रजा।
श्रातार्थारा जलधी विप्लवतेः नौरिव || श्रुतः I. 65.

107. यथा काठे च काष्ठे च समेत्यां महद्वधी।
समेत्य च व्यायातां तदब्रवृं मूलसमागमः। || श्रीतः सं 68.

108. प्रायः सर्वो ब्रजति कह्लकाव्यलिनर्तिरात्मा। नेष्ठो उर 33.

109. व्यत्तित्तिति पवारिनात्तरः कौंपिः हेतु-नं खलु बहिवपाधीन् प्रात्यः संभयते।
विकसति हि पत्त्वस्यरूपे गुणरूपं
व्रतः च हिरणया सुवृंगते चत्रकालः। || उत्तरः VI. 12.

110. "प्रायः कथमपि शुक्लिष्टुः...न शक्लोति विरोधारं धारायतुम्। तवेहि गृहाणे
इम्ं ब्रजतार्थ सम्प्लतिसमीपम्।" ह्यंत्विभाय तेनविकुमारेस्मां सरस्तीर-मनायतः। कालसृरी, p. 82.

111. काम इवानी सकामो भवतु येनास्तयस्यं जने सबी परं कारिता।
श्रुतः IV. 5.

112. परेस्वकपन्यः क इवापहारेष्यसनोरसमात्मि वृष्विश्व। हिरण्यम्। किरताः I. 31.

113. तेन ट्याप्ते भुर्जोथा: मा गृहः कर्त्तित्रिव्वदनम्। इश 1.

114. धर्मार्था वीय्यः कृषिमित्कृषस्व विस्ते रस्त्व बहु मन्यमानः।
श्रुतः X. 34. 13.

115. मित्रत्वः चक्रुपा सर्वाणि मूलानि समीक्षन्तः। यश 36. 18

116. शारूजननारस्वयं वेधार्य स्वाक्षरितः
श्रावणवेधाः तेवास्त् वेसमवेधयत्वम्।
श्रावणवेधाः सत्ते पृथ्वीं यः स मे श्रीहृतिरिति:। || इसो कौ (कारक)

EXERCISE

1. (i) Pick up some masculine and neuter nouns ending in के, चे 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 प्राची श्वात्व class in बोद्ध in श्वात्मनेपत 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.
Feminine nouns ending in \( \text{ह}, \text{ु} \)

1. \( \text{ह} \)-ending feminine nouns.

A feminine noun ending in \( \text{ह} \) is declined like ‘हरि’ with the following differences:

(a) There is no नू in the forms of II. iii. and III. i., e.g.

II. iii. मती: \( \text{cp. हरीन} \)
III. i. मत्या \( \text{cp. हरिया} \)

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

IV. i. मत्ये (\( \text{cp. हरये} \)), मत्यं (\( \text{cp. नदी} \))
V. i. मते: (\( \text{cp. हरे} \)), मत्याः (\( \text{cp. नदाः} \))
VI. i. मते: (\( \text{cp. हरे} \)), मत्या (\( \text{cp. नदा} \))
VII. i. मती (\( \text{cp. हरी} \)), मत्याम् (\( \text{cp. नदाम्} \))

Other feminine nouns ending in \( \text{ह} \) as युवति (young woman), वुद्धि (intellect), विपदि (calamity), संपति (riches or property), प्रवृति (inclination), मक्ति (devotion), नीति (policy, morality) are also declined like मति. Declensions of मति are given below:—

<table>
<thead>
<tr>
<th>वर्ग</th>
<th>मति</th>
<th>मती</th>
<th>मतयः</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>मति</td>
<td>मती</td>
<td>मतयः</td>
</tr>
<tr>
<td>II</td>
<td>मतिम्</td>
<td>मती</td>
<td>मतिन्</td>
</tr>
<tr>
<td>III</td>
<td>मत्या</td>
<td>मतिभ्याम्</td>
<td>मतिभिः</td>
</tr>
<tr>
<td>IV</td>
<td>मत्ये, मत्यं</td>
<td>मतिभ्याम्</td>
<td>मतिभः</td>
</tr>
<tr>
<td>V</td>
<td>मते:, मत्या:</td>
<td>मतिभ्याम्</td>
<td>मतिभः</td>
</tr>
<tr>
<td>VI</td>
<td>मते:, मत्या:</td>
<td>मत्यो:</td>
<td>मतीनाम्</td>
</tr>
<tr>
<td>VII</td>
<td>मतो:, मत्याम्</td>
<td>मत्यी:</td>
<td>मतिपु</td>
</tr>
</tbody>
</table>

2. \( \text{ु} \)-ending feminine nouns

Feminine nouns ending in \( \text{ु} \) such as घोष (cow), रज्जु (rope), तनु (body), are also declined like मति with the difference that there is ‘\( \text{ु} \)’ instead of \( \text{ह} \) and ‘न’ instead of \( \text{ू} \), e.g. :—

---

1. ‘नू’ is associated with masc. gender (नर).
1. Instrumental case (तूलिया विभक्तिः) 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-विभक्तिः will be dealt with in the next lecture.

Instrumental case expresses two kārakas, namely agent (कर्ता) 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 (कर्ता). As for instance, ‘रामेश ग्रन्थ: पठवते’ 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 (प्रथम 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 कल्पवाच्य, 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 कर्ता which is needed to be expressed in कर्मवाच्य sentences, is denoted by Instrumental case as in ‘रामेश ग्रन्थः पठवते’.

Besides expressing agent (कर्ता), the third case expresses instrument (करण) also, e.g., ‘रामः नेतृत्वाय पुस्तकं पठति’ (Rāma reads a book with his eyes). Here eyes are instrument in the action of reading.
Therefore, in ‘नृंग्यम्’, we have third case. Other examples may be:—

देवदत्त: कुटोरेण फिनिति (Devadatta cuts with an axe).
स समसा ईसवरं सिनिति (He meditates on God with his mind).
स रामा स्मायामू उपदेशं स्वरूपिति (He listens to the sermon with his ears).

C

Past participles—क and कवत्त (कवत्)

1. Use of participles ‘क’

It has been pointed out that in the history of Sanskrit, participles (कवत्त) 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 क and कवत्त in the course of the development of Sanskrit. It is, therefore, very essential to know the correct use of क and कवत्त, which an average student usually employs for expressing past sense.

Briefly ‘क’ is used with intransitive roots in active voice and with transitive roots in passive voice (कर्मबाव्य).

क with intransitive roots

राम: गुत्त:, सीता गुत्ता, ते जना: मुफ्ता:
देवदत्त: मुक्त:, देवी मुत्ता, बन्धन मुक्तम्
पुज: जात:, पुजी जाता, धर्म जातम्
स: रिस्त:, सा रिस्ता, ते रिस्ता:
जन: हृसित:, तस्वी हृसिता, ते हृसिता:

As already noted root ‘गम’ although regarded in Sanskrit grammar as transitive, is in fact intransitive, with which क is used in active voice, e.g., ‘राम: गत:, ‘सीता गता’.

क with transitive roots

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

तेन घरों रक्षितः.
जनेन घरन रक्षितम्.
मया सिंहो हुस्तः.
ब्रह्माभिः काचन स्वी हुस्ता.
वीरं रक्षितः.
रामेश लक्ष्मी जीता.
मया रामायण श्रुतम्.

¹. See, Lecture 5, B., Para (b).
It may be noted that in examples गृहीत and उक्त, we have क and ज on account of क which is ‘कित्’ (i.e., where क is dropped—‘हू’ means dropping), but in गृहीतत्वत and वक्तत्वत we have र and व because affix तत्त्व 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 हुसा, 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 पाठित, दृष्ट, जात. Like Sanskrit in Hindi also past tense is in active voice with intransitive roots, e.g., ‘बहु हुसा’, ‘बहु गया’, ‘बहु मरा’, but with transitive roots, it is in passive voice, e.g., ‘उसने प्रत्य पढ़ा’, ‘उसने मकान देखा’, ‘उसने धर्म को जाना’.

2. Use of क and कबत्
‘कबत्’ 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 क and कबत्, e.g.:

<table>
<thead>
<tr>
<th>क</th>
<th>कबत्</th>
</tr>
</thead>
<tbody>
<tr>
<td>ते गता:</td>
<td>ते गतबन्ध:</td>
</tr>
<tr>
<td>ते हसिता:</td>
<td>ते हसितवत्:</td>
</tr>
<tr>
<td>सा हसिता</td>
<td>सा हसितवती</td>
</tr>
<tr>
<td>सा स्थिता</td>
<td>सा स्थितवती</td>
</tr>
<tr>
<td>सा मृता</td>
<td>सा मृतवती</td>
</tr>
</tbody>
</table>

But in the case of transitive verbs, as already noted, क is used in passive voice (कर्मवाच्य) while कबत् in active voice (कल्पवाच्य), e.g.:

<table>
<thead>
<tr>
<th>क</th>
<th>कबत्</th>
</tr>
</thead>
<tbody>
<tr>
<td>तै: पुस्तक पाठितम, तै: पुस्तक पाठितवतः.</td>
<td></td>
</tr>
<tr>
<td>चौर: स जनो दृष्ट:, चौरा: तं जनो दृष्टवतः.</td>
<td></td>
</tr>
<tr>
<td>देवदत्तेन धनं लब्धम, देवदत्त: धनं लब्धवान्.</td>
<td></td>
</tr>
<tr>
<td>भिष्कुकेन श्रीमान्य याचित:, भिष्कुक: श्रीमतं याचितवान्.</td>
<td></td>
</tr>
<tr>
<td>गृहणा शिष्याय विभा दत्ता, गृह: शिष्याय विभा दत्वान्.</td>
<td></td>
</tr>
</tbody>
</table>

3. क in intransitive passive voice
It has been pointed out that क is used with intransitive roots in active voice (कल्पवाच्य). 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 कर्मवाच्य 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 तू दृष्टि, which will be in passive voice (भाववाच्य) गौरव‍ेते. Similarly past participle with intransitive verbs is sometimes used in भाववाच्य also, e.g., ‘तू दृष्टिप’, ‘तू सुथम्’, ‘तू सदितम्’.

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

4. Sometimes ध उ is used to denote the sense of noun meaning an action as ‘हदितम्’ (weeping), ‘हसितम्’ (laughter), ‘भारतम्’ (wandering).

**SANSKRIT TEXT**

117. स्वच्छत्तेजते जन्तुः स्वच्छत्रेख चर्चे।
सुखुः तथा मृत्युः स्वच्छत्रेख विन्ध्यत।
II महाद शा. 288. 16.

118. प्राप्तकेशतत्ततः शास्त्रोपिन जनसंतरिक्षयं लभते।
निवसनन्तरार्धियो लड़क्यो बलिन्ते तु ध्वनित:।
II पञ्चा मि. भै. 32.

119. काम्याल्पसत्रुस्विनेव कालो गच्छति धीमताम्।
व्यस्तने तु मूर्खाणा निध्रया कलहेन वा।
II हि. मि. ला. 1.

120. वचावपि काठोरारिश मृदुसन कुशुमावपिः।
लोकात्मारः वेदास्ते को हि बिजातुसहति।
II उत्तरा II. 7.

121. सुहेल दर्शविल्ल: तक्रमिपि फूँक्रल्य पिबनिः।
II हि. सं. 102.

122. रिकः सबोऽविभति हि लघुः पूर्णतः गोरवाय।
II मेघा पूर्ण. 20.

123. पीतं ह्याणाणपि पयः विशुद्धे कालेन मृयः परिसुप्तमुख्यान्य।
क्रमेण मूल्यानां च युक्ता विप्रुपमानक्रमेण तेनेत्तजरायुपेत।
II कुद. III. 31.

124. सोश्चर्विवानां प्राणयः कःवृक्कतो न तेन काश्चार्ब्बेविमानित:।
नवापकालेश्वर सोवको ह्यवो
नृपां स तृणायम्यनीय शुक्रवान्।
II मृच्छ. I. 46.

125. एकेनापि हि सुरेष पदाङ्काणां महीतलम्।
कृत्यते मातरकेषां स्फारस्फुरितेजः।
II महाद शा. 108.

126. सत्यत्य सबचान साधुः न सत्याल्पभिज्ञे परम्।
II महाद. शा. 100. 4.
127. यद्वाति यद्वाति तबेव धनिनो धनम्।
प्रने सूतस्य श्रीद्विन्दुदार्मिकः धनेश्वरपि।। सिद्धोऽभिप्र कोऽऽ 168।

128. कुपशान समो वाता न सूतो न सविध्यति।
प्रस्तुताने भित्तानि यः परेस्यः प्रवच्छति।। सुभाषितः p. 71., No. 1।

129. रतनकरः कि कुश्ते स्वार्त्तेनवन्न्याचलः कि करिमः करोति।
श्रीलङ्केश्वरमालयाचलः कि परोपकाराय सतां विभूतयः।।
सुभाषितः p. 49., No. 171।

130. सावेन गवेश गतेन लक्ष्म्या स्मरतेन कोषेन मदने नारिमः।
जहुः सित्यो देवनूपरिषंधान् कर्माद्विन नात्मद्वियमाविनेष्यः।।
सौन्दर्यः VII. 24।

EXERCISE

1. (i) Pick up feminine nouns ending in ह, ढ 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 क and कवः 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 कृ (doer) masc.

<table>
<thead>
<tr>
<th>Case</th>
<th>नामकरण</th>
<th>नामकरणी</th>
<th>नामकरणः</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>कर्त</td>
<td>कर्तकरी</td>
<td>कर्तारः</td>
</tr>
<tr>
<td>Vocative</td>
<td>हे कर्तः</td>
<td>कर्तकरी</td>
<td>कर्तारः</td>
</tr>
<tr>
<td>II</td>
<td>कर्तारम्</td>
<td>कर्तकरी</td>
<td>कर्तकरुः</td>
</tr>
<tr>
<td>III</td>
<td>कर्त</td>
<td>कर्तृभ्याम्</td>
<td>कर्तृभ्यः</td>
</tr>
<tr>
<td>IV</td>
<td>कर्ते</td>
<td>कर्तृभ्याम्</td>
<td>कर्तृभ्यः</td>
</tr>
<tr>
<td>V</td>
<td>कर्तुः</td>
<td>कर्तृभ्याम्</td>
<td>कर्तृभ्यः</td>
</tr>
<tr>
<td>VI</td>
<td>कर्तुः</td>
<td>कर्तृभ्याम्</td>
<td>कर्तृभ्यः</td>
</tr>
<tr>
<td>VII</td>
<td>कर्तारिः</td>
<td>कर्तृभ्याम्</td>
<td>कर्तृभ्यः</td>
</tr>
</tbody>
</table>

It would be noted that in the first five forms (I. i. ii. iii., and II. i. ii.) there are prolonged forms, कर्त, कर्तरी, etc., but before vowel-terminations (except in II. iii. where कृ is elongated, e.g., कर्तैणं), कृ changes to र as in कर्त, कर्तरी, etc. Before consonant terminations ‘कृ’ is retained, as in कर्तूभ्याम्, कर्तूभ्यः, कर्तूभ्यः, etc.. ‘कर्तू’, being an adjective-noun, it is used in feminine and neuter gender also, declensions of which will be given in the next lecture.

कृ-ending masc. nouns which are formed by ‘पुर’ affix, such as धातु (creator), वेद (leader), होत (sacrificer), etc., are declined like कर्तू. Masculine nouns indicating relationship such as ‘पितू’ (father), भाई (brother), जामात (son-in-law) are declined like कर्तू except in cases I. ii. iii. and II. i. ii. i.e. ‘म्ब’ (coming in place of ‘कृ’) is not elongated as :

<table>
<thead>
<tr>
<th>Case</th>
<th>पिता</th>
<th>पितरः (cp. कर्तारि कर्तारः)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>पित</td>
<td>पितरः (cp. कर्तारिः कर्तारः)</td>
</tr>
</tbody>
</table>

Other declensions of पित, etc. are like those of कर्तू.
B

1. Instrumental case (तूलीया 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 रामेश रामाद्र 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 प्रहोते’ (he studies during a month). If, however, the result of action is completed, the word denoting the period takes third case as ‘वर्षम्र व्याकरणम्‍ प्रहोतम्’ (he completed the study of grammar in a year).

(iii) A word coming in the context of indeclinables such as पतम्‍ (enough of), and कृतम्‍ (‘done with’, i.e., ‘no need of’) takes third case, e.g., ‘मर्त अभासिन्’ (enough of hard work), ‘कृतम्‍ उपचारेण’ (no need of formality).

(iv) Nouns coming with indeclinables such as सह, साकम्‍, साधम्‍ and समम्‍ (all meaning ‘with’) are used in the third case, e.g., पुजेण ससर (साकम्‍, साधम्‍, समम्‍ वा) पिता भारतः: (the father has come along with his son).

(v) With words meaning ‘need’ or ‘use’ such as धर्मं, प्रयोजनम्‍ (used in a negative sense), किम्‍ (what), the third case is used, e.g., मम धनेन नार्गः: म 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)—परस्त्रेष्य

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

√पढ़ (to read)

<table>
<thead>
<tr>
<th></th>
<th>धातु</th>
<th>अपठताम्</th>
<th>अपठतन्</th>
</tr>
</thead>
<tbody>
<tr>
<td>III</td>
<td>पठत्</td>
<td></td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>पढ़तः</td>
<td>अपठतम्</td>
<td>अपठत</td>
</tr>
<tr>
<td>I</td>
<td>पढ़म्</td>
<td>अपठाव</td>
<td>अपठाम</td>
</tr>
</tbody>
</table>
(a) It should be noted that 'अ' is added before the root in लड़, लड़, and लूड़, e.g., लड़-अपठतः; लूड़-अपाठीतः; लौड़-अपाठयतः.

(b) In the case of विद्वः lakāras (सड़, विराधिल्लः, आशोलिल्लः, लुड़, and लूड़) 'ह' at the end of a termination is dropped, e.g., सड़ III. i. अपठतः, III. iii. अपठतः, III. i. अपठतः.

(c) It has already been pointed out under लोट् that III. ii., viz., 'तम्', and II. ii. 'सस्' and II. iii. 'ष' and I. i. 'मस्' change respectively to 'तम्', 'तम्', 'ष', and 'अम्', e.g., अपठतम्, अपठदम्, अपठतः, अपठम्.

(d) As in the case of लोट्, 'स्स' of I. ii. III. (सस् and मस्) is dropped, e.g., अपठास्स, अपठास्स.

Other roots of स्वाद्वि class are conjugated in लड़, like वर्ण, e.g. —

\[
\begin{array}{c|c|c|c}
\text{वर्ण (to laugh)} & \text{अहसत्} & \text{अहसताम्} & \text{अहसन्} \\
\text{वर्ण (to protect)} & \text{अरकत्} & \text{अरकताम्} & \text{अरकन्} \\
\text{वर्ण (to speak)} & \text{अवदत्} & \text{अवदताम्} & \text{अवदन्} \\
\text{वर्ण (to bend or salute)} & \text{अनमत्} & \text{अनमताम्} & \text{अनमन्} \\
\text{वर्ण (to go)} & \text{नागदत्} & \text{नागदताम्} & \text{नागदन्} \\
\text{वर्ण (to fall)} & \text{अपतत्} & \text{अपतताम्} & \text{अपतन्} \\
\text{वर्ण (to move)} & \text{अचलत्} & \text{अचलताम्} & \text{अचलन्} \\
\text{वर्ण (to burn)} & \text{वधत्} & \text{वधताम्} & \text{वधन्} \\
\text{वर्ण (to swim)} & \text{अतरत्} & \text{अतरताम्} & \text{अतरन्} \\
\text{वर्ण (to conquer)} & \text{अजयत्} & \text{अजयताम्} & \text{अजयन्} \\
\text{वर्ण (to stay)} & \text{अपितत्} & \text{अपित्ताम्} & \text{अपितन्} \\
\text{वर्ण (to drink)} & \text{अपिवत्} & \text{अपिवताम्} & \text{अपिवन्} \\
\end{array}
\]

**Sanskrit Text.**

131. गुरुःकेवहि करंव्यः प्रयत्नः पुरुषः सदा।
गुरुःकेवहि करंव्यः प्रयत्नः पुरुषः सदा।

132. वरं पर्यंलुप्तं भान्तं वनचरैं सहं।
वरं पर्यंलुप्तं भान्तं वनचरैं सहं।
133. श्रादेशम में मनसि-चहो, मोहप्राणमेति जीवितं साधृजनगहितं च चरितम्। तथाहि-पुरुषः साधृजनगहितो मधुमासादि:। अभो मृगया, शास्त्रं शिवास्तम्, शमुपवेष्टारं सबसतां कौशिका, प्रजा शङ्कुकनताम्, परिचिताः स्वानं, राज्यं शून्याचविधीप, श्रापानंकमुस्वनम्।

कादमभरी प. 69।

134. श्राहार्मिनदामयमेतुन्-च सामान्यनेत्पशुभिन्नरायणम्।

धमो हि तेवामधिको विशेषो धर्मेण हिनता: पञ्चुमि: समाना:।

हिलो। पृ 25।

135. मातमस्लिनतात मातात सखे तेजः सुबन्धो जल,

अत्यः निबधः एव मजतासेष प्रयामावजलिः।। भले० वे० 87।

136. नरपतिहितकर्ता ज्ञेयतां याति लोके जनपतिहितकर्ताः त्यजये पारिबनेन।

इति सह्यति विरोधे विद्यमाने समाने नृपतिजनपदानां दुर्लं: कार्यकर्ता।। सुभाषित० प. 152, No. 409।

137. शुलभा: गुरुशा राजन् सत्तं प्रियवादिन:।

अप्रियरथ च पथ्यरथ वस्ता भोता। च दुर्लम:।।

वास्मीकि० मुद० 16. 20—21।

138. परोक्षे कार्यहन्तां प्रतियोगुप्रियवाविनम्।

वर्जयेत् तापुर्षं मित्रं विधुकम्बं पयोपुख्म।। हिलो। मि० ला० 77।

139. न हि जानेन सदृष्ण पवित्रमिह विद्यते। गीता० IV. 38।

140. मूर्ण मूर्णः संज्ञमनुष्ठितं गात्रः गोमिनसुरगास्तुरज्जः।

मूर्णिक्ष मूर्णः: सुधय: सुधोमि: समानशीलस्वस्तेः सध्यम्।।

पवच० मि० भे० 305।

141. मां मनुष्यस्वर्धमंस्यं मातोतिरिवां स्मृतिरत्नवच्छत्। श्रुति II. 2।

142. तत्रायस्यत सिद्धा: पार्थं: पितृनय पितामहान्।

श्रावायनस् मातुलान् भ्रातृत् पुत्रान् पोजान् सखोःस्तरम्।। गीता० I. 26।

143. तान्मसीश्च स कौन्ते: सर्वोच्चान्तनविधितान्।

क्रुष्या पराशिरोतो विशेषनिदःस्वेत।। गीता० I. 27।
EXERCISE

1. (i) Pick up from the Sanskrit text some masculine nouns ending in ‘क्ष’.
(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 ‘क्षु’ and ‘पिल्लु’.

5. Differentiate the use of लिट्, लइ्, and लुइ्.
Nouns ending in र् and ओ (in feminine and neuter gender)

1. र्-ending कलूँ

The declensions of कलूँ 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 कलूँ कलूँणी कलूँणि (cp. वारि वारिणी वारिणि)
II कलूँ कलूँणी कलूँणि (cp. वारि वारिणी वारिणि)

In the remaining cases (III to VII) it is declined exactly like कलूँ in masculine gender. ‘कलूँ’ in feminine gender becomes कलूणी and is declined exactly like नदी as कलूणी, कलूणी, कलूण्यः.

Feminine noun (indicating relationship), viz., स्वसू (sister), is declined exactly like masc. कलूँ, in I, ii, iii. and II. i, ii. forms are elongated, e.g., स्वसा, स्वसारी, स्वसारः, स्वसारम् स्वसारी, but there is no ‘न’ at the end of II. iii. स्वसूः (cp. पितूः). The feminine noun मातू (mother) is however declined like masc. पितू i.e. I. ii. iii., and II. i, ii. forms are not elongated, e.g., मातरी, मातरः, मातरम्, मातरी. There is no ‘न’ at the end of II. iii., e.g., मातूः (cp. पितूः).

2. ओ-ending nouns

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

<table>
<thead>
<tr>
<th>Case</th>
<th>ओ</th>
<th>गावी</th>
<th>गावः</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>ओ</td>
<td>गावी</td>
<td>गावः</td>
</tr>
<tr>
<td>II</td>
<td>गामो</td>
<td>गावी</td>
<td>गा:</td>
</tr>
<tr>
<td>III</td>
<td>गवः</td>
<td>गोभयामू</td>
<td>गोभि:</td>
</tr>
<tr>
<td>IV</td>
<td>गबे</td>
<td>गोभयामू</td>
<td>गोभ्यः</td>
</tr>
<tr>
<td>V</td>
<td>गो:</td>
<td>गोभयामू</td>
<td>गोभ्यः</td>
</tr>
<tr>
<td>VI</td>
<td>गो:</td>
<td>गवी:</td>
<td>गवामू</td>
</tr>
<tr>
<td>VII</td>
<td>गवि</td>
<td>गवी:</td>
<td>गोष्पू</td>
</tr>
</tbody>
</table>

It may be noted that (a) in first five declensions (except II. i,.) ‘शो’ becomes ‘ओ’ which changes to ‘आव’ (before vowel terminations, e.g., I. i. ओ.: I. ii. गावी, I. iii. गावः, II. ii. गावः, (b) in II. i. and II. iii.
B

1. Dative case (चतुर्थी विपद्य) as karaka

(i) Dative case is used for the person to whom something is given. A stock example is ‘ब्राह्मणया गां ददति’.

(ii) With roots द्व, etc. (meaning ‘to be fond of’) the person who is fond of something is put in the dative case, e.g., ‘ब्राह्मणया मोदीष रोचते’ (a Brāhmaṇa is fond of sweets); ‘देवदत्तय ब्राह्मणयं रोचते’ (Devadatta is fond of study).

(iii) With the roots meaning ‘yearning’ (स्थृता) the thing which is yearned or desired is put in the dative case, e.g., ‘ब्राह्मणः मोदिष स्थृतिं’ (Brāhmaṇa yearns for sweets).

(iv) With roots meaning ‘to be angry with’ such as ब्रह्म, ब्रह्म or meaning ‘to injure’ such as ब्रह्म, the person against whom anger, etc., is shown is put in the dative case, e.g., ‘देवदत्त: महं क्रुद्धति, क्रुद्धति, दुहाति वा’ (Devatdatta expresses anger, etc., for me).

C

1. लभ्यं (expressing past tense)–आत्मनेयव.

\[ \sqrt{लम्} \] (to obtain)

<table>
<thead>
<tr>
<th>I</th>
<th>अलभ्यं</th>
<th>अलभ्यकामं</th>
<th>अलभ्यज्ञं</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>अलभ्यं:</td>
<td>अलभ्यकामं</td>
<td>अलभ्यज्ञं</td>
</tr>
<tr>
<td>III</td>
<td>अलभ्यं:</td>
<td>अलभ्यकामं</td>
<td>अलभ्यज्ञं</td>
</tr>
</tbody>
</table>

(i) ‘अ’ in the beginning is added as in परस्परण अपततः.

(ii) Last vowel or ending syllable beginning with a vowel is not changed to ए, because लभ्य is a हिंदू (ह + ल) lakāra. ‘ए’ comes only in ए-ending lakāras as लट, लू, e.g., लभ्यते, लभ्यते, etc.

(iii) In I. ii. and II. ii, आ changes to ‘ए’ as in लट and लोट, e.g., अलभ्यताम्, अलभ्यताम् (cp. लट-लम्बते, लम्बे; लोट-लम्बताम्, लम्बायम्), and like लोट termination-ending is ‘आम’.

(iv) In II. i. अलभ्या: original form ‘शास्त्र’ is retained and does not change to ‘से’ as in लट ‘सम्से’.

(v) In I. ii. and iii. ‘अ’ after लम् is lengthened, e.g., अलभ्याविहि, अलभ्यामहि.
The following आत्मनेप्तिर roots in लघु are similarly conjugated:—

√सह (to bear)—
बसहतं बसहेताम् बसहतं
√सेव (to serve)—
बसेवतं बसेवेताम् बसेवतं
√भाष (to speak)—
भाषतं भाषेताम् भाषणतं
√रमेत (to play or enjoy)—
रमेतं रमेताम् रमेतं
√वृण (वर्ण.) (to be)—
वर्णतं वर्णेताम् वर्णतं
√वृण (वर्ण.) (to grow)—
वर्णतं वर्णेताम् वर्णतं
√मृत (मृदु.) (to be happy)—
मृदुतं मोदेताम् मोदतं

2. उसमेंसे roots are conjugated in परस्पर and आत्मनेप्तिर both, e.g.

√याच (to beg)—
याचतं याचेताम् याचतं
√पच (to cook)—
पचतं पचेताम् पचतं
√यत (to try)—
यतं यताम् यतन्
√यज्ञ (to sacrifice)—
यज्ञतं यज्ञाम् यज्ञन्
√नी (नम्.) (to carry)—
नीतं नीताम् नीतं

SANSKRIT TEXT

144. तपस्वि तपस्वी विपिने कुशारों गृहं समायाति सदाप्रवाहुः।
भक्त्या स चान्त्र प्रवविति तस्मि तपोविवायं भजते हि तस्य॥

व्याख्यानो 1552.

145. वदतु वदतु गालियार्थिण्यो भजन्तो वयमपि तद्भवादुः गालियार्थिनमस्तर्थः।
जगति विविद्धेत्रत्र विद्यमानं
न हि शाश्वकविषयं कोई दशरथे दववाति॥ भूतं २०६ Misc. 20.

146. प्रयोत सा बाहुलोपधार्योऽनि, निप्रेषुषी स्थानस्य एव केवले। कुमारो V. 12.

147. प्रयोताराजण्यनिवाससमानस्य, फलोऽयांत्रय तपःसमायोऽधो। कुमारो V. 6.

148. नमस्ते सते ते जगत्कार्यायात

नमस्ते चिस्ते सर्वज्ञात्रब्रह्मायात।
तवसंक शरणं तवसंक वरेण्यं
तवसंक जगत्कार्याय च।
EXERCISE

1. (i) Pick up from the text feminine and neuter nouns ending in ग्र.

(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 लक्ष.

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.
A

1. Nouns ending in च and ज

Now the declensions of the nouns ending in च, ज will be taken up. It may be 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.

वाच (speech) fem.

<table>
<thead>
<tr>
<th>Case</th>
<th>वाचक</th>
<th>वाची</th>
<th>वाच</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>वाचक</td>
<td>वाची</td>
<td>वाच</td>
</tr>
<tr>
<td>Vocative</td>
<td>वाचक</td>
<td>वाची</td>
<td>वाच</td>
</tr>
<tr>
<td>II</td>
<td>वाचम्</td>
<td>वाचो</td>
<td>वाच</td>
</tr>
<tr>
<td>III</td>
<td>वाचा</td>
<td>वाचम्</td>
<td>वाचभः</td>
</tr>
<tr>
<td>IV</td>
<td>वाचे</td>
<td>वाचम्</td>
<td>वाचम्य:</td>
</tr>
<tr>
<td>V</td>
<td>वाच:</td>
<td>वाचम्</td>
<td>वाचम्य:</td>
</tr>
<tr>
<td>VI</td>
<td>वाच:</td>
<td>वाचो:</td>
<td>वाचाम्</td>
</tr>
<tr>
<td>VII</td>
<td>वाचि</td>
<td>वाचो:</td>
<td>वाचक्षु</td>
</tr>
</tbody>
</table>

It would appear that vowel-terminations are added to the original base of the noun, e.g., वाची, वाच:, etc. In the case of consonant-terminations च changes to क before terminations beginning with अण्ड, e.g., वाच (I. i.), where क is on account of च (which is dropped), and similarly VII. iii. गाष्ठ. Before case terminations beginning with घोष letter, च change to घोष letter ‘ण’, e.g., वाचम्य, वाचभः, etc.

च-ending noun पियोमुनि (cloud) masc. and ज-ending nouns कृतिज्य (priest) masc., खजु (garland) fem. etc. are also similarly declined, i.e., ज changes to क or ण before अण्ड and घोष letters respectively as noted above, e.g., I. i. कृतिज्य, VII. iii कृतिज्य, etc., and in III. ii and III. iii., e.g., कृतिज्यम् and कृतिज्यम्भः.

In the case of सम्राज्ज (emperor) masc., and परिवाद्य (ascetic) masc. च changes to द्र before अण्ड terminations, and to द्व before घोष terminations, e.g., I. i. सम्राज्ज, परिवाद्य (before ‘ण’); VII. iii. सम्राज्जस्य, परिवाद्यम्; III. ii. श्राद्धस्य; सम्राज्जस्य, परिवाद्यम्; III. iii. सम्राज्जम्: परिवाद्यम्.
Declensions of क्षितिज्

<table>
<thead>
<tr>
<th>Case</th>
<th>स्तिक्</th>
<th>स्तिजो</th>
<th>स्तिजः</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>क्षितिजः</td>
<td>क्षितिज़</td>
<td>क्षितिजः</td>
</tr>
<tr>
<td>II</td>
<td>क्षितिजम्</td>
<td>क्षितिज़</td>
<td>क्षितिजः</td>
</tr>
<tr>
<td>III</td>
<td>क्षितिज़</td>
<td>क्षितिज़</td>
<td>क्षितिजः</td>
</tr>
<tr>
<td>IV</td>
<td>क्षितिज़</td>
<td>क्षितिज़</td>
<td>क्षितिजः</td>
</tr>
<tr>
<td>V</td>
<td>क्षितिज़</td>
<td>क्षितिज़</td>
<td>क्षितिजः</td>
</tr>
<tr>
<td>VI</td>
<td>क्षितिज़</td>
<td>क्षितिज़</td>
<td>क्षितिजः</td>
</tr>
<tr>
<td>VII</td>
<td>क्षितिज़</td>
<td>क्षितिज़</td>
<td>क्षितिजः</td>
</tr>
</tbody>
</table>

सर् is also declined like क्षितिज्.

Declensions of सम्राज्

<table>
<thead>
<tr>
<th>Case</th>
<th>सम्राज्ञ</th>
<th>सम्राज्ज</th>
<th>सम्राजः</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>सम्राजः</td>
<td>सम्राज़</td>
<td>सम्राजः</td>
</tr>
<tr>
<td>II</td>
<td>सम्राजम्</td>
<td>सम्राज्ज</td>
<td>सम्राजः</td>
</tr>
<tr>
<td>III</td>
<td>सम्राज़</td>
<td>सम्राज्ज</td>
<td>सम्राजः</td>
</tr>
<tr>
<td>IV</td>
<td>सम्राज़</td>
<td>सम्राज्ज</td>
<td>सम्राजः</td>
</tr>
<tr>
<td>V</td>
<td>सम्राज़</td>
<td>सम्राज्ज</td>
<td>सम्राजः</td>
</tr>
<tr>
<td>VI</td>
<td>सम्राज़</td>
<td>सम्राज्ज</td>
<td>सम्राजः</td>
</tr>
<tr>
<td>VII</td>
<td>सम्राज़</td>
<td>सम्राज्ज</td>
<td>सम्राजः</td>
</tr>
</tbody>
</table>

परिस्राज्ञ is also declined like सम्राज्.

There are no important च-ending and च-ending nouns in the neuter gender.

B

1. Dative case (चतुर्थी विभक्ति) as उपाद-विभक्ति

(i) Dative case is used with words आयुष्य, हित, कुशल, when used as indeclinable and in a benedictory sense, e. g., देवदत्त आयुष्य, हित, कुशल 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’, ‘पुजाय स्वस्ति’, ‘देवदत्त यज्ञदाय अलम्’ (Dewdas is sufficient to meet Yajñadatta). When of course ‘अलम्’ means ‘enough’ and the sense is negative, third case is used with it, as already noted, e. g., ‘अर्न पतनेन’ (enough of study).

(iii) To express infinitive sense, e. g., ‘पतनेय याति’, i. e. ‘पतितं याति’ (he goes for study or he goes to take up study); ‘राम: वनाय गृहा न्याजिति’, i. e., वनं गच्छन, (Rāma leaves home to go to forest).

C

1. Potential participles, तथ, अनीयर, यत्

It has been pointed out that conjugational usage was gradually replaced by participles. Participles तथ and अनीयर denoting present
sense, and क तत् 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 तत्, अनीयर्, यत् which are used only in passive voice, e.g. मया धरमः रक्षितत्वः, रक्षणीयः रहृणो वा (I should observe my duty); ल्या अस्त्र आगतत्वम् ('you should come here' in the sense of request; or 'you will come here' in the sense of future); अधुना ल्या श्वात्सिवम् ('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

ल्या अस्त्रः कर्त्तवः, करणीयः, का वा.
ल्या पात्रः कर्त्तवम्, करणीयम्, का वा.
ल्या स्तुतिः कर्त्तव्या, करणीया, का वा.
मया ग्रंथः पञ्जितत्वः, पठनीयः वा.
मया पुस्तकानि पञ्जित्वानि, पठनीयानि वा.
मया विविधा भाषा: पञ्जित्वा: पठनीया वा.
मनुष्ये: धर्मोऽवै धर्मौऽवै प्राप्तव्यम् प्राप्तीयां वा.
ल्या अस्त्रः मुः: न ह्तत्वः.
वीरे युगः: स्वदेशः: रक्षितत्वः.

3. Used with intransitive roots

मनुष्ये: धर्मः स्वात्सिवम्.
मनुष्यन् अवश्यं मत्तत्वम् मरणीयं वा.
राणो तत्: श्वात्सिवम् शयनीयं वा.
सर्वं: धामिकैः श्वात्सिवम्.

4. Participles used as adjectives

These participles तत्, अनीयर्, यत् as well as present and past participles शौचं and शान्तिः, क तत् and कवित् 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.

श्रेयः स्वात्सिवम् रमचरित्सिवम् महृत्वम्.
रक्षणीयं धर्मस्य कवित्.
श्रीतत्वा विवा श्रेयस्करी.

As noted under क (Lecture 12 C), in श्रीतत्वा there is र because affix तत् is not कित् (cp. शृंहीत, which has क्र, because क is कित्).
5. Present and past participles used as adjectives

वर्तन्ते मनुष्यं पश्य।
पढ़न्ती कथा शोभते।
धनं लभमानो मनुष्यं प्रसीदति।
गतस्य (गतव्यती) गनस्य न चिता।
पठितस्य पुस्तकस्य फलम्।

SANSKRIT TEXT

153. गुणेषु यतं: पुरुषेण कायों न किन्ने द्रापायान्तम गुणानाम् ।
गुणप्रकर्षणं शम्भोरलड्डुङ्गमूलादं भिषधतमुतमाज्ञम्।
मृणृ IV. 23.

154. प्रायवेण सामग्र्यविधी गुणानं पराभुमश्च बिवधतुट: प्रवृत्तः।

cumāra III. 28.

155. न चोरहार्यं न च राजहारं न भातन्माध्यं न च मारकारि।
कथे छुते वर्तं एव नित्यं विद्धाधनं सवथनप्रधानाम्।


156. वदनं प्रसादस्यं संयं हुद्यं सुधामुचो वाच:।
कर्णं परोपकरणं येष्यां केष्यं न ले वद्या:।

सुभाविति p. 47. No. 103.

157. ऋगान्तिषिमराधानां ऋगान्तिषं नशलाक्या।
चक्षुमृदीलिं येन तस्मे श्रीगुये नमः।

व्याख्यानो 1169.

158. त्याज्यं न धृतं विवधोणः काले ध्यायकस्वाचित्त स्थितिमापण्यतं स।
जाते समुद्रेषि च पोतमः सांवास्त्रिको बाणछति ततुमेव।

पण्डि मित्रे 345.

159. सेवितयो महावृक्षं: फलच्छ्रयासमन्तितः।
यद्व देवात् फलं नारित्य भ्राया केन निवार्यते।

वामवः नीि 90.

160. समा वा न प्रत्यव्या वक्तव्यं वा समज्जसम।
अः वु विजु वन्व वापि नरो भवति किल्विषो।

व्याख्यानो 2562.

161. तवद्भवतमा भेतव्यं याब्द्धमयमनानतम्।
आगतं तु मयं वृक्षं नरः कुण्यत् यथोतितमु।

हिन्दो मि ता 57.

162. विजेत्या लक्ष्य चरत्तक्त्रिपयो जलनिधिः।
विपक्षः पोलस्यो रणमुखि सहायतं कपयः।
वदात्म्यादि सकलमवधीद्राक्षसुलं
क्षीरसिद्धः सर्वे भवति महातं नीपकरणे।

भृजो 170.

163. यद्वबोधरं हुः वर्णस्तुवम्तना तद्रसर्वतरम्।
निर्भोणाय तुष्ट्यं तपस्यं हि विशेषत:।

विक्रमो III. 21.
164. नमो विश्वसुप्रे पूवं विश्वं तद्वन विभ्रते।
घर विश्वस्य सहित्रेष्यु तुथयं ग्रेमस्थितास्य।॥ रघु X. 16.

165. न कु्भ्रोधार प्रथमसुक्रृतापेश्या संत्रथयाय।
प्राप्ते मित्रे भवति विमुखः कि पुनर्यस्तथोऽच्चेः॥ नेयं पूरं 17.

166. विद्या विवादाय धनं मदाय शक्ति: परेः ज परिप्रेक्ष्याय।
व्यस्य साध्वोविपरीततेष्वा दानाय च रक्षणाय॥

सुभाषित p. 60, No. 229.

167. संक्रेपात्कथ्यते धर्मं जना: कि विस्तरेण तु।
परोपकार: शुभ्याय पापाय परिप्रेक्ष्याय।॥ सुभाषितः p. 377, No. 13.

168. उपदेशो हि सूचाणाः प्रकोपाय न शांत्येऽ।
पयःपानं मुजज्ञानं केवलं विनिवर्धः॥ पद्यमित्रं भे 420.

EXERCISE

1. (i) Pick up from the text some nouns ending in छ and ज.
   (ii) Pick up from the text nouns in which dative case is used as उपपद-विभाषकः.
   (iii) Give some examples from the text of the use of तत्व, अनियम and यतः.

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 महत्, 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 महत् by adding case-terminations. For instance, nouns like ‘भूमृत्’ or ‘महीमृत्’ (earth-protector), दिनवत् (sun), दुष्ट्र् fem. (rock) समिद् fem. (holy fuel) are declined like महत्, e.g., भूमृत्, भूमृतो, भूमृतः; दिनवत्, दिनवत्; दुष्ट्र्, दुष्ट्र्; समिद्, समिद्.

Although nouns like दुष्ट्, समिद् are in fem. gender, they are declined exactly like masc. भूमृत्, दिनवत्, 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 भगवन् भगवन्तो भगवनः
II भगवन्तं भगवन्ती

Other forms, e.g., भगवत् (II. iii.) and भगवता, भगवद्भाम् भगवद्भि; are exactly like महत्. Similarly nouns such as धनवत् (possessing wealth), बलवत् (strong), धीरत् (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., भजन्, भजन्तो, भजनः; भवन्, भवन्ती, भवत्, 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, महान्तो, महान्; महान्तम्, महान्
(cp. भगवत्—भजन्, भजन्तो, भजन्तः, भजन्तम्, भजन्ती).
The rest are exactly like महत्त्व or भगवत्त्व, e.g., II. iii. महत्त्व, and further महत्त्व, महद्यास्व, etc.

Nouns ending in शत् affix (present participle) such as पठत्, गच्छत्, लिखत्, बदल्, etc. are different from भगवत् only in the I. i. as shown below:—

पठत्, पठली, पठल: पठलम्, पठलौ, पठत्
(c.p. भगवान्, भगवती, भगवत्; भगवतम्, भगवती, भगवत्)

The remaining forms are like महत्त्व.

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 महत्त्व.

B

1. Ablative case (प्रक्रिया विभाषि) as कारक-विभाषि

(i) Ablative is used for the thing which remains stationary when separation or motion is indicated, e.g., ‘बुद्धत् पत्रं पतित’, ‘देवत: ग्रामाद् आयति’.

(ii) Words meaning ‘hatred’ (जगुप्त्या), ‘secession’ (विराम) and ‘deviation’ (प्रमाद) govern ablative case, e.g., ‘पापाद जगुप्त:’ (he hates sin); ‘अकमाद् विरमति’ (he ceases to have bad conduct); ‘प्रमाद:’ (deviation from duty).

(iii) Teacher from whom something is learnt is put in the ablative case, e.g., ‘पुरो: शास्त्रं पतित’ (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 गंगा प्रमवति’ (Ganges springs from Himalaya mountain); ‘कामाद् क्रोधो जायते’ (anger is generated from passion).

(v) The source or cause of fear is put in the ablative case, e.g., ‘राक्षसाद् विभेदि’ (he is afraid of a demon).

C

1. Potential mood (विभिन्निण.-परस्पर)

Potential mood (विभिन्निण.) is used like लोद् in the sense of command, request, benediction, etc.
√पद (to read)

III पढ़ेत् पढ़ेताम् पढ़ेयुः
II पढ़े पढ़ेतम् पढ़ेत
I पढ़ेयम् पढ़ेव पढ़ेम

(i) In III. i. ‘पढ़ेत्’ ‘इ’ of ‘ति’ is dropped as pointed out in the case of अपठ्टि, i.e., ‘इ’ is dropped in all ड्वितै लकारस (द्, विधिलिङ्, आशीलिङ्, लूङ्, लूङ्).

(ii) In the case of roots where class-mark is अ or अ-ending, i.e., ‘अ’ (शप) in ब्लाव्दि or अ (श) in तुदाव्दि or य (शव्न्) in विदाव्दि or य in चुराव्दि, इ् is added in विधिलिङ् and the form becomes पद्+अ+इ्=पढेर्; ‘य’ is dropped before consonantal affixes, e.g. पढ़ेत्, पढ़ेताम्, etc.; but ‘य’ remains before vowel affixes as पढेयुः, पढेयम्.

(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., पढ़ेताम्, पढ़ेतम्, पढ़ेत, पढेयम्.

(iv) In III. iii. पढेर्: the conjugational affix ‘ति’ (which changes to अन्तित in वद्, लोट् and लह्) changes to उस् in विध.

(v) In I. ii. पढेर्, and I. iii. पढे म visargas are dropped as in लोट् and लह्.

Other roots of ब्लाव्दि class are conjugated in विधिलिङ् like √पद, e.g.—

√हस् (to laugh)— हसेत् हसेताम् हसेयुः
√रक् (to protect)— रकेत् रकेताम् रकेयुः
√वद् (to speak)— वदेत् वदेताम् वदेयुः
√नम् (to bend or salute)— नमेत् नमेताम् नमेयुः
√गम्=गन्ध् (to go)— गन्धेत् गन्धेताम् गन्धेयुः
√पत् (to fall)— पतेत् पतेताम् पतेयुः
√चल् (to move)— चलेत् चलेताम् चलेयुः
√दह् (to burn)— दहेत् दहेताम् दहेयुः
√तुम्=तर् (to swim)— तरेत् तरेताम् तरेयुः
√ज्ज=जय् (to conquer)— जयेत् जयेताम् जयेयुः
√स्वा=विष् (to say)— विषेत् विषेताम् विषेयुः
√पा=पिर् (to drink)— पिरेत् पिरेताम् पिरेयुः
169. एकः परगृहं गच्छेदः द्वितीयेन तु मन्त्रयेतु।
बहुत्र्शः समरं कुर्यादित्वं शास्त्रनिर्णयं। II अचो IV. 10.

170. सुखमयोऽभेदः वाशु सुखं प्राणः सुखं तपः।
सुखमन्यौऽभेदः सवः दुःखं न्यासस्य रक्षणस्म। II स्वानो I. 10.

171. मानाहः यदि वा लोभातः कोधाः यदि वा सहायः।
योञ्ज्यायाद्यथा ब्रूते स नरः पापमाणुयात्। II व्याख्यानो 282.

172. सर्वदयेषु विकृष्ठम् द्रष्यमाहुरस्तनमस्त्।
प्रहारयवदन्यवदवक्ष्यतवाच्च सर्वदा। II हितो प्रो IV.

173. अपूर्वः कोटिपि कोशोऽवि विचारे तव मारति।
व्ययतोऽव्रृद्धमायातः क्षयमायातः सम्पत्यात्। II सुभाषितो p. 29. No. 1.

174. किमत्र चित्रं यत्सतः परातुप्रहलट्यराः।
न हि स्वेदेस्शोषयात् जायते चन्दनद्रम्। II व्याख्यानो 986.

175. यदीःशस्तः वशीकर्तुः जगदेकेन कर्मणा।
परापवासयशेः गां च चरति निवारय। II चाणकयो नी० द० XIV. 14.

176. प्रजरामरवतप्रातो विद्यामरवतेः चित्तेतु।
शुहित कतिये तु मृत्युता त्यहं चर्ममात्रेत्। II सुभाषितो p. 162. No. 427.

177. प्रियो व्याय्यो वृत्तिमलिनिमसामुद्ध्यायुक्तं।
त्वसतो नाम्यथाः: सुहृदवपि न यावचः कृष्णवन:।
विपुयुज्जच: स्थियं पदस्वन्धित्वेऽं च महतां।
सता केनोहित्व विषयममसिद्धारामतमम। II भुत्० नी० 28.

178. बोर्मीन्द्रयुप्तिविनन्द्यस्यति यति: सज्जात्मुतो लालनाद।
विप्रोणवद्वनायुक्तं कुतनयाच्छुलों खलोपासनात।
ह्मीदादवेष्कणादिपि कृष्ण: स्नेह: प्रवासायया।
म्येत्रो चाण्ड्रयातस्मुद्दरदर्यवाच्चात्मावस्मात्महम्। II भुत्० नी० 42.

179. नाशीविज्ञायोपि तथा विभेषं न्यायसाधिनयो गरनाच्चुतेह्यः।
न पावकेयोद्धसिद्धेऽथ यथा मयं ने विषयेभ्य एव। II बुद्धो XI. 8.

180. प्रकारणविचित्रक्षेरद्बाहुदासजनातकस्य मयं न जायते।
विष महाहेरिव यस्य वृष्ण: शुचि: समिज्ञितं सवं मुखे।

काव् Introduction, verse 5.
EXERCISE

1. (i) Pick up from the text nouns ending in र, द, घ.
   (ii) Pick up from the text nouns in which ablative case is used as Karaka-vibhakti.
   (iii) Select from the text and explain some examples of the use of potential mood (विधिलिङ्ग).

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.
Nouns ending in त, द, ध (fem. and neuter)

1. Feminine gender

Gender of some of the nouns ending in त, द, ध are fixed, for instance देश, समिध 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 त, द, ध 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 ह is added to them and they are declined like नदी. For instance, the fem. forms of भवत्, धनवत्, etc., are भवती, धनवती. The fem. of महत् is महली. Fem. forms of nouns in शत (present participle) are usually पठली (from पठत्), गच्छली (from गच्छत्), नृत्यली (from नृत्यत्), etc. Declensions of these nouns are like नदी:—

I भवती भवत्यो भवत्य: etc.
mahati mahatyo mahaty: etc.
patali pataltyo patalty: etc.

2. Neuter gender

In the neuter gender, nouns ending in त, द are declined on the model of neuter कत (of course without adding ‘त’) and they differ from the masc. forms only in I and II, e.g., ज्यात् is declined as:—

I ज्यात् ज्याती ज्याति
II ज्यात् ज्याती ज्याति

In other cases they are exactly like महत्. The declensions of महत् (neuter) may be compared with महत् (masc.)—

Neuter महत् महती महाति
Masc. महात् महाती महाति:

Some nouns ending in शत (present participle) may also be in neuter gender, e.g., चलत् वाहत् (moving vehicle).

They will be declined like ज्यात्, e.g., चलत्, चलती, चलति etc.
B

1. Ablative case (पश्चामी विभक्ति) as उपपत्तिविभक्ति

(i) Ablative is used to express reason or cause, e.g., ‘धर्माचारणात् पूजित.’ (respected on account of moral conduct); ‘परापकरात् प्रसन्नः’ (pleased on account of doing good to others). In such cases instrumental case (तृतीया) is also used, e.g., ‘धर्माचारणां पूजित.’, ‘परापकरणं प्रसन्नः’.

(ii) In logical reasoning usually ablative is used, e.g., ‘परस्ते विष्णुमान धूमात’ (mountain has got fire because of presence of smoke).

(iii) In comparative degree ablative case is used, e.g., ‘देवदत्त: यज्ञदत्त: प्रेयतरः’ (देवदत्त is dearer than यज्ञदत्त).

(iv) With words अन्य, पर (meaning ‘different’ or ‘other than’), इतर (other than), श्चते (without) and words denoting direction or quarter, the ablative case is used, e.g., ‘देवदत्त: यज्ञदत्त: अन्य: परो वा’; ‘यज्ञदत्त: देवदत्ताद् इतरः’; ‘श्चते ज्ञानान् मुक्तिः’ (no salvation without knowledge); ‘उत्तर: पूर्वो वा ग्रामात्’ (north or east of the village).

(v) With words प्रभृति or आराध्य (beginning from), अन्तर्गत (just after), परम् (next), etc., the ablative is used, e.g., ‘वाः विभृति, आराध्य वा स मया पालितः’ (He has been brought up by me since childhood), ‘अध्यात्मि परं दीपालाशस्स्वारता’ (convocation ceremony comes after study), ‘तत्: परं मया जातम’ (after this, I came to know it).

(vi) With words प्रथक् (separate), विना (without), etc., ablative and instrumental (तृतीया) and also accusative (द्वितीया) is used, e.g., ‘रामात्, रामेन्, रामं वा प्रथक्’ (separate from Rāma); ‘रामात्, रामेन्, रामं वा विना’ (without Rāma).

C

1. Potential mood (विभिन्निको) = आस्त्येपव

\[ \sqrt{लम्} \text{ (to obtain).} \]

III लभेत् लभेयातम् लभेत्तम्
II लभेत्: लभेयाभाम् लभेधवम्
I लभेय लभेवहि लभेमहि

(i) Here त् is added to the root. Before consonant affixes य is dropped, e.g., लम् + अ + इय + त = लभेत. In III. ii. and II. ii. before vowels य remains, and we have forms लभेयातम् and लभेयाभाम्.
(ii) In III. iii. न changes to र्न् and य being dropped before consonant, the form becomes लमेरन्.

(iii) In I. i., the affix इ (इत्) changes to अव् and the form is लमेर.

The following आत्मनेपदी roots are similarly conjugated in विधिनिद्रः:

√सह्यः (to bear)— सह्यत सह्ययताम् सह्येत्
√सेवः (to serve)— सेवत सेवयताम् सेवेत्
√भाषः (to speak)— भाषेत् भाषयताम् भाषेत्
√रमः (to play or enjoy)— रमेत् रमयताम् रमेत्
√वृत्तः (to be)— वृत्तः वृत्तयताम् वृत्तः
√वृद्धः (to grow)— वृद्धः वृद्धयताम् वृद्धः
√मुदः (to be happy)— मुदेत् मुदयताम् मुदेरन्

2. उभयपदी roots:

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

√याच् (to beg)— याचेत् याचेताम् याचेम्
√पन्त् (to cook)— पन्तेत् पन्तेताम् पन्तेम्
√यज् (to sacrifice)— यजेत् यजेताम् यजेम्
√नीत् (to carry)— नीतेत् नीतेताम् नीतेम्

SANSKRIT TEXT.

181. नासित सत्यसमो धर्मों सत्यादिहते परम्।
    न हि तीर्थर्क विचिचदनूतादिह विधने। व्याथानो 259.
182. सहसा विद्वेषो न क्रियामिचवेक: परस्मैपदं पद्म।
    वृणेतो हि विश्वासाः पुरुषोऽनुलोकः: स्वयमेव सम्पदः। विरातो II. 30.
183. आपव्यार्थिष्टानस्तन्त्रदत्ताः: सम्पदो हृ पुनर्मानातम्। मेवानो पुरो 56.
184. बितरति गुहः: प्राक्क विद्वां यथेव तथा जर्जे
    न तु खलु तयोऽजी शान्ति करोत्यथवति वा।
    भविष्यो हि पुन्नमु: हानबेद: फलं प्रति तद्यथा
    प्रभविष्य शुचिबिच्चिभूमिः: मच्छो मृदाध:। उत्तर II. 4.
185. यथा न विपदं विषादं: संपदिं हुर्न्तो रणे न भोर्लम्।
    तं भुवनन्त्रयतिलकं जनयति जननी गुणं विशिष्टम्।
    पञ्चो मित्रो में 114.
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 उपपदार्थित.

(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.

<table>
<thead>
<tr>
<th></th>
<th>आत्मा</th>
<th>आत्मानी</th>
<th>आत्मान:</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>हे आत्मन्</td>
<td>हे आत्मानी</td>
<td>हे आत्मान:</td>
</tr>
<tr>
<td>II</td>
<td>आत्मानम्</td>
<td>आत्मानी</td>
<td>आत्मन:</td>
</tr>
<tr>
<td>III</td>
<td>आत्माना</td>
<td>आत्मभ्याम्</td>
<td>आत्मभिः</td>
</tr>
<tr>
<td>IV</td>
<td>आतमने</td>
<td>आत्मभ्याम्</td>
<td>आत्मभ:</td>
</tr>
<tr>
<td>V</td>
<td>आतम:</td>
<td>आत्मभ्याम्</td>
<td>आत्मभ:</td>
</tr>
<tr>
<td>VI</td>
<td>आतमन:</td>
<td>आतमनी</td>
<td>आतमनाम्</td>
</tr>
<tr>
<td>VII</td>
<td>आतमनि</td>
<td>आतमनी</td>
<td>आतमसु</td>
</tr>
</tbody>
</table>

(a) It may be noted that before the first five affixes (सुत्र)², final अ of आत्मन् is lengthened, e.g., I.i. I.ii. आत्मा, आत्मानी, etc., but not before subsequent affixes, e.g., II. iii. आत्मन:, III. i. आत्मना, etc.

(b) It may further be noted that न् is retained before vowel-affixes, e.g., II. iii. आत्मन:, III. i. आत्मना, etc., but न् is dropped before consonantal affixes, e.g., III. IV. V. ii. आत्मभ्याम्, or III. iii. आत्मभिः.

ब्रह्म masc. (One of the gods of Trinity—ब्रह्म, विष्णु, and महादेव).

ब्रह्म is declined exactly like आत्मन्, the only difference being that ‘न्’ changes ‘ण’ before vowel-affixes:

<table>
<thead>
<tr>
<th></th>
<th>ब्रह्मा</th>
<th>ब्रह्माणी</th>
<th>ब्रह्माण:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vocative</td>
<td>हे ब्रह्मन्</td>
<td>हे ब्रह्माणी</td>
<td>हे ब्रह्माण:</td>
</tr>
<tr>
<td>II</td>
<td>ब्रह्माणम्</td>
<td>ब्रह्माणी</td>
<td>ब्रह्मण:</td>
</tr>
<tr>
<td>III</td>
<td>ब्रह्माणा</td>
<td>ब्रह्मभ्याम्</td>
<td>ब्रह्मभिः</td>
</tr>
</tbody>
</table>

ब्रह्म (masc.) should be differentiated from ब्रह्म (neuter) which means ‘Absolute’.

---

राजन (king) masc.

राजन is declined exactly like आत्मन in the first five case-affixes (सुत्र), and also in all consonantal affixes. But before vowel-affixes, after first five (सुत्र) affixes (i.e., beginning from II. iii.) अ after ‘ज़’ is dropped and then ज़ + न changes to ‘ज़’.

I राजा राजानी राजानः
Vocative. हे राजन् राजानी राजानः
II राजान् म् राजानी राजः
III राजा राजान्याम् राजानि
IV राजे राजान्याम् राजायः
V राजः राजान्याम् राजायः
VI राजः राजोः राजाम्
VII राजिः, राजनि राजः

In VII. i. ‘अ’ is optionally dropped, and therefore there are two forms राजिः, राजनि.

युवन (youngman) masc. and शवन (dog) masc.

They are declined in the first five affixes (सुत्र) and in consonantal affixes just like आत्मन, but before vowel-affixes (after first five) ‘युवन’ becomes ‘युन’, and ‘शवन्’ becomes ‘शुन्’.

<table>
<thead>
<tr>
<th></th>
<th>युवन्</th>
<th>युवान:</th>
<th>युवानी</th>
<th>युवानः</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>युवा</td>
<td>युवानी</td>
<td>युवानः</td>
<td>शवन्</td>
</tr>
<tr>
<td>Vocative. हे</td>
<td>युवन्</td>
<td>युवानी</td>
<td>युवानः</td>
<td>हे</td>
</tr>
<tr>
<td>II</td>
<td>युवानम्</td>
<td>युवानी</td>
<td>युन:</td>
<td>शवानम्</td>
</tr>
<tr>
<td>III</td>
<td>युना</td>
<td>युवभाम्</td>
<td>युबभिः</td>
<td>शुना</td>
</tr>
<tr>
<td>IV</td>
<td>युने</td>
<td>युवभाम्</td>
<td>युवभः</td>
<td>शुने</td>
</tr>
<tr>
<td>V</td>
<td>युन:</td>
<td>युवभाम्</td>
<td>युवभः</td>
<td>शुन:</td>
</tr>
<tr>
<td>VI</td>
<td>युन:</td>
<td>युनोः</td>
<td>युनाम्</td>
<td>शुन:</td>
</tr>
<tr>
<td>VII</td>
<td>युनिः</td>
<td>युनोः</td>
<td>युन्युः</td>
<td>शुनिः</td>
</tr>
</tbody>
</table>

The words with हमनिच affix, which denotes abstract sense, such as महिमन (greatness), लक्षिमन (lightness), गरिमन (weightiness), चिन्मन (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, लक्षिमा, etc., they look like feminine. As noted below they are declined like सीमन, which is in feminine gender:—
लोकन् and महिमन् are declined like राजन्.

<table>
<thead>
<tr>
<th>I</th>
<th>लोका</th>
<th>लोकानी</th>
<th>लोकान:</th>
<th>महिमा</th>
<th>महिमानी</th>
<th>महिमान:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vocative</td>
<td>हे लोका</td>
<td>हे लोकानी</td>
<td>हे लोकान:</td>
<td>हे महिमा</td>
<td>हे महिमानी</td>
<td>हे महिमान:</td>
</tr>
<tr>
<td>II</td>
<td>लोकानम्</td>
<td>लोकानी</td>
<td>लोकन्</td>
<td>महिमानम्</td>
<td>महिमानी</td>
<td>महिमान:</td>
</tr>
<tr>
<td>III</td>
<td>लोक:</td>
<td>लोकम्</td>
<td>लोकमिन:</td>
<td>महिमन्न</td>
<td>महिमम्</td>
<td>महिमभिम:</td>
</tr>
<tr>
<td>IV</td>
<td>लोकने</td>
<td>लोकम्</td>
<td>लोकभ्य:</td>
<td>महिमने</td>
<td>महिमभ्यम्</td>
<td>महिमभ्य:</td>
</tr>
<tr>
<td>V</td>
<td>लोक:</td>
<td>लोकभ्यम्</td>
<td>लोकभ्यम:</td>
<td>महिमन्न</td>
<td>महिमभ्यम्</td>
<td>महिमभ्य:</td>
</tr>
<tr>
<td>VI</td>
<td>लोकनो:</td>
<td>लोकनम्</td>
<td>लोकनम:</td>
<td>महिमनो:</td>
<td>महिमनम्</td>
<td>महिमनम:</td>
</tr>
</tbody>
</table>
| VII | लोकन | लोकन
    लोकन | महिमन्न | महिमनम् | महिमनम: |

In declension of both (लोकन और महिमन) ‘अ’ is dropped before vowel-terminations, after युक्त affixes. But in the case of राजन as already noted जु + नु become जु, while in the case of लोकन and महिमन मु + नु come together as ‘नन’.

2. अन-ending feminine nouns

Only some of the nouns ending in अन take feminine gender, e.g., राजी, युवती. Being ई-ending they are declined like नरी.

<table>
<thead>
<tr>
<th>राजी</th>
<th>युवती</th>
</tr>
</thead>
<tbody>
<tr>
<td>I राजी</td>
<td>राजी</td>
</tr>
</tbody>
</table>

Vocative

<table>
<thead>
<tr>
<th>हे राजी</th>
<th>हे राजी</th>
<th>हे राज्ञ:</th>
<th>हे युवती</th>
<th>हे युवत्य:</th>
</tr>
</thead>
<tbody>
<tr>
<td>II राजीम्</td>
<td>राजी</td>
<td>राजी:</td>
<td>युवतीम्</td>
<td>युवती:</td>
</tr>
<tr>
<td>III राज्ञा</td>
<td>राजीभ्याम्</td>
<td>राजीभिमि</td>
<td>युवत्या</td>
<td>युवतीभ्याम्</td>
</tr>
<tr>
<td>IV राज्ञ</td>
<td>राजीभ्याम्</td>
<td>राजीभ्यम्</td>
<td>युवत्य</td>
<td>युवतीभ्यम्</td>
</tr>
</tbody>
</table>

etc. etc.

B

1. Genitive case (षण्डी 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 कारक, and therefore, it is usually supposed that genitive case is not a कारक-कase at all, but as a matter of fact genitive case expresses also कारक relations, agent (कर्त्ता) and object (कर्म), e.g., ‘देवदत्तस्य पठनम्’ or ‘पुस्तकम् पठनम्’. Here genitive case in देवदत्तस्य and पुस्तकम् being related to अन action is a कारक case, and therefore it is wrong to say that genitive case is not a कारक case at all.¹

1. Great scholars like Apte have committed the mistake of thinking that genitive is not a कारक 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 (कल्प) 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 (कुट्त्व), 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 अहूं पठित्वामि' (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 √हत्.
पीत्वा (having drunk) from √पा.
दृष्ट्वा (having seen) from √दृश्.
गृहोत्वा (having taken) from ग्रहः,
भक्तित्वा (having eaten) from √भक्त.
पृष्ट्वा (having asked) from √प्रचु.
क्त्वा takes the form 'य' (ल्यप्) when an उपसर्ग is added to it, e.g.,

विवह्यु + क्त्वा = विहस्य
आगमि + क्त्वा = आगम्य, also आगत्य
ष्ठ + नम्य + क्त्वा = प्रणम्य
नित्य + हत्तमि + क्त्वा = निहस्य
निपीय + पा + क्त्वा = निपीय
सम्म + प्रह् + क्त्वा = संमृह्य

2. Infinitive (तुम्न = तुम्)

Affix तुम् (तुम्न) is used in the infinitive sense, e. g.,
हसितुम् (to laugh) from √हस्.
पक्तुम् (to cook) from √पच्.
गतुम् (to go) from √गम्.
नतुम् (to salute or to bend) from √नम्.
हतुम् (to kill) from √हत्.
196. अर्थे कुपिता अर्थे सुजना योगेन मूलभवनि न तु नीचा:।
हेम: कठिनस्वापि द्रवणोपायोपिति न तूणानाम्॥

सुभाषितं p. 47, No. 111.

197. यशोदिगातिः सुखलिपि वा मनुष्यसंस्थायामतिर्वागितः वा।
निरंतुचकातामियोगवहामान्त मनुष्यवेकासृद्धमुपयुति सिद्धः॥ किरातो III. 40.

198. साधुनामुपकत्वू तक्षी: द्रश्च विहायसा गन्तुम।
न कुतुहलि कस्य मनश्चरिति च महात्मनां श्रोतुम।॥ हर्षो III. 2.

199. धनिनोशिपि निन्हःभावायुवानोशिपि न चूज्जवला:।
प्रभोवेद्यप्रत्यक्तं महात्मीमहालिङ्ग:॥ सातो X. 66.

200. विषवृक्षोशिपि संवर्य पध्यं ज्ञेतुतप्पस्त्रांतः।
कुमारो II. 55.

201. ऐश्वर्यस्य विभूषण्य सुजनता शौर्यस्य वासिनयमोः
जानमयोपमः श्रुत्तय विनयो विश्वस्य पात्रे व्ययः।
अश्रोधरसयः अमा प्रमतितुर्धसमय निन्ह्याजिता
सर्वेष्यापि सर्वेष्यारण्यिमित्व शोलं परं भूषणम्॥ भव् ॥ नी ॥ 82.

202. कुलञ्ज तरुकतुं बद्रमुच्चतुजूरुग:।
स्मृत्वा स्मृत्वा याति कुलञ्ज नवत्वम्।
यात्रा स्वेषा यद्विविमुखेष्ठ बाण्यं
प्राप्तास्मृत्वा याति कुलञ्ज: प्रसादम्॥ स्वपनो IV. 7.

203. उपालजितानामर्थानां त्याग: एव त्य रक्षणम्।
तद्गोदरसस्त्यानां परीवाह इवामसस्त्राः॥ बृहो VI. 7.

204. न धर्मशास्त्रं परस्तीति कारणं न चापि वेदाध्ययनं दुरात्मन:।
स्वभाव एतात्र तथातिरिच्चयते यथा प्रकृत्या मधुरं गवां पय:॥
हितोऽमो लातो 17.

205. सर्वं निजः परो बेति गणना लघुस्रवस्यायः।
उदाराचारितानां त्याग: एव त्य रक्षणम्॥ शास्त्रो 273.

206. प्राश्वायस्य पर्वतकुलं तपनोण्यात्तपं
दुर्विविमुखेणुरुम च काननाति।
नानाबन्यवश्चताति च दुर्गृहयत्वा
रिक्तस्य यज्ञवल्ल सेव तवात्मंशोः॥ शास्त्रो 778.
207. धातयितुमेव नीचः परकार्यं बेति न प्रसाधयितुम्।
पातयितुमस्ति शक्तिविरोधेन न चोल्लमितुम्॥ पौष्च मि० भेन० 394.

208. यत्स्य नासितं स्वयं प्रजा शास्त्रं तस्य करोति किम्।
लोचनाथ्यां विहीनस्य दर्पणं के करिष्यति॥ नृद्ध० VIII. 10.

209. सन्तोषामृत्तिगतानां यत्सुखं शान्तचेतसासम्।
कुतस्तद्धनलुभानामितश्चेतस्य थावताम्॥ सुभाषिताः p. 75, No. 1.

210. खलानां कण्टकातां च द्विविधेऽव प्रतिक्रिया।
उपासननुमुखभद्रो वा दूरतो वा विवर्जनम्॥ नृद्ध० 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 क्वा and नुमुख 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.
1. Nouns ending in न (न) masc. and fem.

करिन् (elephant) masc.

|   | करी  | करिणो  | करिणः  
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Vocative</td>
<td>हे करिन्</td>
<td>हे करिणो</td>
<td>हे करिणः</td>
</tr>
<tr>
<td>II</td>
<td>करिणम्</td>
<td>करिणो</td>
<td>करिणः</td>
</tr>
<tr>
<td>III</td>
<td>करिणः</td>
<td>करिणम्</td>
<td>करिणः</td>
</tr>
<tr>
<td>IV</td>
<td>करिणः</td>
<td>करिणम्</td>
<td>करिणः</td>
</tr>
<tr>
<td>V</td>
<td>करिणः</td>
<td>करिणम्</td>
<td>करिणः</td>
</tr>
<tr>
<td>VI</td>
<td>करिणः</td>
<td>करिणम्</td>
<td>करिणः</td>
</tr>
<tr>
<td>VII</td>
<td>करिणः</td>
<td>करिणम्</td>
<td>करिणः</td>
</tr>
</tbody>
</table>

In the declension of nouns ending in ‘न’ as करिन्, in I. i. is करी, where ‘न’ is dropped and preceding vowel is lengthened (as in राजा from राजन). In all other consonantal affixes न is dropped as करिणम्, करिणः, etc. Vowel-affixes are added to the form करिन्.

All masc. nouns ending in ‘न’ such as धनिन् (rich), गुणिन् (virtuous), स्वामिन् (master), लिन् (‘moon’ literally having श य ‘hare’ in its lap), हस्तिन् (‘elephant’, ‘having हस्त or hand in the form of trunk’), लिन् (strong), मनोहारिन् (beautiful), यस्तिन् (famous), are declined like करिन्.

पथिन् (way) masc.

In the first five affixes (ढुद्) पथिन् becomes पथन्, and then it is declined like आत्मन्, except that in I. i. विनम् is retained. Afterwards पथिन् becomes पथ before vowel-affixes, and ‘पथ’ (with ‘न’ dropped) before consonantal affixes, e.g. :

|   | पथ:  | पथानो  | पथानः  
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>पथन्</td>
<td>पथानो</td>
<td>पथानः</td>
</tr>
<tr>
<td>II</td>
<td>पथानम्</td>
<td>पथानो</td>
<td>पथानः</td>
</tr>
<tr>
<td>III</td>
<td>पथ</td>
<td>पथिणम्</td>
<td>पथिणः</td>
</tr>
<tr>
<td>IV</td>
<td>पथः</td>
<td>पथिणम्</td>
<td>पथिणः</td>
</tr>
<tr>
<td>V</td>
<td>पथः</td>
<td>पथिणम्</td>
<td>पथिणः</td>
</tr>
<tr>
<td>VI</td>
<td>पथः</td>
<td>पथोः</td>
<td>पथामः</td>
</tr>
<tr>
<td>VII</td>
<td>पथि</td>
<td>पथोः</td>
<td>पथिषु</td>
</tr>
</tbody>
</table>
2. *इन्द्र*-ending nouns in feminine gender

*इन्द्र*-ending nouns, when they are used in feminine gender take ‘ई’ at the end, e.g., करिणी (female elephant), धनिणी (rich woman), गृहिणी (virtuous woman), etc., and are then declined like निर्णी, e.g.: —

<table>
<thead>
<tr>
<th></th>
<th>करिणी</th>
<th>करिण्यो</th>
<th>करिण्य:</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>करिण्यम्</td>
<td>करिण्यो</td>
<td>करिण्य:</td>
</tr>
<tr>
<td>II</td>
<td>करिण्यम्</td>
<td>करिण्यो</td>
<td>करिण्य:</td>
</tr>
<tr>
<td>III</td>
<td>करिण्याः</td>
<td>करिण्याम्</td>
<td>करिण्याम्</td>
</tr>
<tr>
<td>IV</td>
<td>करिण्याः</td>
<td>करिण्याम्</td>
<td>करिण्याम्</td>
</tr>
<tr>
<td>V</td>
<td>करिण्याः</td>
<td>करिण्याम्</td>
<td>करिण्याम्</td>
</tr>
<tr>
<td>VI</td>
<td>करिण्याः</td>
<td>करिण्यो:</td>
<td>करिण्याम्</td>
</tr>
<tr>
<td>VII</td>
<td>करिण्याम्</td>
<td>करिण्यो:</td>
<td>करिण्यो:</td>
</tr>
</tbody>
</table>

**B**

1. Genitive case (षट्ठी 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., ‘देवता: छाताण्य छातेषु वा पुत्रतमः’; ‘पुनः प्राणिना प्राणिशु वा प्रशस्यतमः’ (worthiest).

(ii) With words meaning ‘distant’ or ‘close’ genitive as well as ablative is used, e.g., ‘वनं प्राचीर्य प्रामार्द वा निकटं दूरं वा करते’

(iii) With indeclinables कृते (for the sake of), समक्षम् (before or in front of), the genitive case is used, e.g., ‘तब कृते अहं कष्टम् अनुभवामि’ (for your sake I experience hardship); ‘जनानां समक्षं स ताहितं’ (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 (शपू) is the class-mark, which is added to इ (षुष्ठ); इ = ए = अय्य to which अ (शपू) is added and the class-mark becomes ‘अय्य’. With this difference of class-mark it is conjugated like भ्वादि, e.g., चोरयति (लद्), चोरियतु (लद्), अचोरयत् (लद्), चोरयेत् (विधिलिङ्ग).
Important roots of चुरादि class which are mostly in परस्मृपद are given below:

| विद्युत् (to think) — | विद्युत्यति | विद्युत्ययु | अविद्युत्यति | अविद्युत्ययु |
| चुरादि (to think) — | चुरादयति | चुरादयु | अचुरादयति | अचुरादयु |
| कथा (to say) — | कथयति | कथयु | अकथयति | अकथयु |
| गण (to count) — | गणयति | गणयु | अगणयति | अगणयु |
| मन्द (to eat) — | मन्दयति | मन्दयु | अमन्दयति | अमन्दयु |
| नूतन (to inform) — | नूतनयति | नूतनयु | अनूतनयति | अनूतनयु |
| दशा (to punish) — | दशयति | दशयु | अदशयति | अदशयु |
| पीड़ि (to cause pain) — | पीडयति | पीडयु | अपीडयति | अपीडयु |
| पूजा (to worship) — | पूजयति | पूजयु | अपूजयति | अपूजयु |
| रचन (to make) — | रचयति | रचयु | अरचयति | अरचयु |

Roots of चुरादि class are sometimes conjugated in आतिमेउप also, e.g., चोरयते. But usually they are used in परस्मृपद as given above. A few roots, however, are exclusively conjugated in आतिमेउप, e.g., मन्द (to hold consultation) — मन्दयति, मन्दययु, अमन्दयति, मन्दयु.

**Sanskrit Text.**

211. कोटिभार: समर्थानैं कि दूरं व्यवसायिनाम्।
को विदेश: सुव्यवाहान क: पर: प्रस्तवादिनाम्। सुभाषितः p. 162, No. 404

212. शोकत्वाद्य निश्चितां न मां शोचितुमहसि।
शोकहेतुतुप कामेशु सत्ताः: शोचिताः रागिणः। बुद्धo VI. 18.

213. कुशमस्तुकक्षयेव हृ गती स्तो नवस्विनः।
सूचिन वा सर्वतोक्य विशीर्येत वनेवथवा। भाद्वo नी० 33.

214. परस्परविरोधिन्योरेकसंबयुवर्त्तमस।
सम्भृं श्रीसरस्वत्यौतिथेवसत् सदा सताम। विक्रमोर V. 24.

215. वैवलयं मम तावद्रहयामहौ स्नेहाद्वर्योक्तः।
पीड्यन्ते गृहिणः कथं नु तन्याविशिष्टेऽलेभं व। शाक्यo IV. 6.

216. सुखद्यशेव पत्त्येजेत् विद्या विद्यार्थी वा त्यजत् गुलाम।
सुखाधिन: कुतो विद्या कुतो विद्यार्थन: घुलाम।
सुभाषितः p. 158, No. 216.

217. सम्पूर्णकुम्भो न करोति शब्दमयों घटो घोषमय्यंति नूतम्।
विद्यान कुलीनो न करोति गर्व जलपति मूढास्तु गुणविहिताः।
सुभाषितः p. 173, No. 870.

218. श्रीवृषभकारिणाः हि नियतमेवाः: पत्त्यन्युपरस्मर्पणः।
219. गुणो भुण्ड वेदितं न वेदितं निर्गुणी बलय वेदितं न वेदितं निर्गुणिः।
पिको वसन्तस्य गुणं न वायसम् करी च सिंहस्य बलय न भूषक।।

220. जयन्ति ते सुकृतिनो रससिद्धा कवीश्वरा।
नासित एषां यशः काये जरामरणं भयम्।। भूतः नी० २४

221. सूर्यास्य पञ्चविन्यानी गवय दूरविचनी तथा।
हृदी चाप्रियाबारी च परोकं नैंच मन्यते।।

222. रोगी चिरप्रवासी पराधभोजी परावस्थस्य।
यज्ञीवति तन्मरणं यन्मरणं सोत्यं विशामां।। हितो० मित्र ताप० १४१।

223. प्रस्तुकं हि प्रणयिषु सतामिषिषारंग्यिषां। नेच० उ० ५४।

224. बलवत् हर्वयं शोकोत्वेगाः हिम्मत तु न भियते।
वहीं विकल्पः कायो मोहं न मुच्यते चेतनाम्।।
जवलयति तत्तूमतबाः करोति त भस्मसावाक।
प्रहरिति विधययं चंद्रेणि न कृतः जीवित्म।। उत्तरो० III. ३१।

225. रूपस्य हत्री व्यस्तव बलस्य शोकस्य योनिनिधिनं रत्निनाम।
नासा: स्तुतीनां रिपुरिद्रयाणमेषा जेरा नाम ययेश भगः।। बुद्धो० III. ०।

226. दाने तपसि शौर्यं च यस्य न प्राधितं यशः।
विद्यायामर्थानां च मातरुवधा एव सः।। शशू० १४७७,

227. विद्याविद्यायसयम्भने ब्राह्मणे गवि हस्तिन।
शुरी चेवं श्वपाके च पंडिताः समवर्तिन:।। गीतो० V. १८।

EXERCISE

1. (i) Pick up from the text nouns ending in (ह) 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 चुरावि 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.
Nouns ending in न् (अन् or इन्) in neuter gender and nouns ending in ‘ष’.

1. Nouns ending in ‘अन्’ in neuter gender

कर्मन् (action) neuter gender.

<table>
<thead>
<tr>
<th></th>
<th>कर्म</th>
<th>कर्मणि</th>
<th>कर्मणि</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>कर्म</td>
<td>कर्मणि</td>
<td>कर्मणि</td>
</tr>
<tr>
<td>II</td>
<td>कर्म</td>
<td>कर्मणि</td>
<td>कर्मणि</td>
</tr>
</tbody>
</table>

In the first two cases it is declined like, वारि, which is इ-ending and is declined as वारि, वारिणि, वारीणि. It may be noted that there is no original ‘न’ in इ-ending ‘वारि’, which is just added. In the remaining cases कर्मन् is declined like ‘अत्मन्’ masc. (Lecture 18), except that in ‘कर्मन्’, on account of ‘र्’, ‘ष’ comes in place of ‘न्’ of अत्मन्), e.g.,

<table>
<thead>
<tr>
<th></th>
<th>कर्मणि</th>
<th>कर्मध्याम्</th>
<th>कर्मभि:</th>
</tr>
</thead>
<tbody>
<tr>
<td>III</td>
<td>कर्मणि</td>
<td>कर्मध्याम्</td>
<td>कर्मभि:</td>
</tr>
<tr>
<td>IV</td>
<td>कर्मणि</td>
<td>कर्मध्याम्</td>
<td>कर्मभि:</td>
</tr>
<tr>
<td>V</td>
<td>कर्मणि</td>
<td>कर्मध्याम्</td>
<td>कर्मभि:</td>
</tr>
<tr>
<td>VI</td>
<td>कर्मणि</td>
<td>कर्मणाम्</td>
<td>कर्मभि:</td>
</tr>
<tr>
<td>VII</td>
<td>कर्मणि</td>
<td>कर्मणाम्</td>
<td>कर्मभि:</td>
</tr>
</tbody>
</table>

नामन् (name) neuter

In the first two cases I and II, नामन् is declined like कर्मन्, except that ‘अ’ after ‘ष’ is optionally dropped in ii. of both the cases. In cases from III onward ‘अ’ after ‘ष’ is dropped before vowel-affixes, but in VII. i. it is optionally dropped.

<table>
<thead>
<tr>
<th></th>
<th>नाम</th>
<th>नामनि, नाम्नि</th>
<th>नामभि:</th>
</tr>
</thead>
<tbody>
<tr>
<td>I–II</td>
<td>नाम</td>
<td>नामनि, नाम्नि</td>
<td>नामभि:</td>
</tr>
<tr>
<td>III</td>
<td>नामना</td>
<td>नामध्याम्</td>
<td>नामभि:</td>
</tr>
</tbody>
</table>

i.e., it is like बहुन्.

But in VII. i. there are two forms:—नाम्नि and नामनि.

Neuter nouns like धामन (region, place), व्योमन (sky), सामन (Vedic song), दामन (garland) are also declined like नामन्.

अहू (day) neuter

Before consonantinal affixes final ‘न’ changes to विसर्ग, which in some cases according to सन्धि rules becomes आ. Before vowel-affixes अहू is declined like नामन्, e.g.,
2. **Nouns ending in ‘इ’ in neuter gender**

   Nouns ending in ‘इ’ such as मनोहारिन्, यशस्विन्, गुणिन्, बलिन्, etc., when used in neuter gender, are declined like ‘वारि’, e.g.,

   I–II मनोहारि
   III मनोहारिणी
   IV मनोहारिणि
   V मनोहारीणि
   VI मनोहारिणाः
   VII मनोहारििपि; etc.

3. **Nouns ending in ‘प’**

   ‘अप’ (water) fem.

   अप्प is the only important noun ending in ‘प’, which is declined only in plural number:

   I अपः
   II अपः
   III अद्वः
   IV अद्वः
   V अद्वः
   VI वपः
   VII असुः

**B**

1. **Locative case (स्थस्थिति)**

   (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 आसनेन उपविष्टि’ (he sits on the seat), ‘स गृहेन तिथिंति’ (he stays at house), ‘अस्मिि मांसे अहं पादिस्यामि’ (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., ‘देवदत्त: छात्रेनुि छात्राणां वा पुत्रस्यः’; ‘मनुः ज्ञानिषु ज्ञातिनां वा प्रशस्यतमः’.

   (iii) Words denoting ‘engaged’, ‘addicted to’, ‘expert’, etc., govern their object in the locative case, e.g., ‘स देशसेवाय व्यापूः’ (he is engaged in the service of the country); ‘स युवकर्मणि आसक्तः’ (he is addicted to gambling); ‘स संज्ञोिनिः, कुशलः, प्रवीणो वा’ (he is expert in music).
1. तुबाणि class

The class-mark of तुबाणि class is अ (अ). It differs from the class-mark of the first भावि class, where the class-mark is अ in the form of शप, the difference being that the latter is द्वितीय (i.e., where श is dropped). द्वितीय is the sign of lengthening. For instance, in √विज्ञाप्त of the first भावि class, व is lengthened, e.g., the form is चेविज्ञाप्त, but in roots belonging to तुबाणि class, व, etc., are not lengthened, e.g., लिखविज्ञाप्त. अ of भावि class becomes अ, e.g., √स्मरति, but अ in a root of तुबाणि class does not change, e.g., स्पृश्यति-स्पृशति.

2. परस्मैपदी roots of तुबाणि class

Some important roots of तुबाणि class conjugated in परस्मैपद are given below:—

√इच्छा = इच्छ (to wish)— इच्छति, इच्छतु, ऐच्छत्, इच्छेत्
√प्रेम = प्रेम (to ask)— प्रेमति, प्रेमतु, अप्रेमत्, प्रेमेत्
√बिज्ञाप्त = बिज्ञाप्त (to enter)— बिज्ञाप्त, बिज्ञापत्, अबिज्ञाप्त, बिज्ञापत्
√सृजन = सृजन (to create)— सृजति, सृजनत्, असृजनत्, सृजनेत्
√समेत = समेत (to meet)— समलि, समलत्, असमलित्, असमलत्.

3. √मृत (to die)

Of the आत्मनेपदी roots of तुबाणि class √मृत is most important. It is conjugated in आत्मनेपद only in लकारास with class-mark (सार्वंधातुक), i.e., लट, लोट, लटि, बिलिन्दि and also in लुट, e.g., स्मृयते, स्मृयताम्, अस्मृयत, स्मृयते; लुट अमृत्. In लट, लूट, and लूट, it is conjugated in परस्मैपद, e.g., ममार, मरियति, अमरियत्.

4. उभयपदी तुबाणि roots

There are some roots which are conjugated in परस्मैपद and आत्मनेपद both, e.g.

√मुक्त = मुक्त (to give up, to abandon)—
परस्मैपद—मुक्तचति, मुक्तचन्त, मुक्तचेत्
आत्मनेपद—मुक्तते, मुक्तताम्, मुक्तचत्, मुक्तेत्

√सिद्ध = सिद्ध (to sprinkle)—
परस्मैपद—सिद्धति, सिद्धतु, असिद्धत्, सिद्धेत्
आत्मनेपद—सिद्धते, सिद्धताम्, असिद्धत्, सिद्धेत्

√क्षेत्र (to throw)—
परस्मैपद—क्षेत्रति, क्षेत्रतु, अक्षेत्रत्, क्षेत्रेत्
आत्मनेपद—क्षेत्रते, क्षेत्रताम्, अक्षेत्रत्, क्षेत्रेत्
228. ब्रह्मस्य युतां युतिः मर्यादाः भवति न विषयसु हि पशुपाताः। किराता III. 12.
229. ज्वलितं न हिरण्यरेतसं चयमाकान्तिव भस्मतां जनः। किराता II. 20.
230. निर्गतासु न वा कत्य भुलिवासस्य वृक्षिष्ठृ। प्रीतिम्युहसितानुष्ठातु मन्त्रार्थिव जायते। हर्षा I. 16.
231. एको हि दोषो गुणसन्निपते निममज्जतीनवः। किरर्णिवाद्वः। कुमारा I. 3.
232. न जायते नियमस्ते वा कदाचिन् नायं भूत्या मन्भता जा न सू०। प्रजो नित्यः शास्तरतोष्णयु पृुरणो। न हृतयेतह ह्रस्वमाते शारीरे ।। गीता II. 20.
233. लिम्बतिव तमोक्षणानि वर्षवतीवा जनां नमः। प्रसत्युस्सैव दुःखितिविवलं गता। मृणान I. 34.
234. भ्रमण्यहनि शूष्टानि गच्छतीह यमालयम्। शेवा: जीविततुमिष्टतिनि किमार्यममत: परम्।
235. शास्त्रादोषो ये पुर्व सन्नि सत्वा: पुरुष विनेमिष्टं गुणं न कष्टचत।
बुद्धा I. 32.
236. दाक्षिण्यं स्वजने वया परिजने शाल्यं सवा वुर्जये। भूति: साधुजने नन्यो नृपजने विव्रजने चार्यवम्।
शौर्य शानुजने क्षमा गुरुजने नारीजने धृष्टताः। वे चन्द्र पुरुषः। कतालयु कुशलस्येव लोकस्वर:।। भवुः नीः II. 22.
237. अकारणं रूपमकारणं कलू महतसु नीचेश्च च कर्म शोभते। प० रा I. 33.
238. सत्यं वेदं जागर्तं फलं तत्वे परं स्मृतम्। सत्यादांम् दमशचैव सवः सत्ये प्रतिष्ठितम्। व्याख्या I. 275.
239. उपकारिषु य: साधुः साधुजे तस्य को गुणः। उपकारिषु य: साधुः स साधु: सदिन्त्वहयते। पन्नः भो भो 270.
240. शोधे शोधे न मानिक्ष्यं मीलितकं न गजे गजे। साधवो न हि सवेत्वः चवर्भनं न वने वने।। चाँ नीः रा I. 9.
241. उपकारिणि विश्रवे शुद्धेतो यव: साधर्वति पापम्।
तं जनमस्तेनवं ममवति वशुर्वे कर्म वहसि। हितोऽ सा ला 79.
242. न मातरं न दर्शे न सोव्यं न चाल्मणि।
विशवासस्ताराः: पुर्वा यादृक्क्तेऽस्त्रेयः स्वसावं। व्याख्या 1229.
243. नियतं कुरु कर्म त्वं कर्म ज्यायो हृदकर्मण: ।
शरीरायात्रापि च ते न प्रसिद्ध्येदकर्मण: ॥ गीताः III. 8.

244. सोदनितं मम गात्राणि मुखःच परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्ष्यच जायते ॥ गीताः 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 वुद्वादि 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 ‘स’ (masc.)

चन्द्रमस् (moon) masc.

<table>
<thead>
<tr>
<th>I</th>
<th>चन्द्रमा:</th>
<th>चन्द्रमसोः</th>
<th>चन्द्रमसः</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>चन्द्रमस्</td>
<td>चन्द्रमसी</td>
<td>चन्द्रमसः</td>
</tr>
<tr>
<td>III</td>
<td>चन्द्रमसा</td>
<td>चन्द्रमोभ्याम्</td>
<td>चन्द्रमोभ्यः</td>
</tr>
<tr>
<td>IV</td>
<td>चन्द्रमसे</td>
<td>चन्द्रमोभ्याम्</td>
<td>चन्द्रमोभ्यः</td>
</tr>
<tr>
<td>V</td>
<td>चन्द्रमसः</td>
<td>चन्द्रमोभ्याम्</td>
<td>चन्द्रमोभ्यः</td>
</tr>
<tr>
<td>VI</td>
<td>चन्द्रमसः</td>
<td>चन्द्रमसोः</td>
<td>चन्द्रमसाम्</td>
</tr>
<tr>
<td>VII</td>
<td>चन्द्रमसि</td>
<td>चन्द्रमसी</td>
<td>चन्द्रमसु</td>
</tr>
</tbody>
</table>

(a) In I. i- ‘अ’ after स in चन्द्रमस् is prolonged and स is dropped, and ‘स’ of ‘स्’ at the end changes to visarga and the form is चन्द्रमा:.

(b) ‘स’ is retained before affixes beginning with a vowel, e.g., I. ii. चन्द्रमसी etc.

(c) In the case of affixes beginning with a consonant अस् of चन्द्रमस changes to औ, e.g., III. ii. चन्द्रमोभ्याम् before घोष ‘स्’.

(d) In VII. iii. चन्द्रमसस् ‘स्’ is retained before affix ‘स्’ according to euphonic rules.

Other masculine nouns ending in ‘स’ such as वेदस् (creator), महातपस् (one practising great penances), महायशस् (one having great fame) are also declined like चन्द्रमस्, e.g., वेदा:, वेदसाः, वेदसः; महात्पा:, महातपसी, महातपसः; महायशा:, महायशसः, महायशसः; etc.

विद्वस् (scholar) masc.

<table>
<thead>
<tr>
<th></th>
<th>विद्वान्</th>
<th>विद्वासोः</th>
<th>विद्वासः</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vocative.</td>
<td>हे विद्वान्</td>
<td>विद्वासी</td>
<td>विद्वासः</td>
</tr>
<tr>
<td>II</td>
<td>विद्वासम्</td>
<td>विद्वासी</td>
<td>विद्वासः</td>
</tr>
<tr>
<td>III</td>
<td>विद्वावा</td>
<td>विद्वाभ्याम्</td>
<td>विद्वाभ्यः</td>
</tr>
<tr>
<td>IV</td>
<td>विद्वापे</td>
<td>विद्वाभ्याम्</td>
<td>विद्वाभ्यः</td>
</tr>
<tr>
<td>V</td>
<td>विद्वापः</td>
<td>विद्वाभ्याम्</td>
<td>विद्वाभ्यः</td>
</tr>
<tr>
<td>VI</td>
<td>विद्वापः</td>
<td>विद्वापोः</td>
<td>विद्वापः</td>
</tr>
<tr>
<td>VII</td>
<td>विद्वाधि</td>
<td>विद्वाधि</td>
<td>विद्वाधि</td>
</tr>
</tbody>
</table>
(a) In सुद्र forms (I. i. ii. iii. and II. i. ii.), ‘विद्र’ becomes ‘विद्रान्त’.
In I. i. (विद्रान्त), सू is dropped; in the remaining vowel-appendices of सुद्र, नू becomes नृत्रान्त before सू, e. g., विद्रान्त, etc.

(b) In forms other than सुद्र, विद्र becomes विद्रर (रू=र; सू=सू) before vowel-appendices, e. g. II. iii. विद्रर, etc.

(c) सू changes to ‘ड’ before consonantal-appendices (which begin with भोष letter, e. g., III. ii. विद्रब्याम्; ‘सू’ changes to ड before ‘ड’ of VII. iii. e. g., विद्रड.

पुंस (man) masc.

<table>
<thead>
<tr>
<th>I</th>
<th>पुमान्</th>
<th>पुमांली</th>
<th>पुमांस:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vocative</td>
<td>हे पुमान्</td>
<td>हे पुमांली</td>
<td>हे पुमांस:</td>
</tr>
<tr>
<td>II</td>
<td>पुमांसम्</td>
<td>पुमांली</td>
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<td>पुंसा</td>
<td>पुमांयाम्</td>
<td>पुमांय:</td>
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<tr>
<td>IV</td>
<td>पुंसे</td>
<td>पुमांयाम्</td>
<td>पुमांय:</td>
</tr>
<tr>
<td>V</td>
<td>पुंस:</td>
<td>पुमांयाम्</td>
<td>पुमांय:</td>
</tr>
<tr>
<td>VI</td>
<td>पुंस:</td>
<td>पुंसो:</td>
<td>पुंसाम्</td>
</tr>
<tr>
<td>VII</td>
<td>पुंसि</td>
<td>पुंसो:</td>
<td>पुंसु</td>
</tr>
</tbody>
</table>

Note difference in the first five forms (सुद्र). Afterwards before vowel-terminations, it is सू, e. g., II. iii. पुंस, and before consonantal terminations it is ‘पुर’, e. g., पुरम्याम, etc.

श्रेयस (one’s good) masc.

<table>
<thead>
<tr>
<th>I</th>
<th>श्रेयान्</th>
<th>श्रेयांली</th>
<th>श्रेयांस:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vocative</td>
<td>हे श्रेयान्</td>
<td>हे श्रेयांली</td>
<td>हे श्रेयांस:</td>
</tr>
<tr>
<td>II</td>
<td>श्रेयांसम्</td>
<td>श्रेयांली</td>
<td>श्रेयांस:</td>
</tr>
<tr>
<td>III</td>
<td>श्रेयाम्</td>
<td>श्रेयोयाम्</td>
<td>श्रेयोय:</td>
</tr>
<tr>
<td>IV</td>
<td>श्रेयेर्</td>
<td>श्रेयोयाम्</td>
<td>श्रेयोय:</td>
</tr>
<tr>
<td>V</td>
<td>श्रेयास:</td>
<td>श्रेयोयाम्</td>
<td>श्रेयोय:</td>
</tr>
<tr>
<td>VI</td>
<td>श्रेयास:</td>
<td>श्रेयासो:</td>
<td>श्रेयासाम्</td>
</tr>
<tr>
<td>VII</td>
<td>श्रेयंसि</td>
<td>श्रेयासो:</td>
<td>श्रेयसु</td>
</tr>
</tbody>
</table>

This noun ends with द्यम् (द्युन्) affix which denotes comparative degree.

(a) It is declined in ‘सुद्र’ affixes like विद्र.
(b) In non-सुद्र it is declined like चन्द्रम्.

Masc. nouns like प्रेयस (dear), महोद्यस (greater), ज्यायस (elder), etc. (ending with द्युन् affix) are declined like श्रेयस, e. g., प्रेयान्, प्रेयांली, प्रेयांस:; etc.
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 यज्ञदत्त: मामुवाच’ (when Devadatta went away, Yajñadatta spoke to me). Here principal sentence is ‘यज्ञदत्त: 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 ‘सूर्य अस्त्यज्ञे सति राजा शतुमाक्रात्वान्’.

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 पठि सति देवदत्तोज्ज्वाल आगमण्यात’ (When I finished the study of Ramāyaṇa, Devadatta came here).
(ii) ‘रामे वने गते सति यज्ञको विललाप’ (When Rāma departed for forest, Daśaratha lamented).
(iii) ‘छात्रेद्वै समागलेद्वै सत्रु पठन स्रावस्य’ (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 ग्राम गतवान् तदा यज्ञदत्तो मामुवाच;’
‘यदा सूर्यमायस्यज्ञे तदा राजा शतुमाक्रात्वान्’.

C

दिवादि class

Conjugation of दिवादि class

दिवादि class has ‘ष्य’ (ष्यन्ते) as its class-mark. As ‘ष’ ends in ‘ष’, दिवादि class is one of the four classes with ष-ending class-mark.
Roots with ‘य’ class-mark are conjugated as √नृण (to dance) नृणयति, नृणयत्तु, अनृणयत, नृणेत्. They are conjugated like √प्रय except that there is ‘य’ in दिवादि class instead of ‘अ’ of स्वादि class. The class-mark ‘य’ (श्यत्) is without ‘ः’ (i. e., अष्टि) like that of दुर्यादि class, and therefore vowel of the verb is not prolonged as in दुर्यादि class, e. g., ‘ह’ in ‘तियति’ is not prolonged.

परस्पर

√कृत्य (to be angry)—कृत्ययति, कृत्ययतु, अकृत्ययत, कृत्येत्
√कुप्य (to be angry)—कुप्ययति, कुप्ययतु, अकुप्ययत, कुप्येत्
√नष्ट (to be destroyed)—नष्टयति, नष्टयतु, अनष्टयत, नष्टेत्
√सिद्ध (to be accomplished) सिद्धयति, etc.
√तुष्ट (to be gratified) तुष्टयति, etc.
√सिद्ध (to extend affection) सिद्धयति, etc.
√ूः (to be purified) ूःयति, etc.
√ूष्ट (to be satisfied) ूष्टयति, etc.
√ूष्ट (to be delighted) ूष्टयति, etc.
√प्रमु (to move around) प्रामयति, etc.
√प्रमु (to labour) प्रामयति, etc.

In some roots √प्रमु, and √प्रमु, etc., of दिवादि class, vowel ‘अ’ is elongated.

आत्मनेपद

√युद्ध (to fight)—युद्धते, युद्धताम्, अयुद्धत, युद्धेत
√मन (to understand, to accept)—मनते, मनताम्, अमन्यत, मन्येत
√विद्य (to be, to exist)—विद्यते, विद्यताम्, अविद्यत, विद्येत.

SANSKRIT TEXT

245. सम्पर्कू रेस्तरंगन्यो भवति स्वतः यः।
कुलकुल्यो विद्यतेन न बर्धयति तस्य ताम्।। विशु। II. 32.

246. बि तेन हृःगणिणा रजातिरिणा वा यष्टिः यत्त्र ति तत्वतः तथा एव।
मन्याये मलयमेव यदानायेण कःक्रोलिन्यकुड़त्त्वायणि चन्दनादि।।
भवू। नी। 80.

247. कामपू त्या: सन्तु सहस्रोदयेय राजनंतोतिमाहुर्तनेन श्रृंपम्।
नक्षत्रप्रभुसंक्लापि यज्ञोर्षित्वति चन्द्रमासौ रात्रिः।। रघु। VI. 22.

248. विपक्षोपि विगाहतुः नये: कृत्तीयः: पशसापिवाशयः।
स तु तत्र विशेषकुल्मः सदस्यययति कृत्त्वयं यः।। किरात। II. 3.

249. हिस्म्या तु रोचमानायथ सवं तदु रोचते कुलम्।
तस्याल्पवरोचमानाय तस्मं न रोचते।। विज्ञानो। 628.
250. न हृद्यत्यात्मसम्माने नायकानेत तप्यते।
   गाजने हं इवाक्षे क्योः स पष्णित उच्यते॥ व्याख्यान् 909।
251. न हि तत्त्वमात्रे फळिष्ठचालयेष्मेव न सिद्ध्यति।
   गलणेन महत्मार्गस्त्राध्ययनं प्रसाध्येत्॥ पञ्चमो बि। भेणे 2।
252. भ्रष्टो भिन्नसीमायोऽद्वयपोऽस्माद् शर्मायेष्मेव सम्बति।
   बिनये भाषाकारानि द्वार्य्: परीक्षा तु निर्धारिते पुंसिः॥
   सुभाषितो p. 170, No. 755।
253. यदि सति गुणा: पुंसां विकसनेवेतेस्थवम्।
   न हि कस्तूरिकारोगोऽ: शाप्येन विमाच्यते॥ चुवो 5।
254. वसिंह सुविदाय: सुविदाय: बहव: स तु संशयति।
   काकोपिण: फि न कुश्ले: शक्षर: स्वावः पुरः ॥ हितो हु। भूष 37।
255. वृद्धपाये न चकु कमलं पुष्यति स्वामविश्वाम्।
   मेघो उ० 20।
256. श्याम जीवा न कुशापिर लम्बते शर्म च स्त्रियाः।
   जापन्ते स्वेव जीयन्ते जियन्ते च पुन: पुन:।
   मुदो XIV. 50।
257. यावतस्वद्रिष्टिस्वं कलेवर्गुम् याववच्छ हुः जरा
   यावक्षमनिष्ठित्तिर्प्रतिष्ठातेऽयावक्ष्यो नामुषः।
   शास्त्रशयाति तावदेव विनुष्ठा कार्यः: प्रयत्नो महानु
   प्रोहीते तवने तु कृपणां प्रत्युष्म: कुहासः। भूतो व० 88।
258. शिश्रृष्ट्या क्षरं गच्छति कालपर्यन्तः
   कुष्ट्रमूलं नियतति पावया:।
   जलं जलस्यानगतं च गुणयति
   हृतं च बतं च तथेव तिष्ठति॥ क्रमो I. 22।

EXERCISE.

1. Point out the difference in declensions of चन्द्रमस् in सुंद cases only.
2. Decline गरीमस्, व्याशः 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 ‘व्यापि, चुरावि and दिवावि.’
Nouns ending in 'ष' (fem. and neuter)

'ष'-ending nouns become in fem. gender usually ई-ending such as विषयी, श्रेयसी, प्रयसी, ज्यायसी, and then they are declined like नदी, e.g.

विषयी, विषयम्, विषयः; श्रेयसी, श्रेयस्यो, श्रेयस्वः.

Declensions of ष-ending nouns in neuter gender like मनस् (intellect) differ from masculine ष-ending nouns only in I and II cases in which cases it is declined on the model of ष-ending neuter nouns as shown below:—

I मन: मनसी मनांसि (cp. श्रेयः श्रेयाणी श्रेयाणि)
II मन: मनसी मनांसि (cp. श्रेयः श्रेयाणी श्रेयाणि)

In all other cases from III to VII it is declined like चन्द्रमस्, e.g.

III मनसं मनोभ्याम् मनोभः (cp. चन्द्रमसः चन्द्रमोभ्याम् चन्द्रमोभः)
IV मनसे मनोभ्याम् मनोभः (cp. चन्द्रमसे चन्द्रमोभ्याम् चन्द्रमोभः)
V मनसः मनोभ्याम् मनोभः (cp. चन्द्रमसः चन्द्रमोभ्याम् चन्द्रमोभः)
VI मनसः मनसोः मनसाम् (cp. चन्द्रमसः चन्द्रमसोः चन्द्रमसाम्)
VII मनसः मनसोः मनसस् (cp. चन्द्रमसि चन्द्रमसोः चन्द्रमसस्)

Other ष-ending nouns in neuter gender as श्रेयस् (well-being), तपस् (austerity), यशस् (fame), पवस् (milk or water), etc., are declined like मनस्, e.g.

श्रेयः, श्रेयसी, श्रेयांसि; तपः, तपसी, तपांसि
यशः, यशसी, यशांसि; पवः, पवसी, पवांसि

B

Locative absolute (साबे चन्द्रमो) (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 रामायणं पठिते देवदत्त सत्त्र आगच्छत्'.

An example of present participle showing the time of principal action may also be given—‘छालेषु गीतां पठत्वु सत्त्रु स समायात्’ (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 पठत्वु agrees with that of छालेषु.

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 रामायणं पठिते’.

Similarly if the agent of पठितवत् be in feminine gender, the example would be ‘तस्यं स्तितं रामायणं पठितवत्यां सत्यां सोज्ज आगवत्’.

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 रामायणं पठिते सति’, ‘मया’ denoting the agent is in the third case. Similarly, in the example ‘सधि 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 सतिः which is present participle of the root अत्स ‘to be’ is also added to the participle (past or present), e.g., ‘रामायणं पठिते सति’ or ‘पठिति 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 वि.
They are स्वादि, तुवादि, तुरादि, 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 न (न्), e.g., चिनोति.
(ii) तनादि class with class-mark उ, e.g., करोति.
(iii) क्यादि class with class-mark ना (ना), e.g., जाोति.

Of these three classes स्वादि class will be dealt with in this lecture.

√ञु (to hear)

ञु becomes ञ in लौ, लोट, लढ and विधिलि.

लौ—ञौपोति शृष्टुः शृष्टति
ञौपोति शृष्टुः शृष्टत
ञौपोतिः शृष्टुः शृष्टाः
ञौपोतिः शृष्टुः, शृष्टति शृष्टाः, शृष्टम्

In i. of third, second and first persons, उ of ञु is lengthened as ओ, because the affixes लि, लि, लि are लि, before which lengthening takes place. In dual and plural of first person there are two forms which may be noted.

लौ—ञौपोतू शृष्टूताम् शृष्टूतुः
ञौ पोतू शृष्टूताम् शृष्टूतुः
ञौपोताति शृष्टवात् शृष्टवाम

It may be noted that affix disappears in II. i. शृष्टुः. Secondly in the forms of first person आ is inserted, and the forms are—ञौपोताति, शृष्टवात्, शृष्टवाम.

लौ—ञौपोतू अञौपुताम् अञौपुतुः
ञौ पोतू अञौपुताम् अञौपुतुः
ञौपोताति अञौवात् अञौवाम

It will be noted that in i. of all the three persons उ of ञु is lengthened as it was in the case of लौ. In the case of I. i., the affix being अम् (in place of लि), ओ changes to अम् and the form is अञौवाम..

विधिलि—ञौपुयात् शृष्टूताम् शृष्टूतृः
ञौपुयात् शृष्टूताम् शृष्टूतृः
ञौपुयात् शृष्टूताम् शृष्टूतृः

Conjugation in विधिलि is quite different from that of the four classes with ‘अ’-ending class-mark. It is somewhat like आशीलिघ् of the previous classes with the difference that न is not there, e.g., शृष्टूत, शृष्टूताम्, शृष्टृः: (cp. आशीलि—पद्यात, पद्यास्ताम्, पद्यास्तुः).
वाष्प (to obtain)

लद्—आप्नोति
लोद्—आप्नोतु, आप्नुतात्
लड्—आपनोतु
विभिन्द—आप्नुतात्

शक्त (to be able)

लद्—शक्नोति
लोद्—शक्नोतु, शक्नुतात्
लड्—अशक्नोतु
विभिन्द—शक्नुतात्

SANSKRIT TEXT.

259. संतप्तायसि संस्थतस्य पयसो नामापि न जायते
    मुक्ताकारतया तद्वेष नलिनीपत्रिकातः राजते।
    स्वात्यं सागर्युक्तिमध्यपतितं तन्मौक्तिकं जायते
    प्रार्थणाधमस्मध्यमोत्तम्पुणः संसर्गंतो जायते॥ भरुऽ नी० 67.

260. वादीसि जीर्णिः यथा विहाय नवानि गृहािति नरोपराणि।
    तथा शरीरारणि विहाय जीर्णाध्यन्यानि संयोगः नवानि वेदी॥
    गीता० ती २२।

261. श्राचारः परमेघम्। मनु० I. 108.

262. मनसि बचासि काये गुप्तपूष्पन्द्रवीत्रमुन्नुकारक्षणिः। परायतः।
    परगुप्तपरमस्मूलः पश्चात् निल्यं निज्जहुव्विविकसस्तः सन्ति सन्तः कियतः॥
    भरुऽ नी० ७८।

263. एकेनापि सुधीरेन सोतस्तेन रणं प्रति।
    सोतस्तेन जायते सत्यं मने महामात्स्यात्॥

264. क ईष्टार्थस्थरनिश्चयं मनः पयवच निम्नासिद्ध्वं प्रतीपेत्।
    कुमार० V. 5.

265. वारिक्याप्ध्यैविध्यमेति हृदीपिरङ्गः प्रभवते तेजसो
    निस्तेजः: परिभ्रमोत्तमार्त्यातं।
    निब्यन्: गुप्तमेति शोकपिरङ्गो बुद्ध्वा परिभ्रमोत्तमार्त्याते
    निब्युत्स्तः: श्रयेत्यो निःशंसता सर्विकारमाण्यम्॥ मृष्टऽ I. 14.

266. हिृतं मनोहारि च दुर्लभं वचं। किरात० I. ४।

267. विद्या वित्सि शिष्यं तावथान्तर्नापि मनवं: सम्यक।
    याब्रह्म प्रजाति न भूमि वेशसिद्धाश्वं हृद्यः। व्याख्यानः १८५६।
268. कि कवेस्तस्य काभ्येन सर्वबुल्लात्तगामिन।
क्षेत्र भारती यस्य न भ्याप्नोति जगत्त्रमहः। हर्षः I. 9.

269. मनस्यन्यद्र वचस्यन्यत् कर्मण्यन्यत् बुद्धान्यन्यस्य।
मनस्येकं वचस्येकं कर्मण्येकं महत्तमनास। हितोऽभि शङ्कोऽसाह 101.

270. दयिमह परितुष्टा वल्कलेत्स्वं वुक्लेयः।
सम इह परितोषो निश्चितेऽश्च विशेषः।
स तु सर्वते वण्डो यस्य तुष्याणा विशाला।
मनसि च परितुष्टे कोष्ठ्यवानं को वरिष्ठः। शास्त्रः 308.

EXERCISE

1. Give declensions of केवस्, 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 कर्मवाच्य.
4. Differentiate the class-mark of स्वास्तिकं with अ-ending class-marks.
5. Give the conjugation of विधी (to collect) in III person of लं and विधीलिङ्ग. 
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 ग-ending nouns like ‘राम’, only in the following forms:

I. iii. सर्व (cp. रामा:)
IV. i. सर्वस्य (cp. रामाय)
V. i. सर्वस्मात् (cp. रामात्)
VI. iii. सर्वस्याम् (cp. रामाणाम्)
VII. i. सर्वस्मान् (cp. रामे)

All other declensions are exactly like those of ‘राम’. In the feminine gender, सर्व is declined like तता except in the following forms:

IV. i. सर्वस्य (cp. लतायः)
V. i. सर्वस्या: (cp. लतायः)
VI. i. सर्वस्या: (cp. लतायः)
VI. iii. सर्वस्याम् (cp. लतानाम्)
VII. i. सर्वस्याम् (cp. लतायाम्)

All other declensions are like those of तता.

In neuter gender ‘सर्व’ in I and II cases are declined like ‘धन’:

I सर्वम् सर्वे सर्वी (cp. धनम् धने धनानि)
II सर्वम् सर्वे सर्वी (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.,
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 ‘यद्’ and differs only in the singular of the first two cases:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>य: यो ये या ये या: यद् ये यानि</td>
<td></td>
<td></td>
</tr>
<tr>
<td>यम् यो यान् याम् ये या: यद् ये यानि</td>
<td></td>
<td></td>
</tr>
<tr>
<td>वेन यायम् ये: यया यायम् यानि: वेन यायम् ये: etc.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4. **Declensions of ‘किम्’**

किम् (who, which) is an interrogative pronoun. In masculine ‘किम्’ is changed to ‘क’ and in the feminine to ‘कर’ 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.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>क: को के का के का: किम् के कानि</td>
<td></td>
<td></td>
</tr>
<tr>
<td>कम् को कान् काम् के का: किम् के कानि</td>
<td></td>
<td></td>
</tr>
<tr>
<td>केन काम्याम् के: कया काम्याम् कानि: केन काम्याम् के: etc.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Secondary affixes (तद्वित)

Affixes added to nouns (and not to verbs like primary affixes, क्रद्वत) to denote various senses are called secondary affixes (तद्वित). Grammatically, तद्वित affixes are not important like क्रद्वत 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—मनुष्यतम, महत्तम, विद्वतम, देवतःम, गुरुत्तम, पत्रेतम, which are in neuter gender (Note that there is double ‘तू’ in महत्तम and विद्वतम; महत्तम, पत्रेतम).
   (ii) ता (तल)—महत्ता, विद्वता, गुरुत्ता, पत्रेत्ता, मनुष्यत्ता. They are in feminine gender. (Note that there is double ‘तू’ in महत्ता and विद्वता).
   (iii) य (यम)—पाणिद्यम, चार्यम, माधुर्यम, चापण्यम (first vowel is lengthened). They are in neuter gender.
   (iv) अष्ट—मौनम, योनिम, पात्रम, सोहार्डम (first vowel is lengthened). They are in neuter gender.

2. Comparative or superlative degree
   Comparative (i) तर (तरक)—पद्धतर, प्रियतर, महत्तर.
   (ii) ईयस (ईयसू)—पद्धौस, प्रेयस, (स्त्री-प्रेयसी) गरीयस, (स्त्री-न-गरीयसी).
   Superlative (i) तम (तमू)—पद्धतम, प्रियतम, महत्तम.
   (ii) ईष्ट (ईष्टू)—पद्धौष्ठ, प्रेष्ठ, ज्यौष्ठ, श्रेष्ठ.

3. In the sense of offspring or descendant
   (i) अष्ठ—वानुदेव, कौरव, पाण्डव (from वासुदेव, कुरु, पाण्डव).
   (ii) इन्त—दानरवि (from दशरथ).
   (iii) एय—गाण्डेय, वैनतेय (from feminine words गण्डा, विनाता).

4. In the sense of ‘belonging to’ or ‘made of’
   (i) अष्ठ—देव, श्रेष्ठ, क्षात्र, हृद, राजस, लोह.
   (ii) भाप्त—सुप्रभाप्तम, सत्तम, काप्तम.

5. In the sense of ‘possessing’
   (i) महत्त—मुख्तम, श्रीमत, योमत. If ‘अ’ or ‘आ’ is at the end of a word, ‘मू’ of महत्त becomes ‘व’, e.g., धनवत, विखवत.
   (ii) इन्त—धनीन्, सुखि, गुणान्.

---
1. Distinction between मनुष्यतम and महत्तम of single and double ‘तू’ should be noted. It is usually neglected in Hindi and other Indian languages.
6. Miscellaneous affixes in various senses

(i) इक (इकुः, इक्षुः, इक्षुः)—Here ‘इ’ becomes ‘इक’., e.g., सामाजिक, धार्मिक वैदिक.

(ii) ईय (इय)—भारतीय, राजकीय, भवदीय (इय = ईय).

(iii) ईन (इन)—कुलीन, ग्रामीण (इन = ईन).

(iv) एय (एय)—पौष्पय, आलय, वाराणसिे (एय = एय).

7. Indeclinables with secondary affixes

सबदा, सबङ्क, सबङ्कः, एकदा, यदा, कदा, यथा, तथा, कथम्, अनेकः:

C

तनादि Class

तनादि class has got the class-mark ‘उ’

1. √उ (to spread)

लल् (परस्मैपद)—तनोति
   (आलमेनपद)—तनूते

लोट् (परस्मैपद)—तनोत, तनात्
   (आलमेनपद)—तनाताम्

लह् (परस्मैपद)—अतनोत
   (आलमेनपद)—अतनाताम्

विधिलिङ् (परस्मैपद)—तनुचाल
   (आलमेनपद)—तन्वीत

2. √क (to do)—परस्मैपद

लक्—III करोति
   II करोषि
   I करोमि

In singular of all the three persons (तिष्ठो, तिष्ठो, तिष्ठो which are तिष्ठो) the class-mark उ is lengthened (as ‘ओ’). In other forms क becomes कृॊ.

In dual and plural of first person class-mark उ is dropped.

लक् (आलमेनपद)—कुक्षे
   कुक्षः
   कुक्षः

Here there being no पिता affix क becomes कृॊ in all places.

लोट् (परस्मैपद)—करोतु, कुक्षात्
   कुक्षाम्
   कुक्षेन्द्रु

Here in II. i. ‘कृॊ’ conjugational affix is dropped.

(आलमेनपद)—कुक्षाम्
   कुक्षाताम्
   कुक्षाताम्
271. क्षणो क्षणे वस्तुतमुनयतं तदेव रूपं रमणीयताया:। श्रीव. IV. 17.

272. गर्भेवर्तप्रभवसनानन्दवर्तप्रतिमहापञ्चमानुशास्त्रस्य चेति महतीयं लल्लवन्य-परस्परा सर्वं। अभिन्यानमेकंकरम्येषां अत्यं किषु समवायः।
कादो p. 222.

273. हृत्तपादसमापुक्तो हस्तेरसु पुष्पाकृति:।
शीर्षेन सिद्धसेन मूढ कथं न कृष्णे गृहस्तु॥ पण्ड. मि० भौ० 422.

274. नासिका नाम ‘ईश्वरसिद्धे’यति तारस्तवेणोऽधोध्ययतः: सवंशा युक्ति-प्रमाणाध्ययं जगाक्षुः: परमेश्वरसिद्धेऽवं विलोप्य बाल्यसम्भावनातरे निर्वर्तं प्रतिपाद्यतम। मनुष्यः आिषेण बुद्धे। प्रारंभे तीव्रता चासितं, विध्यावतायास्वाकियं वल्लते, ते सर्व एवं तत्तद्वद्वर्तमात्रिते, सम्यगनुसरणत्ते ।। उद्विज्ञा० p. 12.

275. गता यहूदश्चुदः विशालादा
दुमा: शिरोमि: फलगोरवेण ताम।
कथं न धात्रीजत्तमात्रानामिते:
स वन्नमानानमिनि: सम तान।। नैष्ठ. I. 98.

276. प्राप्ता: थियस सकलकामुयास्ततः। कि।
द्वसस पदं शिरस: विद्विष्ठतं ततः। किम्।
सम्मानिता: प्रणयिनो विनवस्तत:।
कल्य स्थितं तनुभूतां तनुमित्ततां। किम्॥ प्रत्० बौ० 73.

277. ब्रह्मस्हाय: कार्यान्त: क्षोबीयानन्वं शाश्वत।
सम्भूयामोक्षःमन्येति महानवा नागाम्या।। श्रीव. II. 100.

278. विज्ञवं च नृत्तवच नेव तुल्यं कदाचन।
स्वादायं अवस्येन राजा विद्यान सवंत्र पूज्यते।। गुप्तासिद्धि p. 38, No. 7.

279. शास्त्रियापरिप्रक्षतं नवनुमये। यस्तु क्रियान्वयुक्त: स विद्यान।
सुविनितं विविधसमुन्तराणं न नाममात्रेन करोत्यरोगम्॥

हिनों मि० ला० 171.
EXERCISE

1. Decline किम्, यद् and तद् in all the three genders in the II and III cases.

2. Differentiate between तद्विष and कुदल.

3. Give abstract form with अव् affix of the following nouns:—
   (1) मूढ़, (2) कुशल, (3) विभू, and (4) गृह.

4. Give class-mark of तत्वादि and differentiate it with class-marks already dealt with.
A

सर्वनाम

इदम्, गुण्मद्, अत्मद्

इदम् (he, she or it) denoting third person (प्रथम पुरुष in Sanskrit),
गुण्मद् (you) denoting second person (मध्यम पुरुष), and अत्मद् (I and we)
denoting first person (उत्तम पुरुष): these three are very important
pronouns.

1. **Declensions of इदम् (he, she, it and they)**

<table>
<thead>
<tr>
<th>इदम्</th>
<th>अयम्</th>
<th>इमा</th>
<th>इमे</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>अयम्</td>
<td>इमा</td>
<td>इमे</td>
</tr>
<tr>
<td>II</td>
<td>इमम्</td>
<td>इमी</td>
<td>इमान्</td>
</tr>
</tbody>
</table>

Afterwards ‘इदम्’ is changed to ‘अ’ and then declension is like
सर्व in masc. with some difference which may be noted:—

<table>
<thead>
<tr>
<th>इदम्</th>
<th>अनेन</th>
<th>आध्याम्</th>
<th>एधि:</th>
</tr>
</thead>
<tbody>
<tr>
<td>III</td>
<td>अनेन</td>
<td>आध्याम्</td>
<td>एधि:</td>
</tr>
<tr>
<td>IV</td>
<td>अस्मी</td>
<td>आध्याम्</td>
<td>एधि:</td>
</tr>
<tr>
<td>V</td>
<td>अस्मात्</td>
<td>आध्याम्</td>
<td>एधि:</td>
</tr>
<tr>
<td>VI</td>
<td>अस्य</td>
<td>अनयो:</td>
<td>एदुम्</td>
</tr>
<tr>
<td>VII</td>
<td>अस्मन्</td>
<td>अनयो:</td>
<td>एदु</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>इदम्</th>
<th>इमा:</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>इमा:</td>
</tr>
<tr>
<td>II</td>
<td>इमाम्</td>
</tr>
</tbody>
</table>

Afterwards ‘इदम्’ changes to ‘अ’ and declension is like that of
सर्व (fem.), e.g. :—

<table>
<thead>
<tr>
<th>इदम्</th>
<th>अनया</th>
<th>आध्याम्</th>
<th>एधि:</th>
</tr>
</thead>
<tbody>
<tr>
<td>III</td>
<td>अनया</td>
<td>आध्याम्</td>
<td>एधि:</td>
</tr>
<tr>
<td>IV</td>
<td>अस्यः</td>
<td>आध्याम्</td>
<td>एधि:</td>
</tr>
<tr>
<td>V</td>
<td>अस्या:</td>
<td>आध्याम्</td>
<td>एधि:</td>
</tr>
<tr>
<td>VI</td>
<td>अस्या:</td>
<td>अनयो:</td>
<td>आसाम्</td>
</tr>
<tr>
<td>VII</td>
<td>अस्या:</td>
<td>अनयो:</td>
<td>आसु</td>
</tr>
</tbody>
</table>
I and II द्वस्मि

Afterwards it is exactly like masculine gender—अनेन, आभृम् एभि; etc.

2. Declensions of युष्मद् and बस्मद्

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, युयम् or अहृम्, आवाम् वयम्. They are of course in grammar regarded as forms of just one pronoun, युष्मद् or अस्मद्.

<table>
<thead>
<tr>
<th>युष्मद्</th>
<th>बस्मद्</th>
</tr>
</thead>
<tbody>
<tr>
<td>I त्वम् युवाम् युयम्</td>
<td>जहृम् आवाम् वयम्</td>
</tr>
<tr>
<td>II त्वाम्, त्वाय, वाम्, वाय</td>
<td>माम्, मा आवाम्, नौ अस्मानु, न:</td>
</tr>
<tr>
<td>III त्या युवाभ्याम् युमाभि:</td>
<td>मया आवाभ्याम् अस्माभि:</td>
</tr>
<tr>
<td>IV युभ्यम्, ते युवाभ्याम्, नाम् युभ्यम्, न:</td>
<td>मष्ण्यम्, दे आवाभ्याम्, नौ अस्माभ्यम्, न:</td>
</tr>
<tr>
<td>V त्वत् युवाभ्याम् युमत्</td>
<td>मत् आवाभ्याम् अस्मत्</td>
</tr>
<tr>
<td>VI तव, ते युवयोऽ, वाम् युमाक्षम्, न:</td>
<td>मम, मे आवयोऽ, नौ अस्माक्षम्, न:</td>
</tr>
<tr>
<td>VII त्यिय युवयोऽ: युमातु</td>
<td>मिय आवयोऽ: अस्मातु</td>
</tr>
</tbody>
</table>

Optional shorter forms like ‘त्वा’, ‘मा’, etc., may be noted.

B

Prefixes (उपसर्गं)

Use of उपसर्गं

उपसर्गंs 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 ब्राम्म प्रति गच्छति’.

अभु (following)—‘सीता रामस्मनु वनं जगाम’.

The most important thing about the उपसर्गंs is that, as already noted, they bring about complete change in the meaning. For example, the same root ह् used with different prefixes gives altogether different meanings, e.g,

आ + ह् + ओ = आहार (eating)
प्र + ह् + ओ = प्रहार (striking)
सि + हृ + अ = विहार (sporting)
सम + 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, √जिय which is परस्मैपद is used with prefixes वि and परा in आत्मनेपद, e.g., विजयते, पराजयते (he conquers, he defeats).

The root सम् is परस्मैपद, but with some prefixes it becomes आत्मनेपद, e.g., संगच्छते (tallies with), √रम् is आत्मनेपद but with prefix वि it becomes परस्मैपद. e.g., स पापाद्विरमति (he abstains from sin).

C
क्यादि class

1. Class-mark of क्यादि class
   क्यादि class has got the class-mark श्ना.
   क्रो (to buy) परस्मैपद—क्रीणाति क्रीणित: क्रीणिति.
   आत्मनेपद—क्रीणाते क्रीणिते क्रीणिते.

   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. √जा (to know)
   जद् (परस्मैपद)—जानाति जानीत: जानिति.
   जानासि जानीष्ट: जानीष्टि.
   जानामि जानीवः जानीवः.

   Firstly 'जा' becomes 'जा' in जद्, लोट्, लङ्, and विलिङ्क. Further before अष्टव affixes which begin with consonant, जा of class-mark ना becomes ई, e.g., जानीतः. In III. iii. आ of ना is dropped and the form is जानिति (जा + अ + अति).

\(^1\) उपसर्गो धात्वाय बलाद्वः प्रतीयते ।
प्रहाराधस्याण्वर्भावप्रिस्तवत् ॥
Here before अपित् affixes beginning with consonants, आ of ना becomes ई, e.g., जानिते. Before अपित् vowel-affixes आ is dropped as जानि, जानि, etc.

In this conjugation also आ becomes ई and आ is dropped in the same way as given under लह. But in first person (उत्तम पुरुष) ‘आ’ augment is added and therefore it begins with a vowel and therefore there is no ‘ई’.

3. चढ़् (to take or to accept)

Here र of चढ़् changes to क.

SANSKRIT TEXT.

286. बिध्वनव हि जानाति बिध्वनवपिरि सम्म।
न हि बल्ह्या बिध्वनति गृही प्रसवेदनाम। सुवं 51.
287. लुब्धमचेन गृहीयात् स्तम्भमुजलिकर्मणाः
मूष्ठं छन्दोनुरोधनेन यायातथेयेन पिण्डतम् || विदेशो संा 103.

288. भ्रावित्यचन्द्राविन्योनलच
धौमेश्वरराकारसि हृदयं यमश्च
भ्राह्मचर रात्रिशत उभेद च सन्नये
धर्मशच जानाति नरस्य बुद्धम् || विदेशो सुरे प्रेम 112.

289. उपसत्पण धातव्यं बलावन्यत् नीयते
प्रहराहारसंहारविहारपरिहारवः || सिद्धो स्वादिष्टो पिण्डम् p. 173.

290. सर्वं ललितवं ध्रुवं || जावो III. 14.

291. भ्रातायाय व: शस्त्रं न प्रहसुमनागसि || शास्त्रो I. 11.

292. कौणिन्यम् स्म प्राणवृक्षोंवण्यंसि || गिरि XVIII. 15.

293. जातं बंशं सुमनविविविते पुष्करावतकानां
जातालमि तवं प्रकुटियुष्यं कामरूपं मधोऽः
तेनालिन्यसि भविष्यनिविष्यार्थं
याश्च मोनं चर्माधिकुपम नाधनं लघुस्कामाः || मेशो पृष्ठ 6.

294. काले खलु समाधाया: फलं बधनस्ति नीतयं: || रघु XII. 69.

295. अपर्यातं तद्भस्मकं बलं श्रीमाभिरकारं
पर्यातं विवदमेतयां बलं श्रीमाभिरकारं || गीता I. 10.

296. मभास्म मौर्यवशतं समरे न कोपाद्य
दुःशास्तस्तय वंचिरं न पिवामुरस्तः
सन्तूष्यासि गवदा न सुयोधनोध
सन्निधं करोतु मवतं नृपतिः पणेन || वेणी I. 15.

297. ये यथा मां प्रपमोऽतात्त्वं श्रवणे भजायते || गीता IV. 11.

298. चारुवर्षं भयं सूर्यं गुणकारकविवासः || गीता IV. 13.

299. पुरुषो विवा जानीत मात्यास्त्यरवृशं फलम्
सत्वं श्रिविवहृताचारीराज्यावानपि || रघु XIV. 30.

300. अहो बल महालांकुलों श्रवस्यता वयस्म्
यद्राज्यसुखलोमेन हरसु नवजननमुहताः || गीता I. 45.

301. न वं स्वयं तद्नीयावतिति यन्न भोजवेतु || सुमू III. 106.

302. कालो वह व्यसनप्रसारितकरे गृहालि बुद्धायिन् || विदेशो मित्र ताष् 52.

303. य: प्रीयमेतु मुच्यिरं: पितरं स पुत्रः || सुमू नीर 68.
EXERCISE

1. Give declensions of द्वाम् 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 क्षादि and तनादि and the conjugations of two verbs of the two classes in लट् III person only.
A

Numerals (संख्यावाचक)

1. Declension of numerals

Nouns denoting number have no declensional peculiarity like तत्त्वाचार्य. 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—एक, एकम्, एकमेन, एकस्मि, एकस्मात्, एकत्, एकर्षिन्.

Feminine—एका, एकाम्, एकाया, एकस्मा, एकस्मात्, एकत्या, एकस्माम्.

Neuter I-II एकम्, remaining forms are like masculine.

‘एक’ is sometimes used in plural, as ‘एके बदलि’ when it means ‘some’, i.e., ‘some people say’.

‘द्व’ meaning ‘two’ is used in dual number only. In masculine ‘द्व’ becomes ‘द्’, and then it is declined like ‘सब’ in dual number only:—

द्, द्, द्वाभाम्, द्वाभाम्, द्वाभाम्, द्वो:., द्वो:.

In feminine and neuter both, it is in I and II cases ह्, ह्. In other cases it is like masculine.

‘त्रि’ meaning ‘three’ is declined in plural only. Similarly all numerals from ‘त्रि’ to ‘अष्टादशस्त्र्’ are declined in plural only.

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<td>I</td>
<td>तय:</td>
<td>त्रीणिः</td>
<td>तिः</td>
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<tr>
<td>II</td>
<td>दीन्</td>
<td>दीणिः</td>
<td>त्रिः</td>
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<td>III</td>
<td>दिभिः</td>
<td>दिभिः</td>
<td>तिसुभिः</td>
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<tr>
<td>IV</td>
<td>दिभ्य:</td>
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<td>V</td>
<td>दिभ्य:</td>
<td>दिभ्य:</td>
<td>तिसुभ्य:</td>
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<td>Language</td>
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<tr>
<td>I</td>
<td>चत्वारः</td>
<td>चतसः</td>
<td>चतवारी</td>
</tr>
<tr>
<td>II</td>
<td>चतुरः</td>
<td>चतसः</td>
<td>चतवारी</td>
</tr>
</tbody>
</table>

Note that त्रि becomes त्रय in VI. iii. त्रयाणामः.

‘चतुर्’ meaning ‘four’ is declined only in plural,

From III to VII cases it is declined like any consonant-ending noun (i.e., like स्त्यः) in masculine and neuter, e.g., III–VII चतुर्भः, चतुर्भः, चतुर्भः, चतुर्भः. In feminine gender like तिसः of ‘त्रि’, चतुर् becomes चतसः, e.g., चतस्मः, चतस्मः, चतस्मः, चतस्मः.

Numerals from पञ्चन् to अष्टादशान् or नवदशान् are declined like ‘अत्यन्त’ except in I and II. iii. where it is ‘पञ्च’, and VI. iii. where it is ‘पञ्चानाम्’ (cp अत्यन्तान). They are similar in all genders, e.g., पञ्च, पञ्चः, पञ्चः, पञ्चः, पञ्चः, पञ्चानाम्, पञ्चसु।

षष्ठ meaning ‘six’ takes the form षष्ठ and with phonetic changes, it is declined:—

षष्ठः, षष्ठः, षष्ठः, षष्ठः, षष्ठानाम्, षष्ठः.

अष्टन् is ‘अष्टी’ and ‘अष्ट’ in I and II cases respectively, and in subsequent cases, it has two forms:—

III अष्टमः, अष्टमः; IV and V अष्टमः, अष्टमः; VI अष्टानाम् (only one form); VII अष्टसु, अष्टासु।

Declensions of nouns from नवन् to अष्टादशान्, being ‘नू-ending’ are declined like ‘पञ्चन’.

Declensions of nouns बिश्वति (20), बिश्वत (30), etc., are like other similar nouns. For instance, बिश्वति is declined like मति, and बिश्वत (30), चतवारिश्वत (40), etc., like मतिः.

2. Use of numerals

It should also be noted that from ‘बिश्वति’ onward all numerals are used in singular number only, e.g.

बिश्वति: मनुष्यः, 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 बिश्वतिः, पुस्तकानां शतानि सहस्राणि वा.
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 (खुल्लत्र या वैदिक) like पठिवम्, पठिव्या, etc., or they are non-derived (हट्ड) like ‘व’ (and), ‘विना’ (without).

1. Derived indeclinables

Derived indeclinables are of two kinds:

(i) Participle indeclinables (हट्डत अव्यय), when they are formed by adding an affix to a root, e.g., (a) पद्+तुम्न्=पठितुम् (to study), i.e., giving the sense of infinitive. Similarly—गत्वम् (to go), हस्तितुम् (to laugh), भोजनुम् (to eat), तृष्णुम् (to see), स्माद्वम् (to recollect), पानुम् (to drink), हन्तुम् (to kill), प्रहोरुम् (to grasp), कथितुम् (to speak). (b) पद्+क्त्वा=पठित्वा (having studied) giving the sense of gerund. Similarly—गत्वा, हस्तित्वा भुज्व्या, तृष्ण्या, स्माद्व्या, पीत्वा, हत्वा, मृत्वा, कथित्वा. As already noted when ‘क्त्वा’ is compounded with some अस्त्रम it changes to ‘य’ (ल्यूम्), e.g., आ+गम्+क्त्वा=आगत्य (also आगम्); सम्+स्मू+क्त्वा=समस्मूया; आ+दा+क्त्वा=आदाया।

(ii) Secondary indeclinables (तद्धति अव्यय), when they are formed by adding an affix to a noun like secondary affix, e.g., ग्राम+तस्=ग्रामति: (from the village). This gives the sense of ablative case, but this is indeclinable; सवर+दा=सवर्या (at all times), giving the sense of locative case. Similarly—सवर्या, एकधा, हिद्या, giving the sense of mode.

Above given two kinds of derived indeclinables are हट्डत and तद्धति in form. But as they are not declined and remain in the same form, they are called indeclinables (अव्यय).

2. Non-derived (हट्ड) indeclinables

बा (or)—‘देखाती यहदतो वा गच्छ’.
पूष्टक (other than)—‘तिब्बतप्रदेशो भारतवपल्ट न पूष्टक’.
अभ्यूत (without)—‘अभ्यूत जानाम्म भूविः’.
प्राय:, प्रायेण (generally)—‘प्राय: विद्वानो घीरा भवित्त’.
एष्टु (thus)—‘स एवमुवाच’.
एष (indeed)—‘सत्यमेव जयते’.
C

प्रदाविक class

As already noted this is one of the three classes where there is no class-mark. The first root of this class is \( \sqrt{} \text{अद्} \) (to eat) which is conjugated in लद् as अति, अत्, अदद्. For study of the conjugation of this class, we shall however, take \( \sqrt{} \text{विद्} \) which is much in use.

विद् (to know)

| लद्—वैदिक | विद्: | विददन्ति |
| बेलसि | विद्य: | विदब: |
| बेलनमि | बिद्द्र: | बिद्द्रम: |

As noted in case of other roots, ए of विद् is lengthened, i.e., becomes ए before पित् affixès. Optionally, लित्-like forms in the sense of present tense are also used with this root, e.g., बेद, बिद्दु: बिद्, etc.

| लोद्—बैदु, बिदाल् | विदाम् | विदातन्तु |
| बिदाधि, विदाल् | विदाम् | विदाि |
| बेदानि | बेदाि | बेदाम 

In II. i. बिद्दि, लिद् becomes ग्धि which is regarded बिद्धि, and therefore there is no lengthening of ए. In 1st. person ए is added in all forms, and it is regarded as पित्, and therefore ए of विद् is lengthened in all 1st. person forms, e.g., बेदानि, बेदाि, बेदाम.

In लोद्, बिद् is conjugated with form of \( \sqrt{} \text{इ} \) also, e.g., बिदांकरोदु-बिदांकुशात्, बिदांकुशास्, बिदांकुबंतु.

| लद्— | अबेत् | अबिताम् | अबिदु: |
| अबेए्, अबेत् | अबिताम् | अबित्त |
| अबेदम् | अबिद्य | अबिद्म |

In III. i. ए (लिद्) and II. i. ए (लिद्) is dropped after ए of विद्, because two consonants cannot stand at the end of a word. Optionally ए of विद् in II. i. changes to ‘':' (visarga), and the form is अबे: also. In plural of IIIrd. person िि changes to िस् and the form is अबिदु:

| बिदानि—विदाि | विदालि | विदि |
| विदाि | विदालि | विदाि |
| विदाम् | विदाि | विदाि |
Other important roots of this class are:

\[
\sqrt{अस्}, \text{ (to be)}
\]

例外 in विनः forms, अ disappears in all others. In II. i. असि (अस्त् + मि) one स द disappears.

\[
\begin{array}{ccc}
\text{लोध्} & \text{अस्त्} & \text{स्तः} \\
\text{स्तम्} & \text{सन्तु} & \text{स्थः} \\
\text{स्थात्} & \text{सत्} & \text{स्थम्} \\
\text{असानि} & \text{साव} & \text{असाम} \\
\end{array}
\]

In II. i. हि becomes हि, and अ changes to ए.

\[
\begin{array}{ccc}
\text{लोध्} & \text{आसीत्} & \text{आसितम्} \\
\text{आसी} & \text{आस्तम्} & \text{आसन्} \\
\text{आसम्} & \text{आस्थ} & \text{आसम} \\
\end{array}
\]

In III. i. and II. i. इ is inserted.

\[
\begin{array}{ccc}
\text{विविलिङ्गः} & \text{स्यात्} & \text{स्यातम्} \\
\text{स्या} & \text{स्यात्म्} & \text{स्यात} \\
\text{स्याम्} & \text{स्याव} & \text{स्याम} \\
\end{array}
\]

In विविलिङ्ग 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.

**Sanskrit Text**

304. न जातु कामः कामानामुषमोगेन शाम्यति ।
हूँविशा कृष्णवर्म्बृह्म एवाभिवर्धते ॥ सुभाषितो p. 166, No. 609.

305. लोभास्वेदगुणेन कि पियुनता यद्धसि कि पातकः
सत्यं चेतपसा च कि गुरुः मनो यद्धसि तोथेन किम् ।
सौजन्यं यदि कि गुणः स्वमहिमा यद्धसि कि मण्डने: 
सह्यत्रम् यदि कि धनेऽर्पयसो यद्धसि कि मुत्युना ॥ भवृत ॥ नी० 55.
306. कस्यात्यतं सुखमुपनतं दुःखमेकाण्ततो वा ।
नीचेंगच्छुपयुरि च दशा चक्रनेमित्तेर्मेण ॥ मेघः उः 49.

307. कब्जिहियावावां कब्जिहियीपि च हार्दित सवितं
कब्जिहियावावाक्तास्वरुपस्निज्जो कब्जिहियावाक्तास्वरुपः ।
कब्जिहियामा रस्याः कब्जिहियाक्ताकलक्ष्यगतः
न जाने संसारस्तुमृत्युर्युभाः किविषमयः ॥ भद्रः वः Misc. 12.

308. प्रत्यागमो नित्यमरोगिता च
प्रिया च मार्या प्रियवादिनी च ।
बर्तस्म पुनःपर्यंकरी च विशा
पडः जीवलोकस्य सुखानि राजन ॥ हितोऽ प्रो 20.

309. पश्चेयम सर्वः शतम् जीवम सर्वः शतम् भूपुयाम सर्वः शतम् ।
प्रक्रियाम सर्वः शतमदीना: स्याम सर्वः शतम् ॥ वाजः 36. 24.

310. प्रजानामेव भूत्यथा स ताम्यो बलवमप्रहीतत् ।
सहस्राणाममुस्वाःदुमात्रे हि रसं रवि: ॥ रघुः I. 18.

311. सत्यं श्रूयातिश्रूणौ श्रूयात्र श्रूयात्तु सत्यमप्रयम्य ।
प्रियवर्ण नानृतं श्रूवादेश धर्मः सनातनः ॥ मनुः IV. 138.

312. पिबसि नाश: स्वयम: नामः सवं न खावति फलानि बुधाः: ।
नावति रसः बजः वार्तिवाहः: परोपकाराय सतां विस्मुतयः ॥
सुभाषितः p. 49, No 170.

313. कामं दुःधे विप्रकार्युलक्ष्मीं कीति सूते दुष्कुलं च विनिःति ।
शुद्धं शाल्तं मातरं मद्धलानं केणुं धोरा: सूत्तं वाचमाहः ॥ उत्तरः V. 30.

314. यदि समरस्वास्य नास्ति मृत्योभयंमवित्युत्तमि: युत्तमेऽत्यथः: प्रायात्मुः ।
प्रयः मरणामवश्ये सहतः: किमिति सुधा मलिनं यशः: कुश्चेव ॥
वेणीः III. 6.

315. प्रसंशयं भूयुरिति प्रजानातो नरस्य राजो हृदि यस्य जयते ।
प्रयोगमेवेऽत्स्य परेम्पि चेतनाम महामयेऽर्ज्यति यो न होऽदिति ॥
वृद्धः 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 ‘वदादि’ is without class-mark.

5. Give conjugations of:—
   वृज्ञ in विदितमः; वृज्ञ in लट्ठ and लक्ष.
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 अर्थ are used in singular and dual numbers respectively, तीन and चतुर in plural numbers. Numerals from पञ्च to अष्टादश are in plural, and are used as adjectives of nouns of all genders, e.g., पञ्च मनुष्यः, पञ्च विनयः, पञ्च पुस्तकानि, अष्टादश मनुष्यः, अष्टादश विनयः, अष्टादश पुस्तकानि.

From एकोनिष्ठति (19) onward all numerals विनष्ठति, विष्ठति, चतवारिष्ठति (which are feminine gender) and शतम् (neuter) are in singular number, but as stated before, they qualify plural nouns in all genders, e.g., एकोनिष्ठति: मनुष्यः; शतं मनुष्यः: पुस्तकानि वा.

2. Ordinal numbers (पूर्ण संख्या)

Besides cardinal numerals एक, द्वि, त्रि, etc., there are ordinal numerals प्रथम (first), द्वितीय (second), etc., which are called पूर्ण (i.e., completing). Ordinal nouns along with their cardinal forms are shown below:

<table>
<thead>
<tr>
<th>संख्या</th>
<th>संख्या</th>
</tr>
</thead>
<tbody>
<tr>
<td>एक</td>
<td>प्रथम</td>
</tr>
<tr>
<td>द्वि</td>
<td>द्वितीय</td>
</tr>
<tr>
<td>त्रि</td>
<td>तृतीय</td>
</tr>
<tr>
<td>चतुर</td>
<td>चतुर्थ</td>
</tr>
<tr>
<td>पञ्चन्</td>
<td>पञ्चवम्</td>
</tr>
<tr>
<td>सप्तन्</td>
<td>सप्तम</td>
</tr>
<tr>
<td>अष्टन्</td>
<td>अष्टम</td>
</tr>
<tr>
<td>नवन्</td>
<td>नवम</td>
</tr>
<tr>
<td>दशन्</td>
<td>दशम</td>
</tr>
</tbody>
</table>

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 एकादश: पुरुषः, एकादशी तिथि:, एकादशं नगरम्. From एकोनिष्ठतिम onward affix ‘लम’ is used for making ordinal numbers, e.g., एकोनिष्ठतिम: पुरुषः, एकोनिष्ठतिमा स्त्री, एकोनिष्ठतिम पुस्तकम्, i.e., 19th man, woman or book.
3. **Aggregative numerals**

Besides cardinal and ordinal numerals, there are aggregative ones, e.g., द्व, तित्व (aggregate of two), e.g., पुस्तकोद्वित्वम्, पुस्तकतित्वम् वा. Similarly, तथा, त्रित्वम् (aggregate of three) चतुष्क्र, चतुष्टय (aggregate of four), पञ्चक (aggregate of five), etc.

**B**

**Derivative verbs (धातु-प्रक्रिया)**

Sometimes by adding an affix to a verb, something more is added to its meaning. For instance, गमन् means to go, but when an affix ‘ड्’ (दिन्) is added to the verb it gives a causal sense. The causal form ‘गमयति’ means ‘he causes one to go’, e.g., ‘देवदत्त: यज्ञदत्त 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 (प्रक्रियाः). They are:

1. Causal (णिजत-प्रक्रिया)
2. Desiderative (समवत-प्रक्रिया)
3. Frequentative (यहत-प्रक्रिया)
4. Denominative (नामधातु-प्रक्रिया)

1. Causal (णिजत-प्रक्रिया)

As explained above, in this prakrīyā the sense of causality is added to the verb. In the sentence ‘देवदत्त: यज्ञदत्त गमयति’, देवदत्त is the causal agent or प्रयोजक कर्ता, i.e., the agent who causes another to do the work, i.e., who makes Yajñadutta to go, and यज्ञदत्त who is the agent is called, प्रयोज्य कर्ता, i.e., who is caused by another to do a thing. While प्रयोजक कर्ता is always in the nominative case, प्रयोज्य कर्ता (i.e., the agent who is actuated to do a thing by another person, i.e., प्रयोजक कर्ता) 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:— ‘यज्ञदत्त: भार नयति’, i.e., ‘Yajñadatta is carrying a load.’ This sentence in the causal form would be ‘देवदत्त: यज्ञदत्त भार नयति’, i.e., ‘Devadatta makes Yajñadatta to carry load’. Here Yajñadatta, who is प्रयोज्य कर्ता, 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 \( \sqrt{\text{पढ़्}} \).

<table>
<thead>
<tr>
<th>सार्थात्तुक</th>
<th>आर्थात्तुक</th>
</tr>
</thead>
<tbody>
<tr>
<td>लठ्—पाठयति</td>
<td>लूठ्—पाठयिता</td>
</tr>
<tr>
<td>लोठ्—पाठयनु</td>
<td>लूठ्—पाठयिध्यनु</td>
</tr>
<tr>
<td>लठ्—अपाठयतन्</td>
<td>लूठ्—अपाठयिध्यन्</td>
</tr>
<tr>
<td>विधिलिङ्—पाठयेत्</td>
<td>असीलिङ्—पाठयाचकर</td>
</tr>
</tbody>
</table>

3. Causal with primary affixes (हृक्ति)

**Non-causal**
- विद् + वत् = विदित
- गम् + वत् = गत
- गम् + वत् = गत्वा
- पठ् + वत् = पठित्वा

**Causal**
- विद् = गित् + वत् = वेदित
- गम् + गित् + वत् = गमित
gam + gita + vat = gamintha
gam + gita + vata = gamintha
- पठ् + गित् + वत् = पठित्वा

C

श्रदास्ति Class (continued)

1. Conjugations in परस्परवि continued

\( \sqrt{हन्द्} \) (to kill)
- लठ्—हन्ति  
- लोठ्—हन्तु, हन्तात्  

In III. iii. the forms in लठ् and लोठ् are \( हन्ति \) and \( हन्तु \) where \( \sqrt{हन्द्} \) appears as \( हन् \) with \( द् \) dropped. Comparison with cognate European languages shows that original form of \( हन् \) must have been \( हम् \).

- लठ्—अहम्  
- लोठ्—अहम्म, अहम्मम्  
- विधिलिङ्—हम्यात्  
- विधिलिङ्—हम्यात्म्  

In the case of roots झद् (to weep), स्वप्त (to sleep), स्वस्त (to breathe), etc., ‘ह’ is inserted in those forms in लठ् and लोठ्, where conjugational affix begins with a consonant :

- लठ्—इहन्दिति  
- स्वपिति  
- स्वसिति  
- \( \sqrt{हन्द्} \)  
- स्वपिति  
- स्वसिति  
- स्वसिति
बा-ending roots of अवाचि class are conjugated as given below :

√ष्ठ (to go)

लाते—याति

लाते—यातु

लाते—अयात्

विधिलिङ्ग—यायार्

√ष्ठी (to sleep)

लाते—शयाते

लाते—शयाभे

लाते—शयावः

लाते—अशयात्

लाते—अशयायः

लाते—अशयिः

लाते—शयीयात्

लाते—शयीयायः

लाते—शयीयिः

√ष्ठा (to sit)

लाते—वासते

लाते—वासि

लाते—वासाः

लाते—वासस्तम्

लाते—च्छे

लाते—च्छ्वे

लाते—च्छवः

लाते—च्छवि

लाते—च्छविः

लाते—च्छविः

लाते—च्छविः

लाते—च्छविः

लाते—च्छविः
विधित्वः—असीत  
असीयतांम्  
असीयपः  
असीयः  
असीवहिः  
असीमहि  

SANSKRIT TEXT

316. यज्ञोपवीतं हि नाम ब्राह्मणस्य महुपकरणद्वयम्, विशेषतोस्मद्विभस्य, कुतः—  
एतेन मायपति पित्तिषु कर्ममार्गः—  
सेतेन मोचयति भूस्यास्माच्योगान्।  
उद्धारको भवति यन्नृढे कपाते  
दश्तस्य कीठुक्षुमि: परिवेश्तनः च। ॥ सूचऽ III. 16.

317. उपाध्यायानवशाचार्य ब्राह्मणाणि शतं पिता।  
सहस्रं तु पितृ ना माता गोर्वाणातिरिच्छते। ॥ मनुऽ II. 145.

318. स्वयणर्य मार्हार: किलामूलधित्य वेदः न विज्ञानाति योधर्मम्।  
   निर्णयः I. 18.

319. इदं कविभः पूर्वभयो नमोवाकं प्रशास्महे।  उत्तरऽ I. 1.

320. दुधोह गां स यज्ञाय सत्याय मधवा विवम्।  
   समपिति निरमणो द्रष्टुमुखनवयम्। ॥ रघुऽ I. 26.

321. मृत्युर्विवेषिफः कि मृत मोहति कि यमः।  
   प्रश वाबश्वतावस्ते वा मृत्युवर्ण प्राणि न भूवं। ॥  
   सुभाषितऽ p. 375, No. 231.

322. व्यसन प्राप्य यो मोहत् केवलं परिवेश्येत्।  
     कन्यां वर्धयेव तस्यान्तं नादिगच्छति। ॥ पद्मऽ मित्रऽ सं 194.

323. स कि सकर साधु न शास्ति योप्रिभिः  
     हितात्मः च संघुः ते स कि प्रश्चुः।  
     सवाजनुकुलेशु हि कुब्रः राति  
     नृपेश्वरमध्ये च सर्वास्मान्द:। ॥ किरातऽ I. 5.

324. क्षणाः कण्णश्चेत विधायमां च साध्येत्।  
     क्षणयाने कुतो विद्या कण्याये कुतो धनम्। ॥

325. नस्त्र्येवनोप्रमनतः परसुरामः भावनाः व्यापयतः  
     भावनाः सम्प्रदयतो वित्तपृूढः राजार्मणतः। परायेः।  
     क्षण्यायासेवथक्षारसुज्ञसुज्ञसुखान् दुसुखान् कुषणः।  
     सन्तः साश्वच्छर्याः जगति बहुमातः कस्य नामवचनीयः। ॥ भूतः नीऽ 69.
326. ब्रज्जवृत्तां तास: शामस्मयुपैति तेजांसि चापो गमयन्ति शोषम्।
मिन्नानि भूतानि शरीरसांहत्याभवं च गत्वा जगद्वृहृत्ति। बृह. IX. 60.

327. भूति: क्षमा दमोस्तेयं शौचमिन्द्रायनिग्रहं।
धीरविधा सत्यमयोऽधो वशकं धर्मलक्षणम्॥ मनु. VI. 92.

328. प्रशङो मा सत्वगमय, तस्मो मा ज्योतिर्गमय, मृत्योमविहृतं गमय।

बृहदारण्यकोऽ 1. 3. 28.

329. पद्माकरं विनंतकरो विकृतेऽरूपितं
चन्द्रो विकृत्ययति कैरवचङ्कवालम्।
नाम्प्याथितो जलघरोगपि जलं द्वाति
सन्तं स्वयं परहितेषु कृतांत्योगानां। ॥ भरतो नीो 73.

**EXERCISE.**

1. Point out which numerals are used according to the gender.
2. Give ‘ति’ 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 बेदमधीते.
   (2) देवतः भुज्वते.
5. Explain the nature of class-mark of अदावि.
6. Give the conjugations of an ‘आ’-ending and ‘ई’-ending root in लद्.
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., शरीरस्त्रु), 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) दरा: 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 इमतिच् affix such as गरिमा (weightiness), महिमा (glory), लचिमा (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., ‘शोभमान: पुष्पः’, ‘शोभमाना स्त्री’, ‘शोभमान गृहम्’. But in the case of words whose gender is fixed, gender does not change according to the noun which it qualifies, e.g., ‘देवदत्त: यज्ञदत्तस्य मित्तर्’ ‘सीता रामस्य मित्तर्’. In these instances मित्तर् retains its neuter gender. Similarly words like प्रमाण (authority), पात्र (receptacle), आस्था or पद (place) retain their neuter gender and singular number, when they are used predicatively, e.g., ‘अस्मिन् विषये वेदा: प्रमाणम्’, ‘शिष्य: लेखस्य पात्रम्’ ‘गुरु: प्रतिष्ठाया ब्राह्म्वः, 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 वर्धा with ‘क्रि’ affix are, as already stated, in masculine, e.g., उपाधि (degree or cunningness), विधि (process
or method), निधि (treasure), धार्मि (disease), समाधि (concentration), etc., are in masculine gender although they are used in Hindi in feminine gender.

(ii) As already stated, words with इमिर्यम् affix such as गरिम् (weightiness), महिम् (glory), लहिम् (lightness), तनिम् (leaness) are masculine, although used in Hindi as feminine.

(iii) The following nouns are in masculine gender:

Nouns with चञ्छ affix (where vowel of the root is lengthened), as भाग: (share), रा: (giving away) पाक: (cooking); with चञ्छ affix (where vowel of the root is not lengthened) as चय: (collection), जय: (conquest), नय: (conduct, policy); with अम affix formed from --ending roots, as गर: (poison) from गु (to swallow), शर: (arrow) from गृ (to kill), and from अ-ending roots, such as स्तव: from स्त्रु (to praise).

4. Neuter gender

(i) A noun with following affixes denoting abstract sense is in neuter gender.

भ—गुःत्वम्, मनुष्यत्वम्, तत्त्वम्
ब्र—ग्रोरस्वम्, पारस्वम्, मौनम्
ब्रच—परम्परम्, चारुपिम्, पाण्डित्यम्

(ii) ल्युट (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 नित्य: (one who delights), स्वयं: (one who bites).

(iii) कत denoting abstract sense, e.g., स्त्रातम् (bathing), जीवितम् (life), हस्तिम् (laughter). But if ‘कत’ is not in abstract sense, it will take gender according to the noun which it qualifies, e.g., ‘स्त्रात: मनुष्यः’, ‘स्त्राता स्त्री’.

(iv) Similarly तथ, भविष्य, धर्म, denoting abstract sense, as कर्त्त्वयम्, करणीयम्, कार्यम् (a work to be done). But when the word with affixes तथ, etc., is an adjective or predicate it takes gender according to the noun it qualifies, e.g., ‘कर्त्त्वयो धर्मः’, ‘कर्त्त्वयं भ्रमणम्’ or ‘धर्मः कर्त्त्वयः’, ‘भ्रमणं कर्त्त्वयम्’.

1. See lecture 5, B.
5. Feminine gender

Nouns in masculine take feminine form by adding ‘ा’ at the end, as बाला from बाल, वृद्धा from वृद्ध, अजा (female goat) from अज। Feminine gender is also formed by adding ‘ी’ to masculine forms as देवी from देव, कुमारी from कुमार, कर्मी from कर्म।

B

Derivative verbs (प्रक्रिया) (continued)

1. Desiderative or सन्नत-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, ‘देवदत्त्यः पढ़ति’ means ‘Devadatta reads’, but when the sense is that ‘Devadatta desires to read’, it will be expressed as ‘देवदत्त्यः पिपिताति’. Here ‘स्’ (सन्) is added to पढ़, which is also doubled. Another point to be noted is that ‘अ’ of the first ‘पढ़’ becomes ‘ह’. Similarly, जिगमिति ‘he desires to go’, or विविदिति ‘desires to know’.

The following points with regard to desiderative (सन्नत-प्रक्रिया) may be noted:—

अत्मानेपदा form of conjugation is used with some Parasmaipadi verbs in the desiderative, e.g., जिजासते (he desires to know) from √ज (cp. जानति), शुभ्रेष्टे (he wants to listen) from √श्रु (cp. श्रुणोति). Verbs ‘√ज’ and ‘√श्रु’ are parasmaipadi, but in the desiderative they take अत्मानेपदा conjugations.

Desiderative past participles are also formed from the same verbs, e.g., विपातित (thirsty), जिजासित (desired to be known), बुधिसित (hungry).

2. Frequentative or यहन्त-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’ (यह) affix is added to the verb which is doubled. Conjugation is in आत्मानेपद and not in परस्मैपद। As for example:—

पापवचते (cooks repeatedly) from √पन्त + यह
dेवदत्त्ये (shines again and again) from √दिप + यह
परीष्ठक्षते (asks again and again) from √प्रच + यह
नेतियते (carries again and again) from √नी + यह
3. यहलुग्न-प्रक्रिया (where ‘यह’ disappears)

Allied to यहलुग्न-प्रक्रिया there is also यह-लुग्न-प्रक्रिया in the same sense of frequency where यह affix disappears (यह्‍ + लुक् + ब्रह्म = यह्लुग्न). It is always in परस्पर. For instance:

बोधवीति (it happens again and again) from √भू + यह्लु (लुक्)
नरमीति (bends again and again) from √नम् + यह्लु (लुक्)
वरियति (it happens again and again) from √वृत्त + यह्लु (लुक्)
चरीकति (does it again and again) from √क + यह्लु (लुक्)

4. Denominative or नाम धातु-प्रक्रिया

Sometimes even a noun by adding some affix like ‘व’ (वयः), etc., is used like a verb, and is conjugated, e.g., पण्डितायते (he acts like a scholar).

Other examples of वयः are:
कालिदासयते (he tries to appear like कालिदासा).
तत्त्त्त्तयते (he acts like a young man).
हुसयते (a crane acts like a goose). As the Hindi saying goes ‘बगुला चले हुस की चाल’.  

In the sense of ‘treating like’, the word denoting the person with whom similarity is shown takes क्षत्रु affix, e.g., ‘पुत्रीयति शिष्यम्’ (treats his student like a son). Similarly ‘भिक्षुयति बलुम्’ (treats his enemy like a friend).

क्षत्रु is also used with the object which is desired to be obtained for oneself. For instance पुत्रीयति = आत्मन: पुत्रमिच्छति (he wants a son for himself), नायति (he wants a boat for himself), गण्यति (he wants a cow for himself). In this sense the affix क्षत्रु is also used, e.g., पुकाम्यति = पुत्रीयति (he wants a son for himself).

C

जुहोत्यादि Class

First root of this class is √ह (to offer oblation), which is conjugated in लड as जुहोति, जुहवः, जुह्लि. For the study of the conjugation of this class we shall, however, take √वा (to give), which is very much in use.

√वा (to give)

लड (परस्पर) — द्वाति

द्वाति

द्वाति

द्वाति
Peculiarity of this class is that the root is duplicated in strong (प्रित) forms, e.g., singular of IIIrd., IIInd. and Ist. persons. In weak forms ध्व वा becomes दद (दद). 

लद्द (आत्मनेर) — ददते ददाते ददते  
वसें ददाये ददाये  
ददे ददबहे ददमहे  

In आत्मनेर all the affixes being weak (अपित) the root appears in the form of दद (or दद). 

लोद्द (परम्पर) — ददादु, ददातु ददमू ददमू  
देदि, ददातु ददमू ददमू  
ददानि ददाय ददाम  

Peculiarity of II. i. ‘देदी’ may be noted. 

लोद्द (आत्मनेर) — ददामू ददातामू ददामू  
ददमू ददामू ददमू  
ददे ददबहे ददमहे  

As noted in the case of लद्द in आत्मनेर all forms are weak. 

लोद्द (परम्पर) — अददादु अददामू अददु:  
अददा: अददमू अददत  
अददामू अददः अददमू  

Note difference between strong and weak forms. 

लद्द (आत्मनेर) — अददत अददामू अददत  
अददः अददायामू अददःच्चमू  
अददिच अददवहि अददमहि  

In आत्मनेर all forms are weak. 

बिद्गिलिङ्ग (परम्पर) — ददाल ददातामू ददु:  
ददा: ददातमू ददात  
ददामू ददाय ददाम  

As noted in the case of previous roots all, the forms in बिद्गिलिङ्ग are weak on account of insertion of augment या. 

बिद्गिलिङ्ग (आत्मनेर) — ददीत ददीयातामू ददीरत्न  
ददीयाम: ददीयायामू ददीच्चमू  
ददीय ददीवहि ददीमहि  

Augment या, which is peculiarity of बिद्गिलिङ्ग in आत्मनेर, is inserted in all forms.
√धा (to bear or to put on)
This is conjugated exactly like √द्व as shown below:

<table>
<thead>
<tr>
<th>परस्मैपव</th>
<th>आस्मैपव</th>
</tr>
</thead>
<tbody>
<tr>
<td>लट्—धारि</td>
<td>धात:</td>
</tr>
<tr>
<td>लौर्—धारु, धाताः</td>
<td>धाताम्</td>
</tr>
<tr>
<td>लघू—अधारु</td>
<td>अधाताम्</td>
</tr>
<tr>
<td>विन्ध्यिन्दु—दधारि</td>
<td>दधाताम्</td>
</tr>
</tbody>
</table>

**SANSKRIT TEXT**

330. न केरलं भारतमुवाख् मानवानं, मतेषसिन्, निंखलभूमितलसम्भूतम्—
मतयानस्माव सम्भवं समावरो दरोहरते। बुद्धसंन्यासप्रेतमुलकमिति निःसंशयं
कथयितुं शक्यते। स्पेंसर-मिल-प्रमुखः पाश्चात्यविद्वेशोज्जलमणिमयोखरा—
विरुपः खलु विद्वांसो मतमेतुदुप्रजीव्य विविधान् सागरमयि निबन्धान्
विरचितवतो थानधीय भाववा अभिरेत्रेंव सध्यश्लास्तेः शिव्यत्वमाप्न्या
इति भूयते। उदिंभजेऽ p. 16.

331. ऋरिष्य हि विजयारथनः किरितसा
विविधति सोपधि सम्भूज्वणारि। किरातो I. 45.

332. बलिमुखमुक्ताश्च पतितं चिरं शरः
गाभाणि शिविलायते तुष्णं का तरणायते। भद्रो वै 14.

333. गुलमा रम्यता लोके दूर्वं हि गुणार्जनम्
किरातो XI. 11.

334. क्षमा हि मूलं सर्वं सर्वस्ततम्। दर्पं p. 4.

335. पापाभिवर्यति योजयते हितयाः
गुहं च गुहति गुणानर्धकोरारूपः
अपवृतं च न ज्ञाति विवाति काले
सम्बलक्षणं च प्रवद्वन्ति सन्तः। भद्रो नी 72.

336. न वेति यो यथि गुणप्रकरं स तं सदा निन्धति नात्र विन्द्रम्।
यथा किराती करिकुथ्यतां मुक्तां परित्यज्य बिराति गुणजाम्।
बृद्धो चा X. 8.

337. यस्तु सर्वाणि भूतान्यास्मेवानुपस्यति
सर्वपूर्वत्वं चालानां ततो न विविधकितस्ति। गुहलो 40.6.

338. अधिशाया ये दासारं दासा सर्व्वलोकः
अधिशाय वेषं दासी तेषां दासायते लोकं। गुहानिति p. 76, No. 28.

339. जुन्नेन समं सल्यं प्रीति चाप्यं न कारयेतु
उन्न्तं वहृति चाववरः शीतं ज्वाल्यते करस्म। हिलो मि ला 80.
340. यथा विष्णुजनो नासित श्लोकस्तत्राल्पवीरिपि।
निस्तपायने देशे एरण्डोपि ब्रु मायते॥ हृतो ८० नारो ६९।

341. मन्वायन्ने न खलु सुखवामध्युपेताध्यंक्त्याः। मेघो पूरो ४१।

342. कृपणं बत यूथलालसो महतो ब्याधभयावविनःसृतः।
प्रविविषति वागुरं मृगशचपलो गोतरवेश बधिचतः॥ सौन्दरो VIII. 15।

343. बल्हस्तस्य जलायते जलनिधिकु ल्यायते तत्क्षणः
प्रेष्ये: स्वल्पशिलायते मृगपति: सदा: कुरस्नायते।
ब्यालो माल्यगुणायते विचरसः पीयूषवर्षयते,
यस्याज्ञेशितलोकवल्लभमं शीलं समुच्छीलति॥ भट्टो नीरो १०९।

EXERCISE

1. Explain the nature of gender in Sanskrit.

2. Point out the gender in the following words:—
उपाधि, मधुरिमा, आदन, स्वैर्य, तनु।

3. Give desiderative forms of the following roots:—
√क्र, √पा and √शु।

4. Give नामवादो-प्रक्ष्या from nouns राम, अरुण and सज्जन।

5. Explain class-mark of जुहोत्यादि class.

6. Give conjugations of √व्र, √दा and √भी in लद 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 ‘राजपुरुष:’ there are only two words राजः: 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., ‘जनकतन्यासानामपुष्योदकेषु’, 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 ‘जनकतन्यासा’, i.e., जनकस्य तन्या ‘daughter of Janaka’, and then जनकतन्यासानां—स्नानं—जनकतन्यासानां, i.e., ‘bath of the daughter of Janaka’. Then we have three words combined in the following way—जनकतन्यासानामपुष्योदकेषु. उदये वेषां ते जनकतन्यासानामपुष्योदकां (आधम:.) तेषु जनकतन्यासानामपुष्योदकेषु.

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 उपगङ्गा: (vicinity of Gaṅgā), where उप which means ‘vicinity’ is predominant. In that case the compound is called अवन्द्यीनात्म-समास.
(2) The second word of the compound may sometimes be predominant as in राज्य-राज्य: (man of the king) or नगर-नगर: (man of the city), where "राज्य" or "नगर" are predominant, because राज्य or नगर as qualifying "राज्य" or "नगर" are only secondary. This is called तथ्य-समास. तथ्य compound includes some varieties, ‘कर्मकारण’, ‘विग्रह’, etc., which will be explained along with it.

(3) Both the words of the compound may be equally dominant, as ‘बट्टा-टोटा’ (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 चक्र-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 जनकतन्यास्तनामपुण्योदकेशु, 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 expounding of that compound. This kind of compound is called बद्ध-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 या गृहे. Similarly in the case ofconjugal 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 conjugal form is just one word, e.g., ‘राम: अग्निचत’ or ‘राम: 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 गुस्तक 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 ‘राम: ग्रन्थ: पढ़ति’, राम: is agent, and ग्रन्थ: is the object. If we change the position of राम: or ग्रन्थ:, they will still serve the same purpose as in the sentence ‘ग्रन्थ: राम: पढ़ति’ or ‘पढ़ति ग्रन्थ: राम:’. 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 ‘राम: पुस्तक: पढ़ति’; 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 पुस्तक पढ़ति’ and ‘वर्तं पुस्तक पढ़ाि’, and the concord of the object with the verb in the passive, as ‘अस्माव: पुस्तक: पढ़ते’, and ‘अस्माव: पुस्तकानि पढ़ते’. In the case of conjugational (विभूति) 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 पुस्तक पढ़तवान्’, ‘ते पुस्तक पढ़तवान्’, ‘सा पुस्तक पढ़तवाती’, ‘ता: पुस्तक पढ़तवाति:’ (examples of active voice); and ‘तें पुस्तक पढ़तम्’, ‘तें पुस्तकानि पढ़तिनि’, ‘तें ग्रन्थ: पढ़िति’, ‘तें गीता पढ़िति’ (examples of passive voice).

(ii) Concord of pronoun and antecedent noun, e.g., ‘यो बालको मया दृष्टे: तस्म नाम जानामि’, here there is concord of number and gender between ‘यो:’ and ‘तस्म’, ‘या स्त्री मया दृष्टा तस्म नाम जानामि’, ‘मया ये ग्रन्थ: पढ़ित: तेन ज्ञानसाध्यका:’. 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 ‘श्रीमता: पुस्तक:’, ‘श्रीमताः ग्रन्थ:’, ‘श्रीमताम्: गुहा:’. 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 dealt with in somewhat detail in the next lecture.
1. **Class-mark of क्ष्याबिच class.**

In the क्ष्याबिच class the class-mark is न (रूपम्), 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 क्ष्य becomes ‘रूपम्’.

2. **Conjugation of √क्ष्य (to cover or obstruct)**

<table>
<thead>
<tr>
<th>लोट् (परस्परपद)</th>
<th>रूपदि</th>
<th>ज्यो::</th>
<th>ज्योति</th>
</tr>
</thead>
<tbody>
<tr>
<td>रूपसिस</td>
<td>ज्यो:</td>
<td>ज्यो:</td>
<td>ज्यो:</td>
</tr>
<tr>
<td>रूपदिम</td>
<td>ज्यो:</td>
<td>ज्यो:</td>
<td>ज्यो:</td>
</tr>
</tbody>
</table>

In III. i. रूपदि, ति affix changes to ति phonetically. In strong (पित्) forms there is रूपां form, but in the weak (अपित्) forms अ of न is dropped, e.g., क्ष्यः.

<table>
<thead>
<tr>
<th>लोट् (अत्मनेपद)</th>
<th>रूपघ</th>
<th>रूपघा:</th>
<th>रूपघा:</th>
</tr>
</thead>
<tbody>
<tr>
<td>क्ष्यसे</td>
<td>रूपघ:</td>
<td>रूपघ:</td>
<td>रूपघ:</td>
</tr>
<tr>
<td>क्ष्ये</td>
<td>रूपघवह्</td>
<td>रूपघमह्</td>
<td>रूपघमह्</td>
</tr>
</tbody>
</table>

In अत्मनेपद ‘अ’ of न is dropped in all forms which are weak (अपित.),

<table>
<thead>
<tr>
<th>लोट् (परस्परपद)</th>
<th>रूपम्</th>
<th>रूपमात्</th>
<th>रूपमातु</th>
</tr>
</thead>
<tbody>
<tr>
<td>रूपांनि</td>
<td>रूपम:</td>
<td>रूपम:</td>
<td>रूपम:</td>
</tr>
<tr>
<td>रूपांनि</td>
<td>रूपांनां</td>
<td>रूपांनाम</td>
<td>रूपांनाम</td>
</tr>
</tbody>
</table>

In singular of IIind. person the form is रूपिः. Note its peculiarity (cp. वेंच्).

<table>
<thead>
<tr>
<th>लोट् (अत्मनेपद)</th>
<th>रूपम्</th>
<th>रूपमात्</th>
<th>रूपमातम्</th>
<th>रूपमातम्</th>
</tr>
</thead>
</table>

In all forms of अत्मनेपद, which are weak (अपित.), अ of न is dropped.

<table>
<thead>
<tr>
<th>लोट् (परस्परपद)</th>
<th>अष्टनि</th>
<th>अष्टनां</th>
<th>अष्टनाम</th>
<th>अष्टनां</th>
</tr>
</thead>
<tbody>
<tr>
<td>अष्टनि</td>
<td>अष्टनां</td>
<td>अष्टनाम</td>
<td>अष्टनां</td>
<td></td>
</tr>
<tr>
<td>अष्टनां</td>
<td>अष्टनां</td>
<td>अष्टनां</td>
<td>अष्टनां</td>
<td></td>
</tr>
</tbody>
</table>

Compare singular of IIind. person अष्टन: अष्टनां, with the similar form of root विधि, e.g., अवे::, भवेत्. In √क्ष्य, अ of न is dropped in weak forms.

<table>
<thead>
<tr>
<th>लोट् (अत्मनेपद)</th>
<th>अष्टन:</th>
<th>अष्टनाताम्</th>
<th>अष्टनाताम्</th>
</tr>
</thead>
</table>

All the forms of अत्मनेपद लोट् being weak, न of न is dropped in them.

<table>
<thead>
<tr>
<th>बिधिलिङ्ग (परस्परपद)</th>
<th>रूपांनि</th>
<th>रूपांनातम्</th>
<th>रूपांनातम्</th>
</tr>
</thead>
<tbody>
<tr>
<td>बिधिलिङ्ग (अत्मनेपद)</td>
<td>रूपिः</td>
<td>रूपिः</td>
<td>रूपिः</td>
</tr>
</tbody>
</table>
In parśeṇa, augment या being inserted, and in अत्त्येष पद augment ई is being inserted, all forms are treated as weak (श्रवित्त), and अ of न is dropped in them.

3. Conjugation of सुझ (to eat or to protect)

It is conjugated exactly on the model of सह.

सुझ — सुञ्जित
सुझत: — सुञ्जित
सुझते — सुञ्जित
सुञ्जते — सुञ्जित
लोप — सुञ्जत
सुञ्जत: — सुञ्जत
सुञ्जते — सुञ्जत
सुञ्जते — सुञ्जत
लङ — अभुञ्जः
अभुञ्जः — अभुञ्ज
अभुञ्जः — अभुञ्ज
अभुञ्जः — अभुञ्ज
बिधिलङः — सुञ्जः
सुञ्जः — सुञ्ज
सुञ्जः — सुञ्ज
सुञ्जः — सुञ्ज

SANSKRIT TEXT

344. मातेव रक्षति पितेव हिते नियुक्ते
कालेव वाचिरसमयपनीय खेदम्।
लक्ष्मीनारदोत रात्रिनाति च दिक्षु कीतिं
कि किंत्र साधयति कपलेव विधा।। सुनाषितो p. 30, No 4.

345. लाञ्जलचालनलमकस्थराणापारं
सुमो निपत्य वदनवर्दननवचः।
श्वा विण्डवस्य कुलते गजवृजवस्तु
वौं वित्तोक्ष्यति चातुर्लक्षच भुजः॥ हितोऽ मुऽ 42

346. यो न द्वारति न सुझः सति विभेदे नैव तत्स्तय तद् इवम्।
तुणस्यक्रियस्यस्य रक्षति सत्यं परस्यार्थिं।। सुनाषितो p. 69, No. 16.

347. को बीरस्य मनस्तवः स्वविषयः को वा विवेशस्तथा
येष अथये तेषवेत कुलते बाहुप्रतापाजितसम्।
यशस्विनवलाञ्जः लप्रहयः: सिहो वनं गाहते
तस्मात्तेन ह्वतिधिपेन्द्रश्चरस्यस्य चिन्तस्यात्मनः।। हितोऽ मि्ऽ लाऽ् 175.

348. यदि त्रिलोकी गणनार्थ ग्रामस्य: समापत्तियवधि नायुपस्वयः।
पारे परार्भ गणित यदि स्यात् गणेश्वरोपदेश गत स्यात्॥ नैषधः III. 40

349. मदकुप्रा जन्मी जरातुरा
नवप्रसुतिवर्ता तपस्विनी।
गतितयोरेष जनस्तम्भेयः
नन्हो विधे त्वां करणा र्षयः नो॥ नैषधः I. 135.

350. यथालयम् धनू रामो जगरस गजविक्रम:।
र्षयः साधवस्या मिनिषिहम कुलपवतान॥ भद्रः VI. 35.
351. नैतिकित्र यदयुवधर्श्यामसीमा धरित्री— 
मेकः हुतत्त्वां नगरपरिध्यांगुरुमेहुृह्युनिवित । 
प्राणयासिते पुरुषुवत्त्यो बदरेराहि देवत्य— 
स्वयाधिष्ठे धनुषि विजयव्य पौष्णसे च बदजने ॥ शाकू II. 15.

352. बादद न मिश्रयति यदयि मद्यःचोमि:
कर्ण बद्वाल्यसिमुखमं भविष्यभाषणं । 
काम का तितिति म्ववानसंस्कुलीनां 
शूषियंतम्यविषयु का वु ष्ट्टितस्य: ॥ शाकू I. 30.

353. नैनं हित्तिति श्रस्त्राणि नैनं वहति पावकः । 
न चैनं बलिङ्कन्त्यापो न शोषयति माहुत: ॥ गीता II. 23.

354. तह नावतवु सह नौ मुक्तु सह वीर्यव करवावहै । 
तेजबिव नावधीतमस्य मा विद्धिवावहै ॥ तैत्तीर आ V. VIII. 1.

355. तथा समस्तं वहता मनोरुवं 
पिताकिन्या सन्तिनोरथी सति ।
निन्द रूपं हुद्येन पावंतो 
प्रियेषु सौभाव्यस्ता हि चाहुता ॥ कुमार V. 1.

**EXERCISE**

1. Explain the nature of compounds.
2. Give the basic differentiating points of the four compounds.
3. Expound the compound in—परियवत्तनतन्त्र, नगरमनिर्विश्वरस्पिद्यक— 
   जितम्, यथाशिकित.
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 र्मादि.
6. Give the conjugations of छिद्र, भिद्द and युज in लंद.
1. (I) अव्ययीचाव (Avyayībhāva) Compound

In this compound, the first word which is usually an indeclinable, is dominant, e.g., उप in उपगङ्गा (in the vicinity of Gaṅgā). Literal meaning of अव्ययीचाव is “becoming an indeclinable, i.e., अव्यय.” ‘अव्ययीचाव’ 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., ‘यथाबिधि’, which means ‘according to one’s capacity’, i.e., शक्तिमनतिकम्य (literally meaning ‘not violating one’s capacity’). For example, ‘यथाबिधि श्रम कुरु’ (do labour according to your capacity).

यथाबिधि means ‘according to the procedure’ विधिमनतिकम्य, e.g., ‘यथाबिधि संस्कार कुरु’ (perform the rite according to the procedure).

परोक्षम ‘beyond the range of eye’ (अक्ष: परं परोक्षम), e.g., ‘स परोक्षं पापमनुष्ठितति’ ‘he commits sin stealthily’ (i.e., beyond the range of the eyes).

असंस्या ‘without doubt’; ‘अ’ gives here a negative sense, e.g., ‘असंस्या शक्तिपरिव्रत्स्म’ ‘undoubtedly she is worthy to be married to kshatriya’. Here ‘असंस्या’ is an indeclinable, which is used as an adverb.

2. (II) तत्पुष्प (Tatpuruṣa compound)

In this compound, the second word is dominant. In the example already quoted, i.e., राजपुष्प: , the second word पुष्प is dominant.

तत्पुष्प can be formed with any one of the seven cases as shown below —-

प्रथमतत्पुष्प called ‘कर्मधारय’. Here the first word which is an adjective is in the first case, e.g., पुष्पोदकम् = पुष्पं उदकम्. प्रथमतत्पुष्प as different from other kinds of तत्पुष्प is given a separate name ‘कर्मधारय-समास’, which is sometimes regarded as a separate kind of compound,
but in fact is just प्रभुस्तुत्पुर्ण. Some examples of कम्होर्य are given below:—

महापुर्ण: ‘a great man’ महान् पुर्ण: = महापुर्ण; सप्तर्षय: ‘seven sages (stars)’ सप्त + र्षय: = सप्तर्षय; महाराज: ‘great king’ महान् राजा = महाराज:.

Sometimes तत्पुर्ण compound gives a negative sense, when it is called नव्य-समास, e.g., न + धर्म: = अधर्म:; न + विद्वान् = अविद्वान्. In these cases ‘न’ changes to ‘अ’. But before vowels ‘न’ changes to भ्र, as न + ऐश्वर्यम् = प्रभृतिष्ठयम्. In some cases ‘न’ itself remains, as न + आस्तिक: = नास्तिक:. Sometimes बहुतीहि compound is also formed with ‘न’, as नास्ति धनं यस्य स अधन: ‘निर’ is also used in the same sense, as निर्धन:.

When a तत्पुर्ण 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’ (तिक्तित), it is called द्रिगु-समास, which is also a kind of तत्पुर्ण, e.g., (i) दिव्यवनम्—दयपानं भवनानां समझो; or द्वितीयीय—द्वियाणां लोकानां समझो; both meaning ‘aggregate of three worlds’, (ii) पञ्चकपाल:—

पञ्चप्रस्तुतिकपालेवुरुस्तुत: ‘a kind of sacrificial bread which has been baked on five pot-sherds.’

Now some examples of तत्पुर्ण will be given in the order of the cases, e.g., द्वितीय-तत्पुर्ण, तृतीय-तत्पुर्ण, etc.

द्वितीय-तत्पुर्ण

स्वयस्यप्राप्य: = स्वयस्य प्राप्त: (who has reached heaven).

ग्रामगत: = ग्राम गत: (who has gone to village).

तृतीय-तत्पुर्ण

विद्याविहीन: = विद्या विहीन: (devoid of learning).

सर्पदत्त: = सर्पण दत्त: (bitten by a snake).

चतुर्थी-तत्पुर्ण

गोहितम् = गवि हितम् (that which is beneficial for a cow).

पादोपकरः = पादेयम्: उदकम् (water for (washing) feet).

पञ्चमी-तत्पुर्ण

चौराध्यम् = चौराध्यम् (fear from a thief).

मार्गष्रेष्ठ: = मार्गाद् श्रेष्ठ: (deviated from the path).

षष्ठी-तत्पुर्ण

राजपुर्ण: = राजा: पुर्ण: (man of the king).

गुरुकुलम् = गुरो: कुलम् (family or a place of a preceptor).

---

1. It is wrong to suppose that wherever a numeral precedes in a compound, it would be a द्रिगु. In सप्तर्षय: (seven sages) a numeral precedes, but it is ‘कम्होर्य’ and not द्रिगु. द्रिगु compound is accepted only under the conditions stated above.
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 मुख्य 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., मुख्य ‘man’ and घर ‘house’. The same sentence in Sanskrit would be ‘धनिकस्य पुष्पस्य सुन्दरस्य सुन्दरे गृहे अहं प्रविष्ट:’. Here धनिकस्य is in genitive case, because it is the adjective of पुष्पस्य, and similarly, सुन्दरे is in locative case, because it is the adjective of सुन्दरे. 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 श्लाध्य गुण’, and the same in English would be: ‘admirable qualities of that beautiful woman’. This in Sanskrit would be ‘तत्त्या: सुन्दर्य: स्त्रिया: श्लाध्या गुण:’, where unlike Hindi and English, adjective सुन्दर्य is put in feminine gender and the genitive case as that of स्त्रिया:; and similarly the adjective ‘श्लाध्या:’ is in masc. gender and in nominative case like ‘गुण:’.

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.

1. ‘देवानाग्रिप’ 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 नगरसं’ the word ‘सुन्दरसं’ is used as adjective, but in the sentence ‘पुष्पपुरं नाम नगरं सुन्दरसं’ 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 ‘देवदत्स्य मित्रं मालती एवमुद्वाच’ (thus spoke Mālatī, the friend of Devadatta). Similar is the case when the word ‘मित्रम्’ is used as predicate, e.g., ‘मालती देवदत्स्य मित्रम् आसीत्’ (i.e., Mālatī was the friend of Devadatta).

C

1. अध्यायपुत्र लकारसं तृष, लृष, लूष

So far four lakāras having class-mark (technically called अध्यायपुत्र लकारसं), लद्, लोद्, लढ् and विद्विहिङ्क्, 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 अध्यायपुत्र लकारसं) only a brief idea will be given. Of these आरोपितन्त्र, which has a benedictory sense (e.g., पद्यालस्य, पद्यालस्य, पद्यालस्य), is seldom used, and therefore it has been left out. Of the remaining five तृष, लृष and लूष have future sense, while लिद् and लूष have past sense. We shall deal in this lecture with the former three lakāras.

2. लूष लकारा

लूष is used in future sense, e.g., अहं प्रामं श्यो मन्ता (I shall go to the village tomorrow). Conjugations of स्त् in लूष are given below:

<table>
<thead>
<tr>
<th>Case</th>
<th>लिद्धि</th>
<th>पतिद्धि</th>
<th>पादिकार:</th>
</tr>
</thead>
<tbody>
<tr>
<td>III</td>
<td>पतिद्धि</td>
<td>पतिद्धि</td>
<td>पादिकार:</td>
</tr>
<tr>
<td>II</td>
<td>पतिद्धि</td>
<td>पतिद्धि</td>
<td>पादिकार:</td>
</tr>
<tr>
<td>I</td>
<td>पतिद्धि</td>
<td>पतिद्धि</td>
<td>पादिकार:</td>
</tr>
</tbody>
</table>

It would appear that this conjugation is like the declension of a छ-ending word in the third person, e.g., कर्ता, कर्तरे, कर्तारे. In the IIInd. and Ist. person, लूष forms of the root अस्, e.g., असि, असि, असि and असि, असि: are added to लूष-like form पतिद्धि, e.g., पतिद्धि, etc., and पादिकार, etc.

लूष लकारा is seldom used in Sanskrit and therefore emphasis on its conjugation is not so necessary.
3. लूट् and लूढ़् lakaras.

Of the remaining two lakāras लूट् is mostly used to give the future sense. We have already shown in lecture VII its conjugation. As लूट् is conjugated like लद् with the addition of augment स्य्, लूढ़् is conjugated like लद् with the same addition. This may be shown by the following comparative table.

| लद् पठति | पठतः पठन्ति |
| लूट् पठिध्वति | पठिध्वतः पठिध्वन्ति |
| लद् अपठत् | अपठताम् अपठन् |
| लूढ़् अपठिध्वत् | अपठिध्वताम् अपठिध्वन् |

With regard to usage, the लूट् is simple future.

4. Use of लूढ़् lakara

Use of 'लूढ़्' requires special attention. It is a conditional tense. It is used when one event is conditioned by another event, e.g. (i) ‘यदि शूष्णित्नीर्विविधत् शुभविख्यातिः’ i.e., “if there be good rains, there would be good crop”, (ii) ‘यदि त्वमागमिष्य: अहं तवया सहू अपठिध्वत् “If you had come I should have studied with you”. In ‘लूढ़्’, ‘ह’ like अपठत् (लद्) or अपठिध्वत् (लूढ़्) indicates past tense, and ‘स्य्’ like लूट् (पठिध्वति) indicates future tense. It gives therefore the sense of past and future both. In the above two examples, (i) ‘यदि शूष्णित्नी...’ is in future sense and (ii) ‘यदि त्वमागमिष्य: ..’ is in past sense. But the first example can be in past sense also when it will mean ‘if there were good rains, there would have been 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., ‘फि वायुविषयद्विष्यसंसारिणो भूरि नाकरिष्यत’, 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 गुरुमिष्यवाप्स्यस्तमुखोऽविविधत्व: तव रतिरसिद्धिः पुड़रोले 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.”

लूढ़् (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 दशमिनिपूर्वे धुन्तास्तक्षेत्याने स्वागमिष्यः तव धुन्त्वानां प्राप्स्यः)।
It may, however, be noted that लृढ़ि is used in both the sentences, the conditioning sentence (हेतु) and conditioned sentence (हेतुमत), e.g., ‘यदि त्वमामिनि: अहः त्वया सह अपथिः’ In this sentence first part ‘यदि त्वमामिनि:’ is हेतु and the second part ‘अहः त्वया सह अपथिः’ is हेतुमत.

**SANSKRIT TEXT**

356. श्रातः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः।

जानलेवुँबिवरथं यथापि तं नरं न रञ्जयित। II भद्रं० नी० 3.

357. सम्पत्तु महता चित्तं भवविवुप्लकोमलम्।

श्रापत्तु च महारानिलशिलासंघातकर्कशम्। II सुभाषितो p. 45, No. 27.

358. श्रम्भोजननिवासवालासेवेऽ

हंसस्य हर्वति नितरा कुपितो विधाता।

न तस्य दुर्धजनमेवविवधं प्रसिद्धं।

वैद्यकीर्तिमयहूँ मसी समयं। III भद्रं० नी० 18.

359. केवलं व्यासस्योऽऽ भेषजं नयपण्डतं।

तस्योद्योगस्मरमभो विषाधरिष्वर्णस्मि। II सुभाषितो p. 165, No. 539.

360. श्राशा नाम नदी मनोरथजला तृणातरज्ञाकुलः

रागप्राप्तवती वितक्कविभागा घंटेयुँ मध्वसिनी।

मोहवापवशत्सरायतिगहना प्रोतुज्जविन्ताती।

तस्याः पारद्गता विशुद्धमनसे नन्दवति योगीश्वराः। II भद्रं० व०० 45.

361. भोगे रोगर्मं कुले चुव्तिमयं विते नृपालाख्यं

मौने वैत्यक्तं बले रिपुमयं रुपे जराया भयम्।

शास्त्रे वादरमं गुणे ललित्यं काये हृतान्तादृ भयं

सर्व वस्तु भयाक्षितं मुख नृगं वैरायमेवाभयम्। II भद्रं० व०० 33.

362. शशित्वाकारयोप्रभ्रीरोऽरं

जगमुष्क्यमयोरिपि वधनम्।

मात्रामूं च विलोक्य विदितात।

विशिष्ठहो बलवाणित मे मतं। III भद्रं० नी० 91.

363. क्रियाण सत्य ध्यायाण सत्यत्योऽसुतकारणम्। कुमारो VI. 13.

364. श्राहो ललित्वुजुक्त्यं विपरीतार्तो वधकमः।

कणं लगतं वैक्यभ्रार्गर्म्यं वियुग्यते। II वष्णू भ० म० भ० 329.

365. उत्त्यायोलयं बोध्यवं महहूँ भयमुपपस्थतम।

मरणेष्ववाधिशोकानं किम्बदन्नितालयति। II द्विती० भ० ल० 4.
EXERCISE

1. Explain the nature of अत्ययोगाम and तत्पुरुष compounds.
2. Expound the compounds in—
   A. निर्मलकिम्
   B. यथापराधदण्डानन्दम्
   C. द्राहामः
   D. शीतोदकम्
   E. गुस्पुत्रः
3. Show the concord between noun and adjective with examples.
4. Show the usage of लड़ लकार in the past and future senses.
A

1. (III) द्वन्द्व (Dvandva) compound

Where both the words are equally dominant, we have द्वन्द्व compound. It is of three kinds:—

(i) इतरतरद्वन्द्व—Where two or more words of the compound are all equally dominant, e.g., देवदत्तयज्ञदलि—देवदत्त यज्ञदलि, or धवधविरपलापशा:—trees named धव, धविर and पलापश.

(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), आहारनिशाचयम् (food, sleep and fear), अहिन्कुलम् (serpent and mongoose). 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—पितरी. Here ‘पितरी’ means ‘father and mother both’. Similarly, भ्राता च स्वसा च—भ्रातरी. Here भ्रातरी 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 ‘जनकनयायस्मानपुष्योदकेषु’ (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 पीतपद:, 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).

1. Compounds I and II have already been dealt with in the previous lecture.
दृढ़स्तवः — दृढा प्रतिज्ञा यस्य सः (one whose promise or vow is firm).
चक्रमणिः — चक्राणि पाणिय यस्य सः, (who carries a discus (चक्र) in his hand).
चन्द्रमुखी — चन्द्रमुखी इव मुखं यस्या: सा (a lady whose face is like the moon).
चन्द्रमौलि: — चन्द्र: मौली यस्य स: (who has got moon on his head,
i.e. Śiva).
बहुबली भी also includes a form of compound which is called सह-समासः:
सपुजः — पुजः सह इति सपुजः: (father with his son).
सधर्मः —धर्मः सह इति सधर्मः: (one having righteousness).
It also includes नव-समास, as अधनः — नासित धनं यस्य स: अनुजः — नासित पृथ्वी 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., महाराजः — महान् राजा. Here the last word राजा becomes अ-ending, and the compound is declined like राम, e.g., महाराजः महाराजौ, महाराजा: कुण्डसहः — कुण्डस्य सहा or कुण्डः सहा यस्य स कुण्डसहः ‘friend of Krishna’ or ‘who has got Krishna as his friend’. Here the word ‘सह’ becomes ‘अ’-ending, and then the word ‘कुण्डसहः’ 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) ‘च’ in place of ‘छ’ is often written in Hindi and in some other Indian languages, e.g., ‘विना’ in place of ‘विना’. So far as Bengali language is concerned, ‘छ’ has wholly taken the place of ‘च’, which has altogether disappeared from Bengali script.

(ii) Five nasal consonants ङ, ङ, ङ, ङ, ङ, in the same word are in accordance with the class of the following consonant as गङ्गा, पण्डित, चङ्गल, गङ्गा, पण्डित, कङ्ग, कङ्ग, चङ्ग, चङ्ग, गङ्ग, मङ्ग, मङ्ग. Sometimes, ‘अनुस्वार’ is put in the place of these nasal letters, which is wholly wrong, e.g., गङ्गा, चङ्गल, पण्डित, चङ्ग, कङ्ग, मङ्ग, etc., are wrong. In these words अनुस्वार is a great error. But between two words, अनुस्वार and nasal both are permissible, e.g., गङ्गा, गङ्गा or गङ्गा गङ्गा, गङ्गा, मङ्ग, मङ्ग.
‘सम्’ upsarga is regarded as a separate word, and therefore, सत्ति and संतति; सद्वेघ and सदेघ both are correct. Of course in ancient manuscripts only सत्ति and सदेघ are found.

(iii) Some words which are स- 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’.

सम्भावना 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-दर्शन’), 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 विचार 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 “हिंदी में प्रयुक्त संस्कृत शब्दों में अर्थ-परिवर्तन” by Dr. K. R. Pal.


c

and लुङ्क lakaharas

लिक (Perfect tense) and लुङ्क (Aorist tense) both denote past action. Of the two, लिक (perfect) is usually used for historic past events, e.g., 'शरदः नाम राजा बम्बू', 'सामी वनं जगाम'.

1. Conjugations of लिक

The main features of the conjugations of लिक may be noted from the conjugations of \( \sqrt{पढ़} \) in लिक:—

| पपाठ | पेठुः | पेठः |
| पेठश | पेठः | पेठ |
| पपाठ, पप | पेठप | पेठम |

It would appear that in the strong (लिक) 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 पप। Secondly the conjugational affixes in लिक are wholly different, and not usual लिप, तस, etc., as will be clear from the above conjugations. These affixes are:—

| III  | घ (ण) | अघुसू | उसू |
| III  | घ (ण) | अघुसू | घ |
| I    | घ (ण) | घ | घ |

In the case of roots where first letter changes in the process of duplication, all the forms are duplicated, as in the conjugations of \( \sqrt{वर्थ} \) (to speak).

| जगाद    | जगादः:  | जगादः |
| जगादिक | जगादः:  | जगाद |
| जगाद, जगाद | जगादिक | जगादिक |

\( \sqrt{सष्ठ} \) (अत्मनेपद)

| लेबे  | लेबाते | लेबरे |
| लेबिये | लेबाये | लेबिये |
| लेबे   | लेबिये   | लेबिये |

This will serve as model for लिक conjugations in अत्मनेपद.

2. Conjugation of लुङ्क

लुङ्क (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 लुङ्क which are more numerous than that of any other lakāra. Conjugation of \( \sqrt{पढ़} \) in लुङ्क lakāra (which represents only one of the several kinds of लुङ्क) is given here:—
III. अपाठीत्  अपाठिद्वा  अपाठिष्ठ
II. अपाठोऽऽ  अपाठिद्वम्  अपाठिष्ठ
I. अपाठिष्ठम्  अपाठिव  अपाठिभम्

Conjugation of लुढ़् is of seven kinds, which are divided in two types :

(a) लुढ़् which has ‘ष’ in some forms
   (i) स्—ष्यन्ते—अनैष्ठकष्  अनैष्ठाम्  अनैष्ठुः
   (ii) इध्—ष्यन्तम्—अपाठीत्  अपाठिद्वाम्  अपाठिष्ठुः
   (iii) तिस्—ष्यन्तस्—अयासीत्  अयासिद्वाम्  अयासिष्ठुः
   (iv) स्—ष्यन्तम्—अविलकष्  अविलकाम्  अविलकतुः

It may be noted that ‘इस्’ or ‘तिस्’ forms are not clear in III. i, but they are clear in III. ii. iii.

(b) लुढ़् which has no ‘ष’ in any form
   It is of three kinds :
   (v) Where ‘अ’ is inserted instead of ‘ष’, e.g., ग्यप्तम्—अपाठत्.
   (vi) Without insertion of any augment, e.g. ग्यव्—अवात्; ग्यूू—अभूत्.

   (vii) With duplication of the roots, e.g., ग्यचुर्—अचूचूत्.

लुढ़् 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.
<table>
<thead>
<tr>
<th>समास (Compound)</th>
</tr>
</thead>
<tbody>
<tr>
<td>अन्यायमथ</td>
</tr>
</tbody>
</table>

First word (which is an indeclinable) is dominant, e.g., उपग्रहम्, प्रतिदिनम्, सप्तमिनि.

| (i) प्रथम-तत्पुरुष called कर्मचारय, e.g., महापुरुष: |
| (ii) द्वितीय-तत्पुरुष—ग्राममं: |
| (iii) तृतीय-पुरुष—विवाहविहीन: |
| (iv) चतुर्थी-तत्पुरुष—गोहिरतम् |
| (v) पञ्चमी-तत्पुरुष—मार्गप्रव: |
| (vi) सप्तमी-तत्पुरुष—राजपुरुष: |
| (vii) सप्तमी-तत्पुरुष—कर्मकुशल: |

The second or the last word is dominant. The first word may be in any of the seven cases:

| (i) इतरेतरार्थनि, e.g., देवदत्तेनवदी |
| (ii) समाहारार्थनि, e.g., पाणिपादम् |
| (iii) एकोपहर्तनि, e.g., पितारी |

Both the words are dominant. It is of three kinds:

| (i) पीतपत्ति, चक्रपाणि: |

Where the dominant word is not expressed, but only implied.

Sometimes it is सहस्मास, e.g., सवः, यत्र-समास—e.g., प्रथन:
371. छायासुप्रस्थवः शकुन्तलनवहृत्वशिलविश्वचल:'
कीटरात्वतकोटेकः कपिलेष्वः स्कवं दृतप्रक्षयः।
विश्वविन समुपांविपोवकुशः रलाध्यः स एव दृमः।
सर्वज्ञैः भूमस्तवसुमुकालो भूमारमुत्तोपरः।॥ पञ्चों मित्र सं २।

372. पुराणमिलयेत् न साधु सर्वं न चापि काव्यं नवविभवचम्।
सत्त: परिक्ष्यान्यरसत्रमिस्तते सूक्त: परप्रत्ययनेयबुधि:।॥ मालविका। I. 2।

373. रत्नेमहाहर्षुदुरव्यः देव।
न भेजिरे श्रीविषेण श्रीतिम्।
गुथां बिना न प्रयुक्तिरामः
न निषिद्धार्थाण्विदितमत धीरा:।॥ भृगु नी० ८०।

374. जग्योनिरोयविनस्त्वं जगवत्तो निरत्कः।
जगवाविरतीविनस्त्वं जगवोशो निरीक्षवः।॥ कुमारा। II. ९।

375. प्रस्य: संग्रामो ज्रजाप्तिप्रशृवच्चयो नु कानतिप्रवः:
शुद्धुकर्वरसः स्वयं न मबनो मासो नु पुष्प’मारः।
वेबाव्यासावः कथं नु विशयव्यावश्चत्सूहलोऽ
निर्मातु त्रिवैगुण्योहरिमिं रूपं पुराणो मुनि:।॥ विक्रमो। I. ८।

376. प्रक्षिप्तपरमार्थों पण्डितायमवमवस्त्रात्मणिं लघुलक्ष्मीनेत्रं तान्संशणिं।
प्रविविवमलदेशायमण्डस्तलानं न मवति विसतत्वुवाचरणां चार्यानाम्।
॥ भृंगु नी० १७।

377. प्रयं रत्नाकरोप्वेश्वीविरस्यवेचि धनाष्या।
धनं दूरेस्तु वदनमपुरी क्षारवारिम्:। सादो दो X. ७०।

378. तथाहि रामं वनवालनिश्चितं
समीक्षय देवी परमेश चेतसा।
उवाच रामं शब्दलक्षणं बचो
बझू च स्वस्त्यायनामनिकार्ड्स्यो।॥ वास्ममै।॥ अयो। XXIV. ३८।

379. प्रयोचनु कुस्मकर्णस्तयं मन्त्रेभ्यधाम यत्थ।
न तवं सर्वं तदभोषी: फलं तस्यव्यभागमत्।॥ भृदो। XV. १३।

380. क्लेिक्यं मा स्म गमः पार्थ नैतस्यस्युषुष्य्वते। नीताः। II. ३।

381. वचः: पन्था वदयिन्न्यन्तं प्रस्थितस्योद्देशां
सौत्रांक्षेपं प्रयविषुभवो मा स्म पूरुशजीयन्याः। मेघो दूरो २८।
382. तं बीक्ष्य वेपखुमती सरसाज्ज्यंति-  
निक्षेपणाय पदमुद्रूतमुद्रहन्ति।  
मार्गचिकल्यतिकराकुलितेव सिन्धु:  
शैलाधिराजतनया न ययो न तस्यो॥ कुमारः V. 85.  

383. क एष मो: सुत नरोष्म्पेत: केशे: सितेण्णिर्द्विषक्षस्त:।  
शू संवृताश्व: शिल्पिताधिष्टः कं विभिय्येश प्रकृतिर्यूच्चा॥ बुधः III. 28.  

384. स्थूलौदरः स्वासचलच्छूरीरः स्वस्तसबाहः कृष्णपाण्डुग्रामः।  
श्रम्बेति वाचं करणं तु बाणं परं समाभिस्व नर: क एष:॥ बुधः III. 41.  

385. सब्रामीमानेवचनाः हि मानिनः॥ शिशुः I. 67.  

**EXERCISE**

1. Explain two principal kinds of ब्रज and also एकणेष-ब्रज with examples.

2. Explain the nature of ब्रजमहिः 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 लिट्ट लकारा.

6. Explain seven types of बुध with examples.
TRANSLATION

AND

NOTES
LECTURE 1

1. Truth alone triumphs, and not falsehood.
   जयते—√जि (to conquer) is परस्मेश्वरी, e. g., जयति, जयत:, जयति, 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.
   धिक्षत्—√विष् लुढः III. i. अविक्षत् with ‘त’ augment [See Lec. 30.
   C. 2. (a) (iv)]. When ‘मा’ in the sense of prohibition precedes
   लुढः, first augment of लुढः, viz., ‘अ’ is dropped.
   Modern (western) scholars, however, hold that here the
   sense being prohibitive injunction, the form ‘धिक्षत्’ is in injunctive
   mood and not in लुढः 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.

कुशण 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.
अग्निः — नास्ति गतिमय्य, 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.
वृक्षारूपः — ‘(spinning) a long thread’; ‘dilatory’, ‘procrastinating’, i.e., ‘one who delays action by saying अब श्वो वा करिम्याधि’ (I shall do this to-day or tomorrow).
46. What would a washerman do in the land of naked mendicants. 

करियण्यति—√क (to do) तनावदि class + लङ्ख 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.

वषंति—√वषष (to rain) ब्रजवि class (शषु = अ) + लङ्ख III. i.

गरजति—√गरज (to roar) ब्रजवि class + लङ्ख III. i.

वदति—√वद (to speak) ब्रजवि class + लङ्ख III. i.

कुछेते, करोति—√क (to do) तनावदि class उभययद्दे + लङ्ख 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.

खाति—√खाद्य (to eat) ब्रजवि (आ) + लङ्ख III. i.

रोति—√र (to make sound, to sing) ब्रजवि class (no class-mark) + लङ्ख III. i.

प्रविष्ठति—प्र + √विष (to enter) ब्रजवि class (श्र) + लङ्ख 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.

पढति—√पढ (to read) ब्रजवि class (आ) + लङ्ख III. i.

लिखति—√लिख (to write) ब्रजवि class (आ) + लङ्ख III. i.

पद्धति—√पद्ध (पद्ध) (to see) ब्रजवि class (आ) + लङ्ख III. i.

परिभ्रमणाति—परिर + प्रच्छ (प्रच्छ) (to ask, to resort) ब्रजवि class (आ) + लङ्ख III. i.

उपाध्ययति—उप + श्रा + √थि (to serve, to resort) ब्रजवि class (श्रा) + लङ्ख III. i.

विकारस्ते—वि + √कस (कस) + य (passive voice) + ते (is developed).

50. The foolish (stupid) hate the deeds of the great (high-souled).

हिरति—√हिर (to hate) ब्रजवि class + लङ्ख 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.

संग्रहितम्—सम् √गम् (गम्भ) ब्रजवि class + आत्मनेयद लङ्ख II. iii.

संबस्यम्—सम् √वद ब्रजवि class + आत्मनेऽ लङ्ख II. iii.
54. Only they are men of firm determination whose minds are not disturbed in face of (lit. presence of) causes of disturbance.

विक्रियाते—वि + √क्र (passive) + लट् III. iii (are disturbed).

55. A goose takes the milk, but leaves aside water mixed in it.

आवते—आ + √वा (to take) अवदि + लट् आत्मनेऽ III. i.

वर्जयति—√वृज्ज (to avoid) चुरादि (ब्रह्म) + 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 kimśuka flowers.

शोषिते—√शुष्क (to shine) भावि class (अ) + लट् आत्मनेऽ III. iii.

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.

तहस्यायते—तह इव आच्छादन—‘acts like young’ (grows young).

57. 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.

58. 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.

पूतानि—‘all kinds of beings (especially men)’; पूत = ‘being, existent’.

यातिति—√या (to go) अवदि class + परस्मै० लट् III. iii.

उपतिति—उप + √उष्ण (to go) अवदि class + लट् III. i.

हतिति—√हन्त्र (to kill) अवदि class + लट् III. i.

व्यस्तान—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.
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.

अपतिष्ठता—'unaffected, not obstructed' (नज्ञ + मति + हृ + क + ला).

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.

तृणासय—'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.

विचित्रत्वति - वि √चित्त् (अय) (to think) + शति 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.

क्तरो—'point of blade'.
False praise is, indeed, painful.
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, विचुरणः—वयश्चत्तारो वा विचुरणः (three or four) II case iii. This compound becomes like 'व-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 (Vaidūrya).

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.

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. देवता: (pl.) 'goddesses'. The word 'देवता' is feminine in Sanskrit,
although it is used in Hindi and other Indian languages in masculine gender as in ‘रेडी and देवता’.

82. The lord of Lāṅkā (Rāvaṇa) was killed by Rāma near Lāṅkā.

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.

संतप्तस्ते—सम् + तप् (to practise austerities) विवादि class (ष) + तद् आत्मने (III. iii. ते शन्त: विवादा न संतप्तस्ते, 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 beginning, 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).

बृ वाणा:—‘saying’; √बृ (to say) विवादि class+शान्तच, 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.

अयोहति—‘removes’; अप + √अह, ‘to remove’ (√अह, —to guess)

विवादि class (अ) + लद् 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.

‘साहिष्व’ 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’.

शान्तच—√शीव + शान्तच. √शीव being in परस्परं, affix शान्तच (of आत्मनेंद्र) is taken as अप्र-योग, 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.

निर्बन्धनम्—‘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 बहुस्पति, etc.).

91. Fie on this fragility of embodied beings (देह्मृताम्).

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.

अपाकरते—‘removes’; अष्ट अ + √कृ (तनादि) + लद् 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.

प्रवर्तत्स्रा—‘depends on excellence of power’; प्रकाश: तन्त्र: (cause)

विजया: सा (विजयी:) (viory 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.

वाच्यत्रु—गम् (गच्छ) ब्राह्मि + लोध III. i.

संवृत्तताम्—सम् + √द्व (यक्, कर्मणि passive voice) + लोध ब्राह्मणपुप्त.

(अभिज्ञः संदृश्यताम्—‘high status of family may be burnt or destroyed’).

शौचेऽद्विरिः—‘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 कृष्या—मायक् + लूह II. i. (See note on विक्षत् (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 पृष्ठ (they) milked from the earth, bright gems and the great medicinal plants.

पृष्ठकीटम्—पृष्ठ उपकीटम्—‘pointed out by पृष्ठ, a mythological king, who treated the earth as his daughter and levelled it.

इदानी—√इदानी निर्द. III. iii. √इदानी has two objects (see Lec. 10. B.), viz., (i) धर्मिन्द्र (earth), and (ii) भारतजयिति रत्नाभि (shining jewels), and महायोगवेदि (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.

मधुसुब्धनः—‘killer (सूदन:) 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.

राजयाःधिनिनम्—राजयकेशायम्: तस्य मूलिनम्—‘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’.

गंगां सिन्धुपति नवति—‘takes Gaṅgā to सिन्धुपति (ocean);’ √नार् has got two objects (see Lect. 10. B).

105. Mahāśvetā asked Kādambarī about her welfare.

अनायम्—आयम 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.

समेषानां—‘come together’; सम् + आ + √इण् अवादिन् लोट् आत्मनेपद III. ii.

व्यषेषानां—‘be separated’; वि + अप + √इण् अवादिन् 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.

असत्यसंधि—असत्या संधा (vow or promise) यथा स: असत्यसंधि: तत्समिन्—‘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 detached 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 Brahmā 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.

स्वहृदतः—स्वेच्छा आत्मनाः कर्मभिः—‘by one’s own deeds’; क्रतम्—‘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.

अपकटोरूपः अपकटोरूपा शक्तिमयः—‘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.

लोकोतरणयः लोकेष्य: उत्तरः—‘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.

प्रयः पोतम—‘milk was drunk’. Note that ‘प्रयः’ (milk) is in neuter gender. अनेन उद्धर्य पारसपतम (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 + क्वा (लघु)—‘removing’ (after removing or quenching thirst of people).

शुष्कवात्—√शुष्क (to dry up)+क्वा; √शुष्क+क्वा = 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).

बारे—(with wives); ‘बारा:’ 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.

बहुःः—√हृं भवादिः (अ) (to carry away, to captivate) लिद् III. iii.
शास्त्रेत्:—अ + √शित् (to influence) तुवादि (अ) विधिलिङ्ग 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).

ग्रातिस्य—ग्रमणम् ‘wandering’ (see Lecture 12 C. para 4, cp. हृदिस्य—‘weeping’, हृस्तिस्य—‘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.

जीवितस्य—‘life’; see note above on 132.
पुष्पस्य:मितिस्य—पुष्पस्य (मनुष्यस्य) निविंत (मांसो) पुष्पमितिः तस्य उपहारे.
मधु—‘wine’, also ‘honey’
कौशिक—‘an owl’
आयातकम्—‘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 salutation 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.

प्रधः—‘beneficial’. Literal meaning of प्रधः 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 (धर्मवत्ति) 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.

हःप्या परयाष्ट्रां—परया हःप्या आश्चर्याः—‘being filled with extreme compassion’. Ordinarily in Hindi and perhaps some other Indian languages हःप्या means ‘favour’, but in Sanskrit हःप्या 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.

बाहुलोपधापिनी—बाहुलतामुपधानीकरोति या सा—‘who used her creeper-like arm (बाहुलता) as pillow’.

विषेषुंय—नि + √बद्द्+चक्तु+इ (धीपु)―‘in practice of sitting’.
स्थानंदले—‘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).

फलोयालयाय—फलस्य उदय: अतः: यस्य तथस्य—‘the end (conclusion) of which is the acquisition of fruit (fulfillment of wish),’ adj. of तप:समाधये (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—सतू(=अस्+शतु)+ए (IV. i.)—‘existent’.

जगतकर्तृ पातुप्रहत्र—‘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 जगत, 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.

पीसिस्यव्यत्स—‘compared to cows.’ The word ‘यो’ 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.

उष्ण—‘moon’ (उष्ण=‘star’) उष्णिनिः (ताराः) पातीति उष्णः; cp. तारावति, उषणिति.

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. Lanka is to be won, the ocean is to be crossed on foot, the enemy is Rāvana, 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.

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.
बाधः—ज्वरिति—‘say, speak of’. ‘बाधः’ is perfect-like form in a present sense; √त्रु becomes ‘बाध’ in the first five forms of तदः, e.g., बाधः, बाधुः, बाधः, etc.
अनुत्तमम्—नासित उत्तम बस्मातु 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.
पराणवासवस्येः—परेषाम् अत्येषाम् जनानाम् अपवादः नित्या तदेद्व शस्यं बाधमन् राज्यते: पराणवासस्येः—‘(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.
मल्लिनम्—‘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.

There is no virtue like truth, there is nothing greater than truth; in this world there is nothing more terrible than falsehood.

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.

The riches of the great are meant for the removal of the affliction of the distressed (people).

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.

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.

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.

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.

Who except the sun is capable of clearing (lit. ‘washing’) the sky darkened by the pitch 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.

प्रतिनिषिद्ध (प्रति+ति+विश+क्त) — ‘prepossessed with something’, ‘an obstinate fool.’

190. This popular saying is correct that adversity follows adversity and prosperity follows prosperity.

191. The delicate Śiriṣa 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.

बोध — 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.

लिप्ता — (लि+सन्त+त्व) — ‘desire to obtain’; the conjugational form in लि is लिप्तति (he desires to obtain).

मनुष्यस्य समतिवित्तितुम् — to surpass (large) number of men, i. e., common men’.

अतिवित्तितुम् — ‘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.

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.

हर्वावलयमित्रराजः—हर्वावलयमित्रदावत्वः; हर्वावलयमित्रः (terrible fire of the forest) तेन वियुरार्जी पीवितानि कान्यानि (forests afflicted by the terrible (हर) fire of forests). ‘वाव’ 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.

उपासन्नुयमयः—उपासन्ना मुखमयः: (ह्र. changes to 'र', and 'त' changes to 'द' before 'म').

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.

अप्रकृत: = 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’ (बसन्त); ‘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.

पराक्सयायी — परस्य अवस्था आवस्थे गृहे बैठे व: स: पराक्सयायी—‘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.
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. 

सांब्र—‘dense’, adj., of मठ्जरी ‘cluster of blossoms.’

231. A single blemish disappears in a collection of virtues like the moon’s spots in its rays.

जब्र—‘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.

क्षण—‘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.

अत्स्यस्यः—अस्त्या मिथ्या संध्या प्रतिज्ञा यस्य स: —‘who violates his word.’

242. People do not have that much confidence in their mothers, wives, brothers or themselves as in a natural friend.

स्वस्वाभें—‘in natural (friend)’; स्वस्बाव 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.

व्यायः—neuter gender form of ज्यायस् (elder); masc. and feminine of the same are—ज्यायान, 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.

वेप्चु:—‘trembling’; √वेप् + अच्छु.

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.

सुव्ययस्यः—आत्मानं सुव्ययं मन्यते इति सुव्ययस्यः—‘who considers himself to be firmly established’. Although II case is retained in ‘सुव्ययम्’, the word सुव्ययस्यः 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 divided 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.

क्रस्तेवः—क्रस्तेव बेन स:—तीव्र means ‘stairs for descending into a bathing place’. They are usually made on the banks of rivers or ponds. Secondary meaning of तीव्र is also ‘a place of pilgrimage.’

उपनस्फलति—‘guides, explains or suggests’, उप + नि + √आसु (to throw) न् 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.

बिनवय—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 permanence 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’.

कालपर्यायत्—कालस्ति पर्यं (passage) कालपर्यायः—‘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.

वेदी—‘soul’ वेदस्वास्तीतिवेदी (possessing body), I. i. of वेदित. ।

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.

समस्तं वचि 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.

ईम्तातारिखाःतिघम्—इस्ति अभीष्टे अवेः बस्तुति स्थिरः निवर्त्य: यथे तत्त (adj. of मनस्तूतृ, neuter)—‘firmly determined to achieve the desired object’.

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.
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.

पूर्वी—‘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.

सरंग्लुत्तलगामिनी—सरंग्लुत्तल, विष्णु, विष्णु, गुण्ठललित (adj. of क्षण)―‘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.

मनस परिस्थिति (सति)―‘when mind is satisfied’, it is a case of locative absolute. (See Lec. 21 B).

लिपिरस्य विशेषः—नास्ति विशेषः (difference) यस्य तदृशो 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.

A modern Sanskrit Prose by Ḍīkṣēśa 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).

A period 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.

कोदियान्—‘smaller or weaker’ (I. i. of कोदियस् masc.=छुट्तर).

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 provocations.

चित्तेन्द्रन्—चित्तम्, इत्यान्तरस्य—‘(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.

सेवार्थः—सेवार्थं सेवार्थं वा प्रज्ञाति:—‘folded hand for servitude’.
प्रज्ञाति 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.

स्तंभ—‘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 (उपसर्गम्), for instance the root चु with ‘च’, i.e., ‘चहार’ (means ‘beating’), with ‘आ’, i.e., ‘आहार’ (means ‘food’), with सम् i.e., सहार (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 (प्रवाहुप्रकाश—प्रवाहु प्रकाश), 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.

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 Śīvi. मात्सर्य—‘jealousy’. It is derived from मल्लर, which means ‘in-oxicating’, ‘cheerful’, and also ‘greedy’, ‘envious, jealous’. रिज् or रिजि—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.

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. कृष्णदल्स्ता—कृष्ण दल्स्ते यस्त स्—‘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.

विवुल—'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 + प्रणतः = एकान्ततः—'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.

गलस्वुपुष्:—गल्लि कुटेन वृंििि वेघां ते गलस्वुपुष्:.

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 (स्वास्त), 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.
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 worldly 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.

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.

317. In superiority an ācārya exceeds ten upādhyāyas, a father hundred ācāryas and a mother a thousand fathers.

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.

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.

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**LECTURE 26**

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.

A man who has read the Vedas but does not know their meaning is (like) a pillar which only bears the weight.
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 (हितु) is a bad master, prosperity of every kind happily resides where the kings and their ministers are mutually well-disposed.

स किं सखा—Ordinary 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’.

हितु—‘a well-wisher’ (हितकारित्वः).

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.

बितलपृष्ठरारम्भयतः—बितल: व्याप्तः पृष्ठः स्पृश्ति: प्रारम्भः यथा स बितल-पृष्ठरारम्भयतः: इद्वः यतः वेष्या ते बितलपृष्ठरारम्भयतः:—‘whose effort is great and extensive’.

प्राप्तोपायानुपाकरणुपुष्यान्तु—आपेष्य प्रयत्नया यति लुक्षापि ग्रहणार्थि वचनानि तैरुम्बरं वाचालं मुख वेष्याः 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.

‘क्यों’ 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.

कृतः प्रभायोऽ: ते से: ‘प्रभायोऽ’ 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.

बशीरहयेते—this is present passive voice of बङ्गलुगम्न-प्रक्रिया (see Lect. 27. B. 3).

पारस्थलीवेश्तेमण्यमिनमेश्वररस्त्रुप्तः—पारस्थलीवेश्तानामु उज्ज्वला मणिमयः: (मणीनां प्राप्तं युक्तः: ) येकेनः तत्त्वस्वरूपः:

331. Kings desirous of victory over their enemies effect breaches 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.

शमस रि दूरतेः—the noun ‘मूल’ is always in neuter gender, and it is therefore so, although predicate adjective of शमा 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 guṇāja (seeds).

337. He who looks upon all the beings as within himself and himself within all beings, does not then doubt (any one).

विचिन्तित्सा—‘doubt’ (शंका).

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.

वास्ता—The meaning of वास्ता 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 eranḍa (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).
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.

नियुक्ते — fr. नि + √युजः. √युजः is used in both परस्मेषवं and ब्राह्मणेषवं, e.g., गृहिणि, युक्ते, etc. This belongs to स्वाविषयिण, of which class-mark is ‘न’ (स्वम.), which goes in the body of the verb, i.e., ‘न’ is inserted in the body of the verb √युजः (see Lecture 28). The word ‘क्षेत्र’, 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.

लाक्षणैलक्ष्यलघुहरणः—लाक्षणा न्यातां लाक्ष्यलघुस्य च प्रहरणः: लाक्षणः: or अस्तः—
‘with striking of weapons in the form of teeth, nails, and tail. The word लाक्षणः has both the forms—लाक्ष्य and लाक्षणः.

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 परार्थ, 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.

परार्थ 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.
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.

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. "भूविक्षम्" and "भूकिष्ठ" are regarded as comparative and superlative degrees of "बहु"; which is not philologically correct. "भूविक्षम्" 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.

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 cannot please that man who is mainly 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.
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.

बल विपुलावम् - 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.

गुणवृत्ति प्राप्त:—गुणवृत्ति हयते इति गुणवृत्ति प्राप्त: —‘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.

संसाराणवल्लहनक्षरमिथि, —संसार एव अर्नवः (समुद्र:) तस्य लहने क्षमा सम मयां धीः:
वृद्धिं पुने ते संसाराणवल्लहनक्षरमिथि: 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.

पञ्चमव्यवस्थितः—परस्य प्रत्येकं भावने विषाणे नेया चालीया बुद्धिः 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.

विष्णूव्याप्तकौटूल्याः—विष्णूस्य: विष्णूव्याप्तकौटूल्याः व्याप्तिः नित्यृत्तः कौटूल्यः विष्णूस्य 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.

अभिवृद्धिव्यवस्थितायामण्डलस्यतानाम्—अभिवृद्धिव्यवस्थिताय आये मद्य स्त्रे लेखा रेखा तत्वा

अभिवृद्धिव्यवस्थिताय आये मद्य स्त्रे लेखा रेखा तत्वा—'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. Kumbhakarna 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 Prthi, it does not behave 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 Ujjayini.

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.

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.

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.

### Sanskrit in 30 Lectures
APPENDIX (परिशिष्ट) I

386. बनानि बहुतो बढ़े: सखा मतिन मारत।
स एव वीणसायरुते कस्यास्ति सोहुवस्।।
स्यायांऽ २७९५।
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. प्रज्ञावेदी वकुलया कुलया जलधि: स्वली च पातालम्।
वहीक्ष्मच सुमेव: कृतप्रतिज्ञय वीरस्य्।।
हर्षः 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.

अज्ञावेदी—‘alter in the court-yard’ (अज्ञाः = अज्ञान in Hindi).

388. प्रस्तहय: समयंदिति तेजस्वी न करिष्यति।
निवति उवलितो वचः: ज्वयेव 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: परिहल्लयो विद्यया भूखितोपि सन्।
मण्यायलक्ष्याः: सर्व: किमसौ न मयक्षुः।।
भल्लः नीऽ ५३।
Trans.—A wicked person although adorned of learning should be avoided. Is not a serpent bedecked with a jewel dangerous?

390. भोगा न भुताना वय्मेव भुक्ताः
स्तपो न तत्त्वं वय्मेव तप्ता:।
काले न यातो वय्मेव याता-
स्तुष्णा न जीवाः वय्मेव जीवाः।।
भल्लः नीऽ १२।
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.
बय्मेव चुरः:—‘we ourselves have been eaten’, i.e., ‘exhausted’.
391. नायकेश्वरकारा दृष्टले हि सुहृद्यज्ञा:।
प्रन्ये बवर्कथाकारा बहिरैव मनोहरः।। हितो मित साह 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. स्वर्यांवेंवं विचारित हि शाक्ति शनुः:। मृच्छो IV. 2.

Trans.—Man becomes apprehensive on account of his faults.

393. येवानं विचखा न तपो न बानं
ज्ञानं न शीलं न गुणो न धर्मं:।
ते मत्तलोंके शुभ भार्षूता
मनुष्यंहेण मृगाशकर्षित।। प्रत्यो नी 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. श्रव्यार्जनं मनस्तायं गृहं कुज्यरतानि च।
वज्ञानं चापसानं च मत्तानं न प्रकाशयेत।। हितो मित साह 130.

Trans.—A wise person should not disclose—loss of wealth, mental torment, sinful acts in his household, deception and insult.

395. श्रारंभनेतृप्पमेवाता: कामं व्यप्रा स्वर्गति च।
महाराजम: कृतविष्णुस्तिच्छति च निरामार्।। विषु II. 79.

Trans.—Ignorant people undertake only a little and become perplexed. Those possessed of wisdom undertake big things and remain undisturbed.

396. उत्साहसप्प्रतिर्द्वृत्तं क्रियाविविधेय व्यतनेष्वसक्तम्।
शूरं तु चतुंगं दुहारहस्ववत् लक्ष्मी: स्वयं याति निवास्थितो:।।
पृथ्वी मित सं 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.
397. निव्रत महर्षिः—तात्मिक दीर्घ सूत्रं यथा 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).

Trans.—Truthful men do not make a false promise. Fulfilling one’s promise is the sign of greatness.

398. सबाहुवलाद्ध्वित्त्यो हि जीवित मानवः।
स लोके लम्बे कौति परत्र च शुभां गतिम्।।

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. भावारो भूतिजनन्न भावारः कालितथान:।
भावारावृ बचते ह्यायुरभावारो हस्यलक्षणम्।।

Trans.—Good conduct creates wealth, good conduct enhances fame, good conduct increases life and good conduct destroys bad features of character.

अन्वयम्—‘bad or awkward features’, ‘bad points of character’.

400. दस्ताल्प वित्तं स नर: कुलकः।
स परिदृं: स शृववान्गुणशः।।
स एव वन्दा स च दर्शिनयः।
सर्वे गुणाः कालवन्नमाध्यट्टम।।

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. जीवातोपि मृता: पतञ्च भूयते किं नास्ते।
बचिद्रो व्यापित्ति मूलं: प्रवासी नित्येक्षेऽः।। पतञ्च मिर्य मेऽ 289.

Trans.—Five persons are considered in the Mahabharata (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. कृष्ण तं जयश्रीज्वलिता च मित्राणि बगुरुवंशच ।
सवति च सबोपहास्यो य: सल्लत शरणागतं त्यजति ॥ मृचः 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. मशोच्यानवशोचस्वं मशावशांस्वं भाषये ।
गतासुंगतासुं शाशुशोचमिति पणिताः ॥ 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. अधावैलमः जाॅन तत्परः संयतेलित्रयः ।
ज्ञानच लकाच परं शालिमचिरेष्ठाधिगृहचित्त ॥ 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. त्यान्तो हि वरमपदीतो न वरं सम्जातिविघ्निततन्ते ।
हतनयतो हि विसादी न विसादी सवति जात्यथ: ॥ भोजः १३७.

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.
सम्जातिविघ्नितस्तन्ते; — (पूर्व) संज्ञात: (पश्चात्) विघ्नित: य: स्तन्ते; —
‘affection which was first born and then broken’.

406. भ्रृवेहं सवर्षुतेषु कर्मणा मनसा गिरा ।
भ्रृवेहं दानं च सतां धर्मः: सनातनः ॥ व्याख्यानः १८६.

Trans.—Avoiding enmity to all creatures in action, thought
and speech, offering assistance, and donation; this is the
eternal virtue of good people.

407. स्तोकेनोन्त्यतमयास्ति स्तोकेनायात्ययोगति म ।
हस्त्रो सुसवृंची चेष्टा तुलायष्टे: खलस्य च ॥ भ्रृवेहं मित्रो मेहे १६१.

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. कि चन्दने: सक्त्रुः रंगचौहिते: शीतलेश्च किम् ।
सब्ये ते मित्रागात्रस्य कल्य नाहृत्य पोदहित्ते ॥ व्याख्याति 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.

शोषण क्लास्—‘sixteenth part’; it refers to the moon, which is supposed to have sixteen digits, gradually increasing or decreasing in a fortnight.

409. त्यागंभोगज्वीरेन घनेन घनिनो यदि ।

धवाम: कि न तेनेव घनेन घनिनो वयस्म्।

शास्त्रो 385; शुभाविष्यो 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. सर्पं: पिवान्ति पवनं न च दुर्भलास्ते,

शुष्कस्तृपथे र्वनग्ना बलिनो क्वान्ति।

कल्यं: फलेकु निवरा गमयन्ति कालं,

स्तोष एव पुष्क्रस्य परं निर्धानन्त्।

पतंच मित्र सं। 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 and fruits; contentment, indeed, is the ultimate resort of a person.

स्तोष एव पुष्क्रस्य परं निर्धानन्त्—‘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. बदुरा यज बस्तारस्त्रत्व मोनं हि शोभनस्म। कस्यस्तित्।

Trans.—Silence is most appropriate at a place where frogs are speakers.

412. उद्रोगिनं पुर्वस्यंहस्पृशंति लक्ष्मी—

दंबेन वेयमिति कापुष्वा वान्ति।

दंबं नित्थस्तु कृष्म पौष्पमालमशक्या

यत्ने क्रुद्वे यवि न सिद्धति कोऽकर्ष्योऽष्ट:।

हिंदी प्र। 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. निविषेणापि सपेण कलुभ्य महती फणा।
विषं मधु मा बास्तु फणादोपी मयंजुञ्जः।
पञ्च० मित्र ८४७ २२५।

Trans.—A serpent devoid of poison should stretch its big hood. Poison there be or be not, expansion of hood is frightening.

414. वषुङ्गक्षणं प्रसिद्धुं प्रासं, प्रसतं परिणमेव यत्।
हिलं च परिणामे यत्वं दूरितिमञ्चलता।
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 गुणजेवु गुणा सवर्ति ते निगुणं प्राप्य सवर्ति दोषा।
प्रास्वाभातया प्रसवर्तित नन्द: समुदरास्त्रः सवर्तितयेया।
हिलोड ४७।

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. श्रेष्ठं गलितं पलितं शुद्धं दशनविधि जातं तुरुङ्गम।
बृद्धो याति गृहीत्वा दशं तदपि न शुद्धेत्यासापिण्डम्।

मोहो (ascribed to श्रमुकराय) ६।

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. श्रवः शस्त्रं शास्त्रं दोषा वाणी नरस्व नारी च।
पुखविशेषं प्राप्तः सवर्तित योग्या प्रयोग्याश्च।
पञ्च० मित्र ८४७ ११९।

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. नानूतलत् पातं किंचिदं न सत्यातं सुकुलं परम्।
विबेकानं न परो बालुपृत्ति वेदविवेदी 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. अनेन सह्रूण बानृं न घूर्णं न भविष्यति ॥
तत्साध्यं विशेषण वादनिहीनति मानवः ॥ कस्यचित्
Trans.—There is no donation better than food, neither there was nor there will be. Therefore men like, especially, to donate food.

420. कि कुलेनपरिष्ठेन शीलमेवात्र कारणम् ॥
सर्वत्रिस्वतः स्फीताः हुष्टाः कष्टकिंतु मः ॥ मृज्ञो न. 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. स्वापनां हिसाकर्म किल प्रकृतिनियमक्रोप्तज्ञानलनिर्वाणमात्रप्रयोजनकं
क्र生态文明 च स्वोदसूतियत्वमेवताप्तानाति, प्रसातं उ जठानले
सकृष्णजाताय स्वोदसूती, न हि ते करतलगतानि हरिणशकासीतुप्पन्नति।
मनुष्यानं हिसाभृति तु निर्विभि, न ता तथाविध्वाष्ठकारणविशेषपयेक्ष्य
प्रबतंते, सर्वात् स्वोत्तराविभिः साधारों हिसाकारणम् ॥ उद्धिङ्गो 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 stomachs 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.

प्रकृतिनियमक्रोप्तज्ञानलनिर्वाणमात्रप्रयोजनकम्—प्रकृतिनियमक्र (विधान) उद्देश्तः
(उद्देश्तः) ये जठानल (उद्देश्तः) तथ्य निर्वाणमात्र (केवल प्रशान्त) प्रयोजनं यथा
तत् (हिसाकर्म) —‘(act of killing) whose sole purpose is to extinguish fire of stomach kindled by the law of nature’.
स्वोदसूतियत्वमेवताप्तानाति—स्वोदसूत: पूर्ति: तत्त्वात्तमवसां समाप्तिरेपायम्—‘end of whose (cruel actions) is the limit of filling up their stomachs, i.e., satisfying their hunger’.
422. ब्रह्मविधि सीमान्त शून्य मिक्रों शून्या चेतवान्वया।
पुनर्हीर्म शून्य शून्य सर्वशून्या बरिवता।। भा० नी० अवतरणिका 45.

Trans.—Life is empty without knowledge and the quarter
is empty without kinsmen, and all is empty with poverty.

423. मीम वन भविति तस्य पुरुष प्रतान्यं
सर्वं जनं वुजनतामुप्याति तस्य।।
हरतना च भ्रमेव भविति सन्ति.हरतन्वणा
पास्याति पूर्णेऽंकृतं विनयं नरस्य।। भुद्० 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.

सतिस्वर्तपुराण—सन्ति: उत्कृष्टकोशस्य यानि रत्नानि तै: पूर्णा—‘full of jewels
of good treasure’.

424. यथा बायुवते बलिकणोदन्ते प्रवर्धयते।।
तथा तृणायुतं: कामं कमार्थये विवर्धयते।। 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.

कमार्थये—‘in forest of action’, i.e., ‘in the field of activities’.

425. फि शेषस्य भरस्यया न वपुषं क्षमा न विरप्तेष्य यत्
फि द्वारा नालति परिभ्रमो विनीपते.रस्ते न यामनश्चल।।
कित्व।क्षीरत्मुखंजनं कृष्णवत्म शलायो जनो लजजते,
निवहं: प्रतिपन्नवस्तुयु सतामेति गोनान्तस्त।। मूढा ० न२. 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.

प्रतिपन्नवस्तुयु—‘in regard to undertakings or things which have
been accepted or promised to be done.’
426. गुणप्रबालं विनयप्रमालं विश्वस्मूलं महनीयपुष्पम्।
तं साधुपुरं स्वपुरं: फलाद्वं सुदृढ़ह्वः: सुलभमाध्यत्तति। मृण० 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—महनीय्य (महनीयता) पुष्प्य: यथः—‘being illustrious is in the
form of flowers.’ ‘महनीय्य’ is used here in the abstract sense,
i. e., ‘महनीयता’.

427. पान्क्ति भां इशानिरो जनवेदनार्थः
चक्षुधर्म हेमन्तसहिः विषाकरोवय्यम्।
धामकिलो च गगनं च सतान्तरास्मा
पुरुषस्तत्तम शुभतुष्णसाक्षिष्ठुतम्। मृण० 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. सत्वधानो हि कलेन विगुः: गौरचारिनि। सह।
स्वाप्से वर्धनं दुर्वन् महेश्वरवर्मणुते। कस्यचित्त॥
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.
संस्कर्षः—सम्+धा+शानच्—‘holding alliance (सत्वि)’.

429. बिहुः: खलु जासंबुतो हितकामेन जनेन मोहितः।
बिचरत्फलपुष्पवर्षेन प्रविविषूः: स्वयमेव पारस्रम्॥ सोवरो 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.
बोलितः—मोक्षं प्राप्तिः (मोक्षं+इति)। 'freed'.

430. एवं जरा हृति च नितिगोश्यं स्त्रुति च रूपं च पराक्रमं च।
न चेव संबंधमयेपि लोकः प्रस्तवतोपितुष्णासामासामासः। बुद्धो III.36.
Trans.—Thus the old age destroys, without discrimi-
nation, memory, beauty and valour. Although the world
sees this before it, yet it does not feel excitement (or desire of emancipation).

निविष्यम्—नातित निविष्यं यस्मिन् तत् (adverb)—‘without discrimination.’

लवेगः—‘violent agitation, excitement, desire for emancipation.’

431. इह हि रचयन साधवो शिष्यः क्रियां न निवायले ।
त्यजति तु यदा मायं मोहात तवा गुप्तरकुशः ॥ 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. शरस्तेहृंता न इह हता रियवो भवलिनः,
प्रजाहतस्तु रियवः शुह्ता भवलिनः ।
शरस्त्र निहुंति पुरुषस्य शरोरसेकं,
प्रजा कुलं च विषवं च यशश्च हृन्ति ॥ पद्म० काको ० २४१.

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 योववं हिस्मयः ।
यतो रुपेण संभवं ते यन्त्राषयण्यति ॥ 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 भूमिपति: करोति सचिवं राज्ये प्रमाणं यदा,
तं मोहाहृत्वते मद् स च मवाद्र्व दास्येन निविष्यते ।
निविष्यस्य पवं करोति हव्ये तस्य स्वतंत्रस्यहा,
स्वातन्त्र्यपुग्ना ततः स नूपते: प्राणेवमिदु हृन्ति ॥ पद्म० सिते ० २६३.

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. प्रमाणनुषं तस्य निशाचम् शाक्तित माता प्रकृत्या करणांचिता ।
प्रीति त भीता च ब्रह्म मेवेय शीतोष्णसिवेन 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 हृद्य परं जीवं व्यास्तित भूतमेव च।
स्वस्थ्यो सवति नोहिःनो यथावेतासत्तां स्। पुढौ 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. क्षीरेशलामगतोलकाय हि गुणा बत्ता: पुरा तेहिलिला:
क्षीरे ताप्तवेद्य तेन पयसा ह्यात्मा क्षाणो हुनः।
गतुं पावकमुनसतस्थवदृष्ट्वा नु मित्रापवर्युत्तं तेन जलेन शायतित सता मैत्री पुनस्वीहसी। पुढौ नी० ७५.

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 (उममत्) 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. बातं लघुरि सेव्यो सवति न गुणो महानवि समुद्या।
गुणोन्तस्वाभावत: प्रीतयं लोकस्य न समुद:। पुढौ मर० स० ७५.

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. लोकिकानं हि साधुनामां बागनुवत्ते।
ऋषीयों गुणवर्धानां वाचमम्बोजुवावति। 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.

लोकिकानं हि साधुनाम्—This remarkable stanza of भवयूजः 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 (वाच) 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 हृदयमर्मवच्छः संसारवाणः धेय्यो ब्रीमत्समाला: सन्त्यञ्जय सर्वानः
कामानन्ये विक्ष्रास्यति मनोविषणः। उत्तरः after I. 8.

Trans.—These are the emotional phenomena of the world,
which pierce the vitals of heart; being extremely disgust-
ted with which the wise men having given up all desires
take rest in the forests.

ब्रीमत्समाला: (√बाघ् or √बघ्ग्गानंत्—'fearing (or disgusted
with) excessively.' 'सन्' (desiderative affix) is here in the
sense of excessiveness.
APPENDIX (परिशिष्ट) II

441. यथा प्रह्लादनारायण: प्रतापातपनो यथा ।
तथवं सोभुस्मृतवर्गेऽराजा प्रकृतिरमञ्जनात् ॥ रूप ० IV. 12.

Trans.—As ‘candra’ (moon) is so called because it pleases (fr. √चद—‘to please’), and ‘tapana’ (sun) is so called because it has brilliance (fr. √तप—‘to be bright’). Similarly he (Raghu) was ‘rājā’ (king) according to word-meaning (अन्वय:) because he delighted his subjects (fr. √रञ्ज—‘to delight’).

कोनवर्ण—अनुसूचार: शब्दानुकूल: अथ: यथ: स:—‘king’ is the meaning of the word राजन according to the word-meaning because of being ‘रञ्जन’, i. e., ‘entertaining (the subjects).’

442. परिवर्तिनि संसारे मृत: को वा न जायते ।
स जातो वेन जातेन याति वंशा: समुनन्तिम् ॥ भवु: ० 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. क्षतितुल्यं तथो नास्ति सतोशान्त सुखं परम् ।
नास्ति तृणासमो व्याधिनां च धर्मं दयापर: ॥ 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.

क्षतिः (क्षमा:)—‘power of endurance’ and not ‘forgiving’ in which sense the word क्षमा is used in Hindi.

444. जरां व्याधिः च मृत्यूं च को हि जान्निचेतन: ।
स्वस्थस्थिरितित्वोदितिवेद्वा शयेद्वा क्षि पुनर्निशेषो ॥ बुध: ० 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. ब्राह्मणो मनुष्यानि प्रथमं बुद्धिलक्षणम् ।
प्रारम्भस्यान्तगमनं द्वितीयं बुद्धिलक्षणम् ॥ कप्यचित्.
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. वास्तुः समागम्य विगच्छित्ति यथाण्डजः।
नियतं विप्रयोगान्तस्तथा भूसमागम्।। बुधं 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 चूयो व्यप्यानिति बलाहुका:।
संयोगो विप्रयोगचर तथा म माणिनां मतः।। बुधं 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 विप्रयेष्वपवारिषु।
संयै तत्मतितिः विख्यान्तरत्व व वाणिज्याम्।। मनुं 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. भापावं कथित: पन्था इन्द्रियायामसंययं।
त्रज्जय: सम्पवं मार्गो चेनेवे तेन गम्यताम्।। चाणक्यं नीं 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. उपकारोदपि नीचावनमयकारो हि जायते।
पवःपां जुन्ज्यां केवलं विषवदनं।। सुभाषितं 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 देखतां च दंगतम्।। मध्यमं I. 37.

Trans.—Mother is surely the goddess of men as well as of gods.

452. कुर्जनं: प्रियवाची च नेतद्व विश्वासकारणम्।
मधु तिष्ठति जिह्वा प्रेम हालाहलं विषम्।। हिंदों मिं ला• 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.

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.

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.

Trans.—The ears are beautified by learning and not by ear-
rings 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.

Trans.—O king, he is a friend who wards off a person
immersed in misdeeds and sensual pleasures, otherwise
he is an enemy.
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).

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. 

शुचितव त्यागिता शौर्य सामान्यम युव्वः शयोः।
वाक्षिन्यां चातुरकर्तिक कस्यता च मुहुद्वृणा: II हितोऽसि लौ दश 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 निपततन्‌त्वमीक्ष्यां धनस्य सौत्यति जाठारान्ति:।
प्राप्ताः बौराणि समुद्रमवति बामे विषो सर्वभिवं नराणाम्।
पञ्च० लौ 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 कारां गुणप्रकरणो विनयाव्रवण्यते।
गुणप्रकरणं जनोजनुरुत्यते जनानुरागभवं हि सम्पव।।
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.

461. वनेषु वीपा: प्रसवलति रागिणाः
गृहेषु पञ्चेन्द्रियनिप्रहस्तपः।
अकुसूतिः कर्मणि य: प्रवृत्तं
नित्यानुरागस्य गृहं त्योदोनम्।। हुशासित। 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. भविष्युक्तं द्वाराणिः सत्यतिः सर्वं। भाष्यो १. १५।
_Trans.:—For the events which are destined to happen, there are openings every where.

463. बल्बरधिपि शक्तितनामात्मन्यपत्यत्यं चेत:। भाष्यो १. २।
_Trans.:—The heart of even the highly instructed persons does not have confidence in itself.

464. सुखस्यान्तसनं नु:खं सुखस्यान्तसनं नु:खम्। भाष्यानो २१२८।
_Trans.:—After happiness there is misery, and after misery there is happiness.

465. प्रश्वेपनहस्तस्तहः सत्यस्तु सत्यति घुटम्।
प्रश्वेपनहस्तस्तहः सत्यस्तु विशिष्यते। विष्णु ८। भाष्या ८।
_Trans.:—A thousand asvamedha sacrifices and truth when placed on a weighing machine, truth is found superior to a thousand asvamedha sacrifices.

466. गुणः: पूजायेन गुणिको न च लिङ्गः न च वयः। उत्तरो ४. ११।
_Trans.:—In virtuous beings virtues are the object of reverence, not sex nor age.

467. तमापतत्तवं नूतरवथ्यो वन्यः: करीति श्रुतवान्कुमारः।
तिनितत्वद्विविशिष्कोन कुम्भे ज्ञान नात्यत्तकृष्णशाल्पः। राजु ५. ५०।
_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.

नात्यायत्तकृष्णशाल्पः:—न अत्यायतवं अधिकं कुम्भं कुम्भं शाल्पं धन:। (शुक्ले तिनितविता
शाल्पेभ) येन हृ:—'he who had not extended his black bow to an excessive limit'.

468. गच्छनु पिपोलिको याति योजनानां शतान्यपि।
प्रगच्छनु प्रेमंतयोषिपि पद्मेकं न गच्छति। कस्तोछ।
_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 Garuda (bird known for his speed) cannot go even one step.
पिपोलिक:—In masculine gender पिपोलिक: means ‘male ant’ (चीता), in feminine gender पिपोलिका is used for ‘female ant’ (वींटी).

469. जीवसृष्टिप्रवचनशु मानवा इव परमतारकः, स्वार्थसाधनपरः, मायाविनः, कपटव्यवहारकुशलः; नीचस्त्रापं निःसातिरतः: जीवा न विद्यते॥

उदितमस्म ० 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. कि मथुरा कि बिघुना कि सुधया कि च बसुधयालिलया ॥
यवि हृदयारिखिरतः पुरुषः पुनरेति नयनयोरयनस् ॥

सुभाषितः 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 संवत्ता रत्नो रत्नश्वास्तम्ये तथा ॥
सम्पत्ती च वित्ती च महात्मेकरुपता ॥ सुभाषितः 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. कि वसुतु विद्वन्नु गुरवे प्रदेयं त्वया कियाह्वेति तमन्त्मयुइष्टं । रशु ० V. 18.

Trans.—He inquired of him: O learned sir, what object is to be given to you (my) preceptor, and how much?
कस्तुइष्टं—‘asked, inquired’; अनु + √युज + लुः (अपुल्लह); cp. अकषुयोग—‘question’ (प्रश्न).

473. अद्वेदयागाता लज्जा द्वैति व्यथितं मनः ॥
दर्मेिदेहातरे व्यस्ता दुःखिता: खलु मातरः ॥ कस्तविहितः.

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. अख्त्यं नैच कर्त्तव्यं भाग्यायोगभौपरते ॥
न च कृत्यं परिवार्यमेव धर्म: सनातनः ॥ पश्चात् सत् प्रो ४१.

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. भया यथा गृहेः नासित भार्या चार्यािननी।

प्रत्येक्ष तेन गत्तव्यं यथार्थ्यं तथा गृहसः॥ पञ्चा ५० प्र। ५०.

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. गुणवद्गुणवद्य कुर्वता कायमादि।

परिितरद्वाया यथः॥ पाण्डलेन ॥ भृगुः ७० नी। ९९।

Trans.—A wise man when about to do a good or bad action should carefully realize, in the beginning, its result.

477. यथेभ्रामस्य तो बनमिस्वयं सेविवसः
सत्ता सदवः सज्जः कयमविव हि पुण्येन सयविः।
तरहष्ट्या तोयं यदविप्तं तपसां योज्यमात्समस्
फलं वा मूलं वा तदविन पराधीनमिह वः॥ उत्तरः ॥. १।

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. तप्यद वस्य न हृदि विपवि विपाइव रणेच धीरत्वस्।

तं मुण्तन्त्रि तिलकं जनयाति जननी मुलं विरलस्॥ पञ्चा ७० सौ। १८०।

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. मिश्याश्नं तदविं नौसमेकवारं

शाम्यच्च भूः परिजनो निजदेहभाटसम्।

वस्त्रं च जीर्षसतलांडयो च कथा
हा हा तथापि विष्या न परित्यज्जिन्॥ भृगुः १७० वै। १९।

Trans.—Food obtained by alms and that too tasteless and only once (in a day), couch in the form of earth and attendant 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!
कल्प्या—’a rag or patched garment’. जीर्णसत्तंद्रयम्य—जीर्णां शततंद्रयम्यच—’worn out and having hundreds of pieces.’

480. क्रोधो मूलमनर्थनां क्रोधः संसारबल्धनम्।
धर्मक्षयकर: क्रोधस्तम्यात क्रोधं विवर्जयेत् II सुभाषितः 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 नेव च।
प्रज्वलितानि शास्त्राणि नाज्ञरागाय न भस्मने।। कस्यचिति.

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. द्वारिवासस्वसि क्षेप्यो गाढः बच्चा गले शिलाम्।
धनिनं चाप्रवातारं दीर्घबालपर्वितनम्।। सुभाषितः 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.

द्वारिवासस्वसि क्षेप्यो—’the two should be thrown in water’, this first part of the stanza is in nominative case, but the second part धनिनं चाप्रवातारं, etc., which also should have been in nominative case, is in accusative case. This incongruity is to be noted.

483. एके सतुव्या: परार्थत्वका: स्वार्थं परित्यज्य ये
सामान्यायस्तु परार्थियुखम्बृत: स्वार्थंस्वरोधेन ये।
तेस्मी मानुषरक्षका: परार्थिं स्वार्थाय निन्धन्ति ये
ये निन्धन्ति निर्यर्थकं परार्थिं ते के न जानोष्टे।। भवौं नीं 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 conflict 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 यद्वनसि यज्ञहोिििं द्वाििि यति ।
तत्तस्मिति कौन्तेय तत्कुश्व भवमएम्।। 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.
तत्कुश्व भवमएम्—The idea is that whatever one does should
be dedicated to God. This will help to achieve detach-
ment.
तस्मिति—Nominal verb from ‘तपस्य’ (refer to ब्रह्मा० III. i. 15).

485. यज्ञ वानविष्ठीनवस्य धनान्यायान्ति याति च ।
प्रशस्यकुलसुमानीव निरङ्गश्चितस्य सम्पवः।। कस्यचित्तः।
Trans.—Of one who does not give (to others), riches come
and go. His riches are useless like flowers of forest.

486. सर्वोपनिषदो गायो दोष्या गोपालन्तन्वनः।
पार्वो वस्तः सुधीरोत्तक्ता दुःखं गीतामृते महत्।। कस्यचित्तः।
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. गुस्तकश्चा तु या बिद्या परहृस्तगतं धनम्।
कार्यकाले समुत्पन्ने न सा बिद्या न तद्नम्।। गुस्तावितः 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. बिद्या नाम नरस्य रूपमाधिकं प्रच्छसुग्रुःं धनम्।
बिद्या भोगकरी यस्मुखकरी बिद्या गुरुः।।
बिद्या बन्धुजनो विदेशगमने बिद्या परं वेदविद्।
बिद्या राजसु पूजिता न हि धनं बिद्याविष्ठीन: पशुः।। भृत० नी० 20.
Trans.—Learning is the enhanced beauty of a man, it is a
concealed and protected wealth. Learning gives enjoy-
ment, 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 चेष्ट धर्मो वन एवं सिद्धः पुरुषसिद्धानितयत यतीनाम्।
बुद्धिर्वचि पल्लवच निमित्तमुत्र वनः च लोः च हि श्रीविध्वस्ते।

Trans.—This religious duty is not such as may be acquired only in a forest, even in a town success of ascetics 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).

बनः च लोःः च हि श्रीविध्वस्ते।—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. ब्राह्मणपारं किल शब्दशास्त्रं स्वतं तथायुर्वेदविश्व विचान।
सारं ततो प्रार्थितपार्य फलु हंसो यथा श्रीविध्वस्तु सुर्यव्यातृ।

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 य: स किमृत्थः स किसुहुः।
श्रकार्यकार्यक्तव्यः यस्तवनाभिषेकोपेयसौ गुहुः। कस्यतिः।

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.

श्रकार्यकार्यक्तव्यः—‘who does something without his own motive or purpose (कार्य)’.

492. हन्द्रो हिंगुरविच चाहं मद्गेरे नित्यमथ्योहावः।
ततपुरुषः कर्म धारय येनाहं स्यां बहुश्रीहिः। सुभाषितो p. 189, No. 51.

Trans.—I am compound called ‘हन्द्र’ (in the form of pair of two, husband and wife), I am ‘हिंगु’ (i.e., I have two cows), and in my house there is always अथ्योहाव (i.e., no exhaustion of commodities), O man, resort to that action (पुरुषः कर्म धारय) whereby I may be having abundant grain (बहु: श्रीविध्वस्तु स:).

हन्द्रोह हिंगुरविच...—Here the literal meaning of all compounds is explained by calling a person as हिंगु (having two cows), etc. See the meaning of the stanza.
493. उत्सवे ब्यसने तेवर दुर्गमक्षे राष्ट्रविन्ध्ये।
राज्यारे श्मशाने च यस्तीक्षण स् बान्धव। ॥ धितोऽ मितऽ लातऽ 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 पंतसं स्वपक्षे च विषेषतः।
तुषारपि परिष्रम्या न प्रोहित्व तघुला। ॥ पञ्चोऽ कादोऽ 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।
प्रातृणे पतितो विविषः स्वयमविपशास्यति। ॥ सुभाषितोऽ प. 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 तेवर परायं प्राश्र उत्सृजेत।
सच्चिदित्वे वरं त्यागो विनाशे नियते सति। ॥ धितोऽ मितऽ लातऽ 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. नेन शुक्लीकृतं हंसा: शुकाश्र हरितोकृता।
मयूरहिंचित्रा नेन स ते वृंतं विधास्यति। ॥ धितोऽ मितऽ लातऽ 183.
Trans.—He, who made the geese white, and parrots green; and peacocks of variegated colour, will ordain (provide) your livelihood.
स ते वृंतं 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 धनों भूतदया किं सौख्यमरोगिता जगति जलोऽ।
क: स्नेध: सद्माब: किं पाणिक्यं परिवैश्वेः। ॥ धितोऽ मितऽ लातऽ 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. यीवनः धनसम्पत्ति: प्रभुमतमविवेकिता।
एककपण्यनञ्च चिमु यत्र चतुर्द्वयम्। हितो प्रो ११।

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 तदने विषमिव परिणामेः शुचिप्रोपयम्।
तत् सुखं सार्विकं प्रोक्तमात्मबुद्धिप्रासादज्ञम्। कस्याचित्।

Trans.—That which is at first like poison, and in conclusion like nectar, is called pure or genuine (सार्विक), happiness born of the clarity of one’s own intelligence.

501. द्वाराये पुश्च स्वर्गसिरोपरि लिष्टतस।
प्रभुर्चक्षमयं युक्तं वरिष्ठस्त्र प्रवासवनं। सुधार्यं।

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 कश्चिददपि जानाति कि कस्य श्वो स्वित्तम्।
श्रतः श्रव: करणयानिन कुर्यापदेशव बुद्धिमान।

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. उद्वलं साहसं थथं बुद्धि: शक्ति: पराक्रम:।
पदेते यत्र बलनें तत्र देव: सहायकम। व्याख्या: १८३३।

Trans.—Effort, valour, fortitude, intelligence, strength, and bravery—where there are these six things, there god becomes helper.

504. उष्ट्रासां च विवाहो गीतं गायति गद्विभा।
परमां प्रशंसनिन्त ग्रहो रूपमहो ध्वनि:। कस्याचित्।

Trans.—In the marriage of camels, the asses sing the song. Mutually they admire each other—Ah, what beauty and what melody!
505. काचः काण्डवसंस्कारं धते मारकर्तां दृष्टि ।
तथा सत्सन्निधानेऽन मुखों याति प्रवीणताम् । ॥ हि ३० ॥

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 भूमिस्वकं बाक् चनुर्थं च सूनृता ।
एतान्यपि सत्तां गेहे नोचित्थवलेकदाचन ॥ हि ३० ॥ ५० ॥

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.
507. हेम्न: संलक्यते ह्रग्नो विशुद्धः श्यामिकापि वा ॥ रघु १. १०।
Trans.—Purity or blemish of gold is noticed in the fire.

508. सब्भ क्षयान्ता निच्छया: पतनान्ता: समुच्छया: ।
संयोगा विप्रयोगान्ता मरणान्तं हि जीवितम् ॥ ऋषिवामिः 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 बलबुधुः कं तथेष्ठीति तिष्ठति ।
tथं तथं चिन्ति दुःखं हि तृःणा चासिति च नासिति च ॥ शोकद्रव्यं 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 तृःणा चासिति च नासिति च—‘sorrow and desire either they exist together or they both vanish together’. Construction of the text would be—दुःखं हि तृःणा च अस्तिच, अथवा (दुःखं हि तृःणा च) नास्तिच.

510. एको रसः करण एव निमित्तत्वेदाव
भिन्नः पृथक्क पृथिवि शयते विवर्त्तनः ।
शृवारतुःकुं तरंद्रशमयान् विकारान्
श्रम्भो यथा सलिलमेव हि तत्तस्मस्तम् ॥ उत्तर० III. 47.
Trans.—The one sentiment of pathos, varied through variety of causes takes resort to or assumes the form of different modifications, just as water assumes changes in the form of whirls, bubbles and billows, but all these are water only.

एको रसः रक्तन एव—Sentiment of ‘pathos’ (कहःपरस) is one of eight sentiments accepted by Sanskrit rhetoricians. It is, however, not regarded, like erotic (शृःद्वार) 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.
$\textbf{14.}$—‘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 बिवर्त in the Vedântic terminology.

511. राज्यं नाम शक्तित्रायैत्तम्, शक्तिः श्रवणं मन्त्रप्रमाणोत्साहः, वर्तयात् नृत्यहोता: कृत्येषु कर्मले। दशा ८ विं ३० पृ. ५२।

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. सत्याज्ञ्यस्ता च सर्वा प्रियवादिनीं च हिंदा वायुश्रीवि चार्थ्यपि बदाया।

नित्यिध्यम प्रत्युरनित्यधनाग्मास च बाराण्डनेव नृपकर्त्तिनेकहुँया II भवृ० नी० ४७।

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. प्रकृतिकाचि युधिष्ठिरेण सहसा प्राप्तो ह्यान्तः कथम्।

प्रत्यासननवि प्रविलिङ्गमनसां प्रायो मति: भीयते II कस्यचित।

Trans.—How Yudhiṣṭhira suddenly got misfortune through dice (gambling). Intelligence usually disappears of those whose mind is confounded by an impending calamity.

प्रत्यासननविलिङ्गमनसां—प्रत्यासनन समीपमात्रता वा विपतिः तथा मूढः मनः

वेषां तेषाम्—‘of those whose mind is confounded by a calamity which is expected shortly.’

514. विव्यं हि चक्षुर्मूर्तवदभविष्यतु व्यवहतिविषुक्कुटाविषु च विषवेषु शास्त्रं

नामान्तित्हवृत्तिः। तेन हीनः सतोप्यायतिविशालयोलोचनयोरथ एव

जन्तुर्वर्थीवनेत्रेः शास्त्रायम्। दशा ८ विं ३० पृ. ६।

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 स्मरिति भुवि सत्युहा: कथविचारं
स्वैः कारणे रुखम्भनेवाच नियमयमाना: 
भूयः परव्यसनेनेत्य विमोत्कु कामाः
विस्मृत्य पूर्वविमानं विचृता स्मरिति || अष्टि 1. 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. बोढारो मत्सरप्रस्ता: प्रभव: स्मयुविविता: 
प्रयोधोप्यक्षाय तींतमञ्ज्रे सुमभिलितम् || भरुः ० बौ २.

Trans.—Those who are capale of appreciation, are overpowered 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. श्रृवतं सुखु: स्मर्योरनुगतं सवर्तस्वस्तवारु यथा
विशामो हुव्ववस्य यत्र जरसता यस्मिनन्धार्या रसः 
कालेनावरणात्यात् परिणते यत् प्रेमसारे स्थितम्
भद श्रेष्ठ सुमांसुरस्य कथमपेक्ष हि तत् प्राप्यते || उत्तरः १. 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. प्रयन्याया तृतिविनयमधुरो वाचि निमयम:
प्रकृत्या कल्याणी मतिरववगीत: परिचयः 
पुरो वा पश्चाद् वा तदविद्येववस्थितसंगमस्य रहस्यं साधुनामुतुष्य विशृं विज्ञयते || उत्तरः २.

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.
519. बुद्धकवित्र्या प्रसारणयुनिवृयत्: गुर्तो विसंसत्तुष्टकाष्ठसृशः।
संवध्यं संरक्ष्यं च यतनविर्दिम: प्रियप्रियेष्वर्ययत एष कोंबिः।
बुद्धो 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 abandoned by his dear relations who carefully nurtured and protected him.

प्रियप्रियेष्वर्ययते—‘he is being abandoned by dear relations’.
First ‘प्रिय’ means ‘dear’ and the second ‘प्रिय’ would mean ‘relations’, or प्रियेष्वर्ये: may mean ‘by very dear ones’. Also the reading is ‘प्रियार्ये:’, i.e., ‘by dear ones and strangers’. But in the case of this reading संवध्यं and संरक्ष्यं can not be properly construed, because संवध्यं and संरक्ष्यं (nurturing and protecting) can not apply to ‘प्रिय’.

520. तत्: प्रेतोत्वा चति स्म तस्मे सर्वप्रजानामिदमन्तकम्।
हीनस्य मध्यस्य महात्मनो वा सर्वः लोकेन निष्ठोत्न विनाशः।
बुद्धो 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.

प्रेतोत्वा—‘driver, charioteer’.

521. जलमौनविविभ शस्त्रं भ्रुद्याधि: पतनं गिरे:।
निमित्तं किचिदविद्वालाब नेमो प्राणेविवृयते।
हितो मित्ता लाल 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 कलेशविकोशं क्षमः सोडे न हीतरः।
मणिरेव महाशांतिघर्षन्त न तु मृतकः।
बुद्धो प. 46, No. 55.
Trans.—A high personage, and not any other, is capable of bearing the perturbation caused by calamity, only a diamond can stand the rubbing on a big grind-stone and not a grain of earth.

523. स्थायत्तस्मृकान्त्युणि विधात्रा विनिमित्तं छादनमञ्जताय।
विशेषत्: सर्वंविदा समाजे विश्वुषण मौतमपण्णितानाम्।
बुद्धो मी. 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. विषर्गम विषयां महत्तरसं हि दश्यते सर्वम्।
उपर्युक्तं विचिन्त हृदि विषयः स्मरणार्दशा। सहारितः प. 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. लुभस्तस्य नयति यशः पिण्यस्य संभो
नष्टक्षमस्य कुलमवर्तमस्य धर्मः।
विद्या बले व्यसन्तिः कृपणस्य सौल्ख्यं
राज्यं प्रस्तताविवस्य नराधिपत्यं। पुनः काकोऽ 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. शशि विवस्तूसरो गतियुवनः कामिनी
सरो विगतवारिजः शुक्लमन्तकरं स्वाक्षः।
प्रभुधनपरायणः सततदृशः सज्जनो
नुपाऴङ्गः खलो मनसि स्तति शल्यानिः मे॥ प्रत्येक्ष नीऽ 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).

ुष्कमन्तकरं स्वाक्षः—‘सुदृढ़’ सुदृढ़ आकृतियम्यस्य स स्वाक्षः। सुन्दरः पुष्पः। तस्य अनक्षरसः
श्राक्षररक्षितं विचारी हः मुखम्—‘mouth of a handsome person who is illiterate’.

527. पात्रविशेषेऽ नयत्तं गुणात्तरं वजति शिल्पमाधातुः।
जलमिव समुद्रस्य तस्मात् कुषाफलतां पयोइश्य॥ कस्मचित्.
Trans.—Art of the creator placed in a particular receptacle changes to a different quality, as water of cloud when placed in a crouch-shell of sea changes to a pearl,
528. वने रणे शत्रुजलागिनिनमष्ठे
सहानंदे पर्वतमस्तके वा।
सुद्दा प्रमत्तं विषमस्वितं वा
रक्षति पुराणनि पुराणतानि॥ म० २० न० ९७।

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. आशाबधः कुन्दसद्वं आयशो हर्षनामान्।
सद्यपाति प्रणवि हृदयं विप्रयोगे हर्षदी। म० २० प० ९।

Trans.—The tie of expectation usually sustains during separation the loving heart of women which is like a flower and apt to sink quickly.

आशाबधः—आशाय: बन्धः (==बन्धनम्) ‘tie of expectation or hope’. ‘आशाय’ 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. सत्तनावहानीयि मानुषाणां
दुःखानि सम्बन्धिच्योगजानि।
हष्टे जने प्रेयःति दुःसहानि
लोकसहस्रैः सम्प्लबते। उत्तरः 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. तत्स्या गुलवं पद्मसपलबूतं
पाणी स्थितं पल्लवरागुणे।
हायामयस्यास्मि पद्मजस्य
बमौ नरं पद्ममिवोपपरिधात॥ सौन्दर्या 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 वैधमपाध्यायेव श्रमा
संवसि वाजस्तुसा युधि विक्रमः।
यशस्वि चाभिचित्रविषयं श्रुतोऽ
प्रकृतिसिद्धिमेव हि महात्मनामः।।

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. श्रहो वा हारेः वा बलवति रियौ वा युधि वा
मणो वा लोष्टे वा कुमुमशयने वा ह्यदि वा।
तुमेन वा स्त्रेणे वा मम समहशो मान्यु विवसा:
सवा पुण्यारण्ये शिव शिव शिवेति प्रलयतः।।

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 ‘Siva’.

534. गवश्यं यातरशिच्छतरभुषिक्ष्वासि विख्या
वियोगे को भेकस्यजति न जनो यत् स्वयमसुन्।
जजनम् स्वात्मादातुलपरितापाय मनसः:
स्वयं त्यक्ता ह्यते शामुखमनन्तं विद्यःति।।

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. योज्यथा सत्तमत्मानमुःस्यथा प्रतिपद्यते।
किन्तु न युजस्ते पारं प्रारम्भमात्मापपरिणा।।

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.

*The reading in Nirñaya Sagar edition of मनुस्मृति is as follows:—
योज्यथा सत्तमत्मानमुःस्यथा सत्तु माध्यते।
स पापश्रृङ्खलो लोके स्तेन श्रात्मापपरिण:।
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. विद्याविनयोजितो दुर्लभं न वेदाङ्गिः कथो भनुजस्य ।
काञ्चनमणिसंयोगो नो जनयति कथा लोचनासन्यस् ॥

सुभाषितो 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. वानं भोगो नामसिताः गतयो भवति विविदस्य ।
यो न वदाति न भुक्तिः, तस्य तुतीया गतिमभवति ॥ हिंदो मिहः लास १६१.

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. हर्ष्वा विनिःश्चकु खपतां मे राजयं च वास्त्यं च मलं समानम् ।
निष्ठं हर्षलिखित हि नैव राजा न चापि संतप्तत्व एव वासः ॥ बृहस्पतिः 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 सम्म क्षण भूयता—
मम्भोवो भुवो हि सन्निध गगने सबवंशी नीतांशा।
केवलुक्षुःकीर्तिमार्गकंस मन्यं एव गजन्ति केरिवद् गृहं
यं यं पश्यांस तत्स्य तत्स्य पुरुम ता बृहि बीनं वचः ॥ भद्रा नीस ५१.

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. वानाधिनो मधुकरा यदि कर्णाले-’
दृष्टि रोङ्गता: कारिवरण मवान्धुङ्ग्या
तस्येव गण्डुगमण्डनहानिरेखा
भूजः पुरारिकचचत्वमवे चर्णित् ॥ सुभाषितो 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 बैस्य एव न
न च शूरो न वे म्लेच्छो भेविता गुणकर्मिः ॥ गृहो I. 38.
Trans.—Here there is no Brāhmaṇa, Kṣatriya or Vaiśya,
Śūdra or Mleccha by birth; they are differentiated by
merits and actions.

542. तस्मात्त गोपवंकर्तिच्छाजातिसेवोहस्ति देवहिनाम्
कार्यविक्रियानिश्चितस्य चक्रे: क्रिमिमो हेवेत् ॥ व्यायामो 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 चीरा: पुरुषा न ते मता
जयति ये साश्वर्यविद्यनरौन् ।
यथा मता चीरतरा मनोविषयो
जयति लोपानि शिरदीयाणि ये ॥ सौररो 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 con-
quer the fickle six senses.

544. शोचन्ति जामयो यत्र विनाशयायु तत्कुलस्
न शोचन्ति तु यत्रेता वर्ज्येत् तत्मति सर्वं वा ॥ मनो III. 57.
Trans.—Family where women are aggrieved is destroyed
quickly, that (family) where they do not feel aggrieved
progresses always.

जापय—‘female relatives of the head of the family’, i.e.,
‘women of a family’ (pl. of जामि).
Trans.—When I knew little I became like elephant intoxicated with rut, then considering that I am omniscient, 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.

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.

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.
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. कवचित्र भूसो शायो कवचिदिपि च पयम्युशयन: कवचिच्छुकाश्चैव कवचिदिपि च शाल्योदनशिचि। कवचितु वन्याधारी कवचिदिपि च दिव्याम्बरधरो मनस्याकारं न गणयति दुःखं न च सुखम्॥ प्रत्यूः नित्या 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. जातिश्चेत स्वच्छन किं किमारिनि: क्रोणोदस्तिच वेष्वेश्वरां जातिश्चेतनेन किं ववा सुहृत्व दिव्योष्य्यक्षि: किं फलम्। किं सर्वयंदि दुर्जना: किमु धर्मविशिश्वन्यवया ववा संदेशात् किमु भयाणे: सुकविता द्वयस्ति राजेन्द्र किम्। प्रत्यूः नित्या 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.

जातिश्चेतनेन 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. श्रद्धलु: सर्व लोकेन्द्रसिम्ब निष्बतपाय वरित्वाः। मृत्युः III. 24.

Trans.—Poverty being devoid of prowess is censured in this world.

552. अलबधम्बच लिप्तेत लक्ष्यं रक्षेयवेष्कणात्। रक्षितं वर्षयेतस्मयस्मृतं तीथापु निश्चिद्धेत्॥ हिति० मूः भं० 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 मवति वियोगः स्मेहविषेष्वेदहैः
जगति गुणिनिधीनां सज्जनानां कदाचित्।
घनतिमिरनिबद्धो दूरसंस्थोदिय चतः
किमु कुमुदवनानां प्रेममज्ज्ञः करोति॥
पुराणितः प. 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. यच्चन्ति तवह दूरतं प्रयाति
यन्त्रमापि न कृतं तवहामुष्येति॥
प्रातर्भवाभि वसुधाविषयचजबर्ती
सोद्भू व्रजाभि विपिने जटिलस्तपस्वी॥
व्यायामो 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 नवीतीरे तस्यापि नुणस्य जन्मसाफल्यस।
यत् सलिलमनःकुलजनहस्तस्ताम्बनं मवति॥
पञ्चो २०३० मेि० २८॥

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.

सलिलमनःकुलजनहस्तस्ताम्बनम्—सलिले जले सज्जनन आकुलो व्याकुलो यो जनस्तम्भ हस्तस्य आस्तम्बनम् आश्रयः—‘which (straw) gives support to the hand of a person perturbed by drowning in water.’

556. सतां हि सन्देहपदेशु वस्तुषु
प्रमाणमनि:करणप्रवृत्तयः॥
शाकु.१. २२।

Trans.—In matters of doubt, the inclinations of one’s conscience are the guiding principle of the good people.

Note—प्रमाणमनि:करणप्रवृत्तयः—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. ग्रीयं हि हितं सन्नामस्तन्तास्महितं प्रयम्।
दुर्लभं तु प्रयिहितं स्वादु पथयमिवपथम्॥
सौंदर्यो 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. क: कं शक्तो रक्षितं मृत्युकाले
रणुक्षेिके के घटं धारयति।
एवं लोकस्तुल्यगः मनाना
काले काले छिद्रंते रूढः ्ते च।। स्वच्छो 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. दारिद्र्यायत पुरुषस्य बालाबाजनो वायस् न संतिष्ठते
भुस्तिनः: विसुलीभवति सुःस्व: स्फारिकवत्यापदः।
सत्त्वं ह्रासमुपरिति श्रोताधिनः: कानिः: परिम्लायते
पापं कर्म च यत्वरैरपि कृतं तत्त्वं सम्मभायते।। मृण्डो 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 नोमिव
न पावनतमं किमीत्त्याध्यक्ष्यं कवचित्।। व्यास्यानो 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. दुर्जनेषुच्यामानानि सत्यमति प्रयायप्रविनि।
पृक्तालकुसुमानीकर भयं संज्ञयति हि।। हितो विो 23.

Trans.—Even the sweet things, accompanied with smiles, said by the wicked persons, cause fear like the flowers grown out of season.

562. केस्तुरा न विसुलीभवति पुरुषं हारान न चन्द्रोज्ज्वलता
न स्तनानं न विलेपनं न कुमुंगं नालंडं कृता मूर्धजः।
वाण्यका समलंडकङ्करलि पुरुषं या सङ्क्ः तारं धार्यते
क्रीयान्ते हलु भूषणानि सत्तं वासुभुषण भूषणम्।। भवतो नीो 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. उत्सज्जे वा मलिनवसने सौम्य विक्षिप्य बीलां
मद्गोत्राः विरचितपद्ग गेयमुद्गातुकामाः।
तन्त्रीमात्रां नसनसलिले: सारा रचिवच श्यालीच्चः
भूयो भूय: स्वयमपि छला मूल्यानां विस्तरति ॥ भृषो नो 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 श्यामा विपुलमुप्पथां गुजलता
वितान्च्वाकाशं व्यजनमनुकूलोप्यमनित:।
स्तुरुद्वीपच्च्चो विरचितविनतास्मृतिविवितः
पुनः शान्त: शेले मृनितनभूतिनांणेह ॥ भृषो नो 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 (विरचित): the ascetic sleeps calm like a king having enormous wealth.

565. भवितं नस्तात्तरं: फलोद्वर्मन्वम्बुमुरिविलिम्बनो घना:।
प्रमुखता: सतुरुष्का: समुद्दिश्वि: स्वमाबं एवंश परोपकारिणाम ॥
भृषो नो 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 क्रियं यतन्त: किमतोपे: प्रयोजनम्
विस्मीयले न घण्टामिर्पवथ: क्षीरविवर्जिता:। भृषो प 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. अल्पानामंपि वस्तुनां संहृत: कार्यसाधिकाः
तुष्णुण्णकमाप्रवेध्यन्ते मतदत्तिनः॥ हि तोम मी ला 35.
Trans.—Collection of even small things is helpful. By straws multiplied in the form of a rope big (intoxicated) elephants are bound down.
तुष्णुण्णकमाप्रवेध्यन्ते—‘when straws are multiplied to make a rope’.

568. बुधुक्षतैत्तिर्करणं न मुख्यते पिपासितः काव्यरसी न पीयते ।
न छन्दसा कवापि समुद्धृतं कुलं हिरण्येवार्जेय निष्कलता गुणाः॥
ङ्गारिष्टे 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. प्रारम्भे न परम्परायन नीचे:
प्रारम्भ विज्ञवहता विरमति मध्याः ।
विच्छे: पुनः पुनर्पि प्रतिहिम्यमाना:
प्रारम्भाद्रोतमजना न परित्यजन्ति ॥ भृत् 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. बहुराम्यसाराणं समुदायो हि दारुणः ।
तुष्णरेत्त्यते रज्जुस्त्या नागो हि बध्यते ॥ सुभाषिते 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.
आवेश्चे—pass. of ना + हेत्त् ‘to wrap, to twist round’.

571. नामिषेको न संस्कार: सिद्धस्य कितीते वने ।
विभक्तान्तत्सवस्य स्वयमै पृष्टतः ॥ सुभाषिते 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 ग्रामसिकाले वाक्यत: परमेश्वरस्य सत्ताज्ञोकारेण तदिव्यवहारो
नास्तिकान् भृंगां विगाध्वत्तोधप वस्तुगत्या भड्डान्तये नास्तिकमतनेव
परियोज्यन्ति । पयालोचनया तेषामसिकाल्वारयामि मतं बुध्विद्विर्मन्नासिकाल्वार
बावलो नि:सार्तायाम प्रसीयते । उद्विच्छेव 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. श्रावित्यस्य गतागतेऽरहर्संस्कृयेते जीवितं
ब्यापारंशंस्यार्थमार्गार्धुस्म: कालो न विज्ञायते ।
हुष्ठवा जम्मजराबिपत्तिमरण गारस्त्र नोल्पयते
पीतवा मोहमयी ग्रामागमदिरामुन्मतभूतं जगात् ॥ भागो ७ ॥

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, misfortunes and death? Indeed having drunk the intoxicating wine of delusion, the world has become intoxicated.

574. स स्वित्यस्यकुशलानु निवारयति यस्तत् कर्म यन्तिमानं
सा स्वी यथत्वाधिकार्य स मतिमान यः सद्विमार्गायये ।
सा भ्रोच्चा न मद्य करोति न सुवी यस्तृणया मुच्यते
तन्मित्रां वन्यकृत्रिमं स पुरुषो यः खिद्यते नेन्द्रियः ॥ हितो १४१ ॥

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 (sensuous 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. श्रावित्यस्य शिला शैले यत्स्त भवता यथा ।
निपात्यस्य क्षणेनाध्यंतथात्मा गुणवर्णयोः ॥ हितो ४७ ॥

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 नुस्ता: क्षणे रक्तांस्तुन्नुत्ता रूढः क्रसो क्षणे ।
प्रक्षणवस्तितचित्तानां प्रसारोपर्य भयस्तुरं ॥ 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.

अध्यवस्तितविचित्रानां—नास्ति अध्यवस्तित चित्तं वेषां ते अध्यवस्तितचित्तः तेषाम्

—'whose mind is not definite and changes at every moment’, i.e., 'fickle-minded.'

577. कामास्मिभूता हि न यान्ति शर्म त्रिविष्टे पि बत मत्यंलोके।
कामै: सत्रूणस्त्य हि नास्ति तृप्तिर्यथेत्यथनवातसत्यसत्य वहले। ॥ बुद्ध ् 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.
[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.]

श्रंस m. shoulder (384).

श्रकलकुसुम n. flower grown out of season (561).

श्रकुसल n. misfortune (574).

श्रक्त्य n. sin (474).

श्रक m. die (pl. dice) (114, 513).

श्रलोभ्य adj. one who cannot be agitated (250).

श्रगति adj. inaccessible (नास्ति गतियंत्र) (33).

श्रन्ति m. fire (cp. Russian ‘ogn, Latin’ ignis) (8).

श्रंद्र m. spot, sign (231).

श्रंकुश m. n. goad (431).

श्रंण n. court-yard (387).

श्रंकणवेदी f. altar in the court-yard (387).

श्रंख्यालिफ f. slim body (382).

श्रंशार m. charcoal (339).

श्रंघेत्रस् adj. senseless (I. i. श्रंघेत्र:) (436).

श्रंघुल adj. imperishable (151).

श्रंघन n. collyrium (157).

श्रंघालित m. folded hands (287).

श्रंघज adj. born of egg; m. bird (446).

श्रतनुभूति m. having enormous wealth (श्रतनु: बहुला भूतियंत्रस: श्रतनुभूति:) (564).

श्रतिवर्तितुम inf. to surpass (197).

श्रत्य m. disappearance (श्रति + इण् + य) (517).

श्रस् (pron., m. f. n.) that, श्रस् (II. iii.) them (534).

श्रद्वोन adj. non-depressed [न दीम: (depressed) = श्रद्वोन:] (309).

श्रद्ध n. the same or one, non-dual (517).

श्रधिगतितुम inf. to obtain, to win (197).

श्रधिगुरु adj. meritorious (293).

श्रधिव्य adj. strung (bow) [श्रधिगता ज्वा (string) यस्य तत्:] (351).

श्रध्वत p. part. studied; n. study (354).

श्रधीत्य grd. having studied [श्रधि + इ + क्त्वा (ल्यप्)] (279, 318).
अधीयान pres. part. studying (अधि + √ ह + शान्च) (38).

अनन्य adj. priceless (अन्य—price) (172).

अनवं m. misfortune [न + अवं: (fortune) = अनवं:] (480).

अनल m. fire (288, 550).

अनवगीत p. part. not censured [अव + गीत = अव + गै + कत (censured)] (518).

अनवद adj. flawless [न + वद (having flaw) = अनवद] (550).

अनागस् adj. innocent, without fault (अगस् = fault, sin) (291).

अनामय n. welfare, health (अमय—sickness) (105).

अनिल m. wind, air (288).

अनुमूद्य grd. having experienced [अनु + भू + क्वा (ल्यप,)] (16).

अनुविधायिनी adj. obedient (अनु + बि + √ धा + हि + है) (574).

अनुविशेष pot. part. should follow (अनु + बि + √ धा + हि) (177).

अनृत n. falsehood, untruth (अृत—truth) (1).

अन्न n. grain, food (419).

अन्त्वर्थ adj. according to word-meaning (441).

अपकार m. injury (अप + ह + और) (450).

अपनाय gr. having removed [अप + √ नी + क्वा (ल्यप)] (124).

अपवाद m. reproach (175).

अपहरूम inf. to take away (अप + ह + तुम) (358).

अपहारित adj. misleading (अप + ह + हृ) (448, 535).

अपाय m. disappearance, absence (255).

अपास्य grd. leaving aside [अप + √ अस्य (to cast or throw away) + क्वा (ल्यप)] (314).

अपरिष्ठ adj. not settled (अ + प्रति + √ स्था + अ) (454).

अपरितत p. part. unaffected (अ + प्रति + √ हृ + कत) (63); not lost (257).

अजुन pres. part. without speaking (अ + √ जु + शत) (160).

अभिब्या f. beauty (255).

अभिजात p. part. nobly born (अभि + √ जन + कत) (152).

अभिधाय grd. having said [अभि + √ धा + क्वा (ल्यप)] (110).

अभिनूत p. part. over—powered (577).

अभिमत p. part. `agreeable, acceptable (अभि + मन + कत) (186).

अभियोग m. application (to work) (अभि + √ यूज + अ) (197, 329).

अभिनेक m. bath for crowning (अभि + सित्च + अ) (571).

अभिन्द्रम adv. ind. repeatedly (459).

अभ्यर्चनीय adj. adorable (325).
Pravūṣāyakārini adj. acting indiscriminately (218).

√prasha (P., śvaḍi, set) to eat, prashaṭi lade III. i. (127);
prashaṣṭi lade II. i. (454);
prashīṣṭa vikṣipta III. i. (301); prasāyataṇa niṣṇāṣṭa lade III. i. (116).

√prasha (A., śvaḍi, set) to pervade, to attain, prasūte ā. lade III. i. (75).

Prasana n. food [√prasha + āna(luṭa)] (367).

Prasana f. thunderbolt (179).

Pravadhyanakulakṣaṇa m. whose eyes were bedimmed with tears (102).

Pravamadh m. horse-sacrifice performed by paramount kings (465).

√prasā (P., śvaḍi, set) to be, prasāṣṭa lade III. i. ; āṣṭa III. ii. (213);
prasātu lade III. i. (95, 214).

√prasā (P., śvaḍi, set) to throw, prasāṣṭa lade III. i. ; upapratyāṣṭa points out (up + ni + āras + y + ni) (248).

Prasatyasātrya adj. treacherous [prasātrya sātrya (pratīṣā) yasṭa] (241).

Prasāha adj. without helper (388).

Prasahṣṭa f. intolerance (280).

Prasaṃpratam ind. improper (200).


**I.**

**म.** life (403).

**म.** setting of sun and moon (471).

**n.** non-stealing (327)

(स्तेय—stealing).

**poss. pron. belonging to us (स्त्रस्त्रृंभिय) (21).**

**m.** serpent (180).

**ind. ah! (504).**

**m.** principal teacher (317).

**m.** expansion (413).

**n.** crown (187); also umbrella [आप (sun) ब (protecting)].

**adj. sick, patient (279).**

**poss. pron. one’s own (स्त्रस्त्रृंभिय) (24).**

**pot. part. to be eaten, (वार्ष्ण्य) (414); Also आ।**

**adj. foremost (आदि + य) (30).**

**adj. creator (आधि + लू) (527).**

**n. paying debt [आदि (who pays debt) + य] (202).**

**प्र (P., स्वादि, भ्रिंत) to reach, आदि (76)—will attain or reach (आ + आ + त + सि, लू + ती. i.) ; आदि (158)—may obtain (विधिळिङ्ग III. i.) ;**

**आदि (100)—obtain (लोद्ध III. i.).**

**f. river or rivulet (277).**

**pres. part. approaching (आ + न यु + शय) ; आपत्ति (II. i. (467).**

**f. calamity (86).**

**p. part. distressed (183); obtained, acquired (567) (आ + पद्ध + क्त).**

**n. adornment, ornament (78).**

**m. fragrance (253); also ‘joy’.**

**p. part. stretched (आ + यम + क्त) (467).**

**n. abode (272).**

**n. age (348).**

**p. part. enunciated (294).**

**pot. part. to be pleased, or to be worshipped (356).**

**n. courtesy (आदि + य) (236).**

**f. affliction (183).**

**adj. tender (wet) (108).**

**—make wet (539), den. from आ।**

**grd. having held (350).**

**n. idleness (22).**

**n. reserve, cover (आ + न) (517).**

**m. whirlpool (360).**

**m. house, residence (222).**
प्राविष्ट p. part. filled, possessed (143).
प्राधा f. desire (338).
प्रासादमत्र m. tie of expectation (529).
प्रासीविष m. serpent (179).
प्रासादायम्य grd. having comforted
[ष्ट + √ष्ट + क्त्वा (ल्यः)] (206).
√प्रासा (A., प्रासादि, सेठ.) to sit; प्रासादि
लट् III. i.; प्रासायत् (116)—made to rest (sit), causal,
लट् III. i.
प्रासायम्य grd. having reached
[ष्ट + ष्ट + क्त्वा (ल्यः)] (415).
प्राहार m. food (289).
√ष्ट (A., दिवादि, अनिद्र्) always
used with prefix अधि—to study,
प्राधीते लट् III. i., प्राध्यायत्
(116)—made to read (अधि + ष्ट + गित्वा लट् III. i.).
√ष्ट (P., प्राधादि, प्रानित्) to go, to
move, एति लट् III. i.;
उष्टितय (65)—will rise (उष्ट +
ष्ट + स्य + ति, लृत् III. i.);
उष्टित (60, 197) comes to
(उष्ट + ष्ट, लट् III. i.);
परेमि (315)—consider (परा +
ष्ट, लट् I. i.), peculiar use
(of परा + ष्ट) by अन्यायचोध.
√ष्ट (P., दिवादि, सेठ.) to move, to
go, इष्टति लट् III. i.;
प्रानितय (37)—seeks (अनु +
√ष्ट, लट् III. i.).
√ष्ट (P., प्राधादि, सेठ.) = (ष्ट) to
desire, इष्टति लट् III. i.;
इष्टनित (67, 234) लट् III.
iii., इष्टिष्ट (175) लट् II. i.
√इष्ट (A., भ्यादि, सेठ.) to look, इष्टते
लट् III. i.; समोक्षनान (115)
(सम् + इष्ट, लोट् III. iii.);
समोक्षते (41)—is considered
(सम् + इष्ट + य + ते, pass.,
लट् III. i.).
इयति adj. desired (अष्ट + सन्
+ क) (223, 264).
√इह (A., भ्यादि, सेठ.) to work, to
desire, इहते लट् III. i.; समोहते
(192)—you work (सम् +
√इह, लट् II. i.).
उच्चार m. discharge (226).
उच्छेव m. destruction (359).
उत्कर्ष m. superiority (421).
उत्तमिता p. part. upheld (उद् +
स्तम्भ. + इ + क + ग्रा) (3).
उष्ठय grd. having arisen [उद् +
स्या + क्त्वा (ल्यः)] (365).
उत्पत्त n. lotus (357).
उस्त्र m. lap (275).
उत्सुकज्ञ pres. part. leaving aside
(उद् + श्रुत् + शत्) (425).
उपस्थुतम inf. to return or to
give back (310).
उदिविष्यामसीमा which has ocean as blue boundary (351).

उदय m. rising (471).

उदर n. stomach (421).

उदारचरित m. large-hearted (205).

उद्वीरित प. part. spoken out (उद् + इर् + । + कृत्) (39).

उद्गमत प. part. risen (उद्गमते- on rising) (109).

उद्वत adj. arrogant (565), (अनुिहम्मुली).

उद्वत adj. ready (300).

उद्वम m. effort (503).

उद्वमुख adj. making effort (483).

उद्वद्ध adj. tormented (436).

उद्विभः pres. part. rising (325).

उद्विभूः inf. to raise (207).

उद्विभत स adj. excited (437).

उद्विभस m. intoxication (199).

उद्विभिनित adj. opened (157).

उद्विभकरण n. means of utility, resources (162, 316).

उद्विभक्त inf. to do good (198).

उद्विभूण्य grd. having done good (70).

उद्विभिज्ञ grd. having treated (330).

उद्विभेद adj. adviser (133).

उद्विभान n. pillow (564).

उद्विभ m. pretext (331).

उद्वनत p. part. coming after (उप + √नम् + कृत्) (163).

उपनिषद् f. early philosophical treatise (lit. ‘mystery’) (486).

उपरिष्टात ind. from above (531).

उपाशम m. tranquility (201).

उपास प m. prefix to a root (289).

उपाहस्य pot. part. to be ridiculed (उप + हस् + वत्) (402).

उपाधिम attribute (109).

उपाध्याय m. ordinary teacher (317).

उपात्त f. shoe (210).

उपाधिनित p. part. acquired (203).

उपेत p. part. attained to (उप + √षण् + कृत्) (123).

उपस n. bosom (296).

उल्लक्त p. part. transgressed or crossed (उद् + √लक्ष्य + इ + कृत्) (153);

उपित्वा grd. after staying [√वस् (उष् + इ + कृत्)] (534).

उप्र n. camel (504).

उपनन m. warmth (63).

√उहे (P. A., भाविद, सेद,) to imagine, to reason, उहिति-उहते (तद् III. i.); अनपोहिति (87), removes (ग्राप + √उहे + ति, तद् III. i.);

उष्ण m. sage (439).

एकाल्पगुण adj. of unmixed good (523).
कल्प-लता f. wish-yielding creeper (344).

कल्प (P., भवादि, सेट,) to move, कसलि लत् III. i.; विकसित (109)—blooms, (वि + वक्ष + ग्र + ति); विकास्यते (49)—is developed (वि + वक्ष + पिच + य + ते).

कस्तूरिका f. musk (253).

काच m. glass (505).

कांच्छन n. gold (505).

कापुरुष m. coward (412).

कापिहुष adj. assuming any form at will (293).

कारिता caus. p. part. was made to do (व्र + विच + कत + ग्रा) (111).

कार्य pot. part. should do, should strive to do (व्र + यत-) (153).

काल m. time (390).

काष्र (., भवादि, सेट,) to be visible, काष्टते, लत् III. i.; प्रकाशयत् (394) (प्र + काष्र + पिच, विचिलिक्ष:) may disclose.

किसला m. bad friend (see note) (323).

कित्त (P., भवादि, सेट), विचित्रितसति (337)—doubts (वि + वित्त + विल्व + स + ति).

कियत् m. f. n. how much (472).

किराती f. woman of Kirāta tribe (336).
कुर्र्स्म m. pitcher (217).
कुर्र्स्म m. deer (547).
कुलोन adj. of noble family (400).
कुल्या f. rivulet (387).
कुल्यायते—becomes puddle (rivulet) den. fr. कुल्या 'puddle, rivulet' (343).
कुष म. n. leprosy (307).
कुमु म. n. flower (485).
√कृ (P. अ, तनादि, सेट्) to do, तनादि, करोति—कुस्ते, लट् III. i., कुस्ते (129) ; अपाकरोति (94)—removes, (अप + अ + √कृ, लट् III. i.) ; करिष्यति (208)—will do (√कृ + लूट्);
कृषात् (161)—should do, (विविलिङ् III. i.) ; कुषा: लुट् II. i. (25)—make, कुषा: with 'मा', see note on verse 4; किषयते (125)—is made [√कृ (क्रि) + य + ते, pass. लट्]; विकिषयते (54)—are disturbed.
कृतीयणadj. where stairs have been made (248). तीर्थ—stairs (also place of pilgrimage).
कृत्यात्ज adj. possessed of wisdom (395).
कृतान्त म. god of death (fate) (72).
कृत्रिमपुष्क m. scare-crow (346).
√कृत् (P., तुदादि, सेट्) to cut, (√कृत्), कृषति लट् III. i. (224).
कृषण adj. pitable, (not miserly), see note (25).
कृष्ण f. compassion (102).
कृष adj. weak (386).
कृषान्त म. fire (437).
√कृष (Ā. P., तुदादि, नरिन्द्) to till (soil), कृषिति, लट् III. i ;
कृषर्ष (114)—लोट् II. i
√कृष (P., स्वादि, नरिन्द्) to remove, कर्षिति, लट् III. i ; विप्रकर्षित (313)—removes (वि + प + √कृष + लट् III. i.) ; compare कृषिति (तुदादि) with कर्षिति (स्वादि).
कृषवक्त्यम m. fire, see note (304).
कृषायते—blackens den. from कृष्ण (black) (339).
कृष्ण m. armlet (562).
कृष्ण n. night-lotus (329).
कोटर m. hollow (of the tree) (371).
कृतुतल n. interest, curiosity (375).
कौशिक m. owl (133).
√क्री ( . P., कृषिति, नरिन्द्) to purchase—क्रीणिति-क्रीणितो, लट् III. i ; क्रीणिति (292)—लट III. iii. ; विक्रीणिते (566)—are sold (वि + √क्री + य + ते, pass. लट्).
√क्रीडः (P., स्वादि, सेट्) to enjoy, to play, क्रीडिति, लट् III. i ;
क्रीडिति (127) लट् III. iii.
√बिलद् (P. Ā., स्मादि, सेट) to weep, to moisten, किलनदतिकिल्न्ते, लट् III. i ; क्लेबवयन्ति (353) (बिलद् + णिच्, लट् III. iii.).

क्लेव्य n. cowardice, (lit. 'impotence') (380).

क्षणय ind. by utilising every moment (324). (cp. केनय: 'every grain').

क्षत adj. injured (459).

क्षणक m. naked mendicant, especially a Buddhist or Jain (see note) (46).

√क्षम (Ā., स्मादि, सेट) to endure, क्षमते लट् III. i., क्षमेत (188)—may endure (विचिलिङ्ग) .

क्षम adj. capable (522).

क्षमा f. forbearance (99, 327).

क्षारति f. forbearance (152).

क्षालितम् inf. to clear (lit. 'to wash') (√क्षल् + चुरादि + बुध्) (188).

√क्षि (P. स्मादि, घनित) to decay, to disappear, क्षयति लट् III. i.; क्षीयते (513) (क्षि + य + ते, pass. pres. III. i.); क्षीयते (562) (pass. pres. III. iii.).

√क्षिप् (P. Ā., तुदादि, घनित) to throw, क्षयपति लट् III. i. (425); निक्षिप्त (552)—be kept as deposit (विचिलिङ्ग).

III. i.) ; क्षालितपुष्य (130)—may strike (ग्रा + √क्षिप् + विचिलिङ्ग III. iii.).

क्षीण adj. waning, exhaust (क्षि + क्त), (83).

क्षोर n. milk (437).

क्षुद adj. low, mean (165).

क्षुरा f. hunger (144, 521).

क्षोदयस् adj. compar. smaller one, compar. degree of क्षुद्र (I. i. क्षोदयान्) (277) (=क्षुद्तर).

क्षोम m. provocation (282).

क्षन् pres. part. digging (√क्षन् + रुट) (89).

क्षाव्य pres. part. while eating [√क्षाद् (to eat) + रुट] (43).

√क्षिब् (Ā., दिवादि, घनित) to afflict, क्षिबते, लट् III. i.; क्षिबते (273) II. i.

क्षेत m. fatigue (344); also used for 'sexual passion'.

क्षापयत् pres. part. proclaiming (√क्ष्या + णिच् + प + य + रुट, 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);

गट n. gait; गटन (130).
√गम्म (P., भविदि, अनित.)—to go, गम्म = गच्छ, गच्छति, लट् III. i.; गच्छति (234) लट् III. iii.; गच्छामि (43) लट् I. i.; विगच्छामि (322)—comes, reaches, also knows (अधि + गम्म, लट् III. i.); विगच्छति (446)—are separated; संगच्छवस्थ (53)—move in concord [सम् + √गम्म (गच्छ) + द्रमू, लोट्, II. iii.]; अम्गच्छवस्थ (141)—followed (अनु + गम्म + लड़); अगमत् (379)—resulted (lit. came), (आ + अगमत्; आ + गम् + लुड़); प्रथमापम (560)—I have known (अधि + प्रथमम, दुःक्ष I. i.); प्रथमयत् (116)—caused to go. (अ + √गम्म + द्रिच्छ + वृ, causal लड़);

गरीयस् adj. greater, weightier comp. degree of गुरु (6).

गर्दम m. ass, donkey (504).

√गर्ज (P., भविदि, सेट्) to roar; गर्जति लट् III. i. (47); जगर्ज (350) लट् III. i.

गर्ज m. pride (130).

गङ्ग (P. Ā., चुरावि, सेट्) to censure, चुरावि, गङ्गयति—ते, लट् III. i.; विगङ्गायतं: (572)—censuring (वि + गङ्ग + द्रिच्छ + शत्, pres. part. I. iii.).

गाज्ज adj. belonging to Gaṅgā (250).

गालि f. abuse (145).

√गाह् (Ā., भविदि, सेट्) to dive, गाहते, लट् III. i.; विगाहते (248)—is dived (वि + √गाह् + द्र + ते, pass.).

गुण m. merit (78).

गुणपुष्प adj. attracted by merits (366).

गुणपुष्पिधि m. treasure of virtues or merits (553).

गुप्त adj. concealed (√गुप्त कति) (488).

गुप्त adj. f. severe (गुप्त + इ) (286).

गुप्त adj. secret, (i. e., to be concealed) (335).

√गुह (P. Ā., भविदि, सेट्) to conceal, गृहति-गृहते, लट् III. i.; गृहति (335).

गृह (P., दिवादि, सेट्) to covet, गृहयति, लट् III. i.; गृह: (113) लुड़ (without अ with मा), compare verse 4.

गेय n song (563); pot. part. to be sung (√गेय + द्रु), गेह n. house or house-hold (506).

√गेय (P., भविदि, अनित.) to sing, गायनि लट् III. iii. (504).

गो m., f. cow, (speech); गाम् (175).

गोष्टी f. seminar (307).

गृह (P. Ā., क्यादि, सेट्) to seize, गृहाति-गृहि गीते, लट् III. i.;
गृहपालि (25, 302); गृहान (110) pick up, लोट, II. i; गृहान (39)—is taken, i.e., understood (गृह् + य + ते, pres. pass.).

प्रह m. planet (362).
प्रास m. mouthful (414).
प्राह m. alligator (360).

घर्ण n. rubbing (522).
घातिविस्तष inf. to destory, to kill, also to cause to destory,
√हत्र (हत्र) + चित्र + त्रुष्ट्र (207).

चंबारत्रि m. paramount king (lit. whose wheels of chariot can move everywhere without obstruction) (554).
चंबाल n. group (329).
चंबारयत्रि f. line of spokes of a wheel (80).

चर्मु f. beak (254).
चंबु म. aggregate of four (499).
चंबन n. sandal (408).
चंब्रकांत्रि m. moon-stone (109).
चंपल adj. fickle (433).

√चर् (P., भवाल, सेट) to do, to move, चरति, लद्द III. i.; चंगारेत् (176)—practice, (आ + √चर + विचित्रित्र), III. i.

चरित n. conduct or character, (470); deed (198).

चर्म  f. conduct (325).
√चल् (P., भवाल, सेट)—to move, चलति, लद्द III. i.; चंगारेत् (95)—swerve (आ + विच + चल + लद्द III. iii.).

चादा n. coaxing, flattery (345).
चातक m. a bird, associated with rains (539).

चातुर्णि n. four varṇas, aggregate of four varṇas (298).
√चित्र् (P. Ā., चुरान्दि, सेट)—to ponder over, चित्रित्यति (वि + √चित्र् + शत्) pres. part. VII. i., locative absolute—while contemplating (65); चित्रेत् (176); चित्रेत् (58) चित्रित्र III. i.

√चूणि (P. Ā., चुरान्दि, सेट)—to shatter, चूणित्यति-चूणित्यति, लद्द III. i.; संचूणियमि (296) लद्द I. i.

√छद् (P. Ā., भवाल, सेट)—to cover, to conceal, छद्द—छद्दते, लद्द III. i.; प्रच्छदाव (99)—conceal (आ + √छद् + चित्र + लोट II. i.).

छद m. leaf (371).

छंबोरिज्रि m. to follow wishes (287).

छन्न  adj. concealed (√छद् + क्त) (515).
√छिद्र (P. ā., हथादि, अनित्) (छिद्रिद) to cut, to remove, छिन्नति-छिल्ले; छिन्नति (347) लट् III. i.; छिन्नति (353) लट् III. iii; छिन्निथ (99) लट् II. i.; उचित्तायते (506)—are exhausted (उद् + छिद् + य + न्ते); छिल्ले (558)—is cut (छिद् + य + ते); pres. pass.).

छैन n. hole, defect (26).

छेत्तुम inf. to cut down (छिद् + तुम्) (200).

छेक m. cutting, breaking (√छिद् + अ) (558).

जगत् n. world (10).

जातवानल m. fire of stomach (421).

√जन्म (Â., विवादि, सेत्) to be born, जायते लट् III. i.; जायते (117)—is born; जायल्ले (174) लट् III. iii.; जन्मति (185)—gives birth (√जन्म + निच् + लट् III. i.).

जनानी f. mother (6).

जरल् f. old age, (517).

जरा f. old age (225).

जलागर m. cloud (71).

जलाधि m. ocean, sea (106).

जलायते—becomes like water, den. from जल (water) (343).

√जल्ल्य (P., विवादि, सेत्)—to speak to prattle like child, जल्ल्यति लट् III. i.; जल्ल्ये (43)—wrong usage in Ātmanepada.

√जागृ (P., अवादि, सेत्)—to keep awake, जागृति लट् III. i. (238); जागृतात् (58) विद्विलंड् III. i.

जानि f. woman, pl. जानय: (women) (544).

√जि (P., स्वादि, अनित्) to win, to surpass, to triumph, जयति लट् III. i.; जयल्ले (1) Vedic usage.

जित्वा grd. having won (√जि + क्वा) (76).

जीर्ण p. part. worn out (√जु + क्त) (516).

जीव (P., स्वादि, सेत्) to live, जीवति, III. i.; जीवल्—living, pres. part.; जीवमान: (88) used in Ātmanepada in Epics.

जीवत् n. life (√जीव + क्त) (133).

जुहान pres. part. offering oblation (√हु + शानच्) (24).

√जू (P., विवादि, सेत्) to decay, जीयते लट् III. i.; जीयत्व (57)—decaying (जू + शानु्, pres. part.); जीयल्ले—लट् III. iii. (256).

√ज्ञा (P. ā., कृयादि, सेत्) to know, ज्ञानति-ज्ञानी, लट् III. i.; ज्ञानति (13); ज्ञानित (299); संज्ञानात्मक् (53)—be in concord, लट III. i.; प्रवज्ञानामि, जाने reject (74).
तःत्ति m. kinsman (pl. जातय;)
(550).

ज्यायस adj. better or elder,
compar. degree of प्रशस्य
(243), ज्येठ—super. of प्रशस्य.

ज्योत्स्ना f. moonlight (457).

√ज्यल् (P., स्वादिष्ठ) to illu-
minate, to burn, ज्यवल्ति लट्
III. i. ज्यवल्ति [ज्यल् + रिन्
(ग्रष्य)+ि]—inflames or illu-
minates (224).

ज्यलित p. part. ablazed (ज्यल् +
क्त) (118).

तख n. butter-milk (121).
√तन् (P. Ā., तनादि, सेद्) to
spread, तनोति-तनुते, लट् III.
i., तनोति (94); वितनोति
(344)—increases (वि+तनोति);
tनुते (285)—extends.

तन्मी f. string of a lute (563).
√तप्य (P. Ā., स्वादि, रिन्त्द्) to
practice penance, तपस्ति, also
दिवादि—तप्सते—लट्
III. i.; संतप्सते (83)—are tormented,
may be taken also in passive
voice.

तप्स्वा grd. having performed
penance (तप्व् + क्वा) (144).

tपस्यस्ति—perform penances, den.
from तपस् (484).

तर m. tree (477).

तरणयते—acts like a young man,
den. from तरण (57).

तरुंभ inf. to swim (√तु + तुम)
(158).

तर्फ m. desire or thirst (509).

ताप्र 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).

तुष्ण n. mouth (416).

तुल्वा f. weighing machine (465).

तुल्यांगित f. beam of a weighing
machine (407).

√तुष्ण (P., दिवादि, सेट्) to feel
satisfied, तुष्णति, लट्
III. i.; तुष्ण (373)—satisfied लट्
III. iii.; तुष्ण (√तुष्ण + क्त)
satisfied (481).

तुहित n. frost (408).

तुष n. grass (506).

तुःत्प p. part. satisfied [√तुष्ण (to
please, दिवादि)+ क्त] (209).

तुष्णा f. desire (for sensuous plea-
sures), thirst (332).

√तु (p., स्वादि, सेट्) to swim,
tरति, लट् III. i.; तरु (100)—
cross over., लोट् III. i.;
वितरति (184)—imparts (वि+
तरति); श्रवतारय (110)—
take him down (श्रव्व+तु + श्रव
लोट् II. i).
वष्ट adj. bitten [√वघ्न (to bite) + क] (316).

√वहः (P., स्वादि, शेत) to burn, दहतिः, लट् III. i.; दहति (24); वहत् (355)—burning (वहः + शतृ pres. part.); संवहत्ताम् (98)—be consumed (सम् + दहः + य + ताम्, लोट् pass.)

√वा (P. A., जुहो० अनित्र) to give, to impart, द्वातिः लट् III. i. (12); प्रवादिः (144); वबत् (145)—may give (√वा + लोट् III. i.); प्रवत्ते (55)—takes (आ + दते लट् III. i.);
वीयते (145)—is given (pass.)

वाक्षिण्ण n. courtesy (236).

बापुम् inf. to give (√द + तम्) (170).

वानविन् adj. wanting rut flowing from elephant’s temple (540) [दा + ग्रन (लयुट) = दान, also donation).

वारा: m. pl. wives (27, 127).

बाल m. forest (206).

बास m. slave (20).

विश् (P., दिवादि, शेत) to play,

वीयतिः, लट् III. i.; वीयः (114)—gamble, विखिलिङ्ग.

√विश् (P., चुरादि, शेत) to lament,

देववति, लट् III. i.; परिवेशयत् (322)—may lament.

दिवाकर m. sun (362).

दिश् f. quarter (31).
विश् (P. Ā., तुदादि, अनिद्व) to direct, to point out; विशिष्टि लट III. i. (94).

ब्रूष m. candle (386).

ब्रोधगुणी m. procrastinator (lit. ‘spinning a long thread’) who thinks ‘ब्रब्र ब्रब्रो वा करिष्यांमि’ (45).

ब्रुक्ष n. misery (14).

ब्रुक्ष n. silk garment (270).

ब्रक्त n. fort, difficulties (100).

ब्र्यत्न n. famine (493).

ब्रविनग्रह adj. mainly proud (on account of his little knowledge (356).

ब्रुसरित n. sinful act (394), also adj.

ब्रुक्त n. sin (313).

√ब्रुह (P. Ā., अदादि, अनिद्व) to milk (a cow, etc.), दोषिन-ब्रुहे लट III. i.; ब्रुहे (313); ब्रुहोह (320)—milked, लट III. i.; ब्रुह्: (101)—milked, लट III. iii.

ब्रुवर्भु m. whose dear one is at a distance (ब्रवरे वन्धुर्मय सः) (293).

√ब्र (Ā., अदादि, अनिद्व)—to respect, honour, स्रयिे लट III. i.; 
स्रैह्रिवन्ति (274)—are respected (स्र + स्रयिे).

√ब्रुष (स प्रभाव, अदादि, अनिद्व) to see, प्रभावि, लट III. i.; 
प्रभावि (27)—looks; प्रभावि (142)—saw तड़ III. i.;
पश्य (25)—look, लोट II. i.; 
दरोहस्पति (330)—is seen or found repeatedly (दरोहस्पति अनिद्व).

ब्र्ध ध f. stone, rock (533).

ब्र्धवता f. goddess (81).

ब्र्धवृत्त m. mankind having body (91).

ब्र्ध n. providence (412).

ब्र्धवत n. deity or relating to deity (451).

ब्र्धवध्री f. milker (√ब्र, दृष्टि, अनिद्व) (486).

ब्र्ध म. fault (392).

ब्र्धण n. liquidization (196).

√ब्र (P., अदादि, अनिद्व) to melt, 
ब्रविन्ति लट III. i. (109).

ब्र्ध म m. tree (420).

√ब्र (P., दिवादि, सेट) to become hostile, ब्रह्मति लट III. i.;
अभिन्न ब्रह्मति (434).

ब्र्धरे f. having two रेफस as in अभाम ‘bee’ (65).

ब्र्धस (P. Ā., अदादि, अनिद्व) to hate, ब्र्धस्ति-ब्र्धस्ते लट III. i.; 
ब्र्धस्तिएहै (354), लोट I. ii.; 
ब्र्धस्त (4)—लुढ or injunctive mood.

ब्र्ध्यता f. emnity, hatred (136).

पर्मवती f. dutiful wife (141).

पर्मवाश्रण n. legal treatise (204).

पर्मव्य adj. religious (363).
√वा (P. Ā., जुहौः श्रानित्)—to put on, द्वायात, लट् III. i.;
पत्रे (505)—bears; द्वsparś (320)—maintained लित् III. ii.; विद्वाने (51)—causes
(विध + धर्म); विघोषत (182)—
(विध + धा, विधिलिङ् III. i.);
विधास्यति (497) will ordain
(विध + धा + श्य + ति); विधोषति
(331)—effect (विध + धा (द्वधृ)
+ ति, लट् III. iii.).

dhātu m. providence (√धा + तृष्ण) (25).

dhātrī f. foster-mother (275).

dhāramā्तुः inf. to hold up (धृ +
शिशु + तृष्ण) (110).

√धावः (P. Ā., धाविणि, सेट्)—to run,
धावति-धावते, लट् III. i.;
धावण्यांति (439)—follows
(धाव + √धाव + लट् III. i.;
धावताः (209)—running
(√धाव + श्यु = धावत्, VI. iii.);

dhīmas adj. intelligent.

dhīer m. patient (25).

dhūṣa adj. dust-coloured (526).

√धृ (P. Ā., धृष्ट, सेट्)—to hold,
धरति—धरते, लट् III. i.; धर्तिये
(562)—is possessed (√धृ +
शिशु + ति, causal pass.);
धर्तियांतम (34)—understand
properly (ध्रव + √धृ + शिशु +
तम्, causal pass.); उद्धरतह (77)—raise
(उद् + √धृ +
विधिलिङ् III. i.).
निपातित adj. cut down, was killed [निः + √पत (to fall)+ निच्छ + कः, causal p. part.] ;
निपात्यते—is thrown below (निः + √पत + निच्छ + य + ते) (575)

निबङ्द adj. folded (निः + √वन्ध + कः) (135).

निबन्ध m. essay (330).

निःसत n. reason (521).

नियत p. part. certain (निः + यम् + कः) (496).

नियम m. law, fixed practice (515).

नियम्यान pres. pass. part. being controlled (निः + यम् + य + शान्ति) (515).

निरस्पेष adj. indifferent (186).

निरस्त p. part. devoid (निः + अस् (to throw) + कः) (340).

निराकुल adj. undisturbed (395).

निरोशवर adj. without having Lord (374).

निःस्मा grd. having found, having noticed [निः + √्रुष + कः (लष्य)]] (48).

निर्विरलित adj. persistent (निर्विरलित = persistence) (89).

निर्भ्रण n. carrying to conclusion.

निर्भ्रण n. refreshing (163), extinguishing, Buddhist emancipation.

निरम्भण p. part. dejected (निः + √वद + कः) (434).

निर्भूषण m. depression (निः + √वद + उः) (265).

निर्विशेष adj. without difference or distinction (270).

निर्वयज्ञता f. non-deception (201).

निर्वयनियमित pres. fut. part. turning back (निः + √वृत + निच्छ + स्य + शतू) (467).

निर्वसित pres. part. residing (निः + वस् + शतू) (118).

निर्वारण keep off (निः + व्र + निच्छ + लोट् II. i.) (175).

निर्षेषुषी f. who practised sitting (निः + वदं + कस्मू + है) (146).

निस्काश p. part. gone out, having left (निः + √कम् + कः) (212).

निस्तेजस adj. powerless (265).

निःस्वित hidden (निः + व्या + कः) (454).

√नी (P. Ā., न्वादि, न्वान्द) — to lead, नयति-नयते, लट् III. i.;

नयति (104); न्यानय (99)—you conciliate, लोट्. II. i.;

न्याययत (110)—caused to be carried (√श्र + नि + निच्छ + लडः III. i.).

नीति f. policy (294).

नेतृ m. leader (√नी + तृच्) (106).

नेप्त f. felly of a wheel (306).

नेत्र pot. part. to be guided (√नी + यत्) (372).
नोकित p. part. urged or goaded (ञञ + ञ + ञ) (39).

नो f. boat (560).

न्यास p. part. placed [ञ + ञ (to throw) + ञ] (527).

न्यास्य adj. righteous, just (95).

न्यास m. deposit (170).

पक्ष m. n. mud (368).

पक्षः n. lotus [growing in mud (पक्षः) or wet place] (531).

पक्षिक adj. pl. five or six (पञ्च पक्षि वा) (90).

√पण (P., स्वाधि, सेठ,) to read, पठति (49) लटः III. i.

पण m. condition, playing for a stake (296).

√पत्त (P., स्वाधि, सेठ,) to fall; पतति (48) लटः III. i.; निपातते (575)—is thrown (ञ + √पञ्च + निन्द् + य + ते); पतत् (86)—falling (√पञ्च + शञ्च)।

पत्तः m. sun (109).

पत्तः: प्रजानतम् (=प्रजापते:) of creator (370).

पत्त्व adj. beneficial (137); lit. 'belonging to the way, fit to be eaten in the way;

√पर् (A., दिवादि, अनित,) to go, to obtain, पर्यते, लटः III. i.; उपयतते—behoves (उप + √पञ्च + लटः III. i.); पर्यन्तते (72)—reaches (ञ + पञ्च + लटः III. i.); पर्यन्तते (297)—resort (ञ + पञ्च + लटः III. iii.). प्रतिपञ्चते (535)—knows (ञ + पञ्च + लटः III. i.).

पचाति m. foot-soldier (162).

पञ्चाकर m. a lotus. pool or an assemblage of lotuses (329).

पञ्चा m. serpent (282).

पञ्चा n. water (259).

पञ्चानि m. sea (25).

पञ्चानी adj. belonging to another (19).

परञ्च ind. in next life (398).

पञ्चाङ्क m. bravery (503).

पञ्चासुख adj. averse (154).

पञ्चाव m. defeat, insult (97).

पञ्चाश m. second half (84) ; m.n. highest number in Indian Mathematics, i.e., 100,000 billions (348).

पञ्चिग m. beam (351).

पञ्चिष्ठ adj. acquainted (friend) (133).

पञ्चिक्ष m. determining, also section or chapter (498).

पञ्चिज m. attendant (479).

पञ्चित p. part. developed (परि + √नमु + ञ) (517).

पञ्चिति f. result (परि + √नमु + ञित्र) (476).

पञ्चित्या pot. part. to be abandoned, (परि + √त्यञ्च + यञ्च) (474).

पञ्चित m. insult (265).
परिभाषा p. part. separated (494).
परिक्रियामान pres. part. revolving
(परि + ढूँ + म + शापन्त,) (80).
परिश्रेष्ठ n. ligature (316).
परिस्पर p. part. wallowed (123).
परित्वार m. refutation (289).
परीक्षा f. test (252).
परीक्षय grd. having examined
[परि + इक्ष + क्ता (ल्युप)]
(372).
परीत्वार m. overflowing (203).
परस व adj. harsh (512).
परंतुः m. sofa, couch (549).
परंतत्व pres. part. roaming about
(परि + √रत् + शत्) (189).
परंतुः m. passage, lapse (258).
परंत्त p. part. sufficient (परि + श्राप ् + क) (295).
परंतीकृत् grd. by making moun-
tain [परंत + इ + क + क्ता
(ल्युप,)] (262).
पलत adj. grey (38).
√पा (= पिप्प P., प्लादि, व्रिन्दध) —
to drink, पिप्ति, लट्ट III. i ;
पिप्ति (85).
पालित p. part. taught (√पठ्ट +
पिच्छ + क) (5).
पालित n. being expert (15).
पालक n. m. sin (305).
पालितयुत inf. to fell (√पञ + पिच्छ + तुष्ट) (207).
पानाल n. nether-world (387).
पान्त adj. protector (पा + तृच) (148).
पारावार m. ocean (560).
√वा (P., जुरावि, सेट) to pro-
tect, वालयति, लट्ट III. i ;
वालय (99)—preserve, लट्ट
II. i.
पिता m. father ; पिता (5).
पिनाकिन्न m. Siva, having bow
named पिनाक (355).
पिपासा f. thirst, desire to drink
(पा + सत्व + ग्रा) (71).
पिनीलिफ m. male ant (468).
पिषुनता f. slandering (305)
(पिषुन—slanderer).
पिषित p. part. covered [ग्रं + धा
(हि) + क्त] (265).
√पीढ (P., चुरावि, सेट) to cause
pain; पीड्डले (√पीढ + य +
न्ते, pass. pres. III. iii.)
(215).
पीडन adj. painful or paining
[पीढ + ग्रन (ल्युट)] (35).
Also n.
पीडयत् pres. part. pressing or
giving pain (√पीढ + पित्व +
शत्) (189).
पीत p. part. drunk (√पा + क्त)
(123).
पीता grd. having drunk (√पा +
क्ता) (573).
पीयूष n. nectar (262).
पुष्पराक n. lotus (109).
पुत्र m. son (2).
पुराण adj. old (372).
√पुष्य (P., दिवादिस, ग्रानिर्)—to nourish, पुष्यति, लट् III. i. (255)—retains, nourishes.
पुष्यति m. spring (375).
√पुष्य (P. A., क्यादी, सेट) to purify, पुष्यति, लट् III. i.; पुष्यति (7) लट् III. iii.; A. पुष्यति.
√पुष्य (P., चुरादि, सेट) to honour, पुष्यति, लट् III. i.; पुष्यति (81) (√पुष्य् + य + ले, pass. pres.)
पुर र (P., चुरादि, सेट) to fill, पूर्यति, लट् III. i.; पूर्यति (71); पुरूरि (377)—filled (लुड् III. i. pass.).
पुर्ण n. filling (√पुष्य् + प्रन) (254).
पुर्वविस्ता grd. having filled up [√पुष्य् + गिँच् + (क्त्वा) त्वप्] (206).
पूर्ण f. filling (421).
पूर्वांश n. first half (84).
पृष्ठ m. name of a mythological
king, who treated earth as
his daughter and levelled it
(101); also adj. wide, extensive.
पीठ n. effort (412).
पीलस्थि m. son of पुलस्थि, Rāvana
(162).
प्रकर्षतन्न्त्रा adj. depending on ex-
cellence (victory) (96).
प्रकृति—पृष्ठ m. chief agent (293).
प्रगल्भ adj. mature (152).
√प्रक्ष्य (P., तुदादि, ग्रात्त्) to ask, प्रक्ष्यति, लट् III. i.; प्रक्ष्य (103)—he asked
(√प्रक्ष्य् + लिट् III. i.);
परिप्रक्ष्यति (49)—enquires.
प्रणयिन् m. beloved one or a
lover [प्रणय (love) + इम्] (223).
प्रणेत्र adj. charioteer (अ + नी + तृण) (520).
प्रांतारक adj. deceiver (469).
प्रतिक्रिया f. countering, remedy
(210).
प्रतिक्रिया 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’.
प्रतीपन्न pres. pass. part. ob-
structed (प्रति + √हस् + य + म्
शान्त) (569).
प्रतीयेय—may revert, den. from
प्रतीय (264).
प्रत्यय m. idea, conviction (372).
प्रत्युक्त n. response, reply (223).
प्रत्युपकार m. service in return
(70).
प्रतिपत p. part. spread, famous
(226).
प्रभाव m. prowess (511).


**VOCABULARY**

प्रमाण n. authoritative, (283, 434) (means of knowledge).

प्रवाल m. n. foliage, sprout (426).

प्रवासिन adj. exiled, dwelling abroad (222, 401).

प्रवीण adj. skilled (505).

प्रबुद्ध pot. part. should be entered (प्र + √विश् + तव्) (160).

प्रशंसा f. praise (69).

प्रसन्न p. part. clear, delighted (प्र + √संध् + कत) (104).

प्रसवबेनना f. pain of delivering a child (286).

प्रसाद m. clarity (500); kindness (156).

प्रसाधितव्रुँम inf. to provide (प्र + √साध् + व्रुम् + तुम्) (also ‘to decorate’) (207).

प्रहरण n. weapon (347).

प्रहुत adj. destroyer, striker (प्र + √हु + तृष) (148).

प्रहार m. beating (289).

प्रहावन n. pleasing [प्र + √हाद् + ग्रीन (ल्युट)] (441).

प्रांगु adj. long (351).

प्रांज adj. intelligent, wise (184).

प्राप्तम् pot. part. to be obtained (प्र + √ग्राप्त् + तव्) (21).

प्रारम्भ m. beginning

प्रीत p. part. delighted (प्री + कत) (435).

प्रोटोप्ट p. part. ablaze, burning, (प्र + उद्ध + √दीप् + कत) (257).

√प्लु (अ., भ्वादि, ग्राणि) to float, प्लवते लट्ठ III. i.; विप्लवते (106)—may drown (वि + √प्लु + विधिवऽर्गः); सन्तलवते (530)—flow, (सम् + √प्लु लट्ठ III. iii.).

फण m. or फणा f. hood (282).

फलाद्य adj. rich with fruits (426), (फ्राद्य—rich).

फलघु adj. useless (490).

बवरिका f. berry-fruit (391).

बद्धूल adj. deep-rooted (202).

√बन्ध (प., क्षायि, सेतु) — to tie, बध्नाति, लट्ठ III. i.; बध्नति (294)—bear fruit लट्ठ III. iii; श्रुङ्गनाति (190)—follows.

बन्ध m. friend, kinsman (77).

बल m. tax (310).

बहिः ind. externally (391).

बिल्लि�郑重 pres. part. sustaining, wearing (भृ + शदृ) (164).

बिल्ब m. wood-apple (26).

बीमतसमान pres. part. disgusted (√बाध् or √बध् + सत्त + शानच) (440).

बुद्ध f. intelligence (9).

बुद्धिकत adj. hungry (568).
√ृ (P., अ, अवादि, अट) to speak, अवादि- अ ते लट् III. i.; अवादि (143) (√ृ + लट, III. i.); भ्र (172) [√ृ (भ्र)+ लट् III. iii.]. In first five forms of लट्, भ्र becomes भ्र, then in present tense (लट्), it is conjugated like लट्; भ्राण (√ृ + शान्च्)—saying (85).

बोध्या pot. part. should know (√बुध् + त्व) (365).

बोधित p. part. reminded (√बुध् + निच् + त्) (59).

मणि p. part. shattered (225); routed (263); (भश—routing).

√मज् (P. आ., भवादि, अनिट) to resort, to allot, मजत्व-मजते, लट् III. i.; मजम (297) लट् I. i.; मजते (144); मज (99)—मज मट् II. i.; भेजते (373)—obtained, लट् III. iii.

मन्द्र adj. dangerous (389).

सवितर्य pot. part. destined to happen (√सु + इ + त्व) (462).

स्मृत्त्वा n. ashes (229).

√सा (P., अवादि, अनिट) to shine, साति, लट् III. i.; सामाति (11)—shines after; प्रतिमाति (187)—appear to be; बम (531)—shone (√सा + लट् III. i.); समान्तम् (11)—shining (√सा + शाट्, pres. part. II. i.).

माज्य adj. to be shared (155).

भारती f. relating to Mahābhārata (268).

माल n. forehead (25).

भाव m. emotion (130).

√सार् (आ., भवादि, अट) to speak, भाष्य, लट् III. i.; भाषायते (52)—talks ill.

सामायण pres. part. speaking (√भाष् + य + शानच्) (352).

√सिन् (P. आ., भवादि, अनिट) to break, सिनति-सिनते लट् III. i.; सिकते (224)—is broken (√सिन् + य + ते, pass.),

√म (P., जूहृ० अनिट) to fear, बिभेति लट् III. i.; बिभेति (179) लट् I. i.; मीत (√म + क्त)—terrified (321).

मीम adj. frightening (423).

मीठ adj. coward (489).

√मुज् (P., भवादि, अट) to eat, to protect, मुजति-मुज्के लट् III. i.). मुज्के (346)—enjoys मुज्क (354)—may nourish, मोज मट् III. i.; मूम्मीत (58) —should eat, विनिलिङ्क III. i.; मूहीच्छा (113) विनिलिङ्क II. i.; मोक्षसे (76) लूट II. i.; मोजयेत (301)—cause to eat (√भुज् + निच् + विचि III. i.).

मुज़ज़्ज, मुज़ज़्जम m. serpent (168, 362).
√भू (P., स्वादि, सेट) to become,
मन्तवत् (38) लट् III. i.; मन्तव लोट् III. i.—let it be;
प्रस्मन्तत् (184) is capable (प्र् + भू + लट्); विसमन्तते (253)
—is ascertained (वि् + √भू
+-विच् + य + ते pass.); समांनते (559)—is attributed
(सम् + √भू + विच् + य + ते).
पूत् p. part. was (√भू + कत) (128).
पूर्वत् f. wealth (399).
पूत्वा grd. having become
(√भू + कत्वा) (123).
पूसुज् m. king (protector of earth)
(24).
भूमि f. earth (3).
भूविठ्ठम् adv. mostly (352);
बहु—positive, भूयस्—compar.,
भूविठ्ठ—super.
भूषण n. decorating, ornament
(35).
√भू (P. Ā., जुहो, अनिन्त) to
wear, to support, विभूतिक
भूषणे, III. i.; विभूति (336)—
wears.
भूझ् m. bee (540).
भृत्य pot. part. to be feared
(√भी + त्व) (161).
भृत्य adj. differentiated (√भी
+ विच् + कत)
भाट् m. brother (4).
भाव n. (=भ्रम) roaming about
(भ्रम् + कत).
मधवत् m. Indra (320).
मधु (P., तुदादि, सेट) to bathe, to
plunge, मधुति लट् III. i.;
निमधुति (231)—disappears,
is drowned (नि् + मधु् + लट्).
मधुन n. drowning (555).
मधुसन्व pres. part. immersing
(√मधु् + म् + शानच्) (456).
मधुरी f. cluster (of flowers)
(230).
मणि m. jewel (389).
मत्वा grd. knowing (√मन् + कत्वा)
(74).
मत्तर m. jealousy (149).
माद् (P., क्यादि, सेट) to kill, मधनति
लट् III. i.; मधनस्मि (296)
लट् I. i.; मधत् (89)—rubbing,
shaking (माद् + शत् I. i.).
मत्वे फ् f. streak of rut (376).
मविरा f. wine (573).
मेदकपुत्रा f. having myself as only
son (महम् एकः पुत्रः: यस्यः: सा)
(349).
मध् n. honey (452).
मधुसुदन m. killer of demon named
मध् (102).
मन् (P., दिवादि, सेट)—to think,
to accept, मन्ति लट् III. i.;
(221)—accepts; मन्ये (225),
लट् I. i.; विमन्यस्या: (376)—
you disregard (अव् + √मन्
+ विधिलिङ्, II. i.; मन्यस्या:
(114)—accepting (मन् + य
+ म् + शानच्)).
मनस्विन् m. courageous (347); determined (549).

मनोषा f. wisdom (285).

मनोविन् m. wise man (440).

मनोभू m. cupid (355).

मनोरंथ m. desire (33).

मनोहर adj: attractive (391).

मन् \(\sqrt{\text{P. A.}}\), चुराणि, सेट् —to consult, confer, मन्यते, लद् III. i.

स्प्रभृतमन्ये (61)—I address you, लद् I. i.; मन्यते (169)—should confer (sometimes P. also) चित्विलिङ्ग्, III. i.);

मन्यते—become lethargic, den. from मन् (341).

मघूर m. peacock (497).

मरक्त n. emerald (505).

मरण n. death (32).

मराल m. goose (548).

मर m. desert (25).

मर्ममण्डल adj: piercing the vitals (440).

मलयालम m. Malaya (sandal mountain) (129).

महाजन m. great man (454).

महाशेषिलासंगहानकवेश adj: (compound) hard as a collection of large rock (357).

महासंवन् m. dignity (282).

मा \(\sqrt{\text{P. A.}}\), ग्रहणि, अनित्त् to measure, माति; causal (पिणजत्) मापयति—
tे—causes to be measured; मापयति measures (316).

माणिक्य n. ruby (240).

मातृ f. mother (5).

मान \(\sqrt{\text{P. A.}}\), चुराणि, सेट् to honour, मानयति—मान्यते, लद्

III. i.; मानय (99) लद् II. i.

मान m. honour (67).

मायाविन् m. fraudulent (97).

माल्यमुक्त m. quality of garland. (343).

मित्र n. friend (31).

मिस्र (P. A., चुराणि, सेट्) to mix, मिस्रयति—मिस्रते लद् III. i.; मिस्रयति (352).

मुच्छल n. pearl (527).

मुख्य (P. A., तुबाणि, सेट्) to spare, to leave, मुख्यति—मुख्यते.

लद् III. i.; मुख्यति (321, 224).

मुच्छन्ना f. melody (563).

मुख्यबंध n. hair (562).

मृ (P. A., तुबाणि, अनित्त्) to die, फ्रियते लद् III. i. (232).

मृण (P., दिवाणि, सेट्) to seek, मृणयति, लद् III. i.; मृणयते (37)—is sought after (मृण + य + ते, pass. लद् III. i.).

मेलिनी f. earth (135).

मेघ m. mountain of gold (25, 343).

मेघन n. sexual union (134).

मोघा adj: vain (293).

मोक्षित adj: freed (मोक्ष+इतच.) (429).
नियुक्ति (344)—enjoins (नि + √युजः + ते, लट्); अनुयुक्त (472)—asked, (अनु + युजः + लट् III. i.); अनुयोग—question.

युधः f. battle (युढः) (532).

यूथ m. n. herd (342).

योजन n. distance about four miles (468).

योगी f. cause (374).

अनुयुक्ति (344)—enjoins (नि + √युजः + ते, लट्); अनुयुक्त (472)—asked, (अनु + युजः + लट् III. i.); अनुयोग—question.

युधः f. battle (युढः) (532).

यूथ m. n. herd (342).

योजन n. distance about four miles (468).

योगी f. cause (374).

√युजः (P., स्वादि, सेट्) to attempt, strive, यत्ते, लट् III. i.; यतेत (20)—may strive विचिठिन् III. i.

यहः f. accident, chance (383).

यम m. god of death (288).

यशस् n. fame (532).

या (P., स्वादि, सेट्) to go याति, लट् III. i.; यात्ति (60) लट् III. iii.; समायाति (144)—comes (सम् + य + या + लट्); व्यायाति (447)—are separated (वि + अप + या + लट्).

√याच् (P. Ā., स्वादि, सेट्)—to beg, याचति-याचते, लट् III. i.; याचते (71); अयाचत (147)—begged, लट् III. i.; याच्य (177)—to be begged (√याच् + यत्).

याच्या f. request (293).

यासा f. way (journey) (202).

युक्ति प्रमाण n. argument and valid means of knowledge (274).

√युजः (P. Ā., स्वादि, सेट्) to join, योजयति-योजयते, लट् III. i.; योजयते (335)—unites.

√युजः (P. Ā., स्वादि, सेट्) to join, युजति-युजः, लट् III. i.
रम् (Ā., भवादि, अनित्)—to be delighted, रमले (74)—delights लट् III. i.; रमले (81)—लट् III. iii.; रमस्व (114)—लोट् II. i.; अभिमणयति (344)—makes delighted (अभि + √रम् + णिध् + ति).

रमणिय adj. beautiful (271).

रस m. sentiment (510).

रसिसिद्ध adj. accomplished in poetic sentiment (220).

रहस्य n. secret, mystery (518).

√राज् (P. Ā., भवादि, सेट्) to shine, राजित-राजते लट् III. i.; राजते (259)—shines, glistens.

रित्त adj. vacant (122).

रिच् (P. Ā., रघुदि, अनित्) to be empty, रिणक्ति-रित्ते, लट् III. i.; रितिरिस्थते (317, 204)—remains at the end, exceeds predominates (अति + रिच् + य + ते, pres. pass.).

√ह (P., भवादि, सेट्) to cry, to hum, रौति, लट् III. i.; रौति (48); खत n. (133)—howling (√ह + कः).

√हु (Ā., भवादि, सेट्) to shine, to like, रोचते लट् III. i.; रोचते (32); रोचमान (249)—being appreciated (√हु + म् + शानच्).

√हु (P., भवादि, सेट्) to weep, रोविति, लट् III. i. (315);

श्रवत n. (307)—lamentation (√हु + ह + कः).

√रघ् (P. Ā., रघुदि, सेट्) to stop to withhold, रघुदि-रघ्दे, लट् III. i.; रघुदि (349).

रघट (p. part.) angry (481).

√रघ् (P., भवादि, अनित्) to grow, रोहिति, लट् III. i.; रोहिति (83); रघ्दते (558)—is grown or grows. (√रघ् + य + ते, pres. pass.).

√लक्ष (P. Ā., चुरादि, सेट्) to notice, लक्षयित-लक्षयते, लट् III. i.; संलक्षते (507)—is noticed (सम् + लक्ष् + य + ते press. pass.).

√लग् (P., भवादि, सेट्)—to be attached to; लगति (364) लट् III. i.

लघु-चेतस adj. narrow-minded (205).

लक्ष्यचित्तम inf. to obstruct (लक्ष् + णिध् + तुम्) (21).

लक्ष्य pot. part. to be crossed, to be violated (118).

√लघ् (P., भवादि, सेट्) to utter, to chatter, लघति लट् III. i.; लघपत: (533)—uttering (अ + √लघ् + शर् + VI. i.).
बि (P., श्वादि, अनिट्र) to speak,
चचि-चक्ति, लट्ट III. i. ; उचाच (102) (बि + लट्ट III. i.).
बचलीय pot. part. to be censured (बि, अनिट्र).
बचलीयता f. censure (बि + अनिट्र + तल् + आ) (284).
बच्चन n. deception (394).
बटल m. calf (486).
बड (P. आ., श्वादि, सेट्)—to speak, to talk, वदि-वदि, लट्ट III. i. ; वहि (47); संवदचम् (53)—speak in concord (समू + बड् + धवू, लट्ट II. iii.).
बचन n. mouth (345).
बवाद्य adj. liberal, generous (512).
बन n. forest (386).
वनमान pres. part. saluting (बि + मू + शानत्) (275).
बन्ध pot. part. to be respected, to be worshipped (बि + गद्) (156).
बल्या f. barren (286).
बुपत्न n. body (307, 425).
बरठा f. female of goose (349).
बरेण्य adj. to be desired for (148).
बलि f. a fold, wrinkle (332).
बल्कल n. garment of bark (62).
बल्मीक n. ant-hill (387).
वशियत्वम् inf. to control, den.
from वश (वश + गुच्छ + तुम) (285).

वशीमविनित्—come under control
[वश + ई + (चिन्त) + भू + अनित्] (60).

√वस् (P., भवादि, अनिर्द्व) to stay,
to live, वसति (152) लट् III. i.

वसन n. garment (563).

वसुधा f. earth (205).

वह (P. Ā., भवादि, अनिर्द्व) to carry,
वहते-वहते, लट् III. i.; वहसि (241), लट् II. i.; वहति (39), लट् III. iii.; उद्वहति (326)—maintain (उद्वह + वह + लट् III. iii.).

वागुरा f. trap (342).

वाजिन् m. horse (448).

√वाज् (P., भवादि, सेद्) to de-
sire; वाज्ञिति (158) लट् III. i.

वात m. wind (388).

वाद m. debate (361).

वापी f. pond with steps (193).

वारियत्वम् inf. to keep away
(√वृ + गुच्छ + तुम) (42).

वाराड्गना f. harlot (512).

वारिज n. lotus (526).

वारिवाह m. cloud (312).

वास्थ n. tears (202).

वासस् n. cloth, garment (260).

विकृत adj. blooming (329).

विकसत्त: pres. part. feeling de-
lighted (वि + √कस् + शत्, I. iii.) (262).

विकार m. change (510).

विक्रिया f. transformation (383).

विक्षोभ m. perturbance (522).

विग्रहणन् pres. part. waging war
[वि + √ग्रहः (ग्रहः) + शत् I. i.] (428).

विग्रह m. quarrel, war (280).

विचार m. contemplation (66).

विजेतथ्य pot. part. to be won, to
be conquered, (वि+जि+तथ्य) (162).

विजय adj. false (397).

विचार m. doubt (360).

विभन्न n. wealth (114, 537).

वितान m. canopy (564).

√विद् (P., भवादि, सेद्) to know;
वेति (219) लट् III. i.,
वेद, विद्वत्; विद्व; ; लित् form is
used in the sense of लट्;
विद्व: (38)—they know, लट्
III. iii.; भवेवत्त (116)—
made to understand (√विद्
+ गुच्छ + लट्); विभवत
(145)—known (√विद् + क).

√विद् (P. Ā., दिवादि, सेद्) to obtain,
विन्दिनी-विन्दते, लट् III.
i.; विन्दति (117);

√विद् (Ā., दिवादि, अनिर्द्व) to be,
विद्वत्, लट् III. i.; विद्वते—
exists (33, 126).
विद्मन् pres. part. existing
(वि + य + स + सावण्)
(145).

विद्या f. knowledge (75).

विड़ित m. enemy (99); विड़ितात्म of enemies (वि + ड़ित + शृङ्ग, pres. part. VI. iii.) (276).

विष्ट्दा des. f. desire of doing (वि + विष्ट्दा + सन + श्रा) (421).

विघुष m. distressed (separated) (158).

विनय m. discipline (12, 201), not mere ‘modesty’ as usually understood.

विनिमय p. part. come out (342).

विनिमय m. exchange (320).

विनोव m. diversion (119).

विपुल adj. large (423).

विप्रकृत p. part. offended (282) (वि + प्र + कृ + क्).

विप्रकृत p. part. interrupted, distant (514) (वि + प्र + कृषण + क्).

विप्रयोग m. separation (446).

विद्रव बन् pres. part. saying improper things (वि + द्रव + शृङ्ग I. i.) (160).

विमल m. wealth (346).

विमुख m. dispeller (369) (वि + मुख + त्र्).

विमानित p. part. insulted (124).

विस्मित adj. mixed (538).

विमुख्य grd. shedding, dropping
[वि + मुख + क्ता (लघु)]
(202).

विमुष्ट् pres. part. thinking
[वि + मुष्ट् (consider) + शृङ्ग];

विमुष्टत्व: (83) I. iii.

विमुख्यकारित m. acting after due deliberation (182).

विरति f. aversion for worldly pleasures (564).

विराहित p. part. devoid of [वि + रहि (to quit) + क्] (63).

विलेपन n. ointment (562).

विवर्ख m. unreal modification (contrasted with विकार ‘real modification’ (510).

व्यवसित p. part. determined (300).

विवृत p. part. come in the open (वि + वृ + क्) (515).

विवेक m. discrimination (418).

√विश (P., नुवादि, श्रान्ति) to enter, विशाति, लट् III. i ;
प्रविशाति (48)—enters; प्रविशाति (40)—लट् III. iii.; समाविशाति (95)—accrue (सम् + श्रा +
√विश + लोट् III. i.); प्रवि-
विशाति (342)—wants to enter (प्र + विश + सन् + ति).

विशेषज्ञ adj. expert (356).

विश्राह p. part. confident (वि + श्राव + क्) (241).

विश्राह m. trust (426).

विश्रेष्ठ m. separation (215).

विश्रस्त कुञ्ज adj. creator of world (154).

विष n. poison (452).
विष्क्र म. part. clinging, (वि + \sqrt{सज्ज्ञ} + क्त) (383).

विश्व m. country (347); sensuous objects (179); also 'subject'.

विश्वदेश pres. part. being tormented [वि+सद्य (सीद्य)+शत्]; विश्वदेशसत—sorrow-stricken II. i. (102).

विसतत्तु m. lotus-fibre (376); also written विसतत्तु.

विस्मय m. perplexity, surprise (21).

विस्थापन n. sky (198).

विस्थापनित m. enjoyment (289).

विस्थित adj. devoid (488).

व्यक्त gr.d. seeing [वि+ईख्ष्+क्तव (ल्यप)] (161).

व्यंग f. lute (417).

वीर adj. hero (387).

√वृ (P. Ā., क्रयादि. ग्रन्तं) to cover, वृणाति-वृणोते, लत् III. i.; वृणते III. ii.; वृणते III. iii.; वृणते (182)—they choose; नवार्य (175)—keep off (नि + \sqrt{वृ} + विच् + लोट्) II. i.; नवार्यते (159)—is taken away, (नि+\sqrt{वृ}+विच्+य+ते, pres. pass.) also स्वादि, वृणाति, वृणते).

√वृज (P. Ā., चुरादि, सेट) to avoid, to give up; वृजयति-ते, लत् III. i.; वृजयति (55): वृजयेत् (138) विचिलिङ्ग III. i.;

√वृज (P. Ā., स्वादि, सेट) to be, to exist, वृजयि-वृजते, लत् III. i.; प्रवजते (8)—proceeds (प्र+\sqrt{वृज} लत् III. i.); प्रवजते (194) लत् III. iii.

वृत्त n. conduct (288).

वृत्ति f. behaviour (25); livelihhood (367).

√वृष (Ā., स्वादि, सेट) to increase, वृषते (83, 117, 155) लत् III. i.; वृष्यति (195, 245, 322)—prospers, increases (वृष्य + विच् +ति).

वृष (P., स्वादि, सेट) to rain, वृष्यति (47, 233)—rains लत् III. i.

वेदी f. altar (387).

वेषम् m. trembling (244).

वेशमन्त्र n. house (457).

√वेष्ट (Ā., स्वादि, सेट) to encompass, to wrap, वेष्टते, लत् III. i.; प्रवेष्टते (570)—is wrapped (प्रा+\sqrt{वेष्ट}+य+ते, pres. pass.).

वेंसल्प n. affliction (215).

वेंसल्प n. quality of distinguishing (358) (विदंग्य+व्युछति).

वेंकिक adj. relating to Veda (194).

वेंकृन्त n. cats-eye gem (73).

वेंकृत n. non-attachment (361).

वेनायन n. gets hostile, den. from वेन (90).

व्यतिकर m. obstacle (382).
√शंस्त्र (P., श्वास्त्रि, सेट) to expect, to desire, शंसते लट् III. i.; शंसावस्ती (351)—expect (आ + √शंस्त्र + लट् III. iii.); शंस् is always preceded by आ.

√श्च (P., श्वास्त्रि, श्रान्ति) to be able, शक्तिति लट् III. i. (110)—is able; शक्ति: (21, 118) capable of (√शक्ति + तः);

शक्ति (42)—able of being (शक्ति + तः).

शिक्षित p. part. apprehensive (√शिक्षित + तः) (392).

शान्त m. enemy (5).

√शम् (P., दिवादि, सेट) to be pacified; शाम्यति (437, 304) is calmed, लट् III. i. In some roots of दिवादि class 'श' is prolonged, e.g., शाम्यति (he toils), ताम्यति (feels pain).

शम m. tranquillity (66).

शम्या f. bed (62, 479).

शारण n. refuge (148).

शारत् f. year (309), lit. 'autumn season'.

शर्मन् n. happiness (256).

शलाका f. pencil (157).

शल्य n. piercing thing (526).

शशकविषण n. horn of hare (145).

शशिन् m. moon (362).

शश्व n. grass (481).

शस्त्र n. weapon (353).

शश्व n. corn, pasture (175).

शाड्य n. trickery (236) (शाड्य + श्वम्).

शाण m. grind-stone (522).

शाझः n. bow [lit. made of horn (श्वर्जः)] (467).

शास्वत adj. eternal, ever-lasting (232).

शास (P., श्वास्त्रि, श्रान्ति) to address, to salute, शासित, लट् III. i.; also अत्मेनपदित with उपसर्ग, e.g., अशास्ति; प्रशास्त्रे (319) (श + √शास् + लट् I. iii.).
शास्त्र n. scripture (18).
शिक्षा f. learning (258).
शिरो n. Śirīṣa flower (191).
शिरोधरा f. neck (110).
शिविर m. name of a mythological king (299).
√शिष्य (P., स्वाधिक, श्रिनिव) to distinguish, शिष्य, लड्ड III. i.;
विशिष्यते (465)—is superior (वि + शिष्य + य + ते, pres. pass.).
√शो (Ā., श्रवादिक, सेट) to sleep, शेषे लड्ड III. i.; श्रेष्ठ (146)—
slept, लड्ड III. i.
शैल n. virtue, merit (178, 343).
√शुचि (P., स्वाधि, सेट) to be worried, शोचति, लड्ड III. i.;
शोचाभिर्ग (21).
√शुभ्र (Ā., स्वाधि, सेट) to look beautiful, to shine; शोभते (16, 237) लड्ड III. i.; शोभते (56) लड्ड III. iii.
शुष्क (P., दिवाचित, सेट) to be dry,
शुष्कति, लड्ड III. i.; परिशुष्कति (244)—is parched (परि+
शुष्क+लड्ड III. i.).
शुष्कवान् p. part. has dried up
(√शुष्क+वान् I. i. (124).
शून्य adj. blank (31).
√शू (P., क्वादिक, सेट) to kill, to
split, शृणाति, लड्ड III. i.;
विस्तीयत (213)—may wither
(वि + √शू + विशिष्यङ् III. i.).
शेखर n. crest (330).
शेष m. name of a mythological serpent holding the earth
(425); also, ‘remaining part’.
शेश n. mountain (240).
शोषण n. exhausting (35).
समशान n. crematorium (493).
श्लेषा f. faith (404).
√श्लेष (P., दिवाचित, सेट) to make
effort, शल्पति, लड्ड III. i.;
विशल्पति (440)—take rest
(वि + श्लेष + लड्ड III. iii.)
√श्रि (P. Ā., भ्रवादित, सेट) to
approach, to go to, श्रयति-
श्रयते, लड्ड III. i.; उपाध्ययति
(49)—resorts to (उ+श्र +
श्रि + लड्ड III. i.).
श्रीलङ्क n. sandal (129).
√शृ (P., स्वाधित, श्रिनिव) to hear,
(Pāṇini takes it in भ्रवादितो),
श्लेष (52) लड्ड III. i.;
शृयतम् (34, 149)—listen
[√शृ + य + तामू, लोट्ट Ā
pass.]; श्रौऽश्नो (379) (शृ+
शृ लूड II. i.); संभृतस्ते (323)—
listens to.
श्युत n. that which has been heard, learning, knowledge
(शृ+भावे+त) (455).
शुन्तवान् one who has heard, a man of knowledge [शुन् + मतुप् (म = व) शुष्म् अस्सास्तीति] (400).
शोल्यार् n. prosperity of self (257).
शोल्यृ adj. listener (137) (शु + तृच्).

शलाच्छ pot. part. to be praised (शलाच्छ + बर्) (340).
शवन् m. dog (227).
शवपाक m. out-caste (cooking dog) (227).
शवस् ind. to-morrow (502); (cp. हसे 'yesterday').
शवापव m. beast of prey (421).

शोडसी कला f. sixteenth part (64).

संरक्ष्य grd. having protected [सम् + रक्ष् + क्त्वा (ल्यष्)] (519).
संवर्ष्य grd. having nurtured [सम् + बङ्खूच् + क्तवा (ल्यष्)] (519).
संवृत p. part. covered (383) (सम् + बङ्खू + त). संवेण m. excitement (430).
संक्षय m. shelter (165); resting (214).
संसर्ग m. company (259).
संसारमाया: m. pl. emotional phenomena of the world (440).

संस्कार m. ceremony (571).
संहित f. collection (सम् + हन् + क्तन्) (567).
संहार m. destruction (सम् + बङ्खू + ओ) (289).
संहृत adj. dissolver (सम् + बङ्खू + तृच्) (164).
संहृत ind. once (421).
संक्त p. part. attached to (212) (सङ्क्त + क).
संस्थ n. friendship (140).
संक्तेत m. naming (542).
संस्ध m. meeting, union (477).
संसृत n. coming together (सम् + गम् + क, denoting a noun).
संस्विव m. minister (434).
√सङ्ज् (P., भ्राति, अति,) to clinging, to stick, सङ्ज्जति, लम् III. i.); स्थितिसंज्जित (109)—brings together, (वि + ग्रंति + ववङ्ख्य + लम् III. i.).
सत् pres. part., n. being, existent (अस् + शत्); सते (148)—to existent (सत् + IV. i.); सत्तं (7)—good people (सत् + I. iii.).
सत्व n. truth (1).
सत्व n. spirit (162); high character (70); m. living being.
सद् (=सद्) (P. स्वादि, स्विद्य) to sit, to sink down, सीद्दि (लद् III. i.; सीवद्दि (244)—are drooping लद् III. iii.; निषेधवद् (444) [नि + सद् (सद्) + विविलं (लद् III. i; प्रसादवायत् (189)—may obtain (आ + सद् + ग्रिः + विविलं); प्रसादवायत् (77)—be disheartened (प्रव + सद् + ग्रिः, विविलं; प्रसादवत्ति (94)—purifies, (प + सद् + ग्रिः + लद्)).

सबन n. abode (156).

सद्वापत्ति adj. apt to sink quickly (529).

सन्तान adj. traditional (311).

सन्तानवाहिन् adj. continuously flowing (530).

सन्तापित p. part. scorched (सम् + पं + विविलं + क्त) (86).

सन्तोष m. contentment (410).

सन्तोषान pres. part. having alliance (428) (सम् + धा + शानच्).

सन्तेह्यव adj. doubtful (556).

सन्धिबुधण n. breach of treaty (331).

सन्ध्या f. juncture of day and night, morning or evening twilight; सन्ध्य (288) I. ii;

सन्दिग्ध m. good treasure (423); also ‘nearness’;

सन्दिधि m. collection (231).

सप्तम m. rival, adversary; (531) —‘like’.

समलङ्गस 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).

समीक्षण grd. having seen [सम् + इत्व + क्त्वा (ल्पण)] (143).

समुद्रवृह m. rising (508).

समुद्रीन adj. facing (352).

समेत्य grd. having come together [सम् + इत्व + क्त्वा (ल्पण)] (107, 447).

समाप्तवत्ति: pres. part. accomplishing (सम् + पं + ग्रिः + शान्ति, I. iii.) (325).

सम्मत p. part. intoxicated (433) (सम् + मद् + क्त).

सर्व m. creation (375).

सर्वत्र adj. omniscient (13).

सर्वप m. mustard seed (26).

सर्वत्र m. sun (471).

सह (A., स्वादि, सद्) to bear, to suffer; सहते (152) लद् III. i.; सहत (191)—might bear (सह + विविलं III. i.).

सहकारक m. sun (having thousand rays) (369).

सांख्याविन्द m. traveller (158).
साध्य (P., चुराव, सेट) to accomplish, to finish; साध्यत (344)
लदर III. i. (साध्य + चिक + ति).

साधन n. means (30) [साध्य + भ्रण (लुटृ)].

साध्य adj. dense (230).
सारवित्ता grd. turning (string of lute) (563).
सारवाण adj. attentive (539).
साहस n. valour (503).

√सिंच (P., φ., दुनादि, सेठ) to infuse
(lit. ‘sprinkle’), सिंचति—
सिंचते, लद्ध III. i.; सिंचति (94).

√सिन्ध (P., दिनादि, अनिर्द) to realise, to accomplish,
सिंधति, लदर III. i.; सिंधति (40—लदर III. iii.; प्रसिंधेल (243)—be sustained (व +
√सिन्ध + विधिलिङ) III. i.).

सुकर adj. easy (15).
सुकृत n. good deed (165).
सख n. joy (14).
सुखिन adj. happy (17) (सुख + 
हन).

सुजनता f. friendship (423)
(=सौजन्य).

सुष्णा f. nectar (156, 470).

सुप्रद m. wise man (486).
सुयोगन m. name of Duryodhana (296).

√सु (A., ध्रवदि, सेठ) to beget, जुगे
(313) III. i.;

सुनूता adj. truthful and agreeable (313).

√सू (P., भवादि, अनिध्र) to follow,
to go, सूति, लदर III. i.;
सूतितरति (274)—follow
(अनु + सू + लदर III. iii.).

√सूध (P., दुनादि, अनिर्द) to give up, to let go, सूधति लदर
III. i.; उत्सूधे (496)—give up (उ + सूध + विधिलिङ) III. i.;
सूध (298)—created (सूध + त).

√सेव (A., ध्रवदि, सेठ)—to serve,
to wait upon, सेवते, लदर III. i.; प्रसेव (377)—was waited upon, pass. लुढ़ III. i.;
सेवितम्य (159)—to be resorted to (also to be served)
(सेव + इ + तवय).

सोवर्य m. brother, born of the
same mother (242) (=सौदर).

सोपान m. stair-case (560).

सौजन्य n. gentle-manliness
(=सौजन्य).

सोमाय्य n. good fortune; (355)—
good fortune of having attraction.

सोहूद्र m. friendship (386).

स्कन्ध (P., ध्रवदि, सेठ) to move,
to violate; स्कन्धति (229)
लदर III. i.

स्कन्ध m. branch (of a tree)
(371).

स्त्रबक n. bunch (213).
स्त्राक्ष p. part. obstinate (287)  
(स्त्राष्ट्र् + क्त).

√स्त्र (P. अ., श्रद्धा, श्रन्ति) to praise, स्त्रोतिय स्त्रुते, लड़ ि. iii.; 
स्त्रुक्तः (95)—may praise 
(लड़ ि. iii.)
स्तोक adj. small (25).
स्त्रेण n. flock of ladies (533).

स्यली f. surface of the earth  
(387).

√स्या (P. अ., स्यादि, श्रन्ति) (तिष्ठ)  
to stand, to stand still;  
तिष्ठति लड़ ि. i.; श्रातिष्ठेत्  
(448)—should make (श्रा +  
स्या (तिष्ठ)+विष्ठिष्ठ) ि. i.; 
श्रातिष्ठेत् (559)—abides, accepts  
[स्यू + स्या (तिष्ठ)+ते, लड़  
ि. i.], (ि. due to स्यू); स्यातिष्ठत्  
(20)—resorting (श्रा + स्या  
+ क्); स्यातिष्ठ (142)—standing  
(√स्या+क्).

स्याप्तः m. pillar (318).

स्येय pot. part. should stand up  
(स्या+ितु) (177).

स्याश्च pres. part. touching (स्यूः  
+ शान्); ब्याश्चश् without  
touching (128).

स्यष्ट p. part. touched (स्यूः+क्)  
(24).

स्यूणीव pot. part. to be longed  
(स्यूः+ग्राहीयर्) (370).

स्यूहा desire (228).

स्यार adj. extensive (125).

√स्योत p. part. extended, in large  
number (स्याह्य+ि) (420).

स्यय m. arrogance (516).

स्यम n. smile (130).

√स्यु (P., स्यादि, शेट) to remember,  
श्यरति, लड़ ि. i.; श्यरिष्ठति  
(59)—will remember, लूः  
ि. i.

स्युतज्जल adj. from which water  
has flown (स्यूतं जलं यस्यात्)  
(368).

स्योतस्तः n. stream (530).

स्युहुत n. own deed (117).

स्यस्य्याण n. good wishes for  
journey (378).

स्यस्य adv. in normal condition  
(healthy).

स्याक्षतिः adj. handsome (526).

स्यातिः m. name of a special star  
(259).

स्याप्तः p. part. at one's own  
disposal (523).

√हुन् (P., श्रद्धा, श्रन्ति) to de-  
tory, to kill, हुन्ति, लड़ ि. i.;  
हुन्ति (60); श्रातिः (483) लड़  
ि. iii.; हुन्तेत् (232)—is  
killed (√हुन् य+ते, pass.); 
हातेतत् (453)—may kill  
(√हुन् (हात्)+विष्ठ+विष्ठिष्ठ  
ि. i.); श्रातिः (162)—  
killed [√हुन् (वघ.)+लूः  
ि. i.].
हन्त्र adj. killer (हन + तूच्); हन्त्री f. (225); हन्तारस् (138) II. i. of हन्त्रू.
हरित adj. green (497).
हरिस्स् n. oblation (304); हरिष्णा (61) III. i. of हरिस्
√हस् (P., स्वादि, सेट्) to laugh, to bloom, to smile, हसित, लट III. i.; हसिस्यित (65) लूट III. i.; हस्त (43)—while laughing, (√हस् + शत्, pres. part.).
√हास (P., जुहो, अनिव) to give up; to abandon, जहाति (335) लट III. i.; जहि (99)—give up लोट् II. i.; हास्स्स् (187)—to give away (√हास + तुम्);
हाँ pot. part. to be stolen, to be taken (√हृ + यत्) (155).
लाहल n. dangerous and deadly poison (452).
√हस्स् (P., स्वादि, सेट्) to kill, हस्स्तित, लट III. i. (313); हस्स्स (512)—having killing nature.
हम्मरस् m. moon (109).
हरष्यरतस् m. fire (229).
√हृ (P., जुहो, अनिव) to offer oblation, जुहोति लट III. i.; जुहोत्म (61)—I offer oblation, लट I. i.; हृत n. (258)—oblation, lit. ‘what is offered’ (√हृ + तृत).
हृतस्सृव् m. fire (which eats what is offered as oblation (42).
हृतारश m. fire (which eats what is offered as oblation (326).
√हृ (P. Ā., स्वादि, अनिव) to remove, to carry; हरित लट III. i. (94)—removes; प्रहरित (224)—strikes (प्र + √हृ + लट III. i.); संहरते (457) withdraws (सम्प + √हृ + लट III. i.) (Ā. on account of सम्प); उज्जहार (65)—uprooted (उद् + √हृ + लिद् III. i.), जहु: (130)—captivated, लिद् III. iii.); अपहरायेल (112)—allow to be snatched (अप + √हृ + लिद् + विधिलिद् III. i.).
√हृस्स् (P., दिवादि, सेट्) to delight, हष्ण्तित लट III. i. (250)—takes delight; हृस्स (267)—delighted (√हृस्स + तृत).
हेम्स् n. gold (507).
होत्र m. priest (offering oblation) (√हृ + तृच्); होतारस् II. i. of होत्र (24).
ही f. modesty, shame (178).
SOME BEAUTIFUL SAYINGS
(SELECTED FROM THE TEXT)

Truth (सत्य)

1. सत्यमेव जयते नानूतम्। भुवनको III.1.6.
3. सत्येवतमिता भूमि:। क्रृष्णो X.85.1.
10. सत्यमूलं जगतं सर्वं। वराहो पु.139.50.
36. यद्भूतिःतत्ततत्तमिति कथयते। व्याख्यानो 277.
181. नासित सत्यसमो धर्मो न सत्याधिभिते परम्। व्याख्यानो 259.
238. सर्वं सत्ये प्रतिष्ठितम्। व्याख्यानो 275.
397. न हि प्रतिज्ञा कुबेरिन्त वितथा सत्यवादिनः।
लक्षणं हि महावस्य प्रतिज्ञापरिपालनम्॥ कस्यचित्तः।
535. योजन्यो न सन्तंतामात्मात्माया प्रतिपदते।
किन्तु न कुल मार्गार्थमार्गार्थार्थकर्मार्थार्थ। मनुं IV.255.
560. न पावनतत्त्वः किंचितसत्याभ्यांगम कवचित्। व्याख्यानो 262.

Moral virtue (धर्म)

30. शरीरमायं नरु धर्मसाधनस्म। कुमारो V.33.
34. रामवन: प्रतिकूलन मिरे समाचार्यः। व्याख्यान 138.
41. न धर्मसूत्रे बय। समीक्ष्यते। कुमारो V.16.
152. सेवानमें परमर्गलो योजनावधान:। मनुं नी. 58.
261. रावचार: परमो धर्मः। मनुं 1.108.
333. सुलभा रम्यता लोके दुरन्में हि गुणार्जनम्। किरातो XI.11.
453. जीवितूः य: स्वयं चेच्छेत्तय सोव्यं प्रधात्।
यद्वात्मनि चेच्छेत्तु तत्तपस्यापि चिन्तयिते। भेदांत्मको 767.
454. धर्मस्य तत्त्वं निहितं गुहायां महाजनो येन गतं स पन्यः।
चाणक्यो राष्ट्र. II.58.
466. गुणा: पूज्यस्यां गुरुं न च लिङ्गं न च वयः। उत्तरो IV.11.

Knowledge (ज्ञान)

9. बुद्धिस्य वलत तस्य। हिलो तु 122.
75. विद्यामृतमसनुते। ईशो 11.
139. न हि ज्ञानं सदृशं पवित्रार्थ बिचचि। नीतो IV.38.
155. विद्याधर्यं सर्वं धनप्राप्ताम्। शुभाषितो p. 30, No. 13.
279. शास्त्राणशीत्यापि भवन्ति मूर्ख यस्तु कियावानुष्णः सः विद्वानू। । । शहरोऽमोऽस्या 171.
318. स्थानरूपं भारदर्श: किलामोहथाय वेदं न विज्ञानात्म सोर्वस्म। । 
340. यथा विद्वज्जनो नास्ति श्लाभ्यत्वतत्वायर्थीपि।
निरस्तपावेदे एवरर्षेिपि हृतायते। प्रहोऽमोऽस्या 69.
356. श्राण्य: मुखाराष्याय: सुखतरमाराष्याते विरोधषाय:
शानलवदुविवरं व्रहापि तं नरं न रचन्त्यति। महोऽमोऽस्या 3.
463. बलवदि शिष्कतानामात्मन्यक्रियाय चेत:। शाशुऽमोऽस्या 1.2.
545. यदा कितन्व्रजोऽशु द्विप इव मंदान्यां: समभवं
ददा सर्वस्तिनिमाय क्रमवदवलितं मम भान:।
यदा कितन्व्रजिक्षु दुधजनसकाशादवगतं
ददा मूडेस्तीतिः ज्वर इव मद्दो मे व्यपवतः। महोऽमोऽस्या 8.

Endurance (क्रमा)
35. क्रमासम मानस्ति शरीररक्षणम्। याब्यानोऽऽमोऽ 209.
334. क्रमा हि मूलं सर्वंप्रभाम्। हृशि: p. 4.

Perseverence (बङ्गर)
54. विकारहेतुः सति विकारितं यथा न चेतासिः त एव धीरः।
कुमारोऽमोऽ 1. 59.
95. न्यायालयः: प्रविष्कलनं पदं न धीरा:। महोऽमोऽनीऽऽ 83.
373. रत्नमहहस्तुधुपुष्पं देवाः:
न मेरी भीमविनेच भोस्तीम्।
सुधारं विनाय प्रयशुविरामम्
न निविष्कितार्थंत्विरस्वमति धीरा:। महोऽमोऽनीऽऽ 80.

Desire (तुष्णा)
64. यज्ञ कामसुखं लोके यज्ञ दिश्यं तदद्विष्णुः।
तुष्णाकामसुखस्वते नाहतं: पोडेर्वं कलाम्। युभाषितम र. 76, No. 16.
416. श्राण्य गलितं पलितं युज्यं दशानविहींज जातं तुष्णम्।
शुद्वो यातिः मूहील्वा दण्डे तदपि न मूह-चत्याणा पिष्णम्।
मोहोऽ (ascribed to श्रीहरचाय) 6.

Happiness and Sorrow (सुख-दुःख)
14. सर्वं परक्षं दुःखं सर्वं सत्यमववं युवम्। मनुऽ IV.160.
16. मुः हि दव: श्रीनामस्मूयः शोभाने। मृच्छूऽ 1.10.
163. येदिवोपायनं दुःखातसु संस्कारसं तदसं वत्तरसं।

विभिन्नाय तस्मां नं तस्मां तपत्यम् हि विशेषतः इलि विनयो III.21.

190. सत्योमाय लोकप्रवादो यदिविधि परं सम्पतसम्पदमनुबन्धताति।

काशे p. 164.

306. कस्यात्मां सुखमपुनं दुःखमेकानतीतो वा।

नीरैय्ये चत्वारिंवर्ति च दसा च चं नेयुमेकान्तेः। मेषे दौ 49.

464. सुखस्यानन्तरं दुःख दुःखस्यान्तरं सुखम्। वेयायने 2128.

Friend (सिन्ध)

87. ततस्य किमपि द्रव्यं यो हि यस्य प्रयोजनं। उत्तरः II.19.

115. निर्विश्वस्य चतुःशरीरं शर्मानी सभातिनि समीक्षन्ताम्। यजुः 36.18.

140. समासवीलयसनेके श्रवणं। पञ्चे मिरे दौ 305.

517. यदैः सुखसु: ख्योरुपुगात सर्वस्वस्वयमषु यदैः

विश्वासी हुद्यस्य यत्र जरसा यस्मानहयां रसः।

कालनाराजाभस्यात् परिश्वाते यत्स प्रेमसारे स्वतं

भवं प्रेम सुमानुस्त्रवयां कथमयें हि तत्त्व प्राप्ताते। उत्तरः I.39.

Human Nature (मानवत्वभाषा)

45. दीर्घसूत्री विनयति। पञ्चे प्रयो after 41.

50. ड्रव्यान्ति मन्त्रश्चरित महात्मनाम्। कुमारे V.75.

85. ततस्य कुपोषयभिमित्रिति बुधायः सारं जलं कापुष्मा: पिबंधित। भोजे 135.

121. दुर्वेद्य दयेजेवस्त्रकमिति पुरुषस्य पिबंधित। हिलो सौ 102.

122. रित्तः सर्वं भवित हि लघु: पूर्णं भागवाय। मेषे पूर्ण 20.

128. कपणेन समो दाता न भूतो न भविष्यण।

अस्तपूजनेव वित्तति यः: परस्यः प्रयोजनित। सुभाषित्रो p. 71, No. 1.

168. उपदेशन् हि कुलार्यं प्रकोपाय न शान्त्ये।

पय:पानं सुदं स्त्राणां केवलं विस्वातेनाम्। पञ्चे मिले दौ 420.

186. नासिति जीवितादन्त्यदिब्यस्मद्यावतरितस्री जगति साधुधनस्याम्।

काशे p. 76.

210. स्त्राणं कास्तकानां त विबिधवैभव प्रतिक्विया।

उपादायसुखमयं वा द्वृत्तो वा विवर्तनम्। बुधे II.13.

218. अविभूषयकारिणाः हि नियतमनेकाः पतन्त्रयुवतयप्ररम्बरा।

269. मनस्येकं वचस्येकं वर्ण्येकं महात्मनाम्।

मनस्यात्मा वचस्यात्मा कार्यात्मा दुरात्मनाम्। हिलो मिरे ं 101.


364. प्राहौ खलनुजान्यस्य विपरितो विष्णुः।

कर्मं लगति च बैबलाय श्रांश्रयन्यां वियुङ्यते। पञ्चे मिरे दौ 329.
372. पुराणंत्येव न साधुः सवं न चापि काव्यं नवमित्यवदम्।
सन्तः परीश्चत्यतरदुः भजन्ते सुहः परस्त्रवयनेयुव्वर्दिः। मालवकाः 1.2.

392. स्वेददेहार्षविगि हि साहित्यः मनुष्यः। मुख्यः IV. 2.

407. स्तोकोन्न्यतमांगान्ति स्तोकःनायात्यष्टिगितम।
श्रेयसः गुसदृशी चैष्ट्य तुलायस्तः कलस्य च। पशुः मित्रे में 161.

483. एके सत्तुष्यः परार्थांगटकः स्वार्थं परित्यज्य ये
सामायान्यस्तु परार्थुवृद्धमः स्वार्थविरोधेन ये।
तेभीः मानुषःरासः परार्थिः स्वार्थाय निन्जन्ति ये
ये निन्जन्ति निराकर्षे य परार्थे ते के न जानिमेः। पशुः में 74.

539. रे रे चातक सामायानमनसा सिंहः क्षणः शूर्यता–
मम्मोदा बहुः हि सन्ति गगने सवःपि नैतादृशः।
केविद्वृद्धनिर्मितिरास्वविन्नत: बसुः गर्भिनित: केविद्वृथः
यं यं परस्यस्तत्सय: तत्सय: पुरुः मा शूर्हि कों वच:। पशुः में 51.

Co-operation And Company (सहयोग-सज्ज्यति)

53. संगच्छवृं संवदवतः स वो मनासिर्ज्ञरसम। भृः X.191.2.
94. सत्सज्ज्यतः कथय किन्न करोति पुसामः। पशुः में 23.
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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 occurred during the course of printing.

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