

A DICTIONARY OF JAPANESE GRAMMAR

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A  
DICTIONARY  
OF  
SANSKRIT GRAMMAR

By

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## FOREWORD

The first edition of "*A Dictionary of Sanskrit Grammar*" by Mahamahopadhyaya Professor Kashinath Vasudev Abhyankar was published in 1961 as Gaekwad's Oriental Series No. 134 by the Oriental Institute under the authority of the M. S. University of Baroda. In 1977 its second revised edition by MM. Professor Kashinath Vasudev Abhyankar and Dr. Jayadevbhai Mohanlal Shukla was published with an addition of "about three hundred new entries" (Preface to the second edition by Dr. J. M. Shukla) as Gaekwad's Oriental Series No. 134. Within a very short span of time the edition went out of print indicating its importance and utility as a reference-book.

There has been an incessant demand for this book and we are happy to bring out its third edition.

I tender my most sincere feelings of gratitude to Professor Dr. M. N. Desai, Vice-Chancellor, M. S. University of Baroda for his keen interest and for providing facilities for the reprint. I am grateful to Professor Ramlal Parikh, Vice-Chancellor, Gujarat Vidyapeeth, Ahmedabad for his interest in this work by persuading the Navajivan Press to accept the printing of this work, "*A Dictionary of Sanskrit Grammar*" by photo-offset process. We are thankful to Shri Jitendra T. Desai, General Manager, Navajivan Press, Ahmedabad, for his cooperation and for expediting the printing. I am also thankful to Shri P. N. Srivastav, Manager, M. S. University of Baroda Press and also Shri N. N. Shah, Technical Assistant and my other colleagues in the Oriental Institute for cooperation and for expediting the publication of this work.

Vadodara  
24 March, 1986

S. G. KANTAWALA  
DIRECTOR  
ORIENTAL INSTITUTE



## PREFACE TO THE SECOND EDITION

Within a few years after the publication of 'A Dictionary of Sanskrit Grammar', the book became out of print. With continuous inquiries pouring in about its availability it was thought necessary that a second edition should be made available to the serious students of Sanskrit learning. Hence, a request was sent to the Director, Oriental Institute, Baroda for the issue of a second edition. He readily accepted the request.

Prof. K. V. Abhyankar, my revered teacher asked me to revise all the entries, add a few more references to the existing entries and further add about three hundred new entries. I readily accepted his suggestion. The new entries are mostly of the nature of semantic terms.

Before the printing of the book was taken up a tragic event took place. Prof. Abhyankar, with Mrs. Abhyankar, their two brilliant young grand children and an aged servant, met with an unnatural and tragic death. Sanskrit scholars in India and the West were shocked at this unprecedented vagary of Destiny.

Prof. Abhyankar was the most authoritative of the grammarians active in India. He enriched research in Vyākaraṇaśāstra by his scholarly works like Vākyapadīya, Mahābhāṣyadīpikā, Paribhāṣasamgraha and others which are indispensable to students of grammar.

I express my deep and sincere sense of gratitude to Dr. A. N. Jani, the present Director, Oriental Institute, Baroda, for planning the completion of printing of this book in a record time of about ten months. But for his zest and vigour the work would not have been completed so soon.

I am particularly thankful to Shri Siddhartha Y. Wakankar, Research Officer of the Oriental Institute, for scrupulously correcting the proofs of this work.

I thank the authorities and workers of the M. S. University Press for expediting the printing of the present work.

## ॥ ग्रन्थप्रशस्तिः ॥

प्रातिशाख्यमहाभाष्यकौमुदीकाशिकादिकान् ।  
ग्रन्थान् वाक्यपदीयादींश्चाभ्यस्य श्रमपूर्वकम् ॥ १ ॥

ग्रन्थानां ग्रन्थकाराणां नामानि प्रत्ययांस्तथा ।  
विशिष्टशस्त्रीयार्थस्य वाचकान् पारिभाषिकान् ॥ २ ॥

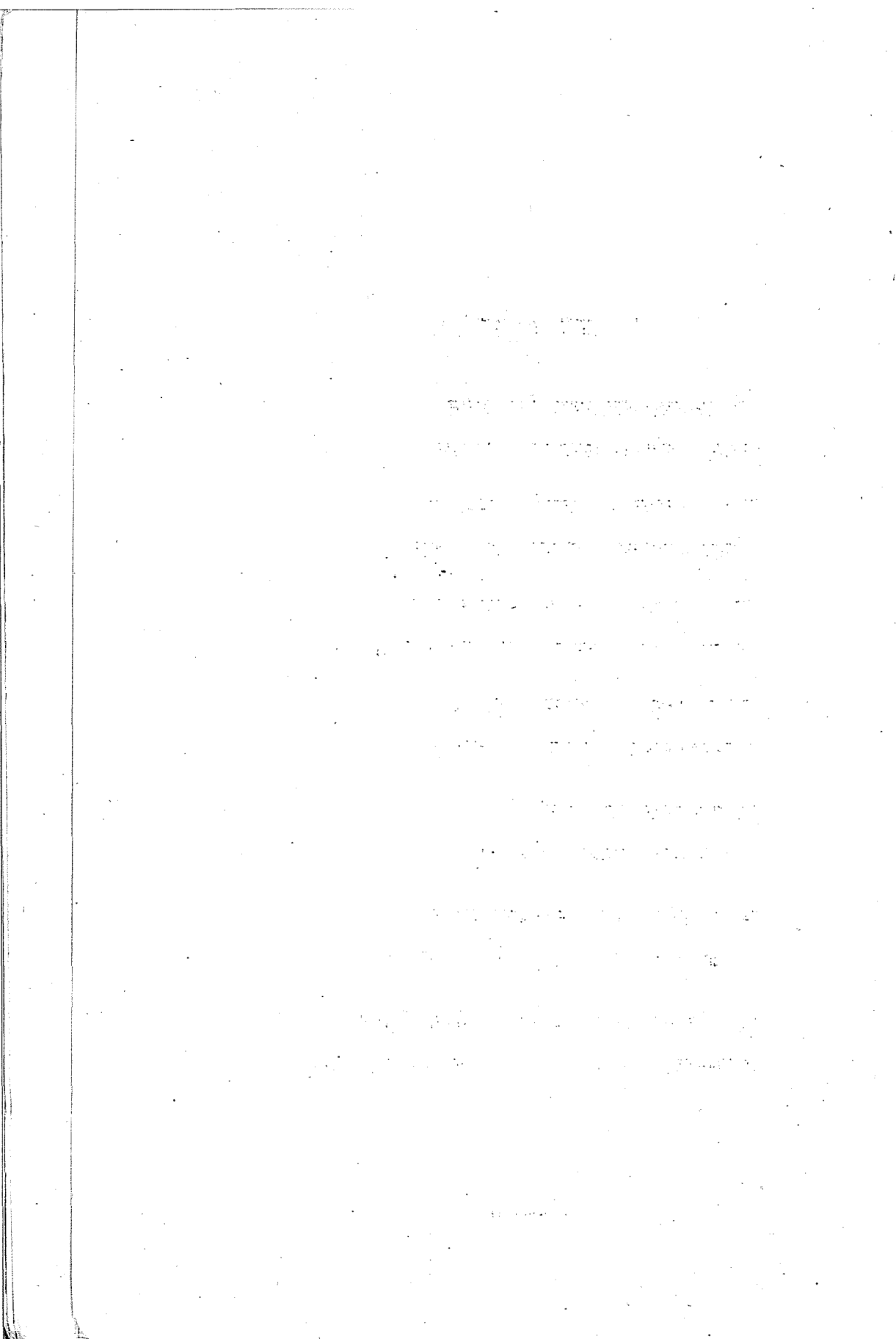
शब्दान् समीक्ष्य संज्ञादीनादेशानागमांस्तथा ।  
यदारब्धं संग्रथनं कालात् प्राक् सुवहोर्मया ॥ ३ ॥

अभ्यं करोपाह्णकुले वासुदेवस्य सूनुना ।  
काशिनाथाभिधेनेदं कोषरूपं समापितम् ॥ ४ ॥

शुक्लाह्णकुलसञ्जातमोहनलालसूनुना ।  
जयदेवाभिधेनैष कोशग्रन्थो विवर्धितः ॥ ५ ॥

इह व्याकरणे शास्त्रे ग्रन्थभूयस्त्वकारणात् ।  
कोषार्हा बहवः शब्दा दिङ्मात्रमिह दर्शितम् ॥ ६ ॥

बुद्धिवैचित्र्यतः केचित् कोषानर्हाः स्थिता यदि ।  
शब्दास्तदर्हा गलिताः प्रार्थये क्षम्यतां बुधैः ॥ ७ ॥



## INTRODUCTION TO THE FIRST EDITION

### Object of this Dictionary

No apology is needed for undertaking the compilation of the present 'Dictionary of Sanskrit Grammar', which, although concise, is expected to meet the needs of Sanskrit scholars and research students of Vyākaraṇa and other Śāstras by serving as a useful reference book in their study of, and research work in, any branch of Sanskrit learning. The many independent treatises in the several Śāstras and the learned commentaries upon them, as also the commentaries on classical poems and dramas, are, in fact, full of grammatical explanations of words and constructions, involving a liberal use of grammatical expressions and technical terms at several places. The elementary knowledge of grammar which a scholar of Sanskrit possesses, is not found sufficient for his understanding fully the grammatical references in these books, especially so at present, when the practice of sending young boys to the Sanskrit Pāṭhaśālās to study the standard classical works with commentaries along with some standard elementary treatises on grammar, has already stopped. The number of Sanskrit Paṇḍitas and Śāstrins, who had to obtain a sound footing in grammar before they undertook the study of the higher texts of the several Śāstras, and who, therefore, could be consulted by young scholars and research workers in the several Śāstras, has also diminished considerably. The usual Sanskrit Dictionaries such as those of Monier Williams, V. S. Apte and others are found of no avail in supplying explanations of the grammatical technique which confronts modern scholars at every step in their critical reading of the several Sanskrit texts. Under these circumstances, it is only the technical dictionaries of the type of the present 'Dictionary of Sanskrit Grammar' that can render a valuable assistance to scholars and research workers in their reading of the higher Sanskrit texts in the Several Śāstras.

### Beginnings of Sanskrit Grammar

Every science has necessarily its own terminology and a special vocabulary. The remark is true with respect to Sanskrit Grammar or Vyākaraṇaśāstra which has developed as a science during the last two thousand years and has got several technical terms and numerous words with a special grammatical significance. The origin of grammar can well-nigh be traced to the Period of the Brāhmaṇas i.e. about 1000 B.C., when Vedic scholars began to discuss the meaning of the inspired Vedic hymns by carefully showing disconnected, the words of the Vedic hymns and noting down the differences in accents as also the changes caused by their coalescence in the continuous recital or the Samhitāpāṭha. They also tried to explain the sense of the Vedic words by tracing them back to the roots of suitable senses and laid down rules for their proper and correct pronunciation. These three pursuits viz. (a) the discussion of the features of the Pada text,

(b) the derivation of words, and (c) directions regarding the proper pronunciation of the Vedic words, were carried on with vigour with a view to preserving the Vedic texts intact, and the treatises dealing with these three branches were respectively called by the names *Prātisākhya*, *Nirukta* and *Śikṣā*, all of which could rightly be called Vyākaraṇa or Grammar, as they were devoted to determining the correct words as distinguished from the incorrect ones. Although a number of books were written by Vedic scholars in these three branches, not more than five or six *Prātisākhya* works, a solitary *Nirukta* work, and a few *Śikṣā* works are the only available works at present.

### Development of Sanskrit Grammar

In course of time, on the analogy of the derivation of words, an analysis of the word into its constituent elements such as the base, the affix, the augments and the modifications, was undertaken by grammarians. This separation of the different elements of a word constituted Vyākaraṇa or grammar, which was developed as an art by ancient grammarians like Āpiśali, Śākaṭāyana and others before Pāṇini. It was Pāṇini who carried it to perfection, and his work, the *Aṣṭādhyāyī*, compact yet exhaustive, and laconic yet clear, is simply a marvellous product of art by a man of amazing intelligence. As a result, the works on grammar by all ancient scholars who flourished before Pāṇini disappeared in course of time leaving only a few quotations behind them. Pāṇini was followed by a number of grammarians who wrote popular treatises on grammar, based, no doubt, on Pāṇini's grammar, some of which, in their turn came to have auxiliary works, glosses and explanatory commentaries. These different treatises, written by Śarvavarman, Candragomin, Devanandin, Pālyakīrti Śākaṭāyana, Hemacandra, Kramadīśvara, Jumarānandin, Supadma and others with their auxiliary works and commentaries, came to be looked upon as different systems of grammar. These treatises present two kinds of treatment: some of them are arranged in Sūtras in the same manner as the *Aṣṭādhyāyī* of Pāṇini which treats one after another the several grammatical elements such as technical terms, padas of roots, case-relations, compound words, kṛt affixes, taddhita affixes, substitutes, accents and euphonic changes; while others give a topic-wise treatment following in that respect the ancient grammarians before Pāṇini such as Indra, Vedic Śākaṭāyana and others who treated one after another the different topics of grammar such as the euphonic changes, declension, conjugation, compound formation, nouns derived from roots, nouns derived from nouns and the like. The special feature of all these grammars was that they entirely omitted the Vedic peculiarities and accents.

### Sanskrit Grammar as a Science

The subject of Sanskrit grammar was first treated as a science by the two epoch-making grammarians, first by Kātyāyana, a few centuries after Pāṇini, and then by Patāñjali, the exponent of Kātyāyana, who lived in the second century B.C. It was carried to perfection by the stalwart grammarian Bhartrhari of the fifth century A.D. Later grammarians, prominent among whom were

Jayāditya, Vāmana, Kaiyaṣa, Haradatta, Bhaṭṭoji, Koṇḍabhaṭṭa and Nāgeśa, developed by their substantial contributions, the work of Pāṇini as a science to such an extent that the number of smaller and greater works well nigh rose to eight hundred and that of the authors to four hundred. The grammar of Pāṇini, which is looked upon as the standard one at present gives about a hundred technical terms, more than two hundred suffixes, about two thousand primary roots and more than five thousand special words arranged in more than two hundred and fifty classes according to the special grammatical peculiarities shown by each class. The number of independent primary words, besides these five thousand special words, if roughly estimated, may exceed even twenty-five thousand. Besides these primary roots, primary nouns, affixes and technical terms in the different Śāstras, there is a vast number of secondary roots and secondary nouns, which is rather impossible even to be approximately determined.

### Nature and Scope of this Dictionary

The preparation of a comprehensive dictionary of Sanskrit Grammar, a subject which has been developed fully by Sanskrit Grammarians for the last two thousand years, is certainly a stupendous work which can only be done by a band of grammarians who have got a sound footing in the subject. In the light of what has been said above, the present dictionary is only an honest and humble attempt in that direction, made by the compiler who was inspired to undertake this rather arduous venture by his close study of the subject for more than sixty years according to the traditional method of the East, combined with the critical and comparative method of the West. As the work was done single-handed, and finished within a limited time with a view to making it available to students and scholars of Sanskrit at as early a date as possible, the number of books consulted was a limited one. The number of entries is more than four thousand out of which the important ones are in the form of short articles supplying very briefly the necessary information from the different sources with quotations from or references to the original works. All the standard works in grammar have been carefully consulted including the available *Prātiśākhya* works, the *Mahābhāṣya*, the *Kāśikā*, the *Vākyapadīya*, the *Siddhānta-Kaumudī* and others. The *Kātantra*, the *Śākaṭāyana*, the *Jainendra*, the *Haima* and other grammars, as also the different *Paribhāṣā* works have been consulted at important places. Minor works and commentaries are not consulted as the important words and topics occurring therein have been mostly included here on account of their occurrence in the major works. Attention is, of course, paid to grammatical importance and significance, and only such words and such senses of them as have a grammatical significance, have been included in the present dictionary along with affixes, augments, substitutes and technical terms mostly given in Pāṇini's grammar. Names of authors and books, printed as well as found in a manuscript form, have been included as far as practicable in the present work. A scrupulous attention has been paid to the *Prātiśākhya* works, the *Mahābhāṣya* and the *Kāśikā* which are looked upon as supremely authoritative in the field of Sanskrit grammar. It must be admitted that the scholarly index works of Dr. Böthlingk and Dr. Renou

were found very useful in providing references to standard grammar works. The abbreviations for the titles of books consulted and those of grammatical terms are given separately at the beginning of the present 'Dictionary of Sanskrit Grammar'. Names of books and authors have been sometimes given in the Roman script and sometimes in the Devanāgarī script.

### Conclusion

Acknowledgements are due to Mr. M. N. Chapekar, Āryasanskriti Mudraṅālaya, Poona, who has given ample co-operation in getting this Dictionary printed in the shortest possible time. For facility of printing, accents of Vedic passages and words are not shown, nor italics have been used for Sanskrit terms written in the Roman script nor the breaking of a word at the end of a line is done scrupulously at the end of a syllable or a constituent part. In spite of all possible care, some slips have crept in for which the indulgence of the reader is craved. It is expected that Sanskrit scholars will make full use of this work and offer their valuable suggestions for future undertakings of this type.

A sincere sense of gratitude must be conveyed to Dr. Bhogilal J. Sandesara, the Director of the Oriental Institute, Baroda, at whose initiative the project of this 'Dictionary of Sanskrit Grammar,' undertaken some years ago, but postponed from time to time, was not only pursued with vigour, but completed and turned into a volume in the Gaekwad Oriental Series.

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Varṣapratipadā, Śake 1883.  
17-3-61.

K. V. ABHYANKAR

## HINTS FOR THE USE OF THIS DICTIONARY

1. Words in this dictionary are arranged in the serial order of the Sanskrit alphabet which is current everywhere, viz. the fourteen vowels beginning with अ and ending with औ, and then the thirtythree consonants consisting of the five guttural, the five palatal, the five cerebral, the five dental and the five labial consonants and then the four semi-vowels and the four sibilants. झ is taken as a combination of झ and ञ, and ज्ञ as one of ज्ञ and ञ.

2. Words are given in their noun-base (प्रातिपादिक) such as अकर्मक, अकार. अक्षर etc., without the addition of any case affix.

3. At places of option where any one of the anusvāra and the parasavarna could be used, the anusvāra is consistently used, and a place after the vowels and before the consonants is assigned to it in the alphabetical order. For example, the words containing anusvāra such as संकर्ष, संक्रम, संचय, संज्ञा, संतान, संधि, संप्रसारण संयोग, संवरण, संसर्ग, संहिता etc., are all placed after स and before सक् सकर्मक etc.

4. Each word entered, has got only one paragraph assigned to it, although the explanation of the word may cover sometimes a full page or more.

5. The meaning or meanings of a word are given immediately after it, and therefore no capital letter is used at the beginning of the word with which each meaning begins.

6. The various senses of a word are given one after another with serial numbers placed before them. The several senses of a word are arranged as far as possible in their chronological order of origin.

7. The various senses are usually illustrated with quotations from standard authors with full references as far as possible. From among the *Prātisākhya* works, the *Rkprātisākhya* is generally quoted, while from among the numerous grammar works, the *Mahābhāṣya* and the *Kāśikā* are quoted profusely.

8. The first figure in references, which is generally the Roman one, refers to the main section such as the adhyāya or the Kāṇḍa or the Paṭala, while the next one refers to the subordinate sections, such as the stanza or the Sūtra or the like. When there are three figures they refer to the adhyāya, the pāda and the Sūtra in the case of Pāṇini, and to the Maṇḍala, the Sūkta and the stanza in the case of the *Ṛksaṁhitā*

9. When a particular form is illustrated, the illustration begins with the abbreviation 'e.g.'; while usually, when the sense given, is illustrated, the explanation or the quotation in Sanskrit begins with the abbreviation 'cf'.



11. As the senses given in such dictionaries are more or less technical or conventional, the literal or the usual sense of the words is given only when it is allied to the conventional sense.

12. Sanskrit words are generally given in the Devanāgarī script; when, however, the Roman script is used, the diacritical marks which are in current use at present, are employed.

10. Each of the different senses of a word or of the uses of a word in different ways, begins with a separate number ( 1 ), ( 2 ), ( 3 ), etc.; when, however, the same sense is given with different shades of it, by words which are practically synonymous, no separate numbers are given, the shades of sense being separated by a colon, or by a comma.

### LIST OF WORKS AND AUTHORS CONSULTED ( In order of abbreviations used )

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|---|--|
| <p>A. Pr. = Atharvaveda Prātiśākhya.<br/> Aṣṭādhyāyī = Pāṇini's Aṣṭādhyāyī.<br/> Bh. Vr. = Bhāṣāvṛtti of Puruṣottama-<br/> deva.<br/> Bhār. Śikṣ = Bhāradvāja Śikṣā.<br/> C. Vy., Cān. Vy. = Cāndra Vyākara-<br/> ṇa.<br/> Dhātuvṛtti = Mādhavīyā Dhātuvṛtti.<br/> Durgācārya = Durgācārya's commen-<br/> tary on the Nirukta.<br/> Durgasimha = Durgasimha's Kātantra-<br/> Sūtravṛtti.<br/> Durg. Vṛ = Durghaṭavṛtti of Śara-<br/> nadeva.<br/> Hem. = Hemacandra's Śabdānuśāsana.<br/> Hem. Pari = Hemacandra's Paribhā-<br/> ṣāpāṭha as given by Hemahaṁsa-<br/> gaṇi.<br/> Jain., Jain. Vy. = Jainendra Vyākara-<br/> ṇa by Pūjyapāda Devanandin.<br/> Jain. Pari. = Jainendra Paribhāṣāvṛtti<br/> by K. V. Abhyankar.<br/> Kaiy., Kaiyaṭa = Kaiyaṭa's Mahā-<br/> bhāṣyapradīpa.<br/> Kālāpa = Kālāpa-Vyākaraṇasūtra.<br/> Kās. = Kāśikā of Jayāditya and Vām-<br/> ana.</p> | <p>Kās. viv. = Kāśikāvivaranaṇapañjikā,<br/> known by the name Nyāsa.<br/> Kāt. = Kātantra Vyākaraṇa Sūtra.<br/> Kāt. Pari. Durg. = Kātantra Paribhā-<br/> ṣāvṛtti by Durgasimha.<br/> Kāv. Prak. = Kāvyaṇprakāśa of Mam-<br/> maṭa.<br/> Laghumañjūṣā = Laghumañjūṣā of<br/> Nāgeśa.<br/> M. Bh. = Mahābhāṣya of Patañjali<br/> on the Sūtras of Pāṇini ( Dr.<br/> Kielhorn's edition ).<br/> Mahābhāṣya Vol. VII = The Volume<br/> of the introduction in Marāṭhī to<br/> the Pātañjala Mahābhāṣya, written<br/> by K. V. Abhyankar and publi-<br/> shed by the D. E. Society, Poona.<br/> Mahābhāṣyadīpikā = commentary on<br/> the Mahābhāṣya by Bhartṛhari.<br/> Muktāvalī = Nyāyamuktāvalī of<br/> Viśvanāthapañcānana.<br/> Nandikeśvara = Nandikeśvarakārikā.<br/> Nir. = Nirukta of Yāska.<br/> Nyāsa = Kāśikāvivaranaṇapañjikā, a com-<br/> mentary on the Kāśikāvṛtti by<br/> Jinendrabuddhi.<br/> P., Pān = Pāṇini's Aṣṭādhyāyī.</p> |
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Padamañjarī = Padamañjarī, a commentary on the Kāśikāvṛtti by Haradatta.

Pāṇ. Śik. = Śikṣā of Pāṇini.

Par. Bhās. = Paribhāṣābhāskara of Haribhāskara Agnihotri.

Par. Śek. = Paribhāṣendusekhara of Nāgeśa.

Paramalaghumañjūṣā = Paramalaghumañjūṣā of Nāgeśabhaṭṭa.

Pari. Sang. = Paribhāṣāsaṅgraha by K. V. Abhyankar.

Phīṭ. Sūtra = Śāntanava's Phīṭsūtra.

Pradīpa = Kaiyaṭa's Mahābhāṣyapradīpa.

Puruṣottam = Puruṣottamadeva's Paribhāṣāvṛtti.

R. Pr. = Ṛgvedaprātiśākhya by Śaunaka (Sanskrit Sāhityapariṣad Edition, Calcutta.)

R. T. = Ṛktantra Prātiśākhya.

R. V., Ṛgveda, Ṛk. Samh. = Ṛgvedasamhitā.

Śabdakaustubha = Śabdakaustubha of Bhaṭṭojī Dikṣita.

Śāk. = Śākaṭāyana's Śabdānuśāsana.

Śāk. Pari. = Śākaṭāyana Paribhāṣāpāṭha.

S. K. Sid. Kau. = Siddhāntakaumudī.

Siradeva = Siradeva's Paribhāṣāvṛtti.

Siva Sūtra = Māheśvarasūtras.

Śring-Prak. = Śṛṅgāraprakāśa of Bhoja.

T. Pr. = Taittirīya Prātiśākhya.

Tait. Samh. = Taittirīya Samhitā.

Tattvabodh. = Tattvabodhinī by Jñānendrasarasvatī.

Tattvacintāmaṇi = Tattvacintāmaṇi of Gaṅgeśopādhyāya.

Tribhāṣyaratna = commentary on the Taittirīya Prātiśākhya.

Uddyota = Mahābhāṣya-Pradipoddyota by Nāgeśa.

Uṇ. Sūtra = Uṇādisūtrapañcapādī.

Uṇ. Sūtravr. = Uṇādisūtravṛtti by Ujjvaladatta.

Upamanyu = Nandikeśvarakārikābhāṣya by Upamanyu.

Uvvaṭa = Uvvaṭa's Bhāṣya on the Prātiśākhya works.

V. Pr. = Vājasaneyi Prātiśākhya.

Vaidikābharaṇa = commentary on the Taittirīya Prātiśākhya.

Vaiyākaraṇabhūṣaṇa = Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇasāra.

Vāk. pad. = Vākyapadīya of Bharṭṛhari.

Vāk. Pad. ṭikā = Commentary on Bharṭṛhari's Vākyapadīya.

V., Vārt. = Vārttikas on the Sūtras of Pāṇini as given in the Mahābhāṣya

(Dr. Kielhorn's edition.)

Vyāḍi = Vyāḍiparibhāṣāsūcana.

## ABBREVIATIONS USED

abl. ablative case.	ind. indeclinable.
above. a reference to some preceding word, not necessarily on the same page.	inf. infinitive.
acc. accusative case.	ins., inst. instrumental case.
adj. adjective.	kṛt. kṛt (affix).
adv. adverb.	lit. literally.
Āhn. Āhnika of the Pātañjala Mahābhāṣya.	loc. locative case.
aor. aorist.	masc. masculine gender.
Ātm. or Ātmanep. Ātmanepada.	ms. manuscript.
caus. causal.	neut. neuter gender.
cf. confer, compare.	nom. nominative case.
com. commentary.	Pāṇ. Pāṇini.
comp. compound.	p.p.p. past passive participle.
cond. conditional.	Parasmai. Parasmaipada.
conj. conjugation.	pari. paribhāṣā.
dat. dative case.	part. participle.
desid. desiderative.	pass. passive voice.
dual. dual number.	perf. perfect.
ed. edition.	pers. person.
e.g. <i>exempli gratia</i> , for example.	pl. plural.
etc. et cetera, and others.	pres. present tense.
f., fem. feminine.	pron. pronoun.
freq. frēquentative.	sec. second.
fut. future.	sing. singular.
gen. genitive case.	subj. subjunctive.
gend. gender.	suf. suffix.
gr. grammar.	tad. taddhita affix.
i.e. id est, that is.	Vārt. Vārttika (on the Sūtra of Pāṇini).
imperf. imperfect.	Ved. Vedic.
impera. imperative.	vide see.
	v. l. <i>varia lectio</i> , another reading.
	voc. vocative case.

## A Dictionary of Sanskrit Grammar

अ (१) the first letter of the alphabet in Sanskrit and its derived languages, representing the sound *a* (अ); (2) the vowel *a* (अ) representing in grammatical treatises, except when prescribed as an affix or an augment or a substitute, all its eighteen varieties caused by accentuation or nasalisation or lengthening; (3) personal ending *a* (अ) of the perf. sec.pl. and first and third pers. sing.; (4) *krt* affix *a* (अ) prescribed especially after the denominative and secondary roots in the sense of the verbal activity e.g. बुभुक्षां, चिन्ता, ईक्षा, चर्चा etc. cf. अ प्रथयात् etc. (P. III. 3.102-106); (5) sign of the aorist mentioned as *an* (अङ्) or *can* (चङ्) by Pāṇini in P. III 1.48 to 59 e.g. भगमत्, अचीकरत्; (6) conjugational sign mentioned as *śap* (शप्) or *śa* (श) by Pāṇini in P. III.1.68, 77. e.g. भवति, तुदति etc.; (7) augment *am* (अस्) as prescribed by P. VI. 1.58; e.g. द्रष्टा, द्रक्ष्यति; (8) augment *aṭ* (अट्) prefixed to a root in the imperf. and aorist tenses and in the conditional mood e.g. अभवत्, अभूत्, अभविष्यत् cf. P. VI.4.71; (8) *krt* affix *a* (अ) prescribed as अङ्, अच्, अञ्, अण्, अन्, अप्, क्, ख्, ष्, ज्, ट्, ड्, ण्, etc. in the third Adhyāya of Pāṇini's Aṣṭādhyāyī; (9) tad. affix *a* (अ) mentioned by Pāṇini as अच्, अञ्, अण्, अ etc. in the fourth and the fifth chapters of the Aṣṭādhyāyī of Pāṇini; (10) the samāsānta affix *a* (अ), as also stated in the form of the samāsānta affixes (ङच्, अच्, टच्, षच्, ष, अप् and अञ्) by Pāṇini in V. 4. 73 to 121; (11) substitute *a* (अञ्) accented grave for इदम् before case-affixes beginning with the ins.

case; (12) remnant (अ) of the negative particle नञ् after the elision of the consonant *n* (न्) by नलोपो नञः P. vi. 3.73 (13) remnant of the Uṇādi affixes अन्, अल्, क्, कन्, ट्, टन्, ड्.

अं (ँ) (१) nasal utterance called अनुस्वार and written as a dot above the vowel preceding it. cf. स्वरमनुसंलीनं शब्धते इति; it is pronounced after a vowel as immersed in it. The anusvāra is considered (१) as only a nasalization of the preceding vowel being in a way completely amalgamated with it. cf. T. Pr. V. 11, 31; XV. 1; XXII. 14; (2) as a nasal addition to the preceding vowel, many times prescribed in grammar as *nuṭ* (नुट्) or *num* (नुम्) which is changed into anusvāra in which case it is looked upon as a sort of a vowel, while, it is looked upon as a consonant when it is changed into a cognate of the following consonant (परसवर्णे) or retained as *n* (न्). cf. P. VIII. 4.58; (3) as a kind of consonant of the type of nasalized half *g* (ग्) as described in some treatises of the Yajurveda Prātiśākhya; cf. also R. Pr. 1 22 V. Pr. 14.148-9. The vowel element of the anusvāra became more prevalent later on in Pali, Prakrit, Apabhraṃśa and in the spoken modern languages while the consonantal element became more predominant in classical Sanskrit. अनुश्चर्यते पश्चाद्धे स्वरवदुच्चार्यते इति अनुस्वारः। —यालुषभूषणे; एको विन्दुरनुस्वारः तिलवद्वाद्धेचन्द्रवत्। प्रयोगरत्नमाला I. 28.

अंसिसमास the same as एकदेशिसमास or अवयवसमास or अवयवषष्ठीतरपुत्रप prescrib-

ed by the rule पूर्वापराधरोत्तरमेकदेशिनैकाधिकरणे P. II.2.1 and the following P. II. 2.2 and 3; e.g. पूर्वकायः, अपरकायः, अर्धविप्ली etc.

**अंशुगण**, also अंशुादिगण a class of words headed by अंशु which have their last vowel accented acute when they stand at the end of a tatpuruṣa compound with the word प्रति as the first member, cf. P. VI. 2. 193.

**अः (ः) (ः)** viṣarga called visarjanīya in ancient works and shown in writing by two dots, one below the other, exactly of the same size, like the pair of breasts of a maiden as jocularly expressed by Durgasimha. cf. अः इति विसर्जनीयः। अकार इह उच्चारणार्थः। कुमारीस्तनयुगाकृतिर्वर्णो विसर्जनीयसंज्ञो भवति (दुर्गासिंह on कातन्त्र I. 1.16). विसर्ग is always a dependent letter included among the Ayo-gavāha letters and it is looked upon as a vowel when it forms a part of the preceding vowel; while it is looked upon as a consonant when it is changed into the Jihvāmūliya or the Upadhmanīya letter. (2) a term used for nominative in ancient grammar-treatises.

**अ × क् (×)** जिह्वामूलीय, represented by a sign like the वज्र in writing, as stated by Durgasimha who remarks वज्राकृतिर्वर्णो जिह्वामूलीयसंज्ञो भवति. The Jihvāmūliya is only a voiceless breath following the utterance of a vowel and preceding the utterance of the guttural letter क् or ख्. It is looked upon as a letter (वर्ण), but dependent upon the following consonant and hence looked upon as a consonant. e.g. विष्णु × करोति.

**अ × प् (×)** Upadhmanīya represented by a sign like the temple of an elephant as stated by Durgasimha who remarks "गजकुम्भाकृतिर्वर्णो उपध्मानीयसंज्ञो

भवति." Kāt. I. It is a voiceless breath following the utterance of a vowel and preceding the utterance of the labial letter p (प्) or ph (फ्). It is looked upon as a letter (वर्ण), but dependent upon the following consonant and hence looked upon as a consonant.

**अःकार** name given to the nom. case in the *Taittirīya Prātisākhya*. cf. अःकार इति प्रथमाविभक्तेरुपलक्षणम् T. Pr. I. 23.

**अक् (ः)** condensed expression (प्रत्याहार) representing the letters अ, इ, उ, ऋ and ॠ in Pāṇini's Grammar cf. P. VI. 1.12, 101; VII. 4. 2. (2) sign (विकरण) of the benedictive in Vedic Literature in the case of the root वृश् e.g. पितरं च वृश्नेय P. III. I. 86 V. 2; (3) remnant of the termination अक् P. V. 3. 71; (4) substitute (आदेश) अक्ङ् for the last vowel of the word सुधात् (P. IV. 1. 97) e.g. सौधातकिः

**अक् (ः)** affix अक् substituted for the affix वु given in Pāṇini's Grammar as—एवुच् as in आशिका, शायिका (P. III. 3. 111); एवुल् as in कारकः, भोजको व्रजति, विचित्रिका (P. III. 1. 133; III. 3. 10, 108); वुच् as in उपकः (P. V. 3.80); वुञ् as in निन्दकः, राजकम्, मालवकः (P. III. 2. 146; IV. 2. 39, 53, etc.); वुञ् as in प्रवकः, सरकः; क्रमकः, पदकः. III. 1. 149; IV. 2.61 etc.

**अक्ङ्** substitute (आदेश) for the last letter of the word सुधात् prescribed along with the tad. affix इञ् by P. IV. 1. 97. e.g. सौधातकिः

**अक्च्** affix prescribed before the last syllable of pronouns and indeclinables without any specific sense for it (P. V. 3.71) e.g. सर्वकः, उच्चकैः etc.

**अकथित** not mentioned by any other case-relation such as अपादान, संप्रदान

and अधिकरण; stated with respect to the indirect object, governed by roots possessing two objects such as दुह्, याच् and others, which in the passive voice is put in the nominative case. The indirect object is called akathita because in some cases there exists no other case-relation as, for example, in पौरवं गां याचते or भिक्षते or माणवकं पन्थानं पृच्छति; while, in the other cases, the other case-relations (with the activity expressed by the verb) are wilfully suppressed or ignored although they exist, as for instance in गां दोषि पयः, अन्ववरुणादि गां व्रजम्; see अकथितं च P. I. 4.51 and the Mahābhāṣya thereon. cp. also अपादानादि विशेषकथाभिरकथितः। Hetā. on Vāk. Pad. III. 7.70.

अकम्पित not shaken; tremulous; said with respect to vowels in Vedic utterance, kampa being looked upon as a fault of utterance. cf. अकम्पितान्। कम्पनं नाम स्वराश्रितपाठदोषः प्रायेण दाक्षिणात्यानां भवति। तमुपलक्ष्य स वर्ज्यः। R. Pr. III. 31.

अकर्तृ a case-relation excepting that of the subject to the verbal activity. cf. अकर्तरि च कारके संज्ञायाम् P. III. 3.19.

अकर्मक intransitive, without any object, (said with regard to roots which cannot possess an object or whose object is suppressed or ignored). The reasons for suppression are briefly given in the well-known stanza; धातोर्थान्तरे वृत्तेर्धात्वर्थे-  
नोपसंग्रहात्। प्रसिद्धेरविवक्षातः कर्मणोऽ कर्मिका-  
क्रिया ॥ Vāk. Pad. III. 7.88. In the case of intransitive roots, the verbal activity and its fruit are centred in one and the same individual viz. the agent or कर्ता cf. फलव्यापारयोरे-  
कनिष्ठतायामकर्मकः Vāk. Pad. III. 7.67. An ancient verse describing the senses in which a root is intransitive is as follows :

वृद्धिक्षयभयजीवितमरणं लज्जाशङ्कास्थितिजागरणम्।  
शयनक्रीडारुचिदीप्स्यर्थं धातुगणं तमकर्मकमाहुः ॥

अकर्मकैर्योगे कर्म an object governed by an intransitive root by virtue of the activity of a transitive root which is supposed, as for instance, in मासमास्ते where the word व्याप्य which governs मासं as an object, is suppressed; cp. Vāk. Pad. III. 7.67.

अकर्मिका क्रिया the activity of a transitive root like that of an intransitive root by virtue of the suppression of its object as, for instance, in नदी वहति। and the like. cp. Vāk. Pad. III. 7.88.

अकाण्डताण्डव name of the commentary by Harinātha on the Paribhāṣeṇduṣekhara ( परिभाषेन्दुशेखर ) of Nāgeśabhaṭṭa.

अकाम (अकामसंधि) an invariable (नित्य) euphonic change (संधि) such as the dropping of the consonant  $r$  (र) when followed by  $r$ . cf. R. Pr. IV. 9. रेफोदयो लुप्यतं द्राधितोपधा इस्वस्या-  
कामनियता उभाविमौ। e.g. युवो रजांसि,  
सुयमासो अश्वा रथः R. V. I. 180.1.

अकार the letter  $a$  (अ) inclusive of all its eighteen kinds caused by shortness, length, protraction, accentuation and nasalization in Pāṇini's grammar, in cases where  $a$  (अ) is not actually prescribed as a termination or an augment or a substitute, cf. अणुद्विस्ववर्णस्य चाप्रत्ययः P. I. 1.73. The letter is generally given as the first letter of the alphabet (वर्णसमाह्वय) in all Prātiśākhya and grammar works except in the alphabet termed Varṇopadeśa, as mentioned in the Rk Tantra cf. ए ओ ऐ औ आ ऋ लृ ई ऊ ऋ ऌ इ उ आः। रयवलाः।  
डञ्जनमाः। . . . . अः ऋ ऌ पाः। हुं कुं खुं  
गुं घुं अं आं एवमुपदेशे etc. R. T. I. 4.

अकारक not causing any verbal activity; different from the kārakas or in-

struments of action such as the agent, the object, the instrument, the recipient (संप्रदान), the separated (अपदान) and the location, (अधिकरण) cf. M. Bh. on I. 4.23, 29 and 51 and on II. 3.1.

**अकार्य** not a grammatical positive operation: e.g. elision (लोप.) cf. ननु च लोप एवेत्कार्यं स्यात्। अकार्यं लोपः। M.Bh. on I. 3.2.

**अकालक** (1) not limited by any time-factors for its study such as certain periods of the day or the year. (2) not characterized by any technical terms expressive of time such as *adyalanī*, *parokṣā* occurring in the ancient Prātiśākhya and grammar works. The term *akālaka* is used by the writers of the Kāśikā-*vṛtti* in connection with the grammar of Pāṇini. cf. "पाणिन्युपज्ञमकालकं व्याकरणम्" Kāś. on P. II. 4.21 explained by the writer of the *Padamañjarī* as पूर्वाणि व्याकरणानि अद्यतनादिकालपरिभाषायुक्तानि तद्रहितम्।

**अकालापक** different from the *Kālāpa* or the revised *Kātantra* Grammar cf. पाणिन्युपज्ञमकालापकं व्याकरणम् Kāś. on P. II. 4.21.

**अकित्** not marked by the mute letter *k* (क्) and hence not disallowing *guṇa* or *vṛddhi* substitutes for the preceding vowel, cf. सृजिदृशोऽक्षत्यमकिति P. VI. 1.58; दीर्घोऽकितः P. VII. 4.83.

**अकृत्** lit. non-kṛt; an affix applied to a root, but different from the कृत् affixes. cf. अकृतसार्वधातुकयोर्दीर्घः P. VII. 4.25.

**अकृत** not established; said of a grammatical operation which has not taken place e.g. अकृतसंधिकार्थम् M. Bh. on V. 2.100; V. 3.84. also कृताकृतप्रसङ्गित्यम् M. Bh. on VI. 4.62.

**अकृतकारि** doing or accomplishing what is not done or accomplished; the

expression is used in connection with grammatical operations like ह्रस्वकरण or दीर्घकरण only in cases where it is necessary i.e. where already there is no hrasva or dīrgha cf. अकृतकारि खल्वपि शास्त्रमस्तिवत्। तद्यथा। अग्निर्वैदग्ध्यं तद्गृह्णति। M. Bh. on VI. 1.127. The rules of Grammar, like fire, are applied to places where they produce a change.

**अकृतव्यूह** short. expression for the grammatical maxim अकृतव्यूहाः पाणिनीयाः which means "the followers of Pāṇini do not insist on the taking effect of a rule when its cause or causes disappear." See Par. Śek. Par. 56.

**अकृतसंधि** word or expression without the necessary euphonic changes cf. वरुणादीनां च तृतीयात् स च अकृतसंधीनाम् P. V. 3.84 vārt. 1.

**अकृतसंहित** words ending with a breathing or visarga which are not looked upon as placed immediately before the next word and hence which have no combination with the following vowel e.g. एष देवो अमर्त्यः R. V. IX. 3.1.

**अकृत्रिम** non-technical; not formed or not arrived at by grammatical operations such as the application of affixes to crude bases and so on; natural; assigned only by accident. cf. the gram. maxim कृत्रिमाकृत्रिमयोः कृत्रिमे कार्यसंप्रत्ययः which means "in cases of doubt whether an operation refers to that expressed by the technical sense or to that which is expressed by the ordinary sense of a term, the operation refers to what is expressed by the technical sense." Par. Śek. Par. 9 also M. Bh. on I.1.23. and Vāk. Pad. II. 366.

**अकृतस्न-अकृतस्ना**, an epithet applied to the pronunciation of Veda words

improperly which does not serve any useful purpose. cf. अङ्कस्ना अप्रयोजना इत्यर्थः Uvaṭa on R. Pr. XIV. 68.

अङ्कित not possessing the mute letter *h* (क्) *g* (ग्) or *ṅ* (ङ्) and hence not preventing the *guṇa* and *vr̥ddhi* substitutes for the preceding vowel, if they occur. e.g. मृजेरङ्कितसु प्रत्येषु मृजिप्रसङ्गे माजिः साधुभवति । M. Bh. on P. I.1.1. Vārt. 10.

अङ्कित definite, known or specified definitely. cf. अङ्कितपरिमाणानामर्थानां वाचका भवन्ति य एते संख्याशब्दाः परिमाणशब्दाश्च M. Bh. I. 1.72.

अक्रियाज not a result of a verbal activity; the expression is used in connection with qualities (on a substance) as opposed to the activities found in it. cf. आधेयश्चाक्रियाजश्च सोऽसत्त्वप्रकृतिर्गुणः M. Bh. on IV. 1.44.

अक्षयूतादिगण a class of words headed by अक्षयूत which take the tad. affix *ṭhak* (ङ्क) in the sense of 'resulting from' e.g. आक्षयूतिकं वैरम्, जानुप्रहृतिकम्, गातागतिकम् etc. cf. P. IV.4.19.

अक्षर a letter of the alphabet, such as *a* (अ) or *i* (इ) or *h* (ह) or *y* (य) or the like. The word was originally applied in the Prātiśākhya works to vowels (long, short as also protracted), to consonants and the ayogavāha letters which were tied down to them as their appendages. Hence अक्षर came later on to mean a syllable i.e. a vowel with a consonant or consonants preceding or following it, or without any consonant at all. cf. ओजा ह्रस्वाः सप्तमान्ताः स्वराणामन्ये दीर्घा उभये अक्षराणि R. Pr. I. 17-19 cf. एकाक्षरा, द्व्यक्षरा etc. The term *akṣara* was also applied to any letter (वर्ण), be it a vowel or a consonant. cf. the terms एकाक्षर, सन्ध्यक्षर, समानाक्षर used by Patañjali as also by the

earlier writers. For the etymology of the term see Mahābhāṣya अक्षरं न क्षरं विद्यात्, अक्षोतेर्वा सरोऽक्षरम् । वर्णं वाहुः पूर्वपत्रे किमर्थमुपदिश्यते । M. Bh. Āhnika 2 end.

अक्षरतन्त्र an ancient work of the Prātiśākhya type, attributed to Āpiśali and discussing the chanting of Sāma-gāna.

अक्षरपङ्क्ति name given to the *dvipadā virāj* verses divided into *pādas* of five syllables. cf. विराजो द्विपदाः केचित् सर्वा आहुश्चतुष्पदाः । कृत्वा पञ्चाक्षरान्पादास्तास्ताऽक्षरपङ्क्तयः R. Pr. XVII. 50.

अक्षरसमाज्ञाय alphabet; traditional enumeration of phonetically independent letters generally beginning with the vowel *a* (अ). Although the number of letters and the order in which they are stated differ in different treatises, still, qualitatively they are much the same. The Śivasūtras, on which Pāṇini's grammar is based, enumerate 9 vowels, 4 semi-vowels, twenty-five class-consonants and 4 sibilants. The nine vowels are five simple vowels or monothongs (समानाक्षर) as they are called in ancient treatises, and the four diphthongs, (सन्ध्यक्षर). The four semi-vowels *y*, *v*, *r*, *l*, (य्वृर्ल्) called *antasthāvārṇa*, the twenty-five class-consonants or mutes called *sparsā*, and the four *ūṣman* letters *ś*, *ṣ*, *s* and *h* (शृष्श् ह्) are the same in all the Prātiśākhya and grammar works although in the Prātiśākhya works the semi-vowels are mentioned after the class consonants. The difference in numbers, as noticed, for example in the maximum number which reaches 65 in the Vājasaneyi-Prātiśākhya, is due to the separate mention of the long and protracted vowels as also to the inclusion



of the Ayogavāha letters, and their number. The Ayogavāha letters are anuvāra, Visarjanīya, jihvāmūliya, upadhānīya, nāsikya, four yamas and svarabhakti. The Ṛk Prātiśākhya does not mention ॐ (ॐ), but adding long ā (आ) ī (ई) ū (ऊ) and ī (ऋ) to the short vowels, mentions 12 vowels, and mentioning 3 Ayogavāhas (ॐ, ॐ and ॐ) lays down 48 letters. The Ṛk Tantra Prātiśākhya adds the vowel ॐ (ॐ) (short as also long) and mentions 14 vowels, 4 semi-vowels, 25 mutes, 4 sibilants, and by adding 10 ayogavāhas viz. 4 yamas, nāsikya, visarjanīya jihvāmūliya, upadhānīya and two kinds of anuvāra, and thus brings the total number to 57. The Ṛk Tantra makes a separate enumeration by putting diphthongs first, long vowels afterwards and short vowels still afterwards, and puts semi-vowels first before mutes, for purposes of framing brief terms or pratyāhāras. This enumeration is called varṇopadeśa in contrast with the other one which is called varṇoddeśa. The Taittirīya Prātiśākhya adds protracted vowels and lays down 60 letters; The Śikṣā of Pāṇini lays down 63 or 64 letters, while the Vājasaneyi-Prātiśākhya gives 65 letters. cf. V. Pr. VIII. 1-25. The alphabet of the modern Indian Languages is based on the Varṇasamāmnāya given in the Vājasaneyi-Prātiśākhya. The Prātiśākhyas call this enumeration by the name Varṇa-samāmnāya. The Ṛk. tantra uses the terms Akṣarasamāmnāya and Brahmarāsi which are picked up later on by Patañjali. cf. सोऽयमक्षरसमाम्नायो वाक्समाम्नायः पुष्पितः फलितश्चन्द्रतारकवत् प्रतिमण्डितो वेदितव्यो ब्रह्मराशिः। सर्ववेदपुण्यफलावसिश्वास्य ज्ञाने भवति। मातापितरौ चास्य स्वर्गे लोके गृहीयेते। M. Bh.

- Āhnikā 2-end. छन्दः पुरुष इति यमनोचाम अक्षरसमाम्नाय एव । तस्यैतस्याकारो रसः। अकारो वै सर्वा वाक्! सैषा स्पशोभमिर्व्यज्यमाना बहवी नानारूपा भवति अक्षरसमाम्नायं च व्याचक्षते देवसूत्राणीति। Aitareya Āraṇyaka II.2.3.

**अक्षरसूत्रम्** name of an ancient work on grammar attributed to Gārgya; cp. शब्दाधिकारे गार्ग्ये एकः प्रामाणिक आचार्यः। अस्य अक्षरसूत्रं नाम व्याकरणं प्रसिद्धम्। -quotation attributed to Halāyudha in Vṛddhatrayī.

**अक्षराङ्ग** forming a part of a syllable just as the anuvāra (nasal utterance) or svarabhakti (vowel-part) which forms a part of the preceding syllable. cf. अनुस्वारो व्यञ्जनं चाक्षराङ्गम् R. Pr. I.22, also स्वरभक्तिः पूर्वभागक्षराङ्गम् R. Pr. I.32.

**अखण्डशब्दबोध** unitary import; the meaning of a sentence collectively understood.

**अगति** (1) absence of any other recourse or alternative. cf. अगत्या हि खलु परिभाषाश्रीयते. Puruṣottamadeva-Pari. vṛṭti Pari. 119; (2) which is not a word termed gati. cf. चनचिदिव-गोत्रादितद्विताम्रडितेभ्यगतेः P. VIII. 1.57.

**अगमकत्व** non-communicativeness, inability to communicate adequately the intended meaning. cf. सन्निवेशानां वृत्तिस्तर्हि कस्मान्न भवति। अगमकत्वात् M. Bh. on II. 1.1; cf. also अगमकः निर्देशः अनिर्देशः।

**अगुण** non-secondary, principal; cf. ध्रुवचेष्टितयुक्तिषु चाप्यगुणे तदनल्पमतेर्वचनं स्मरत M. Bh. on I. 4-51.

**अगृहीत** uncomprehended, unincorporated cf. नागृहीतविशेषणा शक्तिविशेष्यमुपसंक्रामति। cf. also नाञ्जलौ इत्यत्र अगृहीतसवर्णानामचां ग्रहणम् Padamañjarī on Kāś VIII. 3-57.

**अग्नि** a term in the Kātantra grammar for a word ending in ī (इ) or u (उ)

cf. इदुदसिः Kāt. II. 1.8; अक्षेरसोऽकारः Kāt. II. 1.50.

**अक्षिपदादिगण** a class of words headed by the word अक्षिपद् to which the tad. affix अण् is added in the senses of 'given there' or 'done there' e.g. आक्षिपद्म् cf. अण्प्रकरणे अक्षिपदादिभ्य उपसंख्यानम् P. V. 1.97 Vārt. 1.

**अक्षिवेद्य** an ancient writer of Vedic grammar mentioned in the Taittirīya Prātiśākhya. cf. कपवर्गपरश्च (विसर्गः) अक्षिवेद्यवाल्मीकयोः (मतेन ऊष्माणं न आपद्यते) T. Pr. IX. 4.

**अक्षिवेद्यायन** an ancient writer of Vedic grammar, mentioned in the Taittirīya Prātiśākhya. cf. नाक्षिवेद्यायनस्य (मते उदात्तपरः स्वरितपरो वा अनुदात्तः स्वरितं नापद्यते इति न) Tait. Pr. XIV. 32.

**अक्षौकरवाणिन्याथ** analogy conveyed by the expression अक्षौ करवाणि implying permission to the agent to do certain other things in a sacrificial session when, as a matter of fact, he is only permitted to work as an agent at the sacrificial action (अक्षौकरण), by virtue of the reply 'कुरु' to his request made in the sentence अक्षौ करवाणि. cf. अक्षौकरवाणि-न्यायेन भविष्यति M. Bh. on. II. 2.24.

**अक्ष** the original Samhitā text as opposed to pratīṣṭha (प्रतृष्ण) or pada-pāṭha, (पदपाठ) which is the recital of separate words.

**अक्षन्थ** not forming part of the regular text; cp. अविरविकन्यायेनेति। केचिदाहु-रग्रन्थोऽयमिति। Kaiyaṭa on M. Bh. on Pā. IV. 4.89.

**अक्षवाळ** (Vāsudeva-Śaraṇa Agravāla), a modern scholar of Sanskrit grammar, the author of "India as known to Pāṇini".

**अक्षहण** non-inclusion, non-comprehension. cf. विभक्तौ लिङ्गविशिष्टाग्रहणम् Par.

Śekh. Par. 72; M. Bh. VII. 1.1 Vārt. 13.

**अग्लोप** elision of the vowel *a, i, u, r* or *!* (अ, इ, उ, ऋ or लृ) which prevents Sanvadbhāva cf. सन्वद्धुनि चङ्परेऽनग्लोपे P. VII. 4.93, as also नाग्लोपिशास्वृदिताम् VII. 4.2 where the elision prevents the shortening of the penultimate vowel if it is long.

**अघोष** unvoiced, merely breathed; a term applied to the surd consonants, *ś, ṣ s*, and *visarga* which are uttered by mere breathing and which do not produce any sonant effect. cf. T. Pr. I. 12; R. Pr. I. 11. The term *jit* (जित्) is used for these letters as also for the first two consonants of a class in the Vājasaneyi-Prātiśākhya cf. द्वौ द्वौ प्रथमौ जित्; ऊष्माणश्च हवर्जम् V. Pr. I. 50.51.

**अङ्** The vikaraṇa before *luṅ* affixes, substituted for the affix *cvi* (च्वि) in the case of the roots mentioned by Pāṇini in Sūtras III. 1.52-59; (2) the Vikaraṇapratyaya in Vedic Literature before the benedictive affixes prescribed by Pāṇini in Sūtra III. 1.86; (3) *kṛt* affix in the feminine gender showing verbal activity applied to roots marked with the mute letter *ṣ* and the roots *भिद्, छिद्* and others P. III. 3 104-106. e.g. जरा, त्रपा, भिदा, छिदा etc.

**अङित्** not marked with the mute letter *ṣ* (ङ्) signifying the absence of the prohibition of the *guṇa* or the *vr̥ddhi* substitute. cf. अङित्ति गुणप्रतिषेधः (वक्तव्यः) M. Bh. III. 3.83 Vārt. 2. In the case of the preposition *ā* (आ) unmarked with *n̄* (ङ्), it signifies a sentence or remembrance of something cf. वाक्यस्मरणयोरङित् e.g. आ एवं नु मन्यसे, आ एवं किल तत् cf. M. Bh. on I. 1.14.

**अङ्ग** (1) the crude base of a noun or a verb to which affixes are added:

a technical term in Pāṇini's grammar for the crude base after which an affix is prescribed e.g. उपगु in औपगव, or कृ in कृष्यति etc. cf. यस्मात् प्रत्ययविधित्तादि प्रत्ययेऽङ्गम् P. I 4.13; (2) subordinate part constituent part cf. पराङ्गवद् in सुवामन्त्रिते पराङ्गवस्त्वरे P. II. 1. 2, also विध्यङ्गभूतानां परिभाषाणां Par. Śek. Par. 93.10; (3) auxiliary for an operation, e.g. अन्तरङ्ग, बहिरङ्ग etc. cf. भन्नाङ्गशब्देन शब्दरूपं निमित्तमेव गृह्यते Par. Śek. Par. 50; (4) element of a word or of an expression cf. अङ्गव्यवाये चाङ्गपरः R. T. 190, अङ्गे च कृम्यादौ R. T. 127. व्यञ्जने स्वरङ्गम् T. Pr. 21.1.

**अङ्गवत्** considered as auxiliary or part of another e.g. पूर्वाङ्गवद्भावः, पराङ्गवद्भावः; cf. सुवामन्त्रिते पराङ्गवस्त्वरे P. II. 1.2 and the Vārtika thereon "परमपि च्छन्दसि पूर्वस्याङ्गवद् भवतीति वक्तव्यम्."

**अङ्गवृत्त** an operation prescribed in the section named aṅgādhikāra, comprising the fourth quarter of the sixth book and the whole of the seventh book of Pāṇini.

**अङ्गाधिकार** a large section of Pāṇini's Aṣṭādhyāyī covering five quarters (VI. 4.1 to the end of VII) in which the various operations undergone by crude bases before various affixes etc. are prescribed.

**अङ्गुल्यादिगण** class of words headed by अङ्गुलि to which the tad. affix ठक् (इक्) is added in the sense of comparison (इवार्ये); e.g. अङ्गुलीव आङ्गुलिकः cf. Kās. on P.V. 3. 108.

**अञ्** the short term or pratyāhāra in Pāṇini's Grammar representing a vowel, e.g. अजन्त (ending with a vowel), अच्संधि (vowel coalescence or combination).

**अचिकित्स्य** impossible to amend, not to be discussed. cf. एवं च 'पूजितो यः

सुरैरपि' इति अचिकित्स्यः अपशब्दः; Padamafjarī on P. II. 2.12.

**अजहलिङ्ग** retaining its gender although used as an adjective.

**अजादिगण** class of words headed by अज to which the fem. affix आ is added, sometimes inspite of the affix ई being applicable by other rules such as जातेरस्त्रीविषयात् P. IV, 1.63 and other rules in the section. e.g. अजा, एडका; त्रिफला, उष्णिहा, ज्येष्ठा, दंष्ट्रा. cf. P. IV. 1.4.

**अजितसेन** author of the *Cintāmaṇi-prakāśikā* a gloss on *Cintāmaṇi*, the well known commentary by Yakṣavarman on the Śabdānūśāsana of Śākaṭāyana. Ajitasena was the grand pupil of Abhayadeva; he lived in the 12th century A.D.

**अजिरादिगण** class of words headed by the word अजिर which do not allow lengthening of the final vowel by P. VI. 3. 119. although they form technical terms e.g. अजिरवती, पुलिनवती etc. cf. Kās on P. VI. 3. 119.

**अजभक्ति** See under स्वरभक्ति.

**अञ्** tad. affix a (अ) with the mute letter ñ (ञ्), prescribed (i) after the words उत्स and others in various senses like progeny, dyed in; produced in, come from etc. P. IV 1.86, (ii) after the words विद and others in the sense of grandson and other descendents. P. IV. 1. 104. For other cases see P. IV. 1. 141, 161; IV. 2.12, 14 etc. IV. 3.7 etc. IV. 4.49. The feminine is formed by adding ङ (ई) to words ending with this affix अञ्, which have the vṛddhi vowel substituted for their initial vowel which gets the acute accent also e.g. औत्सः, औत्सी, औदपानः, वेदः, वेदी.

**अट्** (1) token term standing for vowels and semi-vowels. excepting

l (ल) specially mentioned as not interfering with the substitution of  $n$  (ण) for  $n$  (न्) e.g. गिरिणां, आर्येण, खर्वेण etc. See. P. VIII. 4.2; (2) augment  $a$  (अद्) with an acute accent, which is prefixed to verbal forms in the imperfect and the aorist tenses and the conditional mood. e.g. अभवत्, अभूत्, अभविष्यत् See P. IV. 4.71; (3) augment  $a$  (अद्) prescribed in the case of the roots रुद्, स्वप् etc. before a Sārvadhātuka affix beginning with any consonant except  $y$  (य्), e.g. अरोदत्, अस्वपत्, अजक्षत्, आदत् etc.; see P. VII. 3, 99, 100; (4) augment  $a$  (अद्) prefixed sometimes in Vedic Literature to affixes of the Vedic subjunctive (लेट्) e.g. तारिषत्, मन्दिषत् etc: see P. III. 4.94.

अठच् tad. affix अठ prescribed after the word कर्मन् by the rule कर्मणि घटोऽठच् cf. कर्मणि घटते कर्मिठः पुरुषः Kāś. on P. V. 2.35.

अडच् tad. affix अड applied in the sense of pitiable or poor to a word preceded by the word उप when the whole word after उप is dropped. e.g. उपड (उपेन्द्रदत्त + अड) see. P. V. 3 80.

अण् (1) token term (प्रत्याहार) for all vowels and semivowels which, when prescribed for an operation, include all such of their sub-divisions as are caused by length, protraction, accent or nasalization. cf. अनुदित्सवर्णस्य चाप्रत्ययः P. I. 1.69; (2) token term for the vowels अ, इ and उ in all Pāṇini's rules except in the rule I. 1.69 given above e.g. see. दृशोपे पूर्वस्य दीर्घोणः P. VI. 3. 111; केशः P. VII. 4.13. and अणोऽप्रगृह्यस्य. P. VIII. 4. 57; (3) tad. affix  $a$  (अ) prescribed generally in the various senses such as 'the offspring,' 'dyed in,' 'belonging to' etc. except in cases where other specific affixes are prescribed cf. प्राग्दीन्यतोऽण् P. IV. .1.83; (4) kr. affix  $a$  (अ), applied, in the

sense of an agent, to a root with an antecedent word (उपपद) standing as its object. e.g. कुम्भकारः, see P. III.2.1; काण्डलावः, see P. III.3.12.

अणादि a term applied to all taddhita suffixes collectively as they begin with अण् cf. P. IV. 1.83.

अणु the minimum standard of the quantity of sound, which is not perceived by the senses, being equal to one-fourth of a Mātrā; cf. अणोस्तु तत्प्रमाणं स्यात् मात्रा तु चतुराणवात्॥ see T. Pr. 21.3; V. Pr. 1.60; A. Pr. III. 65. Ṛk. tantra, however, defines अणु as half-a-mātrā. cf. अर्धमणु (R.T. 1.41).

अणुदित्साञ्च the rule prescribing cognateness (सावर्ण्य) of letters. The term refers to Pāṇini's sūtra अणुदित्सवर्णस्य चाप्रत्ययः P. I. 1.69. The terms महणकशाञ्च and सवर्णशाञ्च are used in the same sense.

अण्णैयाचार्य author of लिङ्गनिर्णयभूषण, who was a Tamil Brāhmaṇa by caste.

अत् (1) tech. term in Pāṇini's grammar for short अ, cf. तपरस्तत्कालस्य P. I. 1.70; अदेङ् गुणः P. I. 1.2; (2) personal ending अ for इ (इद्) of the 1st pers. sing. Ātm. in the Potential, P. III. 4.106; (3) case-affix in the case of युष्मद् and अस्मद् for abl. sing. and pl. P. VII. 1.31, 32; (4) tad-affix अत् (अ) prescribed after क्स् in the sense of the loc. case before which क्स् is changed to कु, क being the tad. formation; cf. P. V. 3.12 and VII. 2.105; (5) substitute अत् (शत्) for लट् forming the present and future participles in the Parasmaipada active voice cf. लटः शत्-ज्ञानचो P. III. 2.124 and लटः सद्वा P. III. 3.14.

अतच् non-Ātmanepadin verbal affixes ति, तः...सस्. P. III. 4.78, Cān. I. 4.11, Śāk. I. 4.101.

**अतर्काल** not taking that much time only which is shown by the letter (vowel) uttered, but twice or thrice. as required by its long or protracted utterance ; the expression is used in connection with vowels in Pāṇini's alphabet, which, when used in Pāṇini's rules, except when prescribed or followed by the letter र्, includes their long, protracted and nasalized utterances ; cf. अणुदित्सवर्णस्य चाप्रत्ययः I. 1.69.

**अतदनुबन्धक** not having the same mute signficatory letter, but having one or two additional ones, cf. तदनुबन्धकग्रहणे नातदनुबन्धकस्य ग्रहणम् (Par. Śek. Pari. 84).

**अतद्धित** an affix which is not a taddhita affix. cf. लशक्तद्धिते P. 1.3.8 ; M. Bh. on I. 3.4 ; V. 3.1 e c.

**अतन्त्र** implying no specific purpose ; not intended to teach anything, अविवक्षित ; e.g. ह्रस्वग्रहणमतन्त्रम् Kās. and Si. Kau. on तस्यादित उदात्तमर्थह्रस्वम् P. 1.2.32 ; cf. also अतन्त्रं तरनिर्देशः (the use of तरप् does not necessarily convey the sense of the comparative degree in Pāṇini's rules) M. Bh. on P. I. 2.33. This statement has been given as a distinct Paribhāṣā by Vyāḍi and Śākaṭāyana. The author of the Mahābhāṣya appears to have quoted it from the writings of Vyāḍi and the earlier grammarians. See also M. Bh. on अल्पात्तरम् P. II. 2.31.

**अतसुच् (अतस्)** tad. aff. अतस् applied to the words दक्षिण, उत्तर, परं and अवर ; e.g. दक्षिणतो वसति ; उत्तरत आगतः, परतो रमणीयम्, परस्ताद्रमणीयम्, अवरत आगतः अवरस्ताद्रसति cf. P. V. 2.28, 29.

**अताद्रूप्यातिदेश** conveyance of only the properties of one to another without conveying the actual form, described as the significance of antādivadbhāva. cf. न वा अताद्रूप्यातिदेशात् M. Bh.

on P. VI. 1.85 Vārt. 26. See ताद्रूप्यातिदेश below.

**अताम्** personal affix of the third pers. pl. Ātm. in the Imperative ( लोट् ). cf. P. III. 4.90.

**अतिक्रम** passing over a word in the क्रमपाठ without repeating it ; passing beyond, cf. अतिक्रम्य परिग्रहः R. Pr. X.7, which means catching a word for repetition by coming back after passing over it, e.g. इन्द्राग्नी अपात् । इन्द्राग्नी इति इन्द्राग्नी । or अनु दक्षि । दक्षि दावने । दक्षीति दक्षि ।

**अतिजगती** one of the varieties of—in fact, the first variety of—the Atic-chandas metre, which see above ; this Atijagatī consists of 52 syllables. e.g. तमिन्द्रं जोहवीमि मषवानमुग्रम् Rk. Samh. 8.97.13 cf. प्रथमातिजगत्यासां स्र द्विपञ्चाशदक्षरा R. Pr. XVI. 80.

**अतिदेश** extended application ; transfer or conveyance or application of the character or qualities or attributes of one thing to another. Atideśa in Sanskrit grammar is a very common feature prescribed by Pāṇini generally by affixing the tad. affix मत् or वत् to the word whose attributes are conveyed to another, e.g. लोटो लङ्वत् P. III. 4.85. In some cases the atideśa is noticed even without the affix मत् or वत्. e.g. गङ्कुटादिभ्योऽङ्गिण् ङित् P. I. 2.1. Atideśa is generally seen in all grammatical terms which end with 'vadbhāva' e.g. स्थानिवद्भाव ( P. I. 1.56-59 ), सन्वद्भाव ( P. VII. 4.93 ), अन्तादिवद्भाव ( P. VI. 1.85 ), अमृततद्भाव ( P. V. 4.50 ) and others. Trilocana-dāsa on Durga's commentary on Kāt. Sū. II. 2.60 gives five kinds, cf. स च निमित्तरूपव्यपदेशशास्त्रकार्यमेदात् । Out of these atideśas, the स्थानिवद्भाव is the most important one, by virtue of which sometimes there is a full representation i.e. substitution of the original form called sthānin in the place of the secondary form

called ādeśa. This full representation is called रूपातिदेश as different from the usual one which is called कार्यातिदेश, cf. M. Bh. on I. 2.1; VII. 1.96; VIII. 1.90 Vārt. 1 and VIII. 1.95. Vārt. 3. Regarding the use of अतिदेश there is laid down a general dictum सामान्यातिदेशे विशेषानतिदेशः—when an operation depending on the general properties of a thing could be taken by extended application, an operation depending on special properties should not be taken by virtue of the same; e.g. भूतवत् in P. III. 3.132 means as in the case of the general past tense and not in the case of any special past tense like the imperfect (अनद्यतन) or the perfect (परोक्ष). See Par. Śek. Pari. 101; M. Bh. on P. III. 3.132. There is also a general dictum अतिदेशिकमनित्यम्—whatever is transferred by an extended application, need not be necessarily taken. See Par. Śek. 93.6 as also M. Bh. on P. I. 1.123 Vārt. 4; I. 2.1 Vārt. 3; II. 3.69 Vārt. 2 etc., Kaiyaṭa on II. 1.2 and VI. 4.22 and Nyāsa on P. I. 1.56 and P. I. 2.58 Vārt. 3. The dictum अतिदेशिकमनित्यम् is given as a Paribhāṣā by Nāgeśa cf. Par. Śek. 93.6.

**अतिष्टति** one of the varieties of Aticchandas consisting of 76 syllables. e.g. स हि शर्षो न मारुतं तुविष्वग्निः Rk. Śamh. I. 127.6.

**अतिनिचृत्** a variety of the Gāyatrī metre consisting of 20 syllables, cf. R. Pr. XVI. 22.

**अतिपत्ति** absence of any possibility; See क्रियातिपत्ति. cf. P. III. 3.139 Cān. 1.3.107.

**अतिप्रयत्न** intense effort; characteristic effort as required for uttering a vowel with विक्रमस्वरित.

**अतिप्रसङ्ग** over-application of a definition (अनिष्टेऽपि विषये प्रवृत्तिः) which is

looked upon as a serious fault; e.g. अतिप्रसङ्गो ब्रह्मादिषु P. VI. 1.66 Vārt. 3.

**अतिबहु** too much, rather unnecessary; e.g. इदं चाप्यद्यत्वे अतिबहु क्रियते, M. Bh. on I. 1.38, इदमतिबहु क्रियते M. Bh. on I. 4.63; VI. 1.145; नातिबहु प्रयोक्तव्यम् M. Bh. on VIII. 1.4.

**अतिरिक्त** surplus, redundant; cf. Nir. IV. 20; see Kaiyaṭa on M. Bh. on P. V. 1.131.

**अतिव्यक्त** quite distinct; used with respect to pronunciation नातिव्यक्तं न चाव्यक्तमेतन्नं वर्णानुदीरयेत् । cf. T. Pr. XVII. 8.

**अतिव्यस्त** quite apart, used with respect to lips which are widely apart (विच्छिद्यो) in the utterance of long आ and ओ; cf. T. Pr. II. 12, 13.

**अतिन्यासि** the same as अतिप्रसङ्ग, which see above. Extensive application with respect to a rule which applies to places where it should not apply. See Par. Śekh on Pari. 28, Pari. 8j; also Padamañj. on Kāś. II. 1.32.

**अतिशक्करी** a variety of Aticchandas metre consisting of 60 syllables. e.g. सुषुमा यातमद्रिभिः Rk. Śamh. I. 137. 1. cf. R. Pr. XVI. 82.

**अतिशय** excess or excellence as shown by the affixes तरं and तम cf. तरतम-योश्चातिशये V. Pr. V. 2; क्रियाप्रधानमाख्यातं तस्मादतिशये तरबुल्यद्यते M. Bh. on VI. 2.139; VIII.1.71; (2) desire as shown by the affix क्यच् in Pāṇini's grammar; cf. यश्च अतिशये R. T. 126.

**अतिशायन** excellence, surpassing; the same as अतिशय in V. Pr. V. 2 cf. अतिशयने तमविष्टनौ P. V. 3.55, also cf. भूमनिन्दाप्रशंसाद्यु नित्ययोगेऽतिशयने । संसर्गेऽस्ति-विवक्षायां भवन्ति मनुवादयः M. Bh. on V. 2.94, where अतिशायन means अतिशय. Patañjali, commenting on P. V. 3.55 clearly remarks that for अतिशय, or for अतिशयन, the old grammarians, out of fancy only, used the term

अतिज्ञायन, as it was a current term in popular usage; cf. देव्याः सन्ननिबन्धाः क्रियन्ते यावद् ब्रूयात् प्रकर्षे अतिज्ञाय इति तवदतिज्ञायन इति M. Bh. on P. V. 3-55.

**अतिस्पर्श** excess of contact, which to a certain extent spoils the pronunciation and leads to a fault. अतिस्पर्श is the same as दुःस्पर्श, the letter ङ being called दुःस्पृष्ट on account of excess of contact. This excess of contact (अतिस्पर्श) in the case of the utterance of the letter र results into a fault as it practically borders on stammering; cf. अतिस्पर्शो बर्बरता च रेफे. R. Pr. XIV. 26.

**अतिस्वार्थ** (अतिस्वार also) name of the seventh musical note in the singing of Sāman. cf. ऋष्टप्रथमद्वितीयतृतीयचतुर्थमन्द्रातिस्वार्थाः T. Pr. XXIII. 13.

**अतिहार** transfer of a consonant in a Stobha. See पुष्पसूत्र.

**अतीताख्या शक्ति** potency which is known by the name 'past' and which stops the note on of present. cp. Vāk. pad. III. 9-51 and जन्मशक्तिर्वैमानाख्या एव अतीतशक्त्या तु निरुध्यत (हेला.)

**अतु** short term used by Pāṇini to signify together the five affixes क्तवतु, ड्वतुप्, ड्मतुप्, मतुप् and वतुप्; cf. अत्वसन्तस्य चाधातोः P. VI. 4.14.

**अतुल्यबल** not having the same force; not belonging to the same type out of the four types of rules viz. पर, निल्य, अन्तरङ्ग and अपवाद. cf. अतुल्यबलयोः स्पर्धो न भवति Jainendra Pari. 66.

**अतुल्यविभक्ति (समास)** a compound having its members in different cases, cf. Vāk. pad. III. 14.478; यथा कायस्य पूर्वः परो वा भाग इति (हेला.)

**अतुस्** personal ending of perf. 1st pers. dual. cf. परस्मैपदानां णल्लुप्तुस्थलधुत्तणत्वमाः P. III. 4.82.

**अतृन्** kṛt affix अत् applied to the root जृ in the sense of past time. cf. जीर्धतेरतृन् P. III. 2.104.

**अत्ते** personal ending of pres. 3rd per. pl. substituted for झ (अन्त), the अ of झ (अन्त) being changed into ए and न् being omitted; see झोन्तः (P. VII. 1.3) अदभ्यस्तात् (P. VII. 1.4) and दित आत्मनेपदानां टेरे (P. III. 4.79).

**अत्यन्तगति** complete contact of the verbal activity (क्रिया); cf. P. V. 4.4.

**अत्यन्तसंयोग** constant contact; complete contact, uninterrupted contact. cf. अत्यन्तसंयोगे च P. II. 1.29; II. 3.5.

**अत्यन्तापह्नव** complete or absolute denial or concealment of facts; cf. परोक्षे लिट्। अत्यन्तापह्नवे च। P. III. 2.115, Vārt. 1.

**अत्यय** past happening, cf. अत्ययो भूतत्वमतिक्रमः। अतीतानि हिमानि निर्हिमम्। निःशीतम्। Kāś. on P. II. 1.6.

**अत्यल्प** rather too little, an expression used by Patañjali idiomatically cf. अत्यल्पमिदमुच्यते M. Bh. on I. 1.69 etc.

**अत्यल्पस्पृष्ट** having a very slight contact (with the organ producing sound), as in the case of the utterance of a vowel.

**अत्यष्टि** a variety of Aticchandas metre consisting of 68 syllables. e.g. अथा रुचा हरिण्या पुनानः Rk. Samh. 8.111.1.

**अत्यादिगण** the group of prepositions headed by अति which are compounded with a noun in the acc. case; cf. अरयादयः क्रान्ताद्यर्थे द्वितीयया M. Bh. on P. II. 2.18.

**अत्युच्चनीच** characterized by a sharp utterance; a name of the grave accent.

**अत्युपसंहत** very closely uttered, uttered with close lips and jaws, (said in connection with the utterance of the vowel अ); cf. T. Pr. II. 12. See अतिसंक्षिप्त.

**अत्वा** also अस्व change of a vowel into short अ.

**अस्वत्** possessing or having a short अ vowel in it; archaic form used by

Pāṇini in उपदेशोऽवतः ( P. VII. 2.62 ) instead of अद् the correct one; cf. छन्दोवत्सूत्राणि भवन्ति M. Bh. on I. 1.1 and I. 4.3.

अथ Unādi affix अथ prescribed in Unādi Sūtras 393-396 e.g. see शपथ, अवभृथ, भावसथ etc.

अथर्वप्रातिशाख्य the Prātiśākhya work of the Atharvaveda believed to have been written by Śaunaka. It consists of four Adhyāyas and is also called शौनकीया चतुरध्यायिका.

अथुच् kṛt. affix अथु with उ accented, applied to roots marked by Pāṇini with the mute syllable ङ in the sense of verbal activity; e.g. वेपथुः श्वयथुः; cf. द्वितोथुच् P. III. 3.८७.

अथुस् conjugational affix of perf. 2nd pers. dual Parasmai. substituted for the personal ending थस् cf. P. III. 4.82.

अदन्त ending with the short vowel अ; cf. P. VIII. 4.7; a term applied to nouns of that kind, and roots of the tenth conjugation which are given with the letter अ at their end which is not looked upon as mute ( इत् ) e.g. कथ, गण, etc. Mark also the root पिव described by पतञ्जलि as अदन्त cf. पिविरदन्तः M. Bh. on I.1.56., and II. 4.43.

अदर्शन a term in ancient grammars and Prātiśākhyas meaning non-appearance of a phonetic member वर्णस्यादर्शनं लोपः ( V. Pr. १.141 ), explained as अनुपलब्धि by उन्वट. Later on, the idea of non-appearance came to be associated with the idea of expectation and the definition of लोप given by Pāṇini in the words अदर्शनं लोपः ( as based evidently on the Prātiśākhya definition ) was explained as non-appearance of a letter or a group of letters where it was expected to have been

present. See M. Bh. on I. 1.60 Vārt. 4 and Kaiyaṭa thereon.

अदादि name given to the class of roots belonging to the second conjugation, as the roots therein begin with the root अद्. The word अदिप्रभृति is also used in the same sense; cf. अदिप्रभृतिभ्यः शपः P. II. 4.72; cf. also अदाधनदाधोरनदादेरेव given by Hemachandra as Paribhāṣā 61 corresponding to the maxim लुङ्गिक्करणा-लुङ्गिक्करणयोरलुङ्गिक्करणस्य । in the system of Pāṇini.

अदि Unādi affix अदि e.g. शरद्, दरद्; cf. शृद्भसोऽदिः Un. 127.

अदिप्रभृति See अदादि above.

अदुक् aug. अद् added to the word एक before the negative particle न; e.g. एकान्नविंशतिः, एकान्नत्रिंशत् cf. P. VI. 3.76.

अदृष्ट not seen properly; doubtful; indistinct; said with respect to a letter which is not distinctly deciphered in the Śamhitāpāṭha; e.g. तन्नः ( Rk. Śamh. I. 107.3 ); the last letter त् of तत् is deciphered in the Pada-pāṭha which is given as तत् नः cf. अदृष्टवर्णे प्रथमे चोदकः स्यात् प्रदर्शकः R. Pr. X.15.

अदेश wrong place, not a proper place; cf. अदेशेऽयं च पठितः । M. Bh. on P. 1.1.13 and I. 2.1.

अदोष absence of fault; absence of inconvenience. The expression सोप्यदोषो भवति often occurs in the Mahābhāṣya; cf. M. Bh. on I.3.62; I. 4.108, etc.

अद्ङ् substitute for case affixes सु and अम् added to words ending with the affixes इतर and इतम and to the words अन्य, अन्यतर and इतर. cf. P. VII. 1.25.

अद्यतनी tech. term of ancient grammarians signifying in general the present time of the day in question, the occurrence of the immediate past or future events in



which is generally expressed by the aorist (लुङ्) or the simple future (लृट्); the other two corresponding tenses imperfect and first future (viz. लृङ् and लृट्) being used in connection with past and future events respectively, provided the events do not pertain to that day which is in question; cf. 'वा चाद्य-तन्त्याम्' M.Bh. on P. III 2.102 Vārt. 6. वाद्यतन्त्याम् P. VI. 4.114. Vārt. 3; (2) term for the tense showing immediate past time called लुङ् in Pāṇini's grammar e.g. मायोगे अद्यतनी । मा कार्षीत् Kāt. III. 1.22, Hem. III. 3.11.

अद्रव्यवाचिन् not expressive of any substance which forms a place of residence (of qualities and actions); cf. तथा व्याकरणे विप्रतिषिद्धं चानधिकरणवाचि (P. II. 4. 13); इत्यद्रव्यवाचीति गम्यते । M. Bh. on II. 1.1.

अद्वियोनि lit. not made up of two elements, and hence, produced with a single effort, an expression used for simple vowels (समानाक्षर) such as अ, इ, उ, ऋ, ए, and simple consonants क्, ख्, ग् etc. as distinguished from diphthongs (सन्ध्यक्षर) such as ए, ऐ, ओ औ and conjunct consonants क्, ध् etc. which appear to have been termed द्वियोनि cf. अद्युक्तमेकाक्षरमद्वियोनियत् R. Pr. XI. 3.

अद्रयुपसर्गं not preceded by (two or more) prepositions; i.e. preceded by only one preposition. cf. छादेर्वेद-द्रयुपसर्गस्य P. VI.4.96 prescribing short अ for the long आ of the root छाद् before the कृत्. affix व. e.g. प्रच्छदः.

अधिक (1) additional or surplus activity which a rule in grammar sometimes shows; अधिकः कारः or अधिकं कार्यम्; cf. M. Bh. on I. 3.11; Kāś. on III. 2.124; Bh. Vṛ. on III. 4.72; (2) surplus subject matter e.g.

अथाख्याः समाप्तायाधिकाः प्राग्रिकितात् ( V. Pr. I. 33.)

अधिकरण (1) support; a grammatical relation of the nature of a location; place of verbal activity. cf. आधरो-धिकरणम् P. I. 4.45; (2) one of the six or seven Kārikas or functionaries of verbal activity shown by the locative case. cf. सप्तम्यधिकरणे च P. II. 3.35; (3) substance, 'dravya' cf. अनधिकरणवाचि अद्रव्यवाचि इति गम्यते M.Bh. on II. 1.1. (4) विचारस्थान, topic under discussion, cf. Vāk. pad. II. 116 and III. 7. 148, 155.

अधिकार governing rule consisting of a word ( e.g. प्रत्ययः, धातोः, समासान्ताः etc.) or words ( e.g. ड्याभ्यातिपदिकात्, सर्वस्य द्वे etc.) which follows or is taken as understood in every following rule upto a particular limit. The meaning of the word अधिकार is discussed at length by Patañjali in his Mahābhāṣya on II. 1. 1, where he has given the difference between अधिकार and परिभाषा; cf. अधिकारः प्रतियोगं तस्या-निर्देशार्थं इति योगे योगे उपतिष्ठते । परिभाषा पुनरेकदेशस्था सती सर्वं शास्त्रमभिव्यज्यति प्रदीपवत् । See also Mahābhāṣya on I. 3.11; I. 4.49 and IV. I. 83. The word or wording which is to repeat in the subsequent rules is believed to be shown by Pāṇini by characterizing it with a peculiarity of utterance known as स्वरितोच्चारणम्. The word which is repeated in the following Sūtras is stated to be अधिकृत. The Śabda-Kaustubha defines adhikāra as एकत्रोपात्तस्यान्यत्र व्यापारः अधिकारः Śab. Kaus. on P. 1.2.65. Sometimes the whole rule is repeated e.g. प्रत्ययः P. III. 1.1, अङ्गस्य P. VI. 4.1, समासान्ताः P. V. 4.68, while on some occasions a part only of it is seen repeated. The repetition goes on upto a particular limit which is stated as in असिद्धवदनाभात् P. VI. 4.22, प्राग्भिरान्निपाताः

P. I. 4.56. Many times the limit is not stated by the author of the Sūtras but it is understood by virtue of a counteracting word occurring later on. On still other occasions, the limit is defined by the ancient traditional interpreters by means of a sort of convention which is called स्वरितत्वप्रतिज्ञा. This अधिकार or governance has its influence of three kinds: (1) by being valid or present in all the rules which come under its sphere of influence, e.g. खियाम् or अङ्गस्य (ii) by showing additional properties e.g. the word अपादान being applied to cases where there is no actual separation as in सांकाश्यकेभ्यः पाटलिपुत्रका अभिरूपतराः; (iii) by showing additional force such as setting aside even subsequent rules if opposing. These three types of the influence which a word marked with स्वरित and hence termed अधिकार possesses are called respectively अधिकारगति, अधिक कार्य and अधिक कार. For details see M. Bh. on I.3.11. This अधिकार or governing rule exerts its influence in three ways: (1) generally by proceeding ahead in subsequent rules like the stream of a river, (ii) sometimes by jumps like a frog omitting a rule or more, and (iii) rarely by proceeding backward with a lion's glance; cf. सिंहावलोकितं चैव मण्डुकच्छतमेव च । गङ्गाप्रवाह्वच्चापि अधिकारास्त्रिधा मताः ॥ Jurisdiction, region of application : cf. Vāk. pad. II. 79 and प्रतिपाद्येषु शब्देषु व्याकरणशास्त्रस्याधिकारः । अभिधेयेऽर्थे शब्दस्याधिकारः Pun. on Vāk. pad. II. 79.

**अधिकारसूत्र** a superintending aphorism, which gives no meaning of itself where it is mentioned, but gives its meaning in the number of aphorisms that follow; e. g. the rules प्रत्ययः, परस्म and आद्युदात्तश्च P. III. 1. 1, 2, 3 or सद्व्युपा. P. II.1.4.

**अधिकृत** in a sacrifice; at the time of a sacrifice (यजनसमये पुण्य). cp. अधियज्ञ in the same sense. cf. Vāk. pad. II. 254.

**अधिस्पृशम्** imperfectly uttered as regards contact. It may mean a slighted or imperfect utterance of a final mute which wavered between the sonant and the surd (cf. अधिस्पृशं च । Atharva Prāṭisākhya I. 9)

**अधुना** tad. affix applied to the pronoun इदम् which is changed into इ before the affix and then elided by P. VI. 4. 148, or changed into अ in which case धुना or अधुना could be looked upon as a tad. affix.

**अध्यवसाय** determination to begin an activity with a view to getting its fruit. cf. य एष मनुष्यः प्रेक्षापूर्वकारी स बुद्ध्या कञ्चिदर्थं संप्रदयति, संदृष्टे प्रार्थना, प्रार्थिते अध्यवसायः, अध्यवसाये आरम्भः, आरम्भे निर्वृत्तिः, निर्वृत्तौ फलावाप्तिः cf. M. Bh. on I. 3.14 and I. 4. 32.

**अध्यात्मादि** name of a class of words headed by the word अध्यात्मन् to which the tad. affix ठञ् is added in the sense of 'तत्र भवः' i.e. found therein, or existing therein. e.g. आध्यात्मिकम्, आधिदैविकम्, etc. cf. M.Bh. on IV. 3. 60.

**अध्यारोप** Superimposition, as that of a word upon the object denoted by it which leads to their identity. cf. Vāk. pad. III. 11. 10. अर्थजातीनां गोत्वादी नामात्मसु तस्याः जातेः समारोपस्य कल्पना । (हेल.)

**अध्यास** superimposition; a relation between a word and its sense according to the grammarians; cf. Vāk. pad. II.240. (2) appendage; cf. आहुस्त्वेकपदा अन्ये अध्यासानेकपातिनः R. Pr. XVII. 43.

**अध्याहार** supplying the necessary element. cf. गम्यमानार्थस्य वाक्यस्य स्वरूपेणोपादानं वाक्यस्याध्याहारः Kās. on P. VI. 1. 139., cf. also Nir. I. 1. 13 and M.Bh. on Śiva Sūtra 1, Vārt 14.

अध्याहित (variant for अज्याहित) surperimposed, imagined as existing. cp. अध्याहितकलां यस्य कालशक्तिमुपाश्रिताः । जन्मादयो विकासः षड् भावभेदस्य योनयः ॥ Vāk. pad. I. 3.

अध्वै अध्वैन् कृत् affixes substituted in the place of तुम् of the infinitive in Vedic Literature (P. III. 4. 9.), e.g. पिवध्वै; when अध्वैन् is substituted, the initial vowel of the word becomes उदात्त. e. g. कर्मण्युपाचरध्वै ।

अन् tad. affix अ (अम्) (I) added to the word नीली in the sense of the 'dyed in', to form the word नील, cf. P. IV. 2. 2. Vārt. 2; (2) added to the word अयादा in the sense of 'produced in' cf. अयादाः उपदधाति M.Bh. on IV. 3. 34 Vārt. 2; (3) added after the affix तीय in the same sense as तीय e.g. द्वितीयो भागः, तृतीयो भागः cf. पूरणाद् भागे तीयादन् P. V. 3.48.

अन substitute for the affix यु (युच्, ण्युद् ल्युद्, ल्यु, द्यु, द्युल् and others of which only यु remains), cf. युवोरनाकौ P. VII. 1. 1. e.g. कारणा, हारणा, करणम्, हरणम्, नन्दनः, सायंतनम् etc.

अनङ् (I) substitute अन् as Samāsānta at the end of a Bahuvrīhi comp. in the feminine for the last letter of the word ऊधस् and for that of धनुस् in all genders e.g. कुण्डोधनी (by applying ई to कुण्डोधन्), शार्ङ्गोधन्वा, अधिन्यधन्वा; cf. P. V. 4. 131, 132; (2) substitute अन् for the last letter of the words अस्थि, दधि etc. before the affixes of the instrumental and the following cases beginning with a vowel e.g. अरक्षा, दक्षा, अक्षणा etc. cf. P. VII. 1.75; (3) substitute अन् for the last letter of the word सखि, of words ending in ऋ, as also of उशानस् and others before the nominative sing. affix सु. e.g. सखा, कर्ता, उशाना; cf. P. VII 1. 93, 94.

अनन्क possessing no अच् or vowel in it. cf. इन्द्रे द्वौ अचौ, एको यस्येति लोपेनापहतोऽपर

एकादेशेन ततः अनन्कः इन्द्रशब्दः संपन्नः cf. Par. Śek. on Pari. 52.; M.Bh. on I. 4.2 Vārt. 22.

अनञ् a word without the negative particle (नञ्) before it. e.g. धेनुरनञि, कमुत्पादयति, a sūtra in Āpiśali's grammar quoted in M.Bh. on IV. 2.45 see also P. II. 1.60, VII. 1.37.

अनन्त uncerebralized; not changed into a cerebral (मूर्धन्य) letter, cf. दन्त्यस्य मूर्धन्यापत्तिर्नितिः Uvaṭa on R. Pr. IV. 34.

अनतिदिष्ट not resulting from any extended application or अतिदेश, cf. प्रकृत्याश्रयं अनतिदिष्टं भवति M.Bh. on IV. I. 151.

अनस्यन्तगति absence of the verbal activity in all ways or respects; incomplete activity; e.g. छिन्नकम् not completely cut, cf. अनस्यन्तगतौ क्तात् P. V. 4.4.

अनद्यतन period of time not pertaining to the day in question; used in connection with past time, to express which the imperfect is generally used; also in connection with the future time to express which the first future is generally used e.g. एः अपचत्, श्वः कर्ता etc. cf. P. III. 2.111, 113; III. 3.15, 135; V. 3.21.

अननुबन्धक without any mute significatory letter attached; अननुबन्धकपरिभाषा is the short name given to the maxim—'अननुबन्धकग्रहणे न सातुबन्धकस्य ग्रहणम्' See M.Bh. on I.3.1; V.2.9. There is a reading in the Par. Śek. निरनुबन्धकग्रहणे for अननुबन्धकग्रहणे, in which case the परिभाषा is called निरनुबन्धकपरिभाषा. See Par. Śek. Pari. 81.

अनन्त a grammarian who wrote a commentary Kāmadhenu-sudhārasa on Bopadeva's Kāvya-kamadhenu. He lived in the sixteenth century.

**अनन्तदेव** a grammarian who wrote a commentary *Bālamānoramā* on *Siddhānta-Kaumudī*.

**अनन्तर (1)** immediate, contiguous अव्यवहित, cf. हलोनन्तराः संयोगः P. I. 1.7, also गतिरनन्तरः P. VI. 2.49; cf. अनन्तरं संयोगः V. Pr. I. 48.; (2) nearest, as compared with others of the same type; cf. अथवा अनन्तरा या प्राप्तिः सा प्रतिषिध्यते M.Bh. on I.1.43; cf. Par. Śek. अनन्तरस्य विधिर्वा भवति प्रतिषेधो वा, which means that a prescriptive or prohibitive rule applies to the nearest and not to the distant one Par. Śek. 61, Cān. Par. 30.

**अनन्त्य** non-final cf. अनन्त्यविकारे अनन्त्यसदेशस्य when a change does not concern a final letter then it concerns that which immediately precedes the final, Par. Śek. Pari. 95. cf. also M.Bh. on VI. 1.13 Vārt. 5.

**अनन्त्य** not different, the same; cf. एकदेशविकृतमनन्त्यवत् that which has got a change regarding one of its parts is by no means something else; Par. Śek. Pari. 37.

**अनन्त्यवद्भाव** being the same, being looked upon as not different. See अनन्त्य above.

**अनभिधान** inability to express the meaning desired. The expression न वा अनभिधानात् frequently occurs in the *Mahābhāṣya* referring to such words or phrases as could be formed by rules of grammar or could be used according to rules but, are not found in current use recognized by learned persons or scholars; cf. तच्चानभिधानं यत्रासैरुक्तं तत्रैव, अन्यत्र तु यथालक्षणं भवत्येव। *Padamañj.* on III. 2.1; also cf. अनभिधानाद् व्यधिकरणानां बहुव्रीहिनं भविष्यति। यत्र स्वभिधानमस्ति तत्र वैयधिकरण्येऽपि भवत्येव समासः, कण्ठेकाल इति; *Nyāsa* on II. 2.24; for examples of अनभिधान, see also M.Bh., अभिधानलक्षणाः

कृतद्वितसमासाः अनभिधानान्न भविष्यन्ति M.Bh. on III. 3.19. also on III. 2.1, V. 5, IV. 2.1. See *Kāś.* on III. 1.22, III. 3.158.

**अनभिनिवृत्त** that which is not applied; lit. (an operation or vidhi) which has not taken place or which has not been effective; cf. प्रसक्तस्य अनभिनिवृत्तस्य प्रतिषेधेन निवृत्तिः शक्या कर्तुं नानभिनिवृत्तस्य M.Bh. on I. 1.5; IV. 1.37. Cf. also न चानभिनिवृत्ते बहिरङ्गो अन्तरङ्गप्राप्नोति। तत्र निमित्तमेव बहिरङ्गमन्तरङ्गस्य M.Bh. on VI. 4.22; VIII. 3.15.

**अनभिहित** not conveyed or expressed by another i.e. by any one of the four factors viz. verbal affix, *kr̥t* affix, *taddhita* affix and compound. The rule अनभिहिते (P. II. 3.1) and the following rules lay down the different case affixes in the sense of the different *Kāra*kas or auxiliaries of the verbal activity, provided they are not shown or indicated in any one of the above-mentioned four ways; e.g. see the acc. case in कर्तं करोति, the inst. case in दात्रेण लुनाति, the dat. case in देवदत्ताय गां ददाति, the abl. case in ग्रामादागच्छति, or the loc. case in स्थानां पचति.

**अनभ्यास** a wording which does not contain any reduplicative syllable; an epithet applied to such roots as are not to be reduplicated a second time before affixes of the perfect, as they are already reduplicated; cf. लिटि धातोरनभ्यासस्य P. VI. 1.8.

**अनर्थक (1)** without any signification; lit. having no meaning of themselves, i.e. possessing a meaning only when used in company with other words or parts of words which bear an independent sense; (the word is used generally in connection with prepositions); e.g. अधिपरी अनर्थका P. I. 4.93, cf. अनर्थान्तरवाचिनावनर्थका। धातुनोक्तां क्रियामाहतुः। तदविशिष्टं भवति यथा शङ्खे

पयः ॥ M. Bh. on P. I. 4.93; cf. न निर्वेद्धा उपसर्गा अर्थाच्चिराद्गुरिति शाकटायनः Nir. I. 1.3; cf. also अनर्थकौ अनर्थान्तरवाचिनौ Kās. on I. 4.93, explained as अनर्थान्तरवाचित्वादनर्थकावित्युक्तम् न त्वर्थाभावादिति दर्शयति by न्यासकारः; (2) meaningless, purposeless; cf. प्रमाणभूत आचार्यो दर्भपवित्रपाणिः महता यत्नेन सूत्रं प्रणयति स्म । तत्राशक्यं वर्णेनाप्यनर्थकेन भवितुं किं पुनरियता सूत्रेण M. Bh. on I. 1.1, as also सामर्थ्ययोगान्न हि किञ्चिदस्मिन् पश्यामि शास्त्रे यदनर्थकं स्यात् M. Bh. on P. VI. 1.77. See for details M. Bh. on I. 2.45 Vārt. 12; III. 1.77 Vārt. 2 and Kaiyaṭa and Uddyota thereon; (3) possessed of no sense absolutely as some nipātas केचन निपाताः सार्थकाः, केचन च निरर्थकाः Uv. on R. Pr. XII. 9; निपातस्यानर्थकस्यापि प्रातिपदिकत्वम् P. I. 2.45 Vārt. 12 cf. also जन्या इति निपातनानर्थक्यं P. IV. 4.82. Vārt. 1, एकागारात्रिपातनानर्थक्यं P. V. 1.113 Vārt. 1, also 114 Vārt. 1.

**अनर्थान्तरम्** synonym, synonymous, conveying no different sense, e.g. सङ्घः समूहः समुदाय इत्यनर्थान्तरम् । M. Bh. on P. V. 1.59; अपि च बुद्धिः संप्रत्यय इत्यनर्थान्तरम् M. Bh. on P. I. 1.56, also किमिदमनभिहितं नाम । उक्तं निदिष्टमभिहितमित्यर्थान्तरम् । यावद् ब्रूयादनुक्तेऽनिदिष्टे इति तावदनभिहिते इति । M. Bh. on P. II. 3.1.

**अनर्थान्तरवाचिनः** not conveying any different sense, अनर्थान्तरवाचिनौ अनर्थकौ M. Bh. on I. 4.93.

**अनल्विधि** opp. of अल्विधि; an operation not concerning a single letter, e.g. स्थानिवदादेशोऽनल्विधौ P. I. 1.56 and M. Bh. thereon; cf. स्थानिवदादेशो ह्यवर्णविधौ Kāt. Pari. 39.

**अनवकाश** having no occasion or scope of application; used in connection with a rule the whole of whose province of application is covered by a general rule, and hence which becomes technically useless, unless it is allowed to set aside the general rule; cf. अनवकाशा हि विधयो बाधका भवन्ति

rules which have no opportunity of taking effect ( without setting aside other rules ) supersede those rules; M. Bh. on V. 4.154, also Par. Śek. on Pari. 64.

**अनवकाशत्व** absence of any opportunity of taking effect, scopelessness; considered in the case of a particular rule, as a criterion for setting aside that general rule which deprives it of that opportunity; cf. अनवकाशत्वं निरवकाशत्वं वा बाधकत्वे वीजम्. This अनवकाशत्व is slightly different from अपवादत्व or particular mention which is defined usually by the words सामान्यविधिरुत्सर्गः । विशेषविधिरपवादः ।

**अनवगतसंस्कार** ( a word ) whose formation and accents have not been explained; cf. Nir. IV. 1; V. 2.

**अनवयव** lit. having no parts; impartite; without any concern with the individual component parts; application in totality; cf. सिद्धं तु धर्मोपदेशने अनवयवविज्ञानाद्यथा लौकिकवैदिकेषु P. VI. 1.84, Vārt. 5 and Bhāṣya thereon; अस्मिन् शास्त्रे अनवयवेन शास्त्रार्थसंप्रत्ययः स्यात् । a rule in grammar applies to all cases where its application is possible; it cannot be said to have its purpose served by applying to a few cases only.

**अनवस्था** fault of having no end; endlessness; cf. एवमप्यनवस्था स्याद्या मूलक्षयकारिणी Kāv. Prak.; cf. अवश्यं ह्यनेन अर्थानादिशता केनचिच्छब्देन निर्देशः कर्तव्यः स्यात् । तस्य च तावत्केन कृतो येनासौ क्रियते । अथ तस्य केनचित्कृतस्तस्य केन कृत इत्यनवस्था । M. Bh. on II. 1.1.

**अनवस्थान** indefiniteness; cf. उच्चनीचस्यानवस्थानास्संज्ञाया अप्रसिद्धिः M. Bh. on I. 2.30, Vārt. 1.

**अनवस्थित** ( 1 ) undetermined, indefinite; see M. Bh. quoted above on अनवस्थान; cf. also आर्षधातुकीयाः सामान्येन भवन्ति अनवस्थितेषु प्रत्ययेषु । M. Bh. on I. 1.56;

III. 1.4, VII. 2.10, VII. 4.9. The substitutes caused by an ārdhadhātuka affix are, in fact, effected by virtue of the prospective application of the ārdhadhātuka affix before its actual application. (2) repeating or going on without interruption cf. Vāk. pad. I. 106.

अनह tech. term used by the authors of the Prātiśākhya works for frequentative formations such as रीरिषः, चाङ्गपत् etc.; cf. A. Pr. 4.86.

अनाकाङ्क्ष not depending on another for the completion of its sense; cf. न यचनाकाङ्क्षे P. III. 4.23, and Nyāsa thereon which explains अनाकाङ्क्षे as न विद्यते आकाङ्क्षा अपेक्षा यस्य तस्मिन्.

अनाकृति not capable of presenting (on its mere utterance) any tangible form or figure; the word is used in connection with a technical term (संज्ञाशब्द) which presents its sense by a definition actually laid down or given in the treatise; cf. अनाकृतिः संज्ञा । आकृतिमन्तः संज्ञिनः M. Bh. on I. 1.1.

अनागम without any known cause; instinctive cf. अनागमश्च सोऽन्धासः समयः कैश्चिद्विद्यते । Vāk. pad. II. 118

अनादर absence of consideration; disregard; cf. षष्ठी ज्ञानादरे P. II. 3.38.

अनादि non-initial; e. g. अनादेश्च सुङ्गवचनम् P. III. 4. 102, Vārt. 4; also M. Bh. on VII. 1. 3.

अनादिष्ट not replaced as a substitute; e.g. यः अनादिष्टादचः पूर्वस्तस्य विधिं प्रति स्थानिवद्भावः M. Bh. on I. 1.57 Vārt. 1, III. 2.3 Vārt. 2, and VI. 1.12 Vārt. 10.

अनादेश (1) original, not such as is substituted; e.g. शुभदस्मदोरनादेशे P. VII. 2.86; (2) absence of statement, अनिर्देश e.g. कर्तारि कृद्रचनमनादेशे स्वार्थविज्ञानात् P. III. 4.67 Vārt. 1; c f. the Pari.

अनिर्दिष्टार्थाः प्रत्ययाः स्वार्थे भवन्ति । Par. Śek. Pari. 113.

अनानन्तर्यं not a close relation; distance; cf. क्वचिच्च संनिपातकृतमानन्तर्यं शास्त्रकृतमानन्तर्यं क्वचिच्च नैव संनिपातकृतं नापि शास्त्रकृतम् । M. Bh. on VIII. 3.13.

अनानुपूर्व्यसंहिता that saṁhitā text which has an order of words in it, which is different from what obtains in the Pada-pāṭha, and which appears appropriate according to the sense intended in the passage. There are three places of such combinations of words which are not according to the succession of words in the Pada-pāṭha, quoted in the R. Pr. शुनश्चिच्छेषं निर्दिष्टं सहस्रात् Rk. Saṁh. V. 2.7, नरा वा शंसं पूषणमगोह्यम् Rk. Saṁh. X. 64.3; नरा च शंसं दैव्यम् Rk. Saṁh. IX. 86.42. cf. यत्ना अनानुपूर्व्यसंहिताः । न ह्येतेषां त्रयाणां पदानुपूर्व्येण संहितास्ति Uvvaṭa on R. Pr. II.78.

अनान्तर्यं absence of proximity, absence of cognateness; cf. इह तर्हि खट्वन्वयो मालर्यं इति दीर्घवचनादकारो न, अनान्तर्यदिकारौकारौ न । M. Bh. on Śiva Sūtras 3-4.

अनाप्य having or possessing no āpya or object; intransitive (root); cf. चालशब्दात् अनाप्याद् युच् Cāndra 1.2.97 standing for चलनशब्दात् अकर्मकाद् युच् P. III. 2.148.

अनार्थ (1) non-vedic; not proceeding from any Ṛṣi, or Vedic Seer, cf. संबुद्धौ शाकल्यस्येतौ अनार्थे P. I. 1.16; also Kāś. on the same; cf. किमिदमुपस्थितं नाम । अनार्थे इतिकरणः M. Bh. on VI. 1.129; (2) pertaining to the Pada-pāṭha which is looked upon as अनार्थे i.e. not proceeding from any Vedic Seer; cf. अनार्थे इतिकरणः । स च बक्षर आद्युदात्तश्च, Uvvaṭa on R. Pr. III. 23; cf. also A. Pr. III. 1.3. cf. also इति शब्देऽनार्थे अवैदिके परतः वायो इति वायविति,

मानो इति मानविति। Kāśikā on P. I. 1.16

अनि कृत् affix in the sense of curse, e.g. अजीवनिस्ते शठ भूयात्; cf. आक्रोशे नञि अनिः P. III. 3.112. This affix अनि gets its न् changed into ण् after क् or रेफ of the preceding preposition as in अप्रयाणिः; cf. Kāś. on VIII. 4.29

अनिच् samāsānta affix after the word धर्म and some other words prescribed by P. V. 4. 124-6, e.g. कल्याणधर्मा, सुजम्मा, दक्षिणेर्मा.

अनिट् (१) not admitting the augment इट् to be prefixed to it; the term is strictly to be applied to ārdhadhātuka affixes placed after such roots as have their vowel characterized by a grave accent (अनुदात्तस्वर); the term अनिट् being explained as अनिडादि qualifying the आर्धधातुक affix; (2) in a secondary way, it has become customary to call such roots अनिट् as do not allow the augment इट् to be prefixed to an ārdhadhātuka affix placed after them. Such roots are termed अनुदात्त verily because they are possessed of an anudātta vowel. e.g. क्, झ, जि, गम्, हन् etc. as against भू, धू, तू, धि, वृ, वद्, फल्, चल्, etc. which have their vowel characterized by an acute (उदात्त) accent. For a complete list of such roots see the well-known stanzas given in the Siddhānta-kaumudī incidentally on आत्मनेपदेष्वनतः P. VII. 1.5. ऊदृदन्तैर्यौतिरुक्षुशीड्स्नु-... निहताः स्मृताः ॥ १ ॥ शङ्खचमुचि-रिचवच्विच्... धातवो बधिकं शतम् ॥ as also some lists by ancient grammarians given in the Mahābhāṣya on एकाच उपदेशेनुदात्तात्. P. VII. 2.10 or in the Kāśikā on the same rule P. VII. 2.10.

अनिट्कारिका (१) name given to Stanzas giving a complete list of such roots

as do not allow the augment इट् (इट्) to be prefixed to an ārdhadhātuka affix placed after them. For such Kārikās see Sid. Kau. on VII. 1.5 as also Kāśikā on VII. 2.10; (2) a short treatise enumerating in 11 verses the roots which do not admit the augment इट् before the ārdhadhātuka affixes. The work is anonymous, and not printed so far, possibly composed by a Jaina writer. The work possibly belongs to the Kātantra system and has got short glosses called व्याख्यान, अवचूरि, विवरण; टीका, टिप्पणी and the like which are all anonymous.

अनिट्कारिकाविवरण a short commentary by Kṣamāmāṇikya on the work Anītkārikā, which see above.

अनिङ्गय not separable into two padas or words by means of avagraha; cf. संध्य ऊष्माप्यनिङ्गये; R. Pr. V. 41; cf. also R. Pr. IX. 25, XIII. 30. See इङ्गय below.

अनित्य (१) not nitya or obligatory; optional; (said of a rule or paribhāṣā whose application is voluntary). Regarding the case and conjugational affixes it can be said that those affixes can, in a way, be looked upon as nitya or obligatory, as they have to be affixed to a crude nominal base or a root, there being a dictum that no crude base without an affix can be used, as also, no affix alone without a base can be used. On the other hand, the taddhita and कृत् affixes as also compounds are voluntary as, instead of them an independent word or a phrase can be used to convey the sense. For a list of such nitya affixes see M. Bh. on V. 4.7; (2) the word अनित्य is also used in the sense of not-nitya, the word नित्य being taken to mean

कृताकृतप्रसङ्गि occurring before as well as after another rule has been applied, the latter being looked upon as अनित्य which does not do so. This 'nityatva' has got a number of exceptions and limitations which are mentioned in Paribhāṣās 43-49 in the Paribhāṣenduśekhara.

**अनिदं प्रथम** an underived word; an ancient term used by authors of the Prātiśākhya to signify 'original' words which cannot be subjected to निर्वचन.

**अनिपात्य** not necessary to be specifically or implicitly stated, as it can be brought about or accomplished in the usual way; e.g. द्वन्द्वम्। लिङ्गम-  
शिष्यं लोकाश्रयत्वाद्धिङ्गस्य। तत्र नपुंसकत्वमनि-  
पात्यम् M.Bh. on VIII. 1.15. See also M. Bh. on VI. 1.207. and VII. 2.27.

**अनिबन्धन** without support, without any real object as its foundation cf. Vāk. pad. I. 138.

**अनिमित्त** not serving as a cause, not possessing a causal relation; e.g. संनिपातलक्षणो विधिरनिमित्तं तद्विधातस्य Par. Śek. Pari. 85. See also M.Bh. on I. 1.39.

**अनियत** not subject to any limitation; cf. प्रत्यया नियताः, अर्था अनियताः, अर्था नियताः, प्रत्यया अनियताः M.Bh. on II. 3.50. In the case of नियमविधि (a restrictive rule or statement) a limitation is put on one or more of the constituent elements or factors of that rule, the limited element being called नियत, the other one being termed अनियत; also see Kāś. on II. 2.30.

**अनियतपुंस्क** whose sex—especially whether it is a male or a female—is not definitely known from its mere sight; small insects which are so. The term छुदा in P. IV. 1. 131 is

explained in the Mahābhāṣya as छुदा नाम अनियतपुंस्का अङ्गहीना वा M. Bh. on P. IV 1.131.

**अनिर्दिष्टार्थ** whose sense has not been specifically stated; the word is used with reference to such affixes as are not prescribed in any specific sense or senses and hence as are looked upon as possessing the sense which the base after which they are prescribed has got; cf. अनिर्दिष्टार्थाः प्रत्ययाः स्वार्थे भवन्ति—affixes, to which no meaning has been assigned, convey the meaning of the bases to which they are added; cf. Par. Śek. Pari. 113; cf. also M.Bh. on III. 2.4, III. 2.67, III. 3.19, III. 4.9, VI. 1.162.

**अनिष्ट** an undesired consequence or result; cf. अनिष्टं च प्राप्नोति इष्टं च न सिध्यति M.Bh. on I. 3.1; also cf. नानिष्टार्था शास्त्रप्रवृत्तिः M.Bh. on VI. 1.2.

**अनिष्टिज्ञ** ignorant or inattentive to what the Grammarian intends or desires to say. cf. तत्र सौधमगवतोक्तम्—  
अनिष्टिज्ञो वाडवः पठति। इष्यत एव चतुर्मात्रः  
प्लुतः M. Bh. on VIII. 2.106.

**अनीयर्** kṛt affix, termed कृत्य also forming the pot. pass. part. of a root; cf. तन्व्यत्तन्व्यानीयर्ः P. III. 1.96. e.g. see the forms करणीयं, हरणीयं, the mute र showing the acute accent on the penultimate vowel.

**अनुकरण (1)** imitation; a word uttered in imitation of another; an imitative name; cf. अनुकरणं चानितिपरम् P. I. 4.62; अनुकरणं हि शिष्टाशिष्टाप्रतिषिद्धेषु यथा लौकिक-  
वैदिकेषु, Śiva sūtra 2 Vārt 1; cf. also प्रकृतिवद् अनुकरणं भवति an imitative name is like its original Par. Śek. Pari. 36; also M. Bh. on VIII. 2.46; (2) imitative word, onomatopoeic word; cf. एवं ह्याहुः कुक्कुटाः कुक्कुद् इति। नैवं त आहुः। अनुकरणमेतत्तेषाम् M.Bh. on I. 3.48. cf. also दुन्दुभिः इति शब्दानुकरणम् Nir. IX. 12.



अनुकरण dragging (from the preceding rule) to the following rule taking the previous rule or a part of it as understood in the following rule or rules in order; the same as अनुवृत्ति; cf. अनुकरणार्थेश्वकारः Kās. on II. 4. 18, III. 2.26, VII. 1.48; cf. also the Paribhāṣā चानुकृष्टं नोत्तरत्र—that which is attracted from a preceding rule by the particle च is not valid in the rule that follows; Par. Śek. Pari. 78.

अनुकार (1) prototype, image, cf. प्राप्स्युपायोऽनुकारश्च तस्य वेदो महविभिः। एकोऽप्यनेकवर्त्सेव समानातः पृथक् पृथक् ॥ Vāk. pad. I.5. (2) supposition as the same, false identification (प्रत्यवभासनम्। पुण्य.) cf. Vāk. pad I. 86

अनुकार्य (1) imitation opposed to natural (स्वरूप) cf. Kaiyaṭa on M.Bh. on अङ्गण. (2) image, prototype (अनुकार) cf. Vāk. pad. I.5.

अनुकृष्ट attracted from a previous rule as is frequently done in Pāṇini's rules. See the word अनुकरण above.

अनुक्त not actually stated or expressed in a rule; cf. चकारोऽनुक्तसमुच्चयार्थः Kās. on II. 4.18, III. 2.26, VII. 1.48; also cf. Nyāsa on P. II. 2. 9.

अनुक्रम right or regular order in a Vedic recital, called क्रम. e.g. वायवः स्थ.

अनुक्रमण enumeration (in the right order as opposed to व्युत्क्रम); e.g. अथ किमर्थमुत्तरत्र एवमादि अनुक्रमणं क्रियते M.Bh. on II. 1.58; also on IV. 2.70; verbal forms of the root क्रम् with अनु occur in this sense very frequently; e.g. यदित कर्ध्वं अनुक्रमिष्यामः; so also the p.p.p. अनुक्रान्तं occurs frequently in the same sense.

अनुतन्त्र lit. that which follows Tantra i.e. Śāstra which means the original rules of a Śāstra; technical term for Vārtika used by Bhartṛhari; cf. सूत्राणां

सानुतन्त्राणां भाष्याणां च प्रणेतृभिः Vāk. pad. I.23, where the word अनुतन्त्र is explained as Vārtika by the commentator.

अनुत्तम other than उत्तम or the first person; cf. विभाषितं सोपसर्गमनुत्तमम् P. VIII 1.53 and Kāśika thereon.

अनुत्पत्ति non-production of an element of a word such as an affix or an augment or the like; cf. वावचने चानुत्पत्त्यर्थम् P. III. 1.2, Vārt. 7, तत्रोत्पत्तिर्वा प्रसङ्गो यथा तद्धिते P. III. 1.94 Vārt. 2, also कृष्यादिषु चानुत्पत्तिः (णिचः) P. III. 1.26 Vārt. 3.

अनुदात्त non-udātta, absence of the acute accent; one of the Bāhyaprayatnas or external efforts to produce sound. This sense possibly refers to a stage or a time when only one accent, the acute or उदात्त was recognized just as in English and other languages at present. This udātta was given to only one vowel in a single word (simple or compound) and all the other vowels were uttered accentless i.e. अनुदात्त. Possibly with this idea in view, the standard rule 'अनुदात्तं पदमेकवर्जम्' was laid down by Pāṇini cf. VI. 1.158. As, however, the syllable, just preceding the accented (उदात्त) syllable, was uttered with a very low tone, it was called अनुदात्तर, while if the syllables succeeding the accented syllable showed a gradual fall in case they happened to be consecutive and more than two, the syllable succeeding the उदात्त was given a mid-way tone, called स्वरित; cf. उदात्तादनुदात्तस्य स्वरितः. Thus, in the utterance of Vedic hymns the practice of three tones उदात्त, अनुदात्त and स्वरित came in vogue and accordingly they are found defined in all the Prāṭiśākhya and grammar works; cf. उच्चैरुदात्तः;

नीचैरनुदात्तः, समाहारः स्वरितः P. I. 2. 29-31, T. Pr. I. 38-40, V. Pr. I. 108-110. Anudātta is defined by the author of the Kāśikāvṛtti as यस्मिन्नुच्चार्यमाणे गात्राणामन्ववसर्गो नाम शिथिलीभवनं भवति, स्वरस्य मृदुता, कण्ठविवरस्य उरता च सः अनुदात्तः cf. अन्ववसर्गो मार्दवमुस्ता स्वरस्येति नीचैःकराणि शब्दस्य M.Bh. on I. 2. 29.30. Cf. also उदात्तश्चानुदात्तश्च स्वरितश्च त्रयः स्वराः । आयाम-विभ्रम्भाक्षेपेस्त उच्यन्तेऽक्षराश्रयाः ॥ R. Pr. III. 1. The term anudātta is translated by the word 'grave' as apposed to 'acute' (udātta,) and 'circumflex' (svarita); The term is used in the sense of अन् + उदात्तः i.e. 'अविद्यमानोदात्तः । cf. P. VI. 1. 161, 190. (2) a term applied to such roots as have the vowel अनुदात्त or grave, the chief characteristic of such roots being the non-admission of the augment इ before an ārdhadhātuka affix placed after them. (See अनिट्).

अनुदात्तर quite a low tone, completely grave; generally applied to the tone of that grave or anudātta vowel which is immediately followed by an acute (उदात्त) vowel. When the three Vedic accents were subdivided into seven tones viz. उदात्त, उदात्तर, अनुदात्त, अनुदात्तर, स्वरित, स्वरित-स्थोदात्त and एकश्रुति corresponding to the seven musical notes, the अनुदात्तर was the name given to the lowest of them all. अनुदात्तर was termed सन्नतर also; cf. उदात्तस्वरितपरस्य सन्नतरः P. I. 2.40; cf. also M.Bh. on I. 2.33.

अनुदात्ता a term meaning 'having a grave accent,' used by ancient grammarians. Cf. क्रिमियमेकश्रुतिरुदात्ता उत अनुदात्ता M.Bh. on I. 2.33.

अनुदात्तेत् lit. one whose mute significant letter is uttered with a grave accent; a term applied to a root characterized by an indicatory mute vowel accented grave, the

chief feature of such a root being that it takes only the Ātmanepada affixes; e.g. आस्ते, वस्ते, etc.; cf. अनुदात्तङित आत्मनेपदम् P. I. 3.12; such a root, in forming a derivative word in the sense of habit, takes the affix युच् e.g. वर्त्तनः, वर्धनः, etc. provided the root begins with a consonant; cf. अनुदात्तेत्तश्च ह्लादेः P. III. 2.149.

अनुदात्तोपदेश (a root) pronounced originally i.e. pronounced in the Dhātupāṭha with a grave accent; see the word अनुदात्त above; cf. अनुदात्तोपदेशवनतितनोत्यादीनामनुनासिकलोपो झल्लिङ्गिति P. VI. 4.37. See also the word अनिट् above.

अनुदेश (1) reference, mention, statement referring to a preceding element. cf. यथासंख्यमनुदेशः समानाम् P. I. 3.10; cf. असिद्धवचनात् सिद्धमिति चेद् उत्सर्ग-लक्षणानामनुदेशः M. Bh. on I. 1.57 Vārt. 3. (2) declaration; prescription; the same as अतिदेश. cf. स्थान्यादेशपृथक्त्वादादेशे स्थानिवद् अनुदेशो गुरुवद् गुरुपुत्र इति यथा P. I. 1.56 Vārt. 1; (3) a grammatical operation cf. यथासंख्यमनुदेशः समानाम् । समसंबन्धी विधिव्यथासंख्यं स्यात् Sid. Kau. on P. I. 3.10. See the word अनुदेश in this sense cf. संख्यातानामनुदेशो यथासंख्यम् V. Pr. I. 143.

अनुनाद a fore-sound; a preceding additional sound which is looked upon as a fault; e.g. ह्वामि when pronounced as अह्वामि. This sound is uttered before an initial sonant consonant. It is also uttered before initial aspirates or visarga. cf. घोषवतामनुनादः पुरस्ताद् आदिस्थानां, क्रियते धारणं वा । सोष्मोष्णामनुनादोप्यनादः R. Pr. XIV. 18, 19.

अनुनासिक (a letter) uttered through the nose and mouth both, as different from anusvāra which is uttered only through the nose. cf. मुखनासिका-वचनोनुनासिकः P. I. 1.8, and M. Bh.

thereon. The *anunāsika* or nasal letters are the fifth letters of the five classes (i.e. ङ्, ञ्, ण्, न्, म्) as also vowels अ, इ, उ and semi-vowels when so pronounced, as ordinarily they are uttered through the mouth only. (e.g. अँ, आँ, etc. or अँ, आँ, etc. in सयँन्ता, सयँत्सरः, सँहीनः etc.) The *अनुनासिक* or nasalized vowels are named *रङ्गवर्ण* and they are said to be consisting of three *mātrās*. cf. अष्टौ आद्यान-वसानेऽप्रगृह्यान् आचार्या आहुरनुनासिकान् स्वरान् । तन्निमात्रे शाकला दर्शयन्ति R. Pr. I. 63,64; cf. also अपग्रहाः समानाक्षराणि अनुनासिकानि एकेषाम् T. Pr. XV. 6. Trivikrama, a commentator on the Kāt. Sūtras, explains *अनुनासिक* as अनु पश्चात् नासिका-स्थानं उच्चारणं एषां इत्यनुनासिकाः । पूर्वं मुखस्थान-मुच्चारणं पश्चान्नासिकास्थानमुच्चारणमित्यर्थः । अनु-ग्रहणास्केवलनासिकास्थानोच्चारणस्य अनुस्वारस्य नेयं संज्ञा ! and remarks further पूर्वार्थ-प्रसिद्धसंज्ञेयमन्वयार्था । Com. by Tr. on Kāt. I. 1. 13. Vowels which are uttered nasalized by Pāṇini in his works viz. स्रजपाठ, धातुपाठ, गणपाठ etc. are silent ones i. e. they are not actually found in use. They are put by him only for the sake of a complete utterance, their nasalized nature being made out only by means of traditional convention. e.g. एध, स्पर्ध etc. cf. उपदेशेऽजनुनासिक इत् P. I. 3.2; cf. also प्रतिज्ञानुनासिक्याः पाणिनीयाः Kās on I. 3.2.

**अनुनिष्पत्ति** subsequent occurrence. cf. तुल्यायामनुनिष्पत्तौ ज्येद्रावा इत्यसाधवः । Vāk. pad. 2.362 a

**अनुनिष्पादिन्** (1) Occurring subsequently. Words which come to be used after the principal word as दत्त, for instance, for देवदत्त or मामा for सत्यभामा. cf. Vāk. pad. II. 121, 124, 360. (2) Produced afterwards; the word is used in connexion with sounds which remain in the brain after a word is heard. cf. Vāk. pad. III. 9.67.

**अनुन्यास** a commentary on न्यास (काशिका-विवरणपरिष्कारिका by जिनेन्द्रबुद्धि). The work is believed to have been written by इन्दुमित्र. It is not available at present except in the form of references to it which are numerous especially in Siradeva's Paribhāṣāvṛtti.

**अनुपपत्ति** discord, absence of validity, incorrect interpretation; cf. प्रथमानुपपत्तिस्तु M. Bh on I. 4.9.

**अनुपपद्यमाना** impossibility of being explained; cf. तत्र सिद्धायां अनुपपद्यमानायां इतरथा उपपादयिषेत्, Nir II. 2.

**अनुपपन्न** impossible to be explained, not consistent; cf. अथाप्यनुपपन्नार्था भवन्ति । ओषधे त्रायस्वैनम् । Nir. I. 15.

**अनुपरिपाठ्य** (संहिता) lit. to be recited after; the Pada text of the Vedic Samhitā.

**अनुपसर्जन** not subordinated in word-relation, principal member; cf. अनुपसर्जनात् P. IV. 1.14 and M. Bh. thereon; cf. also Par. Śek. Pari. 26.

**अनुप्रदान** an effort outside the mouth in the production of sound at the different vocal organs such as कण्ठ, तालु etc. which is looked upon as an external effort or *bāhyaprayatna*. अनुप्रदान is one of the three main factors in the production of sound which are (1) स्थान, (2) करण or आभ्यन्तरप्रयत्न and (3) अनुप्रदान or बाह्य-प्रयत्न; cf. स्थानकरणप्रयत्नेभ्यो वर्णा जायन्ते Cān. The commentator on T. Pr. describes अनुप्रदान as the मूलकारण or उपादानकारण, the main cause in the production of articulate sound; cf. अनुप्रदीयते अनेन वर्णः इति अनुप्रदानम्; cf. also अनुप्रदीयते इत्यनुप्रदानं प्रयत्न इत्यर्थः; Uvvaṭa on R. Pr. XIII. 1. Generally two main varieties of बाह्यप्रयत्न are termed अनु-प्रदान which are mentioned as (i) श्वासानुप्रदान (emission of breath) and नादानुप्रदान (resonance), the other

varieties of it such as विदार, संवार, घोष, अघोष, अल्पप्राण, महाप्राण, उदात्त, अनुदात्त and स्वरित being called merely as बाह्यप्रयत्न.

**अनुप्रयोग** subsequent utterance; lit. post-position, as in the case of the roots कृ, भू and अस् in the periphrastic perfect forms; cf. आम्प्रत्ययवत् कृजोऽनुप्रयोगस्य, P. I. 3. 63; यथाविध्यनुप्रयोगः पूर्वस्मिन् III. 4.4.

**अनुप्रवृत्ति** application after an application as in the case of जाति (genus) which having been completely applied to one individual becomes applicable to another similar individual. cf. Vāk. pad. III. 1.14.

**अनुबन्ध** a letter or letters added to a word before or after it, only to signify some specific purpose such as (a) the addition of an affix (e. g. क्तिन्, अथुच्, अङ् etc.) or (b) the substitution of गुण, वृद्धि or संप्रसारण vowel or (c) sometimes their prevention. These anubandha letters are termed इत् (lit. going or disappearing) by Pāṇini (cf. उपेदेशोऽनुनासिक इत् etc. I.3.2 to 9), and they do not form an essential part of the word to which they are attached, the word in usage being always found without the इत् letter. For technical purposes in grammar, however, such as आदित्त्व or अन्तस्त्व of affixes which are characterized by इत् letters, they are looked upon as essential factors, cf. अनेकान्ता अनुबन्धाः, एकान्ताः, etc. Par. Śek. Pari. 4 to 8. Although Pāṇini has invariably used the term इत् for अनुबन्ध letters in his Sūtras, Patañjali and other reputed writers on Pāṇini's grammar right on upto Nāgeśa of the 18th century have used the term अनुबन्ध of ancient grammarians in their writings in the place of इत्. The term अनुबन्ध was chosen for mute signficatory letters by ancient grammarians probably

on account of the analogy of the अनुबन्ध पशु, tied down at sacrifices to the post and subsequently slaughtered.

**अनुभूतिस्वरूपाचार्य** a grammarian of the twelfth century who wrote a work on grammar called सरस्वती-प्रक्रिया or सरस्वतप्रक्रिया. The traditional founder of the Sārasvata School. The name of Narendrācārya is associated with Sārasvata school by Kṣemendra, Viṭṭhala and Amṛtabhārati. Possibly Narendra wrote sūtras. Anubhūti added Vārtikas and settled the text which was known after him. He has also written धातुपाठ and आख्यातप्रक्रिया. The grammar is a short one and is studied in some parts of India.

**अनुम्** not allowing the addition of the augment नुम् (i.e. letter न्) after the last vowel; The term is used, in connection with the present part. affix, by Pāṇini in his rule चतुरनुमो नथजादी VI. 1.173.

**अनुमान** inference, suggestion, cf. अशक्या क्रिया पिण्डीभूता निदर्शयितुम् । सासावनुमानगम्या M.Bh. on I. 3.1.

**अनुलोम** in the natural order (opp. to प्रतिलोम), cf. तेऽन्वक्षरसंघयानुलोमाः in R. Pr. II. 8. अनुलोमसंधि is a term applied to Saṁdhis with a vowel first and a consonant afterwards.

**अनुलोमसंधि** combination according to the alphabetical order; a kind of euphonic alteration (संधि) where the vowel comes first. e.g. ह्रन्ववाट् + अघिः where ट् is changed to ङ्; एषः देवः = एष देवः cf. R. Pr. II. 8. (See अनुलोम). See अन्वक्षरसंधि below.

**अनुवर्तन** continuation or recurrence of a word from the preceding to the succeeding rule; the same as अनुवृत्ति; cf. अनुवर्तन्ते नाम विधयः । न चानुवर्तनादेव भवन्ति । किं तर्हि । यस्माद्भवन्तीति M.Bh. on I. 1.3., V. 2.4.

**अनुवर्त्य** to be observed, to be obeyed; cf. न लक्षणेन पदकारा अनुवर्त्याः। पदकारैर्नाम लक्षणमनुवर्त्यम् M. Bh. on III. 1. 109.

**अनुवाद** repetition of a rule already laid down or of a statement already made; cf. प्रमाणान्तरावगतस्य अर्थस्य शब्देन संकीर्तनमात्रमनुवादः Kās. on II. 4.3; Vāk. pad. II. 115

**अनुविधि** operation in conformity with what is found. The expression छन्दसि दृष्टानुविधिः is often found in the Mahābhāṣya; cf. M. Bh. on I. 1.5, I. 1.6, I. 1.21, III. 1.9, III. 1.13, VI. 1.6, VI. 1.77, VI. 1.79, VI. 4.128, VI. 4.141, VIII. 2.108.

**अनुवृत्ति** repetition or recurrence of a word from the previous to the subsequent rule or rules, which is necessary for the sake of the intended interpretation. The word is of common use in books on Pāṇini's grammar. This continuation is generally uninterrupted like the stream of a river (गङ्गास्रोतोवत्); sometimes however, when it is not required in an intermediate rule, although it proceeds further, it is named मण्डूकप्लुत्यानुवृत्ति. In rare cases it is taken backwards in a sūtra work from a subsequent rule to a previous rule when it is called अपकर्ष.

**अनुशासन** traditional instruction; treatment of a topic; e.g. अथ शब्दानुशासनम्। M. Bh. on I.1.1. where the word is explained as अनुशिष्यन्ते संस्क्रियन्ते व्युत्पाद्यन्ते अनेन इति अनुशासनम्। cf. also व्याकरणस्य चेदमन्वर्थं नाम शब्दानुशासनमिति। Dīpikā and Pradīpa.

**अनुषङ्ग** (1) lit. attaching, affixing; augment, अनुषज्यते असौ अनुषङ्गः; (2) a term for the nasal letter attached to the following consonant which is the last, used by ancient grammarians; cf. अन्त्यात्पूर्वो मस्जेरनुषङ्गसंयोगादिलोपार्थम् cf. P. I. 1.47 Vārt. 2 and M. Bh. there-

on; cf. शफान्तानां चानुषङ्गिणाम् Kāt. IV. 1.13. The term अनुषङ्ग is defined in the Kātantra grammar as व्यञ्जनाङ्गः अनुषङ्गः. The term is applied to the nasal consonant ञ् preceding the last letter of a noun base or a root base; penultimate nasal of a root or noun base; Kāt. II. 1. 12. (3) resonant sounds helping the manifestation of स्फोट; cf. Vāk. pad. I. 106 and स्वो.

**अनुष्टुप्** name of one of the main seven vedic metres which are known by the name प्रजापतिच्छन्दसः. It has eight letters in each one of the four pādas. It is sub-divided into त्रिपादनुष्टुप् and चतुष्पादनुष्टुप्. त्रिपादनुष्टुप् has further divisions like पुरस्ताज्ज्योति (8, 12, 12), पिपीलिकमध्या (12, 8, 12), and उपरिष्टाज्ज्योति (12, 12, 8). चतुष्पादनुष्टुप् has divisions like पादैरनुष्टुप् (7, 7, 7, 7) and महापदपङ्क्ति (5, 5, 5, 5, 6). cf. Rkprātiśākhya XVI. 27-30.

**अनुसंहार** independent mention, a second time, of a thing already mentioned, for another purpose; cf. 'अलोन्यस्य' इति स्थाने विज्ञातस्यानुसंहारः P. I. 1.53 Vārt. 1.

**अनुसंहितं** according to the Samhitā text of the Vedas; cf. यत्तानि नोहं गच्छन्ति अग्निगो अनुसंहितम् Bhartṛihari's Mahābhāṣyadīpikā p. 9; cf. also R. Pr. XI. 31, also XV. 33, where the word is explained as संहिताक्रमेण by Uvaṭa.

**अनुसंहृति** recapitulation; grasp (by the mind). cf. विज्ञातस्यानुसंहारः। M. Bh. on P. I.1.52 (अनुसंहारः उपसंहारः। उद्योत on भाष्य on I.1.52).

**अनुस्वान** resonance following the utterance of a letter; cf. अन्ये तु ब्रुवते [अनु-प्रदानमनुस्वानः षण्टानिर्द्वादवत्। Svopajñā on Vāk. pad. I. 106.

**अनुस्वार** see above under अं.

अनुक्त said afterwards, generally in imitation; cf. अनुक्तवान् अनुचानः। अनुक्तमित्येवान्यत्र M.Bh. on III.2.109.

अनुक्ति statement with reference to what has been already said; the same as anvādeśā, which see below.

अनुद्देश statement or mention immediately afterwards; the same as the word अनुदेश used by Pāṇini in I.3.10, cf. संख्यातानामनुद्देशो यथासंख्यम्। अनुद्देशः पश्चादुद्देशः; Uvaṭa on V. Pr. I.143.

अनेकशेष having no ekaśeṣa topic in it; a term applied to the Daiva Grammar which does not discuss the ekaśeṣa topic to which Pāṇini has devoted ten rules from I.2.64 to 73.

अनेकस्वर having many vowels or syllables in it; the same as अनेकाच् of Pāṇini; cf. Hem. III. 4 46.

अनेकाक्षर having many syllables in it; cf. अनेकाक्षरयोस्त्वसंयोगाद्यवौ Kāt. II. 2.59.

अनेकाच् having many vowels (two or more) in it; opp. to एकाच्; a term frequently used in Pāṇini's grammar meaning the same as अनेकस्वर or अनेकाक्षर, which see above; cf. P. VI. 3.42, VI. 4.82.

अनेकान्त (1) not forming an integral part, the same as अनवयव; cf. अनेकान्ताः जनवयवा इत्यर्थः Par. Śek. Pari 4. (2) absence of any definite view cf. अनेकान्तत्वाच्च। येषां चाप्यारभ्यते तेषामप्यनेकान्तः।।. मामहान उक्थपात्रम्। समहान इति च। M.Bh. on VI. 1.7.

अनेकार्थ (1) possessed of a plural sense; referring to many things. cf. अनेकार्थे शुभद्रमदी M.Bh. on P. VII. 2.98 also अनेकार्थांश्रयश्च पुनरेकशेषः P. I. 2.64 Vārt. 15; (2) possessed of many senses, cf. अनेकार्था अपि धातवो भवन्ति M.Bh. on P. VIII. 2.48; also cf. वान्यनेकार्थानि एकशब्दानि तान्यतेनुक्तमिथ्यामः Nir. IV.1. Indeclinables also have many

senses; cf. अन्ययानामनेकार्थत्वम्। Uddyota on P. VI. 3. 109.

अनेकार् ल possessed of many letters; lit. possessed of not one letter, cf. अनेकार्क्षित् सर्वस्व P. I. 1.55.

अनेजन्त not ending in a diphthong; cf. नानुबन्धकृतमनेजन्तत्वम् Par. Śek. Par in 7.

अनेकान्तिक undetermined, indefinite; एतदप्यनेकान्तिकं यदल्पप्राणस्य सर्वोच्चैस्तन्महाप्राणस्य सर्वनीचैः M.Bh. on I. 2.30, also M.Bh. on VI. 1.37; not invariable, cf. अनेकान्तिकं ज्ञापकम् M.Bh. on VII. 2.102, VIII. 3.34.

अनेमित्तिक not possessed of any definite cause; अनेमित्तिको ह्यनुबन्धलोपः M.Bh. on I. 1.20 also on I. 1.59 and I.2.64.

अन्त final, phonetically last element remaining, of course, after the mute signficatory letters have been dropped, cf. अनुत्तरलक्षणोन्तः M.Bh. on I. 1.21 Vart. 6.

अन्तकरण lit. bringing about as the final; an affix (which is generally put at the end); ancient term for an affix; cf. एतेः कारितं च यकारादिं चान्तकरणम्। अस्तेः शुद्धं च सकारादिं च। Nir. I.13.

अन्तःकरणत्व lit. essence of the mind; internal Thinking principle. cf. अन्तःकरणत्वस्य वायुराश्रयतां गतः। तद्धर्मण समाविष्टस्तेजसैव विवर्तते ॥ Vak. pad. I.114.

अन्तःकार्य lit. interior operation; an operation inside a word in its formation-stage which naturally becomes *antarāṅga* as contrasted with an operation depending on two complete words after their formation which is looked upon as *bahirāṅga*.

अन्तःपद inside a word; explained as पदस्य मध्ये by उवद; cf. नुश्चान्तःपदेऽरेफे V. Pr. IV. 2 cf. also अन्तःपदं विवृत्तयः R. Pr. II. 13.

अन्तःपात insertion of a letter or phonetic element such as the letter क्

between इ् and a sibilant, or the letter द् between ण् and a sibilant; cf. 'प्रत्यङ्क् स विश्वा, वज्रिञ् च् रुथिहि; cf. P. VIII. 3.28, 29, 30, 31; cf. तेऽन्तःपाताः अकृतसंहितानाम् R. Pr. IV. 20.

अन्तःपादम् inside the foot of a verse explained as पादस्य मध्ये by Uvata; cf. प्रकृत्याऽन्तःपादमव्यपरे. P. VI. 1. 113.

अन्तःस्थ, अन्तःस्था *f.*, also written as अन्तस्थ, अन्तस्था *f.*, semivowel; cf. अथान्तस्थाः। धिति रिति लिति विति; V. Pr. VIII. 14-15; cf. चतस्रोन्तःस्थाः explained by उवट as स्पर्शोन्मणामन्तः मध्ये तिष्ठन्तीति अन्तःस्थाः R. Pr. I. 9, also पराश्र्वतस्रोन्तस्थाः T. Pr. I. 8. The ancient term appears to be अन्तःस्था *f.* used in the Prāṭisākhya works. The word अन्तःस्थानाम् occurs twice in the Mahābhāṣya from which it cannot be said whether the word there is अन्तःस्थ *m.* or अन्तःस्था *f.* The term अन्तस्थ or अन्तस्था is explained by the commentators on Kātantra as स्वस्य स्वस्य स्थानस्य अन्ते तिष्ठन्तीति।

अन्तर interval between two phonetic elements when they are uttered one after another; hiatus, pause; वर्णान्तरं परमाणु, R.T. 34; also विरामो वर्णयोर्मध्येप्यणुकालोप्यसंयुते Vyāsaśikṣā; (2) space between two phonetic elements. e. g. स्वरान्तरे explained as स्वरयोरन्तरे (between two vowels) by Uvata cf. अन्तस्थान्तरोपलिङ्गी विमाषितगुणः Nir X. 17. अन्तरमवकाशस्थानमुपलिङ्गयति उपगच्छति यः। Durgā's comment.

अन्तरङ्ग a highly technical term in Pāṇini's grammar applied in a variety of ways to rules which thereby can supersede other rules. The term is not used by Pāṇini himself. The Vārtikakāra has used the term thrice (See I. 4.2 Vārt. 8, VI. 1. 106 Vart. 10 and VIII. 2.6 Vārt. 1) evidently in the sense of 'immediate', 'urgent', of earlier occur-

rence' or the like. The word is usually explained as a Bahuvrihi compound meaning 'अन्तः अङ्गानि निमित्तानि यस्य' (a rule or operation which has got the causes of its application within those of another rule or operation which consequently is termed बहिरङ्ग). अन्तरङ्ग, in short, is a rule whose causes of operation occur earlier in the wording of the form, or in the process of formation. As an अन्तरङ्ग rule occurs to the mind earlier, as seen above, it is looked upon as stronger than any other rule, barring of course अपवाद rules or exceptions, if the other rule presents itself simultaneously. The Vārtikakāra, hence, in giving preference to अन्तरङ्ग rules, uses generally the wording अन्तरङ्गबलीयस्त्वात् which is paraphrased by अतरङ्ग बहिरङ्गाद् बलीयः which is looked upon as a paribhāṣā. Grammarians, succeeding the Vārtikakāra, not only looked upon the बहिरङ्ग operation as weaker than अन्तरङ्ग, but they looked upon it as invalid or invisible before the अन्तरङ्ग operation had taken place. They laid down the Paribhāṣā असिद्धे बहिरङ्गमन्तरङ्गे which has been thoroughly discussed by Nāgeśa in his Paribhāṣenduśekhara. The अन्तरङ्गत्व is taken in a variety of ways by Grammarians: (1) having causes of application within or before those of another e.g. स्योनः from the root सिव् (सि + उ + न) where the यण् substitute for इ is अन्तरङ्ग being caused by उ as compared to गुण for उ which is caused by न, (2) having causes of application occurring before those of another in the wording of the form, (3) having a smaller number of causes, (4) occurring earlier in the order of several operations which take place in arriving at the complete form of a word, (5) not having संज्ञा (tech-

nical term) as a cause of its application, (6) not depending upon two words or padas, (7) depending upon a cause or causes of a general nature ( सामान्यापेक्ष ) as opposed to one which depends on causes of a specific nature ( विशेषापेक्ष ).

**अन्तरङ्गपरिभाषा** the phrase is used generally for the परिभाषा 'असिद्धे बहिरङ्गमन्तरङ्गे' described above. See the word अन्तरङ्ग. The परिभाषा has got a very wide field of application and is used several times in setting aside difficulties which present themselves in the formation of a word. Like many other paribhāṣās this paribhāṣā is not a paribhāṣā of universal application.

**अन्तरङ्गबलीयस्त्व** the strength which an *antarāṅga* rule or operation possesses by virtue of which it supersedes all other rules or operations, excepting an apavāda rule, when or if they occur simultaneously in the formation of a word.

**अन्तरङ्गलक्षण** characterized by the nature of an *antarāṅga* operation which gives that rule a special strength to set aside other rules occurring together with it.

**अन्तरतम** very close or very cognate, being characterized (1) by the same place of utterance, or (2) by possessing the same sense, or (3) by possessing the same qualities, or (4) by possessing the same dimension; cf. स्थानेन्तरतमः P. I. 1.50 and Kās. thereon आन्तर्यं स्थानार्थगुणप्रमाणतः । स्थानतः दण्डाग्रम्, अर्थतः वतण्डी चासौ युवतिश्च वातण्ड्ययुवतिः । गुणतः पाकः, त्यागः, रागः । प्रमाणतः अमुष्मै अमूभ्याम् ॥

**अन्तर्गण** a group of words mentioned inside another group of words (गण); cf. पुष्पादिदिवाद्यन्तर्गणो गृह्यते, न भ्वादिङ्ग्याद्यन्तर्गणः Kās. on III. 1.55; also क्षाण्वादिर्गणान्तर्गणः Kās. on IV. 2.111.

**अन्तर्भाव** inclusion of an element (of sense) in what has been actually assigned. e.g. देवदत्तमुपरमति । उपरमयतीति यावत् । अन्तर्भावितप्यर्थोऽत्र रमिः Kās. on P. I. 3.84, अन्तर्भावितप्यर्थो युधिः सकर्मको भवति । राजयुष्वा Kās. on P. III. 2.95.

**अन्तर्हित** separated by a dissimilar element; cf. यूनि चान्तर्हिते अप्राप्तिः P. IV. 1.93 Vārt. 5. व्यञ्जनान्तर्हितोपि उदात्तात्परः अनुदात्तः स्वरितमापद्यते T. Pr. XIV. 30; cf. also R. Pr. III. 9.

**अन्तर्वद्भाव** supposed condition of being at the end obtained by the single substitute (एकादेश) for the final of the preceding and the initial of the succeeding word. cf. अन्तादिवच्च । योयमेकादेशः स पूर्वस्यान्तवत् परस्यादिवत् स्यात् । Sid. Kau. on अन्तादिवच्च P. VI. 1.84.

**अन्तस्था** *f.* also अन्तस्थः semi-vowel; see under अन्तस्थ.

**अन्तस्वरित** having the last vowel circumflex, e.g. याज्यानुवाक्ये । cf. यजेथ्यत्... मित्यन्तस्वरितः । Kās. on P. VI. 2.37.

**अन्तादिवद्भाव** condition, attributed to a single substitute for the final of the preceding and initial of the succeeding word, of being looked upon *either* as the final of the preceding word *or* as the initial of the succeeding word but never as both (the final as well as the initial) at one and the same time; cf. उभयत आश्रये नान्तादिवत् Sir. Pari. 39 also M. Bh. on I.2.48.

**अन्ताम्** affix of the impera. 3rd pers. pl. Ātm., substituted for the original affix झ, e.g. पद्यन्ताम्.

**अन्ति** affix of the pres. 3rd pers. pl. Parasmai. substituted for the original affix झि, e.g. कुर्वन्ति, भवन्ति.

**अन्तु** affix of the impera. 3rd pers. pl. Parasmai. substituted for the original affix झि, e.g. भवन्तु, कुर्वन्तु.



अन्ते affix of the pres. 3rd pers. pl. *Ātm.* substituted for the original affix *ञ*, e.g. *एषन्ते*, *वर्तन्ते*.

अन्तोदात्त a word with its last vowel accented acute. Roots, crude noun bases and compound words generally have their last vowel accented acute; cf. *फिक्वः* ( *प्रातिपदिकस्य* ) अन्त उदात्तः स्यात् *Phiṭ. Sūtra I.1*; धातोः ( *P. VI. 1.162* ) अन्त उदात्तः स्यात्; समासस्य ( *P. VI. 1.223* ) अन्त उदात्तः स्यात्।

अन्त्य ( 1 ) final letter; अन्ते भवमन्त्यम्। ( 2 ) final consonant of each of the five groups of consonants which is a nasal अन्त्योनुनासिकः *R. T. 17*.

अनंभट्ट a grammarian of the seventeenth century, possibly the same as the author of *Tarkasaṅgraha*, who wrote a commentary on *Aṣṭādhyāyī* called *Mitākṣarā* and *Pradipodyotana*, a commentary on *Pradipa*.

अन्य a technical term of Jainendra grammer for Pāṇini's प्रथमपुरुष. cf. *मिडखिशोऽसखुभदन्त्या। Jain. Sū. I. 2.152*.

अन्यतरतः optionally; lit. in another way; cf. *वर्णसंख्ये अन्यतरतः V.P. V. 15*.

अन्यतरस्याम् optionally; lit. in another way. The term is very common in rules of Pāṇini, where the terms *वा* and *विभाषा* are also used in the same sense.

अन्यपदार्थ another sense, sense different from what has been expressed by the wording given; cf. *अनेकमन्यपदार्थे P. II. 2.24*; also *अन्यपदार्थप्रधानो बहुव्रीहिः M. Bh. on II. 1.6*.

अन्ययुक्त connected with the word अन्य; connected with another; e.g. अन्यो गवां स्वामीति। .. न ह्यत्र गवोऽन्ययुक्ताः। कस्तर्हि। स्वामी *M. Bh. on P. II. 3.22*.

अन्यसदृशाधिकरण an object which is different from what is mentioned,

yet similar to it; cf. *नन्वियुक्तमन्य-सदृशाधिकरणे तथा ह्यर्थगतिः। अत्राहाणमानयेत्युक्ते ब्राह्मणसदृश आनीयते। नासौ लोष्टमानीय कृती भवति। M. Bh. on P. III. 1.12*.

अन्याय्य irregular; cf. *सर्वविश्रामा भूमिरित्येवमादिकं प्रयोगमन्याय्यमेव मन्यन्ते; Kās. on P. VII. 3.34*.

अन्यार्थ ( 1 ) having another purpose or signification; cf. *अन्यार्थं प्रकृतं अन्यार्थं भवति M. Bh. on I. 1.23*; ( 2 ) another sense which is different from what is expressed; cf. *अन्यार्थो बहुव्रीहिः Cān. II. 2.46*.

अन्ये वैयाकरणाः other grammarians. This expression, twice mentioned by Patañjali may refer to Kātyāyana whose *Vār. 1* on *P. VI. 1.144* teaches exactly what the others are stated to have taught.

अन्योन्यसंश्रय reciprocally dependent and hence serving no purpose; same as *इतरतराश्रय* which is looked upon as a fault. cf. *अन्योन्यसंश्रयं त्वेतत्। लोडुतः शब्दः शब्दकृतं च लोडुत्वम् M. Bh. on IV. 1.3*.

अन्वक्षरसंधि a combination of letters according to the order of the letters in the Alphabet; a *sandhi* or euphonic combination of a vowel and a consonant, called *अन्वक्षर-अनुलोमसंधि* where a vowel precedes a consonant; and *अन्वक्षर-प्रतिलोमसंधि* where a consonant precedes a vowel, the consonant in that case being changed into the third of its class; *एष स्य स च खराश्च पूर्वं भवति व्यञ्जनमुत्तरं यदेभ्यः। तेन्वक्षरसंधयोनुलोमाः प्रतिलोमाश्च विपर्यये त एव॥ R Pr. II. 8.9* e. g. *एष देवः, स देवः* and others are instances of *अन्वक्षरानुलोमसंधि* where *विसर्ग* after the vowel is dropped; while *हव्यवाड् अग्निः* is an instance of *अन्वक्षरप्रतिलोमसंधि* where the consonant *ड्* precedes the vowel *अ*.

अन्वय ( 1 ) construing, construction; arrangement of words according to their mutual relationship based

upon the sense conveyed by them, शब्दानां परस्परमर्थानुगमनम् । ( 2 ) continuance, continuation; cf. घृतघटस्तैलघट इति निषिक्ते घृते तैले वा अन्वयाद्दिशेषणं भवति अयं घृतघटः, अयं तैलघट इति M. Bh. on P. II. 1.1.

**अन्वर्थक** given in accordance with the sense; generally applied to a technical term which is found in accordance with the sense conveyed by the constituent parts of it; e.g. सर्वनामसंज्ञा, cf. महत्याः संज्ञायाः करणे एतत् प्रयोजनमन्वर्थसंज्ञा यथा विज्ञायेत M. Bh. on P. I. 1.23.

**अन्वर्थसंज्ञा** A technical term used in accordance with the sense of its constituent parts; e. g. सर्वनाम, संख्या, अव्यय, उपसर्जन, कारक, कर्मप्रवचनीयं, अव्ययीभाव, प्रत्यय, उपपद etc. All these terms are picked up from ancient grammarians by Pāṇini; cf. तत्र महत्याः संज्ञाया एतत् प्रयोजनम् । अन्वर्थसंज्ञा यथा विज्ञायेत । संख्यायते अनया संख्येति । cf. M. Bh. on I. 1.23; also cf. M. Bh. on I. 1.27, I. 1.38, I. 2.43, I. 4.83, II. 1.5, III. 1.1, III. 1.92 etc.

**अन्ववसर्ग** relaxation or wide opening of the sound-producing organs as done for uttering a vowel of grave accent. cf. अन्ववसर्ग; गात्राणां विरस्तृता Tait. Pr. XXII. 10.

**अन्वाकर्षक** a word attracting a previous word such as the word च, in the Sūtra texts.

**अन्वाख्यान** restatement; expression of what is already in existence, explanation of what is known or current. The word is used in connexion with grammatical explanations by finding out the base and the affix or affixes, augments, substitutes of words which are already in use etc. cf. Vak. pad. II. 170, 231, 440, 448; III. 14, 171, 272. [cf. also Kaiy. on

I. 2.45 and Helārāja on Vak. pad. III. 1.67 and M. Bh. on I. 2.32.

**अन्वाख्यायक** lit. explanatory. The word is used in connexion with the science of grammar, when it qualifies the word 'Śāstra.' When it qualifies the word 'Vākya' it refers to what is termed प्रक्रियावाक्य. cf. Vak. pad. II. 362; III. 14. 615.

**अन्वाख्येय** what is to be explained by its division into a base and an affix; the word अन्वाख्येय as qualifying the word शब्द is taken to mean 'fit for use', 'which can be used.' cf. Vak. pad. I. 24; III. 14. 74.

**अन्वाचय** aggregation of a secondary element along with the primary one; यत्रैकस्य प्राधान्यमितरदप्राधानं तदनुरोधेनान्वाचीयमानता अन्वाचयः Nyāsa on P. II. 2.29. One of the four senses of च, e. g. शिक्षामट गां चानय; cf. प्लक्षक्षेत्युक्ते गम्यत एतत्सापेक्षेयं प्रयुज्यत इति । also M. Bh. III. 1.1.

**अन्वादेश** ( 1 ) lit. reference to the anterior word or expression; cf. अन्वादेशोन्त्यस्य ( निः शब्दस्य in T. Pr. VII. 3, अकारस्य in V. 8 ) T. Pr. I. 58; ( 2 ) reference again to what has been stated previously; cf. इदमोन्वादेशेशनुदात्तरतीयादौ अन्वादेशश्च कथितानुक्तथनमात्रम् P. II. 4.32 and Vārt. 2 thereon; नेह पश्चादुच्चारणमात्रमन्वादेशः किं तर्हि । एकरस्यैवाभिधेयस्य पूर्वं शब्देन प्रतिपादितस्य द्वितीयं प्रतिपादनमन्वादेशः Kāś on the above.

**अन्वादेशक** a word capable of attracting a word or words from previous statements; cf. चापीत्यन्वादेशकौ T. Pr. XXII. 5; same as अन्वाकर्षक.

**अप्** ( 1 ) कृत् affix अ, in the sense of verbal activity ( भाव ) or any verbal relation ( कारक ) excepting that of an agent, ( कर्तृ ) applied to roots ending in ऋ or उ and the roots ग्रह, वृ, इ etc. mentioned in P. III. 3.58 and the following rules in preference to the

usual affix घञ. e. g. करः, गरः, शरः, यवः, लवः, पवः, ग्रहः, स्वनः etc. cf. P. III. 3 57-87; (2) compound-ending अप् applied to Bahuvrihi compounds in the feminine gender ending with a Pūraṇa affix as also to Bahuvrihi compounds ending with लोमन् preceded by अन्त् or बहिर् e. g. कल्याणीपञ्चमा रात्रयः, अन्तर्लोकः, बहिर्लोकः पटः, cf. P. V. 4. 116, 117. a technical term of Jainendra grammar for द्वितीया of Pāṇini. cf. Jain. Sūt. I. 2-158.

अपकर्ष (i) deterioration of the place or instrument of the production of sound resulting in the fault called निरस्त; cf. स्थानकरणयोरपकर्षेण निरस्तं नाम दोष उत्पद्यते, R. Prā. XIV. 2. (ii) drawing back a word or words from a succeeding rule of grammar to the preceding one; cf. °वक्ष्यति तस्यायं पुरस्तादपकर्षः। M. Bhā. on P. II. 2.8 (iii) inferiority (in the case of qualities) न च द्रव्यस्य प्रकर्षापकर्षौ स्तः। (iv) सुदृति-शोस्त्वपकर्षविज्ञानम्। P. III. 4. 104, Vār. 2. Kaiyaṭa says अपकर्षः अपवादः। which Nāgeśa explains as उत्कर्षप्रतिद्वन्द्वयर्थकापकर्षः शब्दस्य etc.

अपत्य a descendent, male or female, from the son or daughter onwards upto any generation; cf. तस्यापत्यम् P. IV. 1.92.

अपभ्रंश degraded utterance of standard correct forms or words; corrupt form; e. g. गानी, गोणी and the like, of the word गो, cf. गौः इत्यस्य शब्दस्य गानी गोणी गोता गोपोतलिका इत्येवमादयः अपभ्रंशाः M. Bh. on I. 1.1; cf. शब्दसंस्कारहीनो यो गौरिति प्रयुयुक्षिते। तमपभ्रंशमिच्छन्ति विशिष्टार्थ-निवेशनम् Vāk. pad I. 149; cf. शब्द-प्रकृतिरपभ्रंशः (Vyāḍisūtra) on which Puṅyarāja says सर्वस्य हि अपभ्रंशस्य साधुरेव प्रकृतिः com. on Vak. pad. I. 149.

अपर आह 'another says.' Patañjali uses this expression eighty three times in Mahābhāṣya. It refers to opinion of other grammarians. They

were either Vārtikakāras before Kātyāyana who critically examined Pāṇini's sūtras and to whom Kātyāyana was indebted or they may be the grammarians who explained the Vārtikas. Sometimes we find the expression अपरे आहुः।

अपवर्ग achievement; cf. फलप्राप्तौ सत्यां क्रिया-वरिसमाप्तिः अपवर्गः see Kāś. on अपवर्गे तृतीया P. II. 3.6.

अपवर्ण a letter which is phonetically badly or wrongly pronounced. cf. कुतीर्थादागतं दग्धमपवर्णं च भक्षितम्। न तस्य पाठे मोक्षोस्ति पापाहेरिव किञ्चिषात् Pān. Sīk. 50.

अपवाद a special rule which sets aside the general rule; a rule forming an exception to the general rule, which is termed न्याय्य or प्राप्य e. g. आतोनुपसर्गे कः III. 2. 2 which is an exception of the general rule कर्षण्यण् III. 2. 1; cf. येन नाप्राप्तौ यो विधिरारभ्यते स तस्य बाधको भवति, तदपवादोयं योगो भवति; Par. Śek. Pari 57; for details see Par. Śek. Pari. 57-65; cf. न्यायैमिश्रानपवादान् प्रतीयात्। न्याया उत्सर्गाः महाविषयः महाविषयाविषयः। अपवादा अल्पविषयाः विषयः। तानुत्सर्गेण मिश्रानेकीकृताञ् जानीयात्। अपवादविषयं मुक्त्वा उत्सर्गाः प्रवर्तन्ते इत्यर्थः। R. Pr. I. 23 and com. thereon; (2) fault; cf. शास्त्रापवादात् प्रतिपत्तिभेदात् ...R. Pr. XIV. 30 on which उवट remarks शास्त्राणामपवादा दोषाः सन्ति पुन-रुक्तता अविस्पष्टार्थता, कष्टशब्दता...

अपवादन्याय the convention that a rule laying down an exception supersedes the general rule; cf. सिद्धं त्वपवादन्यायेन P. I. 3.9 Vārt. 7.

अपवादबलीयस्त्व the convention that a special rule is always stronger than the general rule. cf. प्रसंगादपवादो बली-यान्। प्रसंग means उत्सर्ग cf. आ, औ. सू. I. 1. 22.

अपवादविप्रतिषेध a conflict with a special rule, when the special rule super- sedes the general rule; cf. 'अलोन्त्यस्य' इति उत्सर्गः। तस्य 'आदेः परस्य' 'अनेकाल्

शिस्त्वस्य ' इत्यप्रवादौ अपवादविप्रतिषेधात् सवादेशो भविष्यति । M. Bh. on I. 1.54 Vārt. 1.

**अपवृक्त** that which has already happened or taken place; cf. न्याय्या त्वेषा भूतकालता । कुतः । आद्यपवर्गात् । आदिरत्राप-वृक्तः । एष च नाम न्याय्यो भूतकालो यत्र किञ्चिदपवृक्तं दृश्यते M. Bh. on III. 2. 102

**अपशब्द** corrupt form of a correct word, called म्लेच्छ also; cf. म्लेच्छो ह वा एष यदपशब्दः M. Bh. on I. 1. 1. अस्तु वापि तरस्तस्माद् नापशब्दो भविष्यति । वाचकश्चेत्प्रयोजकत्वयो वाचकश्चेत्प्रयुज्यताम् ॥ M. Bh. on V. 3. 55. लिङ्गवचनकालकारकाणामन्यथा प्रयोगः । Kautī. Arth. II. 10. 61.

**अपाणिनीय** not in conformity with the rules of Pāṇini's grammar; cf. सिध्यत्वे-वमपाणिनीयं तु भवति M. Bh. on I. 1. 1.

**अपादान** detachment, separation, ablation; technical term for अपादानकारक which is defined as ध्रुवमपायेऽपादानम् in P. I. 4.24 and subsequent rules 25 to 31 and which is put in the ablative case; cf. अपादाने पञ्चमी P. II. 3.28.

**अपाय** (1) point of departure, separation; cf. ध्रुवमपायेपादानम् P. I. 4.24; (2) disappearance; cf. संनियोगशिष्टानामन्यतरापाये उभयोरप्यपायः । तथा । देवदत्तयज्ञदत्ताभ्यामिदं कर्म कर्तव्यम् । देवदत्तापाये यज्ञदत्तोपि न करोति M. Bh. on IV. 1.36.

**अपार्थक** without any purpose or object, useless; cf. ततोनिष्ठादर्शनादपार्थकमेतत् Nyāsa on P. I. 4.80.

**अपि** also; in addition to; अपि is used sometimes to mean absolute or unqualified by any condition; cf. अन्येभ्योपि दृश्यन्ते । अपिशब्दः सर्वोपाधिव्यभि-चारार्थः । निरूपपदादपि भवति । धीवा पीवा । Kāś. on P. III. 2.75, III. 2.101, VII. 1.38; cf. अग्निग्रहणं व्यभिचारार्थम् । Durgasīma on Kāt. II.3.64.

**अपित्** not marked with the mute letter प. A Sārvadhātuka affix not marked with म् is looked upon as

marked with इ and hence it prevents the guṇa or vṛddhi substitution for the preceding vowel or for the penultimate vowel if it be अ. e.g. कुस्तः तनुतः, कुर्वन्ति where no guṇa takes place for the vowel उ cf. सर्वधातुकमपित्. P. I. 2.4.

**अपूर्व** (1) not existing before; cf. आगमश्च नाम अपूर्वः शब्दोपजनः M. Bh. on I. 1.20, I. 1.46; (2) not preceded by any letter or so, cf. अपूर्वलक्षण आदिः M. Bh. on I. 1.21; (3) a rule prescribing something not prescribed before; cf. तत्र अपूर्वो विधिरस्तु नियमोस्तु इति अपूर्वं एव विधिर्भविष्यति न नियमः M. Bh. on I. 4.3., III. 1. 46, III. 2. 127, III. 3.19.

**अपृक्त** lit. unmixed with any (letter); a technical term for an affix consisting of one phonetic element, i.e. of a single letter. cf. अपृक्त एकाल्पत्ययः P. I. 2.41.

**अपेक्षा** relation of dependence; cf. अयुक्तैव बहुनोपेक्षा M. Bh. on IV. 2.92.

**अपोद्धार** separation, division, detachment (अपोद्धारो विभागः 1) cf. Vāk. pad. I.24; II. 10, 269, 442; III, 13. 6, 14. 145. The word is used, rather technically, in the sense of the separation of the base from the affix. The word also means a separated part of a word, such as the base separated from the affix, or the affix separated from the base to which an individually separate sense is attributed by grammarians cf. अपोद्धार्य कल्पनावुद्धया पृथक्पदं निष्कृत्य । Helārāja on Vāk. Pad. III. 1.1.

**अपोद्धृत** lit. taken away (as a part) from the whole; part of the sense of a word taken out from the composite sense possessed by the whole word.

**अप्यदीक्षित**, **अप्यदीक्षित** A famous versatile writer of the sixteenth cen-

ture A.D. (1530-1600), son of रङ्गराजाध्वरीन्द्र, a Dravid Brāhmaṇa. He wrote more than 60 smaller or greater treatises mainly on Vedānta, Mīmāṃsā, Dharma and Alamkāra śāstras; many of his works are yet in manuscript form. The Kaumudī-prakāśa and Tīnantaśeṣasaṅgraha are the two prominent grammatical works written by him. Paṇḍita Jagannātha spoke very despisingly of him.

**अप्रकृतिस्वरत्व** non-retention of the original word accents; cf. तत्र यस्य गतेर-प्रकृतिस्वरत्वं तस्मादन्तोदात्तत्वं प्राप्नोति M. Bh. on VI. 2.49. See the word प्रकृतिस्वर.

**अप्रतिपत्ति** (1) impossibility to obtain the correct form; (2) absence or want of apprehension, cf. शब्दानां चाप्रतिपत्तिः प्राप्नोति M. Bh. on I. 1.1, I. 1.44 Vārt. 8.

**अप्रतिषेध** useless prohibition; unnecessary prohibition; cf. अनर्थकः प्रतिषेधः अप्रतिषेधः M. Bh. on I. 1.6; I. 1.20.; I. 1.22 etc.

**अप्रत्यय** (1) lit. absence of any affix; an affix such as क्प् or क्त्स् which wholly vanishes; cf. पिपठिषतेः अप्रत्ययः पिपठीः M. Bh. on I. 1.6; कण्डूयतेरप्रत्ययः कण्डूः M. Bh. on I. 1.58; (2) that which is not an affix. cf. अप्रत्ययस्येताः संज्ञा मा भूवन् M. Bh. on I. 1. 61, I. 1.69; (3) that which is not prescribed, अविधीयमान, अप्रत्याख्यमान; M. Bh. on I. 1.69.

**अप्रधान** (1) non-principal, subordinate, secondary, cf. अप्रधानमुपसर्जनमिति, M. Bh. on I. 2.43; (2) non-essential, non-predominant, cf. सहयुक्तेःप्रधाने P. II. 2.19 and the instance पुत्रेण सहागतः पिता। Kās. on II. 2.19.

**अप्रयुक्त** not found in popular or current use, e.g. the words ऊष, तेर, चक्र etc, यद्यप्यप्रयुक्ता अवश्यं दीर्घसत्रवच्छ्रुणोतानुविधेयाः

M. Bh. on I. 1. 1, also यथालक्षणमप्रयुक्ते M. Bh. on I. 1.24.

**अप्रयोग** (1) non-employment of a word in spite of the meaning being available; cf. संभावनेऽलमिति चेत्सिद्धाप्रयोगे P. III. 3. 154; (2) non-employment cf. उक्तार्थानामप्रयोगः a standard dictum of grammar not allowing superfluous words which is given in M. Bh. on P. I. 1.44 Vārt. 16 and stated in Cāndra and other grammars as a Paribhāṣā.

**अप्रयोगिन्** not-found in actual use among the people although mentioned in the śāstra-texts; a mute indicative letter or letters. cf. अप्रयोगी इत् Śāk. I. 1.5 Hem. I. 1.37 Jain. I. 2.3 and M. Bh. Pradīpa on III. 8.31.

**अप्रसङ्ग** non-application of a rule of grammar or of a technical term; cf. अन्यत्र सहवचनात् समुदाये संज्ञाऽप्रसङ्गः M. Bh. on P. I. 1.1 Vārt. 11.

**अप्रसिद्ध** Not well-known; secondary (used in connection with sense) cf. एवं चाप्रसिद्धत्वं गौणलाक्षणिकत्वं चान्न गौणत्वम् Pār. Śek. Pār. 15.

**अप्रसिद्धि** absence of clear sense or interpretation; cf. इतेरतराश्रयत्वादप्रसिद्धिः M. Bh. on I. 1.1. Vārt. 8, I. 1.38 Vārt. 4.

**अप्राप्तविकल्प** same as अप्राप्तविभाषा one of the three kinds of optional application of a rule; cf. त्रिसंशयास्तु भवन्ति प्राप्ते अप्राप्ते उभयत्र चेति। M. Bh. on P. I. 1.44 Vārt. 20; optional application of a rule prescribing an operation; e.g. ऊर्णोत्तिविभाषा P. VII. 2.6; VII. 3.90 अनुपसर्गाद्वा P. I. 3. 43. हृत्कोरन्यत्रस्याम्। अभिवादयति गुरुं माणवकेन पिता। अप्राप्तविकल्पत्वात्तृतीयैव Kās. on I. 4.53. विभाषा सपूर्वस्य। स्थूलपतिः स्थूलपत्नी। अप्राप्तविभाषेयमयज्ञसंयोगत्वात्।

**अप्राप्तविधान** prescription of a new thing. cf. तत्राप्राप्तविधाने प्राप्तप्रतिषेधः M. Bh. on VI. 4.171 Vārt. 2.

**अप्राप्तविधि** prescribing an operation which otherwise cannot be had. अप्राप्तविधिः समासप्रतिषेधः P. III. 4.24 Vārt. 1.

**अप्राप्तविभावा** see above अप्राप्तविकल्प.

**अप्राप्ति** (1) non-occurrence or non-realization of a grammatical operation or rule—अप्राप्तिविधेः M. Bh. on I. 1.56 Vārt. 8; (2) prohibition of the occurrence of a rule or operation, cf. अप्राप्तिर्वा । अथवानन्तरा या प्राप्तिः सा प्रतिषिध्यते M. Bh. on I. 1.43, I. 1.63.

**अप्लुत** non-protracted vowel cf. अतो रोरप्लुतादप्लुते P. VI. 1. 113.

**अबाधक** not coming in the way of rules otherwise applicable; the word is used in connection with निपातन i.e. constituted or announced forms or specially formed words which are said to be अबाधक i.e. not coming in the way of forms which could be arrived at by application of the regular rules. Śirādeva has laid down the Paribhāṣā अबाधकान्यपि निपातनानि भवन्ति defending the form पुरातन in spite of Pāṇini's specific mention of the word पुराण in the rule पुराणप्रोक्तेषु IV. 3. 105.

**अभक्त** not-forming an integral part of another; quite independent (used in connection with augment). cf. किं पुनरयं पूर्वान्त आहोस्वित् परादिराहोस्विदभक्तः M. Bh. on I. 1. 47, I. 1.51. एवं तर्ह्यभक्तः कश्चिद्यते M. Bh. on VI. 1.71, VI. 1.135, and VII. 2.82.

**अभयचन्द्र** a Jain grammarian who wrote प्रक्रियासंग्रह, based on the Śabdānuśāsana Vyākaraṇa of the Jain Śākaṭāyana. His possible date is the twelfth century A.D.

**अभयतिलक** a Jain writer of the thirteenth century who wrote a

commentary on the Śabdānuśāsana Grammar of Hemacandra.

**अभयनन्दिन्** a reputed Jain Grammarian of the eighth century who wrote an extensive gloss on the जैनेन्द्रव्याकरण. The gloss is known as जैनेन्द्रव्याकरण-महावृत्ति of which बृहज्जैनेन्द्रव्याकरण appears to be another name.

**अभाव** absence; absence of any following letter which is technically called avasāna. cf. विरामोऽवसानम् । वर्णानामभावोऽवसानसंज्ञः स्यात् S. K. on P. I. 4.110.

**अभाषितपुंस्क** that which does not convey a masculine sense; a word which is not declined in the masculine gender; a word possessing only the feminine gender e.g. खट्वा, लता etc. cf. अभाषितपुंस्काच्च P. VII. 3.48.

**अभिकृति** a variety of long metres called अतिच्छन्दसः; it consists of 100 syllables. cf. अभिकृतिः—देवा अग्निः स्विष्टकृत् R. Pr. XVI. 60.

**अभिक्रम** the first of the two utterances of a word which characterise the krama method of recital; e.g. in the krama recital of प्रण इन्दो etc. प्र णः । न इन्दो । the first recital प्र णः is called अभिक्रम, or प्रथम वचन while न इन्दो is called द्वितीयवचन; cf. अभिक्रमे पूर्वविधानमाचरेत् पुनर्ध्रुवंस्तूत्तरकारितं क्रमे R. Pr. XI. 21.

**अभिघात** depression or sinking of the voice as required for the utterance of a circumflex vowel.

**अभिजल्प** a word standing as identical with the object denoted by it cf. सोऽयमित्यभिसंबन्धाद्द्रुपमेकीकृतं यदा । शब्दस्यार्थेन तं शब्दमभिजल्पं प्रचक्षते । Vāk. pad. II. 128.

**अभिधा** the activity of a word in showing its sense, the power of denotation; a relation between the word and its sense, viz. the object denoted by it. cf. Vāk. pad. II. 402;

also cf. अभिधानाभिधेयोर्वाच्यवाचकभाव-  
लक्षणः संबन्धः अभिधाख्येन शब्दव्यापारेण  
नियम्यते (पुण्य.) ।

**अभिधानकोश** an ancient lexicogra-  
phic work quoted by Maheśvara in  
his commentary on Nir. 6.14 as  
अभिधानकोशकारः पठति गीर्वाणाः स्युर्द्विवोक्तसः ।  
Medhātithi also quotes the work  
cf. on Manu Smr. II. 140 तथा चाभिधान-  
कोशेऽभिहितम् ।

**अभिधानक्रिया** function of denotation  
which is effected in language by the  
use of words related to each other.  
cf. Vāk. pad. II. 106. \*

**अभिधान** designation, denotation, ex-  
pression of sense by a word which  
is looked upon as the very nature  
of a word. The expression अभिधानं  
पुनः स्वाभाविकम् (denotation of sense  
is only a natural characteristic of  
a word) frequently occurs in the  
Mahābhāṣya; cf. M.Bh. on I. 2.64  
Vārt. 93, II. 1.1, cf. नपुंसकं यदूष्मान्तं  
तस्य बहुभिधानजः (R. Pr. XIII.7) where  
the word बहुभिधान means बहुवचन.

Although अभिधान means activity of  
denotation and अभिधेय means  
denoted object, both are found  
used synonymously. Patañjali on  
I. 2.51. Vārt. I. understands अभिधेय  
as principal sense and अभिधान as  
original sense.

**अभिधेय** object or thing denoted by  
a word; sense of a word; cf. अभि-  
धेयवह्निङ्गवचनानि भवन्ति M.Bh. on II.  
2.29.

**अभिनिधान** lit. that which is placed  
near or before; the first of the  
doubled class consonants; a mute  
or sparsa consonant arising from  
doubling and inserted before a  
mute; cf. अघोषादूष्मणः परः प्रथमः अभिनिधानः  
स्पर्शपरात्तस्य सस्थानः (T. Pr. XIV. 9.)  
explained by त्रिभाष्यरत्न as स्पर्शपरादघोषा-  
दूष्मणः परः प्रथम आगमस्तस्य स्पर्शस्य समानस्थानः.

अभिनिधानो भवति । अभिनिधीयते इत्यभिनिधानः  
आरोपणीयः इत्यर्थः । यथा यः क्त्वाभयेत  
अश्मन्नुर्जम् । यः प्पत्नता । The Rk.  
Prātiśākhya explains the term  
अभिनिधान somewhat differently; cf.  
अभिनिधानं कृतसंहितानां स्पर्शान्तःस्थानामपवाच्य  
रेफम् । संधारणं संवरणं श्रुतेश्च स्पर्शोदयानामपि  
चावसाने R. Pr. VI. 17, 18. explained  
by उव्वट as स्पर्शपराणां स्पर्शानां रेफं वर्जयित्वा  
अन्तःस्थानां च वर्णानां कृतसंहितानां च सतां  
संधारणं वर्णश्रुतेश्च संवरणं भवति । तदेतद् अभि-  
निधानं नाम । यथा उप मा षड् द्वा द्वा । ऋ.  
सं ८/६८/१४ इह षड् इत्यत्र अभिनिधानम् ॥  
अभिनिधान possibly according to  
उव्वट here means the first of the  
doubled letter which, although the  
second letter is attached to it, is  
separately uttered with a slight  
pause after it. अभिनिधान means, in  
short, something like 'suppression.'  
The Rk. Tantra takes a still wider  
view and explains अभिनिधान as the  
first of a doubled consonant, cf.  
अभिनिधानः । क्रमजं च पूर्वान्तसस्वरं भवति ।  
R. T. 21.

**अभिनिर्वृत्ति** development of an activity;  
manifestation; cf. द्रव्येषु कर्मचोदनायां  
द्वयोरेकस्याभिनिर्वृत्तिर्भवति M.Bh. on  
VI. 1.84.

**अभिनिविष्ट** that which has already  
entered on functioning or begun to  
function; cf. स्वभावत एतेषां शब्दानां  
एतेष्वर्थेषु अभिनिविष्टानां निमित्तत्वेन अन्वाख्यानं  
क्रियते । M.Bh. on II. 1.1. cf. पूर्वमपवादा  
अभिनिविशन्ते पश्चादुत्सर्गाः, M.Bh. on II.  
3.46; Pari. Śek. Pari. 62.

**अभिनिष्टान** is an ancient name of *visarga*.  
cf. Kāśikā on P. VIII. 3.86 which  
derives the word. Among the  
Prātiśākhya it occurs only in  
Atharvaveda Prātiśākhya 1.42.  
Abhiniṣṭhāna seems to be the true  
form.

**अभिनिहित** used in connection with a  
सन्धि or euphonic combination in  
which the vowel अ, as a first or a

second member, is absorbed into the other member, e.g. रथेभ्यः+अग्ने=रथेभ्योऽग्ने, also दाशुषेऽग्ने, where अ of अग्ने is absorbed or merged in ओ of रथेभ्यो or ए of दाशुषे; cf. अथाभिनिहितः संधिरेतैः प्राकृतवैकृतैः। एकीभवति पादादिरकारस्तेऽत्र संधिजाः; R. Pr. II. 13 to 235; cf. एङ् पदान्तादति P. VI. 1. 109.

**अभिनिहितस्वर** name given to the circumflex vowel which is the resultant of the अभिनिहितसंधि.

**अभिप्राय (I) अभिप्रायसंधि** a kind of euphonic combination where the nasal letter न् is dropped and the preceding vowel (आ) is nasalised e.g. दधन्वाँ यः। स्ववाँ यातु। (2) view, purpose, intention; cf. तद् व्यक्तमाचार्य-स्याभिप्रायो गम्येत, इदं न भवतीति; M.Bh. on I. 1.27; cf. also स्वरितञितः कर्त्रभिप्राये क्रियाफले P. I. 3 72.

**अभिमन्यु** of Kāshmir, who restored the corrupt text of Mahābhāṣya, cf. Vāk. pad. II. 484-496.

**अभिराम विद्यालङ्कार** a grammarian who wrote a Vṛtti on the Kārakapāda of Goyicandra's commentary.

**अभिविधि** inclusive extension to a particular limit; inclusive limit; cf. आङ् मर्यादाभिविध्योः P. II, 1.13, आङ् मर्यादाभिविध्योरिति वक्तव्यम् M. Bh. on I. 4.89; (2) full or complete extension क्रियागुणाभ्यां कारस्त्र्येन संबंधः। cf. अभिविधौ भाव इतुण्। अभिविधिरभिव्याप्तिः। सारादिणं ववैते Kāś. on P. III. 3.44.

**अभिव्यादान** absorption of a vowel when two long vowels of the same kind come together e.g. ता आपः = तापः, अवसा आ=अवसा, the resultant vowel being pronounced specially long consisting of one more mātrā, which is evidently, a fault of pronunciation, cf. आदानं आरम्भः; विपुलं विशालं वा आदानं व्यादानम्। अभिव्याप्तं अभिभूतं व्यादानं अभिव्यादानम् Uvvaṭa on R. Pr. XIV 27.

**अभिव्याहार** expression; cf. यदेव समाने पादे समानाभिव्याहारं भवति तज्जामि भवति। हिरण्य-रूपः स हिरण्यसंदृक् Nir X. 16.

**अभिसंहित** lit. carefully directed towards. The word is used in connexion with a word which is carefully directed towards its power of denotation with a view to communicating the intended sense. cf. Vāk. pad II. 401.

**अभिसारिणी** name of a metre in which two feet have ten syllables and the other two have twelve syllables; cf. वैराजजागतैः पादैर्द्यौ वाचेत्यभिसारिणी R. Pr. XVI. 66.

**अभिस्वरित** provided with a svarita or circumflex accent.

**अभिहित** expressed (used in connection with the sense of a word) एतेनैवाभिहितं सूत्रेण M.Bh. on I. 2.64, I. 3.1; expressed actually by a word or part of a word, same as कथित M. Bh. on I. 4.51.

**अभिहितान्वयपक्ष** theory of the denotation by words possessed of individually separate senses giving rise to a different kind of sense known as तात्पर्य when they are taken together. This view propounded by the Bhāṭṭa school of Mīmāṃsakas is opposed to the other view viz. अन्विताभिधानपक्ष propounded by the Prābhākara school. cf. Vāk. pad. II. 1; II. 41, 42.

**अभूततद्भाव** being what it was not before, cf. चित्रविधौ अभूततद्भावग्रहणम् P. V. 4.50 Vārt. 1.

**अभेदक** not bringing about a difference; not making different; nondiscriminant; cf. गुणा अभेदकाः Par. Śek. Pari. 109 cf. ननु च भो अभेदका अपि च गुणा दृश्यन्ते M.Bh. on I. 1.1.

**अभेदसंसर्ग** a connection of unity, as noticed between the nominative case affix of the subject and the



ending ति of a verb, which produces the sense.

**अभेदान्वय** relation of non-difference as stated by the Vaiyākaraṇas between an adjective and the substantive qualified by it. e. g. नील-सुरपलम् is explained as नीलाभिन्नमुत्पलम्.

**अभ्यन्तर** interior; contained in, held in; cf. अभ्यन्तरश्च समुदाये अवयवः। तद्यथा वृक्षः प्रचलन्तहावयवैः प्रचलति M. Bh. on I. 1.56.

**अभ्यंकर** (BHASKARASHASTRI Abhyankar 1785-1870 A. D.) an eminent scholar of Sanskrit Grammar who prepared a number of Sanskrit scholars in Grammar at Sātārā. He has also written a gloss on the Paribhāṣenduśekhara and another one on the Laghu-Śabdenduśekhara. (VASUDEVA SHASTRI Abhyankar 1863-1942 A. D.) a stalwart Sanskrit Paṇḍita, who, besides writing several learned commentaries on books in several Sanskrit Śāstras, has written a commentary named 'Tattvādarśa' on the Paribhāṣenduśekhara and another named 'Gūdhārthaprakāśa' on the Laghuśabdenduśekhara.

(KASHINATH VASUDEVA Abhyankar, 1890-1976) a scholar of Sanskrit Grammar who has written महाभाष्य-प्रस्तावनाखण्ड, and जैनेन्द्रपरिभाषा-वृत्ति and compiled the परिभाषासंग्रह and the present Dictionary of Sanskrit Grammar.

**अभ्यम्** substitute for dat. and abl. pl. affix भ्यस् after the words युष्मद् and अस्मद्; cf. भ्यसोऽभ्यम् P. VII. 1.30. भ्यम् is also noticed as a different reading. cf. M. Bh. and Kāśikā on VII. 1. 30.

**अभ्यस्त** repeated, redoubled word or wording or part of a word. The term अभ्यस्त is applied to the whole

doubled expression in Pāṇini's grammar, cf. उभे अभ्यस्तम् P. VI. 1.6; (2) the seven roots with ज् placed at the head viz. जक्ष्, जग्, दरिद्रा, चकास, शास, दीधी and वेवी which in fact are reduplicated forms of षस्, गृ, द्रा, कास, शस्, धी and वी.

**अभ्यावृत्ति** inclination towards an action; tendency to do an act; cf. संख्यायाः क्रियाभ्यावृत्तिगणने कृत्वसुच्। P. V. 4.17 अभिमुखी प्रवृत्तिरभ्यावृत्तिः (M. Bh. on V. 4.19) is the explanation in the Mahābhāṣya, while पौनःपुन्यमभ्यावृत्तिः (Kāś. on V. 4.17) is the one given in Kāśikā.

**अभ्यास** lit, doubling or reduplication; technically the word refers to the first portion of the reduplication, which is called the reduplicative syllable as opposed to the second part which is called the reduplicated syllable; cf. पूर्वोभ्यासः P. VI. 1.4. (2) Repetition, the second part which is repeated; cf. दोऽभ्यासे (R. T. 165) explained as दकारः अभ्यासे लुप्यते। पदस्येति। द्रसद् द्रसेति 1; (3) repeated action; cf. अभ्यासः पुनः पुनः करणमावृत्तिः Kāś. on P. I. 3. 1.

**अभ्याहत** omission of any sound; a fault of utterance.

**अभ्युच्चय** lit. accumulation or addition of sense brought about by the addition of adjectives or qualifying words. cf. Vāk. pad. III. 14. 90, 96, 98. cf. वर्षते इति स्वाङ्गाभ्युच्चयम् सांयोगिकानामर्थानाम्। Nirukta I. 2. It also means mere show of additional knowledge cf. यत्तु अर्थवस्वरे अधीते इत्यादौ धातोरनर्थकता उपसर्गविशिष्टस्य वाचकता इति कैश्चिदुक्तं तदभ्युच्चयमात्रम्। Śabda Kaustubha on I. 2.45 where कैश्चित् refers to Nyāsa.

**अम्** (1) a technical brief term in Pāṇini's grammar including vowels, semi-vowels, the letter ह् and nasals;

(2) a significant term for the accusative case showing change or substitution or modification ; cf. अं विकारस्य T. Pr. I. 28 explained as अमिति शब्दो विकारस्याख्या भवति । अमिति द्वितीयाविभक्तेरुपलक्षणम् । (3) augment applied to the penultimate vowel of सूञ् & इञ् ( P. VI. 1.58, 59 and VII. 1.99 ) (4) substitute for 1st pers. sing. affix सिप्, by P. III. 4 101 (5) Acc. sing. case affix अम्.

**अमर** called अमरसिंह, an ancient grammarian mentioned in the कविकल्पद्रुम by घोषदेव. He is believed to have written some works on grammar, such as षट्कारकलक्षण, his famous existing work, however, being the Amarakoṣa or Nāmaliṅgānuśāsana.

**अमरचन्द्र** a Jain grammarian and a pupil of Jinadattasūri, who lived in the fourteenth century who is believed to be the writer of स्यादिशब्दसमुच्चय, परिमल etc.

**अमु** tad. affix अम् applied in Vedic Literature to किम्, words ending in ए, indeclinables and the affixes त्र and तम्; e. g. प्रतरं नयामः प्रतरं वस्य; cf. अमु च च्छन्दसि P. V. 4.12.

**अमृतभारती** a grammarian who is believed to have written सुबोधिका or सुबोधिनी, a gloss on the सारस्वतव्याकरण.

**अमृतस्मृति** called also अमृतस्मृति, a commentary on the प्रक्रियाकौमुदी of रामचन्द्रशेख.

**अमोघनन्दिनी शिक्षा** a शिक्षा work of the White Yajurveda. It follows Vājasaneyī Prātiśākhya.

**अमोघवृत्ति** also called अमोघवृत्ति is an extensive commentary on Śākaṭāyana grammar (sūtras). It is believed that the gloss was written by the Sūtrakāra and fathered the commentary on अमोघवर्ष I a Rāstrakūta king of ninth century.

**अमोघवर्ष** A Jain grammarian of the ninth century who wrote the gloss known as अमोघवृत्ति on the Śābdānuśāsana of Śākaṭāyana; the वृत्ति is quoted by माधव in his पातुवृत्ति. It has a com. called Nyāsa, by Prabhācandra.

**अमोघा** also अमोघवृत्ति, a gloss on the grammar of Śākaṭāyana. See अमोघवर्ष above.

**अम्बाकर्त्री** a commentary on Nāgeśa's Paribhāṣenduśekhara named so, as it commences with the words अम्बाकर्त्री etc.

**अम्बुकृत** utterance (of words) accompanied by water drops coming out of the mouth ; a fault of utterance or pronunciation ; मुखात् विप्रुषो निर्गमनम्. It is explained differently in the Rk. Prātiśākhya ; cf. ओष्ठाभ्यां नद्धं अम्बुकृतम् ( R. Pr. XIV. 2 ) held tight between the lips which of course, is a fault of pronunciation ; cf. ग्रस्तं निरस्तमविलम्बितं निर्हितं अम्बुकृतं ध्मातमथो विकम्पितम्. M.Bh. I. 1. परपशाद्विक.

**अय्** ( 1 ) substitute for the causal sign णि before आम्, अन्त, आलु etc. by P. VI. 4.55 ( 2 ) substitute for ए before a vowel by P. VI. 1 78.

**अयङ्** the substitute अय् for the final ई of the root शी by P. VII. 4.22.

**अयच्** tad. affix अय substituted optionally for तय after द्वि and त्रि by P. V. 2.43. e.g. द्वयम्, द्वितयम् ; त्रयम् त्रितयम्.

**अयाच्** , **अयाट्** substitutes for inst. sing affix टा in Vedic Literature. e. g. स्वप्नया, नावया. cf. M.Bh. on VII. 1.30.

**अयावन** non-mixture of words where the previous word is in no way the cause of ( any change in ) the next word. अयावनं अमिश्रणम् Uv. on R. Pr. XI. 12 e. g. अग्निमीळे where the क्रमपाठ is अग्नि. ईळे ।

**अयुज्** a term applied to the odd feet of a stanza; cf. युग्मावष्टाक्षरौ पादावयुजौ द्वादशाक्षरौ। सा सतोवृद्धी नाम R. Pr. XVI. 39.

**अयोगवाह** the letters or phonetic elements अनुस्वार, विसर्ग, जिह्वामूलीय, उपध्मानीय and यम called so, as they are always uttered only in combination with another phonetic element or letter such as अ or the like, and never independently; cf. अकारादिना वर्णसमा-  
न्नायेन संहिताः सन्तः ये बहन्ति आत्मलाभं ते अयोगवाहाः Uvvaṭa on Vāj. Pr. VIII. 18. These अयोगवाह letters possess the characteristics of both, the vowels as well as consonants; cf. अयोगवाहानामद्सु उपदेशः कर्तव्यः णत्वं प्रयोजनम्। शर्षु जम्भावषत्वे प्रयोजनम्। M.Bh. on शिवसूत्र हयवरट्-

**अर** a technical term for Ārdhadhātuka affixes in the Mugdhabodha grammar:

**अरकतसन्धि** a word, the coalescence of which is not nasalized, as the word आ in मन्द्रमा वरेण्यम् as contrasted with अन्न औ अपः; cf. R. Pr. XI. 18.

**अरङ्** a Visarga which is not rhotacized; the term अरिफित is used in the same sense.

**अरिफित** not rhotacized; not turned into the letter र; cf. विसर्जनीयोऽरिफितो दीर्घपूर्वः स्वरोदयः आकारम्। R. Pr. II. 9.

**अरीहणादि** a group of words given in P. IV. 2.80 which get the taddhita affix वुञ् (अक्) added to them as a cāturarthika affix e.g. आरीहणकम्, द्रौघणकम् etc. see Kāśikā on P. IV. 2.80.

**अर्क** the strong blowing of air from the mouth at the time of the utterance of the surd consonants; cf. Vāj. Śikṣā 280.

**अर्थे** (1) lit. signification, conveyed sense or object. The sense is sometimes looked upon as a determinant

of the foot of a verse; cf. प्रायोर्थो वृत्तमित्येते पादज्ञानस्य हेतवः R. Pr. XVII 16. It is generally looked upon as the determinant of a word (पद). A unit or element of a word which is possessed of an independent sense is looked upon as a Pada in the old Grammar treatises; cf. अर्थः पदमिति ऐन्द्र; cf. also अर्थः पदम् V. Pr. III. 2, explained by उक्त्वट् as अर्थोभिधायि षदम्। पद्यते गम्यते ज्ञायतेऽर्थेनेनेति पदम्। There is no difference of opinion regarding the fact that, out of the four standard kinds of words नाम, आख्यात, उपसर्ग and निपात, the first two kinds नाम and आख्यात do possess an independent sense of their own. Regarding possession of sense and the manner in which the sense is conveyed, by the other two viz. the Upasargas (prepositions) and Nipātas (particles) there is a striking difference of opinion among scholars of grammar. Although Pāṇini has given the actual designation पद to words ending with either the case or the conjugational affixes, he has looked upon the different units or elements of a Pada such as the base, the affix, the augment and the like as possessed of individually separate senses. There is practically nothing in Pāṇini's sūtras to prove that Nipātas and Upasargas do not possess an independent sense. Re: Nipātas, the rule चादयोऽसत्त्वे, which means that च and other indeclinables are called Nipātas when they do not mean सत्त्वं, presents a riddle as to the meaning which च and the like should convey if they do not mean सत्त्वं or द्रव्य i.e. a substance. The Nipātas cannot mean भाव or verbal activity and if they do not mean सत्त्वं or द्रव्य, too, they will have to be called अनर्थक (absolutely meaningless) and in that case they would not be

termed Prātipadika, and no case-affix would be applied to them. To avoid this difficulty, the Vārttikakāra had to make an effort and he wrote a Vārttika निपातस्य अनर्थकस्य प्रातिपदिकत्वम् । P. I. 2.45 Vār. 12. As a matter of fact the Nipātas च, वा and others do possess a sense as shown by their presence and absence (अन्वय and व्यतिरेक). The sense, however, is conveyed rather in a different manner as the word समूह, or समुदाय, which is the meaning conveyed by च in रामः कृष्णश्च, cannot be substituted for च as its synonym in the sentence रामः कृष्णश्च. Looking to the different ways in which their sense is conveyed by nouns and verbs on the one hand, and by affixes, prepositions and indeclinables on the other hand, Bhartṛhari, possibly following Yaska and Vyādi, has developed the theory of चोत्कृत्व as contrasted with वाचकत्व and laid down the dictum that indeclinables, affixes and prepositions (उपसर्गः) do not directly convey any specific sense as their own, but they are mere signs to show some specific property or excellence of the sense conveyed by the word to which they are attached; cf. also the statement 'न निर्वेदा उपसर्गा अर्थान्निराहुरिति शाकटायनः नामाख्यातयोस्तु कर्मोपसंयोगचोत्तका भवन्ति । Nir I. 3. The Grammarians, just like the rhetoricians have stated that the connection between words and their senses is a permanent one (नित्य), the only difference in their views being that the rhetoricians state that words are related, no doubt permanently, to their sense by means of संकेत or convention which solely depends on the will of God, while the Grammarians say that the expression of sense is only a natural function of words;

cf. 'अभिधानं पुनः स्वाभाविकम्' Vārttika No. 33 on P. I. 2.64. For चोत्कृत्व see Vākyapadīya of Bhartṛhari II. 165-206.

**अर्थक्रिया** purpose of existence as noticed in every object in nature cf. Vāk. pad. III. 11.14 which says "Just as purposeful activity of the elements of the three guṇas which are always found mixed up, is quite distinct in each case, so it is cognised in the case of all objects.

**अर्थगति** comprehension of sense; cf. अर्थगत्वर्थः शब्दप्रयोगः अर्थं संप्रत्याययिष्यामीति शब्दः प्रयुज्यते । M.Bh. on P. I. 1.44, III. 1.7 etc.

**अर्थग्रहण** use of the word 'अर्थः' cf. अर्थग्रहणं करोति तज्ज्ञापयत्याचार्यः M.Bh. on I. 1.11.

**अर्थजाति** genus or general nature possessed in common with others by individual objects, on which the corresponding genus of the word denoting the object is superimposed cf. Vāk. pad. III. 1.6, 8, 11.

**अर्थनिर्देश** mention or specification of sense. cf. अवश्यमुत्तरार्थमर्थनिर्देशः कर्तव्यः M.Bh. IV. 1.92.

**अर्थप्रवृत्तितत्त्व** underlying principle in the use of a word in language; the desire on the part of a speaker to communicate his thought. cf. Vāk. pad. 1.13. अर्थप्रवृत्तितत्त्वं विवक्षा । न तु वस्तुतः स्वरूपेण सत्त्वमसत्त्वं वा । विवक्षैव हि शब्दप्रयोग निबन्धनम् । (हेला)

**अर्थवद्ग्रहणपरिभाषा** a well known maxim or Paribhāṣā of grammarians fully stated as अर्थवद्ग्रहणे नानर्थकस्य ग्रहणम्, deduced from the phrase अर्थवद्ग्रहणात् frequently used by the Vārttikakāra. The Paribhāṣā lays down that 'when a combination of letters employed in Grammar, is possessed of a sense, it has to be taken as

possessed of sense and not such a one as is devoid of sense.'

**अर्थाभिधान** conveyance or expression of sense, cf. अर्थाभिधानं पुनः स्वाभाविकम् P. I. 2.64 Vārt. 33. It is only a nature of words that they convey their sense. This statement of the Vārtikakāra is taken as a standard dictum which is fully consistent with the doctrine of शब्दार्थसंबन्धनित्यत्व.

**अर्थविच्छेदहेतु** a factor which determines the intended sense out of the various senses that arise in the mind. Such factors are syntactical connection in a sentence वाक्य, प्रकरण, situation context, the meaning of another word (अर्थ), propriety (औचित्य), place (देश), time (काल), association (संसर्ग), dissociation (विप्रयोग), company (साहचर्य), hostility (विरोधिता), evidence from another sentence (लिङ्ग) and the proximity of another word (शब्दस्थान्यस्य संनिधि), cf. Vāk. pad. II. 314, 315.

**अर्थित्व** the condition of being needy, desire to possess, described as a cause of being entitled to do a thing. cf. Vāk. pad. II. 79.

**अर्धक** a fault in the utterance of a vowel of the kind of abridgment of a long utterance. अर्धह्रस्वम् explained as ह्रस्वस्वार्धम्—half the utterance of the short vowel; cf. तस्यादित उदात्तमर्धह्रस्वम् P. I. 2.32. cf. also तस्यादिरुच्चैस्तरामुदात्तादनन्तरो यावदङ्गं ह्रस्वस्य Tai. Pr. I.44.

**अर्धचन्द्र** sign of Anunāsika, cf. अन्नं औं अप इत्यत्र अर्धचन्द्राकृतेर्वर्णस्य । Nyāsa on I.1.8.

**अर्धजरतीय** a queer combination of half the character of one and half of another, which is looked upon as a fault; cf. न चेदानीमर्धजरतीयं लभ्यं वृद्धिर्मे भविष्यति स्वरो नेति । तद्यथा । अर्धं जरत्याः

कामयते अर्धं नेति; M.Bh. on IV. 1.78; cf. also अर्धं जरत्याः पाकाय अर्धं च प्रसवाय । cf. इवार्थे समास इवार्थे प्रत्यय इति अर्धद्वय-निर्वाहाय जरतीशब्दोऽर्थान्तरे वर्तते । cf. also Śabdakaustubha, p. 2.

**अर्धमात्रा** half of a mātrā or 'mora', cf. अर्धमात्रालाघवेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः Par. Śekh. Pari. 122, signifying that not a single element of utterance in Pāṇini's grammar is superfluous. In other words, the wording of the Sūtras of Pāṇini is the briefest possible, not being capable of reduction by even half a mora.

**अर्धमात्रिक** taking for its utterance the time measured by the utterance of half a mātrā or mora; a consonant, as it requires for its utterance that time which is measured by half a mātrā (mātrā being the time required for the utterance of short अ); cf. R. Pr. I. 16; T. Pr. I.37; V. Pr. I. 59.

**अर्धर्चादि** a group of words given in P. II. 4.31 which are declined in both—the masculine and the neuter genders; e.g. अर्धर्चः, अर्धर्चम्; यूथः, यूथम्; गृहः, गृहम्, etc.; cf. अर्धर्चाः पुंसि च P. II. 4.31.

**अर्धविसर्ग** a term used for the Jihvāmūliya and Upadhmaniya into which a visarga is changed when followed by the letters क्, ख्, and the letters प्क्, respectively.

**अर्धह्रस्व** the half of a short vowel having half morae. According to P. 1.2.32 the initial part of Svarita is ardhahrasva. In the contexts of long and prolonged (pluta) vowels, it is used in the same way i.e. their initial portion will have one morae; cf. also Vāk. pad. II. 308.

**अर्धह्रस्वोदात्त** the acute (उदात्त) accent which becomes specially उदात्त or

उदात्तर when the vowel, which possesses it, forms the first half of a स्वरित vowel.

**अर्शादि** a class of words which take the taddhita affix अच् (अ) in the sense of the affix मत्तुप् i.e. in the sense of possession; cf. अर्शासि अस्य विद्यन्ते अर्शासः । उरसः । आङ्गतिगणश्चायम् । यत्राभिन्नरूपेण शब्देन तद्वतोभिधानं तत् सर्वमिह द्रष्टव्यम् Kās. on P. V. 2.127.

**अल्** a प्रत्याहार or a short term signifying any letter in the alphabet of Pāṇini which consists of 9 vowels, 4 semi-vowels, 25 class-consonants, and 4 sibilants.

**अलक्षण** that which is not a proper लक्षण i.e. Sūtra; a Sūtra which does not teach definitely; a Sūtra which cannot be properly applied being ambiguous in sense. cf. व्याख्यानतो, विशेष-प्रतिषेधनिहि संदेहादलक्षणम् Par. Śek. Pari. I.

**अलाक्षणिक** (1) not used in a secondary sense; (2) not accomplished by the regular application of a grammar rule; cf. निपातनैः सह निर्देशादत्रापि किञ्चिदलाक्षणिकं कार्यमस्ति Kās. on III. 2.59.

**अलिङ्ग** (1) not possessed of a definite gender; cf. अलिङ्गमसंख्यमव्ययसंज्ञं भवति M. Bh. on I. 1.38, II. 4.82; (2) अलिङ्गे शुभ्रदसदी (Sid. Kau. on P. VII.2.90).

**अलिङ्गवचन** not possessed of a definite gender and number; a term generally used in connection with अव्ययस्य or indeclinables.

**अलुक्** absence of elision or omission.

**अलुक्समास** a compound in which the case-affixes are not dropped. The Aluk compounds are treated by Pāṇini in VI. 3.1 to VI. 3.24.

**अलोन्यविधि** an operation, which, on the strength of its being enjoined by means of the genitive case, applies

to the last letter of the wording put in the genitive; cf. नानर्थकेलोन्य-विधिरनभ्यासविकारे M. Bh. on I. 1.65; cf. अलोऽन्त्यस्य । षष्ठीनिर्दिष्टान्त्यस्याल आदेशः स्यात् S.K. on P. I. 1.52.

**अलोप** absence of elision of an affix etc. cf. सुपः अलोपः भवति वाक्ये । राज्ञः पुरुष इति । M. Bh. on II. 1.1.

**अलौकिकविग्रह** the dissolution of a compound not in the usual popular manner. e.g. राजपुरुषः dissolved as राजन् इस् पुरुष सु, as contrasted with the लौकिकविग्रह viz. राज्ञः पुरुषः । see also अधिहरि dissolved as हरि ङि in the अलौकिकविग्रह.

**अल्पहण** (1) the word अल् actually used in Pāṇini's rule e.g. अपृक्त एकाल् प्रत्ययः P. I. 2.41. (2) the wording as अल्, or wording by mention of a single letter; e.g. अवि श्रुधातुभ्रुवां ङोः P. VI. 4.77.

**अल्पतर** feebler effort required in the production of sound or in the utterance of a letter cf. तैरोव्यञ्जनपाद-वृत्तयोरल्पतरः (प्रत्ययः) Tait. Pr. XX. 12.

**अल्पप्रयोग** not of frequent occurrence in the spoken language or literature; the term is used in connection with such words as are not frequently used; cf. सन्त्यल्पप्रयोगाः कृतोप्येकपदिकाः । व्रततिर्दिम्नाः जाटय आङ्गारो जागरूको दर्विहोमीति Nīr. I. 14.

**अल्पप्राण** (1) non-aspirate letters; letters requiring little breath from the mouth for their utterance as opposed to mahāprāṇa; (2) non-aspiration; one of the external articulate efforts characterizing the utterance of non-aspirate letters.

**अल्पात्तर** having a smaller number of vowels in it; such a word is generally placed first in a Dvandva compound; cf. अल्पात्तरम्, P. II. 2.34. अल्पात्तरं पूर्वं भवति प्लक्षन्त्यग्रौधौ; अल्पात्तर is the same as अल्पाच्च used in the

प्रक्रियाकौमुदी or अल्पस्वरतर in Kātantra ( Kāt. II. 5.12 ).

**अल्पापेक्ष** an operation requiring a smaller number of causes, which merely on that account cannot be looked upon as अन्तरङ्ग. The antaraṅga operation has its causes occurring earlier than those of another operation which is termed बहिरङ्ग cf. बहिरङ्गान्तरङ्गशब्दाभ्यां बहुपेक्षस्वाल्पापेक्षत्वयोः शब्दमर्यादयाऽलाभाच्च । तथा सति असिद्धं बहुपेक्षमल्पापेक्ष इत्येव वदेत् ॥ Par. Śek. Parī. 50.

**अलोप** elision or omission of a single phonetic element or letter; cf. अलोपोऽनः P. VI. 4.134.

**अल्विधि** an operation prescribed with reference to one single letter; cf. स्थानिवदादेशोऽनल्विधौ P. I. 1.56.

**अवकाश** occasion; possibility of application; cf. इको गुणवृद्धी इत्यस्यावकाशः । चयनं चायकः लवनं लावक इति । इहोभयं प्राप्नोति । मेघति । माँति । M. Bh. on I. 1.3. Vārt. 6.

**अवगृह्य** split up into constituent parts, cf. Nyāsa on P. III. 1.119. cf. also अवगृह्यं पदं यस्या अवग्रहः क्रियते । Durga. on Kāt. IV. 2;27.

**अवग्रह** ( 1 ) separation of a compound word into its component elements as shown in the Pada-Pāṭha of the Vedic Saṁhitās. In the Pada-pāṭha, individual words are shown separately if they are combined by Saṁdhi rules or by the formation of a compound in the Saṁhitā-pāṭha; e.g. पुरोहितम् in the Saṁhitā-pāṭha is read as पुरःऽहितम्. अवगृह्यते विच्छिद्य पठ्यते इति अवग्रहः । In writing, there is observed the practice of placing the sign ( s ) between the two parts, about which nothing can be said as to when and how it originated. The Atharva-Prāti-

sākhya defines अवग्रह as the separation of two padas joined in Saṁhitā. ( A. Pr. II. 3.25, II. 4.5 ). In the recital of the pada-pāṭha, when the word-elements are uttered separately, there is a momentary pause measuring one mātrā or the time required for the utterance of a short vowel. ( See for details Vāj. Prāt. Adhāya 5 ). ( 2 ) The word अवग्रह is also used in the sense of the first out of the two words or members that are compounded together See Kāśikā on P. VIII. 4.26; cf. also तस्य ( इङ्गयस्य ) पूर्वपदमवग्रहः यथा देवायत इति देव-यते. Tai. Pr. I. 49. The term अवग्रह is explained in the Mahābhāṣya as 'separation, or splitting up of a compound word into its constituent parts; cf. छन्दस्यानञ्जोवग्रहो दृश्यते पितामह इति । ( M. Bh. on IV. 2.36 ); also cf. यद्येवमवग्रहः प्राप्नोति । न लक्षणेन पदकारा अनुवर्त्याः । पदकारैर्नाम लक्षणमनुवर्त्यम् । यथा लक्षणं पदं कर्तव्यम् ( M. Bh. on III. 1.109 ) where the Bhāṣyakāra has definitely stated that the authors of the Pada-pāṭha have to split up a word according to the rules of Grammar. ( 3 ) In recent times, however, the word अवग्रह is used in the sense of the sign ( s ) showing the coalescence of अ ( short or long ) with the preceding अ ( short or long ) or with the preceding ए or ओ e.g. शिनोऽर्च्यः, अत्राऽऽगच्छ. ( 4 ) The word is also used in the sense of a pause, or an interval of time when the constituent elements of a compound word are shown separately; cf. समासेवग्रहो ह्रस्वसमकालः ( V. Pr. V. 1 ). ( 5 ) The word is also used in the sense of the absence of Sandhi when the Sandhi is admissible.

**अवग्रहविराम** the interval or pause after the utterance of the first member of a compound word when the members are uttered separately. This interval is equal to two moras

according to Tait. Pr. while, it is equal to one mora according to the other Prātiśākhya.

अवङ् substitute अव् for the final ओ of the word गो; cf. अवङ् स्फोटायनस्य, P. VI. I.123, 124.

अवचन something which need not be specifically prescribed or stated, being already available or valid; cf. तृतीयासमासे अर्थग्रहणमनर्थकं अर्थगतिर्हि अवचनात् P. II. 1.30 V. 1.

अवचूरी a short gloss or commentary on a standard work.

अवच्छेद lit. limitation, specification, specific knowledge cp. Vāk. pad. III. 14.11, 297; अवच्छेदो विशेषण् (हेला)

अवधारण ( १ ) restriction; limitation; cf. अवधारणमित्युक्तापरिच्छेदः । यावदसत्रं ब्राह्मणानामन्वयस्व Kāś. on P. II. 1.8. ( 2 ) determination cp. Vāk. pad. II. 268; cp. also अवधारणं निर्णयः । Puṇya.

अवधि limit, which is either exclusive or inclusive of the particular rule or word which characterizes it; cf. सर्वश्च हल् तं तमवधिं प्रति अन्त्यो भवति M. Bh. on I. 3.3.

अवधिमत् object of limit; cf. दूरे चेदवधिमाम् अवधेर्भवति Kāś. on P. V. 3.37.

अवयव member of portion, as opposed to the total or collection ( समुदाय ) which is called अवयविन्; cf. अवयवप्रसिद्धेः समुदायप्रसिद्धिर्बलीयसी Par. Śek. Pari. 98. The conventional sense is more powerful than the derivative sense.

अवयवस्वर accent occurring in the case of a part of a compound word; accent for a compound word within a compound word. cp. Vāk. pad. III. 14. 57, 61.

अवयवषष्ठी the genitive case signifying or showing a part; cf. वक्ष्यत्यादेशप्रत्यय-चोरित्ववयवषष्ठी एव M. Bh. on I. 1.21.

अवयवाश्रिया क्रिया activity residing individually separate in various parts. The word is equivalent to the maxim प्रत्येकं वाक्यपरिसमाप्तिः । and is in contrast with समुदाये वाक्यपरिसमाप्तिः । which can be stated as समुदायाश्रया क्रिया. cp. Vāk. pad. II. 372-75, 378.

अवर्ण the letter अ; the first letter of the Sanskrit alphabet, comprising all its varieties caused by grades, ( ह्रस्व, दीर्घ, प्लुत ) or accents or nasalization. The word वर्ण is used in the neuter gender in the Mahābhāṣya; cf. सर्वमुखस्थानमवर्णम् M. Bh. I. 1.9, मा कदाचिदवर्णं भूत् M. Bh. I. 1.48 Vārt. 1; cf. also M. Bh. on I. 1.50 Vārt. 18 and I. 1.51 Vārt. 2; cf. also ह्रस्वमवर्णं प्रयोगे संवृतम् Śiradeva Pari. 17.

अवशंगम name of a Saṁdhi when a class consonant, followed by any consonant is not changed, but retained as it is; cf. स्वर्णाः पूर्वे व्यञ्जनान्युत्तराणि आस्थापितानां अवशंगमं तत् R. Pr. IV. 1; e. g. आरैक् पन्थाम् R. V. I. 113. 16, वषट् ते ( R. V. VII. 99.7 ) अजानन् पुत्रः ( R. V. X. 85.14 ).

अवशिष्टलिङ्ग ( v. l. अविशिष्टलिङ्ग ) a term occurring in the Lingānuśāsana meaning ' possessed of such genders as have not been mentioned already either singly or by combination ' i. e. possessed of all genders. Under अवशिष्टलिङ्ग are mentioned indeclinables, numerals ending in ष् or न्, adjectives, words ending with कृत्या affixes i. e. potential passive participles, pronouns, words ending with the affix अन in the sense of an instrument or a location and the words कति and युष्मद्. ( See पाणिनीय-लिङ्गानुशासन Sūtras 182-188 ).

अवश्यम् necessarily; the expression अवश्यं चैतदेवं विज्ञेयम् is very frequently used in the Mahābhāṣya when the same statement is to be emphasized.



**अवसान** pause, cessation, termination ;  
cf. विरामोऽवसानम् । वर्णानामभावः अवसानसंज्ञः  
स्यात् S. K. on P. I. 4. 110.

**अवस्था** stage, condition ; stage in the  
formation of a word ; e.g. उपदेशावस्था,  
लावस्था, etc.

**अवस्थित** of a uniform nature ; cf. सिद्धं  
स्ववस्थिता वर्णाः, वक्तुश्चिराच्चिरवचनाद् वृत्तयो  
विशिष्यन्ते, M. Bh. I. 1.70 V. 5.

**अवाक्षर** deficient in one or more sylla-  
bles. The word is mostly used in  
connection with a Vedic Mantra.

**अवाग्योगविद्** one who is not conversant  
with the proper use of language ;  
cf. अथ योऽवाग्योगविद् विज्ञानं तस्य शरणम् ;  
M. Bh. I. 1. 1.

**अविधातार्थ** meant for not preventing  
the application (of a particular  
term) to others where it should  
apply. The word is frequently used  
in the Kāśikā ; cf. अजाद्यतष्टाप् । टकारः  
सामान्यग्रहणाविधातार्थः । Kāś. on P. IV.  
1.4, also see Kāś. on III. 1. 133 ;  
III. 2.67, 73 ; IV. 1.78.

**अविचालिन्** immutable. The term is used  
frequently in the Mahābhāṣya in  
connection with letters of the alpha-  
bet which are considered 'nitya'  
by Grammarians ; cf. नित्येषु च शब्देषु  
कूटस्थैरविचालिभिर्वर्णैर्भवितव्यमनपायोपजनविकारिभिः  
M. Bh. I. 1. Āhn 2 ; cf. also  
नित्यपर्यायवाची सिद्धशब्दः । यत्कूटस्थैरविचालिषु  
भाषेण वर्तते M. Bh. on I. 1.1.

**अविधि** non-application, non-prescrip-  
tion (अविधान) ; cf. अङ्गवृत्ते पुनर्वृत्तौ अविधि-  
निष्ठितय M. Bh. on VII. 1. 30 ; Par.  
Sek. Pari. 92.

**अविभक्तिक** without the application of  
a case termination. The term is  
used frequently in connection with  
such words as are found used by  
Pānini without any case-affix in his  
Sūtras ; sometimes, such usage is  
explained by commentators as an

archaic usage ; cf. अविभक्तिको निर्देशः ।  
कृप उः रः लः । M. Bh. I. 1. Āhn. 2 ;  
also M. Bh. on I. 1.3 ; III. 1.36,  
VII. 1.3 etc.

**अविभाग** absence of division, equilibri-  
um cp. Vāk. pad. I. 128.

**अविभागपक्ष** a view of grammarians  
according to which there are words  
which are looked upon as not susce-  
ptible to derivation. The terms  
अलुप्यपक्ष and अव्युत्पन्नपक्ष are also used  
in the same sense.

**अविरत्रिकन्याय** a maxim mentioned by  
Patañjali in connection with the  
word अविक्र where the taddhita affix  
ठक् (इक), although prescribed after  
the word अवि in the sense of 'flesh  
of sheep' (अवेः मांसम्), is actually  
put always after the base अविक्र  
and never after अवि. The maxim  
shows the actual application of an  
affix to something allied to, or  
similar to the base, and not to the  
actual base as is sometimes found  
in popular use. cf. द्वयोः शब्दयोः सनानाभे-  
योरेकेन विग्रहोऽपरस्मादुत्पत्तिर्भविष्यति अविर-  
त्रिकन्यायेन । तद्यथा अवेर्मांसमिति विग्रह्य अविक्र-  
शब्दादुत्पत्तिर्भवति आविक्रमिति । M. Bh.  
on IV. 1. 88 ; cf. also M. Bh. on  
IV. 1. 89 ; IV. 2. 60 ; IV. 3. 131,  
V. 1.7, 28 ; VI. 2.11.

**अविलम्बित** name of a fault in pronoun-  
cing a word where there is the abse-  
nce of a proper connection of the  
breath with the place of utterance ;  
'अविलम्बितः वर्णान्तरासंभिन्नः' Prāṭiśākhya on  
M. Bh. I. 1. 1. There is the word  
अवलम्बित which is also used in the  
same sense ; cf. ग्रस्तं निरस्तमवलम्बितं  
निर्हंतम् । M. Bh. on I. 1. 1.

**अविवक्षा** absence of keenness to state ;  
ignoring, disregard, cp. Vāk. pad.  
I. 137 and पुण्यः 'अविवक्षायां शब्दोपात्तस्य  
नान्तरीयकमुपादानमिति न तस्योपयोगः ।

**अविवक्षित** (1) not taken technically  
into consideration, not meant ; cf.

अविवक्षिते कर्मणि षष्ठी भवति M. Bh. on II. 3. 52; (2) unnecessary; superfluous; the word is especially used in connection with a word in a Sūtra which could as well be read without that word. The word अतन्त्रं is sometimes used similarly.

अविशेष absence of specification; cf. नामादाग्रहणेश्वविशेषः M. Bh. I. 1.20 Vārt 1; Par. Śek. Pari. 106.

अविशेषित not specified, mentioned without any specific attribute; cf. एवमपि प्रशस्तः अविशेषितः भवति M. Bh. on I. 1.9; cf. also Kātan. VI. 1.63.

अवृत्ति absence of, or prohibition of, a vṛtti or composite expression; non-formation of a composite expression; cf. समानाधिकरणानां सर्वत्रावृत्तिरयोगादिकेन M. Bh. on III. 1. 8.

अवृद्ध lit. not beginning with the vowel आ, ऐ or औ; a word which has got no आ or ऐ or औ as its first vowel, as for example श्लुचुक, अहिचुम्बक etc. इरावती, नर्मदा यमुना etc; cf. प्राचामवृद्धात् फिन् बहुलम् P. IV. 1. 160. also अवृद्धाभ्यो नदीमानुषीभ्यस्तन्नाभिकाभ्यः P. IV. 1.113.

अव्यक्त (1) indistinct; inarticulate; cf. अव्यक्तानुकरणस्यात् इतौ P. VI. 1.98 also P. V. 4.57; अव्यक्तं अपरिस्फुटवर्णम् Kāś. on P. VI. 1.98; (2) a fault of pronunciation; cf. नातिव्यक्तं न चाव्यक्तमेवं वर्णानुदीरयेत् ।

अव्ययपद्मगी absence of separation, complete mixture cp. Vāk. pad. III. 3.8.

अव्ययपवृक्त unseparated, undivided, inseparable, mixed; cf. नाव्ययपवृक्तस्य अवयवे तद्विधिः यथा द्रव्येषु M. Bh. on Śiva-sūtra 4. V. 9 whereon Kaiyaṭa remarks व्ययपवृक्तं भेदः । अव्ययपवृक्तं अभिन्नवृद्धिविषयमेकत्वा लम्बनज्ञानग्राह्यं समुदायरूपम् ।

अव्यय (1) indeclinable, lit. invariant, not undergoing a change. Pāṇini has used the word as a technical

term and includes in it all such words as स्वर, अन्तर, प्रातर etc. or composite expressions like अव्ययीभावसमास, or such taddhitānta words as do not take any case affix as also kṛdanta words ending in म् or ए, ऐ, ओ, औ. He gives such words in a long list of Sūtras P. I. 1.37 to 41; cf. सदृशं त्रिषु लिङ्गेषु सर्वानु च विभक्तिषु । वचनेषु च सर्वेषु यन्न व्येति तदव्ययम् Kāś. on P. I. 1.37 and Gopatha Brāhmaṇa I. 1.26. (2) non-closing, remaining intact; an, indeclinable which shows no variation of form by the application of any gender or case-affix; cp. Vāk. pad. III. 14.105.

अव्ययसंग्रह name of a treatise on indeclinable words attributed to Śākaṭāyana.

अव्ययार्थनिरूपण a work on the meanings of indeclinable words written in the sixteenth century A.D. by Viṭṭhala Śeṣa, grandson of Rāmacandra Śeṣa, the author of the Prakriyā Kaumudī.

अव्ययीभाव name of a compound so called on account of the words forming the compound, being similar to indeclinables; e.g. निर्भक्षिकम्, अधिहरि, यथामति, यावज्जीवम् etc.; cf. अनव्ययं अव्ययं भवतीत्यव्ययीभावः M. Bh. on II. 1.5. The peculiarity of the avyayībhāva compound is that the first member of the compound plays the role of the principal word; cf. पूर्वपदाद्यैप्रधानोऽव्ययीभावः M. Bh. on II. 1.6.

अव्ययधान absence of intervention between two things by something dissimilar; close sequence; cf. अतज्जातीयकं हि लोके व्यवधायकं भवति M. Bh. on I. 1.7. Vārt. 8; cf. also येन नाव्ययधानं तेन व्यवहितेषु वचनप्रामाण्यात् M. Bh. on VII 3.44, VII. 3.54, VII. 4.1, VII. 4.93. The term अव्ययाय also is used in the same sense.

**अव्यवस्था** absence of proper disposal; absence of a proper method regarding the application of a rule; cf. पुनर्नृच्छिभावः; पुनराडिति चक्रक्रमव्यवस्था प्राप्नोति M.Bh. on I. 3.60 V. 5.

**अव्याप्ति** insufficient extension, as opposed to अतिव्याप्ति or over application; cf. सर्वोपाधिव्यभिचारार्थम् । अव्याप्यति-व्याप्य-संभवादिदोषपरिहारार्थम् । Padamañjari on II. 1.32.

**अव्याप्य** an intransitive root; a technical term in the Cāndra Vyākaraṇa (C. Vy. I. 4, 70) as also in Hemacandra's Śabdānuśāsana; cf. अव्याप्यस्य मुचेर्गो वा । मुचेरकर्मकस्य सकारादौ सनि परे मोक्ष इत्ययमादेशो वा स्यात् । न चास्य द्विः । मोक्षति मुमुक्षति चैत्रः । मोक्षते मुमुक्षते वा वत्सः स्वयमेव Hem. IV. 1.19.

**अव्युत्पत्तिपक्ष** the view held generally by grammarians that all words are not necessarily susceptible to analysis or derivation, an alternative view opposed to the view of the etymologists or Nairuktas that every word is derivable; cf. पाणिनेस्त्वव्युत्पत्तिपक्ष एवेति शब्देन्दुशेखरे निरूपितम् Pari. Sekh. Pari. 22; वाचक उपादानः स्वरूपवानिति अव्युत्पत्तिपक्षे Vyāḍi's Sāṃgraha.

**अव्युत्पन्न** underived, unanalysable; cf. उपादयोऽव्युत्पन्नानि प्रातिपदिकानि M.Bh. I. 1.61 Vārt. 4; Par. Śek. Pari. 22.

**अव्युत्पन्नपक्ष** same as अव्युत्पत्तिपक्ष. See above the word अव्युत्पत्तिपक्ष.

**अश् (1)** Pratyāhāra or a short term standing for all vowels, semi-vowels, and the fifth, fourth and third of the class-consonants; all letters excepting the surds and sibilants; (2) substitute अ for the word इदम् before affixes of cases beginning with the instrumental, and for एतद् before the tad, affixes न् and तच्; see P. II. 4.32 and 33; (3) substitute अ for the gen. sing.

case-affix इस् after the words युष्मद् and अस्मद्; see P. VII. 1.27.

**अशक्ति** incapacity to pronounce words correctly; cf. अशक्त्या कयाचिद् ब्राह्मण्या क्तक इति प्रयोक्तव्ये लतक इति प्रयुक्तम् M.Bh. on Śiva-sūtra 2.

**अशिष्य** unnecessary to be prescribed or laid down.; cf. तदशिष्यं संज्ञापमाणत्वात् P. I. 2.53; also लिङ्गं अशिष्यं लोकाश्रयत्वाद्धिङ्गस्य M. Bh. on II. 1.36.

**अश्मादि** a class of words headed by the word अश्मन् to which the taddhita affix र is applied in the four senses specified in P. IV. 2.67 to 70; e.g. अश्मरः, ऊपरम्, नगरम्, पामरः, गह्वरम् etc. cf. P.IV. 2.80.

**अश्वघासादि** compounds like अश्वघास which cannot be strictly correct as चतुर्थी-समास, but can be षष्ठीसमास if the word तदर्थं in the rule चतुर्थी तदर्थार्थ-बलिहितसुखरक्षितैः be understood in the sense of 'meant for' a particular thing which is to be formed out of it; cf. विकृतिः प्रकृत्येति चेदश्वघासादीनामुपसंख्यानम् M.Bh. on II. 1.36.

**अश्वपत्यादि** a class of words headed by अश्वपति to which the taddhita affix अण् (अ) is added in the senses mentioned in rules before the rule तेन दीव्यति० P. IV. 4.2. which are technically called the Prāgdīvyatiya senses. e.g. आश्वपतम्, गाणपतम्, गार्हपतम् etc.

**अश्वत्थनारायण** a commentator who wrote a gloss on Pāṇini's Aṣṭādhyāyī in the Tamil language.

**अश्वादि (1)** a class of words headed by the word अश्व to which the affix फञ् (आयन) is added in the sense of गोत्र (grand children etc.); e.g. आश्वायनः, जातायनः, औत्सायनः etc.; cf. P. IV. 1. 110; (2) a class of words headed by the word अश्व to which the taddhita affix यत् is added in the sense of a cause of the type of a

meeting or an accidental circumstance; e.g. आश्विनम् आदिमकम् cf. तस्य निमित्तं संयोगोत्पातौ । P. V. 1.38.

**अष्टक** another name for the famous work of Fāṇini popularly called the Aṣṭādhyāyī; cf. अष्टावध्यायाः परिमाणमस्य सूत्रस्य अष्टकं पाणिनीयम् । दशकं वैयाघ्रदीयम् । त्रिकं काशकुरकम् । Kāś on P.V. 1.58; (2) students of Pāṇini's grammar, e.g. अष्टकाः पाणिनीयाः; cf. सूत्राच्च कोपधात् । Kāś. on P.IV. 2.65.

**अष्टम** a term used by ancient grammarians for the vocative case.

**अष्टमङ्गला** name of a commentary on the Kātantra Vyākaraṇa by Rāmakīśoracakravartin.

**अष्टाध्यायी** name popularly given to the Sūtrapāṭha of Pāṇini consisting of eight books (adhyaayas) containing in all 3981 Sūtras, as found in the traditional recital, current at the time of the authors of the Kāśikā. Out of these 3981 Sūtras, seven are found given as Vārtikas in the Mahābhāṣya and two are found in Gaṇapāṭha. The author of the Mahābhāṣya has commented upon only 1228 of these 3981 Sūtras. Originally there were a very few differences of readings also, as observed by Patañjali (see Mbh on I. 4.1); but the text was fixed by Patañjali which, with a few additions made by the authors of the Kāśikā, as observed above, has traditionally come down to the present day. The Aṣṭādhyāyī is believed to be one of the six Vedāṅga works which are committed to memory by the reciters of Ṛgveda. The text of the Aṣṭādhyāyī is recited without accents. The word अष्टाध्यायी was current in Patañjali's time; cf. शिक्षणार्थां अष्टाध्यायी M. Bh. on VI. 3.109.

**अष्टाक्षरा** a metre having eight syllables in a foot; cf. गायत्री सा चतुर्विंशत्यक्षरा । अष्टाक्षराक्षयः पादाः चत्वारो वा षडक्षराः R. Pr. XVI. 9.

**अष्टि** name of a metre of four feet consisting of 64 syllables in all, 12 syllables in the odd feet and 20 in the even feet; e.g. त्रिकद्रुकेषु महिषः etc. R. V. II. 22. 1.

**अष्टौ विकृतयः** Eight varieties of the recital of the vedic texts viz. जटा, माला, शिखा, रेखा, ध्वज, दण्ड, रथ and घन.

**अस्** (1) case affix of the nominative and accusative plural and the ablative and genitive singular (जस्, शस्, इति and इत्); (2) taddhita affix अस् (असि) added to पूर्व, अधर and अवर, by P. V. 3.39; (3) compound ending अस (असिच्) applied to the words प्रजा and मेधा standing at the end of a Bahuvrihi compound (P. V. 4. 122); (4) Unādi affix अस् prescribed by the rule सर्वधातुभ्योऽमुन् and subsequent rules (628-678) to form words such as मन्स, सस् etc. (5) ending syllable अस्, with or without sense, of words in connection with which special operations are given in grammar; cf. P. VI. 4.14; cf. also अनिन्स्मन्महृणान्यर्थवता चानर्थकेन च तदन्तविधिं प्रयोजयन्ति Par. Śak. Pari. 16.

**अस** affix अस mentioned in the Nirukta in the word अवस (अच् + अस) cf. अतो नामकरणः । तस्मान्नाद्यगृह्णन्ति Nir I. 17.

**असंख्य** not possessing any notion of number; the word is used in connection with avyayas or indeclinables; यथैव हि अलिङ्गमव्ययमेवमसंख्यमपि M. Bh. on II. 4. 82.

**असंज्ञक** a term for the Cāndra Grammar, as no samjñās or technical terms are used therein; cf. चान्द्रं चासंज्ञकं स्मृतम्.

**असंज्ञा** not used as a technical term or name of a thing; cf. पूर्वपरावरदक्षिणोत्तरापराधराणि व्यवस्थायामसंज्ञायाम् P. I. 1.34.

**असंनिकर्ष** (1) separatedness as in the case of two distinct words; (2) absence of co-alescence preventing the sandhi; cf. R. T. 68, 70.

**असंनिधान** the same as असंनिकर्ष; see above; e. g. भरा इन्द्र; तमु अभिप्रगायत.

**असंप्रत्यय** failure to understand the sense; cf. इतरथा ह्यसंप्रत्ययोऽकृत्रिमत्वाद्यथा लोके M. Bh. on I. 1.23 Vārt. 3.

**असंभव** Impossibility of occurrence (used in connection with an operation); cf. नावश्यं द्विकार्ययोग एव विप्रतिषेधः । किं तर्हि । असंभवोपि । M. Bh. I. 1.12 Vārt. 3; (2) impossibility of a statement, mention, act etc. cf. असंभवः खल्वपि अथादिशानस्य M. Bh. on II. 1.1.

**असंयोग** absence of the conjunction of consonants; cf. असंयोगाद्धि कित् P. I. 2.5.

**असंविद्** absence of clear understanding, nescience, misconception; cf. Vāk. pad. II. 91.

**असंहिता** absence of juxta-position, absence of connectedness; cf. यदि तावत्संहितया निर्देशः क्रियते भ्वादय इति भवितव्यम् । अथासंहितया भू आदय इति भवितव्यम् M. Bh. on I. 3.1.

**असत्त्व** (1) absence of सत्त्व or entity; (2) other than a substance i. e. property, attribute, etc. cf. प्रादयः असत्त्ववचना निपातसंज्ञा भवन्ति M. Bh. I. 4. 59; cf. also सोऽसत्त्वप्रकृतिर्गुणः M. Bh. on IV. 1.44. cf. also चादयोऽसत्त्वे P. I. 4. 57.

**असमर्थ** (1) syntactically not connected, e. g. राज्ञः and पुरुषः in the sentence भार्या राज्ञः पुरुषो देवदत्तस्य । (2) unable to enter into a compound word, the term is used in connect-

ion with a word which cannot be compounded with another word, although related in sense to it, and connected with it by apposition or by a suitable case affix, the reason being that it is connected more closely with another word; cf. सापेक्षमसमर्थं भवति M. Bh. II. 1. 1.; e. g. the words वृष्टं and श्रितः in the sentence महत् कष्टं श्रितः.

**असमर्थसमास** a compound of two words, which ordinarily is inadmissible, one of the two words being more closely connected with a third word, but which takes place on the authority of usage, there being no obstacle in the way of understanding the sense to be conveyed; e. g. देवदत्तस्य गुरुकुलम् । देवदत्तस्य दासभार्या । असूर्यपदयानि मुखाणि, अश्राद्धभोजी ब्राह्मणः M. Bh. on II. 1. 1.

**असमस्त** not compounded, not entered into a compound with another word; cf. समासे असमस्तस्य Hem. II. 3.13.

**असमास** (1) absence of a compound. उपसर्गादसमासेपि णोपदेशस्य P. VIII. 4. 14; (2) an expression conveying the sense of a compound word although standing in the form of separate words; cf. चार्थे द्वन्द्ववचने असमासेपि चार्थसंप्रत्ययादनिष्टं प्राप्नोति । अहरहर्नयमानो गामर्थं पुरुषं पशुम् M. Bh. on II. 2.29.

**असरूप** not having the same outward form or appearance; e. g. the affixes अण्, अच्, ण, अब्, ज्, and the like which are, in fact, सरूप as they have the same outward form viz. the affix अ, अण् and यत् are असरूप; cf. वाऽसरूपोऽस्त्रियाम् P. III. 1. 94.

**असर्वविभक्ति** not admitting all caseaffixes to be attached to it; cf. तद्धितश्चासर्वविभक्तिः P. I. 1. 38; यस्मान्न सर्वविभक्तैस्तत्पत्तिः सोऽसर्वविभक्तिः । ततः यतः तत्र यत्र । Kāś. on I. 1.38.

**असामर्थ्य** absence of a syntactical connection ; cf. दध्ना पटुः । घृतेन पटुः । असामर्थ्याद्दत्र समासो न भविष्यति । कथमसामर्थ्यम् । सापेक्षमसमर्थं भवतीति । न हि दध्नाः पटुना सामर्थ्यम् । केन तर्हि । भुजिना । दध्ना भुङ्क्ते पटुरिति । M. Bh. on II. 1.30.

**असारूप्य** dissimilarity in apparent form (although the real wording in existence might be the same) e. g. डाप्, डाप्, चाप्; cf. नानुबन्धकृतमसारूप्यम् । Par. Śek. Pari. 8.

**असि** (1) Ṫñādi affix अस; (2) tad. affix अस. See above the word अस.

**असिच्** samāsa-ending affix अस. See above the word अस.

**असिद्ध** invalid; of suspended validity for the time being; not functioning for the time being. The term is frequently used in Pāṇini's system of grammar in connection with rules or operations which are prevented, or held in suspense, in connection with their application in the process of the formation of a word. The term (असिद्ध) is also used in connection with rules that have applied or operations that have taken place, which are, in certain cases, made invalid or invisible as far as their effect is concerned and other rules are applied or other operations are allowed to take place, which ordinarily have been prevented by those rules which are made invalid had they not been invalidated. Pāṇini has laid down this invalidity on three different occasions (1) invalidity by the rule पूर्वत्रासिद्धम् VIII.2.1. which makes a rule or operation in the second, third and fourth quarters of the eighth chapter of the Aṣṭādhyāyī invalid when any preceding rule is to be applied, (2) invalidity by the rule असिद्धवदनाभात्

which enjoins mutual invalidity in the case of operations prescribed in the Ābhiya section beginning with the rule असिद्धवदनाभात् (VI. 4.22). and going on upto the end of the Pāda (VI 4.175), (3) invalidity of the single substitute for two letters, that has already taken place, when र् is to be substituted for स, or the letter त् is to be prefixed, cf. षत्वतुकोरसिद्धः (VI. 1.86). Although Pāṇini laid down the general rule that a subsequent rule or operation, in case of conflict, supersedes the preceding rule, in many cases it became necessary for him to set that rule aside, which he did by means of the stratagem of invalidity given above. Subsequent grammarians found out a number of additional cases where it became necessary to supersede the subsequent rule which they did by laying down a dictum of invalidity similar to that of Pāṇini. The author of the Vārttikas, hence, laid down the doctrine that rules which are nitya or antaraṅga or apavāda, are stronger than, and hence supersede, the anitya, bahiraṅga and utsarga rules respectively. Later grammarians have laid down in general, the invalidity of the bahiraṅga rule when the antaraṅga rule occurs along with it or subsequent to it. For details see Vol. 7 of Vyākaraṇa Mahābhāṣya (D. E. Society's edition) pages 217-220. See also Pari. Śek. Pari. 50.

**असिद्धत्व** invalidity of a rule or operation on account of the various considerations sketched above. See असिद्ध.

**असिद्धपरिभाषा** the same as Antaraṅga Paribhāṣā or the doctrine of the invalidity of the bahiraṅga operation. See the word असिद्ध above.

For details see the Paribhāṣā "asiddham bahiraṅgam antaraṅge" Par. Śek. Pari. 50 and the discussion thereon. Some grammarians have given the name असिद्धपरिभाषा to the Paribhāṣā असिद्धं बहिरङ्गमन्तरङ्गे as contrasted with अन्तरङ्गं बहिरङ्गाद् बलीयः which they have named as बहिरङ्ग-परिभाषा.

असिद्धस्वरित the circumflex accent prescribed by Pāṇini in the three Pādas 2, 3, 4 of adhyāya VIII called Tripadī or Asiddhakāṇḍa. This Svarita is not the original Svarita but enclitic or secondary. See also P. VIII. 4.66, 67.

असुक् the augment असु seen in Vedic Literature added to the nom. pl. case-affix जसु following a noun-base ending in अ; e.g. जनासः, देवासः etc. cf. आज्ञसेरसुक् P. VII. 1.50, 51.

असुङ् substitute असु for the last letter of the word पुंसु before the सर्वनामस्थान affixes, i.e. before the first five case affixes e.g. पुमान् पुमांसां etc.; cf. पुंसोऽसुङ् P. VII. 1.89.

असुन् Unādi affix असु (असुन्) by सर्वधातुभ्योऽसुन् वक्तव्यः Un. Sū. 628; cf. न वेत्तीति नवेदाः। वेत्तिरसुन्प्रत्ययान्तः Kāś. on P. VI. 3.75.

असे (1) कृत् affix in the sense of the infinitive (तुमर्थे) in Vedic Literature, e.g. जीवसे; cf. तुमर्थे सेसेनसे० P. III. 4.9. (2) असे as a loc. sing. is used in the sense of असमासे in commentary works and in Gaṇapāṭha.

असंसृष्ट unblended, unmixed, just as the sense of one word with that of another according to the view of scholars who follow the पदवादपक्ष. cp. Vāk. pad. II. 248, 249.

अस्ताति tad. affix अस्तात् in the sense of the base itself, but called विभक्ति, prescribed after words in the sense

of 'direction', e.g. पुरस्तात्, अधस्तात् etc. cf. दिक्शब्देभ्यः समीपञ्चमीप्रथमाभ्यो दिग्देशकालेषु अस्तातिः P.V.3.27.

अस्थ अ, आ, and आ 3. This term is used in Rk Tantra cf. अस्थनामिनी सन्ध्यम् R.T. 94. अस्थ possibly means 'belonging to अ i. e. all the three grades ह्रस्व, दीर्घ and प्लुत of अ.'

अस्पृष्ट less in contact with the vocal organ than the semi-vowels; the term occurs in Hemacandra's Grammar (Hem. I. 3.25) and is explained by the commentator as ईषत्स्पृष्टतरो प्रत्यासत्तेर्यकारवकारौ. अस्पृष्ट stands for the letters य and व which are substituted for the vowels ए ऋ and ओ औ when followed by a vowel; cf. also Śāk I. 1.154.

अस्पृष्ट not in contact with any vocal organ; the term is used in connection with the effort required for the utterance of vowels, अनुस्वार and sibilants when no specific contact with a vocal organ is necessary; cf. खरानुस्वारोष्मणामस्पृष्टं करणं स्थितम् R. Pr. XIII. 3.

अस्मद् first person; the term is used in the sense of the first person in the grammars of Hemacandra and Śākaṭāyana. cf. त्रीणि त्रीण्यन्ययुष्मदसादे (Hem. III. 3.17),

अस्वपदविग्रह a term used for those compounds, the dissolution of which cannot be shown by the members of the compound; e.g. सुमुखी cf. भवति वै कश्चिदस्वपदविग्रहोपि बहुव्रीहिः। तथा। शोभनं मुखमस्याः सुमुखीति। M.Bh. on V. 4.5.

अस्वयंदृष्ट A term used for the perfect tense; cf. कृ चकारमस्वयंदृष्टे (R.T. 191).

अस्व not homogeneous; asavarṇa. cf. ह्रवणदिः अस्वे स्वरे यवरलम् Hem. I. 2.21, also अस्वे Śāk. I. 173.

**अस्वरक** untoned; a word without an accent, as different from a word which has an accent, but which is not uttered with that accent; cf. अक्रियमाणे ह्युपदेशिवद्भावे. आन्तर्गत आदेशा अस्वरकाणामस्वरकाः स्युः M.Bh. on VII. 1.2, VII. 1.89.

आ

**आ (१)** the long form of the vowel अ called दीर्घ, consisting of two mātrās, in contrast with (१) the short अ which consists of one mātrā and the protracted आइ which consists of three mātrās; (2) substitute आ of two mātrās when prescribed by the word दीर्घ or वृद्धि for the short vowel अ; (3) upasarga आ (आइ) in the sense of limit e.g. आ कडारादेका संज्ञा (P. I. 4.1.) आकुमारं यशः पाणिनेः Kās. on II. 1.13. आ उदकान्तात् (M.Bh. on I. 1.14); (4) indeclinable आ in the sense of remembrance e.g. आ एवं नु मन्यसे; cf. ईषदर्थे क्रियायोगे मर्यादाभिविधौ च यः। एतमातं दितं विद्यादान्यस्मरणयोरदित् M.Bh. on I. 1.14; (5) augment आ (आक्) as seen in चराचर, वदावद etc. cf. M.Bh. VI. 1.12 Vārt. 6; (6) augment आ (आट्) prefixed to roots in the tenses लृङ्, लङ् and लृङ्; (7) substitute आ prescribed for the last letter of pronouns before the tad. affixes वृक्, वृश, वृक्ष and वत्, as in तावृक्, तावृश etc. (8) feminine affix आ (टाप्, डाप् or चाप्) added to nouns ending in आ; (9) substitute आ (आ or आत्, or डा or डात्) for case affixes in Vedic literature उमा यन्तारौ, नामा पृथिव्या; etc.

**आँ** indeclinable आ pronounced nasalized, e.g. अन्न आँ अपः M.Bh. I.3.2.

**आक्** see above the word आ sense (5).

**आकम्** the substitute आवम् for साम् of the gen. pl. after the words युष्मद् and असद् e.g. युष्माकं, अस्माकम्; cf. P. VII. 1.33.

**आकर** a word used in the sense of 'original source' or mine for Mahābhāṣya by commentators in phrases like स्पष्टमाकरे, आकरोक्तं संगच्छते।

**आकर्षक** (a word) attracting another word stated previously in the context e.g. the word च in the rules of Pāṇini.

**आकर्षादि** a class of words headed by the word आकर्ष to which the taddhita affix कच् (क) is applied in the sense of clever or expert; e. g. आकर्षकः, तत्त्वकः, शकुनिकः etc.; cf. आकर्षादिभ्यः कच् P. V. 2.64.

**आकाङ्क्ष** (or साकाङ्क्ष also) expectant of another word in the context, e. g. कूज and व्याहर in अङ्ग कूज इ, अङ्ग व्याहर इ इदानीं ज्ञास्यसि जलम् Kās. on अङ्गयुक्तं तिङ्साकाङ्क्षम् (P. VIII. 2.96).

**आकाङ्क्षा** expectancy with regard to sense-completion, generally in compounds such as साकाङ्क्ष, निराकाङ्क्ष etc. cf. अस्त्यस्मिन्नाकाङ्क्षा इत्यनः साकाङ्क्षम् M. Bh. on III. 2. 114.

**आकाङ्क्ष्य** a word for which there is expectancy of another word for the completion of sense.

**आकार** the letter आ; cf. अकारस्य विवृतोपदेश आकारग्रहणार्थः। M. Bh. I. 1. Āhn. 2

**आकालक** (i) a variant for अकालक, cp. Kās. on Pā. II. 4.21 (ii) Extending to the Kālakavana near the confluence of Gangā and Yamunā.

**आकिन्चित्** tad. aff. आकिन् affixed to the word एक in the sense of 'single', 'alone'; cf. एकादाकिन्चित्साहाये P. V. 3.52.

**आकुस्मीय** a group of 43 roots of the चुरादि class of roots beginning with the root चित् and ending with कुस्म् which are Ātmanepadin only.

**आकृति** lit. form; individual thing; cf. एकस्या आकृतेः श्रितः प्रयोगो द्वितीयस्यास्तृतीयस्याश्च



न भवति M. Bh. on III. 1.40 Vārt. 6. The word is derived as आक्रियते सा आकृतिः and explained as संस्थानम्; cf. आक्रियते व्यस्यते अनया इति आकृतिः संस्थानमुच्यते Nyāsa on IV. 1.63, (2) general form which, in a way, is equivalent to the generic notion or genus; cf. आकृत्युपदेशास्तिः इडम् । अर्वाकृतिरुपदिष्टा सर्वमवर्ण-कुलं ग्रहीष्यति M. Bh. I. 1. Āhn. 1; (3) notion of genus; cf. also यत्तर्हि तद् भिन्नेष्वभिन्नं छिन्नेष्वच्छिन्नं सामान्यभूतं स शब्दः । नेत्याह । आकृतिर्नाम सा. M. Bh. I. 1. Āhn. 1; (4) a metre consisting of 88 letters; cf. R. Prāt. XVI. 56, 57.

**आकृतिगण** a class or group of words in which some words are actually mentioned and room is left to include others which are found undergoing the same operations; cp. श्रेण्यादयः कृतादिभिः । श्रेण्यादयः पठ्यन्ते कृतादि-राकृतिगणः । M. Bhā. on II. 1.59. Haradatta defines the word as प्रयोगदर्शनेन आकृतिग्राहो गणः आकृतिगणः । Padamañjarī on II. 1.59. Some of the Ganas mentioned by Pāṇini and in Uṇādi and Pīṭ-sūtras also are Ākṛtiḡaṇas, e. g. अर्शादिगण, मूलविभुजादि-गण, स्नात्वादिगण, शिवादिगण, पचादिगण and others. The word Vṛt which is put at the end of a Gaṇa to mark its close does not occur in those Gaṇas which are looked upon as Ākṛtiḡa-ṇas. cp. अवृत्करणदाकृतिगणोऽयम् । Kā. on Pā II. 1.48. ; cp. आकृतिगणश्चायम् । तेन अपरिगणितशब्दसमूहः । य आकृत्या आकारेण लक्ष्यते स आकृतिगणः । Svo. on Gaṇaratnamahodadhi, cp. also 'सामीप्येऽथ व्यवस्थायां प्रकारेऽवयवे तथा । चतुर्ध्वेषु मेधात्री आदिशब्दं तु लक्षयेत् ।' a Kārikā attributed to Apīśali.

**आक्षरसमाज्ञायिक** directly or expressly mentioned in the fourteen Pratyāhāra Sūtras of Pāṇini; a letter actually mentioned by Pāṇini in his alphabet 'अइउण्', 'ऋलृक्' etc.

**आक्षिप्त** (1) taken as understood, being required to complete the sense; cf.

क्विवि आक्षिप्तो भवति M. Bh. on III. 2. 178; (2) a term used for the circumflex accent or स्वरित as it is uttered by a zig-zag motion of the organ in the mouth caused by the air producing the sound; cf. आक्षेपो नाम तिर्थगमनं गात्राणां वायुनिमित्तं तेन य उच्यते स स्वरितः Uvvaṭa on R. Pr. III. 1.

**आक्षेप** a zig-zag motion of the organs producing sound caused by the air; see आक्षिप्त above.

**आख्या** designation, conventional name; cf. देवदत्तो मुण्ड्यपि जड्यपि स्वामाख्यां न जहाति M. Bh. on I. 1. 1.; cf. also स्वमज्ञातिश्च नाख्यायाम् P. I. 1.35; cf. also वर्णः कारोत्तरो वर्णाख्या Tai. Prāt. I. 16.

**आख्यात** verbal form, verb; cf. भावप्रधान-माख्यातं सत्त्वप्रधानानि नामानि Nir. I. 1; चत्वारि पदजातानि नामाख्यातोपसर्गनिपाताश्च M. Bh. I. 1. Āhnika 1; also A. Prāt. XII. 5, आकार आख्याते पदादिश्च M. Bh. I. 2.37 Vārt. 2, आख्यातमाख्यातेन क्रिया-सातत्ये Sid. Kau. on II. 1. 72, क्रिया-वाचकमाख्यातं V. Pr. V. 1; cf. भारद्वाजक-माख्यातं भार्गवं नाम भाष्यते । भारद्वाजेन दृष्टवा-दाख्यातं भारद्वाजगोत्रम् V. Prāt. VIII. 52; cf. also Athar. Prāt. I. 1. 12, 18; I. 3. 3. 6; II. 2. 5 where ākhyāta means verbal form. The word also meant in ancient days the root also, as differentiated from a verb or a verbal form as is shown by the lines तन्नाम येनाभिदधाति सत्त्वं, तदाख्यातं येन आवं स धातुः R. Pr. XII. 5 where 'आख्यात' and 'धातु' are used as synonyms. As the root form such as कृ, सृ etc. as distinct from the verbal form, is never found in actual use, it is immaterial whether the word means root or verb. In the passages quoted above from the Nirukta and the Mahābhāṣya referring to the four kinds of words, the word ākhyāta could be taken to mean root (धातु) or verb (क्रियापद). The ākhyāta or verb is chiefly concerned with the process of being

and becoming while nouns (नामानि) have sãttva or essence, or static element as their meaning. Verbs and nouns are concerned not merely with the activities and things in this world but with every process and entity; cf. पूर्वापरीभूतं भावमाख्यातेना-चष्टे Nir. I.; अस्तिभवतिविद्यतीनामर्थः सत्ता । अनेककालस्थायिनीति कालगतपौर्वापर्येण क्रमवतीति तस्याः क्रियात्वम् । Laghumãñjũsã. When a kṛt. affix is added to a root, the static element predominates and hence a word ending with a kṛt. affix in the sense of bhãva or verbal activity is treated as a noun and regularly declined; cf. कृद्भिहितो भावो द्रव्यवद् भवति M. Bh. on II. 2. 19 and III. 1.67, where the words गति, ब्रज्या, पाक and others are given as instances. Regarding indeclinable words ending with kṛt. affixes such as कर्तुं, कृत्वा, and others, the modern grammarians hold that in their case the verbal activity is not shadowed by the static element and hence they can be, in a way, looked upon as ãkhyãtas; cf. अव्ययकृतो भावे Vãiyãkar-ãabhũsãna.

**आख्यातप्रक्रिया** a work dealing with verbs written by Anubhũtisvarũpãcãrya on the Sãrasvata Vyãkarãna.

**आख्यातविवेक** a work dealing with verbs, and their activity by Kṛṣṇa-Sbãstrĩ Åraḍe, a great Nãiyãyika of the 18th century.

**आख्यातव्याकरण** a treatise on verbs discussing verbal forms by Vaṅgasena.

**आगन्तुक** lit. adventitious, an additional wording generally at the end of roots to show distinctly their form e. g. वदि, एधि, सति etc.; cf. इन्धिभवतिभ्यां च P. I. 2. 6; cf. also भावरुक्षणे स्थेणकृञ्चदिचरिहुतमिजनिभ्यस्तोसुच् P. III. 4.16, सपितृदोः कसुच् P. III. 4. 17 and a number of other sũtras where इ or ति is added to the root;

cf. इक्षितपौ धातुनिर्देशे, वर्णकारः, रादिकः P. III. 3.108 Vãrt. 2.3. 4. where such appendages to be added to the roots or letters are given. The word आगन्तु is an old word used in the Nirukta, but the term आगन्तुक appears to be used for the first time for such forms by Haradatta; cf. हुरेरिति ह्र कौटिल्ये, आगन्तुकेकारे गुणेन निदेशः Padam-ãñjarĩ on VII. 2. 31. In the traditional oral explanations the second part of a reduplicated word is termed आगन्तुक which is placed second i.e. after the original by virtue of the convention आगन्तूनामस्ते निदेशः, although, in fact, it is said to possess the sense of the root in contrast with the first which is called abhyãsa. A nice distinction can, however, be drawn between the four kinds of adventitious wordings found in grammar viz. आगन्तु, इत्, अश्यास and आमम which can be briefly stated as follows: The former two do not form a regular part of the word and are not found in the actual use of the word; besides, they do not possess any sense, while the latter two are found in actual use and they are possessed of sense. Again the ãgantũ word is simply used for facility of understanding exactly and correctly the previous word which is really wanted; the इत् wording, besides serving this purpose, is of use in causing some grammatical operations. अश्यास is the first part of the wording which is wholly repeated and it possesses no sense by itself, while, ãgama which is added to the word either at the beginning or at the end or inserted in the middle, forms a part of the word and possesses the sense of the word.

**आगम** augment, accrement, a word element which is added to the primitive or basic word during the process

of the formation of a complete word or pada. The āgama is an adventitious word element and hence differs from ādeśa, the substitute which wholly takes the place of the original (or आदेशिन्). Out of the several āgamas mentioned by Pāṇini, those that are marked with mute द् are prefixed, those, marked with क्, are affixed, while those, marked with क्, are placed immediately after the last vowel of the word. The augments become a part and parcel of the word to which they are added, and the characteristics of which they possess; cf. यदागमास्तद्गुणीभूतास्तद्ग्रहणेन गृह्यन्ते, also आगमानां आगमिन्मिर्वैशिष्ट्यम् Par. Śek. Pari. 11. Those grammarians, who hold the view that words are unproduced and eternal, explain the addition of an augment as only the substitution of a word with an augment in the place of a word without an augment; cf. आदेशास्तर्हिमे भविष्यन्ति अनागमकानां सागमकाः M. Bh. on I. 1.20; I. 1.46. The term āgama is defined as अन्यत्र विद्यमानस्तु यो वर्णः श्रूयतेधिकः । आगम्यमानतुल्यत्वास्त आगम इति स्मृतः Com. on Tait. Prāt. I. 23. cf. तथा आपिश्लीयश्लोकः । आगमोनुपधातेन विकारश्चोपमर्दनात् । आदेशस्तु प्रसङ्गेन लोपः सर्वापकर्षणात् । Durga on Kāt. I. 2.1; also Kāś. on P. VI. 3.109 which cites a similar verse; cf. also Durga on Kāt. II. 3.1 and Hela. on Vā-Pa. III. 14.564.

**आगमिन्** a base to which an augment is added; cf. एवमपि पञ्च आगमास्त्रय आगमिनः M. Bh. I. 1 Ahnika 2.

**आगर्वाय** a class of roots forming a subdivision of the Curādigaṇa or the tenth conjugation beginning with पद् and ending with गर्च् which are only ātmanepadin; e.g. पदयते, मृगयते, अर्धयते, गर्वयते.

**आगस्त्य** name of an ancient writer of Vedic grammar and Prātiśākhya works; cf. R. Pr. I. 2.

**आग्रायण** an ancient scholar of Nirukta quoted by Yāska; cf. अक्षि अष्टेः । अनक्ते-रिति आग्रायणः Nir. I. 9.

**आङ्** (i) the preposition आ. See the word आ above. (ii) substitute आ for a case-affix in Vedic literature.

**आङ्ग** an operation prescribed in the section, called aṅgādhikāra, in the Aṣṭādhyāyī of Pāṇini, made up of five Pādas consisting of the fourth quarter of the 6th adhyāya and all the four quarters of the seventh adhyāya. आङ्गात् पूर्वं विकरणा पठितव्याः M. Bh. on I. 3.60 Vārt. 5; cf. also वाणादाङ्गं वलीयो भवति Par. Śek. Pari. 55; also M. Bh. on III. 2.3.

**आच्** tad. affix आ applied to the word दक्षिणा and उत्तरा; cf. P. V. 3.36, 38. e.g. दक्षिणा वसति, उत्तरा रमणीयम् Kāś. on V. 3.36, 38.

**आचार** (1) customary usage of putting or employing words in rules; cf. आचार्याचारात्संज्ञासिद्धिः, P. I. 1.1, Vārt. 4. cf. also किमिदमाचारादिति । आचार्याणामुपचारात् । नैतेष्वाचार्या अच्कार्याणि कुर्वन्ति । M. Bhā. I. 1.1. (2) behaviour; cf. उपमानादाचारे P. III. 1.10; cf. also निवासेत आचारतश्च M. Bh. on VI. 3.109.

**आचारकिन्** denom. affix किन् applied to any prātipadika or noun in the sense of behaviour; cf. सर्वप्रातिपदिकेभ्य आचारे किन् वक्तव्यः अश्ति गर्दमति इत्येवमर्थम् M. Bh. on III. 1.11; cf. हलन्तेभ्य आचार-क्विभावान्च Par. Śek. on Pari. 52.

**आचार्य** preceptor, teacher; a designation usually given to Pāṇini by Patañjali in the Mahābhāṣya; cf. the usual expression तज्ज्ञापयति आचार्यः as also आचार्यप्रवृत्तिर्ज्ञापयति; also cf. नेदानीमाचार्याः सूत्राणि कृत्वा निवर्तयन्ति. cf. also the popular definition of आचार्य

given as “ निशम्य यद्विरं प्राज्ञा अविचार्यैव तदक्षणम् । संभावयन्ति शिरसा तमाचार्यं प्रचक्षते । ”

**आचार्यदेशीय** a partisan of the preceptor Pāṇini or the Sūtrakāra who is looked upon as having approximately the same authority as the Sūtrakāra; cf. आचार्यदेशीय आह—न वक्तव्य इति । Kaiyaṭa on I. 4.105, Vārt. 2.

**आचार्यसंपद्** necessary qualification to teach the Veda with all its pāthas having the necessary knowledge of accents, mātrās and the like. Cf. पदक्रमविभागज्ञो वर्णक्रमविचक्षणः । स्वरमानाविशेषज्ञो गच्छेदाचार्यसंपदम् ॥ R. Prāt. I. 8.

**आचितादि** a class of words headed by the word आचित which do not have their final vowel accented acute by P. VI. 2.146 when they are preceded by the prepositions प्र, परा etc. although they are used as proper nouns. e.g. आचितम्, निरुक्तम्, प्रष्टिष्टम्; cf. Kāśikā on P. VI. 2.146.

**आजस** straightforward, easy to follow on account of being direct. cf. Vāk. pad. I. 12; आजसः लघुनोपायेन समधिगमनमित्तम् । ( वृ )

**आट् ( 1 )** augment आ prefixed to roots beginning with a vowel in the imperfect, aorist and conditional, which is always accented ( उदात्त ); cf. P. VI. 4.72; ( 2 ) augment आ prefixed to the imperative first person terminations, e.g. करवाणि, करवै etc.; cf. P. III. 4.92; ( 3 ) augment आ to be prefixed to case-affixes which are डित् after nouns called nadī; e.g. कुमार्यै; cf. P. VII. 3.112.

**आटच्** tad. affix ( आट ) in the sense of possession added to the word वाच्; e.g. वाचाटः cf. P. V. 2.125.

**आत् ( 1 )** long आ as different from short or protracted अ prescribed by the word वृद्धि or दीर्घ in the case of अ, or

by the word आत् when substituted for another vowel, as for example in the rule आदेच उपदेशोऽशिति and the following; cf. P. VI. 1.45, 57; ( 2 ) substitute for the ablative affix डस् after words ending in अ; cf. P. VII. 1.12; ( 3 ) substitute आत् for a case affix in Vedic Literature, e.g. न ताद् ब्राह्मणाद् निन्दामि Kāś. on VII. 1.39.

**आताम्** Ātmanepada third person dual ending, technically substituted for कार by P. III. 4.78.

**आति** tad. affix आत् applied to उत्तर, अघर and दक्षिण by P. V. 3.34.

**आतिदेशिक** applied by extension or transfer of epithet as opposed to औपदेशिक. See the word अतिदेश; the term is often used in connection with rules or operations which do not apply or occur by the direct expression of the grammarian; cf. यदि आतिदेशिकेन क्त्वेन औपदेशिकं क्त्वं वाच्येत. M. Bh. on I.2.1.; cf. also आतिदेशिकमनित्यम् Par. Śek. Pari. 93.6.

**आतिशायिक** a tad-affix in the sense of excellence; a term applied to the affixes तम and इष्ट as also तर and ईयस् prescribed by Pāṇini by the rules अतिशायने तमविष्टनौ and द्विवचनविभक्त्योपपदे तरवीयसुनौ cf. P.V. 3.55, 57. This superlative affix is seen doubly applied sometimes in Vedic Lit. e.g. श्रेष्ठतमाय कर्मणे Yaj. Sam. I.1; cf. also तदन्ताच्च स्वार्थे छन्दसि दर्शनं श्रेष्ठतमायेति P.V. 3.55 Vārt. 3.

**आतिशायिकान्त** a word ending with an ātiśāyika affix; cf. आतिशायिकान्तास्वार्थे छन्दसि आतिशायिकी दृश्यते M.Bh. on V. 3.55.

**आत्त्व** the substitution of long आ prescribed by the term आत् as in आदेच उपदेशोऽशिति and the following cf. P. VI. 1.45 etc.

**आत्मतत्त्व** the innermost principle, the essence, in grammar the ultimate

word principle. cp. Vāk. pad. III. 1.21; III. 9.89.

आत्मन् agent or Karṭṛ as in the terms आत्मनेपद or आत्मनेभाषा, cf. सुप आत्मनः वयच् III. 1.8.

आत्मनेपद a technical term for the affixes called तच् (त, आताम् etc.) and the affix आन (शानच्, चानश्, कानच्), called so possibly because, the fruit of the activity is such as generally goes to the agent (आत्मने) when these affixes are used. Contrast this term (Ātmanepada) with the term Parasmaipada when the fruit is meant for another. For an explanation of the terms see P. VI. 3.7 and 8.

आत्मनेपदिन् a root which always takes the Ātmanepada affixes. (See above).

आत्मनेभाष a technical term used for such roots as speak for the agent himself; the term आत्मनेभाष means the same as the term आत्मनेपदिन्. The term आत्मनेभाष is not mentioned by Pāṇini; but the writer of the Vārtikas explains it, cf. आत्मनेभाष-परस्मैभाषयोरुपसंख्यानम् P. VI. 3.7 and 8 Vārt. 1; cf. also आत्मनेपदिन्श्च धातवो वैयाकरणैरात्मनेभाषशब्देन व्यवहियन्ते, Kaiyaṭa on VI. 3.7. The term is found in the Atharva-Prātiśākhya. III. 4.7. It cannot be said whether the term came in use after Pāṇini or, although earlier, it belonged to some school other than that of Pāṇini or, Pāṇini put into use the terms Ātmanepada and Parasmaipada for the affixes as the ancient terms Ātmanebhāṣa and Parasmaibhāṣa were in use for the roots.

आत्व the substitution of आ; e. g. तादृक्, भवादृक्, अन्यादृक् cf. आ सर्वनाम्नः P. VI. 3.90.

आत्वच् possessed of the vowel आ; containing the vowel आ; e. g. पाकः,

दायः etc. cf. कर्षस्वतो घञोन्त उदात्तः P. VI. 1.159.

आत्रेय name of an ancient grammarian who is quoted by Śabdakaustubha on P. I. 2.6. Ātreya is believed to have prepared the padapāṭha of Tattiriya Saṁhitā.

आदादिक belonging to the second conjugation or class of roots which begins with the root अद्; cf. देवादि-कस्यैव ग्रहणं भविष्यति नादादिकस्य Pur. Pari. 67.

आदि (1) commencement, initial; cf. अपूर्वलक्षण आदिः M. Bh. on I. 1.21 (2) of the kind of, similar; एवं प्रकारः.

आदिकर्मन् commencement of an action cf. आदिभूतः क्रियाक्षणः आदिकर्म Kās. on आदिकर्मणि क्तः कर्तरे च। P. III. 4.71.

आदिन् possessed of the mute indicatory letter आ signifying the non-application of the augment इ (इद्) to the past-pass. part. term क्त. e. g. क्षिप्ण from the root क्षिप्विदा; similarly खिन्न, भिन्न etc. cf. आदितश्च P. VII. 2.16.

आदिवृद्धि the Viddhi substitute prescribed for the first vowel of a word to which a tad-affix, marked with the mute letter च, ण, or क् is added; e. g. औपगव, दाक्षि etc.; cf. तद्धितेष्वचामादेः P. VII. 2. 117, 118.

आदिष्ट (1) prescribed for substitution; specified for an operation; cf. सिद्धं तु आदिष्टस्य युद्धवचनात् M. Bh. on VI. 1. 155; cf. also M. Bh. on VI. 1.158 Vārt. 3; M. Bh. on IV. 3.23 Vār. 5; cf. also आदिष्टचैवाचः पूर्वः M. Bh. on I. 1.57; (2) indicated or stated; आदिष्टा इमे वर्णाः.

आदेश substitute as opposed to sthānin, the original. In Pāṇini's grammar there is a very general maxim, possessed of a number of exceptions, no doubt, that "the substitute

behaves like the original" (स्थानिवदादेशः अनखिवधौ P.I.1.56); the application of this maxim is called स्थानिवद्भावः; for purposes of this स्थानिवद्भावः the elision (लोप) of a phonetic element is looked upon as a sort of substitute; cf. उपधालोपस्थ स्थानिवद्भावात् Kāś. on P.I. 1.58. Grammarians many times look upon a complete word or a word-base as a substitute for another one, although only a letter or a syllable in the word is changed into another, as also when a letter or syllable is added to or dropped in a word; cf. पचतु, पचन्तु... इमेप्यादेशाः । कथम् । आदिश्यते यः स आदेशः । इमे चाप्यादिश्यन्ते । M.Bh. on I. 1.56; cf. also सर्वे सर्वपदादेशा दाक्षीपुत्रस्य पाणिनेः M.Bh. on P. I. 120; cf. also अनागमकानां सागमका आदेशाः M.Bh. on I.1.20; (2) indication, assignment; cf. योयं स्वरदेशः अन्तोदात्तं, वधेराद्युदात्तत्वं, स्वः स्वरितमिति आदेशः R. Pr. I. 30-32; cf. also आदेशः उपदेशः com. on Tai.-Prāt. II. 20; cf. also अनादेशे अविकारः V. Pr. IV. 131, where Uvvaṭa remarks यत्र उदात्तादीनां स्वराणां सन्धौ आदेशो न क्रियते तत्र अविकारः प्रत्येतव्यः । cf. also एकारो विभक्त्यादेशः छन्दसि A. Pr. II. 1.2, where ए is prescribed as a substitute for a case-affix and ह्वे and अस्मे are cited as examples where the acute accent is also prescribed for the substitute ए.

आदेशिन् that for which a substitute is prescribed; the original, sthānin; cf. आदेशिनामदेशाः cf. also M.Bh. on P. I. 1.56.

आद्य (1) premier; cf. इदमाद्यै पदस्थानं (व्याकरणनामकं) सिद्धिसोपानपर्वणाम् Vāk. pad. I.16; (2) preceding, as opposed to succeeding (उत्तर); cf. सहाद्यै र्थञ्जनैः V. Pr. I. 100; (3) original; cf. आद्यप्रकृतिः परमप्रकृतिः (original base) Bhāṣā Vṛtti. IV. 1.93; (4) first, preceding, आद्ये योगे न व्यवधे तिष्ठः स्युः M.Bh. on III. 1-9r.

आद्यन्तवच्च आद्यन्तवद्भावः, consideration of a single or solitary letter as the initial or the final one according to requirements for operations prescribed for the initial or for the final. Both these notions—the initial and the final—are relative notions, and because they require the presence of an additional letter or letters for the sake of being called initial or final it becomes necessary to prescribe आद्यन्तवच्च in the case of a single letter; cf. आद्यन्तवदेकस्मिन् । आदौ इव अन्त इव एकस्मिन्नपि कार्यं भवति । यथा कर्तव्यमित्यत्र प्रत्ययाद्युदात्तत्वं भवति एवमौपगवमित्यत्रापि यथा स्यात् । Kāś. on P. I. 1.21; cf. also आद्यन्तवच्च । अपृक्तस्य आदिवदन्तवच्च कार्यं भवति । T. Pr. 1.55. This आद्यन्तवद्भावः of Pāṇini is, in fact, a specific application of the general maxim known as vyapadesivadbhāva by virtue of which "an operation which affects something on account of some special designation, which for certain reasons attaches to the letter, affects likewise that which stands alone." cf. Pari. Śek. Pari. 30.

आद्यपद् the initial word of a sentence which according to some constitutes sentence (वाक्य); cp. सकलविशेषणखण्डितश्च प्रथमतरमेवोपक्रान्तः संसृष्ट एवार्थो वाक्यार्थः । (पुण्य. on Vāk. pad II. 17)

आद्युदात्त a word beginning with an acute-accent i.e. which has got the first vowel accented acute; words in the vocative case and words formed with an affix marked with a mute ञ् or न् are ādyudātta; cf. P. VI. 1.197, 198; for illustrations in detail see P. VI. 1.189-216.

आद्युदात्तनिपातन specific mention of a word with the accent udātta or acute on the first syllable; cf. आद्युदात्तनिपातनं करिष्यते M. Bh. on I.1.56, VI. 1.12.

**आधार** receptacle or abode of an action; cf. आधियन्ते अस्मिन् क्रियाः इत्याधारः Kās. on P. I. 4.45 also M. Bh. on III. 3.121; the Prakriyā Kaumudī mentions four kinds of ādhāras; cf. औपदेशिकः सामीपिको विषयो न्यास इत्याधारश्चतुर्धा Prak. Kau. on II. 3.36.

**आधारनियम** restriction of the verbal activity with respect to the object on which it rests. cp. Vāk. pad. II. 463; इन्धनाधारा करणशक्तिः स्थत्याधारेवाधि-करणशक्तिः । ( पुण्य. )

**आधारशक्ति** power of supporting things as is possessed by अकाश which supports everything. cp. Vāk. pad. III. 7-151.

**आधाराधेयभाव** a non-differential relation ( अभेदसंसर्ग ) between the personal endings लिप् तस् etc. and the noun in the nominative case which is the subject of the verbal activity; relation of a thing and its substratum; cf. निपातातिरिक्तनामाधेयात्त्वर्थयोर्भेदान्वयस्य अब्युत्पन्नत्वात्.

**आधिक्य** superfluity, superiority, notion of surplus; cf. यदत्राधिक्यं वाक्यार्थः सः M. Bh. on II. 3.46, II. 3.50.

**आधृषीय** a sub-division of roots belonging to the चुरादिगण or tenth conjugation beginning with युञ् and ending with धृष् which take the Vikarāṇa णिच् optionally i.e. which are also conjugated like roots of the first conjugation; e.g. योजयति, योजयते, योजति; साहयति-ते, सहति.

**आधेय** a thing placed in another or depending upon another, as opposed to ādhāra or the container; cf. आधेयश्चाक्रियाजश्च सोऽसत्त्वप्रकृतिर्गुणः M. Bh. on P. IV. 1.44.

**आन्** ( I ) kṛt. affix ( ज्ञानच्, or चानच् ) substituted for the lakāra लट् and applied to ātmanepadi roots form-

ing the present participle; ( 2 ) kṛt. affix कानच् applied to ātmanepadi roots in the sense of past time forming the perfect participle; cf. लिट्ः कानज्वा P. III. 2.106.

**आन्ङ्** substitute आन् in the place of the last letter ( ऋ ) of the first member of dvandva compounds of words meaning deities or of words showing blood-relationship which end with the vowel ऋ; e.g. होतापोतारौ, मातापितरौ cf. P. VI. 3.25, 26.

**आनन्तर्य** ( 1 ) close proximity; absence of any intermediary element generally of the same nature; अनन्तरस्य भावः आनन्तर्यम्; cf. नाजानन्तर्ये बहिष्पत्रप्रकृतसिः M. Bh. I.4.2. Vārt. 21; Par. Śek. Pari. 51. This close proximity of one letter or syllable or so, with another, is actually i.e. phonetically required and generally so found out also, but sometimes such proximity is theoretically not existing as the letter required for proximity is technically not present there by the rule पूर्वत्रासिद्धम्. In such cases, a technical absence is not looked upon as a fault. cf. क्वचिच्च संनिपातकृतमानन्तर्यं शास्त्रकृतमनानन्तर्यं यथा घटुत्वे, क्वचिच्च नैव संनिपातकृतं नापि शास्त्रकृतं यथा जश्त्वे । यत्र कुतश्चिदेवानन्तर्यं तदाश्रयिष्यामः M. Bh. on VIII. 3.13. cp. also यस्य येनार्थसंबन्धो दूरस्थस्यापि तस्य तत् । अर्थतोह्यसमर्थानामानन्तर्यमकारणम् । Uvaṭa on Vāj. Prā. VI. 14. ( 2 ) close connection by mention together at a common place etc.; cf. सर्वाधानन्तर्यं कार्यार्थम् M. Bh. on I. 1.27.

**आनन्ददत्त** name of a Buddhist grammarian, the author of the work named Cāndra-Vyākaraṇa Pad-dhati.

**आनर्थक्य** absence of any utility; superfluity; absence of any object or purpose; cf. स्थानिवद्भवनानर्थक्यं शास्त्रासिद्धत्वात् । M. Bh. on P. VI. 1.86 Vārt. 5 cf. also P. VI. 1.158 Vārt. 4; VI.

I.161 Vārt. 1, VI. 1.166 Vārt. 1, VI. 1.167 Vārt. 3.

आनि imp. 1st per. sing. affix नि with the augment आ prefixed, which has got its न् changed into ण् by P. VIII. 4.16.

आनुक् the augment आन्, added to the words इन्द्र, वरुण, भव and others before the fem. affix ई; e.g. इन्द्राणी, वरुणानी cf. इन्द्रवरुणभवशर्वरुद्र...आनुक् P. IV. 1.49.

आनुनासिक्य nasalization; utterance through the nose, an additional property possessed by vowels and the fifth letters of the 5 classes (इ, ज, ण, न्, म्) cf. आनुनासिक्यं तेषामधिको गुणः M. Bh. on I. 1.9.

आनुपूर्वी serial order, successive order of grammatical operations or the rules prescribing them as they occur; cf. आनुपूर्व्या सिद्धमेतत् M. Bh. on V. 3.5; cf. also यथैव चानुपूर्व्या अर्थानां प्रादुर्भावस्तथैव शब्दानामपि । तद्वत् कायैरपि भवितव्यम् M. Bh. on P. I. 1.57.

आनुपूर्व्यं successive order, as prescribed by tradition or by the writer; cf. ऋतुनक्षत्राणामानुपूर्व्येण समानाक्षराणां पूर्वनिपातः । शिशिरवसन्तौ उदगयनस्थौ । कृत्तिकारोहिण्यः । M. Bh. II. 2.34 Vārt. 3; also वर्णानामानुपूर्व्येण । ब्राह्मणक्षत्रियविद्शूद्राः । M. Bh. on II. 2.34 Vārt. 6; cf. पदानुपूर्व्येण प्रस्थिष्ठान् संधीन् कुर्यात् । इन्द्र आ इहि । आदौ इन्द्र आ इत्येतयोः; न तु आ इहि इत्येतयोः R. Pr. II. 2; cf. also आनुपूर्व्यात् सिद्धम् Sira. Pari. 6.

आनुपूर्व्यसंहिता the samhitā-pāṭha or recital of the running Vedic text in accordance with the constituent words; e.g. शुनः शेषं चित् निदितम् or नरा शंसं वा पूषणम्, as opposed to the अनानुपूर्व्यसंहिता which is actually found in the traditional recital e.g. शुनश्चिच्छेषं निदितम् Rk samh. V. 2.7 or नरा वा शंसं पूषणम् Rk samh. X. 64.3. See R. Prāt. II. 43.

आनुमानिक obtained or made out by inference such as Paribhāṣā rules as opposed to Śrauta rules such as the Sūtras of Pāṇini; cf. आनुमानिकं स्थानित्वमवयवयोः Kāś. on VI. 1.85; also cf. आनुमानिकस्थान्यादेशभावकल्पनेपि श्रौतस्थान्यादेशभावस्य न त्यागः Par. Śek. on Pari. 11; cf. also किं च पूर्ववैत्यस्य प्रत्यक्षत्वेन आनुमानिक्या अस्या वाध एवोचितः Pari. Śek. on Pari. 50.

आन्तरतम्य closest affinity; cf. अष्टनृजनादिपथिमथ्यात्वेपु आन्तरतम्यादनुनासिकप्रसङ्गः M. Bh. on VII. 2.84, as also आन्तरतम्याच्च सिद्धम् M. Bh. on VII. 1.96 Vārt. 6.

आन्तर्यं proximity; close affinity; close relationship. There are four kinds of such proximity as far as words in grammar are concerned: Re: the organs of speech (स्थानतः) as in दण्डग्रम्, regarding the meaning (अर्थतः) as in वातण्ड्ययुवतिः, regarding the quality (गुण) as in पाकः रागः, and regarding the prosodial value (प्रमाण) as in अमुष्मै, अमूभ्याम्; cf. अनेकविधं आन्तर्यं स्थानार्थ-गुणप्रमाणकृतम् Par. Śek. Pari. 13. cf. also Kāś. on I. 1.50.

आन्पद word ending with आन् which has the consonant dropped and the preceding आ nasalized; e.g. सर्गा इव सजतम् Rk. Sam. VIII. 35.20, महौ इन्द्रः Rk Sam. VI. 19.1; cf. दीर्घादिति समानपादे, आतोऽपि नित्यम् P. VIII. 3.9, VIII. 3.3; cf. also हन्त देवा इति चैत आन्-पदाः पदवृत्तयः R. Pr. IV. 26, 27.

आन्यभाव्य being different, difference. अन्यस्य भावः अन्यभावः । ततः स्वार्थे ष्यञ् । अथवा अन्यो भाव्यः अन्यद्वस्तु तस्य भाव इति भावे ष्यञ् । Kaiyaṭa on P. V. 1.124. भाव-शब्दः कर्तृसाधनः प्रतिप्रयोगमकारस्यान्यत्वम् । Nāgeśa. The word is freely used in M. Bh. e.g. I. 1.62. Vā 11, V. 2.59, Vā. 4.

आप् ( 1 ) common term for the fem. endings टाप्, डाप् and चाप् given by



Pāṇini in Adhy. IV, Pāda 1; cf. अन्ययादासुपः P. II. 4.82. P. IV. 1.1; P. VI. 1.68; cf. also P. VI. 3.63. P. VII. 3.44; P. VII. 3.106, 116; P. VII. 4.15. etc.; (2) a brief term for case-affixes beginning with the inst. sing and ending with the loc. pl. cf. अनाप्यकः P. VII. 2.112.

**आपत्ति (1)** production; resulting of something into another; change; cf. दन्त्यस्य मूर्धन्यापत्तिः नत्तिः मूर्धन्यापत्तिः मूर्धन्यभावः V. Prāt. I. 142 and Uvaṭa's com. thereon; cf. also यमापत्ति explained as यमभावं R. Pr. VI. 9. (2) modification; cf. आपद्यते श्वासतां नादतां वा R. Pr. XIII. 1; (3) contingency, undesired result.

**आपत्य** patronymic affix such as अण् and others. The term आपत्य, which is the same as the usual term अपत्य in तस्यापत्यम् P. IV. I, is found sometimes used in the Vārttikas and in the Mahābhāṣya; cf. आपत्याञ्जीवद्वंद्वयात्स्वार्थे द्वितीयो युवसंज्ञः P. IV. 1.163 Vārt 6.

**आपदेव** son of अनन्तदेव, the author of Sphoṭanirūpaṇa (17th cent. A. D.).

**आपिशल (1)** a work of आपिशलि, possibly his grammar; cf. आपिशलमधीते M. Bh. on IV. 1.14; (2) a student of Āpiśali's grammar; आपिशलमधीते आपिशला ब्राह्मणो M. Bh. on IV 1.14; आपिशलपाणिनीयव्याख्यगौतमीया; M. Bh. on VI. 2.36; cf. तथा चापिशलः पाणिनीयाः पठन्ति—आगमोनुपधातेन विकारश्चोपमर्दनात्। आदेशस्तु प्रसङ्गेन लोपः सर्वापकर्षणात्. ॥

**आपिशलि** an ancient grammarian mentioned by Pāṇini and his commentators like Patañjali, Helārāja and others; cf. वा सुप्यापिशलेः P. IV. 3.98; तथा चापिशलेर्द्वेषिः M. Bh. on IV. 2.45. for various references to this great and reputed grammarian see Ujjv. on Uṇādisūtra I. 18; Mahābhāṣya-dīpikā, p. 49; Nyāsa on Pā 1.3. 22;

Śab. Kau. on I. 3.22; Kāś. on VII. 3.95; Kaiy. on II. 3.17; Durg. on Kāt. I. 2.1 etc.

**आपिशलिशिक्षा** an important Śikṣā work composed before the ninth century A. D. and attributed to Āpiśali, a grammarian earlier than and referred to by Pāṇini.

**आपुक्** augment अप् added to the words सत्य, अर्थ and वेद before the affix णिच्; cf. M. Bh. on III. 1.25 and Vārt. 1 and 2 thereon; e. g. सत्यापयति, अर्थापयति, वेदापयति.

**आपुट्** augment (अप्) suggested in the place of आपुक् by Patañjali to be prefixed to the affix णिच्; cf. M. Bh. on III. 1. 25.

**आपेक्षिकी** depending upon another cp. Vāk. pad. II. 168 संभवे वाभिधानस्य लक्षणं तु न कल्प्यते। आपेक्षिकयो हि संसर्गे नियताः शब्दशक्तयः ॥

**आप्य** to be obtained by an activity; (the same as vyāpya). The term is used in connection with the object of a verb which is to be obtained by the verbal activity. The word आप्य is found used in the sense of Karman or object in the grammars of Jainendra, Śākaṭāyana, C'āndra and Hemacandra; cf. C'āndra II 1. 43; Jainendra I. 2. 119; Śāk. IV. 3. 120; Hem. III. 3. 31. Hence, the term साप्य is used for a transitive root in these grammars.

**आवन्त** ending with the fem. affix आ (दाप्, डाप् or चाप्); cf. आवन्तः P. II. 4. 30 Vārt. 3.

**आवाध (1)** similarity of one phonetic element, for instance, in the case of ए with आ resulting from Saṁdhi; e. g. प्रजाया अरार्ति निर्र्कत्या अकः where प्रजाया and निर्र्कत्या stand for प्रजाये and

निर्गत्यै; cf. ऐकारान्ताणि आकारावाधे Ath. Pr. II. 1.4; (2) Similarity of accent of words in the Samhitāpāṭha and Padapāṭha; (3) followed by cf. A. Pr. II. 1.14; (4) distress; cf. आवाधे च, P. VIII. 1.10. आवाधनमावाधः पीडा प्रयोक्तृधर्मैः। Kāśikā. (5) आवाधो नाम यत्रैतत् शब्दार्थैतस्तुल्या संहिता भवति। Ath. Prāti. I. 1.3.

**आभाच्छास्त्र** a rule given in the section called आभीयप्रकरण extending from P. VI. 4. 22 to VI. 4. 175, wherein one rule or operation is looked upon as invalid to another one; cf. असिद्धवदत्राभात् P. VI. 4. 22 and M. Bh. thereon; cf. also वाचता अनिदितां हलः इत्यपि आभाच्छास्त्रम् Vyādi Pari. 38.

**आभीक्ष्ण्य** repetition of an action; cf. पौनःपुन्यं आभीक्ष्ण्यम् Kāś. on III. 4.22; cf. M. Bh. III. 4.24; VIII. 1. 4; VIII. 1.12.

**आभीयकार्यं** an operation prescribed by a rule in the section called आभीय-प्रकरण. See आभाच्छास्त्र above.

**आभीयप्रकरण** a section of Pāṇini's grammar from VI. 4. 22 to VI. 4. 129, called आभीय, as it extends to the rule भस्य VI. 4. 129, including it; but as the governing rule भस्य is valid in every rule upto the end of the Pāda, the आभीयप्रकरण also extends upto the end of the Pāda. See आभाच्छास्त्र above.

**आभीयासिद्धत्व** invalidity or supposed invisibility of one rule with respect to another, in the section called आभीयप्रकरण. See आभाच्छास्त्र above.

**आभ्यन्तरप्रयत्न** internal effort made in producing a sound, as contrasted with the external one called बाह्यप्रयत्न. There are four kinds of internal efforts described in the Kāśikāvṛtti.; cf. चत्वार आभ्यन्तरप्रयत्नाः सवर्णसंज्ञायामाश्रीयन्ते—स्पृष्टता, ईषत्स्पृष्टता, संबृतता, विवृतता चेति।

Kāś. on P. 1. 1. 9. See also यत्नो द्विधा। आभ्यन्तरो बाह्यश्च etc. Si. Kau. on I. 1.9.

**आभ्यास** changes prescribed in connection with the अभ्यास or reduplicative syllable; cf. अभ्यासविकार आभ्यासः M. Bh. on III. 1.6.

**आम्** (1) augment आ prescribed in connection with the words चतुर, and अनहुद् before the case-affixes called सर्वनामस्थान; cf. चतुरनहुद्दोराम् उदात्तः P. VII. 1. 98; (2) the affix आम् added before लिट् or a perfect termination by rules कारप्रत्ययादाम् अमन्त्रे लिटि and the following (P. III. 1. 35-39), as for instance, in कासांचके, ऊहांचके, दयांचके, जागरांचकार, विभयांचकार etc.; (3) geni. pl. case-affix अम् as in दृषदाम्, शरंदाम्, with न् prefixed in रामाणाम् etc., and with स prefixed in सर्वेषाम् etc.; (4) loc. sing. case-affix आम् substituted for इ (ङि); cf. डेराम् नद्याम्-नीभ्यः P. VI. 4. 116.

**आमन्त्रण** (1) calling out from a distance; (2) an invitation which may or may not be accepted; cf. विधि-निमन्त्रणामन्त्रणाधीष्टसंप्रश्रप्रार्थनेषु लिङ् P. III. 3. 161 whereon M. Bh. remarks अथ निमन्त्रणामन्त्रणयोः को विशेषः। अथ संनिहितेन निमन्त्रणं भवति असंनिहितेन आमन्त्रणम्। नैषोस्ति विशेषः। असंनिहितेनापि निमन्त्रणं भवति संनिहितेनापि आमन्त्रणम्। एवं तर्हि यन्नियोगतः कर्तव्यं तन्निमन्त्रणम्। आमन्त्रणे कामचारः। M. Bh. on P. III. 3.161.

**आमन्त्रित** (1) a word in the vocative sing. cf. सामन्त्रितम् P. II. 3.48; a tech. term in Pāṇini's grammar, the peculiar features of which are पराङ्गवद्भाव (cf. P. II. 1.2), अविद्यमानवद्भाव (cf. P. VIII. 1.72), द्वित्व (cf. P. VIII. 1.8), आद्युदात्तत्व (cf. P. VI. 1.198), सर्वानुदात्तत्व (cf. P. VIII. 1.19), splitting of ए into आ and इ, e. g. अग्रे into अग्रा इ इ (cf. P. VIII. 2. 107 Vārt. 3); (2) Vocative case, cf. ओकार आमन्त्रितजः प्रगृह्यः Rk. Prāt. 1.28; Vāj. Pr. III. 139; II. 17; II. 24 VI. 1.

**आमन्त्रितकारक** a word connected with the verbal activity possessed by आमन्त्रित e. g. कुण्डेन in कुण्डेनाटन्; cf. आमन्त्रिते या धातुवाच्या क्रिया तस्याः कारकम् Kaiyaṭa on P. II. 1.2.

**आमन्त्र्य** a word in the vocative case ; lit. a word possessed of the sense of invocation ; cf. आमन्त्र्यमाणेयं वर्तमानः शब्द आमन्त्र्यः Śāk. I. 3.88 ; cf. also आमन्त्र्यते यत्तदामन्त्र्यम् com. on Hem. II. 1.25.

**आमिनच्** tad. affix आमिन् in the sense of possession, applied to the word स्व; cf. स्वामिन्नेश्वर्ये P. V. 2. 126.

**आमिश्र** completely mixed ; cf. आमिश्रस्वाय-मादेश उच्यते स नैव पूर्वग्रहणेन गृह्यते, नापि परग्रहणेन । तथा । क्षीरोदके संप्रकृते आमिश्रत्वान्नैव क्षीरग्रहणेन गृह्यते नाप्युदकग्रहणेन M. Bh. on VI. 1.85 ; similarly आमिश्रत्व, आमिश्रीभूत etc.

**आसु** tad. affix (अस्) added to the affixes ष i. e. तर and त्तम which are placed after indeclinables ; e. g. किताराम् पचतिताराम् etc. cf. P. V. 4.11.

**आत्रेडित (1)** iterative ; a repeated word, defined as द्विरुक्तं पदम् cf. द्विरुक्तमात्रेडितं पदम् e. g. यज्ञायज्ञा वो अग्नये Vāj. Prāt. I. 146; (2) the second or latter portion, of a repeated word according to Pāṇini; cf. तस्य (द्विरुक्तस्य) परमात्रेडितम् P. VIII.1.2. The *Āmreḍita* word gets the grave accent and has its last vowel protracted when it implies censure; cf. P. VIII.1.3 and VIII. 2.95. Haradatta has tried to explain how the term *आत्रेडित* means the first member; cf. ननु आत्रेडितशब्दो निवण्टुषु प्रसिद्धः आत्रेडितं द्विखिरुक्तमिति । सत्यमर्थे प्रसिद्धः इह तु शब्दे परिभाष्यते । महासंज्ञाकरणं पूर्वाचार्यानुरोधेन Padamañj. on VIII. 1.2.

**आत्रेडितसमास** an iterative compound; cf. आत्रेडितसमासे तु । A. Prāt. III. 1.5.

**आय्** the substitute आय् for ऐ before a vowel; e. g. चायकः for चै+अकः cf. एचोयवायावः P. VI. 1.78.

**आय (1)** the affix आय applied to the roots गुप्, धूप and others ending with which they are looked upon as roots; cf. P. III. 1.28; P. III. 1.32. The affix is applied optionally when an *ārdhadhātuka* affix is to follow. e.g. गोपायिता, गोपा; cf. P. III. 1.31; (2) augment; cf. असतो वर्णस्य उपजनः R. Prāt. XIV. 1 Uvāṭa.

**आयाम** tension of the limbs or organs producing sound, which is noticed in the utterance of a vowel which is accented acute (उदात्त) आयामो गात्राणां दैर्घ्याकार्षणं वा; com. on Tait. Prāt. XXII. 9; cf. ऊर्ध्वगमनं गात्राणाम् वायुनिमित्तं Uv. on R. Prāt. III. 1; cf. also ऊर्ध्वगमनं शरीरस्य com. on Vāj. Prāt. I.31; cf. also आयामो दारुण्यमणुता रवस्वेत्युच्चैःकराणि शब्दस्य M. Bh. on P. I. 2.29.

**आय्य** krt. affix आय्य before which णि (causal इ) is changed into अय्; cf. अय् आमन्तात्वाय्येत्स्विष्णुषु P. VI. 4.55. e.g. स्पृहयाय्यः.

**आर** substitute आर for ऋ in the words मितृ and मातृ; e.g. पितरामातरा; cf. P. VI. 3.33.

**आरक्** tad. affix (आर) applied to the word गोधा in the sense of offspring according to the Northern Gram- marians; e.g. गौधारः, (optional forms 'गौधेय and गौधेर acc. to others); cf. P. IV. 1.129, 130.

**आरकन्** tad. affix applied to the words रुञ्ज and वृन्द, e.g. रुञ्जारकः, वृन्दारकः; cf. P. शृङ्गवृन्दाभ्यामारकन् P.V.2.122 Vārt. 3.

**आरडे** KRISHNASHASTRI a reputed Naiyāyika of Banaras of the nineteenth century, who wrote, besides many treatises on Nyāya,

a short gloss on the Sūtras of Pāṇini, called Pāṇini-sūtra-vṛtti. He also wrote Ākhyāta-viveka and Kāraṅkavāda.

**आराच्छब्द** the word आरात् which is stated to have two opposite senses 'near' and 'distant' cp. Vāk-pad. III. 14.276.

**आरि** tad. affix applied to the word पूर्वतर when the whole word refers to a year, e.g. परारि in the last year; cf. B.V. 3.22 Vārt. 2.

**आरु** kṛt. affix applied to the roots आ and वन्द in the sense of habituated etc. e.g. शरारुः, वन्दारुः. cf. P. III. 2.173.

**आरोप** attribution or imputation of properties which leads to the secondary sense of a word; cf. अप्रसिद्धश्च संज्ञादिरपि तद्गुणारोपादेवबुध्यते Par. Śek. on Parī. 15.

**आरोपणीय** same as अभिनिधान; see above अभिनिधान.

**आर्थ** resultant from sense; made up of sense; अर्थस्य अयम् आर्थः; cf. तदादित-दन्तत्वमार्थसमाजग्रन्थम् Par. Śek. on Parī. 37.

**आर्थसमाज** combination of the meanings (of the base and affix); see the word आर्थ above.

**आर्थधातुक** a term used in contrast to the term सार्वधातुक for such verbal and kṛt affixes, as are not personal endings of verbs nor marked with the mute letter ह, cf. तिङ्शित् सार्वधातुकम् । आर्थधातुकं शेषः । P. III. 4. 113 and 114. The personal endings of verbs in the perfect tense and the benedictive mood are termed ārdhadhātuka, cf. P. III. 4. 115, 116; while both the terms are promiscuously found utilised in the Vedic Literature; cf. P. III.

4.117. The main utility of the ārdhadhātuka term is the augment इ (इद्) to be prefixed to the ārdhadhātuka affixes. The term आर्थधातुका was in use in works of the old Vaiyākaraṇas; cf. अथवा आर्थधातुकासु इति वक्ष्यामि कासु आर्थधातुकासु ! उक्तिषु युक्तिषु रुद्धिषु प्रतीतिषु श्रुतिषु संज्ञासु M. Bh. on II. 4.35. It cannot be said how the term ārdhadhātuka originated. Probably such affixes or pratyayas, like the kṛt affixes generally as could be placed after certain roots only were called ārdhadhātuka, as contrasted with the verbal and the present participle affixes which were termed sāravadhātuka on account of their being found in use after every root.

**आर्थधातुका** old term for आर्थधातुक; see आर्थधातुक.

**आर्थधातुकाधिकार** the topic or section in Pāṇini's grammar where operations, caused by the presence of an ārdhadhātuka affix ahead, are enumerated, beginning with the rule आर्थधातुके VI. 4.46 and ending with न ल्यपि VI. 4.69. Such operations are summed up in the stanza अतो लोपो यलोपश्च गिलोपश्च प्रयोजनम् । आलोप इत्वमेत्वं च चिण्वद्भावश्च सीडुटिः; M. Bh. as also Kās. on VI. 4.46.

**आर्थ** derived from the holy sages; founded on sacred tradition, such as the Vedāṅgas; cf. कृत्स्नं च वेदाङ्गमनि-च्यमार्थम् R. Prāt. XIV 30. The word is explained as स्वयंपाठ by the com. on Vāj Prāt. IX. 21, and as Vaidika saṁdhi on X. 13. Patanjali has looked upon the pada-pāṭha or Pada-text of the Saṁhitās of the Vedas, as anārṣa, as contrasted with the saṁhitā text which is ārṣa; cf. आर्थान् in the sense संहितायाम् R. Prāt. II. 27; cf. also पदकारैर्नाम लक्षणमनुवर्त्यम् M. Bh. on III. 1. 109.

आर्हीय tad-affixes ठक्, ठक् etc. as also the senses in which the affixes are applied, given in the section of Pāṇini's grammar P.V I. 19-71.

आल् case affix in Vedic literature e.g. वसन्ता यजेत Kās. on VII. 1.39.

आल्च् tad-affix (आल्) applied to the word वाच् in the sense of 'talkative' e.g. वाचालः cf. P. V. 2.124.

आल् tad. affix in the sense 'तत्र सहते' e.g. शीतालः, उष्णालः; P.V. 2.122.

आल्च् कrt. affix (आल्) applied to the roots स्पृह्, गृह् पत् etc. e.g. स्पृह्यालः. गृह्यालः, निद्रालः etc. cf. P. III.2.158.

आवचन incomplete pronunciation, cf. ईषद् वचनम् M.Bh. on I. 1.8.

आवत् tad-affix applied to the word सम, cf. समावद् वसति M.Bh. on V. 4.30.

आवश्यक necessary notion or thing; cf. ओरावश्यके। अवश्यभाव आवश्यकम् Kās. on III. 3.170.

आवापोद्धारिक lit. based upon the insertion and extortion of the sense in the various parts of a word, cf. Vāk. pad. II. 79. cp. द्विधा शब्दस्याधिकारः शास्त्रीयलौकिकमेदेन। तत्र शास्त्रीय आवापोद्धारिकः। लौकिकस्त्वखण्डः। (पुण्य.)

आविर्भाव manifestation, appearance; cf. Vāk. pad. III. 8.26; III 13.17; III 14.323. cf. also सत्कार्यनये पदार्थानामाविर्भावोभिव्यक्तिरेवोत्पत्तिः।—पु.

आविष्टलिङ्ग having a fixed gender as opposed to अनाविष्टलिङ्ग possessed of all genders; cf. आविष्टलिङ्गा जातिः। यलिङ्गमुपादाय प्रवर्तते न तलिङ्गं जहाति, M.Bh. on I. 2.52; e.g. the word प्रमाण in प्रमाणं वेदः.

आविष्टसङ्ख्य characterised by a definite number, e.g. the word एक which denotes a definite singular number. cf. Vāk. pad III 14.288.

आवृत्ति repetition, e.g. पदावृत्तिः, see com. on Vāj. Prāt. IV. 21; cf. also आवृत्तितः सप्तदशत्वं भवति M.Bh. I. 1. Āhn. 2.

आशिस् the benedictive mood; cf. किदाशिषि P. III. 4. 104, called regularly as आशीलिङ्.

आशुबोध (1) name of a work on grammar written by Tārānātha called Tarka-vācaspati, a reputed Sanskrit scholar of Bengal of the 19th century A.D. who compiled the great Sanskrit Dictionary named वाचस्पत्य-कोश and wrote commentaries on many Sanskrit Shastraic and classical works. The grammar called आशुबोध is very useful for beginners; (2) name of an elementary grammar in aphorisms written by राम-किंकरसरस्वती, which is based on the Mugdhabodha of Bopadeva. There is a gloss on this grammar named Śuddhāśubodhasūtrārthavyākaraṇa by Rāmeśvara.

आश्रय (1) relation of dependence; cf. आश्रयत्तिसङ्ख्यं भविष्यति M. Bh. I. 1.12 Vārt. 4; (2) substratum, place of residence; cf. गुणवचनानां शब्दानामाश्रयतो लिङ्गवचनानि भवन्ति। शुद्धं वखम्। शुद्धा शारी। शुद्धः कम्बलः। M. Bh. II. 2.29.

आश्वलायनप्रातिशाख्य an authoritative Prātiśākhya work attributed to Śaunaka, the teacher of Āśvalāyana, belonging prominently to the Śākala and the Bāṣkala Śākhās of the Rgveda. It is widely known by the name Ṛk-Prātiśākhya. It is a metrical composition divided into 18 chapters called Paṭalas, giving special directions for the proper pronunciation, recitation and preservation of the Ṛksamhitā by laying down general rules on accents and euphonic combinations and mentioning phonetic and metrical peculiarities. It has got a masterly commentary written by Uvvaṭa.

**आसन्न** nearest, most proximate; cf. विकारी यथासन्नम् V. Pr. I. 142; cf. also the sūtra आसन्नः Śāk. I. 1.7, explained as स्थानगुणप्रमाणादिभिर्ध्यास्वमासन्नः ; cf. also आसन्नः Hem. VII. 4.120. cf. Vāk. pad. I. 11; cf. also आसन्नं साक्षादुपकारी । उपकारविशेषकृता ह्यासत्तिः समाख्याता । वृ.

**आसत्ति** close proximity of a word with another; cf. गौ इत्यस्य आसत्तिवशात् कृते एव संबन्धः । Pari. Bhāskar Pari. 97.

**आस्तारपङ्क्ति** a variety of पङ्क्ति metre of 40 letters with 8 letters in the first and second quarters or pādas and 12 letters in the third and fourth quarters; cf. आस्तारपङ्क्तिरादितः R. Pr. XVI. 40. For instances of आस्तारपङ्क्ति see Rgveda sūkta 2, Maṇḍala X.

**आस्थापित** (1) placed after, following, which follow: cf. आस्थापितानामनन्तसेवतानाम् Uvvaṭa on R. Pr. IV. 1. (2) properly placed at the end e.g. सिष्यद् इति सिष्यदे. (3) another name for अभिनिघात, cf. Ath. Prā. I. 48.

**आस्य** (1) place of articulation, the mouth, cf. अस्यन्त्यनेन वर्णान् इति आस्यम् M. Bh. on I. 1.9; (2) found in the place of articulation; e.g. the effort made for the utterance of words; cf. आस्ये भवमास्यम् M. Bh. on I. 1.9, also स्पृष्टादिप्रयत्नपञ्चकमास्यम् Laghuvṛtti on Śāk. I. 1.6.

**आस्वदीय** a sub-division of the नुरादि (Xth conj.) roots, beginning with the root अस् and ending with the root स्वद्, which take the Vikarāṇa णिच् i.e. which are conjugated like roots of the tenth conjugation, only if they are transitive in sense.

**आहञ्** tad-affix (आह) in the general Śāiṣika senses, e.g. belonging to, produced in, etc., added to the word उत्तर, e.g. औत्तराह cf. उत्तरादाहञ् वक्तव्यः 1; M. Bh. on IV. 2.104.

**आहि** tad-affix added to the word दक्षिण in the general sense of direction but when distance is specially meant; e.g. दक्षिणाहि वसति, दक्षिणाहिरमणीयम्. See Kās. on आहि च दूरे P. V. 3.37.

**आहिक** name of Pāṇini. cf. पाणिनिश्चाहिको दाक्षीपुत्रः.

**आहितान्यादि** a class of compound words headed by the word आहिताग्नि in which the past pass. part. is optionally placed first. e.g. आहिताग्निः, अग्नाहितः; जातपुत्रः, पुत्रजातः. The class आहितान्यादि is stated to be आकृतिगण, cf. Kās. on P. II. 2.37.

इ

**इ** (1) the vowel इ, representing all its eighteen forms viz. short, long, protracted, acute, grave, circumflex, pure and nasalised; e.g. इ in यस्येति च P. VI. 4.128; (2) Uṇādi affix इ; (3) tad-affix इच् (इ) applied to Bahuvrihi compounds in the sense of exchange of action or as seen in words like द्विदण्डि e.g. केशाकेशि, दण्डादण्डि, द्विमुसलि etc. cf. इच् कर्मव्यतिहारे P. V. 4.127, also V. 4.128; (4) kṛt. affix कि (इ) cf. उपसर्गे वोः किः P. III. 3.92; (5) augment इद् (इ): see इद्; (6) conjugational affix इद् of the 1st pers. sing. Ātm.

**इक्** (1) short wording (प्रत्याहार) for the vowels इ, उ, ऋ and लृ; cf. इको यणचि P. VI. 1.77; एच् इग्प्रस्वादेशे P. I. 1.48; इको गुणवृद्धी P. I. 1.3; इग्यणः संप्रसारणम् P. I. 1.45, इकोऽसवर्णे शाकल्यस्य ह्रस्वश्च P. VI. 1.127, इको ह्रस्वोऽड्यो गालवस्य P. VI. 3.61; (2) kṛt. affix इक् (इ) applied to the root form to cite a root e.g. वदि, जनि etc. cf. इकृदितपौ धातुनिर्देशे P. III. 3.108 Vārt. 2; (3) kṛt. affix इक् applied to the roots कृञ् and others in the sense of verbal activity e.g. कृषिः, किरिः, गिरिः cf. इक् कृष्यादिभ्यः P. III. 3.108 Vārt. 8.

इक्परिभाषा the Paribhāṣā rule इको गुणवृद्धी P. I. 1.3; cf. गुणश्रुत्या इक्परिभाषोपस्थानात् इक एव स्थाने गुणो यथा स्यात् Siradeva. Pari. 93.

इक (1) substitute for the affix ठक् given as ठक्, ठव् or झिठ by Pāṇini; cf. ठस्येकः P. VII. 3.50; (2) taddhita affix इक्, इक्न्, विकन् mentioned in the Vārtikas on P. IV. 2.60; (3) kṛt. affix इक applied to स्वन् e.g. आखनिकः cf. इको वक्तव्यः P. III. 3.125 Vārt. 3.

इक्क् the same affix as ठक् mentioned by the वार्तिककार in the Vārtikas on P. IV. 2.60.

इक्न् tad. affix इक applied to compound words with पद as the latter member e.g. पूर्वपदिकः; cf. इक्न्पदोत्तरपदात् P. IV. 2.60 Vārt.

इक्वक kṛt. affix applied to खन् e.g. आखनिकवक cf. इक्वको वक्तव्यः P. III. 3.125 Vārt. 4.

इकार the letter इ with all its 18 varieties (इ + कार).

इक्पदोपस्थिति the presence of the word इक् (vowels इ, उ, ऋ and ॠ) in a rule, where the operations गुण and वृद्धि are prescribed by putting the words गुण and वृद्धि; e.g. सिचि वृद्धिः परस्मैपदेषु P. VII. 2.1; cf. इको गुणवृद्धी P. I. 1.3.

इग्लक्षणवृद्धि the substitution of the vowel called वृद्धि i.e. the vowel आ, ऐ or औ prescribed specifically for the vowels called इक् i.e. इ, उ ऋ and ॠ, e.g. तस्मादिग्लक्षणा वृद्धिः P. I. 1.3. Vārt. 11; cf. also इग्लक्षणवृद्धिप्रतिषेधस्तावत् Siradeva Pari. 2.

इङ्ग the same as इङ्गय. See below. The word इङ्ग is used for इङ्गय in the Atharva Prātiśākhya cf. नीहारादिध्वनि-ङ्गोत्तरपदे दीर्घ इङ्गेषु च A. Pr. III. 3.12.

इङ्गन (OR वेष्टन) is 'binding' e.g. in पुरोहितमिति पुरः हितम्, here पुरोहितं with

इति is इङ्गन. The term is an old one cf. Rk. Prāti. 1.35. प्रयन्तश्चैत्रमुत्तरम् । Uvāta explains the term इङ्ग as सावग्रह. The term वेष्टन came to be used later on. cf. स्थितोपस्थितशब्देन वेष्टनोऽभिधीयते । The whole phrase is also called इङ्गय, वेष्टक.

इङ्गय a separable word as opposed to अनिङ्गय; part of a compound word which is separated or may be separated from the remaining part when the word is split up into its constituent parts. Generally the word is applied to the first part of a compound word when it is split up in the recital of the padapāṭha. The 'iṅgya' word is shown by a pause or avagraha after it, which is shown in writing by the sign (s): cf. इङ्गयते विभागेन चाल्यते इति इङ्गयम् । इङ्गयमिति विभागपदस्य संज्ञा com, on Tait. Prāt. 1. 48. सावग्रहं पदमिङ्गयम् Com. on T. Pr. I. 48.

इच् (1) short wording or pratyāhāra for vowels except अ. cf. इजादेश्च गुरुमतोऽनुच्छः P. III. 1.36; cf. also VI. I. 104, VI. 3.68. VIII. 4.31, 32; (2) Samāsānta affix इ after Bahuvrihi compounds showing a mutual exchange of actions. e. g. केशाकेशि, दण्डादण्डि; cf. इच् कर्मव्यतिहारे P. V. 4. 127 also 128.

इञ् (1) kṛt. affix (इ), in the sense of verbal activity applied to any root, the word so formed being used in the fem. gender and in connection with narration or in interrogation; e. g. कां स्वं कारिमकार्षीः । सर्वां कारिमकार्षीम् । cf. Pāṇini III. 3. 110; (2) kṛt. affix in the sense of verbal activity applied to the roots व् and others e. g. वापिः, वासिः etc. cf. P. III. 3. 108 Vārt. 7; (3) tad-affix इ in the sense of offspring applied to a noun ending in अ; e. g. दाक्षिः cf. P. IV. 1. 95-7, 153.

इत् (1) augment इ prefixed, in general, in the case of all roots barring a few roots ending in vowels except ऊ and ऋ and roots शक्, पच्, etc., to such affixes of non-conjugational tenses and moods as begin with any consonant except ह् and य्; cf. आर्धधातुकस्येड् वलादेः P. VII. 2.35 to 78 and its exceptions P. VII. 2.8 to 34; (2) personal ending of the third person sing. Ātm.

इण् (1) short wording or pratyāhāra for all vowels except अ and the consonants ह्, य्, व्, र्, ल्; cf. इणः षः P. VIII. 3.39, also P. VIII. 3.57, 78 (2) kṛt. affix इ applied to roots such as अञ् अत् etc. in the sense of verbal activity. e. g. आजिः, आतिः, आदिः; cf. इणजादिभ्यः P. III. 3, 108, Vārt. 6.

इत् (1) a letter or a group of letters attached to a word which is not seen in actual use in the spoken language; cf. अपयोगी इत्, Śāk. I. 1.5, Hem. 1. 1.37. The इत् letters are applied to a word before it, or after it, and they have got each of them a purpose in grammar viz. causing or preventing certain grammatical operations in the formation of the complete word. Pāṇini has not given any definition of the word इत्, but he has mentioned when and where the vowels and consonants attached to words are to be understood as इत्; (cf. उपदेशेननुनासिक इत्, हलन्त्यम् । etc. P. I. 3.2 to 8) and stated that these letters are to be dropped in actual use; cf. P. I. 3.9. It appears that grammarians before Pāṇini had also employed such इत् letters, as is clear from some passages in the Mahābhāṣya as also from their use in other systems of grammar as also in the Uṇādi list of affixes, for purposes similar to those found served in Pāṇini's grammar. Almost all vowels and consonants are used as

इत् for different purposes and the इत् letters are applied to roots in the Dhātupāṭha, nouns in the Gaṇapāṭha, as also to affixes, augments and substitutes prescribed in grammar. Only at a few places they are attached to give facility of pronunciation. Sometimes the इत् letters, especially vowels, which are said to be इत्, when uttered as nasalized by Pāṇini, are recognised only by convention; cf. प्रतिज्ञानुनासिक्याः पाणिनीयाः (S. K. on P. I. 3.2). The word इत्, which literally means going away or disappearing, can be explained as a mute indicatory letter. अनञ्-चिह्नमित् । अनवयवभूतं यत् चिह्नं तदस्तेदितव्यम् । एति. इति इत् गच्छति न तिष्ठति लुप्यते इत्यर्थः । In Pāṇini's grammar, the mute vowel अ applied to roots indicates the placing of the Ātmanepada affixes after them, if it be uttered as anudāta and of affixes of both the padas if uttered svarita; cf. P. I. 3. 12, 72. The mute vowel आ signifies the prevention of इडागम before the past part. affixes; cf. P. VII. 2. 16. Similarly, the mute vowel इ signifies the augment न् after the last vowel of the root; cf. P. VII. 1.58; ई signifies the prevention of the augment इ before the past part. affixes cf. P. VII. 2.14; उ signifies the inclusion of cognate letters; cf. P. I. 1.69, and the optional addition of the augment इ before त्वा; cf. P. VII. 2. 56; ऊ signifies the optional application of the augment इद्; cf. P. VII. 2.44; ऋ signifies the prevention of ह्रस्व to the vowel of a root before the causal affix, cf. VII. 4.2; ऌ signifies the Vikaraṇa अङ् in the Aorist cf. P. III. 1.55; ए signifies the prevention of Vṛddhi in the Aorist, cf. P. VII. 2.55; ओ signifies the substitution of न् for त् of the past part. cf. P. VIII. 2.45; इ signifies the prevention of गुण and वृद्धि, cf. P. I.



1.5; ख् signifies the addition of the augment मुम् (म्) and the shortening of the preceding vowel; cf. P. VI. 3. 65-66; ग् signifies the prevention of गुण and वृद्धि, cf. P. I. 1.5; ष् signifies कुस्व, cf. P. VII. 3.62; झ्, applied to affixes, signifies the prevention of गुण and वृद्धि; cf. P. I. 1.5; it causes संप्रसारणादेश in the case of certain roots, cf. P. VI. 1.16 and signifies आत्मनेपद if applied to roots; cf. P. I. 3.12, and their substitution for the last letter if applied to substitutes, cf. P. I. 1.53. च् signifies the actual accent of the last vowel; cf. P. VI. 1. 159; ञ् signifies उभयपद i. e. the placing of the affixes of both the padas after the root to which it has been affixed; cf. P. I. 3.72; द् in the case of an augment signifies its application to the word at the beginning; cf. P. I. 1.64, while applied to a nominal base or an affix shows the addition of the fem. affix ई (डीप्), cf. P. IV. 1. 15; इ signifies the elision of the last syllable; cf. P. VI. 4.142; ण् signifies वृद्धि, cf. P. VII. 2. 115; त् signifies स्वरित accent, cf. VI. 1. 181, as also that variety of the vowel (ह्रस्व, दीर्घ or षुत) to which it has been applied cf. P. I. 1.70; न् signifies आद्युदात्त, cf. P. VI. 1. 193; प् signifies अनुदात्त accent cf. अनुदात्तो सुप्पितो P. III. 1.4. as also उदात्त for the vowel before the affix marked with प् cf. P. VI. 1.192; म् signifies in the case of an augment its addition after the final vowel. cf. P. I. 1.47, while in the case of a root, the shortening of its vowel before the causal affix णि, cf. P. VI. 4.92; र् signifies the acute accent for the penultimate vowel cf. P. VI. 1.217; ल् signifies the acute accent for the vowel preceding the affix marked with ल्; cf. P. VI. 1.193; श् implies in the case of an affix its सार्वधातुकत्व; cf. P. III. 4. 113, while in the case of substitutes, their

substitution for the whole स्थानिन् cf. P. I. 1.55; ष् signifies the addition of the fem. affix ई (डीप्) cf. P. IV. 1.41; स् in the case of affixes signifies पदसंज्ञा to the base before them, cf. P. I. 4.16. Sometimes even without the actual addition of the mute letter, affixes are directed to be looked upon as possessed of that mute letter for the sake of a grammatical operation e. g. सार्वधातुकमणित् P. I. 2.4; असंयोगाह्लित् कित् P. I. 2.5; गोतो णित् P. VII. 1.90 etc. (2) the short vowel इ as a substitute; cf. शास इदङ्हलोः P. VI. 4. 34.

इत्त् tad. affix इत् in the sense of 'found' or 'produced in', which is affixed to words तारका, पुष्प, मुकुल and others; e.g. तारकित, मुकुलित, सुखित, दुःखित etc.; cf. तदस्य संजातं तारकादिभ्य इत्त् P. V. 2.36.

इतरेतर possessed of interdependence; depending upon each other; cf. इतरेतरं कार्यमसद्वत् Cāndra Pari. 54. Grammatical operations are of no avail if the rules stating them are mutually depending on each other. The word इतरेतर has the sense of इतरेतराश्रय here.

इतरेतरयोग mutual relationship with each other. Out of the four senses of the indeclinable च viz. समुच्चय, अन्वाचय, इतरेतरयोग and समाहार, the Dvandva compound is formed of words connected in the last two ways and not in the first two ways. The instances of इन्द्र in the sense of इतरेतरयोग are धवखदिरपलाशाः, प्लक्षन्त्योर्धौ etc.; cf. Kās. on P. II. 2.29; cf. also प्लक्षश्च न्यग्रोधश्चेत्युक्ते गम्यत एतत्प्लक्षोपि न्यग्रोधसहायो न्यग्रोधोपि प्लक्षसहाय इति M. Bh. on II. 2.29; cf. also इतरेतरयोगः स यदा उद्विक्तावयवमेदो भवति Śiradeva Pari. 16.

इतरेतराश्रय depending upon each other; cf. इतरेतराश्रयाणि च कार्याणि न प्रकल्पन्ते तद्यथा । नौर्नावि बद्धा नेतरेतराणाय भवति । M. Bh. on I. 1.1. See इतरेतर above.

**इत्कार्य** a grammatical operation caused by इत् i.e. by a mute letter which is purely indicatory; cf. एवं तर्हि इत्कार्य-भावादत्र इत्संज्ञा न भविष्यति M. Bh. I. 3.2. See इत् above.

**इत्त्व** the substitution of short इ by स्वप्थोरिच्च P. I. 2.17, शास इदद्दहलोः P. VI. 4.34, etc.

**इत्थंभूतलक्षण** characterization; indication by a mark; e.g. जटामिस्तापसः cf. इत्थंभूतलक्षणे च (वृत्तिया) P. II. 3.21.

**इत्तु** kṛt affix mentioned by Pāṇini in VI. 4.55 as causing the substitution of अच् for णि before it; e.g. गदयित्तुः, स्तनयित्तुः M. Bh. on VI. 4.55.

**इत्र** kṛt affix, added to the roots ऋ, लृ, धृ etc. in the sense of instrument; cf. अतिल्लूधूसखनसहचर इत्रः P. III. 2.184-6. e.g. अरित्रम्, लवित्रम् खनित्रम् etc. The words ending in इत्र have got the acute accent on the last syllable; cf. P. VI. 2.144.

**इत्संज्ञक** a letter which is termed इत्; see इत् above.

**इत्सिंग** a Chinese scholar-pilgrim (634-713 A.D.) spent many years in India and travelled in the country in many parts. During 691-692 A.D. he wrote his Record of Buddhist Practices sent home from the Southern Sea', He has given a detailed account of the Sanskrit grammarians.

**इत्थुक्** augment इत्थ्, e.g. यावत्तिथः, तावत्तिथः; cf. वतोत्तिथुक् P. V. 2.53.

**इदित्** possessed of the mute indicatory letter इ; e.g. the roots नदि, विदि and the like, in whose case the augment नुम् (न्) is affixed to the last vowel; cf. इदितो नुम् धातोः P. VII. 1.58.

**इन्** (1) kṛt affix इ applied to the roots कृ, हृ, ग्रह्, and मृ when they are preceded by certain words like स्तम्ब etc. in certain senses; e.g. स्तम्बकरिः, फलेग्रहिः,

आत्संभरिः; cf. P. III. 2.24-7; (2) kṛt affix इन् ( णिनि) prescribed by P. III. 3.170 e.g. अवश्यंकारी, शतंदायी.

**इन्** (1) substitute for the inst. case ending in आ (टा) after bases ending in अ; cf. टाडसिद्धसामिनात्स्याः P. VII. 1.12; (2) tad. aff. इन् affixed to पूर्व e.g. पथिभिः पूर्वैणैः cf. P. IV. 4.133.

**इन्ड्** substitute इन् for the last vowel of the words कल्याणी, सुभगा, दुभगा and others before the affix इ i.e. एय prescribed after these words in the sense of offspring e.g. कात्याग्निनेयः, सौभागिनेयः, कौलटिनेयः etc. cf. कल्याण्यादीनामिन्ड् P. IV. 1.126, 127.

**इन्च्** tad. affix इन् in the sense of possession applied to the word नि which is changed into चिक, e.g. चिकिनः cf. इन्च् पिटच् चिकचि च P. V. 2.33.

**इनि** (1) kṛt affix इन् applied to the roots क्री with वि, जु with प्र and the roots जि, दृ, क्षि and others, e.g. सोमविक्रयी, प्रजयी, जयी etc. cf. P. III. 2.93 and III. 2.156-157; (2) tad. affix इन् affixed to the word पाण्डुङ्गम्बल in the sense of 'covered with' (cf. P. IV. 2.11, ), in the sense of collection to the word खल e.g. खलिनी cf. P. IV. 2.51, to the word अनुब्राह्मण in sense 'student of' e.g. अनुब्राह्मणी cf. P. IV. 2.62, to the words कर्मैन्द्र and कृशाश्च cf. P. IV. 3.111, to the word चूर्ण cf. P. IV. 4.23 and to the word श्राद्ध cf. P. V. 2.85 and साक्षात् cf. P. V. 2.91 in specified senses and in the general sense of possession to words ending in अ, cf. P. V. 2.115-117 and to certain other words cf. P. V. 2.128-37.

**इनुण्** kṛt affix इन्. by III. 3.44 followed invariably by the tad. affix अण् by P. V. 4.15, e.g. साराविणम्, सांकूटिनम्.

**इन्दिरापति** author of 'परीक्षा', a commentary on the Paribhāṣendu-Śekhara of Nagesābhaṭṭa.

**इन्दुमित्र** Author of Anunyāsa, a commentary on Nyāsa on Kāśikā, by Jinendrabuddhi. Many quotations from Anunyāsa are found in Paribhāṣāvṛtti of Śiradeva. The word Indu is often used for Indumitra, cp. एतस्मिन्वाक्ये इन्दुमैत्रेययोः शाश्वतिको विरोधः । Pari. Vṛ. of Śiradeva Pa. 36. He is also quoted by Viṭṭhala in his commentary Prasāda on Prakriyākāumudī where quotations are given from a gloss named Indumati written probably by Indumitra on the Aṣṭādhyāyī. cp. also Ujjval-datta on Uṇādisū. II. 84.

**इन्दुप्रकाश** author of a commentary on the Paribhāṣenduśekhara.

**इन्द्र** name of a great grammarian who is believed to have written an exhaustive treatise on grammar before Pāṇini; cf. the famous verse of Bopadeva at the commencement of his Dhātupāṭha इन्द्रश्चन्द्रः काशकृत्स्नापिशाली शाकटायनः । पाणिन्यमरजैनेन्द्रा जयन्त्यष्टादिशा-न्दिकाः ॥ The division of words into Prakṛti and Pratyaya is attributed to Indra. cp. Rkṭantra Vyākaraṇa I. 4.; cp. also जरायाडस इन्द्रस्य अचि । Śāk. Sū. I. 2.37. Indragomin is same as Indra. No work of Indra is available at present. He is nowhere quoted by Pāṇini. Many quotations believed to have been taken from his work are found scattered in grammar works, from which it appears that there was an ancient system prevalent in the eastern part of India at the time of Pāṇini which could be named ऐन्द्रव्याकरणपद्धति, to which Pāṇini possibly refers by the word प्राच्यम्. From references, it appears that the grammar was of the type of प्रक्रिया, discussing various topics of grammar such as alphabet, coalescence, declension, context, compounds, derivatives from nouns and roots, conjugation, and changes

in the base. The treatment was later on followed by Śākaṭāyana and writers of the Kātantra school. For details see Mahābhāṣya ed. by D. E. Society, Poona, Vol. VII pages 124-127.

**इन्द्रदत्त** author of Gūḍhaphakkikāprakāśa, a gloss on the difficult passages in Siddhāntakaumudī. He also wrote Saṁvādacintāmaṇi, a small treatise on roots and their meanings and a commentary called Kaushtubagaṇa on Śabdakaustubha.

**इस्** a technical term of Jainendra grammar for Pāṇini's द्वितीया cf. तासामाप्परात्तद्धल च । Jain Sū. 1.2.158. This Sūtra also speaks of technical terms ईप्, का, ता, भा, वा. of Jainendra for Pāṇini's सप्तमी, पञ्चमी, षष्ठी, तृतीया and प्रथमा resp.

**ईप्** a technical term in the Jainendra Vyākaraṇa for सप्तमी (the locative case).

**इफ** ted. affix applied to र (letter र) in the sense of the consonant र्; e.g. रेफः; cf. रादिफः P. III. 3. 108 Vārt. 4.

**इष्** augment इ added to the base वृणह्, after the last vowel, e. g: वृणेदि; cf. वृणह इष् P. VII. 3. 92.

**इमन्** or इमनिच् tad. affix इमन् applied to the words पृथु, मृदु, महत्, लघु, गुरु, words showing colour and words such as दृढ, परिदृढ, भृश, शीत, उष्ण etc. in the sense of 'quality' or attribute'; cf. Pāṇ. V. 1.122, 123. For changes in the base before the affix इमन् see P. VI. 4.154-163.

**इमप्** krt. affix इम applied to words showing भाव or verbal activity; e.g. पाकिमम्, स्वागिमम्; cf. भावप्रत्ययान्तादि-मव्वक्तव्य; Kāś. on P. IV. 4.20.

**इथ** tad affix ( वच् ) in the sense of 'pity'; e.g. देवियः, यज्ञियः; cf. P. V. 3.79.

इयङ् substitute for the last इ before a vowel generally in the case of monosyllabic roots ending in इ and the word स्त्री; e.g. चिक्षिष्टुः, नियौ नियः, स्त्रियौ स्त्रितः; cf. अचि श्रुधातुष्टुवां स्त्रोरियडुवडौ P. VI. 4. 77-80.

इया case-ending for inst. sing. in Vedic Literature; e.g. उर्विया, दार्विया; cf. P. VII. 1.39. and Vārt. 1 thereon.

इर् mute indicatory ending of roots, signifying the application of the aorist sign अ (अङ्) optionally; e.g. अभिदत् or अभैत्सीत् from the root भिद् (भिदिर् in Dhātupāṭha), cf. also अच्छिदत्, अच्छैत्सीत् from छिद् (छिदिर्); cf. P. III. 1.57.

इरच् tad. affix (इर) in the sense of possession applied in Vedic Literature; to रथ making the word अन्तोदात्त e.g. रथिरः; cf. P. V. 2. 109 Vārt. 3.

इरन् tad. affix (इर) in the sense of possession applied in Vedic Literature to मेधा making the word आधुदात्त e.g. cf. P. मेधिरः V. 2.109 Vārt. 3.

इरित् a root ending with mute indicatory ending इर्. See इर्.

इरे (इरेच्) substitute for the perfect 3rd pers. pl. Ātm. affix इर; e.g. चक्रिरे; कचिरे etc.; cf. P. III. 4.81.

इल tad. affix applied to the words काश, अश्वत्थ, पलाश and others in the four senses prescribed in P. IV. 2.67-70; e.g. काशिलः, अश्वत्थिलः, पलाशिलः; cf. P. IV. 2.80.

इलच् (1) tad. affix इल (इलच्) in the sense of pity; e.g. देवियः, दक्षिलः; cf. P. V. 3.79. The tad. affix वन् making the word आधुदात्त is also affixed in the same sense. See इय. (2) tad. affix इल (इलच्) making the word अन्तोदात्त in the sense of possession, prescribed after the words फेन, लोमन्,

कपि, सिकता, शर्करा, तुन्द, उदर, घट, यव etc. e.g. फेनिल, लोमिल, कपिल, सिकतिल, तुन्दिल etc. cf. P.V. 2.99, 100, 105, 117.

इश् substitute for इद्स् before an affix called 'vibhakti'; e.g. इह; cf. P. V. 3.3.

इष्ट a word frequently used in the Vārtikas and the Mahābhāṣya and other treatises in the senses of (1) a desired object (2) a desired purpose, (3) a desired statement, (4) a desired form i.e. the correct form; cf. इष्टान्वाख्यानं खल्वपि भवति: M.Bh. I.1. Āhn. 1. योगविभागादिष्टसिद्धिः Pari. Śek. Pari. 114.

इष्टतन्त्रव्याकरण a short treatise on grammar ascribed to Jayadeva.

इष्टादि a class of words headed by the word इष्ट to which the taddhita affix इन् (इनि) is added in the sense of अनेन i.e. 'by him' i.e. by the agent of the activity denoted by the past pass. participles इष्ट and others; cf. इष्टी यज्ञे, पूर्ती आदे etc. Kāś. on P. V. 2.88.

इष्टि a word generally used in the statements made in the Mahābhāṣya, similar to those of the Sūtrakāra and the Vārtikakāras, which are 'desired ones' with a view to arrive at the correct forms of words; cf. प्राप्तिज्ञो देवानांप्रियो न त्विष्टज्ञः, इष्ट्यत एतद् रूपमिति M.Bh. on II. 4.56.

इष्ट् the superlative tad. affix इष्टन् in the sense of अतिशायन or अतिशय (excellence). The commentators however, say that the taddhita affixes तम and इष्ट, like all the taddhita affixes showing case-relations, are applied without any specific sense of themselves, the affixes showing the sense of the base itself (स्वार्थे); e.g. गुरुतमः, गरिष्ठः, पटुतमः,

पटिष्ठः; पचतितमाम्, कर्तुतमः, करिष्ठः etc.; cf. P. V.3. 56-64. The affixes ईयस् and इष्ट are applied only to such substantives which denote quality; cf. P. V. 3. 58.

इष्टन् the same as इष्ट. See इष्ट.

इष्टवद्भाव possession of the same properties for causing grammatical operations as the tad. affix इष्टन् possesses, as for instance, the elision of the syllable beginning with the last vowel (दिलोप), substitution of the masc. base for the fem. base (पुंवद्भाव) etc., before the denom. affix णिच्; e. g. पतयति in the sense of एनी आचष्टे; similarly प्रथयति पृथयति, दवयति; cf. M. Bh. on. P. VI 4. 155 Vārt. 1.

इष्णु krt affix इष्णुच् applied; in the sense of 'possessed of habitual behaviour, action, or splendid accomplishment.' to the roots अलंकृ, निराकृ, प्रजन्, उत्पत्, etc. e.g. अलंकरिष्णुः, उत्पतिष्णुः, सहिष्णुः, चरिष्णुः etc.; cf. P. III 2.136-138.

इष्यै krt affix in Vedic Literature in the sense of the infinitive, e.g. रोहिष्यै, अव्यपिष्यै; cf P. III. 4.10.

इस् (1) substitute इस् for the vowel of the roots, मी, मा दा, धा, रम्, पत् etc. before the desiderative, affix सन्; e. g. मिस्सति, दिस्सति, आस्सते etc. cf. P. VII. 4.54; (2) unādi affix इस् e. g. सपिस्.

इस्सुच् alternative affix mentioned in the Mahābhāṣya in the place of इष्णुच्; cf. M.Bh. on III, 2.57. See इष्णुच्.

इत् the long vowel ई which is technically included in the vowel इ in Pāṇini's alphabet being the long

tone of that vowel; (2) substitute ई for the vowel आ of the roots प्रा and ध्या before the frequentative sign य् as for example in जेधीयते, देधीयते, cf. P. VII. 4.31; (3) substitute ई for the vowel अ before the affixes च्वि and च्चच् as, for instance, in शुद्धीभवति पुत्रीयति etc.; cf. P. VII. 4.32, 33; (4), substitute ई for the vowel आ at the end of reduplicated bases as also for the vowel आ of bases ending in the conjugational sign ना, e. g. मिमीध्वे, लुनीतः etc.; cf. P. VI. 4. 113; (5) substitute ई for the lac. case affix इ(डि) in Vedic Literature, e. g. सरसी for सरसि in दृति न जुष्कं सरसी. शयानम्; cf. Kās. on P. VII. 1.39; (6) tad. affix ई in the sense of possession in Vedic Literature as for instance in रथी; सुमङ्गली; cf. Kās on. P. V. 2. 109; (7) the fem. affix ई (डीप्, डीष् or डीन्); cf. P. IV 1.58, 39, IV 1.40-65, IV. 1.13.

ईक tad. affix ईकक् added to शक्ति and यष्टि, e. g. शक्तीकः fem. शक्तीकी; याष्टीकः; cf. P. IV 4.59; (2) tad. affix ईकक् added to कर्क and लोहित in the sense of comparison, e.g. कार्कीकः, लौहितीकः (स्फटिकः); cf. Kās on P. V. 3.110; (3) tad. affix ईकक् added to वहिस्, e. g. वाहीकः; cf. वहिषदिलोपश्च ईकक्च P. IV, 1.85 Vārt. 5.6; (4) tad. affix ईकक् in Vedic Literature added to वहिस्, e.g. वाहीकः; cf. Kās. on P. IV. 1.85, Vārt. 7; (5) tad. affix ईकन् added to खारी e.g. द्विखारीकम्; cf. P. V. 1.33.

ईट् augment ई prefixed to a Sārvadhātuka (strong) affix beginning with a consonant after the roots ब्र्, रु, स्तु, and others e.g. अन्नवीत्, रोक्वीति, स्तवीति, अकाषीत्, अवादीत् etc.; cf. P. VII. 3.93-98.

ईन् long vowel ई as different from इ or ई ३ prescribed as a substitute; cf. P. VI. 3.27, VI. 3.97.

**इदित्** (a root) possessed of long ई as a mute indicatory ending meant for prohibiting the addition of the augment इ to the past part. terminations त and तवत्; e.g. लयः, दीप्तः etc.; cf. P. VII. 2. 14.

**इत्सित** a desired object, which, in connection with transitive roots, gets the designation कर्म, when the agent has a keen desire for it; cf. कर्तुमीप्सिततमे कर्म P. I. 4. 49.

**ईमसच्** tad. affix ईमस् added to the word मल् in sense of possession; e. g. मलीमसः, cf. P. V. 2. 114.

**ईय** substitute for the tad. affix इ; e. g. शालीयः, मालीयः etc; cf. P. VII. 1.2 and IV. 2. 114.

**ईयङ्** affix ईय added to the root कृत्, इ showing the application of the Ātm-anepada affixes; e. g. कृतीयने; cf. P. III. 1. 29.

**ईयस्** tad-affix ईयन्, showing superiority or excellence of one individual over another in respect of a quality, added to a substantive expressive of quality; when the substantive ends in the affix च्, that affix च् is removed; e. g. पट्टीयान्, लघीयान्, गरीयान्, दोहीयसी (धेनुः); cf. P. V. 3.57-64.

**ईयसुन्** the same as ईयस् which see above.

**ईरच्** tad-affix added to the word अण्ड in the sense of possession; e. g. अण्डीरः; cf. काण्डाण्डादीरक्षीरचौ P. V. 2.111.

**ईश्** substitute ई for इद्स् before the tad-affixes इक्, इश् and वतु; e.g. ईदृक्, ईदृशः also ईदृक्षः, cf. P. VI. 3.90.

**ईश्वरकान्त** author of 'Dhātumālā', a short metrical treatise on roots.

**ईश्वरानन्द** author of (1) a gloss on Kaiyaṭa's Mahābhāṣya-pradīpa, and (2) an independent treatise Śābdabodh-

atarangīnī. He is believed to have been a pupil of सत्यानन्द and lived in the latter part of the 16th century A. D.

**ईषच्छ्वास** an external effort (वाह्य-प्रयत्न) in the production of sound characterized by the emission of breath, when the cavity made by the cords of the throat is kept wide apart, as found in the utterance of the consonants श्, र्, and स.

**ईषत्स्पृष्ट** an external effort (बाह्यप्रयत्न) in the production of sound characterized by only a slight contact of the cords of the throat, made in the utterance of semi-vowels; cf. ईषत्स्पृष्टमन्तःस्थानाम् S. K. on P. I. 1.9.

**ईषदसमाप्ति** stage of the quality of a thing or of an undertaking which is almost complete, to show which, the tad-affixes कल्प, देश्य and देशीय are applied to a word; e. g. पटुकल्पः, पटु-देश्यः, पटुदेशीयः, पञ्चतिकल्पम्, जल्पतिकल्पम्; cf. P. V. 3.67.

**ईषन्नाद** an external effort characterized by slight resonance or sounding of throat cords when they slightly touch one another.

**ईहा** effort made for the production of sound; cf. आपद्यते श्वासतां नादतां वा वक्त्री-हायां उभयं वान्तरोभौ। ईहायाम् चेत्यायाम् R. Pr. XIII. 1.

उ

**उ** (1) labial vowel standing for the long ऊ and protracted ऊ इ in Pāṇini's grammar unless the consonant त् is affixed to it, उत् standing for the short उ only; (2) Vikaraṇa affix उ of the 8th conjugation (तनादिगण) and the roots भिन्च् and कुप्च्; cf. P. III. 1. 79-80; (3) substitute (उ) for the vowel अ of कृ, e. g. कुरुतः, कुर्वन्ति before weak Sārvadhātuka affixes, cf. P. VI

4.110; (4) kṛt. affix उ added to bases ending in सन् and the roots आशंस, भिक्ष, विद्, इष् as also to bases ending in वयच् in the Vedic Literature, e. g. चिकीर्षुः भिक्षुः, विन्दुः, इच्छुः, सुम्रयुः; cf. P. III. 2. 168-170; (5) Unādi affix उ (उण्) e. g. कारु, वायुः, साधुः, etc.; cf. Unādi I. 1; (6) mute vowel उ added to the first letters of a class of consonants in Pāṇini's grammar to show the whole class of the five letters; e. g. कु, चु, ङु, ङु, पु which stand for the Guttural, the palatal the lingual, the dental and the labial classes respectively; cf. also घृना घृः P. VIII. 4.41; (7) उ added to न् showing the consonant न् as nasalized n; cf. नुः V. Pr. III. 133.

उक् short term (प्रत्याहार) for the vowels उ, ऋ and ॠ; e. g. उगिदचां सर्वनामस्थानेऽधातोः P. VII. 1.70, also श्रुक् किति P. VII. 2. 11, इशुक्कान्तात् कः P. VII. 3. 51.

उक् (I) the kṛt. affix उक् applied to the roots लष्, पल्, पद् and others, e. g. लाशुकः, कामुकः etc. with udātta accent on the first syllable; cf. P. III. 2. 154; (2) tad. affix उक् (उक्) added to the word कर्मन् e. g. कर्मुक् धनुः; cf. Kāś. on P. V. I. 103.

उक् the same as उक्. See उक्.

उक्त prescribed, taught, lit. said (already). उक्तं वा is a familiar expression in the Mahābhāṣya and the Vārttikas referring usually to something already expressed. Sometimes this expression in the Mahābhāṣya, referring to something which is not already expressed, but which could be found subsequently expressed, leads to the conclusion that the Mahābhāṣyakāra had something like a 'Laghubhāṣya' before him at the time of teaching the Mahābhāṣya. See Kielhorn's Kātyāyana and Patañjali, also Mahābhāṣya D. E. S. Ed. Vol. VII, pages 71, 72.

उक्तपुंस्क a word with its meaning (in the neuter gender) unchanged when used in the masculine gender; generally an adjectival word; cf. Cāndra Vyāk. I. 4.30.

उक्तार्थ a word or expression whose sense has been already expressed. The expression उक्तार्थानामप्रयोगः is frequently used in the Mahābhāṣya and the Vārttikas and cited as a Paribhāṣā or a salutary conventional maxim against repetition of words in the Paribhāṣāpāṭhas of Vyāḍi (Par. 51), Candragomin (Par. 28) and Kātantra (Par. 46) and Kālāpa (Par. 46) grammars.

उक्ताप्रयोग see उक्तार्थ.

उक्तिपद्, उक्तिपदानि a short anonymous treatise on case-relations, compounds etc. written mostly in Gujarāṭi.

उक्तिरत्नाकर a short grammar work, written by साधुमुन्दर, explaining declension, cases and their meanings, compounds, etc. and giving a list of Prākṛta words with their Sanskrit equivalents.

उक्त्वादि a class of words headed by the word उक्त्वा to which the taḍdhita affix इक् (ठक्) is applied in the sense of 'one who studies and understands'; cf. उक्त्वादीन् वेद वा औदितिकः, similarly लौकायतिकः Kāś. on P. IV. 2.60.

उख्य a writer on Vedic phonetics and euphony quoted in the Taittirīya Prātiśākhya; cf. उख्यस्य सपूवः Tai. Prā. VIII. 22.

उगित् characterized by the mute indicative letter उ, ऋ or ॠ; see उक्.

उग्रभूति or उग्रार्थ writer of a gloss on the Nirukta, called 'Niruktabhāṣya', believed to have lived in the 18th century A. D.; writer also of a

grammatical work Śiṣyāhitāvṛtti or Śiṣyāhitānyāsa, a gloss on Durgavṛtti of Durgasīmha, which was sent to Kāshmir and made popular with a large sum of money spent upon it, by his pupil Ānandapāla.

उङ् a technical term for उपधा, the penultimate letter in the Jainendra Vyākaraṇa; cf. उदुदुङ्: Jain. V. 4.28. and उपान्त्यालुङ् I. 1.66.

उच्च the higher tone also called उदात्त or acute; cf. नीचमुच्चात् R. T. 55, also एते स्वराः प्रक्रमन्ते वनोच्चस्वरितोदयाः R. Pr. III. 19; cf. also the terms उच्चश्रुति R. T. 61, एकोच्च R. T. 62, आशुच्च, अन्तोच्चक. etc.

उच्चैः उच्च or acute; see उच्च above; cf. उच्चैस्तरां वा वषट्कारः P. I. 2.35.

उच्चरित pronounced or uttered; the phrase उच्चरितप्रध्वंसिनः is used in connection with the mute indicatory letters termed इत् in Pāṇini's grammar, as these letters are not actually found in use in the language and are therefore supposed to vanish immediately after their purpose has been served. The phrase 'उच्चरितप्रध्वंसिनोऽनुवधाः' has been given as a Paribhāṣā by Vyāḍi (Pari. 11), in the Cāndra Vyākaraṇa (Par. 14), in the Kātantra Vyākaraṇa (Pari. 54) and also in the Kālāpa Vyākaraṇa (Par. 71). Patañjali has used the expression उच्चरितप्रध्वंसिनः in connection with ordinary letters of a word, which have existence for a moment and which also vanish immediately after they have been uttered; cf. उच्चरितप्रध्वंसिनः खल्वपि वर्णाः...न वर्णो वर्णस्य सहायः M. Bh. on I. 4. 109.

उच्चरितप्रध्वंसिन् vanishing immediately after utterance. See उच्चरित.

उच्चारण pronunciation, enunciation (in the Śāstra). The phrase उच्चारणसामर्थ्यात् is often found used in the Mahābhā-

ṣya and elsewhere in connection with the words of Pāṇini, everyone of which is believed to have a purpose or use in the Śāstra, which purpose, if not clearly manifest, is assigned to it on the strength (सामर्थ्य) of its utterance; cf. उच्चारणसामर्थ्यात् (हिन्थोः) उक्त्वं न भविष्यति M. Bh. on III. 4.89 V. 2; cf. also M. Bh. on IV 4.59; VI. 4. 163, VII. 1.12, 50, VII. 2.84. In a few cases, a letter is found used by Pāṇini which cannot be assigned any purpose but which has been put there for facility of the use of other letters. Such letters are said to be उच्चारणार्थः; cf. जग्धिः । इकार उच्चारणार्थः । नातु-बन्धः । Kāś. on II 4.36. च्लि लुडि. । इकार उच्चारणार्थः; चकारः स्वार्थः । Kāś. on III. 1. 43. The expressions मुखसुखार्थः and श्रवणार्थः in the Mahābhāṣya mean the same as उच्चारणार्थः.

उच्चावच diverse; cf. उच्चावचेध्वेषु भवन्ति निपाताः Nir. I. 3.4.

उच्चैस्तरां specially accented; उदात्तर; cf. उच्चैस्तरां वा वषट्कारः; P. I. 2.35.

उज् a technical term of Jainendra which corresponds to Pāṇini's लु. cp. Jain. Sū. उदुजुस. I. 1. 62.

उज्ज्वलदत्त the famous commentator on the Uṇādi sūtras. His work is called Uṇādisūtravṛtti, which is a scholarly commentary on the Uṇādisūtrapāṭha, consisting of five Pādas. Ujvaladatta is believed to have lived in the 15th century A. D. He quotes Vṛttinyāsa, Anunyanāsa, Bhāgavṛtti etc. He is also known by the name Jājali. He mentions Cāndralinga sūtra and is quoted by Padmanābhādatta.

उञ् (1) short term (प्रत्याहार) for vowels excepting अ and इ, semivowels, nasal consonants and the consonants ह, झ, and भृ.; cf. मय उजो वो वा P. VIII. 3. 33; (2) the particle उ; cf. उञ्चि च पदे P. VIII. 3.21, also उञ्चः P. I. I. 17.





one by Rāmatarkavāgīśa or Rāmaśarmā and the other by Rāmacandra Dīkṣita; a third one is by Rāmatarkavāgīśa to Mugdhabodha; and by Padmanābhadatta on Saupadmauṇādisūtravṛtti.

**उणादिप्रातिपदिक** word form or crude base, ending with an affix of the uṇ class, which is looked upon as practically underived, the affixes uṇ and others not being looked upon as standard affixes applied with regular meanings attached to them and capable of causing operations to the preceding base as prescribed by rules of grammar; cf. उणादयोऽन्युत्पन्नानि प्रातिपदिकानि । व्युत्पन्नानीति शाकटायनरीत्या । पाणिनेस्त्वव्युत्पत्तिपक्ष एवेति शब्देन्दुबोखरे निरूपितम्. Pari. Śek. on Paribhāṣā 22.

**उणादिवृत्ति** OR **उणादिसूत्रवृत्ति** is a commentary on Uṇādisūtras by Śvetavanavāsīn, son of Āryabhaṭṭa.

**उणादिसूत्र**, **उणादिसूत्रपाठ** a collection of Sūtras which begins with the Sūtra prescribing the affix उण, after the roots कृ, वा, पा, जि स्वद्, साध् and अश्; cp. उणादि सूत्र I. i. For the different versions of the text see उणादि. Similar sūtras in Kātantra, Āpiśali, Cāndra, Śākaṭāyana, Haima, Goyicandra, and Padmanābha systems of grammar are also called Uṇādisūtras. Some scholars ascribe the authorship of Uṇādisūtras to Pāṇini. The technical terms ह्रस्व, दीर्घ, प्लुत, उदात्त, उपधा, लोप, संप्रसारण, and अभ्यास are used in the same sense as in Pāṇini. The anubandhas are similar. Kātyāyana shows that particular rules of Pāṇini viz VIII. 3.50; VII. 4.15; VII. 2.78; VIII. 3.59, do not apply to Uṇādi. Uṇādi IV. 226 goes against Pāṇini. Vimalasarasvatī (14th. century) and Durga ascribe Uṇādisūtras to Vararuci Kātyāyana, Māgha ascribes Uṇādi to Pāṇini cp. Siś. XIX.

75. Modern scholars ascribe it to Śākaṭāyana. Uṇādi sūtras are found in the works of Bhaṭṭoji (Siddhānta Kaumudī), Śvetavanavāsīn (Com. on Uṇādisūtras), Nārāyaṇabhaṭṭa (Uṇādi khaṇḍa in Prakriyāsarvasva), Perusūri (Auṇādikapādārṇava), Viṭṭhala (Prasāda) and soon.

**उणादिसूत्रदशपादी** the text of the Uṇādi Sūtras divided into ten chapters believed to have been written by शाकटायन. It is printed at the end of the Prakriyā Kaumudī and separately also, and is also available in manuscripts with a few differences. Patañjali in his Bhāṣya on P. III. 3.1, seems to have mentioned Śākaṭāyana as the author of the Uṇādi Sūtras although it cannot be stated definitely whether there was at that time, a version of the sūtras in five chapters or in ten chapters or one, completely different from these, as scholars believe that there are many interpolations and changes in the versions of Uṇādi sūtras available at present.

**उणादिसूत्रपञ्चपादी** the text of the Uṇādi Sūtras divided into five chapters which is possessed of a scholarly commentary written by Ujjvaladatta. There is a commentary on it by Bhaṭṭoji Dīkṣita also.

**उणादिसूत्रवृत्ति** a gloss on the Uṇādi Sūtras in the different versions. Out of the several glosses on the Uṇādi Sūtras, the important ones are those written by Ujjvaladatta, Govārdhana, Puruṣottamadeva, Rāmacandra Dīkṣita and Haridatta. There is also a gloss called Uṇādisūtrodghāṭana by Miśra. There is a gloss by Durgasiṃha on the Kātantra version of the Uṇādi Sūtras.

**उत् (1)** Short vowel उ in Pāṇini's terminology; cf. P. I. 1.70, I, 2.12.

IV. I.44, V. I. III; (2) tad-affix उत् applied to पूर्व and पूर्वतर for which पर is substituted; e. g. परन्. cp. P. V. 3.22 Vārt.

**उत्करादि** a class of words headed by the word उत्कर, to which the taddhita affix छ is added in the four senses, the affix being popularly known as चातुरार्थिक; cf. उत्करीयम्, शफरीयम् etc.; Kāś. on P. IV. 2.90.

**उत्कम** a variety of the Krama described in the Prātiśākhya works.

**उत्तम** (1) the best, the highest, the last; (2) the last letter of the consonant classes, the nasal; cf. A. Pr. II. 4.14; R. Pr. IV. 3; cf. also अनुत्तम meaning non-nasal; (3) the उत्तमपुरुष or the premier or the first person constituting the affixes मि, वस् and मस् and their substitutes, cf. P. I. 4. 107.

**उत्तर** (1) following, subsequent, e. g. उत्तरपद, the latter part of a compound word; (2) end of a word, पदान्त; cf. उत्तरे पदान्ते वर्तमानः Com. on T. Pr. III. 1.

**उत्तरकालम्** subsequently, then, afterwards; cf. तत् उत्तरकालमिदं दृष्टम् M. Bh. on I. I. 1.

**उत्तरत्र** in subsequent rules; cf. उत्तरत्रानुवर्तिष्यते M. Bh. on I. 1.23.

**उत्तरपद** the latter member or portion of a compound word as contrasted with पूर्वपद; cf. पतिरुत्तरपदमाद्युदात्तम् A. Pr. II. 3. 11; cf. also अल्लुत्तरपदे P. VI. 3. 1.

**उत्तररूप** ulterior form.

**उत्तरार्थे** serving a purpose in subsequent rules; of use in a subsequent rule; cf. योगविभाग उत्तरार्थः, क्त्वाग्रहणमुत्तरार्थम् M. Bh. on I. 2.22.

**उत्थान** elevation of tone.

**उत्पत्ति** (1) production; cf. वर्णोत्पत्तिः production of a phonetic element T. Pr. 23.1; (2) production of a grammatical element such as the application of an affix or addition of an augment or substitution of a letter or letters during the process of word-formation; cf. गतिकारकोपपदानां कृद्भिः सह समावचनं प्राक् सुबुत्पत्तेः Pari. Śek. Par. 75; M. Bh. II. 2.19. Vārt. 4.

**उत्पद्** to be produced, to be placed after; to be annexed; (caus.) to produce, to get annexed, to add; cf. धेनुरनञि कमुत्पादयति Āpiśali's Vārt. quoted in M. Bh. on P. IV. 2.45.

**उत्पल** author of a commentary on Pāṇini's Liṅgānuśāsana. It is doubtful whether he was the same as उत्पलभट्ट or भट्टोत्पल, the famous astrologer of the tenth century.

**उत्पत्** possessed of short उ; cf. नोत्पद्वधे-विल्वात् P. IV. 3.151.

**उत्सर्ग** a general rule as contrasted with a special rule which is called अपवाद or exception; cf. उत्सर्गोपवादयोरपवादो बलीयान् Hema. Pari. 56; प्रकल्प्य वापवाद-विषयं तत् उत्सर्गोभिनविशते Par. Śek. Pari. 63, Sira. Pari. 97; cf. also उत्सर्गसमान-देशा अपवादाः. For the बाध्यवाधकभाव relation between उत्सर्ग and अपवाद and its details see Nāgeśa's Paribhaṣendu-śekhara on Paribhāṣas 57 to 65; cf. also न्यायैर्मिश्रान् अपवादान्प्रतीयात् explained by the commentator as न्याया उत्सर्गा महाविषया विषयः अपवादा अल्पविषया विषयः । तान् उत्सर्गेण मिश्रानेकीकृतान् जानीयात् । अपवाद-विषयं मुक्त्वा उत्सर्गाः प्रवर्तन्ते इत्यर्थः R. Pr. I. 23.

**उत्सर्गवाक्य** a sentence making a general statement as contrasted with a sentence making a specific statement (विशेषवाक्य) which generally forms an exception and hence is called the अपवादवाक्य. cp. Vāk. pad. II. 347 and उत्सर्गवाक्यं सामान्यलक्षणम् । (Pun).

**उत्सूत्र** not consistent with what is taught in rules of a Śāstra; cf. अनुत्सूत्रपदन्यासा सद्वृत्तिः सन्निबन्धना । शब्दविधेय नो भाति राजनीतिरपस्पशा Śiśuṣṭālavadhā II.

**उत्सङ्गादि** a class of words headed by the word उत्सङ्ग, to which the taddhita affix इक् (ठ) is added in the sense of तेन हरति (takes away by means of); cf. हरतिर्दशान्तरप्रापणे वरते । उत्सङ्गेन हरति औत्सङ्गिकः । औडुषिकः । Kāś. on P. IV. 4.15.

**उत्सादि** a class of words headed by the word उत्स to which the taddhita affix अक्, instead of the usual affixes अण् and others, is added in the sense of an offspring; cf. औत्सः, औदपानः etc. Kāś. on P. IV. 1.86.

**उदय** that which follows; a term frequently used in the Prātisākhya works in the sense of 'following' or पर; cf. उदयस्वरादिसंस्थानो हकार एकेषाम् explained by the commentator as आत्मन उपरिस्वरादिसंस्थानः T. Pr. II. 47; cf. also ऋकार उदये कण्ठ्यौ explained by the commentator as ऋकारे उदये परभूते सति R. Pr. II. 11; cf. also नोदात्तस्वरितोदय P. VIII. 4.67.

**उदयचन्द्र** writer of an extensive gloss (Nyāsa) on Haimabrhadvṛtti. His pupil Devendrasūri wrote Haimalaghunyāsa and is an abridgement of Udayacandra's work.

**उदयंकर** surnamed Pāṭhaka who wrote a commentary on the Laghuśabdenduśekhara named Jyotsnā and a very critical work on Paribhāṣās similar to Śīradeva's Paribhāṣāvṛtti; the work is incomplete.

**उदयकीर्ति** author of a treatise giving rules for the determination of the pada or padas of roots; the treatise is named पदव्यवस्थासूत्रकारिकादीका. He was a Jain grammarian, and one of the pupils of Sādhusundara.

**उदयन** author of Mītvṛtṭiyarthasamgraha, a gloss on Pāṇini's sūtras, who added a commentary to it. He lived in the seventeenth century. He belonged to Gujarat.

**उदयसौभाग्य** author of Dhundhikā on Haimabrhadvṛtti (Prākṛta portion only)

**उदात्त** the acute accent defined by Pāṇini in the words उच्चैरुदात्तः P. I. 2. 29. The word उच्चैः is explained by Patañjali in the words 'आयामो दारुण्यं अणुता रवस्य इति उच्चैःकराणि शब्दस्य' where आयाम (मात्रनिग्रह restriction of the organs), दारुण्य (रुश्रुता rudeness) and रवस्य अणुता (कण्ठस्य संवृतता closure of the glottis) are given as specific characteristics of the acute accent. The acute is the prominent accent in a word—a simple word as also a compound word—and when a vowel in a word is possessed of the acute accent, the remaining vowels have the अनुदात्त or the grave accent. Accent is a property of vowels and consonants do not possess any independent accent. They possess the accent of the adjoining vowel connected with it. The acute accent corresponds to what is termed 'accent' in English and other languages.

**उदात्तर** raised acute, a tone slightly higher than the acute tone which is mentioned in connection with the first half of a circumflex vowel; cf. तस्योदात्ततरोदात्तार्धमात्रार्धमेव वा R.P. III. 2.

**उदात्तनिर्देश** conventional understanding about a particular vowel in the wording of a sūtra being marked acute or udātta, when ordinarily it should not have been so, to imply that a Paribhāṣā is to be applied for the interpretation of that Sūtra; cf. उदात्तनिर्देशास्तिइम् P. VI. 1.13 Vārt. 14, also Śīra. Pari. 112.

**उदात्तमय** an accent made up of Udātta, i. e. an accent which is a reduced udātta. It is called also प्रचय. It is mentioned in connection with an acute vowel following इति in the Padapātha, according to Kāṇva's view; cf. उदात्तमयोन्यत्र नीच एव अन्तोदात्त-मध्येदात्तयोः पर्वणोरन्यत्र इति कारणात् परो नीच उदात्तमय एव भवति प्रचित एव भवतीत्यर्थः. com. on V. Pr. I. 150.

**उदात्तश्रुति** the same as एकश्रुति, accentless tone, mentioned in connection with the latter half of a circumflex vowel as also with a grave vowel or vowels, if not followed by another acute or circumflex vowel; cf. नोदात्तस्वरितोदयं. P. VIII. 4.67.

**उदात्तसम** similar to udātta although not exactly acute, which characterizes the latter half of the circumflex vowel; cf. उदात्तसमश्चेषः; T. Pr. I. 42.

**उदाहरण** a grammatical example in explanation of an interpretation; cf. नैकमुदाहरणमसवर्णग्रहणं प्रबोजयति P. VI. 1.11.

**उदिन्** characterized by short उ as a mute indicatory vowel (१) By virtue of this mute उ added to it the word कु, for instance, signifies along with क् its cognate consonants ख्, ग्, घ्, and ङ् also; cf. अणुदित्सवर्णस्य चाप्रोत्ययः P. I. 1. 69. (2) Roots marked with उ as mute get the augment इ optionally added before the कृत् affix क्त्वा; e. g. शमित्वा and शान्त्वा from the root शम् (शमु) by virtue of the rule उदितो वा P. VII. 2.56.

**उदुपधत्त्व** possession of short उ as the penultimate letter, e. g. इदुपधस्य चाप्रत्ययस्य P. VII. 3.41.

**उद्गानादि** a class of words headed by the word उद्गात् to which the taddhita affix अन् is added in the sense of 'nature' or 'profession'; cf. उद्गात्-

भाँवः कर्म वा औद्गात्रम् । Similarly औद्गात्रम् Kās. on P. V. 1.129.

**उद्ग्राह** alleviation, ease, relief; name given to a Saṁdhi in the Prāṭisākhya works when a visarga and a short vowel अ preceding it are changed into short अ, (e. g. यः + इन्द्रः = य इन्द्रः), as also when the vowel ए or ओ is changed into अ being followed by a dissimilar vowel; e. g. असे + इन्द्रः = असे इन्द्रः cf. R. Pr. II. 10

**उद्ग्राहपदवृत्ति** name given in the Rk. Prāṭisākhya to the Udgrāhasaṁdhi where the vowel अ is followed by a long vowel; e. g., कः ईषते = क ईषते R. Pr. II. 10.

**उद्ग्राहवत्** name given to a saṁdhi in the Rk. Prāṭisākhya when the vowel अ or आ is changed into अ e. g. प्र-ऋभुभ्यः = प्रऋभुभ्यः also मधुना + ऋतस्य = मधुन ऋतस्य cf. R. Pr. II. 11.

**उद्घात** elevation; named also उच्चीभाव.

**उद्धार** (१) elision, a term used in the sense of 'lopa' in the ancient grammar works; (2) name of a commentary by Jayānanda on the Haima-lingānuśāsana.

**उद्देश** description; mention of qualities; cf. गुणैः प्रापणम् M. Bh. on I. 3.2; the word is used in contrast with उपदेश or direct mention; cf. कः पुनरुद्देशोपदेश-योर्विशेषः । प्रत्यक्षमाख्यानमुपदेशो गुणैः प्रापण-मुद्देशः । प्रत्यक्षं तावदाख्यानमुपदेशः तद्यथा । अगो-ज्ञाय कश्चिद्गां सक्थति कर्णे वा गृहीत्वोपदिशति । अयं गौरिति । स प्रत्यक्षमाख्यातमाह । उपदिष्टो मे गौरिति । गुणैः प्रापणमुद्देशः । तद्यथा । कश्चिर्क-न्दिदाह । देवदत्तं मे भवानुद्दिशतु इति । स इहस्थः पाटलिपुत्रस्थं देवदत्तमुद्दिशति । अन्नदी कुण्डली किरिटी...इन्द्रो देवदत्त इति । स गुणैः प्राप्य-माणमाह । उद्दिष्टो मे देवदत्त इति । M. Bh. on I. 3.2; (2) spot, place, passage of occurrence; उद्देश उपदेशदेशः; cf. यथोद्देशं संज्ञापरिभाषम् Pari. Śek. Pari. 2.

**उद्देश्य** referred to; pointed out, subject, as contrasted with the predicate मानान्तरप्राप्तमुद्देश्यम्; cf. उद्देश्यप्रतिनिदिश्यमानथोरैवयमापादयत् सर्वनाम पर्यायेण तत्तल्लिङ्गभाक् । तथा । शैत्यं हि यस्मा प्रकृतिर्जलस्य, शैत्यं हि यत्तत्प्रकृतिर्जलस्य वा । उद्देश्य in grammar refers to the subjectpart of a sentence as opposed to the predicate-part. In the sentence वृद्धिरदिच् the case is strikingly an opposite one and the explanation given by Patañjali is very interesting; cf. तदेतदेकं मङ्गलार्थं आचार्यस्य सृष्यताम् । माङ्गलिक आचार्यः महतः शास्त्रौषस्य मङ्गलार्थं वृद्धिशब्दमादितः प्रयुङ्क्ते M. Bh. on I. I. 1.

**उद्देश्यविधेयभाव** relationship between the subject and the predicate where generally the subject is placed first in a sentence; cf. उद्देश्यवचनं पूर्वं विधेयत्वं ततः परम् । cf. also तादात्म्यसंसर्गकस्थले विशेष्यत्वमेव उद्देश्यं विशेषणत्वमेव विधेयम् Padavākyaratnākara.

**उद्द्योत** the word always refers in grammar to the famous commentary by Nāgeśabhaṭṭa written in the first decade of the 18th century A. D. on the Mahābhāṣyapradīpa of Kaiyaṭa. The Uddyota appears to be one of the earlier works of Nāgeśa. It is also called Vivaraṇa. The commentary is a scholarly one and is looked upon as a final word re: the exposition of the Mahābhāṣya. It is believed that Nāgeśa wrote 12 Uddyotas and 12 Śekharas which form some authoritative commentaries on prominent works in the different Śāstras.

**उद्द्योतनप्रभा** name of a commentary on the 'Tantrapradīpa' of Maitreya Rakṣita, which latter is a commentary on Jinendrabuddhi's Nyāsa which itself is a commentary on Jayāditya's Kāśikā.

**उद्भूतिलन** appearance of an object; coming into existence. According to

Vāk. pad. III. 9-56. Time has two powers by which it brings about the emergence or disappearance of objects. The power that makes objects visible is called permission (अभ्यनुज्ञा).

**उप्** a technical term in the Jainendra Grammar for the terms लुप् and लुक; cf. अन्तरज्ञानपि विधीन् बहिरङ्क उप् बाधते. Jambh. Pari. 85, प्रकृतिग्रहणे बहुबन्तस्यापि ग्रहणम् Jain. Pari. 20.

**उपकादि** a class of words headed by the word उपक after which the taddhita affix, added in the sense of गोत्र (grand-children etc.) is optionally elided, provided the word is to be used in the plural number; cf. उपकलमकाः भ्रष्टककषिष्टलाः; also उपकाः, औपकायनाः; लमकाः, लामकायनाः, भ्रष्टकाः भ्राष्टकयः । Kās. on P. II. 4.69.

**उपकार** help given in respect of sense to a word by another word connected with it. cp. Vāk. pad. III. 7.13, 14, 149. उपकार उपयोगः (हेला.)

**उपगीत** a fault in the pronunciation of letters, noticed sometimes in the utterance of a letter adjoining such a letter as is coloured with a musical tone on account of the proximity of the adjacent letter which is uttered in a musical note and which therefore is called 'प्रगीत'; cf. प्रगीतः सामबुद्धारितः । उपगीतः समीपवर्णान्तरगीत्यानुरक्तः । Kaiyaṭa's Pradīpa on M. Bh. I Āhnika 1.

**उपग्रह** a term used by the ancient grammarians in the sense of the Parasmaipada and the Ātmanepada affixes. Helārāja observes "आत्मनेपदपरस्मैपदब्यङ्गयः कर्त्रभिप्रायतदितरादिरूपो विशेषो यः क्रियायाः साधनस्य स उपग्रह इति पूर्वाचार्यैरुपगतः । on Vāk. Pad. III. 12.1. The word is not found in Pāṇini's Aṣṭādhyāyī. The Vārttikakāra has used the word in his Vārttika उपग्रहप्रतिषेधश्च on

P. III. 2.127 evidently in the sense of Pada affixes referring to the Ātmanepada as explained by Kaiyaṭa in the words उपग्रहस्य आत्मनेपदसंज्ञाया इत्यर्थः । The word occurs in the Ślokaṽrttika सुसिद्धुपग्रहलिङ्गनराणां quoted by Patañjali in his Mahābhāṣya on व्यत्ययो बहुलम् P. III. 1.85, where Nāgeśa writes लादेशव्यङ्गवं स्थाईत्वादि । इह तत्प्रतीतिनिमित्ते परस्मैपदात्मनेपदे उपग्रहशब्देन लक्षणयोच्येते । The word is found in the sense of Pada in the Mahābhāṣya on P. III. 1.40. The commentator on Puṣpāsūtra explains the word as उपगृह्यते समीपे पठ्यते इति उपग्रहः. The author of the Kāśikā on P. VI. 2.134 has cited the reading चूर्णादीन्वप्राण्युपग्रहात् instead of चूर्णादीन्वप्राणिषष्ठ्याः and made the remark तत्रोपग्रह इति षष्ठ्यन्तमेव पूर्वाचार्योपचारेण गृह्यते. This remark shows that in ancient times उपग्रह meant षष्ठ्यन्त i.e. a word in the genitive case. This sense gave rise to, or was based upon, an allied sense, viz the meaning of 'षष्ठी' i.e. possession. Possibly the sense 'possession' further developed into the further sense 'possession of the fruit or result for self or others' referring to the लिङ् affixes which possessed that sense. The old sense 'षष्ठ्यन्त' of the word 'उपग्रह' having gone out of use, and the sense 'पद' having come in vogue; the word 'षष्ठी' must have been substituted for the word 'उपग्रह' by some grammarians before the time of the Kāśikākāras. As Patañjali has dropped the Sūtra (VI. 2.134), it cannot be said definitely whether the change of reading took place before Patañjali or after him.

**उपग्रहसमुदेश** name of section twelve of the third kāṇḍa of Vākyapadīya of Bhartr̥hari.

**उपग्राहिन** cause of acceptance; inducing acceptance. cp. Vāk. pad. III. 14. 114.

**उपघात** lit. an injury; destruction, error. The word is used as उपघातपरवाच्य, उपघातजं ज्ञानम्. The former means an instructing sentence e.g. when a boy is asked to protect curds from crows, he certainly protects it also from dogs and the like. cp. Vāk. pad. II. 312.

**उपचार** (1) taking a secondary sense; implication; lit. moving for a sense which is near about; the same as लक्षणा. The word आचार is explained as उपचार, employment or current usage, by Patañjali; cf. आचारात् । आचार्याणामुपचारात् । M. Bh. I. 1.1. Vārt. 4; (2) substitution of the letter स for विसर्ग; cf. प्रत्ययग्रहणोपचारेषु च, P. IV. 1.1 Vārt. 7. cp. also विसर्जनीयस्थानिकयोः सकारषकारयोः उपचार इत्येषा संज्ञाः विहिता । Nyāsa on P. VIII. 3.48; cp. also उष्णाषकारः सकारो वा कपपरः उपचारसंज्ञकः । Upalekhasūtra V. 6.

**उपज्ञा** known by oneself, by one's knowledge (उपज्ञान) without any direct instruction from another; cp. विनोपदेशेन ज्ञानमुपज्ञानम् । cp. also उपज्ञायत इति उपज्ञो...पाणिन्युपज्ञं व्याकरणम् । पाणिनेरुपज्ञानेन प्रथमं प्रणीतम् । Kāśikā on P. II. 4.21.

**उपजन** lit. origin; one that originates, augment, उपजायते असौ उपजनः । The word is used in the sense of 'additional phonetic element'; cf. उपजन आगमः M. Bh. on Śivasūtra 5; cf. also वर्णव्यत्ययापायोपजनविकारेष्वधेदृशनात् । Śiva Sūtra 5 Vārt. 15. The Rk Prātiśākhya gives स in पुरुश्चन्द्र as an instance of उपजन. cf. R. Pr. IV. 37. In the Nirukta उपजन is given as the sense of the prefix 'उप'; cf. उपेत्युपजनम्. The com. on the Nirukta explains the word उपजन as आधिक्य.

**उपजीव्य** a term used by later grammarians in connection with such a rule on which another rule depends

cf. उपजीव्यादन्तरङ्गाच्च प्रधानं प्रबलम् Pari. Śekh. on Pari. 97, as also M. Bh. on हेतुमति च P. III. 1.26. The relationship known as उपजीव्योपजीवकभाव occurs several times in grammar which states the inferiority of the dependent as noticed in the world.

**उपदेश** instruction; original enunciation; first or original precepts or teaching; cf. उपदेश आद्योच्चारणम् S. K. on the rule उपदेशेऽनुनासिक इत् P. I. 3.2. cf. वर्णानामुपदेशः कर्तव्यः; M. Bh. on Āhn. 1. Vārt. 15. For difference between उपदेश and उद्देश see उद्देश; cf. also उपदिश्यतेनेनेत्युपदेशः । शास्त्रवाच्यमानि, सूत्रपाठः खिलपाठश्च Kāśikā on P. I. 3.2; cf. also Vyādi. Pari. 5; (2) employment (of a word) for others cf. उपदेशः परार्थः प्रयोगः । स्वयमेव तु बुद्ध्या यदा परामृशति तदा नास्त्युपदेशः Kāś. on अदोनोपदेशे P. I. 4.70.

**उपदेशिन्** such a word as is found in the original instruction.

**उपदेशिवद्भाव** occurrence in the original statement before the application of any affixes etc., cf. एवमप्युपदेशिवद्भावो वक्तव्यः; M. Bh. on P. I. 1.56, Vārt. 23.

**उपदेशिवद्भवन** statement to the effect that a word should be looked upon as occurring in the original instruction although it is not there. See उपदेश. cf. नुम्बिधावुपदेशिवद्भवनं प्रत्ययविध्यर्थम् P. VII. 1.58. Vārt. 1.

**उपद्रुत** name of a sandhi which is described as उद्ग्राहवत् in R. Pr.; e.g. न ऋते See उद्ग्राह.

**उपधा** Penultimate letter, as defined in the rule अलन्त्यादपूर्वं उपधा P. I. 1.65, e.g. see ह्रस्वोपध, दीर्घोपध, लघूपध, अकारोपध etc.; lit. उपधीयते निधीयते सा that which is placed near the last letter.

**उपधालोपिन्** a word or a noun which has got the penultimate letter omitted cf. अन उपधालोपिनोन्त्यतरस्याम् P. IV. 1.28.

**उपध्मानीय** a letter or a phonetic element substituted for a visarga followed by the first or the second letter of the labial class. Visarga is simply letting the breath out of the mouth. Where the visarga is followed by the first or the second letter of the labial class, its pronunciation is coloured by labial utterance. This coloured utterance cannot be made independently; hence this utterance called 'उपध्मानीय' (similar to a sound blown from the mouth) is not put in, as an independent letter, in the वर्णसमाह्वय attributed to महेश्वर. Patañjali, however, has referred to such dependent utterances by the term अयोगवाहवर्ण. See अयोगवाह; cf. ऋ इति जिह्वामूलीयः । जिह्वामूलेन जन्यत्वात् । ऋ इत्युपध्मानीयः । उपध्मानेन जन्यत्वात् . अयोगवाह is also called अर्धविसर्ग. See अर्धविसर्ग.

**उपन्यास** proposition, statement. The remark 'विषम उपन्यासः' is of frequent occurrence in the Vyākaraṇa Mahābhāṣya in connection with statements that are defective and have to be refuted or corrected; cf. M. Bh. on P. I. 1.21, 46, 50; I. 2.5 etc.

**उपपद** lit. a word placed near; an adjoining word. In Pāṇini's grammar, the term उपपद is applied to such words as are put in the locative case by Pāṇini in his rules prescribing kṛt affixes in rules from III. 1.90 to III. 4 end; cf. तत्रोपपदं सप्तमीस्थम् P. III. 1.92; e.g. कर्मणि in कर्मण्यण् P. III. 2.1. The word is also used in the sense of an adjoining word connected in sense. e.g. युष्मदुपपदे as also प्रहासे च मन्थोपपदे P. I. 4.105, 106; cf. also क्रियार्थायां क्रियायामुपपदे धातोर्भविष्यति काले तुमुन्ण्वलौ भवतः Kāś. on P. III. 3.10; cf. also इतरतरान्योन्योपपदाच्च P. I. 3.10, मिथ्योपपदाच्च कृजोभ्यासे P. I. 3.71, as also उपपदमतिह् P. II. 2.19; and गतिकारकोपपदाह् P. VI. 2.139. Kaiyaṭa on P.



III. 1.92 Vārt. 2 explains the word उपपद as उपोच्चारि or उपोच्चारितं पदं उपपदम्. The word उपपद is found used in the Prātiśākhya literature where it means a word standing near and effecting some change; cf. च वा ह अह एव एतानि चप्रभृतीनि नान्युपपदानि उक्तानि आख्यातस्य विकारीणि० Uvāṭa on V. Pr. VI. 23.

**उपपदविधि** a grammatical operation caused by a word which is near; cf. उपपदविधौ भयाद्व्यादिग्रहणं P. I. 1.72 Vārt 9, also अतिप्रसङ्ग उपपदविधौ P. IV. 1.1. Vārt. 8 where rules such as 'कर्मण्यण्' and the following are referred to as उपपदविधि, the words कर्मणि, स्तान्, कर्णे, etc. being called उपपद by the rule तत्रोपपदं सप्तमीस्थम्; P. III. 1.92.

**उपपदविभक्ति** a case termination added to a word on account of the presence of another word requiring the addition; cf. the well-known Paribhāṣā उपपदविभक्तेः कारकविभक्तिर्विलीयसी. Par. Śek. Pari. 94; and M. Bh. on I. 4.96 stating the possession of greater force in the case of a kārakavibhakti than in the case of an upapada-vibhakti.

**उपपदसमास** the compound of a word, technically termed as उपपद by Pāṇini according to his definition of the word in III. 1.92, with another word which is a verbal derivative; cf. कुम्भकारः, नगरकारः. Here technically the compound of the words कुम्भ, नगर etc. which are upapadas is formed with कार, before a case-termination is added to the nominal base कार; cf. गतिकारकोपपदानां कृद्धिः सह समासवचनं प्राक् सुबुत्तेः Par. Śek. Pari. 75.

**उपप्लव** misconception, erroneous knowledge. cp. Vāk. pad III. 3.57 उपप्लवः अपगमनादिभ्रान्तिरूपः। also cp. उपप्लवः बाह्यविषयप्रावण्यमुदकस्यैव सरजस्कत्वम्। (हेल्.)

**उपबन्ध** a technical term used in the Prātiśākhya works in the sense of words which proceed from a rule to the following rules upto a particular stated limit; cf. उपबन्धस्तु देशाय निलम् T. Pr. I. 59 explained by the commentator as उपबन्धते इति उपबन्धः। एतस्मिन्नित्यधिकरणरूपः संख्यानविषयः प्रदेशश्च उपबन्ध उच्यते। उपबन्धे यदुक्तं तदन्यत्र न भवतीति तुशब्दार्थः।

**उपबिदित्** the fourth out of the seven stages or places in the production of articulate speech, upāṁśu being the first stage; cf. सशब्दमुपबिदित् Tait. Pr. 23.9 explained by the commentator as: सशब्दं परश्राव्यशब्दसहितम्। यत्र प्रयुज्यमानः शब्दः परैरक्षरव्यञ्जनविवेकवर्जं श्रूयते तदुपबिदित्संज्ञं भवति।

**उपलेखसूत्रम्** a short work in sūtra style ascribed to Bhāradvāja Bṛhaspati, one of the three ancient teachers of Vedic recital. Vyāḍi in his Vikṛtivalli refers to him as his teacher. He may be taken to be a contemporary of Pāṇini. The work discusses क्रम, one of the eight varieties of the Vedic recital. The work लेखा or लेख may be understood as क्रम. The work, along with वेदपदपाठत्रर्चा is edited and translated by Prof. K. V. Abhyankar, Poona 1974.

**उपमन्यु** (1) the famous commentator on the grammatical verses attributed to Nandikeśvara which are known by the name नन्दिकेश्वरकारिका and which form a kind of a commentary on the sūtras of Maheśvara; (2) a comparatively modern grammarian possibly belonging to the nineteenth century who is also named Upamanyu and who has written a commentary named Tattvavimarsinī on the famous Kāśikāvṛtti by Jayāditya and Vāmana. Some believe that Upa-

manyu was an ancient sage who wrote a nirukta or etymological work and whose pupil came to be known as औपमन्यव्.

**उपमा** a well-known term in Rhetorics meaning the figure of speech 'simile' or 'comparison'. The word is often found in the Nirukta in the same sense; cf. अथात् उपमाः । 'यत् जतत् नत्सदृशम्' इति गार्ग्यः । Nir III. 13. Generally an inferior thing is compared to another that is superior in quality.

**उपमान** standard of comparison. The word is found in the Pāṇinisūtra उपमानानि सामान्यवचनैः P. II, 1.55 where the Kāśikāvṛtti explains it as उप-भीयतेऽनेनेत्युपमानम् ।

**उपमित** an object which is compared. The word is found in Pāṇinisūtra उपमितं व्याघ्रादिभिः P. II. 1.56, where the Kāśikā paraphrases it by the word उपमेय and illustrates it by the word पुरुष in पुरुषव्याघ्र.

**उपमेय** an object which is to be compared. See उपमित.

**उपलक्षण** implication, indication; a thing indicatory of another thing. It is defined as स्वप्रतिपादकत्वे सति स्वैतर-प्रतिपादकत्वम् । The term is very frequently found in commentary works in connection with a word which signifies something beyond it which is similar to it; the indication is generally inclusive; cf. Kāśikā on भीस्त्वोर्हेतुभये P. I. 3.68 अथग्रहणमुपलक्षणार्थं विस्मयोपि तत् एव । as also मन्त्रग्रहणं तु च्छन्दस उपलक्षणार्थम् Kāś. on II. 4.80. The verbal forms of लक्ष् and उपलक्ष् as also the words लक्षयितुम्, लक्षणीय, लक्षित etc. possess the sense of 'expressing the meaning not primarily, but secondarily by indication or implication'.

**उपलिङ्गिद्** a substituted word element; cf. जेवः इति सुखनाम । शिष्यतेः वकारः नाम-

करणः अन्तस्थान्तरोपलिङ्गी विभाषितशुणः । शिवम् Nir. X. 17.

**उपवर्ष** an ancient grammarian and Mīmāṃsaka believed to have been the brother of Varṣa and the preceptor of Pāṇini. He is referred to, many times as an ancient writer of some Vṛttigranths.

**उपव्यञ्जन** implication of something by means of a mark or sign; significant object or mark. cp. Vāk. Pad. II.18; III. 14, 85. उपव्यञ्जनमभिव्यञ्जनम् । Helā-  
raja.

**उपश्लेष** immediate contact, as for instance, of one word with another; cf. शब्दस्य च शब्देन कोन्योभिसंबन्धो भवितुमर्हति अन्यदत् उपश्लेषात् । M. Bh. on VI. 1.72. The word उपश्लेष is also found in the Mahābhāṣya in the same context.

**उपसंख्यान** mention, generally of the type of the annexation of some words to words already given, or of some limiting conditions or additions to what has been already stated. The word is often found at the end of the statements made by the Vārttikakāra on the sūtras of Pāṇini.; cf. P. I. 1.29 Vārt. 1; I. 1.36 Vārt. 3 etc. The words वाच्य and वक्तव्य are also similarly used. The word is found similarly used in the Mahābhāṣya also very frequently.

**उपसंग्रह** inclusion of something, which is not directly mentioned; cf. प्रसिद्धमुप-संग्रहार्थमेतत् Kāś. on P. I. 3.48, also इतिकरणं एवंविधानामप्यन्येषामुपसंग्रहार्थम् Kāś. on P. VII. 4.65.

**उपसंयोग (I)** union; cf. नामाख्यातयोस्तु कर्मोपसंयोगद्योतका भवन्ति prepositions are signs to show that such a union with another sense has occurred in the case of the noun or verb to which they are prefixed; Nir. I. 3;

(2) addition; cf. अक्रियमाणे हि संज्ञाग्रहणे गरीयानुपसंयोगः कर्तव्यः स्यात् M. Bh. on P. IV. 2.21. Vārt. 2.

**उपसंहृत** drawn close; cf. ओष्ठौ तूपसंहृततरौ T. Pr. II. 14. The root उपसंहृ is used in the sense of finishing in the Mahābhāṣya; cf. येनैव यत्नेनैको वर्ण उच्चार्यते विच्छिन्ने वर्ण उपसंहृत्य तमन्यमुपादाय द्वितीयः प्रयुज्यते तथा तृतीयस्तथा चतुर्थः। M. Bh. on P. I. 4. 109 Vārt. 6.

**उपसमस्त** compounded together, joined together by special grammatical connection called समास; cf. न केवलः पथिशब्दः स्त्रियां वर्तते। उपसमस्तस्तर्हि वर्तते। M. Bh. on VII. 1.1. Vārt. 18.

**उपसर्ग** preposition, prefix. The word उपसर्ग originally meant only 'a prefixed word'; cf. सोपसर्गेषु नामसु R. Pr. XVI. 38. The word became technically applied by ancient Sanskrit Grammarians to the words प्र, परा, अप, सम् etc. which are always used along with a verb or a verbal derivative or a noun showing a verbal activity; cf. उपसर्गः क्रियायोगे P. I. 4.59. These prefixes are necessarily-compounded with the following word unless the latter is a verbal form; cf. कुगतिप्रादयः P. II. 2.18. Although they are not compounded with a verbal form, these prepositions are used in juxtaposition with it; sometimes they are found detached from the verbal form even with the intervention of one word or more. The prefixes are instrumental in changing the meaning of the root. cp. उपसर्गेण धात्वर्थो बलादन्यत्र नीयते (अन्यः प्रतीयते। V.L.)। गङ्गासलिल-माधुर्यं सागरेण यथात्मसा ॥ Some scholars like Śākaṭāyana hold the view that separated from the roots, prefixes do not express any specific sense as ordinary words express, while scholars like Gārgya hold the view that prefixes do express a sense e.g.

प्र means beginning or प्रारम्भ; cf. न निर्वद्धा उपसर्गा अर्थान्निराहुरिति शाकटायनः। नामाख्यातयोस्तु कर्मोपसंयोगद्योतका भवन्ति। उच्चावचाः पदार्था भवन्तीति गार्ग्यः। तद्य एषु पदार्थैः प्राहुरिमं तं नामाख्यातयोरर्थविकरणम् Nir. I.8. It is doubtful, however, which view Pāṇini himself held. In his Ātmanepada topic, he has mentioned some specific roots as possessing some specific senses when preceded by some specific prefixes, (see P. I. 3.20, 24, 2540, 41, 46, 52, 56, etc.), which implies possibly that roots themselves possess various senses, while prefixes are simply instrumental in indicating or showing them. On the other hand, in the topic of the Karmapravacanīyas, the same words प्र, परा etc. which, however, are not termed Upasargas for the time being, although they are called Nipātas, are actually assigned some specific senses by Pāṇini. The Vārttikakāra has defined उपसर्ग as क्रियाविशेषक उपसर्गः P. I. 3.1. Vārt. 7, leaving it doubtful whether the उपसर्ग or prefix possesses an independent sense which modifies the sense of the root, or without possessing any independent sense, it shows only the modified sense of the root which also is possessed by the root. Bhartṛhari, Kaiyaṭa and their followers including Nāgeśa have emphatically given the view that not only prefixes but Nipātas, which include प्र, परा and others as Upasargas as well as Karmapravacanīyas, do not denote any sense, but they indicate it; they are in fact द्योतक and not वाचक. For details see Nir. I. 3, Vākyapadīya II. 190, Mahābhāṣya on I. 3.1. Vārt. 7 and Pradīpa and Uddyota thereon. The Ṛk Prātiśākhya has discussed the question in XII. 6-9 where, as explained by the commentator, it is

stated that prefixes express a sense along with roots or nouns to which they are attached. It is not clear whether they convey the sense by denotation or indication, the words वाचक in stanza 6 and विशेषकृत् in stanza 8 being in favour of the former and the latter views respectively; cf. उपसर्गं विशतिरर्थवाचकाः सहेतराभ्यामितरे निपाताः; क्रियावाचकमाख्यातमुपसर्गो विशेषकृत्, सस्वाभिधायकं नाम निपातः पादपूरणः R. Pr. XII, st. 6 and 8. For the list of upasargas see R. Pr. XII, 6, T. Pr. I, 15, V. Pr. VI, 24, and S. K. on P. I. 4.60.

**उपसर्गघोष्यता** the view or doctrine that prefixes, by themselves, do not possess any sense, but they indicate the sense of the verb or noun with which they are connected. For details see Vākyapadiya II. 165-206; also vol. VII. pages 370-372 of Vyākaraṇa Mahābhāṣya ed. by the D. E. Society, Poona.

**उपसर्गयोग** connection with a prefix; joining of the prefix. Some scholars of grammar hold the view that the Upasarga is prefixed to the root and then the verbal form is arrived at by placing the desired terminations after the root, while others hold the opposite view; cf. पूर्व धातुः साधनेनोपयुज्यते पश्चादुपसर्गेण । अन्ये तु पूर्व धातुरुपसर्गेण युज्यते पश्चात्साधनेनेत्याहुः Śira-  
deva's Paribhāṣāvṛtti Pari. 131, 132; cf. also vol. VII. Mahābhāṣya, edited by the D.E. Society, Poona, pages 371-372.

**उपसर्गवाद** a treatise on upasargas, by Harikṛṣṇa.

**उपसर्गविचार** a treatise on upasargas by Gadādhara Cakravartin.

**उपसर्गविवरण** a short anonymous work on the nature of upasargas or pre-

positions explaining their meanings with illustrations.

**उपसर्गवृत्ति** a treatise on upasargas by Bharatamalla in the Sixteenth Century A. D.

**उपसर्जन** (1) adjective, subordinate member which does not get the treatment of the principal member, e.g. गोखिरोरुपसर्जनस्य P. I. 2.48, अनुपसर्जनात् P. IV. 1.14 संज्ञोपसर्जनीभूतास्तु न सर्वादयः S. K. on P. I. 1.29, also P. I. 1.27 Vārt. 2; (2) a word referred to by the word which is put in the nominative case in rules of Pāṇini prescribing compounds, e.g. ऋष्ट (in the compound ऋष्टश्रितः) which is referred to by the word द्वितीया in the rule द्वितीया श्रितातीत० P. II. 1.24 which prescribes the Acc. Tatpuruṣa compound. These words are given the first place in a compound; cf. प्रथमानिदिष्टं समास उपसर्जनम् P. I. 2.43, उपसर्जनं पूर्वम् P. II. 2.30; (3) a word which has one and the same case when a compound in the different cases is shown as dissolved, e.g. the word कौशाब्दी in the compound निष्कौशाब्दिः which keeps its ablative case when the compounds निष्कौशाब्दिम्, निष्कौशाब्दिना, निष्कौशाब्दिभ्ये etc. are dissolved; cf. एकविभक्ति चापूर्वनिपाते P. I. 2.44.

**उपसृष्ट** attended with a prefix, generally used in connection with roots; e.g. कुषद्रुहोरुपसृष्टयोः कर्म P. I. 4.38 where the Kāśikā has explained the word as उपसर्गसंबद्ध.

**उपस्कार** introduction of the necessary changes in the wording of the base, such as elision, or addition or substitution of a letter or letters as caused by the addition of suffixes. cp. यद्यपि सोपस्कारेषु युज्येव वृत्तिकारा भिन्नान् क्रियाशब्दानुच्चारयन्ति। Svo. on Vāk. pad. II. 349.

**उपस्थान** occurrence; presence by virtue of anuvṛtti i.e. recurrence or continuation of a word in the rules that follow; cf. शब्देन चाप्यधिकृतेन कोन्यो व्यापारः शक्योवगन्तुमन्यदतो योगे योग उपस्थानात् M. Bh. on I. 3.11. Vārt. 1.

**उपस्थित** a word used rather technically in the sense of the word इति which is used in the Krama and other recitals when Vedic reciters show separately the two words compounded together by uttering the compound word first, then the word इति and then the two compound words, e. g. सुश्लोक ३ इति सु-श्लोक । विभावसो इति विभा-वसो. The Kāsikā defines the word उपस्थित as समुदायादवच्छिद्य पदं येन स्वरूपे अवस्थाप्यते तद् उपस्थितम् । इतिशब्दः Kās. on VI. 1.129. The Rk-Prāṭisākhya explains the word rather differently, but in the same context. The word after which इति is placed is called upasthita e.g. the word बाहू in बाहू इति or विभावसो in विभावसो इति as contrasted with स्थित i. e. the word without इति e. g. बाहू or विभावसो, as also contrasted with स्थितोपस्थित i. e. the whole word विभावसो इति विभाऽवसो which is also called संहित or मिलित ; (2) occurring, present; cf. कार्यकालं संज्ञापरिभाषम् । यत्र कार्यं तत्रोपस्थितं द्रष्टव्यम् । Pār. Śek. Pari. 3.

**उपहित** (1) with, preceded by; e. g. दीर्घोपहित, ह्रस्वोपहित; (2) sticking to, connected with, 'उपश्लेषित'; cf. Durga on Nir. V. 12; (3) coming to be placed near or in juxtaposition with the preceding word; cf. आवान्तोपहितात् सतः R. Pr. II. 15.

**उपांशु** lit. inaudible. The word is explained in the technical sense as the first place or stage in the utterance of speech where it is perfectly inaudible although produced; The first out of the seven positions of voice in Vedic recital. cf. उपांशु इति

प्रथमं वाचः स्थानम् Com. on T. Pr. XXIII. 5.

**उपाचरित** (1) sibilation; substitution of a sibilant letter for a visarga; cf. प्लुतोपाचरिते च R. Pr. XI. 19; (2) name of the saṁdhi in which a visarga is changed into a sibilant letter; cf. सर्वत्रैवोपाचरितः स संधिः R. Pr. IV. 14 which corresponds to Pāṇini VIII. 3.18 and 19.

**उपाचार** change of Visarga into s (स); sibilation of Visarga, e. g. ब्रह्मणः पतिः = ब्रह्मणस्पतिः. The words उपचार and उपाचरित are found used in the same sense by ancient Grammarians. See उपचार; cf. समापाद्यं नाम वदन्ति षत्त्वं, तथा णत्वं सामवशांश्च सन्वीन् ।...उपाचारं लक्षणतश्च सिद्धम्, आचार्या व्यालिशाकृत्यगार्ग्याः R. Pr. VIII. 12.

**उपादान** (1) hypothesis, presumption, acceptance (2) determination of the sense of a word along with limitations put on it by the extraordinary powers possessed by that word. cp. Vāk. pad. III. 13.3. cp. शब्दैर्विशिष्टशक्तिभिरर्थोपाधित्वेन ग्रहणमुपादानम् । (हेल.)

**उपादानशब्द** a denotative word; a word which directly expresses its sense. cp. Vāk. pad. I. 44. cp. उपादानो वाचकः । (व.)

**उपाद्य** lit. near the first; second.

**उपाधि** condition, limitation, determinant, qualification; e. g. न हि उपाधेरुपाधिर्भवति, विशेषणस्य वा विशेषणम् M. Bh. on I. 3.2 as also on V. 1.16; cf. also इह यो विशेष उपाधिर्वापादीयते चोत्थे तस्मिन्स्तेन भवितव्यम् । M. Bh. on III. 1.7.

**उपाध्यायसर्वस्व** a commentary work quoted in Ujjvaladatta's Uṇādisūtravṛtti I. 78.

**उपान्त** lit. near the last; penultimate. The word is generally found used in the Cāndra Vyākaraṇa.

**उपान्त्य** see उपान्त; the word is generally found used in the grammars of Śakaṭāyana and Hemacandra.

**उपाय** means or instrument which is used in the accomplishment of an objective, but which is abandoned as soon as the objective has been achieved. cp. Vāk. pad. II. 38, 108, 237; III. 13. 26; III. 14. 77, 78.

**उपाश्रय** recourse, resort. cp. Vāk. pad. III. 3.58; cp. उपाश्रयो जाल्यादिरुपधानम्, तेन च द्वारेण यथादर्शनमर्थो व्यवहारपथमवतरति । (हेल.)

**उभयतस्पाशा** presenting a difficulty in both the ways, cp. सैषा उभयतरपाशा रज्जुर्भवति । M. Bha. on VI. 1.68. Kaiyaṭa and Nāgeśa have taken उभयतः and स्पाशा (संश्लेष, वाचकत्वं or स्पर्शा) as the two constituent words. उभयतः and पाशा, however, appear to be the two such words, cp. यथा कान्चिद्रज्जुः पूर्वापरकोटी स्पृशति तथायं दोषः पदत्वे अपदत्वे च न निवर्तते इत्यर्थः । Uddyota on VI. 1.68. cp. also द्विपुरुषां रज्जुमुभयतः पाशां करोति । Āpastamba Śulba sūtra 15.9.

**उपोत्तम** lit. one near or before the last; the term is generally used in connection with words having two or more syllables, where it means the vowel before the last (vowel); cf. उपोत्तमं रिति P. VI. 1. 217 and योपधाद्-गुरूपोत्तमाद्बु P. V. 1.132 where the writer of the Kāśikā explains it as त्रिप्रभृतीनामन्त्यमुत्तमं तस्य समीपमुपोत्तमम् । giving रमणीय and वसनीय as examples where the long ई is upottama; cf. also T. Pr. XI. 3. and Nir. I. 19 where the word refers to the third out of the four feet of the verse cp. also commentary on Ath. Prā.

**उपोद्बलक** a supporting assertion or statement; cf. तस्यैवोपोद्बलकमेतत् M. Bha. on I. 2.64. Vārt. 38-39.

**उभयगत** both the alternatives; both the senses; double signification; cf.

उभयगतिरिह भवति P. I. 1.23, Vārt 4, Pari. Śek, Pār. 9 where the word ubhaya refers to both the senses—the ordinary one (अकृत्रिम) and the technical one (कृत्रिम)—e. g. the meanings (i) numeral, and (ii) words बहु, गण etc. of the word संख्या.

**उभयतोभाष** lit. speaking or showing both the padas or voices; possessed of both the padas viz. the Parasmaipada and the Ātmanepada. The word is found commonly used in the Dhātupāṭha of Pāṇini.

**उभयत्र** in both the ways lit. in both the places; cf. उभयत्र च P. I. 1. 44 Vārt. 22. The word उभयत्रविभाषा is used in grammar referring to the option (विभाषा) which is प्राप्त as also अप्राप्त; cf. M. Bha. on P. I. 1.26 Vārt. 22.

**उभयथा** in both the ways (in the case of an option, of course); cf. छन्दस्सु-भयथा P. III. 4.117 where the word ubhayathā refers to both the alternative uses e. g. Sārvadhātuka and Ārdhadhātuka; so also vidhiliṅ and āśīliṅ; cf. Kāśikā on P. III. 4.117. The term ubhayathā is described as synonymous with 'bahulam' or 'anyatarasyām' or 'vā' or 'ekeṣām'; cf. बहुलमन्यतरस्यामुभयथा वा एकैषामिति M. Bha. on P. I. 1.44; Vārt. 19; cf. also अध्यायान्तेषुभयथा स्वरन्ति R. Pr. XV. 8.

**उभयदीर्घा** a hiatus or a stop which occurs between two long-vowelled syllables; the term उभयदीर्घा is a conventional term in the Prāṭisākhya literature. The term उभयह्रस्वा is similarly used in connection with short vowels.

**उभयनियम** a restriction understood in both the ways; cf. सिद्धं तूभयनियमात् । उभयनियमोयम् । प्रकृतिपर एव प्रत्ययः प्रयोक्तव्यः

प्रत्ययपरैव च प्रकृतिरिति । M. Bh. on P. III. 1.2, Vārt. 11 ; cf. also M. Bh. on VI. 2.148.

**उभयपद** (1) double voice—the Parasmaipada as well as the Ātmanepada; (2) both the words or members (in a compound); cf. उभयपदार्थप्रधानो द्वन्द्वः; Kāś. on P. I. 2.57.

**उभयपदिन्** a root conjugated in both the Padas; a root to which both, the Parasmaipada and the Ātmanepada terminations are affixed; e.g. roots कृ, भी, मुच् etc.

**उभयप्राप्ति** a case or a matter in which both the alternatives occur, as for instance, the genitive case for the subject and the object of a verbal derivative noun ( कृदन्त ); cf. उभयप्राप्तौ कर्मणि । उभयोः प्राप्तिः यस्मिन् कृति सोयमुभय-प्राप्तिः तत्र कर्मण्येव षष्ठी स्यात् न कर्त्तरि । आश्रयौ गवां दोहः अगोपालकेन Kāś. on P. II. 3.66.

**उभयवत्** possessed of both the kinds of properties; cf. य इदानीमुभयवान् स तृतीयामाख्यां लभते स्वरित इति M. Bh. on P. I. 2.31; cf. also उभयवान् स्वरितः V. Pr. I. 110.

**उभयार्थता** expression of the sense by a word in both ways, by denoting the genus as also by denoting an individual object. cp. Vāk. pad. III. 14. 359.

**उम्** the augment उ affixed to the last vowel of वच् by P. VII. 4.20; e. g. अबोचत्.

**उरच्** tad-affix उर, with udātta accent on the last vowel, affixed to the word दन्त when it refers to protuberant teeth; cf. P. V. 2.66; e. g. दन्तुरः ।

**उरःप्रभृति** a class of words headed by the word उरस् to which the samā-sānta affix क् (क्त्) is added, when

these words stand at the end of Bahuvrīhi compounds; cf. व्यूढमुरोस्य व्यूढोरस्कः similarly प्रियसपिष्कः; Kāś. on P. V. I. 151.

**उरस्य** produced at the breast; cf. केचिदेता उरस्यो R. Pr. I. 18, explained by the commentator as केचिदाचार्याः एतौ हकार-विसर्जनीयो उरःस्थानौ इच्छन्ति ।

**उरुता** opening (of the hole of the throat); the words उरुता रवस्य are used in the sense of 'opening of the glottis' which is described as a characteristic condition of the utterance of a vowel accented grave or अनुदात्त; cf. आयामो दाह्यमणुतारवस्येयुचैः कराणि शब्दस्य । अन्ववसर्गो माद्वगुरुता रवस्येति नीचैःकराणि शब्दस्य M. Bh. on नीचैरनुदात्तः P. I. 2.30; cf. T. Pr. on XXII. 9, 10.

**उरोबृहती** a variety of the Vedic metre बृहती in which the first pāda consists of twelve syllables and the rest of eight syllables; cf. R. Pr. XVI. 33.

**उव्** (उव्ह्) substitute for the vowel उ belonging to the Vikaraṇa श्रु, to roots and to the noun ऋ under certain conditions; cf. अचि श्रुधातुभ्रुवां व्योरियङ्गवडौ P. VI. 4.77.

**उवट** also ऊवट or ऊअट a reputed Kāśmīrian scholar and writer who was the son of Vajraṭa. He wrote many learned commentaries, some of which are known as Bhāṣyas. Some of his important works are Rkprāṭisākhyabhāṣya, Vājasaneyī prāṭisākhyabhāṣya, Vājasaneyīsamhitābhāṣya, Vedārthadīpikā etc.

**उष्णिह्** (उष्णिक्) name of the second of the main seven Vedic metres which are known by the name प्रजापतिच्छन्दस्. The Uṣṇik metre consists of 28 syllables divided into three pādas of 8, 8 and 12 syllables. It has got many varieties such as पुरउष्णिह्, ककुभ् and others; for details see R. Pr. XVI 20-26.





ऊल tad. affix applied to the words वात and बल in the sense of 'unable to bear'; e.g. वातूलः, बलूलः; see Kāś. on V. 2.122.

ऊष्मन् aspiration letters, spirants called breathings also; the name is given to letters or sounds produced with unintonated breath through an open position of the mouth; cf. विवृतमूष्मणाम् M. Bh. on P. I. 1.10 Vārt. 3. The word refers to the letters श्, ष्, स, ह्, visarga, jihvāmūliya, upadhmāniya and anusvāra; cf. ऊष्मा वायुस्तत्प्रधाना वर्णा ऊष्माणः R. Pr. I. 12; cf. also T. Pr. I. 10.

ऊष्मसंधि name of a combination or संधि where a visarga is changed into a breathing (ऊष्मन्). It has got two varieties named व्यापन्न where the visarga is changed into a breathing as for instance in यत्ककुभः, while it is called विक्रान्त (passed over) where it remains unchanged as for instance in यः ककुभः, यः पद्भः; cf. R. Pr. IV. 11.

ऊह modification of a word, in a Vedic Mantra, so as to suit the context in which the mantra is to be utilised, generally by change of case affixes; adaptation of a mantra; cf. ऊहः खल्वपि । न सर्वैर्लिङ्गैर्न च सर्वाभिर्विभक्तिभिर्वेदे मन्त्रा निगदिताः । ते च अवश्यं यज्ञगतेन यथायथं विपरिणमयितव्याः । M. Bh. on P. 1.1. Āhnika 1.

ऋ

ऋ fourth vowel in Pāṇini's alphabet; possessed of long and protracted varieties and looked upon as cognate (सवर्ण) with लृ which has no long type in the grammar of Pāṇini; cf. R. Pr. I. 9; V. Pr. VIII. 3. (2) unādi suffix ऋ applied to the root स्था to form the word स्थुः; e.g. सन्ध्येष्ठा सारथिः; cf. सन्ध्ये स्थश्छन्दसि Uṇ Sū. II. 101.

ऋकार the letter ऋ with its 18 varieties made up of the ह्रस्व, दीर्घ, प्लुत, and सानुनासिक varieties and characterized by the three accents. ऋ and लृ are looked upon as cognate in Pāṇini's grammar and hence, ऋ could be looked upon as possessed of 30 varieties including 12 varieties of लृ.

ऋक्तन्त्र a work consisting of five chapters containing in all 287 sūtras. It covers the same topics as the Prātiśākhya works and is looked upon as one of the Prātiśākhya works of the Sāma Veda. Its authorship is attributed to Śākaṭāyana according to Nāgeśa, while औदित्वाज is held as its author by some, and काल्यायन by others. It bears a remarkable similarity to Pāṇini's Aṣṭādhyāyī especially in topics concerning coalescence and changes of स्र and नृ to ष्र and ण respectively. It cannot be definitely said whether it preceded or followed Pāṇini's work.

ऋक्प्रातिशाख्य one of the Prātiśākhya works belonging to the Āśvalāyana Śākhā of the Ṛg Veda. The work available at present, appears to be not a very old one, possibly written a century or so after Pāṇini's time. It is possible that the work, which is available, is based upon a few ancient Prātiśākhya works which are lost. Its authorship is attributed to Śaunaka. The work is a metrical one and consists of three books or Adhyāyas, each Adhyāya being made up of six Paṭalas or chapters. It is written, just as the other Prātiśākhya works, with a view to give directions for the proper recitation of the Veda. It has got a scholarly commentary written by Uvaṭa and another one by Kumāra who is also called Viṣṇumitra. See आश्वलायनप्रातिशाख्य.

**ऋगयनादि** a class of words headed by ऋगयन to which the taddhita affix अण् (अ) is affixed in the sense of 'produced therein' (तत्र भवः), or 'explanatory of' (तस्य व्याख्यानः); cf. ऋगयने भवः, ऋगयनस्य व्याख्यानो वा आर्गयनः पादव्याख्यानः, औपनिषदः, शैक्षः etc. Kās. on P. IV. 3 73.

**ऋग्विराम** verse-pause equal to 3 mātrā-kālas or three mātrā units. cf. ऋग्विरामः पदविरामो विवृत्तिविरामस्समानपदविवृत्तिविरामः त्रिमात्रो द्विमात्र एकमात्रार्थमात्र आनुपूर्व्येण T. Pr. XXII. 13. According to Rk. Tantra it consists of two mātrās.

**ऋव्** short vowel ऋ, before which the preceding vowel is optionally left as it is, i.e. without coalescence and shortened also if long; cf. ऋत्यकः P. VI. 1.128.

**ऋत्वच्** possessed of short ऋ; cf. रीगृत्वतः संयोगार्थम् P. VII. 4.90. Vārt. 1.

**ऋदित्** possessed of the mute indicatory letter ऋ, signifying in the Grammar of Pāṇini the prevention of the shortening of the long vowel in the reduplicated syllable of the Causal Aorist form of roots which are marked with it; e. g. अशशासत् अबवाधत्, अययाचत् etc. cf. नाग्लोपिशास्वृदिताम् P. VII. 4.2.

**ऋव्यादि** a class of words headed by the word ऋव्य to which the taddhita affix क is added in the four senses prescribed in the rules IV. 2.67-70; e. g. ऋव्यकः, न्यग्रोधकः etc. cf. P. IV. 2.80.

**ऋषिच्छन्दस्** the metre of the Vedic seers. The seven metres—गायत्री, उष्णिक्, अनुष्टुप् बृहती, पङ्क्ति, त्रिष्टुप् and जगती consisting respectively of 24, 28, 32, 36, 40, 44 and 48 syllables are named ऋषिच्छन्दस् as contrasted with the metres दैव, प्राजापत्य and आसुर, which, when combined together, make the metres of

the Vedic seers. For details see R. Pr. XVI. 1.5.

**ऋव्यण्** taddhita affix अण् in the sense of 'descendant' applied to names of ancient sages, by the rule ऋव्यन्धक-वृष्णिक्कुहभ्यश्च P. IV. 1.114; e. g. वासिष्ठः, वैश्वामित्रः.

ऋ

**ऋ** long variety of the vowel ऋ.

**ऋदन्त** (roots) ending in ऋ which have the vowel ऋ changed into इर् by the rule ऋत् इद्वातोः P. VII. 1.100; e. g. किरति, गिलति.

ऌ

**ऌ** short vowel ऌ taken to be a cognate of ऋ, and described as a vocalic form of the letter ल.

**ऌदित्** (roots) marked with the mute indicatory letter ऌ, which take the substitute अ (अङ्) for च्छि, the Vikarāṇa of the aorist; e. g. अपसत्, अशकत् cf. पुषादिद्युताङ्गदितः परस्मैपदेषु P. III. 1.55.

ए

**ए** diphthong vowel ए made up of अ and इ, and hence having कण्ठतालुस्थान as its place of origin. It has no short form according to Pāṇini. In cases where a short vowel as a substitute is prescribed for it in grammar, the vowel इ is looked upon as its short form. Patañjali in his Mahābhāṣya has observed that followers of the Sātyamugri and Rāṇāyaniya branches of the Sāmaveda have short ए (ँ) in their Sāmaveda recital and has given सुजाते अश्वसृते, अध्वर्थो अद्रिमिः सुतम् as illustrations; cf. M. Bh. on I. 1.48;

**एक (1)** Singular number, ekavacana ; cf. नो नौ मे मदर्थे त्रिव्येकेषु, V. Pr. II. 3 ; the term is found used in this sense of singular number in the Jainendra, Śākaṭāyana and Haima grammars ; (2) single (vowel) substitute (एकादेश) for two (vowels) ; cf. एकः पूर्वपरयोः P. VI. 1.84 ; अथैकमुमे T. Pr. X. 1 ; (3) many, a certain number ; (used in pl. in this sense), cf. इह चेत्येके मन्यन्ते M. Bh. on P. I. 4.21.

**एककर्मक** transitive verbs having one object, as contrasted with द्विकर्मक ; cf. Kātantra IV. 6. 62.

**एकतिङ्** possessed of one verb ; given as a definition of a sentence ; cf. एकतिङ् P. II. 1. 1. Vārt. 10, explained by Patañjali as एकतिङ् वाक्यसंज्ञं भवतीति वक्तव्यम् । ब्रूहि ब्रूहि ।

**एकदिक्** in the same direction, given as the sense of the tad. affix तस् by Pāṇini ; cf. तेनैकदिक् । तसिश्च । P. IV. 3. 112, 113.

**एकदेश** a part or a portion of the whole ; cf. एकदेशविकृतमनन्यवत् Pari-Śek. Pari. 37 ; also M. Bh. Śiva-Sūtra 2 Vārt. 4 ; एकदेशानुवर्तते M. Bh. on P. VI. 1. 93 Vārt. 5 ; cf. also पदेकदेशानपि तान् प्रतीयात् R. Pr. IX. 16.

**एकदेशिन्** (a thing or a substance) composed of parts ; cf. the term एकदेशिसमास or एकदेशितपुरुष, used in connection with compounds of words such as पूर्व, पर and others with words showing the constituted whole (एकदेशिन्) prescribed by the rule पूर्वपराधरोत्तरमेकदेशिनैकाधिकरणे P. II. 2. 1 ; (2) a partisan ; cf. the word सिद्धान्त्येकदेशिन् used often by commentators.

**एकदेशविकृतन्याय** the maxim that 'a thing is called or taken as that very thing although it is lacking

in a part', stated briefly as एकदेश-विकृतमनन्यवत् Pari. Śek. Pari. 37. The maxim is given in all the different schools of grammar ; cf. Śāk. Pari. 17 ; Cāndra Pari. 15, Kāt. Par. Vṛ. 1, Jain. Par. Vṛ. 11, Hem. Pari. 7 etc.

**एकदेशानुमति** consent to a part of the whole, admission of one part as correct.

**एकद्रव्य** one and the same individual substance ; cf. the words एकद्रव्यसम-वायित्व M. Bh. on P. I. 4.23, एक-द्रव्याभिधान on P. VIII. 1.51, एकद्रव्योप-निवेशिनी given as a definition of संज्ञा M. Bh. on P. I. 4.1.

**एकपद** made up of one word ; consisting of one word ; cf. अथवा सन्त्येकपदान्य-प्यवधारणानि । यथा अब्भक्षो वायुमक्षः । अप एव भक्षयति वायुमेव भक्षयति । M. Bh. first Āhnika ; (2) a continuous word paraphrased as अखण्डपद and समान-पद by commentators ; cf. तेनानन्तरा पष्ठथेकपदवत् V. Pr. II. 18 ; (3) every individual word : cf. बहुक्रमे क्रमेत तस्यैक-पदानि नि.सृजन् R. Pr. XI. 18.

**एकपदा** made up of a single word ; cf. भवति चैतदेकस्मिन्नपि एकवर्णं पदम् एकपदा ऋक् एकवर्णं सूक्तमिति । M. Bh. on P. I. 1.21 Vārt. 5 ; (2) made up of one foot (चरण or पाद) ; cf. एक एकपदैतेषां० (R. Pr. XVII. 24) explained by the commentator as तेषां चतुर्णां पादाना-मष्टाक्षरादीनां एकः पादः यस्याः सा एकपदा ऋक् इत्युच्यते ।

**एकपातिन्** combined together ; cf. R. Pr. com. एकपातित्तः एकीभूतस्य अक्षरस्य क्रमे भुव-मार्षी लुप्यते ; R. Pr. XI. 25 also XVII. 26.

**एकभाविन्** (vowels) combined by rules of Saṁdhi ; cf. क्षैप्रवर्णैकभाविनाम् R. Pr. VII. 22.

**एकमात्रिक (1)** possessed of one mātrā or mora ; (2) a term used for a

short vowel which measures one mātrā or mora; cf. एकमात्रो ईक्षः व्यञ्जनानि च । Ath. Pr. 1.60.

**एकमुनिपक्ष** a view or doctrine propounded by one of the many ancient sages or munis who are believed to be the founders of a Śāstra; a view propounded only by Pāṇini, to the exclusion of Kātyāyana and Patañjali; cf. एकमुनिपक्षे तु अचो ङिणीत्यत्राच इति योगं विमञ्च...व्यवस्थितविभाषात्रोक्ता Durghaṭa-Vṛtti I. 1.5; see also I. 4.24, II. 3.18.

**एकयोग** (1) combination of two Sūtras into one; cf. अथवा एकयोगः करिष्यते वृद्धिरादि-जदेङ्गुण इति M. Bh. P. I. 13, I. 4.59, V. 2.25; (2) one and the same Sūtra; cf. एकयोगनिर्दिष्टानां सह वा प्रवृत्तिः सह वा निवृत्तिः Pari. Śek. Pari. 17; cf. also एकयोगनिर्दिष्टानामप्येकदेशानुवृत्तिर्भवति P. IV. 1.27, Vārt. 2, Pari. Śek. Pari. 39.

**एकयोगलक्षण** characterized by i.e. mentioned in one and the same rule; cf. एकयोगलक्षणे तुभ्यदीर्घत्वे M. Bh. on P. I. 1.62. Vārt. 10. - See also M. Bh. on P. VI. 1.37.

**एकवचन** singular number; affix of the singular number in Pāṇini's grammar applied to noun-bases (प्रातिपदिक) and roots when the sense of the singular number is to be conveyed; the singular sense can be of the form of an individual or collection or genus. The word एकवचन in the technical sense of singular number is found used in the Prātiśākhya and Nirukta also.

**एकवचन** or **एकवचना** use or treatment of the plural sense as if it is singular; cf. एकवचनोऽनर्थकः । समाहारैकत्वात् M. Bh. on II. 4.12. Vārt. 5.

**एकवर्ण** (a pada) made up of a single letter; cf. एकवर्णं पदम् आ, उ इति; com-

mentary on R. Pr. X. 2; cf. also V. Pr. IV. 144-145 where एकवर्ण is defined as एकप्रयत्ननिर्वर्त्य capable of being produced with a single effort. Pāṇini gives the term अवृत्त to an affix made up of one single letter; cf. अवृत्त एकाह प्रत्ययः P. I. 2.41.

**एकवाक्य** an expression giving one idea, either a single or a composite one. A positive statement and its negation, so also, a general rule and its exception are looked upon as making a single sentence on account of their mutual expectancy even though they be sometimes detached from each other; cf. विदेशस्यमपि सूत्रेक-वाक्यं भवति M. Bh. on III. 4.67; cf. also निषेधवाक्यानामपि निषेधविशेषाकाङ्क्षत्वा-द्विध्यैकवाक्यतयैव अन्वयः । तत्रैकवाक्यता पर्युदा-सग्यायेन । संज्ञाशालस्य तु कार्यकालपक्षे न पृथग्वा-क्यार्थबोधः । Par. Śek. on Pari. 3. Such sentences are, in fact, two sentences, but, to avoid the fault of गौरव, caused by वाक्यभेद, grammarians hold them to be composite single sentences.

**एकनिभक्ति** a pada having the same case in the various dissolutions of the compound word; e.g. the word कौशाग्नी in the compound word निष्कौशाग्निः, which stands only in the ablative-case कौशाग्न्याः, although the word निष्कान्त, which stands for the word निस्, could be used in many cases. The word नियतविभक्ति is also used in the same sense.

**एकवृत्ति** single vṛtti or gloss on the Vedic as well as classical portions of grammar. Puruṣottamadeva has used this term in his Bhāṣāvṛtti to contrast his Vṛtti (भाषावृत्ति) with the Kāśikāvṛtti and the Bhāgavṛtti which deal with both the portions; cf. अनार्थ इत्येकवृत्तावुपयुक्तम् Bhāṣāvṛtti on I. 1.16, cf. also Bhāṣāvṛtti on III. 4.99, IV. 3.22 and VI. 3.20. एकवृत्ति

is possibly used by Puruṣottama-deva in the sense of मुख्यवृत्ति or साधारण-वृत्ति i.e. the common chief gloss on both the portions.

**एकशब्द** a word having one sense only, as opposed to अनेकशब्द many words having the same sense or synonyms which are given in निषण्टु as also in अमरकोष; cf. अथ यान्यनेकाधानि एकशब्दानि तान्यतोनुक्रमिष्यामः Nir. IV. 1.

**एकशेष** a kind of composite formation in which only one of the two or more words compounded together subsists, the others being elided; cf. एकः शिष्यते इतरे निवर्तन्ते वृक्षश्च वृक्षश्च वृक्षौ । Kāśikā on सरूपाणामेकशेष एकविभक्तौ P. I. 2.64; cf. also सरूपसमुदायाद्धि विभक्तियों विधीयते । एकस्तत्रार्थवान् सिद्धः समुदायस्य वाचकः ॥ समानार्थानां च भिन्नरूपाणां वृत्तिदेकशेषो वक्तव्यः । वक्रदण्डश्च कुटिलदंडश्च कुटिलदण्डौ च ॥ Bhāṣāvṛtti on P. I. 2.64. There is a dictum of grammarians that every individual object requires a separate expression to convey its presence. Hence, when there is a dual sense, the word has to be repeated, as also the word has to be multiplied when there is a plural sense. In current spoken language, however, in such cases the word is used only once. To justify this single utterance for conveying the sense of plurality, Pāṇini has laid down a general rule सरूपाणामेकशेष एकविभक्तौ and many other similar rules to cover cases of plurality not of one and the same object, but plurality caused by many objects, such as plurality caused by ideas going in pairs or relations such as parents, brothers and sisters, grand-father and grand-son, male and female. For example, see the words वृक्षश्च, वृक्षश्च वृक्षौ; similarly वृक्षाः for many trees, पितरौ for माता च पिता च; देवौ for देवी च देवश्च; cf. also the words भ्रातुरौ, भ्रातरौ, गार्थौ (for गार्थं and गार्थावण), आवाञ्

(for स्वं च अहं च), यौ (for स च यश्च) and गावः fem. अजा fem. अश्वः masc. irrespective of the individuals being some males and some females. Pāṇini has devoted 10 Sūtras to this topic of Ekaśeṣa. The Daiva grammar has completely ignored this topic. Patañjali has very critically and exhaustively discussed this topic. Some critics hold that the topic of एकशेष did not exist in the original Aṣṭādhyāyī of Pāṇini but it was interpolated later on, and adduce the long discussion in the Mahābhāṣya especially the Pūrvapakṣa therein, in support of their argument. Whatever the case be, the Vārttikakāra has commented upon it at length; hence, the addition must have been made immediately after Pāṇini, if at all there was any. For details see Mahābhāṣya on I. 1.64 to 73 as also, Introduction p. 166-167, Vol. 7 of the Mahābhāṣya published by the D. E. Society, Poona.

**एकशेषनिर्देश** statement by subsistence of one word out of many. The phrase is very often used in the Mahābhāṣya where the omission of an individual thing is explained by saying that the expression used is a composite one including the omitted thing along with the thing already expressed; cf. एकशेषनिर्देशोयम् । सर्वादीनि च सर्वादीनि च सर्वादीनि । M. Bh. on I. 1.27, on I. 1.59, I. 2.39, as also on I. 3.1 Vārt. 5, I. 4.101. Vārt. 3, II. 1.1. Vārt. 19 etc.

**एकश्रुति** that which has got the same accent or tone; utterance in the same tone; monotone. The word is applied to the utterance of the vocative noun or phrase calling a man from a distance, as also to that of the vowels or syllables following a Svarita vowel in the Samhitā i.e.

the continuous utterance of Vedic sentences; cf. एकश्रुति दूरात्संबुद्धौ and the foll. P. I. 2.33-40 and the Mahābhāṣya thereon. In his discussion on I. 2.33 Patañjali has given three alternative views about the accent of Ekaśruti syllables: (a) they possess an accent between the उदात्त (acute) and अनुदात्त (grave), (b) they are in the same accent as is possessed by the preceding vowel, (c) Ekaśruti is looked upon as the seventh of the seven accents; cf. सैषा ज्ञापकाभ्यामुदात्तानुदात्तयोर्मध्यमेकश्रुतिरन्तराले हियते ।...सप्त स्वरा भवन्ति । उदात्तः, उदात्तरः, अनुदात्तः, अनुदात्तरः, स्वरितः स्वरिते य उदात्तः सोन्येन विशिष्टः, एकश्रुतिः सप्तमः । M. Bh. on P. I. 2.33.

**एकस्वर** possessed of one vowel, monosyllabic; a term used by Hemacandra in his grammar for the term एकाच् of Pāṇini; cf. आर्षोऽश एकस्वरे Hem. IV. 1.2, which means the same as एकाचो द्वे प्रथमस्य P. VI. 1.1.

**एकहलादि** having a single consonant at the beginning; cf. एकहलादौ पूर्यितव्येऽन्तरस्याम् P. VI. 3.59.

**एकह्रस्वमध्य** (a vowel) placed between two single consonants; e.g. the vowel अ in पच्, रच्, रण, etc.

**एकाक्षर** consisting of one single syllable; e.g. स्व, भू, वाच् etc.; cf. एकाक्षराकृतो जातेः सप्तम्यां च न तौ स्मृतौ M. Bh. on P. V. 2.115, as also on VI. 1.168, VI. 4.161.

**एकाच्** possessed of a single vowel, monosyllabic; cf. एकाचो द्वे प्रथमस्य P. VI. 1.1.

**एकाच्पाद** name given by Siradeva and other grammarians to the first pāda of the sixth adhyāya of Pāṇini's Āṣṭādhyāyī, as it begins with the sūtra एकाचो द्वे प्रथमस्य VI. 1.1.

**एकादेश** a single substitute in the place of two original units; e.g. ए in the place of अ and इ, or ओ in the place of अ and उ. The ādeśas or substitutes named पूर्वरूप and पररूप are looked upon as ekādeśas in Pāṇini's grammar although instead of them, the omission of the latter and former vowels respectively, is prescribed in some Prātiśākhya works. गुण and वृद्धि are sometimes single substitutes for single originals, while they are sometimes ekādeśas for two original vowels e.g. तनेदम्, ब्रह्मोदनः, उपति, प्राच्छति, गाम्, सीमन्तः etc.; see P. VI. 1.87 to III, cf. also A. Pr. II. 3.6.

**एकादेशस्वर** an accent prescribed for the single substitute, as, for instance, by rules like उदात्तस्वरितयोर्धगः स्वरितोनुदात्तस्य and the following rules P. VI. 2.4, 5 and 6.

**एकान्त** part, portion. Augments or Āgamas in the Vyākaraṇa Śāstra are looked upon as forming a part of the word to which they are attached; cf. अथ यस्यानुबन्ध आसन्त्यते, किं स तस्य एकान्तो भवति आहोस्विदनेकान्तः । एकान्तस्तत्रोपलब्धेः । M. Bh. on I. 3.9, Vārt. 9; cf. also एकान्ताः Par. Śek. Pari. 5.

**एकान्तर** separated or intervened by one single thing, a letter or a word; e.g. अं पचसि देवदत्त, where देवदत्त follows आच् with one word पचसि intervening; cf. दाम एकान्तरमामन्त्रितमनन्तिके P. VIII. 1.55.

**एकार** the letter ए; looked upon as a diphthong (संध्यक्षर) made up of the letters अ and इ. The combination of the two constituent parts is so complete as cannot allow any of the two parts to be independently working for saṁdhi or any other operation with its adjoining letter; cf. नाभ्यपवृक्तस्य अवयवे तद्विधियथा इव्येषु M. Bh. Śiva Sūtra 3 Vārt. 9.

**एकार्थे** (1) possessed of one sense as contrasted with बहुर्थे, द्वये etc. (2) synonym, cf. बहवो हि शब्दा एकार्था भवन्ति । तत्रथा इन्द्रः शक्रः पुरुहूतः पुरंदरः । M. Bh. on I. 2.45 Vārt. 9; (3) possessed of a composite sense; cf. समासे पुनरेकार्थानि M. Bh. on II. 1.1 Vārt 1. The words एकार्थे and एकार्थरे derived from the word एकार्थे are often found used in the sense of possession of a composite sense 'एकार्थस्य भावः एकार्थता, एकार्थे एकार्थत्वं वा; cf. समासस्येकार्थत्वारसंज्ञाया अप्रसिद्धिः M. Bh. on P. I. 2.42 Vārt. 1; cf. also the word एकार्थीभावः; (4) potent to be connected; समर्थः; cf. सुप्रसुपा एकार्थम् ( समर्थते ) C. Vy. II. 2.1; (5) analogous समानाधिकरणः cf. एकार्थे चानेकं च । एकः समानः अर्थः अधिकरणं यस्य तदेकार्थं समानाधिकरणम् Hem. Vy. III. 1.22; cf. also एकार्थे च । Śāk. II. 1.4.

**एकार्थीभाव** union of meanings; one of the two ways in which the word सामर्थ्यं is explained; cf. एकार्थीभावो वा सामर्थ्यं साद् व्यपेक्षा वा । M. Bh. on II. 1.1.

**एकार्थे** possessed of one single phonetic element or letter; cf. अपृक्त एकार्थे प्रत्ययः P. I. 2.41.

**एकीभाव** fusion, mixture, union, combination (of 2 or more letters); cf. उदात्तवति एकीभावे उदात्तं सन्धमक्षरम्, R. Pr. III. 11. एकीभाव is said to be resulting from the coalescence called अभिनिहितसन्धि, cf. R. Pr. II. 16, 17.

**एके** Some scholars. This word is used by Kātyāyana seven times, at the end of his Vārtikas. Patañjali while commenting on them supplies इच्छन्ति 'they maintain'. By this expression Kātyāyana wished to point out that the particular rule of Pāṇini may be regarded as optional. cp. Vārtikas on Pā. 1.2.38, II. 1.1, etc.

**एगेलिंग्** (Eggeling Julius) a well-known German-scholar of Veda and Sans-

krit Grammar who flourished in the 19th century and who edited the Kātantra Vyākaraṇa with the commentary of Durgasimha and many appendices in 1876 as also the Gaṇaratnamahodadhi of Varthamāna.

**एङ्** a brief term (प्रत्याहार) for the two diphthong letters ए and ओ; cf. एङ्ङ्स्वात्संबुद्धेः P. VI. 1.69, एङ् पदान्तादति VI. 1.109. etc.

**एञ्** a short term (प्रत्याहार) in Pāṇini's grammar standing for diphthongs or letters ए, ऐ ओ, औ; e.g. एचोयवायावः P. VI. 1.78, एच इग एङ्वादेवे P. I. 1.48.

**एजर्टन्** [Edgerton, Dr. Franklin] an American Sanskrit scholar and author of 'Buddhist Hybrid Sanskrit Grammar and Dictionary.'

**एणीकृत** A fault in pronunciation when the voice is indistinct, and the word pronounced is not distinctly heard; cf. एणीकृतः अविशिष्टः । किमयमोकारः अयोकार इति यत्र संदेहः Pradīpa on M. Bh. I. 1.1, explained as अविशिष्टः संश्लिष्टः संदिग्धः इति यावत् by Nāgeśa in his Uddyota.

**एण्य** tad. affix एण्य applied to the word प्राङ् in the general शैविक senses; cf. प्राङ् एण्यः । झङ्ङेण्यः ब्रह्मङ्कः Kāś. on P. IV. 3.17.

**एर्** the vowel ए; cf. ईर्देर्द्विवचनं प्रगुह्यम् P. I. 1.11.

**एङ्गानवन्त** limitation of the kind; 'such and such' (words etc.); It limits a word to a particular passage; cp. सोपपदस्य ग्रहणमेतावत्स्वार्थम् । यत्रैतानि पदानि एवमादिषु एव भवन्ति अतो नान्यथा । Com. on Ath. Prā. II. 28. cf. A. Pr. I.

**एत्** the substitution of ए; cf. बहुवचने ह्यस्येत् (P. VII. 3. 103) इति एत्त्वं प्राप्नोति M. Bh. on P. V. 3.10.

**एत्य** tad. affix applied to the indeclinable दूर; e. g. दूरस्यः पथिकः । cf. दूरादेत्यः

दूरेत्यः Kās. on P. IV. 2.104; cf. also दूरादेशो वक्तव्यः । दूरेत्यः M. Bh. on P. IV. 2.104.

एदिच् marked by the mute indicatory letter ए. Roots marked with indicatory ए do not allow वृद्धि for their vowel in the aorist; e. g. अरगीच्, अलमीच्; cf. P. VII. 2.5.

एद्यन्ति tad. affix एद्यन्ति applied to the pronoun पर when the word refers to a day; cf. परस्मिन्नहन्ति परेद्यन्ति Kās. on P. V. 3.22.

एद्युस्त्वच् tad. affix एद्युस् applied to the pronouns पूर्व, अन्य, अन्यतर, इतर, अपर, अधर, उभय and उत्तर when the words so formed refer to a day; e. g. पूर्वद्युः, अन्येद्युः etc.; cf. P. V. 3.22.

एद्याच् tad. affix एद्या substituted for the tad. affix द्या optionally, when applied to the words द्वि and त्रि e. g. द्विद्या, द्विद्या, द्विद्यम्, त्रिद्या, त्रिद्या, त्रिद्यम्; cf. Kās. on एद्याच् P. V. 3.46.

एनप् tad. affix एन applied to उत्तर, अधर, and दक्षिण optionally instead of the tad. affix आनि in the senses of दिक्, देश and काल, e. g. उत्तरेण, उत्तरतः उत्तरात्. Words with this एन at the end govern the acc. case of the word syntactically connected with them. e. g. तन्नागारं धनपतिगृहान् उत्तरेण Kālidāsa : Meghadūta; cf. एनपा द्वितीया P. II. 3.31.

एप् a term used in the Jainendra Vyākaraṇa for the term गुण of Pāṇini standing for the vowels अ, ए and ओ; cf. Jain. Sū. I. 1.16 अदेङ् एप् ।

एफ ending added to the consonant र when a mention of it is to be made; cf. T. Pr. I. 19; e. g. रेफः.

एलिम् (1) kṛt. affix केलिम् e. g. पचेलिमा माषाः cf. P. III. 1.96 Vārt. 1; (2) Uṇādi affix एलिम्च् applied to पच् cf. पच एलिम्च् Uṇ. S. IV. 37.

एलु tad. affix चेलु in the sense of unable to bear, found in Vedic Literature only; e. g. हिनेलुः cf. हिमाचेलुर्वक्तव्यः । P. V. 2.122 Vārt. 7.

एव (1) a particle in the sense of regulation (नियम); cf. एवकारः किमर्थः नियमार्थः M. Bh. on V. 3.58; (2) determinant indeclinable; cf. एव इत्यवधारणे; cf. इष्टनोवधारणार्थेस्तर्हि । वयं वं विज्ञायेत । अजादी गुणवचनादेवेति M. Bh. on V. 3.58.

एवकारकरण use of the word एव; cf. उक्तम-मैवाव्ययेन इत्यत्र एवकारकरणस्य प्रयोजनम् M. Bh. on P. III. 4.24.

एश् (1) the substitute ए for the perfect affix त, substituted for the whole त by reason of the indicatory letter श् attached to ए; cf. लिटस्तद्गोरेशिरेच् and अनेकालशित्सर्वस्य P. III. 4.8r and I. 1.55; (2) affix ए applied to the root चक्ष् in Vedic Literature; cf. नावचक्षे । नावख्यातव्यमित्यर्थः Kās. on P. III. 4.15.

एषितव्य necessary to be sought; necessary to be prescribed; cf. तस्मान्मुञ्जेरिग्लक्षणा वृद्धिरेषितव्या M. Bh. on I. 1.3. Vārt. 8.

ऐ

ऐ diphthong vowel ऐ; composite form of आ and ए, also termed वृद्धि in Pāṇini's grammar.

एकपदिक given in the group of eka-padas or solitarily stated words as contrasted with anekapadas or synonyms. See एकपद above.

एकपद्य treatment as one single word especially found in the case of compound words (सामासिकपद) which, as a result of such treatment, have only one accent (acute), and one case affix after the whole word; cf. अयं खल्वपि बहुव्रीहिरस्त्येव प्राथमकल्पिकः यस्मिन्ने-



कपथमैकस्वर्यमैकविभक्तित्वं च M. Bh. on P. I. 1.29. See एकपद.

**एकश्रुत्यं** possession of the same tone or accent; uniformity of tone or accent. See the word एकश्रुति above; also see P. I. 2.39 Vārt. 1, 2; VIII. 1.55 Vārt. 1.

**एकस्वर्यं** having only one principal accent (Udāta or Svarita) for the whole compound word which is made up of two or more individual words; cf. M. Bh. on P. I. 1.29.

**एकार्थ्यं** possession of a single composite sense (by all words together in a compound); cf. संघातस्य ऐकार्थ्यत्त्वं सुवभावो वर्णात् M. Bh. on I. 2.45 Vārt 10; cf. also M. Bh. on II. 2.29 Vārt. 7; cf. also नाम नाम्नेकार्थ्यं समासो बहुलम् Hem. III. 1.18 where the commentator explains ऐकार्थ्यं as एकार्थीभावः; In the com. on Hem. III. 2.8 ऐकार्थ्यं is explained as ऐकपद.

**ऐच्** short term (प्रश्नाहार) standing for the two diphthong vowels ऐ and औ; cf. न स्वार्थ्यां पदान्ताभ्यां पूर्वौ तु ताभ्यामैच् P. VII. 3.4; cf. ऐञोश्चोत्तरभूयस्त्वात् M. Bh. on P. I. 1.48. The short substitutes of ऐ and औ are इ and उ when prescribed; cf. P. I. 1.48; so also the protracted forms of ऐ and औ are प्रोत्राक्त्त इ and उ; cf. P. III. 2.106. They are called द्विसर vowels in the Ṛk. Prāṭisākhya. Śākaṭāyana says they are द्विमात्र.

**ऐत्** the vowel ऐ; cf. एत ऐदित्वेत्वं M. Bh. on P. III. 4.93.

**ऐत्त्वं** the substitution of ऐ for ए by the rule एत ऐ प्रोत्राक्त्त the substitution of the vowel ऐ for ए in the case of the imperative first person terminations; cf. P. III. 4.93.

**ऐन्द्र** name of an ancient school of grammar and of the treatise also, belonging to that school, believed

to have been written under instructions of Indra. The work is not available. Patañjali mentions that Bṛhaspati instructed Indra for one thousand celestial years and still did not finish his 'instructions in words'; (M. Bh. I. 1. 1). The Taittirīya Saṁhitā mentions the same. Pāṇini has referred to some ancient grammarians of the East by the word प्राचाञ्च without mentioning their names, and scholars like Burnell think that the grammar assigned to Indra is to be referred to by the word प्राचाञ्च. The Bṛhatkathāmañjarī remarks that Pāṇini's grammar threw into the background the Aindra Grammar. Some scholars believe that Kālāpa grammar which is available today is based upon Aindra, just as Cāndra is based upon Pāṇini's grammar. References to Aindra Grammar are found in the commentary on the Sārasvata-prakriyā in the Kavikalpadruma of Bopadeva as also in the commentary upon the Mahābhārata by Devabodha. Quotations, although very few, are given by some writers from the work. Akalaṅka in his Tattvārtharājavārtika I 5 quotes an Aindra sūtra. All these facts prove that there was an ancient pre-Pāṇinian treatise on Grammar assigned to इन्द्र which was called Aindra-Vyākaraṇa. For details see Dr. Burnell's 'Aindra School of Sanskrit Grammarians' as also Vol. VII pages 124-126 of Vyākaraṇa Mahābhāṣya, edited by the D. E. Society, Poona.

**ऐच्** a term used in the Jainendra Grammar instead of the term वृद्धि of Pāṇini which stands for आ, ऐ and औ; cf. P. I. 1.1.

**ऐच्छ** taddhita affix ऐर applied to the word चरका in the sense of offspring

to form the word चाटकर; cf. चटकाया-  
देरक् P. IV. 1.128.

प्रेषुकार्यादि a class of words headed by  
the word प्रेषुकारि to which the tad-  
dhita affix भक्त is added in the sense  
of place of residence ; e.g. प्रेषुकारि-  
भक्तम्; चान्द्रायणभवतर्; cf. Kās. on  
P. IV. 2.54.

प्रेस् substitute for the case affix भिस्  
after words ending in अ; cf. अतो भिस्  
प्रेस्. P. VII. 1.9 to 11.

ओ

ओ (1) diphthong vowel made up of  
the vowels अ and उ, termed as guṇa  
in Pāṇini's grammar and prescribed  
sometimes in the place of the vowel  
उ; (2) affix ओ applied to the root  
गम् or गा to form a noun; cf. ओकारो  
नामकरणः Nir. II. 5.

ओकार the syllable ओ called by the  
term प्रणव and generally recited at  
the beginning of Vedic works. Patañjali  
has commented upon the  
word briefly as follows; पादस्य वा अर्ष-  
र्चस्य वा अन्त्यमक्षरमुपसंहृत्य तदाक्षरशेषरश्च  
स्थाने त्रिमात्रओकारं त्रिमात्रगेकारं वा विदधति  
तं प्रणव इत्याचक्षते M. Bh. on VIII. 2.89.

ओत् the vowel ओ; cf. ओत् P. I. 1.15, 16  
prescribing प्रगृह्यसंज्ञा for Nipātas like  
आहो, उताहो and others with a view  
that the vowel at their end should  
not coalesce with the following  
vowel. The Prātiśākhya works  
prohibit the coalescence of ओ in  
many cases with the succeeding  
vowel; cf. R. Pr. I. 70; V. Pr. I. 94.

ओदित् marked with the indicatory  
letter ओ; roots marked with the  
mute letter ओ have the Niṣṭhā affix  
त or तवत् changed to न or नवत्; e.g.  
ऋः, लक्षवान्; दीनः, दीनवान् etc. cf. ओदितश्च  
P. VIII. 2.45; cf. also इवाद्वा ओदितश्च:

हत्युक्त्म् । सनः सनवान्; दूनः दूनवान् Si.  
Kau. on P. VIII. 2.45.

ओप्पेई [Gustav Oppert 1836-1908] a  
German scholar of Sanskrit who  
edited the Śabdānuśāsana of  
Śākaṭāyana.

ओम् See ओकार above-. ओम् consists of  
2½ mātras, cf. अर्धतृतीयमात्र एके ब्रुवते T. 3  
Pr. 18.1; शैत्यायन says that ओम् has  
any one of the three accents, while  
कौण्डिन्य says it has प्रचय or एकश्रुति i.e.  
absence of any accent.

ओरंमह a scholar of grammar of the  
nineteenth century who wrote a  
Vṛtti on Pāṇini sūtras called वाणिनि-  
सूत्रवृत्ति. He has written many works  
on the Pūrvamīmāṃsā and other  
Śāstras.

ओष्ठ lit. lip; the place of origin (स्थान)  
of the labial letters called उपध्मानीय  
वर्ण i.e. the vowels उ, ऊ, the conso-  
nants ए, क, व, भ, म् and the उपध्मानीय  
letter; cf. ऊपुपध्मानीयानामोष्ठौ Sid. Kau.  
on तुल्यात्स्यप्रयत्नं सवर्णम् P. I. 1.9, also  
उवोपोपध्मा ओष्ठे V. Pr. I. 70.

ओष्ठय lit. produced upon the lip; a  
letter of the labial class; letters उ, ऊ,  
ओ, औ, ए, क, व, भ, म् and ष are given  
as ओष्ठय letters in the Rk Prātiśā-  
khya, cf. R. Pr. I. 20. See the  
word ओष्ठ above. For the utterance  
of the letter ष tips of the teeth are  
also employed; hence the letter ष  
is said to have दन्तौष्ठ as its स्थान.

ओत् the case affix ओत् of the gen. and  
the loc. dual.

औ

औ (1) the vowel औ; diphthong vowel  
made up of आ and ओ; (2) the  
substitute औ for the final letter उ  
of the word मनु before the fem. affix  
ई; cf. मनोः स्त्री मनाथी, मनाथी, मनुः Kās. on

P. IV. 1.38 ; (3) case ending of the nom. and acc. dual called शौङ् also.

शौङ् a term used by ancient grammarians for the affix औ of the nom. and the acc. dual. The vowel ई (शी) is substituted for औ in the case of nouns of the feminine and neuter genders ; cf. शौङ्: शी P. VII. 1.18, 19.

शौचित्य propriety, which is one of the factors to decide the sense of a word in doubtful cases. cp. Vāk. pad. II. 314, 316.

शौट् the case ending औ of the acc. dual ; cf. P. IV. 1.2.

शौणादिक an affix mentioned in the class of affixes called उणादि in treatises of Pāṇini and other grammarians ; cf. नमुचिः । मुचेरौणादिकः किप्रत्ययः Kās. on P. VI. 3.75 ; किङ्किङ्गौ आणादिकौ प्रत्ययौ M. Bh. on Śiva Sūtra 2. See the word उणादि above.

शौष्यादिकपदानाव a collection of words called शौष्यादिक; The work is a verse commentary on Unādisūtras in five Pādas, a name given to his work by पेटुमट्ट of the 18th century.

शौत् ( 1 ) the letter औ included in the वृद्धि vowels आ, ए and औ, and hence called वृद्धि in Pāṇini's grammar, ( 2 ) substitute for the case-ending इ ( ङि ) in Pāṇini's grammar ; cf. P. VII. 3.118, 119.

शौत्तरपदिक pertaining to the ulterior member of a compound ; cf. शौत्तरपदिके हस्तने ( P. VI. 3.61 ) कृते तुङ्क प्राप्नोति M. Bh. on I. 1.62.

शौत्त्व the substitution of the vowel औ ; cf. P. VII. 3.117-119.

शौत्सर्गिक an affix or an operation resulting from the general rule ( उत्सर्ग ) ; cf. अपत्ये कुत्सिते मूढे मनौरोत्सर्गिकः स्मृतः M. Bh. on IV. 1.161 ; cf. also एवमशौत्स-

गिकानां तद्विषयतो न प्राप्नोति M. Bh. on IV. 2.66.

शौदन्नजि an ancient sage and scholar of Vedic Grammar who is believed to have revised the original text of the ऋक्प्रतिशास्त्र of the Sāma-Veda. cf. Śab. Kaus. I. 1.8.

शौदुस्वरायण an ancient sage whose doctrine of the permanence of words in the sense is seen quoted in the Nirukta, I. i. " इन्द्रियनिर्णयं वचनमौदुस्वरायणः । cp. also वान्यस्य बुद्धौ निर्यतन...वार्ता शौदुस्वरायणौ । Vāk. pad. II. 343 and Svopajña on it. It refers to the origin of the Sphoṭa doctrine.

शौदेशिक enumerated ; actually stated ; उद्देशतः प्रोक्तम् शौदेशिकम् cf. न तु शौदेशिकमिव Nir. I. 4.

शौषचारिक resulting from उषचार or लक्षणा ; metonymical.

शौषदेशिक mentioned in the original statement ; cf. अन्तग्रहणं शौषदेशिकार्थम् । Kās. on षणान्ता षट् P. I. 1.24 ; cf. also शौषदेशिकप्रायोगिकयोरोपदेशिकस्यैव ग्रहणम् Par. Śek. Pari. 120.

शौषमन्वय name of an ancient etymologist referred to by Yāska in his Nirukta possibly as a commentator on निघण्टु ; cf. निगन्तव एव सन्तो निगमनादिघण्टव उच्यन्ते इत्यौषमन्वयः Nir. I. 1. line 4.

शौषमिक figurative ; metaphorical application or statement ; cf. ( विराट् ) पिपीलिकमध्या इत्यौषमिकम् Nir. VII. 13.

शौषयिक forming or standing as a means cp. Vāk. pad. III, 14.580. cp. शौषयिकमुपायभूतम् । ( हेला. )

शौषलेषिक resulting from immediate contact ; immediately or closely connected ; one of the three types of अधिकरण or location which is given as the sense of the locative case ; cf. अधिकरणं नाम त्रिप्रकारं—व्यापकम् शौषलेषिकम्, वैषयिकमिति..इको यणचि । जचि उपक्षिष्टस्येति । M. Bh. VI. 1.72.

औपसंख्यानिक subsequently stated by way of addition or modification as done by the Vārttikakāras; cf. औपसंख्यानिकस्य णस्यापवादः । आरण्यको-मनुष्यः Kās. on P. IV. 2. 129; cf. also Kās. on V. 1.29 and VI. 3.41.

औफ्रेट (Aufrecht, Theodore) a German scholar and compiler of Catalogus Catalogorum. He edited Uṇādisūtras.

औरस produced from the chest; the Visarjanīya and h (हकार) are looked upon as औरस and not कण्ठ्य by some ancient phoneticians; cf. केचिदाचार्याः पतौ हकारविसर्जनीयौ उरःस्थानाविच्छन्ति com. on R. Pr. I. 18; cf. also हकारं पञ्चमैर्युक्तमन्तरस्थाभिश्च संयुतम् । उरस्थं तं विज्ञानीयात्कण्ठ्यमाहुरसंयुतम् ॥ Pān. Śikṣā. 16.

औरस्य produced from the chest. See औरस.

औश् substitute औ for the nom. and acc. case endings applied to the numeral अष्टन्; cf. अष्टाभ्य औश् P. VII. 1.21.

औष्णिह beginning with a stanza of the Uṣṇih metre; cf. उष्णिहापूर्वः सतोद्बल्यन्तः प्रगाथः औष्णिह इत्युच्यते । यथा यमादित्यासो अद्रहः Uvaṭa on R. Pr. XVIII. 5.

### ◌ (अनुस्वार)

◌ अनुस्वार or nasal (r) looked upon as a phonetic element, independent, no doubt, but incapable of being pronounced without a vowel preceding it. Hence, it is shown in writing with अ although its form in writing is only a dot above the line; cf. अं इत्यनुस्वारः । अकार इह उच्चारणार्थे इति बिन्दुमात्रो वर्णानुस्वारसंज्ञो भवति Kāt. Vyāk. I. 1.19; (2) anusvāra, showing or signifying Vikāra i. e. आगम and used as a technical term for the second विभक्ति or the accusative case. See the word अं above on page 1.

### : ( विसर्ग )

: विसर्जनीय or विसर्ग; lit. letting out breath from the mouth; sound or utterance caused by breath escaping from the mouth; breathing. The Visarjanīya, just like the anusvāra, is incapable of being independently uttered. Hence, it is written for convenience as अः although its form for writing purposes is only two dots after the vowel preceding it; cf. अः इति विसर्जनीयः । अकार इह उच्चारणार्थः इति कुमारिस्तनयुगाकृतिर्वर्णो विसर्जनीयसंज्ञो भवति । Kāt. Vyāk. I. 1.16. See अः above on page 2.

### ◌ ( जिह्वामूलीय )

◌ जिह्वामूलीय, a phonetical element or unit called Jihvāmūliya, produced at the root of the tongue, which is optionally substituted in the place of the Visarga (left out breath) directly preceding the utterance of the letter क् or ख् and hence shown as ◌क्. See अ ◌क् above on page 2.

### ॐ ( उपध्मानीय )

ॐ उपध्मानीय lit. blowing; a term applied to the visarga when followed by the consonant प् or फ्. The upadhmaniya is looked upon as a letter or phonetic element, which is always connected with the preceding vowel. As the upadhmaniya is an optional substitute for the visarga before the letter प् or फ्, when, in writing, it is to be shown instead of the visarga, it is shown as ॐ, or as ω, or even as × just as the Jihvāmūliya; cf. उपध्मायते शब्दायते इति, उप समीपे ध्मायते शब्दते इति वा com. on Kāt. I.; cf. also कपाभ्यां प्रागर्धविसर्गसदृशौ जिह्वामूलीयोपध्मानीयौ S. K. on P. VIII. 2.1.

### ◌ ( नासिक्य )

◌ नासिक्य, a nasal letter or utterance

included among the अयोगवाह letters analogous to anusvāra and yama letters. It is mentioned in the Vājasaneyi Prātiśākhya as हुँ इति नासिक्यः on which Uvvaṭa makes the remark अयमृक्शाखायां प्रसिद्धः. The Rk-Prātiśākhya mentions नासिक्य, यम and अनुस्वार as नासिक्य or nasal letters, while Uvvaṭa defines नासिक्य as a letter produced only by the nose; cf. केवलनासिक्या उच्चार्यमाणो वर्णो नासिक्यः Uvvaṭa on R. Pr. I. 20. The Taittirīya Prātiśākhya calls the letter हू as nāsikya when it is followed by the consonant न् or ण् or म् and gives अह्वाम्, अपरह्वे and ब्रह्म as instances. The Pāṇiniya Śikṣā does not mention नासिक्य as a letter. The Mahābhāṣya mentions नासिक्य as one of the six ayogavāha letters; cf. के पुनरयोगवाहाः । विसर्जनीयजिह्वामूलीयोपध्मानीयानुस्वारानुनासिक्ययमाः M. Bh. on Śivasūtra 5 Vārt. 5, where some manuscripts read नासिक्य for अनुनासिक्य while in some other manuscripts there is neither the word अनुनासिक्य nor नासिक्य. It is likely that the anunāsika-colouring given to the vowel preceding the consonant स substituted for the consonants म, न् and others by P. VIII. 3.2. to 12, was looked upon as a separate phonetic unit and called नासिक्य as for instance in सैवकर्ता, मा हिंसीः, सैशिशाधि etc.

### ५ (यम)

यम, a letter called यम which is uttered partly through the nose. A class consonant excepting the fifth viz. ह्, जू, ण्, न् or म्, gets doubled in the Vedic recital, when the second of the doubled consonant which is coloured by the following nasal consonant is called यम. This यम letter is not independent. It necessarily depends upon the follow-

ing nasal consonant and hence it is called अयोगवाह. The nasalization is shown in script as ॠ followed by the consonant; e. g. पलिक्की, अग्ॠये, etc. The pronunciation of this yama or twin letter is seen in the Vedic recital only; cf. पलिक्की...कखगघेभ्यः परे त्रसद्शा एव यमाः S. K. on P. VIII. 2. I. cf. कुँ कुँ कुँ कुँ इति यमाः विशतिसंख्यायां भवन्ति V. Pr. VIII. 24.

### क

क् (1) the consonant क्; the first consonant of the consonant group as also of the guttural group; (2) substitute क् for consonants क् and ख् before the consonant स; cf. V. P. 2.41. For the elision (लोप) of क् on account of its being termed इत् see P. I. 3.3 and 8.

क (1) tad. affix क applied to the words of the ऋद्य group in the four senses called चातुरधिक e. g. ऋद्यकः, अनडुकः, वेणुकः etc. cf. P. IV. 2.80; (2) tad. affix क applied to nouns in the sense of diminution, censure, pity etc. e. g. अश्वकः, उष्टकः, पुत्रकः, cf. P. V. 3.70-87; (3) tad. affix क in the very sense of the word itself (स्वार्थे) e. g. अविकः, यावकः, कालकः; cf. P. V. 4.28-33; (4) Unādi affix क e. g. कर्क, वृक, राका, एक, मेक, काक, पाक, शक etc. by Unādi sūtras III. 40-48 before which the augment इद् is prohibited by P. VII. 2.9; (5) क्त् affix क (अ) where क् is dropped by P. I. 3.8, applied, in the sense of agent, to certain roots mentioned in P. III. 1.135, 136, 144, III. 2.3 to 7, III. 2.77 and III. 3.83 e.g. बुधः, प्रस्थः, गृहम्, कम्बलदः, द्विपः, मूलविभुजः, सामगः, सुरापः, etc.; (6) substitute क् for the word किम् before a case affix, cf. P. VII. 2.103; (7) the Samāsānta affix कप् (क) at the end of Bahuvrīhi compounds as prescribed by P. V. 4.151-160.

**कंसविजयगणि** a Jain grammarian who wrote a commentary by name शब्द-चन्द्रिकोद्धार on the सारस्वतव्याकरण.

**कर्कादि** a class of words headed by the word कर्क, the word प्रस्य after which in a compound, does not have the acute accent on its first vowel, e.g. कर्कप्रस्यः; cf. P. VI. 2.87.

**कच्छादि** a class of words headed by कच्छ, to which the taddhita affix अण् is added in the miscellaneous शैषिक) senses, provided the word, to which the affix अण् is to be added, is the name of a country; e.g. ऋषिकेषु जातः आषिकः; similarly माहिषिकः, ऐश्वकः; cf. Kās. on P. IV. 2.133.

**कक्** tad. cāturarthika affix क् (1) by IV. 2.80 after words headed by वराह e.g. वराहकः, पलाशकः; (2) by P. IV. 4.21, after the word अपमित्य e.g. आपमित्यकः

**ककार** the consonant क; cf. वर्णाकारः P. III. 3.108 Vārt. 3.

**कञ्** kṛt affix (ञ) affixed to the root इञ् preceded by लद्, तद् etc. by P. IV. 2.60 e.g. ताडुञः, यादुञः etc., fem. ताडुञ्सी by P. IV. 1.15.

**कटच्** tad. affix कट् affixed to सं, प्र. उद् and अव by P. V. 2.29, 30; e.g. संकट, प्रकट etc.

**कटयच्** tad. affix कञ् affixed to the word रथ in the sense of collection by P. IV. 2.51 e.g. रथकञ्या.

**कडारादि** a class of words headed by the word कडार which, although adjectival, are optionally placed first in the Karmadhāraya compound, e.g. कडारजैमिनिः जैमिनिकडारः; cf. Kās. on II. 2.38.

**कर्णादि** (1) a class of words headed by कर्ण to which the taddhita affix आयन (फिन्) is applied in the four senses given in P. IV. 2.67-70; e.g. कर्णावितिः

वसिष्ठावितिः etc.; cf. Kās. on P. IV. 2.80; (2) a class of words headed by कर्ण to which the taddhita affix जाह (जाहच्) is added in the sense of a 'root' e.g. कर्णजाहम्; cf. Kās. on P. V. 2.24.

**कण्टकोद्धार** name of a commentary on Nāgeśa's Paribhāṣenduśekhara by Mannudeva, known also as Mantudeva or Manyudeva, who was a pupil of Pāyaguṇḍe in the latter half of the 18th century. The commentary is named Doṣoddharaṇa also.

**कण्ठ** glottis; cavity in the throat holding vocal cords; the place of the production of the sounds अ, आ and इ; cf. अहिसर्जनीयाः कण्ठे V. Pr. I.71; cf. also कण्ठयोऽकारः प्रथमपञ्चमौ च R. Pr. I. 13.

**कण्ठतालव्य** gutturo-palatal. The diphthongs ए and ऐ are called Kanṭhatālavya, as they are produced in the Kanṭhatālu-sthāna.

**कण्ठोक्त** formally mentioned; directly mentioned.

**कण्ठोष्ठ्य, कण्ठौष्ठ्य** gutturo-labial, the diphthongs ओ and औ are called Kanṭhoṣṭhya as they are produced at both the Kanṭha and the Oṣṭha Sthānas.

**कण्ठ्य** produced at the throat or at the glottis; the vowel अ, visarga and the consonant ह are called कण्ठ्य in the Pīṭīśākyas, while later grammarians include the guttural consonants क्, ख्, ग्, घ् and ङ among the Kanṭhya letters; cf. अहिसर्जनीयानां कण्ठः Sid. Kau. on तुल्यास्यप्रयत्नं सवर्णम् P. I. 1.9. See कण्ठ.

**कण्ठादि** a group of words which are headed by the word कण्ठ and which are either nouns or roots or both,

to which the affix क् is added to arrive at the secondary roots. e.g. कण्डूयति, कण्डूयते; हृणीयति, हृणीयते, महीयते cf. धातुप्रकरणाद्भातुः कस्य चासञ्जनादपि । आह चायमिमं दीर्घं मन्ये धातुविभाषितः ॥ Kāś. on P. III. 1.27.

**कण्वादि** a class of words forming a portion of the class of words called गणादि, and headed by the word कण्व, to the derivatives of which, formed by the affix क् by the rule गणादिभ्यो क् (P. IV. 1.105), the affix अण् is added in the miscellaneous senses; e.g. कण्वाः छात्राः; similarly गौक्षः, शाकलाः, अगस्त्यः, कुण्डिनाः, etc.; cf. P. IV. 2.III and II. 4.70.

**कलक** a grammarian (or a grammatical work?) who has referred to Hanūmān as ninth grammarian; cp. com. on Rāmāyaṇa VII. 36.44-45.

**कश्यादि** a class of words headed by the word कश्चि to which the tad. affix एयक (दकञ्) is applied in the miscellaneous senses; e.g. काश्यायकः, ग्रामेयकः, कौलेयकः (from कुल्या); cf. P. IV. 2.75.

**कथादि** a class of words headed by the word कथा to which the affix इक (ठक्) is added in the sense of 'good therein' (तत्र साधु); e.g. कथिकः, वैतण्डिकः, गाणिकः, आयुर्वेदिकः; cf. P. IV. 4.102.

**कथ्ये, कथ्येन्** कृत् affix अथ्ये of the infinitive in Vedic Literature: cf. तुमर्थे सेसे...कथ्येकथ्येन्...तवेनः P. III. 4.9.

**कच्** (1) उपदि affix as in the words एक, भेक, शक etc.; (2) tad. affix क as given by Pāṇini sūtras IV. 2.131, IV. 3.32, 65, 147, IV. 4.21; V. 1.22, 23, 51, 90, V. 2.64, 65, 66, 68-75, 77-82, V. 3.51, 52, 75, 81, 82, 87, 95, 96, 97. V. 4.3, 4, 6, 29-33.

**कप्** (1) कृत् affix क prescribed after the root दुह् e.g. कामदुहा; cf. P. III. 2.70;

(2) the Samāsānta अ at the end of Bahuvrihi compounds e.g. व्यूहो-रस्कः, बहुदण्डिका, बहुकुमारीकः, बहुकर्तृकः; cf. P. V. 4.151-154. For its prohibition, see P. V. 4.155-160.

**कमुल्** कृत्. affix अम् in Vedic Literature in the sense of the infinitive, e.g. विभाजं अस्मि वै देवा विभाजं नाशक्नुवन्; cf. P. III. 4.12.

**कम्प** vibration of the larynx which produces the sound.

**कम्पन** a fault in uttering an accented vowel especially a vowel with the circumflex accent which is not properly uttered by the Southerners as remarked by Uvvaṭa; cf. कम्पनं नाम खराश्रितपाठदोषः । स च प्रायेण दाक्षिणात्यानां भवति । स च वज्यैः । Uvvaṭa on R. Pr. III. 18.

**कम्पित** the same as कम्पन. See कम्पन above.

**कम्बोजादि** a class of words headed by the word कम्बोज, the affix अञ् placed after which is elided, provided the words कम्बोज and others are names of countries; e.g. कम्बोजः चोलः, केरलः, शकः, यवनः etc. cf. P. IV. 1.175.

**करण** (1) lit. instrument; the term signifies the most efficient means for accomplishing an act; cf. क्रियासिद्धौ यत् प्रकृष्टोपकारकं विवक्षितं तस्माद्यत्तमं कारकं करणसंज्ञं भवति Kāś. on साधकतमं करणम् P. I. 4.42, e.g. दात्रेण in दात्रेण लुनाति; (2) effort inside the mouth (आभ्यन्तर-प्रयत्न) to produce sound; e.g. touching of the particular place (स्थान) inside the mouth for uttering consonants; cf. स्पृष्टं स्पर्शानां करणम् M. Bh. on P. I. 1.10 Vārt. 3.; (3) disposition of the organ which produces the sound; cf. श्वासनादोभयानां विशेषः करणमित्युच्यते । एतच्च पाणिनिसंमत-आभ्यन्तरप्रयत्न इति भाति । Com. on R. Pr. XIII. 3; cf. also स्थानकरणानुप्रदानानि M.

Bh. on I. 2. 32; cf. also अनुप्रदाना-  
संसर्गात् स्थानात् करणविन्ययात् । जायते वर्ण-  
वैशेष्यं परीमाणाच्च पञ्चमात् T. Pr. XXIII. 2  
where karaṇa is described to be of  
five kinds अनुप्रदान (i. e. नाद or reson-  
ance), संसर्ग (contact), स्थान, करणविन्यय  
and परिमाण; cf. अकारस्य तावत्—अनुप्रदानं  
नादः, संसर्गः ऋण्डे, स्थानं हनू, करणविन्ययः ओष्ठौ,  
परिमाणं मात्राकालः । अनुप्रदानादिभिः पञ्चभिः  
करणैर्वर्णानां वैशेष्यं जायते Com. on Tai. Pr.  
XXIII. 2. The Vājasaneyi Prātisā-  
khya mentions two karaṇas संबृत and  
विवृत; cf. द्वे करणे संबृतविवृताख्ये वायोभेवतः  
V. Pr. I. 11; (4) use of a word e. g.  
इतिकरणं, वत्करणम्; cf. किमुपस्थितं नाम ।  
अनापं इतिकरणः M. Bh. on. P. VI. 1. 129.

**करणविन्यास** turning the instrument of  
the production of sounds towards  
the activity of production. cp. Vāk.  
pad. I. 123. cp. करणानां शब्दोच्चारणे  
नियोगः अथवा अन्तःकरणस्य प्रथमतो विन्यासः ।  
( दृ. )

**करविणी** or कविणी name of a svarabhakti  
i. e. behaviour like the vowel लृ,  
noticed in the case of the consonant  
लृ when followed by the sibilant हृ;  
cf. करेणू रहयोर्योगे कविणी लृहकारयोः । हरिणी  
रशसानां च हारिता लृशकारयोः ॥ करेणुः बृहिः ।  
कविणी मल्लाः Com. on T. Pr. XXI. 15.  
See स्वरभक्ति.

**करिणी** name of a svarabhakti i. e.  
behaviour like the vowel ऋ noticed  
in the case of the consonant र् when  
it is followed by हृ e. g. बृहिः. करिणी  
is named करेणु also.

**करिष्यन् करिष्यन्ती** ancient technical terms  
for the future tense; the word  
करिष्यन्ती is more frequently used.

**कर्णमूलीय** produced at the root of the  
ear; the utterance of a circumflex  
vowel is described as Karṇamūliya.

**कर्तृ** agent of an action, subject; name  
of a kāraka or instrument in general,  
of an action, which produces the

fruit or result of an action without  
depending on any other instrument;  
cf. स्वतन्त्रः कर्ता P. I. 4.54, explained  
as अगुणीभूतो यः क्रियाप्रसिद्धौ स्वातन्त्र्येण विवक्ष्यते  
तत्कारकं कर्तृसंज्ञं भवति in the Kāśikā on  
P. I. 4. 54. This agent, or rather,  
the word standing for the agent, is  
put in the nominative case in the  
active voice (cf. P. I. 4.54), in the  
instrumental case in the passive  
voice (cf. P. II. 3. 18), and in the  
genitive case when it is connected  
with a noun of action or verbal  
derivative noun, (cf. P. II. 3.65).

**कर्तृयक्** the affix य् of the passive voice  
where the object functions as the  
subject; e. g. यक् in ल्यते केदारः स्वयमेव;  
cf. अवः कर्तृयक्ति P. VI. 1.95 and the  
Kāśikā thereon.

**कर्तृवेदना** experience (of something) by  
the agent himself; cf. सुखादिभ्यः  
कर्तृवेदनायाम् P. III. 1.18.

**कर्तृसाधन** (an affix) applied in the  
sense of the agent of an activity;  
भवतीति भावः । कर्तृसाधनश्चायं प्रत्ययः M. Bh.  
on P. I. 3.1. Vārt. 7.

**कर्तृस्थक्रिय** (a root) whose activity is  
found functioning in the subject;  
cf. यत्र क्रियाकृतविशेषदर्शनं कर्तरि Kaiyaṭa  
on P. III. 1. 87 Vārt. 3. Such roots,  
although transitive, do not have  
any Karmakartari construction by  
the rule कर्मवत्कर्मणा तुल्यक्रियः P. III.  
1.87 as e. g. ग्रामं गच्छति देवदत्तः has no  
कर्मकर्तरि construction; cf. कर्मस्थभावकानां  
कर्मस्थक्रियाणां वा कर्ता कर्मवद् भवतीति वक्तव्यम् ।  
कर्तृस्थभावकानां कर्तृस्थक्रियाणां वा कर्ता कर्मवन्मा  
भूदिति M. Bh. on III. 1.87. Vārt. 3.

**कर्तृस्थभावक** (a root) whose action or  
happening is noticed functioning in  
the subject; e. g. the root सृ. cf.  
कर्तृस्थभावकश्चायं (सरतिः) M. Bh. on I.  
3.67, कर्तृस्थभावकश्च वेतिः (शीघातुः) M. Bh.  
on V. 3.55; Vāk. pad. III. 14.168.



कर्त्रधिकार (1) the topic or the region of the subject (2) the portion of Vākyapadiya III. III. 7. 101-128 where the nature of the agent of an activity is discussed.

कर्त्रभिप्राय meant for the agent of the action. The word is used in connection with the fruit or result of an action; when the result is for the agent, roots having both the Padas get the Ātmanepada terminations; cf. स्वरितभितः कर्त्रभिप्राये क्रियाफले P. I. 3.72.

कर्मकर्तृ object of the transitive verb which functions as the subject when there is a marked facility of action; e. g. ओदन is karmakartari-object, functioning as subject, in पच्यते ओदनः स्वयमेव. The word कर्मकर्तृ is used also for the कर्मकर्तृरि प्रयोग where the object, on which the verb-activity is found, is turned into a subject and the verb which is transitive is turned into intransitive as a result.

कर्मणिपाद name given by Śirādeva and other grammarians to the second Pāda of the third adhyāya of Pāṇini's Aṣṭādhyāyī, which begins with the sūtra कर्मण्यण्। III. 2.1.

कर्मधारय name technically given to a compound-formation of two words in apposition i. e. used in the same case, technically called समानाधिकरण showing the same substratum; cf. तत्पुरुषः समानाधिकरणः कर्मधारयः I. 2.42. The karmadhāraya compound is looked upon as a variety of the tatpuruṣa compound. There is no satisfactory explanation of the reason why such a compound is termed कर्मधारय. Śākaṭāyāna defines Karmadhāraya as विशेषणं व्यभिचारि एकार्थं कर्मधारयश्च where the word विशेषण is explained as व्यावर्तक or भेदक (distinguishing attribute) showing that

the word कर्म may mean भेदकक्रिया. The word कर्मधारय in that case could mean 'कर्म भेदकक्रिया, तां धारयति असौ कर्मधारयः' a compound which gives a specification of the thing in hand.

कर्मन् (1) object of a transitive verb, defined as 'something which the agent or the doer of an action wants primarily to achieve. The main feature of कर्मन् is that it is put in the accusative case; cf. कर्तुरीप्सिततमं कर्म, कर्मणि द्वितीया; P. I. 4.49; II. 3.2. Pāṇini has made कर्म a technical term and called all such words 'karman' as are connected with a verbal activity and used in the accusative case; cf. कर्तुरीप्सिततमं कर्म; तथायुक्तं चानीप्सितम्; अकथितं च and गतिबुद्धि-प्रत्यवसानार्थं शब्दकर्मकामाणामणि कर्ता स गौ P. I. 4.49-52; cf. also यत् क्रियते तत् कर्म Kāt. II. 4 13, कर्त्राप्यम् Jain I. 2. 120 and कर्तुर्व्याप्यं कर्म Hem. II. 2. 3. Sometimes a kāraṅka, related to the activity (क्रिया) as sampradāna, apādāna or adhikaraṅga is also treated as karma, if it is not meant or desired as apādāna, sampradāna etc. It is termed अकथितकर्म in such cases; cf. अपादानादिविशेषकणाभिरविवक्षितमकथितम् Kāś. on I. 4.51. See the word अकथित above. Karman or object is to be achieved by an activity or क्रिया; it is always syntactically connected with a verb or a verbal derivative. When connected with verbs or verbal derivatives, indeclinables or words ending with the affixes उक्, क्त, क्तवद्, क्तृन्, etc., it is put in the accusative case. It is put in the genitive case when it is connected with affixes other than those mentioned above; cf. P. II. 3.65, 69. When, however, the karman is expressed (अभिहित) by a verbal termination (तिङ्), or a verbal noun termination (कृत्), or a noun-affix (तद्धित), or a compound, it is put

in the nominative case. e.g. कटः क्रियते, कटः कृतः, शल्यः, प्राप्तेदकः ग्रामः etc. It is called अभिहित in such cases ; cf. P. II. 3.1. See the word अनभिहित above. The object or Karman which is ईप्सिततम is described to be of three kinds with reference to the way in which it is obtained from the activity. It is called विकार्य when a transformation or a change is noticed in the object as a result of the verbal activity, e.g. काष्ठानि सस्मीकरोति, घटं भिनत्ति etc. It is called प्राप्य when no change is seen to result from the action, the object only coming into contact with the subject, e.g. ग्रामं गच्छति, आदित्यं पश्यति etc. It is called निर्वर्त्य when the object is brought into being under a specific name ; e.g. घटं करोति, ओदनं पचति, cf. निर्वर्त्यं च विकार्यं च प्राप्यं चेति त्रिधा मतम् । तद्वेदिततमम् Padamañjari on I. 4.49 ; cf. also Vākypadiya III. 7.45 as also Nyāsa on I. 4.49. The object which is not ईप्सिततम is also subdivided into four kinds e.g. (a) अनीप्सित (ग्रामं गच्छन्) व्याघ्रं पश्यति, (b) औदासीन्येन प्राप्य or इतरत् or अनुभय e.g. (ग्रामं गच्छन्) वृक्षमूलानि उपसर्पति, (c) अनाख्यात or अकथित e.g. बलिं in बलिं याचते वसुधाम्. (d) अन्यपूर्वक e.g. अक्षान् दीव्यति, ग्राममभिविदिशते ; cf. Padamañjari on I. 4.49. The commentator Abhayanandin on Jainendra Vyākaraṇa mentions seven kinds प्राप्य, विषयभूत, निर्वर्त्य, विक्रियात्मक, ईप्सित, अनीप्सित and इतरत्, defining कर्म as कर्त्रा क्रियया यद् आप्यं तत् कारकं कर्म ; cf. कर्त्राप्यम् Jain. Vy. I. 2.120 and com. thereon. जैनेन्द्रमधीते is given therein as an instance of विषयभूत. (2) The word कर्मन् is also used in the sense of क्रिया or verbal activity ; cf. उदोन्ध्वकर्मणि P. I. 3.24 ; आदिकर्मणि वतः कर्त्तरि च P. III. 4 71, कर्त्तरि कर्मव्यतिहारे P. I. 3.14. (3) It is also used in the sense of activity in general, as for instance, the sense of

a word ; e.g. नामाख्यातयोस्तु कर्मोपसंयोग-  
द्योतका भवन्ति Nir. I. 3.4 ; where Dur-  
gācārya explains karman as 'sense'  
(अर्थ).

**कर्मनामन्** lit. noun showing action,  
participle.

**कर्मप्रवचनीय** a technical term used in  
connection with a preposition which  
showed a verbal activity formerly,  
although for the present time it  
does not show it ; the word is used  
as a technical term in grammar in  
connection with prefixes or उपसर्ग  
which are not used along with a  
root, but without it ; cf. कर्म प्रोक्तवन्तः  
कर्मप्रवचनीयाः इति M. Bh. on P. I. 4.83 ;  
e.g. शाकल्यस्य संहितामनु प्रावर्षत्, अन्वर्जुनं  
योद्धारः, आ कुमारं यशः पाणिनेः ; cf. Kās.  
on P. I. 4.83 to 98. cp. Dīpikā of  
Bhartṛhari p. 13, l. 19-20, and also  
Helārāja on Vāk. pad. III. 1.1.

**कर्मवद्भाव** the activity of the agent or  
kartā of an action represented as  
object or karman of that very ac-  
tion, for the sake of grammatical  
operations ; e.g. भिद्यते काष्ठं स्वयमेवः  
करिष्यते कटः स्वयमेव. To show facility  
of a verbal activity on the object,  
when the agent or kartā is dispens-  
ed with, and the object is looked  
upon as the agent, and used also  
as an agent, the verbal terminations  
ति, तः etc. are not applied in the  
sense of an agent, but they are  
applied in the sense of an object ;  
consequently the sign of the voice  
is not अ (अप्), but य (यक्) and the  
verbal terminations are त, आताम् etc.  
(तद्) instead of ति, तस etc. In  
popular language the use of an  
expression of this type is called  
Karmakartari-Prayoga. For details  
see M. Bh. on कर्मवत्कर्मणा तुल्यक्रियः P.  
III. 1.87. Only such roots as are  
कर्मस्यक्रियक or कर्मस्थमावक i.e. roots whose  
verbal activity is noticed in the

object and not in the subject can have this Karmakartari-Prayoga.

**कर्मव्यतिहार** exchange of verbal activity; reciprocity of action; कर्मव्यतिहार means क्रियाव्यतिहार or क्रियाविनिमय; cf. कर्तरि कर्मव्यतिहारे P. I. 3.14; also कर्मव्यतिहारे णच् द्वियाम् । व्यावक्रोशी, व्याख्युक्षी Kās. on P. III. 3.43. The roots having their agents characterized by a reciprocity of action take the Ātmanepada terminations; cf. P. I. 3.14.

**कर्मसाधन** prescribed in the sense of an object; a term used in the Mahābhāṣya in the sense of affixes used in the sense of 'object' as contrasted with कर्तृसाधन or भावसाधन; e.g. the affix कि in the word विधि, explained as विधीयते इति विधिः or in the word भाव explained as भाव्यते यः स भावः; cf. क्रिया चैव हि भाव्यते, स्वभावसिद्धं तु द्रव्यम् M. Bh. on P. I. 3.1. See similarly the words समाहार M. Bh. on II. 1.51 and उपधि M. Bh. on V. 1.13.

**कर्मस्थक्रिय** (roots) having their verbal activity situated in the object; e.g. the root अव+रुह् in अवरुणद्धि गाम् or the root कृ in करोति कटम्; cf. कर्मस्थभावकानां कर्मस्थक्रियाणां च P. III. 1.87 Vārt. 3.

**कर्मस्थभावक** (roots) having their verbal action or happening noticed in the object; e.g. the root आस and शी in बालमासयति शाययति where the function of the root bears effect in the object boy and not in the movements of the object as in the sentence बालमवरुणद्धि. See कर्मस्थक्रिय above as also M. Bh. on III. 1.87 and Kaiyaṭa on the same.

**कर्मादि** lit. karman and others; a term often used in the Mahābhāṣya for kārakas or words connected with a verbal activity which have the object or karmakāraka mentioned first; सुपां कर्मादयोऽप्यर्थाः संख्यां चैव तथा लिङ्गम् M. Bh. on I. 4.21.

**कर्मापदिष्ट** operations prescribed specifically for objects i.e. prescribed in the case of objects which are described to be functioning as the subject to show facility of the verbal action; e.g. the vikaraṇa यक् or the affix चिण्; cf. कर्मापदिष्टा विधयः कर्मस्थभावकानां कर्मस्थक्रियाणां वा भवन्ति ! कर्तृस्थभावकाश्च दीपादयः M. Bh. on I. 1.44.

**कर्विणो** A kind of svarabhakti. See करविणी.

**कर्षण** extension; protraction, defined as kālaviprakarṣa by commentators; a peculiarity in the recital as noticed in the pronunciation of द् when followed by च्, or इ when followed by ज् e.g. षट्च; षड्जात. cf. Nār. Śik. I. 7.19.

**कल** a fault of pronunciation consequent upon directing the tongue to a place in the mouth which is not the proper one, for the utterance of a vowel; a vowel so pronounced; cf. संवृतः कलो ध्मातः...रोमश इति । cf. also निवृत्तकलादिकामवर्णस्य प्रत्यापत्तिं वक्ष्यामि M. Bh. Āhnika 1.

**कला** (1) part, part of time looked upon as a power, subordinate to the main power viz. काल or time cp. Vāk. pad. III. 9.57, 68. (2) Name of a commentary by Vaidyanātha on Laghumanjūṣā of Nāgeśa.

**कलाप** (कलापव्याकरण) alternative name given to the treatise on grammar written by Śarvavarman who is believed to have lived in the days of the Sātavāhana kings. The treatise is popularly known by the name Kātantra Vyākaraṇa. The available treatise, viz. Kalāpasūtras, is much similar to the Kātantra Sūtras having a few changes and additions only here and there. It is rather risky to say that Kalāpa was an ancient system of grammar

which is referred to in the Pāṇini Sūtra कलापिनोऽण P. IV. 3.108. For details see कातम्भ.

**कलापरत्न** a commentary on the kāraka portion of the Kalāpa grammar ascribed to the famous commentator Durgasimha.

**कलापसंग्रह** a commentary on the Kalāpa Sūtras.

**कलापिन्** the author of the work referred to as Kālāpa in the Mahābhāṣya which perhaps was a work on grammar as the word कालाप is mentioned with the word महावार्तिकम् in the Mahābhāṣya, cf. M.Bh. on कलापिनोऽण P. IV. 3. 108. Kalāpin is mentioned as a pupil of Vaiśampāyana in the Mahābhāṣya; cf. वैशम्पायनान्तर्वेत्तासी कलापी M.Bh. on P. IV. 3. 104.

**कलिङ्ग** an old grammarian mentioned by Ujjvaladatta, who has written a commentary on Amara Koṣa.

**कल्प** the tad. affix कल्प् added to any substantive in the sense of slightly inferior, or almost complete; e.g. पटुकल्पः; सुदुकल्पः; cf. P. V. 3.67 and Kāśikā thereon.

**कल्पन, कल्पना** supposition, assumption; cf. गुणकल्पनया च भिक्षुनटवृत्रयोश्छन्दस्त्वम् Kāś. on P. IV. 3. 110; cf. also अनेक-छिष्टकल्पनापेक्षया अस्या उचितत्वात् Pari. Śek. on. Pari. 94.

**कल्पनालाघव** brevity of thought; brevity of expression; minimum assumption. See the word लाघव.

**कल्पन्** tad. affix कल्प. See कल्प.

**कल्पलता** name of a commentary on Bhaṭṭojī's Praudhamanoramā by Kṛṣṇamiśra.

**कल्मन्** the same as karman or object of an action especially when it is not fully entitled to be called

karman, but looked upon as karman only for the sake of being used in the accusative case; subordinate karman, as for instance, the cow in गां पयो दोग्धि. The term was used by ancient grammarians; cf. विपरीतं तु यत्कर्म तत् कल्म कवयो विदुः M. Bh. on P. I. 4.51. See कर्मन्.

**कल्याणमह** author of the commentary Śabdaratnadīpa on the Śabdaratna of Hari Dīkṣita.

**कल्याणसरस्वती** author of the Laghu-sārasvata, a small grammar work. He lived in the 18th century A.D.

**कल्याणसागर** author of the Haimalingānuśāsana-vivaraṇa, a commentary on the Liṅgānuśāsana chapter of Hemacandra's grammar. He lived in the 16th century A.D.

**कल्याण्यादि** a class of words headed by the word कल्याणी to which the tad-dhita affix एय (दक्) is added, in the sense of 'offspring' and, side by side, the ending इन् (इनङ्) is substituted for the last letter of those words; e.g. काल्याणिनेयः, सौभागिनेयः; cf. Kāś. on P. IV. 1.26.

**कवरी** the class of guttural consonants consisting of the five consonants क्, ख्, ग्, घ्, ङ्.

**कविकल्पद्रुम** a treatise on roots written by Bopadeva, the son of Keśava and the pupil of Dhaneśa who lived in the time of Hemādri, the Yādava King of Devagiri in the thirteenth century. He has written a short grammar work named Mugdhabodha which has been very popular in Bengal being studied in many Tols or Pāṭhaśālās.

**कविकल्पद्रुमटीका** a commentary on the Kavikalpadruma, written by the author (बोपदेव) himself. It is known

by the name Kāvya-kāmadhenu; (2) a commentary on Kavikalpa-druma by Rāmatarkavāgīśa. (3) a com. by Rāmarāma on Kavikalpa-druma.

**कविचन्द्र** author of a small treatise on grammar called Sārasatvarī. He lived in the seventeenth century A.D. He was a resident of Darbhāngā. Jayakṛṣṇa is also given as the name of the author of the Sārasatvarī grammar and it is possible that Jayakṛṣṇa was given the title, or another name, Kavicandra.

**कश्यप** name of a Buddhist grammarian who wrote a commentary on the Cāndrasūtras, named Bālabodhinī.

**कसुन्** kṛt affix अस् found in Vedic Literature, in the sense of the infinitive; e.g. ईश्वरो विलिखः (विलिखितम्) cf. P. III. 4.13, 17. The word ending in this कसुन् becomes an indeclinable; cf. क्वातोवुन्कपुनः P. I. 1.40.

**कसेन्** kṛt affix असे in the sense of the infinitive in Vedic Literature; e.g. प्रेषे, श्रियसे; cf. Kāś. on P. III. 4.9.

**कस्कादि** a class of compound-words headed by कस्क in which the visarga occurring at the end of the first member is noticed as changed into स against the usual rules; e.g. कस्कः, कौतुस्तुतः, भ्रातुस्तुतः, सद्यस्कालः, धनुष्कपालम् and क्थ-रि-स; cf. P. VIII. 3.48. As this कस्कादिगण is said to be आकृतिगण, similar words can be said to be in the कस्कादिगण although they are not actually mentioned in the गणपाठ.

**का** a technical term used in the Jainendra Vyākaraṇa for the term पञ्चमी used in Pāṇini's grammar.

**काण्ड** tad. affix काण्ड prescribed after words like दूर्वा, वृण, कर्म in the sense of समूह; cf. दूर्वादिभ्यः (v. l. पूर्वादिभ्यः) काण्डः, Kāś. on P. IV. 2.51.

**काण्डमायन** name of an ancient writer of a Prātiśākhya work who held that Visarga before the consonant स is dropped only when स is followed by a surd consonant; cf. Tai. Pr. IX. 1.

**कातन्त्र** name of an important small treatise on grammar which appears like a systematic abridgment of the Aṣṭādhyāyī of Pāṇini. It ignores many unimportant rules of Pāṇini, adjusts many, and altogether omits the Vedic portion and the accent chapter of Pāṇini. It probably belonged to Aindra system as opposed to Mahēśvara system. It is also explained as Kāśakṛtsnatātra. It lays down the Sūtras in an order different from that of Pāṇini dividing the work into four adhyāyas dealing with technical terms, saṁdhi rules, declension, syntax, compounds noun-affixes (taddhita affixes) conjugation, voice, and verbal derivatives in an order. The total number of rules is 1412 supplemented by many subordinate rules or Vārttikas. The treatise is believed to have been written by Śarvavarman, called Sarvavarman or Śarva or Sarva, who is said to have lived in the reign of the Sātavāhana kings. The belief that Pāṇini refers to a work of Kalāpin in his rules IV. 3.108 and IV. 3.48 and that Patañjali's words कालापम् and साहायतिकम् support it, has not much strength. The work was very popular especially among those who wanted to study spoken Sanskrit with ease and attained for several years a very prominent place among text-books on grammar especially in Behar, Bengal and Gujarat. It has got a large number of glosses and commentary works, many of which are in a manuscript form at

present. Its last chapter (Caturtha-Adhyāya) is ascribed to Vararuci. As the arrangement of topics is entirely different from Pāṇini's order, inspite of considerable resemblance of Sūtras and their wording, it is probable that the work was based on Pāṇini but composed on the models of ancient grammarians viz. Indra, Śākaṭāyana and others whose works, although not available now, were available to the author. The grammar Kātantra is also called Kālāpa. A comparison of the Kātantra Sūtras and the Kālāpa Sūtras shows that the one is a different version of the other. The Kātantra Grammar is also called Kaumāra as it is said that the original instructions for the grammar were received by the author from Kumāra or Kārttikeya. For detail see Vol VII Pātañjala Mahābhāṣya published by the D.E. Society, Poona, page 375.

**कातन्त्रकौमुदी** (१) a commentary on the Kātantra Sūtras written by Govardhana in the 12th century. A.D.; (2) a commentary on the Kātantra Sūtras ascribed to Gaṅgeśāśarman.

**कातन्त्रचन्द्रिका** a gloss on the commentary of Vararuci on the कातन्त्रसूत्र ascribed to Hari Dikṣita of the 17th century if this Hari Dikṣita is the same as the author of the Śabdaraṭna.

**कातन्त्रधातुवृत्ति** ascribed to Durgasimha, the famous commentator of the Kātantra Sūtras who lived in the ninth or the tenth century.

**कातन्त्रधातुवृत्तिटीका** a commentary ascribed to Ramānātha and called Manoramā on the Kātantradhātu-vṛtti of Durgasimha. See कातन्त्र-धातुवृत्ति above.

**कातन्त्रपञ्जिका** a name usually given to a compendium of the type of Vivaraṇa or gloss written by Trilecanadāsa of the eleventh century on the famous commentary on the Kātantra. Sūtras by Durgasimha. Scholars of Kātantra grammar by name Kuśala, Trivikrama, Jinaprabha, Rāmacandra have written a Pañjikā on Durgasimha's Vṛtti which is named Pradīpa. Another scholar, Trivikrama has written a gloss named Uddyota.

**कातन्त्रपरिभाषापाठ** name given to a text consisting of Paribhāṣāsūtras, believed to have been written by the Sūtrakāra himself as a supplementary portion to the main grammar. Many such lists of Paribhāṣāsūtras are available, mostly in manuscript form, containing more than a hundred Sūtras divided into two main groups—the Paribhāṣāsūtras and the Balābalasūtras. See परिभाषासंग्रह ed. by B.O. R. I. Poona.

**कातन्त्रपरिभाषावृत्ति** (१) name of a gloss on the Paribhāṣāpāṭha written by Bhāvamiśra, probably a Maithila Pandit whose date is not known. He has explained 62 Paribhāṣās deriving many of them from the Kātantra Sūtras. The work seems to be based on the Paribhāṣā works by Vyādi and others on the system of Pāṇini, suitable changes having been made by the writer with a view to present the work as belonging to the Kātantra school; (2) name of a gloss on the Paribhāṣāpāṭha of the Kātantra school explaining 65 Paribhāṣās. No name of the author is found in the Poona manuscript. The India Office Library copy has given Durgasimha as the author's name; but it is doubtful whether Durgasimha was

the author of it. See परिभाषासंग्रह ed. by B. O. R. I. Poona.

कातन्त्रपरिशिष्ट ascribed to Śrīpatidatta, whose date is not definitely known; from a number of glosses written on this work, it appears that the work was once very popular among students of the Kātantra School.

कातन्त्रपरिशिष्टचन्द्रिका a gloss on the Kātantra-Parīśiṣṭa ascribed to a scholar named Rāmadāsa-cakra-vartin who has written another work also named Kātantravyākhyāsāra.

कातन्त्रपरिशिष्टटीका a gloss on the Kātantra-Parīśiṣṭa written by a Kātantra scholar Puṇḍarikākṣa.

कातन्त्रपरिशिष्टप्रद्योत a gloss on the Kātantraparīśiṣṭa by Goyicandra in the twelfth century.

कातन्त्रपरिशिष्टसिद्धान्तरत्नाङ्कुर a gloss on the Kātantra-parīśiṣṭa by Śivārāmendra, who is believed to have written a gloss on the Sūtras of Pāṇini also.

कातन्त्रप्रक्रिया a name given to the Kātantra Sūtras which were written in the original form as a Prakriyā-grantha or a work discussing the various topics such as alphabet, euphonic rules, declension, derivatives from nouns, syntax, conjugation, derivatives from roots etc. etc.

कातन्त्रप्रदीप a grammar work written by a scholar named Kāśala on the Kātantrasūtravṛtti by Durgasiṃha. See कातन्त्रपञ्जिका.

कातन्त्रबालबोधिनी a short explanatory gloss on the Kātantra Sūtras by Jagaddhara of Kashmir who lived in the fourteenth century and who wrote a work on grammar called Aṣābḍanirākaraṇa.

कातन्त्ररहस्य a work on the Kātantra Sūtras ascribed to Ramānātha Vidyāvācaspati of the sixteenth century A.D.

कातन्त्ररूपमाला a work, explaining the various forms of nouns and verbs according to the rules of the Kātantra grammar, ascribed to Bhāvasena of the fifteenth century.

कातन्त्रलघुवृत्ति a short gloss on the Kātantra Sūtras ascribed to a scholar named Chucchukabhaṭṭa.

कातन्त्रविक्रम by Jinaprabhasūri of the thirteenth century is a general work on Kātantra grammar. A grammarian called Cārittasiṃha has written a commentary (avacūri) on it.

कातन्त्रविवरण a commentary on the Kātantravistara of Vardhamāna by Pṛthvīdhara who lived in the fifteenth century A.D.

कातन्त्रविस्तर a famous commentary on Durgasiṃha's Kātantravṛtti written by Vardhamāna a Jain Scholar of the twelfth century who is believed to be the same as the author of the well-known work Gaṇaratnamahodadhi.

कातन्त्रवृत्ति name of the earliest commentary on Kātantrasūtras. The commentary ascribed to Durgasiṃha was popular as proved by a number of commentaries upon it, one of which is written by Durgasiṃha himself. Some of these commentaries are Śiṣyahitā or Nyāsa by Ugrabhūti, Kātantrapañjikā by Trilocanadāsa, Kātantravistara by Vardhamāna, Kātantraparīśiṣṭaṭīkā of Puṇḍarikākṣa and a gloss by another Durgasiṃha.

कातन्त्रवृत्तिटिप्पणी a gloss on दौर्गसिंहीवृत्ति written by Guṇakīrti in the fourteenth century A.D.

**कातन्त्रवृत्तिटीका** a commentary on Durgasiṃha's Kātantravṛtti by Mokṣeśvara in the fifteenth century A.D.

**कातन्त्रवृत्तिव्याख्या** named Aṣṭamaṅgalā on Durgasiṃha's Kātantravṛtti written by Rāmakiśora Cakravartin who is believed to have written a grammatical work शब्दबोधप्रकाशिका.

**कातन्त्रव्याख्यासार** a work of the type of a summary written by Rāmadāsa Cakravartin of the twelfth century.

**कातन्त्रसूत्रवृत्ति** an old Vṛtti on the Kātantra Sūtras ascribed to Vararuci who is, of course, different from Vararuci Kātyāyana. The Vṛtti appears to have been occupying a position similar to that of Durgasiṃha.

**कातन्त्रोत्तर** a treatise on the Kātantra Grammar believed to have been written by Vidyānanda, or Vijayānanda who lived in the eleventh century.

**कात्थक्य** an ancient writer of Nirukta quoted by Yāska in his Nirukta.

**कात्य ( 1 )** another name sometimes given to Kātyāyana to whom is ascribed the composition of the Vārttikas on Pāṇini-sūtras; ( 2 ) an ancient writer Kātya quoted as a lexicographer by Kṣīrasvāmin, Hemacandra and other writers. Patañjali honours him by the words श्रोत्राच्च भगवान्कात्यस्तेनासिद्धिर्धनस्तु ते । M. Bhā. on III. 2. 3.

**कात्यायन** the well-known author of the Vārttikas on the sūtras of Pāṇini. He is also believed to be the author of the Vājasaneyi Prātiśākhya and many sūtra works named after him. He is believed

to be a resident of South India on the strength of the remark प्रियतद्धिता दाक्षिणात्याः made by Patañjali in connection with the statement ' यथा लौकिकवैदिकेषु ' which is looked upon as Kātyāyana's Vārttika. Kātyā refers to Śākaṣāyana and Śākalya (see Vaj. Prā. III. 9) and mentions Vajapyāyana ( I. 2.64. Vā. 35 ). Vyāḍi ( on P. I. 2.64 Vā. 45 ) and Pauṣkarasādi ( on P. 8.4.48 ). The authorship of Pratijñāsūtra and Bhāṣikasūtra is attributed to him. He is called Vākyakāra and Madhyamamuni. Some scholars say that Vararuci was also another name given to him, in which case the Vārttikakāra Vararuci Kātyāyana has to be looked upon as different from the subsequent writer named Vararuci to whom some works on Prakrit and Kātantra grammar are ascribed. For details see Mahābhāṣya Vol. VII, pages 193-223 published by the D. E. Society, Poona. See also वार्तिकपाठ below.

**कानच्** affix अन forming perfect participles which are mostly seen in Vedic Literature. The affix कानच् is technically a substitute for the लिट् affix. Nouns ending in कानच् govern the accusative case of the nouns connected with them; e.g. सोमं सुषुवाणः; cf. P. III. 3.106 and P. II. 3.69.

**काम्** augment अम् applied to तूष्णीम् just as अक् is applied, e.g.; आसितव्यं किरुं तूष्णीकाम् M. Bh. on V. 3.72.

**कामचार** option; permission to do as desired; liberty of applying any of the rules of grammar that present themselves; cf. तत्र कामचारो गृह्यमाणेन वा विभक्तिं विशेषयितुं अङ्गेन वा M. Bh. on P. I. 1.27 Vārt. 6.

**कामधेनु** abridgment of काव्यकामधेनु of Bopadeva; the word is also used as a short form for काव्यकामधेनु.



**कामधेनुसुधारस** a commentary on the *Kāvvakāmadhenu* by Ananta, son of Cintāmaṇi who lived in the sixteenth century A. D.

**कामम्** optionally; at will; cf. काममति-दिश्वनां वा M. Bh. on I. 1.57.

**काम्यन्** affix in the sense of 'desiring for oneself' applied to nouns to form denominative roots; e. g. पुत्रकाम्यति; cf. काम्यच्च P. III, 1.9.

**कार** an affix, given in the *Prātiśākhya* works and, by *Kātyāyana* also in his *Vārttika*, which is added to a letter or a phonetic element for convenience of mention; e. g. इकारः, उकारः; cf. वर्णः कारोत्तरो वर्णाख्या; वर्णकारो निर्देशको Tai. Prā. I. 16; XXII. 4; cf. also V. Pr. 1.37. It is also applied to syllables or words in a similar way to indicate the phonetic element of the word as apart from the sense of the word; e. g. यत् एवकारस्ततोन्वयव्यवधारणम् Vyāk. Paribhāṣā; cf. also the words चकारः, हिंकारः; ( 2 ) additional purpose served by a word such as an *adhikāra* word; cf. अधिकः कारः । पूर्वविप्रतिषेधा न पठितव्या भवन्ति M. Bh. on P. I. 3.11.

**कारक** lit. doer of an action. The word is used in the technical sense of 'instrument of action'; cf. कारक-शब्दश्च निमित्तपर्यायः । कारकं हेतुरिति नार्थान्तरम् । कस्य हेतुः । क्रियायाः Kās. on P. I. 4.23; cf. also कारक इति संज्ञानिर्देशः । साधकं निर्वर्तकं कारकसंज्ञं भवति । M. Bh. on P. I. 4.23. The word 'kāraka' in short, means 'the capacity in which a thing becomes instrumental in bringing about an action'. This capacity is looked upon as the sense of the case-affixes which express it. M. Bhā. Āhu. I refers to seven Kārakas; cp. सप्तहस्तासः सप्तविभक्तयः । cp. also M. Bhā. Dīpikā. p. 13. There are six kārakas given in all grammar treatises. अपादान, संप्रदान, अधिकरण, करण,

कर्मेन् and कर्तृ to express which the case affixes or *Vibhaktis* पञ्चमी, चतुर्थी, सप्तमी, तृतीया, द्वितीया and प्रथमा are respectively used which, hence, are called *Kāravibhaktis*, as contrasted with *Upapadavibhaktis*, which show a relation between two substantives and hence are looked upon as weaker than the *Kāravibhaktis*; cf. उपपदविभक्तेः कारकविभक्तिर्वलीयसी Pari. Śek. Pari. 94. The topic explaining *Kāravibhaktis* is looked upon as a very important and difficult chapter in treatises of grammar and there are several small compendiums written by scholars dealing with kārakas only. For the topic of *Kārakas* see P. I. 4.23 to 55, Kāt. II. 4.8-42, *Vyākaraṇa Mahābhāṣya* Vol. VII. pp.262-264 published by the D. E. Society, Poona.

**कारककारिका** possibly another name for the treatise on *Kārakas* known as *कारकचक्र* written by *Puruṣottamadeva* the reputed grammarian of Bengal who lived in the latter half of the twelfth century A.D. See *कारकचक्र*.

**कारककौमुदी** a work on the *Kātantra* grammar discussing the *Kāraka* portion.

**कारकखण्डनमण्डन** also called *षट्कारकखण्डनमण्डन* which is a portion of the author's bigger work named *त्रिलोचनचन्द्रिका*. The work is a discourse on the six kārakas written by *Maṇikaṇṭha*, a grammarian of the *Kātantra* school. He has also written another treatise named *Kāravavicāra*.

**कारकचक्र ( 1 )** written by *Puruṣottamadeva* a reputed grammarian of Bengal who wrote many works on grammar of which the *Bhāṣāvṛtti*, the *Paribhāṣāvṛtti* and *Jñāpakasamuccaya* deserve a special mention.

The verse portion of the Kārakacakra of which the prose portion appears like a commentary might be bearing the name Kārakakau-mudī.

**कारकटीका** a work on Kārakas ascribed to Bhairava.

**कारकतत्त्व** a treatise on the topic of Kārakas written by Cakrapāṇiśeṣa, belonging to the famous Śeṣa family of grammarians, who lived in the seventeenth century A. D.

**कारकनिर्णय** a work discussing the various Kārakas from the Naiyāyika viewpoint written by the well-known Naiyāyika, Gadādhara Chakravartin of Bengal, who was a pupil of Jagadīśa and who flourished in the 16th century A. D. He is looked upon as one of the greatest scholars of Nyāyasastra. His main literary work was in the field of Nyāyasastra on which he has written several treatises.

**कारकपरिच्छेद** a work dealing with Kārakas ascribed to Rudrabhaṭṭa.

**कारकपाद** name given by Siradeva and other grammarians to the fourth pāda of the first adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the Sūtra कारके I.4.1 and which deals with the Kārakas or auxiliaries of action.

**कारकवाद** (1) a treatise discussing the several Kārakas, written by Kṛṣṇaśāstri Āraḍa a famous Naiyāyika of Benares who lived in the eighteenth century A. D.; (2) a treatise on syntax written by Jayarāmabhaṭṭācārya which is called कारकविवेक also, which see below.

**कारकविश्वार** (1) a work on Kārakas ascribed to Maṇikaṅṭha. See Kārakakhaṇḍanamaṇḍana above. (ii) name of a work by Cakrapāṇiśeṣa.

**कारकविभक्ति** case affix governed by a verb or verbal derivative as contrasted with उपपदविभक्ति a case affix governed by a noun, not possessing any verbal activity. See the word कारक above. See also the word उपपदविभक्ति.

**कारकविभक्तिबलीयस्त्व** the dictum that a Kārika case is stronger than an Upapada case, e.g. the accusative case as required by the word नमस्कृत्य, which is stronger than the dative case as required by the word नमः. Hence the word मुनित्रयं has to be used in the sentence मुनित्रयं नमस्कृत्य and not the word मुनित्रयाय cf. उपपदविभक्तेः कारकविभक्तिबलीयसी Pari. Śek. Pari. 94.

**कारकविलास** an anonymous elementary work on syntax explaining the nature and function of the six Kārakas.

**कारकविवेक** known as कारकवाद also; a short work on the meaning and relation of words written by Jayarāmabhaṭṭācārya who lived in the beginning of the eighteenth century. The work forms the concluding portion of a larger work called कारकविवेक which was written by शिरोमणिभट्टाचार्य. The work कारकवाद has a short commentary written by the author himself.

**कारकव्याख्या** the same as कारकवादव्याख्या written by जयरामभट्टाचार्य. See कारकविवेक.

**कारकसंबन्धोद्योत** a short work on syntax by Rabhasanandin, a Buddhist grammarian of Bengal who lived in the tenth century.

**कारिका** a verse or a line or lines in metrical form giving the gist of the explanation of a topic; cf. संक्षिप्तब्रह्मसूत्रकः श्लोक कारिकाः Padavyavasthāsūtrakārikā of Udayakīrti.

**कारिकाभाष्य** a commentary in verse on  
- Bhāṣya-Vārtikas:

**कारित** (1) ancient term for the causal  
Vikaraṇa, (णिच् in Pāṇini's grammar  
and इन् in Kātantra); (2) causal  
or causative as applied to roots  
ending in णिच् or words derived from  
such roots called also 'nyanta' by  
the followers of Pāṇini's grammar;  
cf. इन् कारितं धात्वर्थे Kāt. III. 2.9,  
explained as धात्वर्थक्रियानाम् इन् परो भवति  
धात्वर्थे स च कारितसंज्ञकः। cp. also एतेः  
कारितं च अस्ते शुद्धं च। I. 13.

**कार्तिकौजपादि** a class of words headed by  
the word कार्तिकौजप, which are all  
dvandva compounds, and which  
have their first member retaining  
its own accent; e.g. कार्तिकौजपौ  
भावन्त्यस्मकाः etc. cf. Kās. on P. VI.  
2.37.

**कार्तिकेय** the original instructor of the  
Kātantra or Kālāpa Grammar to  
Śarvavarman who composed the  
Sūtras according to inspiration  
received by him. The Kātantra,  
hence, has also got the name Kau-  
māra Vyākaraṇa.

**कार्मनामिक** the word is found used in  
Yāska's Nirukta as an adjective to  
the word संस्कार where it means  
'belonging to nouns derived from  
roots (कर्मनाम)' like पाचक, कर्षक etc.  
The changes undergone by the roots  
in the formation of such words i.e.  
words showing action are termed  
कार्मनामिकसंस्कार; cf. कर्मकृतं नाम कर्मनाम।  
तस्मिन् भवः कार्मनामिकः Durgavrtti on  
Nir. I. 13.

**कार्य** (1) brought into existence by  
activity (क्रियया निवृत्तं कार्यम्) as oppos-  
ed to नित्य eternal; cf. एके वृणञ् शाश्वति-  
कान् न कार्यान् R. Pr. XIII. 4; cf. also  
नतु च यस्यापि कार्याः (शब्दाः) तस्यापि पूर्वार्थम्  
M. Bh. on I. 1.44 Vārt. 17; (2)

which should be done, used in con-  
nection with a grammatical opera-  
tion; cf. कार्य एते सयसीकारमाहुः। अमैष्म  
इत्येतस्य स्थाने अभयीष्मेति। R. Pr. XIV.  
16; cf. also विप्रतिषेधे परं कार्यम् P. I.  
4.2; (3) a grammatical operation  
as for instance in the phrases द्विकार्य-  
योगे, त्रिकार्ययोगे etc.; cf. also गौणमुख्ययो-  
मुख्ये कार्यसंप्रत्ययः Par. Śek. Pari. 15;  
(4) object of a transitive verb; cf.  
शेषः कार्यं Śāk.

**कार्यकाल** along with the operation; cf.  
कार्यकालं संज्ञापरिभाषम्, rules laying  
down technical terms and regulating  
rules are to be interpreted along  
with the rules that prescribe or  
enjoin operations (provided the  
technical terms occur in those rules,  
or, the regulating rules concern  
those rules). See Pari. Śek. Pari 3.

**कार्यकालपरिभाषा** one of the important  
Paribhāṣās, regarding the applica-  
tion of the Paribhāṣā rules. See  
कार्यकाल. For details see Par. Śek.  
Pari. 3.

**कार्यातिदेश** looking upon the substitute  
as the very original for the sake of  
operations that are caused by the  
presence of the original; the word  
is used in contrast with रूपातिदेश  
where actually the original is re-  
stored in the place of the substitute  
on certain conditions. For details  
see Mahābhāṣya on द्विवचनेचि P. I.  
1.59.

**कार्यिन्** the word or wording that under-  
goes the operation; cf. सतो हि कार्यिणः  
कार्येण भवितव्यम् M. Bh. on I. 1.1. Vārt.  
7, also कार्यमनुभवन् हि कार्यी निमित्ततया  
नाश्रीयते Par. Śek. Pari. 10.

**काल** notion of time created by different  
contacts made by a thing with  
other things one after another.  
Time required for the utterance of  
a short vowel is taken as a unit of

time which is called मात्रा or कालमात्रा, lit. measurement of time; (2) degree of a vowel, the vowels being looked upon as possessed of three degrees ह्रस्व, दीर्घ, and षुत measured respectively by one, two and three mātrās; cf. ऊक्तालोऽऽश्चस्वदीर्घः षुतः P. I. 2.27; (3) time notion in general, expressed in connection with an activity in three ways past (भूत), present (वर्तमान), and future (भविष्यत्), to show which the terms मृता, वर्तमाना and भविष्यन्ती were used by ancient grammarians; cf. the words पूर्वकाल, उत्तरकाल; also cf. पाणिन्युपज्ञमकालकं व्याकरणम् Kās. on P. II. 4.21; (4) place of recital (पाठदेश) depending on the time of recital, cf. न परकालः पूर्वकाले पुनः (V. Pr. III. 3) a dictum similar to Pāṇini's पूर्वत्रासिद्धम् P. VIII. 2.1. (5) See Vāk. pad. III. 9. I to II.4.

**कालदुष्ट** a word not sanctioned by rules of grammar. The word probably refers to the corruption taking place in connection with the use of a word on account of lapse of time; cf. कालदुष्टा अपशब्दाः Durgh. Vr. on II. 2.6.

**कालनिदर्शक** signifying time; cf. काल-निदर्शिकाः प्रत्यया एते लुट् लिट् लट् इत्यादयः.

**कालनिर्णयशिक्षा** a Śikṣā work (Madras mss. no. 891, 892) composed before the thirteenth century. It has a commentary named Kālanirṇaya-dīpikā of Muktiśvarācārya.

**कालभेद** difference in the time of utterance; cf. किमुच्यते विवारभेदादिति । न पुनः कालभेदादपि । M. Bh. on Śiva Sūtra I.

**कालव्यवाय** interval of time; cf. आन्वयान्वयं तु कालशब्दव्यवायात् । कालव्यवायात् । दण्ड अग्रम् । M. Bh. on Śiva Sūtra I.

**कालसमुद्देश** Vāk. pad. III. 9.1-II.4. The section dealing with time as the supreme force in the matter of the

presentation or manifestation of the various objects in the Universe.

**कालसामान्य** time in general; unspecified time; cf. वर्तमाने लडुक्तः कालसामान्ये न प्राप्नोति । Kās. on P. III. 3.142.

**कान्यकामधेनु** name of the commentary by Bopadeva on his own work कविकल्पद्रुम. See कविकल्पद्रुम.

**काशकृत्स्न** an ancient grammarian referred to in earlier grammatical works like Mahābhāṣya आपिशालम् । काशकृत्स्नम् । (Paspasālinika). Bopadeva refers to him, in the beginning of Kavikalpadruma, as one of the eight grammarians. Kāśikā suggests, by the words त्रिककाशकृत्स्नम् । (P. V. 1.58) that the work of Kāśakṛtsna had three adhyāyas. In the अरीहणादि and उपकादि Gaṇas we get the name Kāśakṛtsna. According to Helārāja on Vāk. pad. III. 14.564 Kāśakṛtsna did not accept the sūtra इहम् । P. V. I. 117.

**काशकृत्स्न धातुपाठ** a list of roots written by Kāśakṛtsna, a pre-Pāṇinian grammarian whose four sūtras of a Sūtra pāṭha work are available. The Dhātupāṭha is available with a commentary by Cannavīra kavi in Kannaḍa language. The work which has another name Śabdakalāpa, has 130 sūtras. It has nine gaṇas, the जुहोत्यादि having been included under अदादि class. There are about 2500 roots in the work, 500 more than those in Pāṇiniya Dhātupāṭha.

**काशादि** a class of words headed by the word काश to which the taddhita affix इल is affixed in the four senses stated in P.IV.2.67-70 e.g. काशिलम्, कदमिलम् etc.; cf. Kās. on P.IV.2.80.

**काशिका** ( i ) name given to the reputed gloss (वृत्ति) on the Sūtras of Pāṇini written by the joint authors Jayā-

ditya and Vāmana in the 7th century A.D. Nothing definitely can be said as to which portion was written by Jayāditya and which by Vāmana, or the whole work was jointly written. Some scholars believe that the work was called Kāśikā as it was written in the city of Kāśī and that the gloss on the first five Adhyāyas was written by Jayāditya and that on the last three by Vāmana. Although it is written in a scholarly way, the work forms an excellent help to beginners to understand the sense of the pithy Sūtras of Pāṇini. The work has not only deserved but obtained and maintained a very prominent position among students and scholars of Pāṇini's grammar in spite of other works like the Bhāṣāvṛtti, the Prakriyā Kaumudī, the Siddhānta Kaumudī and others written by equally learned scholars. Its wording is based almost on the Mahābhāṣya, which it has followed, avoiding, of course, the scholarly disquisitions occurring here and there in the Mahābhāṣya. Traditionally it is called एकवृत्ति because it is a common treatise on Vedic and classical grammar. It has derived great help from Cāndravṛtti. It appears that many commentary works were written on it, the well-known among them being the Kāśikāvivarāṇapañjikā or Nyāsa written by Jinendrabuddhi and the Padamañjarī by Haradatta. For details see Vyākaraṇamahābhāṣya Vol. VII pp 286-87 published by the D.E. Society, Poona. (2) The name Kāśikā is sometimes found given to their commentaries on standard works of Sanskrit Grammar by scholars, as possibly they were written at Kāśī; as for instance,

(a) Kāśikā on Vaiyākaraṇabhūṣana-sāra by Hari Dīkṣita, and (b) Kāśikā on Paribhāṣenduśekhara by Vaidyānātha Pāyagunde.

काशिकाविवरणपञ्जिका also called Nyāsa, the well-known commentary written by Jinendrabuddhi on the Kāśikā of Jayāditya and Vāmana, See Kāśikā above.

काशिकावृत्तिव्याख्या a commentary on Kāśikā by Rāmamiśra.

काशिकावृत्तिसार a commentary on the Kāśikāvṛtti named अमृतसूति by Vāraṇāvaṭeṣa-śāstrin or Vāraṇa-veṣa.

काश्यप name of an ancient grammarian quoted by Pāṇini, possibly an author of some Prātiśākhya work now lost.

काश्यपीवृत्ति name of an anonymous gloss on the Cāndra Vyākaraṇa.

काश्यादि a class of words headed by the words काशि, चेदि, and others to which the taddhita affixes ठञ् and झिठ are added in the miscellaneous senses; e. g. काशिकी; काशिका; वैदिकी, वैदिका etc.; cf. Kāś. on P. IV. 2.116. The fem. affix ई is applied when the affix ठञ् is added to the word काशि; cf. P. IV. 1.15.

काष्ठादि a class of words headed by the word काष्ठ after which a word standing as a second member in a compound gets the grave accent for it, e. g. काष्ठाध्यापकः, परमाध्यापकः etc. cf. P. VIII. 1.67.

कि (1) कृत् affix इ prescribed after षु roots with a prefix attached; e.g. प्रदिः प्रधिः cf. P. III. 3.92, 93; (2) कृत् affix इ looked upon as a perfect termination and, hence, causing reduplication and accusative case of the noun connected, found in Vedic

Literature added to roots ending in आ, the root क, and the roots गन्, हन्, and जन्; e.g. पयिः सोमं; जगुरिः, जग्मिः etc., cf. P. III. 2.171; (2) a term used in the Jāinendra Vyākaraṇa for the term संबुद्धि.

**किञ्च** a form derived from the pronoun किञ्; cf. किमो वृत्तं किञ्चत्तम् । किञ्चत्त-अङ्गेन तद्विभक्त्यन्तं प्रतीयाद्भुतरडतमौ च । Kāś. on P. VIII. 1.48.

**किञ्चुलकादि** a class of words headed by the word किञ्चुलक, which get their final vowel lengthened when the word गिरि is placed after them as a second member of a compound, provided the word so formed is used as a proper noun; e. g. किञ्चुलकागिरिः, अञ्जनागिरिः; cf. Kāś. on P. VI. 3.117.

**किञ् ( १ )** marked with the mute letter क् which is applied by Pāṇini to affixes, for preventing guṇa and vṛddhi substitutes to the preceding इक् vowel ( इ, उ, ऋ or ॠ ); cf. किञ्चि च, P. I.1.5; (2) considered or looked upon as marked with mute indicatory क् for preventing guṇa; cf. असंयोगाद्दि किञ् and the following P. I. 2.5 etc. The affixes of the first type are for instance क्त, क्त्वा, कित्न् and others. The affixes of the second type are given mainly in the second pāda of the first Adhyāya by Pāṇini. Besides the prevention of guṇa and vṛddhi, affixes marked with क् or affixes called किञ्, cause Samprasāraṇa ( see P. VI. 1.15,16 ), elision of the penultimate न् ( P. VI. 4.24 ), elision of the penultimate vowel ( P. VI. 4.98,100 ), lengthening of the vowel ( VI. 4.15 ), substitution of ऊ ( VI. 4.19,21 ), elision of the final nasal ( VI. 4.37 ), substitution of आ ( VI. 4.42 ). The taddhita affixes which are marked with mute क् cause the Vṛddhi substi-

tute for the first vowel in the word to which they are added.

**किञ्करण** marking with the mute letter क्, or looking upon as marked with mute क् for purposes mentioned above; ( see किञ् above ). The word is often used in the Māhābhāṣya; see M.Bh. on I. 1. 3, 5, 46; I. 2. 5. etc.

**किञ्** कृत् affix इ prescribed along with कि. See कि above. The affix किञ् causes the acute accent on the first vowel of the word ending with it, while the affix कि ( इ ) has itself the acute accent on its vowel. इ.

**किरादि** a class of roots headed by the root कृ, viz. the five roots कृ, गृ, इ, घृ, and प्रच्छ after which the desiderative sign, i.e. the affix सन्, gets the augment इ ( इद् ); e. g. चिकरिषति, पिप्रच्छिषति. cf. Kāś. on P. VII. 2.75.

**किशरादि, किसरादि** a class of words headed by किसर meaning some kind of scent, which get the taddhita affix इक ( इन् ) applied to them when the word so formed means 'a dealer of that thing;' e.g. किशरिकः, किशरिकी; cf. Kāś. on P. IV. 4.53.

**कील्होर्न** Kielhorn F., a sound scholar of Sanskrit Grammar who brought out excellent editions of the Pāṭañjāla Mahābhāṣya and the Paribhāṣendusekharā and wrote an essay on the Vārttikas of Kātyāyana. In a number of articles in Indian Antiquary he discussed topics like Gonardiya and Goṇikāputra, Kāśika's indebtedness to Cāndra grammar, Pūjyapāda and Śākaṭāyana etc. For details see Pāṭañjāla Mahābhāṣya Vol. VII. p. 40; D. E. society edition, Poona.

**कु ( १ )** guttural class of consonants, i. e. the consonants क्, ख्, ग्, घ्, ङ्. The vowel उ added to क्, signifies

the class of क् e. g. चञ्जोः कु विष्यतो, 3.52, [VII. कुहोश्चुः VII. 4.62, चोः कुः VIII. 2.30, निवन्प्रत्ययस्य कुः; VIII. 2.62 cf. अणुदिसवर्णस्य चाप्रत्ययः P. I. 1.69; (2) substitute कु for किम् cf. P. VII. 2.104.

**कुक्** augment क् (1) added to क् at the end of a word before a sibilant letter; e.g. प्राक्कुचोते; cf. P. VIII. 3.28; (2) added to the words वात and अतिसार before the affix इन्, for the formation of the words वातकी and अतिसारकी. cf. P. V. 2.129; (3) added to words of the नङ् group before the tad. affix छ (इय), e.g. नङ्कायम्, उक्षकीयम्; cf. P. IV. 2.91.

**कुहकुमविकारा** a commentary by Śiva-bhaṭṭa on Haradatta's Padamañjarī.

**कुञ्जिका** (1) a commentary on Nāgeśa's Laghumañjūṣā by Kṛṣṇamiśra; (2) a commentary on Nāgeśa's Paribhāṣenduśekhara by Durbalā-cārya.

**कुञ्जादि** a class of words headed by कुञ्ज to which the taddhita affix आयन (चफन्) is applied in the sense of गोत्र i.e. grandchildren etc. e.g. कौञ्जायना; cf. Kāś. on P. IV. 1.9.

**कुटादि** a group of roots headed by the root कुट् of the VIth conjugation after which an affix which is neither चित् nor णित् becomes डित्, and as a result prevents the substitution of गुण or वृद्धि for the preceding vowel; e.g. कुटिता, कुटितुम्। cf. गाङ्गुटादिभ्योऽङ्गिण्डित् I. 2.1.

**कुटादिपाद** name given by Śiradeva and later grammarians to the second pāda of the first adhyāya of Pāṇini's Aṣṭādhyāyī, as the pāda begins with the Sūtra गाङ्गुटादिभ्योऽङ्गिण्डित् P. I. 2.1.

**कुटारच्** tad. affix कुटार added to अव, e.g. अवकुटारम्; cf. P. V. 2.30.

**कुणप्** tad. affix कुण added to words of पीलु group in the sense of 'ripened condition', decoction etc.; e.g. पीलु-कुणः = पीलुनां पाकः cf. P. V. 2.24.

**कुणरवाडव** name of an ancient grammarian who lived possibly after Pāṇini and before Patañjali and who is referred to in the Mahābhāṣya as giving an alternative form for the standard form of certain words; cf. कुणरवाडवस्त्वाह नैषा शंकरा शंकरैषा M. Bh. on III. 2.14; cf. also कुणरवाडवस्त्वाह नैष वहीनरः। कस्तहि। विहीनर एषः M. Bh. on VII. 3.1.

**कुणि** name of an ancient Vṛttikāra on the Sūtras of Pāṇini, mentioned in their works by Kaiyaṭa and Haradatta; cf. Kaiyaṭa's Pradīpa on P. I. 1.74, also Padamañjarī on I. 1.1.

**कुत्त्व** substitution of the consonants of the क् class or guttural consonants.

**कुत्सा** derogation; consideration of inferiority; the sense of derogation or the like which is conveyed by a substantive in addition to its own sense, the affix कन् (क) being added in the sense of the substantive itself (स्वार्थे) cp. Vāk. pad. III. 1.41.

**कुत्सितश्रुति** the rule कुत्सिते (P. V. 3.74) of Pāṇini which prescribes the affix कन् (क) in the sense of derogation.

**कुत्पुत्रास्त्रिन्** a famous grammarian of the eighteenth century who wrote some works on grammar of which the परिभाषाभास्कर is an independent treatise on Paribhāṣās.

**कुम्भत्** a word containing a guttural letter in it; cf. कुम्भति च P. VIII. 4.13.

**कुसार** (1) Kārtikeya who is believed to have given inspiration to the Kātantra-sūtrakāra to write the Kātantra-Sūtras; (2) named Viṣṇu-mitra who wrote a commentary on

the ऋषपातिशास्त्र named Pārśadavyākhyā.

**कुमारीस्तनयुगाकृति** a phrase used in the gloss on the कातन्त्र by Durgasimha to give along with the definition of विसर्जनीय or विसर्ग a graphic description of it as shown in script; cf. Kāt. I. 1.16 com.

**कुमुदादि** a class of words ( 1 ) consisting of कुमुद, शर्करा, न्यग्रोध etc. to which the taddhita affix ठच् is applied in the four senses given in P. IV. 2.67-70; e.g. कुमुदिकम्, शर्करिकम् etc.; ( 2 ) consisting of कुमुद गोमय, रथकार etc. to which the taddhita affix इक् ( ठक् ) is applied in the senses referred to in ( 1 ); e.g. कौमुदिकम्, रथकारिकम् etc. cf. Kāś. on P. IV. 2.80.

**कुम्भपद्यादि** a class of words headed by कुम्भपदी in which the word पाद् at the end of the compound is changed into पाद् and further changed into पद् before the feminine affix ई; e.g. कुम्भपदी, शतपदी, द्रुपदी, पञ्चपदी etc.; cf. Kāś. on P.V.4. 138, 139.

**कुम्भीधान्यन्याय** a maxim regarding an ascetic brāhmin who has grains only in (or measured by) pots. Such a person is called कुम्भीधान्यः श्रोत्रियः । If he has grains stored elsewhere also he cannot be called कुम्भीधान्यः. [ The roots छिद्, भिद् have another letter as इत्, over and above इ which is also इत्. Hence नुम् will not be a substitute to these roots which would have been the case according to P. VII. 1.58 ].

**कुरच्** krt. affix उर् applied to the roots विद्, भिद् and छिद्; e.g. विदुरः । भिदुरम् । छिदुरम् । cf. Kāś. on P. III. 2.162.

**कुर्वत्** a term found in the Brāhmaṇa works and used by ancient grammarians for ' the present tense '.

**कुर्वद्रूप** effective or efficient, as opposed to dormant, as applied to निमित्त

( cause ); cf. निमित्तशब्दोयमस्ति योऽयतामत्रे । कुम्बलक्ष्मेष्वपि बीजेषु वक्तारो भवन्ति अङ्कुरनिमित्तान्येतानीति । अस्ति च कुर्वद्रूपे । Padamañjarī on P. VII. 2.36.

**कुर्वादि** a class of words headed by the word कुरु to which the taddhita affix य ( ष्य ) is added in the sense of अपत्य or descendant; e.g. कौरव्यः गार्ग्यः etc. cf. Kāś. on P. IV. 1.151.

**कुर्विणी** a kind of svarabhakti; see कर्षिणी.

**कुलचन्द्र** a grammarian possibly of the Kātantra school. He is said to have written a work called Kātantraprakriyā. Bhaṭṭoji in his Śabdakaustubha on II. 3.36 quotes दुर्गावाचयप्रवोषे तु कुलचन्द्रस्त्वाह " सीमा अण्डकोशः पुष्कलको मृगः " ।

**कुलालादि** a class of words headed by the word कुलाल to which the taddhita affix अक् ( वुञ् ) is applied in the sense of ' made by ', provided the word so formed is used as a proper noun; e.g. कौलालकम्; वारडकम्; cf. Kāś. on P. IV. 3.118.

**कुव्यवाय** intervention by a letter of the guttural class; cf. कुव्यवाये हादेशेषु प्रतिपेधो वक्तव्यः । प्रयोजनैः वृद्धन्तः सुधन्तः प्राधानीति, P. VIII. 4.2 Vārt. 4, 5.

**कुराल** name of a grammarian who wrote a commentary on the Kātantravṛttipañjikā; see कातन्त्रपञ्जिका.

**कूपखानकन्याय** the maxim regarding the person sinking in a well. When a person sinks in a well, he is soiled with dust and dirty water. But when at the proper depth he gets clean water, he becomes cleaner with the help of that water. Similarly when a person learns corrupt words he accrues great demerit. However, with the knowledge of correct words, he is not only free from the earlier demerit but also adds to the stock of his merits. cp. M. Bh. Paspasāhnika, vārt. 9.



**कृत्** (1) root कृ in the general sense of activity; (2) pratyāhāra or short form for the three roots कृ, भू and अस, cf. कृञानुप्रयुज्यते लिटि P. III. 1.40.

**कृत्** lit. activity; a term used in the grammars of Pāṇini and others for affixes applied to roots to form verbal derivatives; cf. कृदतिङ् । धातोः (३११९१) इत्यधिकारे तिङ्बन्धितः प्रत्ययः कृत् स्यात् । Kās. on III. 1.93. The kṛt affixes are given exhaustively by Pāṇini in Sūtras III. 1.91 to III.4 117. कृत् and तद्धित appear to be the ancient Pre-Pāṇinian terms used in the Nirukta and the Prātiśākhya works in the respective senses of root-born and noun-born words (कृदन्त and तद्धितान्त according to Pāṇini's terminology), and not in the sense of mere affixes; cf. सन्त्यल्प-प्रयोगाः कृतोप्येकपदिकाः Nir. I.14; अथापि भाषिकेशो धातुभ्यो नैगमाः कृतो भाष्यन्ते Nir. II: 2; तिङ्कृतद्धितसमासा शब्दमयम् V. Pr. I. 27; also cf. V. Pr. VI. 4. Patañjali and later grammarians have used the word कृत् in the sense of कृदन्त; cf. गतिकारकोपपदानां कृद्धिः सह समासवचनं प्राक् सुबुत्पत्तेः Pari. Śek. Pari. 75. The kṛt affixes are given by Pāṇini in the senses of the different Kārikas अपादान, संप्रदान, करण, अधिकरण, कर्म and कर्तृ, stating in general terms that if no other sense is assigned to a kṛt affix it should be understood that कर्ता or the agent of the verbal activity is the sense; cf. कर्तारि कृत् । येष्वर्थनिर्देशो नास्ति तत्रेदमुपतिष्ठते Kās. on III. 4.57. The activity element possessed by the root lies generally dormant in the verbal derivative nouns; cf. कृदभिहितो भावो द्रव्यवद्भवति, क्रियावदपि । M. Bh. on V. 4.19 and VI. 2.139.

**कृत** (1) a term used by ancient grammarians in the sense of 'past-tense'; (2) effected, done. The word

is mostly used in this sense in grammar works; e.g. किं तेन कृतं स्यात्; नानुबन्धकृतमनेकास्त्वतम् Par. Śek. Pari 6.

**कृताकृतप्रसङ्गि** a definition of the term नित्य in the sense of a rule which occurs after certain another rule is applied, as well as before that rule is applied; cf. कृताकृतप्रसङ्गि नित्यम् । तद्धिपरीतमनित्यम् । Pari. Śek. Pari. 42; cf. also कथं पुनरयं नित्यः । कृताकृतप्रसङ्गित्वाद् । M.Bh. on VI. 4.52.

**कृतादि** a class of words such as कृत, मित, मत, भूत, उक्त and others with which the words अणि, एक, पूग, कुण्ड, राशि and others are compounded, provided both the words forming the compound are in the same case; e.g. अणिकृताः, एककृताः, कुण्डभूताः etc. cf. Kās. on P. II. 1.59.

**कृतार्थ** lit. which has got its purpose served; a term used in connection with a rule that has been possible to be applied (without clash with another rule) in the case of certain instances, although it comes into conflict in the case of other instances; cf. तत्र कृतार्थत्वाद् दिक्शब्दपक्षे परेण ठञ्चतौ स्याताम् Kās. on P. IV. 3-5. The word चरितार्थ is used almost in the same sense.

**कृत्य** lit. that which should be done; the word कृत्य is used as a technical term in grammar in the sense of kṛt affixes which possess the sense 'should be done.' Pāṇini has not defined the term कृत्य, but he has introduced a topic (अधिकार) by the name कृत्य (P. III. 1.95), and mentioned kṛt affixes therein which are to be called कृत्य right on upto the mention of the affix ष्वल् in P. III. 1.133; cf. कृत्याः प्राक् ष्वलः P. III. 1.95. The kṛtya affixes, commonly found in use, are तव्य, अनीष and य (यत्, ष्यप् and ष्यत्).

**कृत्रिम** artificial; technical, as opposed to derivative. In grammar, the term कृत्रिम means 'technical sense', as contrasted with अकृत्रिम 'ordinary sense'; cf. कृत्रिमाकृत्रिमयोः कृत्रिमे कार्यसंप्रत्ययः Par. Śek. Pari. 9, Vāk. pad. II. 37I etc.

**कृत्रिमाकृत्रिमपरिभाषा** a term popularly used by grammarians for the परिभाषा or maxim that out of the two senses, the technical and the derived ones, the technical sense should be preferred; in rare cases, the other too, is preferred; cf. Pari. Śek. Pari. 9.

**कृत्वसुच्** tad. affix कृत्वस् applied to numerals to convey the sense of repetition, e.g. पञ्चकृत्वः दशकृत्वः cf. संख्यायाः क्रियाभ्यावृत्तिगणने कृत्वसुच् P.V. 4.17.

**कृत्स्वर** the same as कृत्तरपदप्रकृतिस्वर, the retention of its accent by the second member of a tatpuruṣa compound, if the first member is a word termed Gati or Kāraka, by the rule गतिकारकोपपदात् कृत् P. VI. 2. 139; cf. अव्ययस्वरस्य कृत्स्वरः M.Bh. on VI. 2.52; cf. विभक्तीषत्ववरात्कृत्स्वरः M.Bh. VI. 2.52 Vārt. 6.

**कृदन्त** the word ending with a kṛt affix; the term कृत् is found used in the sūtras of Pānini for कृदन्त; cf. कृत्तद्धितसमासाश्च P. I.2.46. The term कृदन्त for root-nouns, or nouns derived from roots, is found in the Atharva-prātiśākhya (I. 1.10, II. 3.8, III. 2.4), the Mahābhāṣya and all the later works on grammar. See the word कृत्.

**कृदभिहित** expressed by a kṛt affix; cf. कृदभिहितो भावो द्रव्यवद्भवति M.Bh. on P. II. 2.19, III. 1.67, IV. 13, VI. 2.139

**कृद्ग्रहण** mention of a kṛt i.e. of a word ending with a kṛt affix. The word mainly occurs in the Paribhāṣā

कृद्ग्रहणे गतिकारकपूर्वस्यापि ग्रहणम् which occurs first as an expression of the Vārttikakāra (P. I. 4.13 Vārt. 9) and has been later on given as a Paribhāṣā by later grammarians (Pari. Śek. Pari. 28). The Paribhāṣā is referred to as कृद्ग्रहणपरिभाषा in later grammar works especially commentary works.

**कृद्ग्रहणपरिभाषा** a short term used by the grammarians for the maxim कृद्ग्रहणे गतिकारकपूर्वस्यापि ग्रहणम्. Par. Śek. Pari. 28. See कृद्ग्रहण.

**कृद्वृत्ति** a short treatise by a grammarian named मोक्षेश्वर who lived in the fifteenth century. The work deals with verbal derivatives.

**कृदलुक्** the elision of a kṛt affix; the word is found used along with the words प्रकृतिप्रत्यापत्तिः, and प्रकृतिवत् कारकं भवति in the Vārttika आख्यानात्कृतस्तदाचष्टे इति कृदलुक् प्रकृतिप्रत्यापत्तिः प्रकृतिवच्च कारकम् by means of which the phrase कंसं घातयति is formed for the sentence कंसवधमाचष्टे.

**कृदलोप** the dropping or removal of the verbal noun (कृदन्त) after the words प्र, परा etc., when they are compounded with the following noun; e.g. the dropping of गत from the expression निर्गतः कौशाम्ब्याः when it is compounded into निष्कौशाम्बिः। cf. कृदलोपे निष्कौशाम्बिः, निर्वाणसिः M.Bh. on P. I.4.1. Vārt. 18.

**कृशाश्वादि** a class of words headed by the word कृशाश्वा to which the tad-dhita affix ईय (छाण्) is applied in the four senses given in P. IV. 2. 67-70. e.g. कार्शाश्वीयः, आरिष्टीयः; cf. Kās. on P. IV. 2.80.

**कृष्ट** also कृष्ट the foremost of the seven Yamas; cf. कृष्टप्रथमद्वितीयचतुर्थमन्द्राति स्वायां: Tai. Pr. XXIII. 14.

**कृष्णार्किकप्रक्रिया** an alternative name for the well-known grammar-work

प्रक्रियाकौमुदी. written by Rāmacandra Śeṣa. See प्रक्रियाकौमुदी.

कृष्णपण्डित called also शेषकृष्ण, a scholar of Sanskrit Vyākaraṇa who wrote गुदभावनिवृत्ति, a commentary on the Prakriyā-Kaumudī of Rāmacandra Śeṣa. It is variously called सप्तक्रिया-व्याकृति or प्रकाश or प्रक्रियाप्रकाश.

कृष्णमित्र a scholar of grammar and nyāya of the 17th century A.D. who wrote many commentary works some of which are (1) a commentary called Ratnārṇava on the Siddhānta-Kaumudī, (2) a commentary named Kalpalatā on Bhaṭṭoji's Praudhamanoramā, (3) a commentary named Bhāvadīpā on Bhaṭṭoji's Śabdakaustubha, (4) a commentary on Nagojibhaṭṭa's Laghumāñjūṣā by name Kuñcikā and (5) a commentary on Vaiyākaraṇabhūṣaṇa.

कृष्णमिश्र an alternative name of कृष्णमित्र. See कृष्णमित्र.

कृष्णमौनिन् son of Govardhana and sur-named Maunī, who wrote a commentary named सुबोधिनी on the Siddhānta-Kaumudī at the end of the 17th century A.D.

कृष्णलीलाशुकमुनि author of a commentary named Puruṣakāra on Daiva a grammar work.

कृष्णशास्त्रिन् (आरडे) a famous gram-marian and logician of the 18th century who wrote Ākhyātavivekā and Kārakavāda. See आरडे.

कृष्णशेष a famous grammarian of the Śeṣa family who wrote a commen-tary named the Gūḍhabhāvivṛti on the Prakriyā Kaumudī of Rāma-candra Śeṣa. He wrote Sphoṭatāt-tvanirūpaṇa and Kṛṣṇakautūhala.

क्रेन् krt. affix ए in the sense of कृत् (pot. pass. part.) found in Vedic

Literature; e.g. नावगाहे = नावगाहितव्यम् cf. Kās. on P. III.4.14.

क्रेन् krt. affix एन् in the sense of कृत् in Vedic Literature; e.g. दिदृशेण्यः । शुश्रूषेण्यः; cf. Kās. on P. III.4.14.

केलिम् krt. affix एलिम्; in the sense of कृत्; e.g. पचेलिमा मापाः; cf. केलिम् उपसंख्यानम् P. III.1.95 Vārt. (2) Unādi affix एलिम्च्। cf. पच् एलिम्च् । पचेरेलिम्च् प्रत्ययः । पचेलिमो बहिरव्योः । Ujj. on Unā. IV.37.

केवल isolated; a term applied to a letter or a word when it is not combined with another letter or another word in a compound; cf. धर्मादिनिच् केवलात् । केवलान्न पदसमुद्रायात् Kās. on P.V.4.124; (2) simple (word) without an affix added; cf. अर्थवत्ता नोपपद्यते केवलेन अवचनात् । P. I.2.45 Vārt. 7, also कृत्तद्धितान्तं चैवाथेवत् । न केवलाः कृतस्तद्धिता वा M.Bh. on P. I.4.14

केशव writer of a commentary named प्रकाश on the Śikṣā of Pāṇini. He lived in the 17th century.

केशवदत्त writer of the commentary named दुर्वयोद्धर on the grammar संक्षिप्तार written by Goyicandra.

क्रे krt affix ऐ used in Vedic Literature as noticed in the forms प्रये रोहिच्यै and अव्ययिच्यै; cf. P. III.4.10.

कैमर्थव्य lit. position of questioning the utility; absence of any apparent utility; cf. कैमर्थव्यान्नियमो भवति विधेयं नास्तीति कृत्वा M.Bh. on I.4.3, III. 1.46; III.2.127, III.3.19; VI. 4.49 VII.2.26, and VIII.4.32.

कैयट name of the renowned commenta-tor on the Mahābhāṣya, who lived in the 11th century. He was a resident of Kashmir and his father's name was Jayāṭa. The commentary on the Mahābhāṣya was named महाभाष्य-प्रदीप by him, which is believed by later grammarians to have really

acted as प्रदीप or light, as without it, the Mahābhāṣya of Patañjali would have remained unlit, that is unintelligible, at several places. Later grammarians attached to प्रदीप almost the same importance as they did to the Mahābhāṣya and the expression तदुक्तं भाष्यकैयटयोः has been often used by commentators. Haradatta's Padamañjarī is indebted to his work. Many commentary works were written on the Pradīpa out of which Nāgeśa's Uddyota is the most popular. The word कैयट came to be used for the word महाभाष्यप्रदीप which was the work of Kaiyaṭa. For details see Vyākaraṇa Mahābhāṣya published by the D. E. Society, Poona, Vol. VII. pp. 389-390.

**कैयटप्रकाश** a commentary on the Mahābhāṣyapradīpa of Kaiyaṭa written by Nīlakaṇṭha of the Draviḍa country. Nīlakaṇṭha lived in the 17th century and wrote works on various subjects.

**कैयटप्रकाशिका** a commentary on the Mahābhāṣyapradīpa of Kaiyaṭa written by Pravartakopādhyāya.

**कैयटविवरण (1)** a commentary on the Mahābhāṣyapradīpa of Kaiyaṭa written by Śvarānanda, in the 16th century; (2) a commentary on Kaiyaṭa's Pradīpa by Rāmacandra-Sarasvatī, who lived in the 16th century.

**कोटरादि** a class of words headed by the word कोटर which get their final vowel lengthened when the word वन is placed after them as a second member of a compound, provided the word so formed is used as a proper noun; e.g. कोटरावणम्, मिश्रकावणम्. cf. Kāś. on P. VI. 3.117.

**कौण्डभट्ट** a reputed grammarian who wrote an extensive explanatory gloss by name Vaiyākaraṇabhūṣana on the Vaiyākaraṇasiddhāntakārikā of Bhaṭṭojī Dikṣita. Another work Vaiyākaraṇabhūṣanasāra which is in a way an abridgment of the Bhūṣana, was also written by him. Koṇḍabhaṭṭa lived in the beginning of the 17th century. He was the son of Raṅgojī and nephew of Bhaṭṭojī Dikṣita. He was one of the few writers on the Arthavicāra in the Vyākaraṇaśāstra and his Bhūṣanasāra ranks next to the Vākyapadīya of Bhartṭhari. Besides the Bhūṣana and Bhūṣanasāra, Koṇḍabhaṭṭa wrote two independent works viz. Vaiyākaraṇasiddhāntadīpikā and Sphoṭavāda.

**कौण्डराम** a scholar of Sanskrit Vyākaraṇa who composed शब्दसिद्धान्तमञ्जरी a small treatise dealing with the declension of nouns.

**क्रोलबुक, हेन्री डॉमस (1765-1837 A.D.)** was an eminent European Sanskritist who was responsible for the development of the study of Sanskrit learning in the latter half of eighteenth century in India. His major work is 'Miscellaneous Essays'. He has given an introductory account of Sanskrit grammatical literature in "On the Sanskrit and Prakrit Languages" Asiatic Researches 7 (1803, 199-231).

**कौण्डिन्य** an ancient grammarian referred to in the Taittirīya Prātiśākhya (T. Pr. V. 38) and Pāṇini's Aṣṭādhyāyī. (P. II.4.70).

**कौमार, कौमारव्याकरण (1)** an alternative name of the Kātantra Vyākaraṇa given to it on the strength of the traditional belief that the original inspiration for writing it

was received by Śarvavarman from Kumāra or Kārtikeya; (2) small treatises bearing the name Kaurmāravayākarāṇa written by Munipuṅgava and Bhāvasena. The latter has written Kātantrarūpamālā also.

कौमुदीविलास a commentary on Siddhānta Kaumudī by Bhāskarācārya of Tanjore of the eighteenth century.

कौस्तुभखण्डन a work by Panditarāja Jagannātha, criticising Bhaṭṭojī Dīxita's Śabdakaustubha.

कौहलीपुत्र an ancient grammarian referred to in the Taittirīya Prātiśākhya; cf. T. Pr. XVIII.2.

कौहलीयशिक्षा a short Śikṣā manual belonging to the Taittirīya school of the Black Yajurveda and a comparatively recent compilation. The work in seventy-nine verses is attributed to Kauhali.

कृत् कृत् affix त् in various senses, called by the name निष्ठा in Pāṇini's grammar along with the affix क्तवत् cf. क्तवत्कृत् निष्ठा P. I.1.26. The various senses in which कृत् is prescribed can be noticed below : (1) The general sense of something done in the past time as past pass. participle e.g. कृतः, युक्तम् etc.; cf. P. III. 2.102; (2) the sense of the beginning of an activity when it is used actively; e.g. प्रकृतः कृतं देवदत्तः, cf. P. III.2.102 Vārt. 3; (3) the sense of activity of the present tense applied to roots marked with mute व् as also to roots in the sense of desire, knowledge and worship; e.g. मिन्नः, द्विष्णः, घृष्टः as also राज्ञां मतः, राज्ञामिष्टः, राज्ञां बुद्धः; cf. P. III. 2.187, 88; (4) the sense of mere verbal activity (भाव) e.g. हसितम्, सहितम्, जल्पितम्. (used always in the neuter gender); cf. P. III, 3. 114; (5) the sense

of benediction when the word ending in कृत्, is used as a technical term, e.g. देवदत्तः in the sense देवा यन् देवास्तुः. The कृत् affix क्तिन् is also used similarly e.g. सातिः भूतिः मन्तिः; cf. Kāś. on P. III. 3.174.

कृत्वत् कृत् affix त्वत् which also is called निष्ठा. It is prescribed in the active sense of somebody who has done a thing sometime in the past. A word ending in it is equivalent to the past active participle; e.g. युक्तवान् ब्राह्मणः; cf. P. I. 1.26. The fem. affix जीप् (ई) is added to nouns ending in कृत्वत् to form feminine bases; cf. P. IV. 1.6.

कृतान्त a noun base ending in the कृत् affix कृत्; past passive participle; cf. क्षेपे सप्तम्यन्तं कृतान्तेन सह समस्यते। अवतप्तेन-कुलस्थितं त एतत् M. Bh. on II. 2.47.

कृतार्थे sense of कृत् i.e. sense of the past pass. participle; cf. उपसर्गः कृतार्थे प्रादयः कृतार्थे (समस्यन्ते), P, II. 2. 18, Vārt. 4.

कृत्क्त् कृत् affix क्ति added to roots in the benedictive sense to form संज्ञाशब्द or nouns in a technical sense; e.g. तन्तिः in the sense of तनुतात्; cf. Kāś. on III. 3.174. कृत् is also added in the same way. See कृत्.

कृत्क्त् कृत्. affix क्ति added to roots to form nouns in the sense of verb-action; e.g. कृतिः, स्थितिः, मतिः etc.; cf. P. III. 3 94-97.

कृत्क्त् कृत् affix क्ति added to roots marked with the syllable डु by Pāṇini in his Dhātupāṭha; after this affix क्ति, the tad. affix म् (म्) in the sense of निर्दृत्तम् (accomplished) is necessarily added, e.g. पक्वित्रमम्, कृत्त्रिमम्; cf. P. III. 3.88 and P. IV. 4.20.

कृत्क्त् कृत् affix त्वा added to roots (1) in the sense of prohibition conveyed by the word अलं or खलु preceding

the root, e.g. अलं कृत्वा, खलु कृत्वा; cf. P. III. 4.18; (2) in the sense of exchange in the case of the root मा, e.g. अपमित्य याचते; cf. P. III. 4.19; (3) to show an activity of the past time along with a verb or noun of action showing comparatively a later time, provided the agent of the former and the latter activities is the same; e.g. भुक्त्वा व्रजति, स्नात्वा पीत्वा भुक्त्वा व्रजति; cf. P. III. 4.21. This kṛt affix is always added to roots when they are without any prefix; when there is a prefix the indeclinable, ending in त्वा, is always compounded with the prefix and त्वा is changed into य (ल्यप्), e.g. प्रह्वया, प्रह्वय; cf. समासेऽनञ्पूर्वे क्तो ल्यप् P. VII. 1.37. The substitution of य is at will in Vedic Literature; e.g. कृष्णं वासो यजमानं परिधापयित्वा (instead of परिधाप्य), cf. P. VII. 1.38. while sometimes, य is added after त्वा as an augment e.g. दत्वाय सविता धियः cf. P. VII. 1.47, as also sometimes त्वी or त्वीनम् is substituted for त्वा e.g. इह्वीनं देवान्, स्नात्वी मलादिव, cf. P. VII. 1.48. 49.

**कृत्वान्त** gerund; a mid-way derivative of a verbal root which does not leave its verbal nature on the one hand although it takes the form of a substantive on the other hand.

**कृत्** kṛt affix नु added to the roots वृष, गृष्, धृष् and क्षिष् in the sense of habituated etc. as given in the rule आकेश्तेच्छीलितद्धर्मतरसाधुकारिवु P. III. 2.134; e.g. व्रस्तुः, गृष्टुः; etc. of. P. III. 2.140.

**कृत्** kṛt affix मर added in the sense of habituated etc. to the roots सृ, वृष् and अद्; e.g. सृमरः, वृष्मरः, अदमरः cf. P. III. 2.134 and 160.

**कृत्** common term for the Vikaraṇas क्यच्, क्यङ् and क्यष्, cf. नः क्ये P. I. 4.15, also cf. P. III. 2.170, VI. 4.50.

**क्यङ्** affix य taking Ātmanepada terminations after it, added in the sense of similar behaviour to a substantive. The substantive to which this affix य is added, becomes a denominative root; e.g. कानः इयेनायते, कुमुदं पुष्करायते, cf. Kāś. on P. III. 1.11-12, also on P. III. 1.14-18.

**क्यच्** denominative affix (विकरण) in the sense of desiring for oneself, added to nouns to form denominative roots; e.g. पुत्रीयति; क्यच् is also added to nouns that are upamānas or standards of comparison in the sense of (similar) behaviour; e.g. पुत्रीयति च्छात्रन्; cf. Kāś. on P. III. 1.8, 10. It is also added in the sense of 'doing' to the words नमस् वरिवस् and चित्रः; e.g. नमस्यति देवान्, वरिवस्यति गुरुन्, चित्रीयते; cf. Kāś. on P. III. 1.19.

**क्यप्** kṛt affix य applied to the roots व्रञ् and यञ् in the sense of 'verbal activity' and to the roots अञ् with सम्, षद् with लि etc. to form proper nouns e.g. व्रज्या, इज्या, समज्या, निषद्या, etc., cf. P. III. 3.98 and 99; (2) kṛtya affix य in the sense of 'should be done' applied to the roots वद्, धृ and हृन् (when preceded by certain words put as upapada), as also to roots with penultimate ऋ and the roots सृञ्, इ, स्तु and others; e.g. ब्रह्मोद्यम्, ब्रह्मभूयम्, इत्यम्, स्तुत्यम् etc. cf. Kāś. on P. III. 1.106, 121.

**क्यष्** affix य added to certain nouns like लोहित and others to form denominative roots after which terminations of both the padas are placed e.g. लोहितायति, लोहितायते; cf. Kāś. on P. III. 1.13.

**कृत्**, क्युन् Unādi affixes अन्.

**कृत्** will i.e. energy or power; potency; the inner force which causes vocal expression. cf. Vāk. pad. I. 51. कृत्तरिति शास्त्रान्तरे बुद्धिरुक्ता । शब्दोपि अर्थाद्भातिकामतीति कृत्: । (दृ.)

ऋत्वादि a class of words headed by the word ऋतु, which have their first vowel accented acute in a Bahuvrīhi compound, provided the first member of the compound is the word ऋ; e.g. सुऋतुः, सुऋपृतिः etc.; cf. Kāś. on P. VI. 2.118.

ऋम (1) serial order or succession as contrasted with यौगपद्य or simultaneity. The difference between ऋम and यौगपद्य is given by भरुहरि in the line ऋमे विभिद्यते रूपं यौगपद्ये न भिद्यते Vāk. pad. II. 470. In order to form a word by the application of several rules of grammar, a particular order is generally followed in accordance with the general principle laid down in the Paribhāṣā पूर्वपरनित्यान्तरङ्गापवादानामुत्तरोत्तरं बलीवः, as also according to what is stated in the sūtras असिद्धवदत्राभात्, पूर्वत्रासिद्धम् etc.; (2) succession, or being placed after, specifically with reference to indeclinables like एव, च etc. which are placed after a noun with which they are connected. When an indeclinable is not so connected, it is called भिन्नऋम; cf. परिपन्थं च तिष्ठति (P. IV. 4.36), चकारो भिन्नऋमः प्रत्ययार्थं समुच्चिनोति, Kāś. on P. IV. 4.36; also ईडजनोर्ध्वं च । चशब्दो भिन्नऋमः ईरोः (VII. 2.77) अनुकर्षणार्थो विज्ञायते Kāś. on P. IV. 2.78; (3) succession of the same consonant brought about; doubling; re-duplication; ऋम is used in this way in the Rk Prātiśākhya as a synonym of dvitva prescribed by Pāṇini; e.g. आ त्वा रथं becomes आ र्वा रथम्; सोमानं स्वरणम् becomes सोमानं स्वरणम्; cf. स्वराणुस्वारोपहितो द्विरुच्यते संयोगादिः स ऋमोऽविक्रमे सन् । etc. R. Pr. VI. 1 to 4; cf. also स एष द्विर्भावो विधिः ऋमसंज्ञो वेदितन्यः Uvvaṭa on R. Pr. VI. 1. The root ऋम IA. is several times used in the Prātiśākhya works for द्विर्भवन्, cf. also T. Pr. XXI. 5; XXIV. 5; (4) repetition of a word in the

recital of Vedic passages, the recital by such a repetition being called ऋमपाठ, which is learnt and taught with a view to understanding the original forms of words combined in the Saṁhitā by euphonic rules, substitution of letters such as that of ण for न्, or of र् for स, as also the separate words of a compound word (सामासिकशब्द); e.g. पर्जन्याय प्र । प्र गायत । गायत दिवः । दिवस्पुत्राय । पुत्राय मीळहुषे । मीळहुषे इति मीळहुषे । cf. ऋमो द्वाभ्यामतिक्रम्य प्रत्यादायोत्तरं तयोः । उत्तरेणोपसंदध्यात् तथाईर्चं समापयेत् ॥ R. Pr. X. 1. For details and special features, cf. R. Pr. ch. X and XI; cf. also V. Pr. IV. 182-190; T. Pr. XXIII: 20, XXIV. 6.

ऋमण doubling. Irregular doubling is looked upon as a fault; cf. ऋमणं वा अयथोक्तम् R. Pr. XIV. 25.

ऋमदीश्वर author of a grammar named संक्षिप्तसार who lived at the end of the 13th century. The grammar work was revised by Jumarānandin after whom it was called Jaumāra Krama. also added a gloss on it which is called Rasavatī.

ऋमपाठ recital of the Vedic Saṁhitā by means of separate groups of two words, repeating each word except the first of the Vedic verse-line; see ऋम above. The various rules and exceptions are given in detail in Paṭalas ten and eleven of the Rk Prātiśākhya. The Vedic Saṁhitā or Saṁhitāpāṭha is supposed to be the original one and the Padapāṭha prepared later on, with a view to preserving the Vedic text without any change or modification of a letter, or accent; cf. न लक्षणेन पदकारा अनुवर्त्याः । पदकारैर्नाम लक्षणमनुवर्त्यम् M. Bh. on III. 1.109, VI. 1.207 and VIII. 2.16, where Patañjali clearly says that grammar-rules are not to follow the Padapāṭha, but, the

writer of the Padapāṭha is to follow the rules already laid down. The Jaṭapāṭha, the Ghanapāṭha and the other recitals are later developments of the Padapāṭha as they are not mentioned in the Prātiśākhya works.

**कृष्णादि** a class of words headed by the word कृष्ण to which the taddhita affix अक (बुक्) is added in the sense of 'one who studies and understands'; e.g. कृष्णकः, पदकः, मीमांसकः, शिक्षकः etc. cf. Kāś. on IV. 2.61.

**कस्य** a consonant which is subjected to doubling cf. कस्यो वर्णः पूर्वमक्षरं भजते R. Pr. XVIII. 18.

**क्रिया** action, verbal activity; cf. क्रियावचनो धातुः M. Bh. on I. 3.1; cf. also क्रियावाचकमाख्यातम् R. Pr. XII. 8. quoted by Uvvaṭa in his Bhāṣyā on V. Pr. VIII. 50; cf. also उपसर्गाः क्रियायोगे P. I. 4.59, लक्षणहेत्वोः क्रियायाः P. III. 2. 126; cf. also यत्तद्धिं तदिदं किञ्चित् चेद्विदं निमित्तं स शब्दः । नेत्याह क्रिया नाम सा M. Bh. Āhnika 1. The word भाव many times is used in the same sense as kriyā or verbal activity in the sūtras of Pāṇini. cf. P. I. 2.21; I. 3.13; III. 1.66 etc.; cf. also कृदभिहितो भावो द्रव्यवद्भवति a statement made frequently by the Mahābhāṣyakāra. Some scholars draw a nice distinction between क्रिया and भाव, क्रिया meaning dynamic activity and भाव meaning static activity; cf. अपरिस्पन्दनसाधनसाध्यो धात्वर्थो भावः । अपरिस्पन्दनसाधनसाध्यस्तु क्रिया Kaiyaṭa's Pradīpa on M. Bh. III. 1.87. Philosophically क्रिया is defined as सत्ता appearing in temporal sequence in various things. When सत्ता does not so appear it is called सत्त्व.

**क्रियाकलाप** a grammatical work on the conjugation of roots written by Vijāyānanda.

**क्रियागुस्तक** a grammar work quoted by वर्धमान in his गणरत्नमहोदधि.

**क्रियातिपत्ति** lit. over-extension or excess of action; the word is, however, used in grammar in the sense of non-happening of an expected action especially when it forms a condition of the conditional mood (लब्); cf. कुतश्चिद्गुण्यादनभिनिवृत्तिः क्रियायाः क्रियातिपत्तिः Kāś. on P. III. 3.139; cf. also नान्तरेण साधनं क्रियायाः प्रवृत्तिरस्तीति साधनातिपत्तिश्चेत् क्रियातिपत्तिरपि भवति M. Bh. on III. 3.139.

**क्रियानुषङ्ग** contact with the verbal activity (characterising all kārakas) without which no sentence or statement stands. cf. Vāk. pad. II. 425.

**क्रियाप्रधान** having activity as the main factor of denotation; a verb; the word क्रियाप्रधान is given as a sort of definition of the word आख्यात which is found used in the sense of a root as also in the sense of a verb. cf. Vāk. pad. II. 442.

**क्रियाफल** intended fruit of a verbal activity; cf. स्वरितञितः कर्त्रभिप्राये क्रियाफले P. I. 3.72.

**क्रियायोग** association with a verbal activity; cf. उपसर्गाः क्रियायोगे P. I. 4.59.

**क्रियार्थ** (adj. to क्रिया) lit. meant or intended for another action; e.g. भोक्तुं व्रजति where गमनक्रिया is intended for भोजनक्रिया; cf. तुमुन्पुलौ क्रियायां क्रियाधीयाम् P. III. 3.10.

**क्रियावचन** meaning or expressing a verbal activity; a term generally applied to dhātus or roots, or even to verbs. The term is also applied to denominative affixes like क्यच् which produce a sort of verbal activity in the noun to which they are added; cf. क्रियावचनाः क्यजादयः M. Bh. on III. 1.19.

**क्रियाविशेषण** determinant or modifier of a verbal activity; cf. क्रियाविशेषणं चेति वक्ष्यन्त्यम् । सुष्ठु पचति दुस्तु पचति M. Bh.



on II. 1.1; nouns used as Kriyā-  
viśeṣaṇa are put in the neuter  
gender, and in the nom. or the acc.  
case in the sing. number; cf. क्रिया-  
विशेषणानां कर्मत्वं नपुंसकलिङ्गता च Pari.  
Bhāskara Pari. 56.

क्रियासमिहार repetition or intensity of  
a verbal activity; cf. समिहारः पौतः  
पुन्यं श्रुशार्थो वा, Kāś. on P. III. 4.2.

क्रियासमुद्देश name given to the eighth  
section of the Third Kāṇḍa of  
Vākyapadiya, which deals with  
verbal activity.

कु कृत् affix रु applied to the root भी,  
e.g. भीरुः, cf. P. III. 2.174.

कुक्कन् कृत् affix रुक्; e.g. भीरुक्; cf. (भियः)  
कुक्कन्नि वक्तव्यः P. III. 2.174 Vārttika.

क्रैयादिक a root belonging to the class  
of roots which are headed by क्री  
and which are popularly known as  
roots of the ninth conjugation; cf.  
यथा तु वार्तिकं तथा क्रैयादिकस्याप्यत्र ग्रहणमिष्यते  
Padamañjari on VII. 2.48.

क्रोडादि a class of words headed by the  
word क्रोड to which the taddhita  
affix य (ष्यच्) is added in the sense  
of a female descendant; e. g. क्रोड्या,  
आपिशल्या, गौकक्ष्या etc; cf. Kāś. on P.  
IV. 1.80.

क्रोष्ट्रीय an ancient school of gramma-  
rians who are believed to have  
written rules or Vārttikas on some  
rules of Pāṇini to modify them;  
the क्रोष्ट्रीय school is quoted in the  
Mahābhāṣya; cf. परिभाषान्तरमिति च मत्वा  
क्रोष्ट्रियाः पठन्ति । M. Bh. on P. I. 1.3.

क्रौड्यादि a class of words headed by  
the word क्रौडि which do not take  
the feminine affix ई when they stand  
at the end of a compound; e. g.  
कल्याणक्रौडा, सुभगा, पृथुजवर । etc.; cf.  
Kāś. on P. IV. 1.56.

कृत्तदिगण a class of roots headed by  
the root क्री (कृत्तच्) to which the

conjugational sign ना (त्वा) is added;  
roots of the ninth conjugation.

क्रीवत्त्वं a word used in the sense of  
'neuter gender' by grammarians  
later than पतञ्जलि and the Vārtti-  
kakāra; cf. समभागे क्रीवलिङ्गमर्थमेकदेशिना  
समस्यते Bhāṣā Vr. on P. II. 2.2; पक्षे  
हि क्रीवत्त्वं Kaiyata's Pr. on II. 1.  
51; समाहारद्वन्द्वे क्रीवत्त्वं प्रसङ्गात् Durgh. Vr.  
on P. II. 4.17.

कलुकन् कृत् affix लुक added to the root  
भी; e.g. भीलुकः; cf. P. III. 2. 174.

कनिष् कृत् affix वन् in the sense of agent  
added to (1) a root preceded by  
an Upasarga or a Subanta Upapada  
or sometimes even without any  
preceding word; e.g. प्रतरित्वा, धीवा,  
पीवा; (2) to the root दृश्, preceded  
by an Upapada which is the object  
of the root दृश्, e.g. पारदृश्वा; (3) to  
roots युष् and कृन् having राजन् as  
their object, e.g. राजयुष्वा; राजकृत्वा; cf.  
Pāṇini III. 2.94-96.

करप् कृत् affix वर, taking the affix ई  
(डीप्) in the feminine gender, added  
to the roots इ, नश्, जि etc.; इवरी,  
नश्चरः, जित्वरी, गत्वरी; cf. P. III. 2.  
163-164.

कवल् कृत् affix वस्, taking the fem. affix  
ई (डीप्) in the feminine gender,  
prescribed in the sense of perfect  
tense, which is mostly found in  
Vedic Literature and added to some  
roots only such as सद्, वस्, श्रु etc. in  
the spoken language; e. g. जक्षिवान्  
पपिवान् उपसेदिवान् कौस्तः पाणिनिम्; cf. Kāś.  
on P. III. 2. 107-109.

कि a common term to signify कृत्  
affixes किन् and कि both; cf. P. III.  
2.134, VI. 3.115, VI. 4.40; VIII. 3.  
25, VI. 4.15, VI. 4.97.

किन् कृत् zero affix, i.e. an affix of  
which every letter is dropped and  
nothing remains, added to the roots

स्पृश, यञ्, सञ्, इश्; etc. under certain conditions; e.g. घृतस्पृक्, ऋत्विक्, यादृक्, तादृक्; cf. Kāś. on P. III. 2.58-60.

किप् (१) कृत affix zero, added to the roots सद्, सू, दिष्, and others with a preceding word as upapada or with a prefix or sometimes even without any word, as also to the root हन् preceded by the words ब्रह्मन्, भूण and वृत्र, and to the root कृ, preceded by सु, कर्मन् etc., and to the roots सु, and चि, under certain conditions e.g. उपसत्, सः, प्रसः; पर्णध्वत्, ब्रह्महा, वृत्रहा, सोमसुत्, अग्निचित्; cf. P. III, 2.61, 76, 77, 87-92; 177-179; (2) the denominative affix zero applied to any substantive in the sense of behaviour अश्रुति, गर्दभति etc.; cf. M.Bh. and Kāś. on P. III. 1.11.

किबन्त a substantive ending with the कृत affix किप् (zero affix) added to a root to form a noun in the sense of the verbal action (भाव). The words ending with this affix having got the sense of verbal activity in them quite suppressed, get the noun terminations सु, औ, जस् etc. and not ति, तः etc. placed after them; cf. कुरभिहितो भावो द्रव्यवद् भवति. However, at the same time, these words undergo certain operations peculiar to roots simply because the कृत affix entirely disappears and the word formed, appears like a root; cf. किबन्ता धातुत्वं न जहति. Kaiyaṭa's Prad. on VII. 1.70.

क्षपणक a Jain grammarian quoted in the well-known stanza धन्वन्तरिः क्षपण-  
कोमरसिंहशङ्खु० which enumerates the seven gems of the court of Vikramāditya, on the strength of which some scholars believe that he was a famous grammarian of the first century B.C.

क्षपणकव्याकरण a system of grammar with Sūtra, Dhātu, Gaṇa, Uṇādi

and Lingānūsāsana. It has been attributed to Kṣapaṇaka. Ujjvaladatta refers to a gloss on Uṇādisūtra by Kṣapaṇaka. Tantrapradīpa refers to it.

क्षमासागिन्य a Jain grammarian who wrote a small grammar work known as Anīṭkārīkāvivarāṇa.

क्षितीशचन्द्र (चक्रवर्तिन्) or K. C. CHATTERJI a scholar of Sanskrit grammar who has written a work on technical terms in Sanskrit, who has edited several grammar works and the Cāndra Vyākaraṇa and conducting the Sanskrit journal named Mañjūṣā at Calcutta.

क्षिप्र lit. rapid, accelerated, short; name given in Prātiśākhya works to a Saṁdhi or euphonic combination of the vowels इ, उ, ऋ, ए, with a following dissimilar vowel; cf. Uvvaṭa Bhāṣya on R. Pr. III. 10; cf. also इको यणचि P. VI. 1.77. The name Kṣipra is given to this Saṁdhi possibly because the vowel, short or long, which is turned into a consonant by this saṁdhi becomes very short (i.e. shorter than a short vowel i.e. a semi-vowel). The word क्षैप्र is also used in this sense referring to the Kṣiprasaṁdhi.

क्षीरतरङ्गिणी OR अमृततरङ्गिणी a commentary on the Dhātupāṭha of Pāṇini written by Kṣīrasvāmin.

क्षीरतरङ्गिणीसंकेत an abridgment of क्षीरतरङ्गिणी by the author himself. See क्षीरतरङ्गिणी.

क्षीरस्वामिन् a grammarian of Kashmir of the 11th century who wrote the famous commentary क्षीरतरङ्गिणी on the Dhātupāṭha and a commentary on the Nighaṇṭu. Kashmir tradition makes him a teacher of Jayāpīḍa of the eighth century. He quotes

Cāndra Dhātupāṭha and is quoted by Hōmacandra and Viṭṭhala. He is referred to as Swāmi by Mallinātha. He lived between 1115-1165 A.D.

**ध्रुव्नादि** a class of wordings such as ध्रुजा, वृप्नु and the like in which the consonant न् is not changed into ण although the consonant न् is preceded by ऋ, ऋ, र् or ष and intervened by letters which are admissible; e.g. ध्रुव्नाति, वृप्नोति, नृनमनः etc. cf. Kāś. on P. VIII. 4. 39. This class (ध्रुव्नादिगण) is styled as आह्वतिगण.

**क्षेमेन्द्र** a grammarian who lived in the sixteenth century and wrote a commentary on Sārasvataprakriyā.

**क्षेमंकर** author of a commentary on सारस्वतप्रक्रिया.

**क्षेप्र** (1) another name of the क्षिप्रसंधि. See the word क्षिप्र above; (2) name given to the Svarita accent borne by the vowel following the semi-vowel which results from the Kṣiprasam̐dhi; cf R. Pr. II. 8; III. 7, 10; VIII. 22; cf. इवर्णोकारयोर्व्यवहारभावे क्षेप्र उदात्तयोः V. Pr. XX. 1; cf. also युवर्णो यवौ क्षेप्रः V. Pr. I. 115; उदात्तस्वरितश्लोचयोः स्वरितोनुदात्तस्य P. VIII. 2. 4.

**क्ष्वेडन** hissing or whizzing sound given as a fault in utterance of sibilants; cf. क्ष्वेडनमधिको वर्णस्य सरूपो ध्वनिः । com. on R. Pr. XIV. 6.

**क्वस** (1) aorist vikaraṇa affix substituted for क्लि; cf. P. III. 1.45, 46; e.g. अदृक्षत्, आस्त्रिक्षत्, अधुक्षत् cf. Kāś. on P. III. 1. 45, 46; (2) kṛt affix स applied to the root दृश् preceded by a pronoun such as स्यद्, तद् etc. e.g. यादृक्षः, तादृक्षः etc. cf. दृशोः क्वसश्च वक्तव्यः P. III. 2.60 Vārttika. (3) affix स applied to the root गाह् or ख्या or क्ष् to form the noun कक्षः cf. कक्षो गाहतेः क्वस इति नामकरणः ख्यातेर्वा कषतेर्वा Nir. II. 2.

**क्वसरन्** Unādi affix सर; cf. तन्वृषिभ्यां क्वसरन् Unādi III. 75.

**क्विस** Unādi affix सि; cf. घुषिकुषिघुषिभ्यः क्विसः Unādi III. 155.

**क्वसे** kṛt affix से in the sense of दुसुष् in Vedic Literature; e.g. प्रेषे ( समाय ) Kāś. on III. 4. 9.

ख

**ख** second consonant of the guttural class of consonants possessed of श्वासानुप्रदान, अघोष and विवार qualities.

**ख** tad. affix, always changed into ईन, (1) applied to the word कुल in the sense of a descendant, e.g. कुलीनः, आढ्यकुलीनः, cf. P. IV. 1.139; (2) applied to the words अवार, पार, पारावार and अवारपार in the Śaiṣika sense. e.g. अवारीणः, पारीणः etc.; cf. P. IV. 2. 93 and Vārttikas 2, 3 on it; (3) applied to words ending in the word वरी (which does not mean 'sound' or 'letter') in the sense of 'present there,' e.g. वासुदेववर्गीणः, युषिधिरवर्गीणः; cf. P. IV. 3.64; (4) applied to the words सर्वधुर and एकधुर, in the sense of 'bearing', and to ओजस्, वेशोभग, यशोभग, and पूर्व, e.g. ओजसीनः etc., cf. P. IV. 4.78, 79, 130, 132, 133; (5) applied in the sense of 'favourable to' to the words आत्मन्, विश्वजन, etc. (P. V. 1.9), to विशतिक, (32) to आढक, आचित, पात्र and others (53-55), to समा (85-86), to रात्रि, अहन्, संवत्सर and वर्ष (87-88) and संवत्सर, and परिवत्सर (92); e.g. आत्मनीनः, आढकीनः पात्रीणः, समीनः, संवत्सरीणः etc.; (6) to the words सर्वचर्मन्, यथामुख etc. e.g. सर्वचर्मीणः cf. P. V. 2.5 to 17; (7) to the words अपडक्ष, अक्षितंयु etc. cf. P. V. 4.7, 8. e.g. अपडक्षीणः (8) ख is also a technical term in the sense of elision or लोप in the Jainendra Grammar cf. Jain I. 1.61. (9) The word ख is used in the sense of

'glottis' or the hole of the throat ( गलविल ) in the ancient Prātiśākhya works.

खकार the consonant ख; see ख.

खच् कृत affix अ in the sense of 'agent' applied to the roots वद्, ताप्, and यम् when preceded by certain उपपद words standing as objects. Before this affix खच्, the augment मुच् ( म् ) is added to the preceding उपपद if it is not an indeclinable, e.g. प्रियंवदः, वशंवदः, द्विषंतपः परंतपः वाचंयमः etc. cf. P. III. 2.38-47.

खञ् tad. affix ईन्, applied to महाकुल in the sense of a descendent; e.g. माहाकुलीनः cf. P. IV. 1.141, to ग्राम ( P. IV. 2.94 ), to युष्मद् and असद् in the Śāiṣika senses ( P. IV. 3.1 ), to प्रतिजन, इदंयुग etc. ( P. IV. 4.99 ), to माणव and चरक ( P. V. 1.11 ), to ऋत्विञ् ( P. IV. 3.71 ), to मास ( P. IV. 3.81 ), to words meaning corn in the sense of 'a field producing corn' ( P. V. 2.1 ), to सर्वचमीन् ( P. V. 2.5 ), and to the words गोष्ठ, अश्व, जाला etc. in some specified senses ( P. V. 3.18-23 ). A vrddhi vowel ( आ, ऐ or औ ) is substituted for the first vowel of the word to which this affix खञ् is applied, as ञ् is the mute letter applied in the affix खञ्.

खण्ड tad. affix applied to कमल, अम्भोज etc. in the sense of समूह, e.g. कमल-खण्डम्, अम्भोजखण्डम्, also to the words वृक्ष and its synonyms, e.g. वृक्षखण्डः, तरुखण्डः etc.; cf. Kāś. on P. IV. 2.38. 51.

खण्डिकादि a class of words headed by the word खण्डिका to which the affix अञ् is added in the sense of collection; e.g. खण्डिकम्, वाडवम्, भैक्षुवम्; cf. Kāś. on P. IV. 2.45.

खम् a technical term of Jainendra grammar, corresponding to लोप of Pāṇini. cp. नाशः खम्। Jain. Sū. I. 1.61.

खसुञ् कृत affix अम् applied to the root कृ when preceded by a word standing as the object of the root, provided an abuse is meant, e.g. चोरकारं आक्रोशति; cf. P. III. 4.25.

खय् the pratyāhāra खय् standing for the first and second consonants of the five classes; cf. शर्पूर्वाः खयः P. VII. 4.6; also cf. VIII. 3.6, VIII. 4.54.

खर् the pratyāhāra खर् standing for hard consonants viz. the first and second letters of the five classes and the sibilants, before which, ख् at the end of a word becomes विसर्ग, and soft consonants i.e. the third and fourth consonants of the five classes become hard; cf. खरवसानयो-र्विसर्जनीयः P. VIII. 3.15, and खरि च P. VIII. 4.55.

खल् कृत affix अ added to any root preceded by the word ईषद्, दुस् or दु, and to the roots भू and कृ preceded by an upapada word forming either the subject or the object of the roots, e.g. ईषत्कारः कयो भवता, ईषदाद्व्यभवं भवता; cf. P. III. 3.126, 127.

खश् कृत affix added to the roots यञ् (causal), ध्मा, धे, रञ्, वद्, लिह्, पच्, दृश्, तप्, मन् etc. preceded by certain specified upapada words. The root undergoes all the operations such as the addition of the conjugational sign etc. before this खश् on account of the mute letter श् which makes खश् a Sārvadhātuka affix, and the augment म् is added to the preceding उपपद if it is not an indeclinable on account of the mute letter ख्; e.g. जनमेजयः, स्तनंधयः, नाडिंधमः, अशूर्य.पश्यः पण्डितंमन्यः etc.; cf. P. III. 2.28-37, 83.

खित् characterized by the mute letter ख्, applied to कृत affixes which, by reason of their being खित्, cause (a) the addition of these augmt

मुम् (म्) to the preceding words अस्, द्विषद् and words ending in a vowel, and (b) the shortening of the long vowel of the preceding word if it is not an indeclinable; cf. P. VI. 3.66-68.

खिलपाठ (i) lit. barren, cf. Sāyana on Śat. Brā. 8.3. 4 1; (2) a supplementary recital or enunciation which is taken along with the original enunciation or upadeśa generally in the form of the sūtras. The word is used in the Kāśikā in the sense of one of the texts forming a part of the original text which is called upadeśa; cf. Kāśikā उपदिश्यते अनेनेत्युपदेशः शास्त्रवाक्यानि सूत्रपाठः खिलपाठश्च (on P. I. 3.2); cf. also खिलपाठो धातुपाठः प्रातिपदिकपाठो वाचस्पतिपाठश्च Padamañjarī on Kāśikā I. 3.2. शास्त्रवाक्यानीत्यस्येदं विवरणं सूत्रपाठः खिलपाठश्च । खिलपाठः धातुपाठः । चकारात्प्रातिपदिकपाठश्च । There are such accessory treatises on Cāndra, Śakaṭāyana, Haima, Kātantra, Sārasvata, Mugdhabodha and Sau-padma.

खिण्णुच् कृत affix इण्णु in the sense of an agent added to the root भू, e.g. आढ्यंभविण्णुः, स्थूलंभविण्णुः; cf. P. III. 2.57.

खु a technical term of Jainendra grammar, corresponding to संज्ञा of Pāṇini. cf. संज्ञाः खुः । Jain. Sū. 1.1.29.

खुकञ् कृत affix उक् in the sense of an agent added to the root भू, e.g. आढ्यंभावुकः, सुभगंभावुकः; cf. P. III. 2.57. See खिण्णुच्.

ख्युन् कृत affix अन applied to the root कृ in the sense of an instrument when preceded by the words आढ्य, सुभग, स्थूल etc. provided the whole word is similar in sense to cvi-formation (चव्यर्थ), e. g. आढ्यंकरणम्, सुभगंकरणम्; cf. P. III. 2.56; fem. आढ्यंकरणी, cf. नञ्स्त्रीककख्युस्तद्व्यतलुनानामुपसंख्यानम् P. IV. 1.15. Vārttika

ग

ग् third letter of the guttural class of consonants, possessed of the properties, घोष, संवृत, नाद and अल्पप्राण; some grammarians look upon the word क्विब्त् (P. I. 1.5) as made up क्, ग्, and ङ् and say that the Guṇa and Vṛddhi substitutes do not take place in the vowels इ, उ, ऋ, and ए if an affix or so, marked by the mute letter ग् follows.

गङ्गाधर [GANGADHARA SHASTRI TELANG] (1) a stalwart grammarian and Sanskrit scholar of repute who was a pupil of Bālasarasvatī of Vārāṇasī and who prepared in the last century a host of Sanskrit scholars in Vārāṇasī among whom a special mention could be made of Dr. Thebaut, Dr. Venis and Dr. Gaṅgānāthā Jhā. He was given by Government of India the titles Mahāmahopādhyāya and C.I.E. His surname was Mānavallī but he was often known as गङ्गाधरशास्त्री तेलङ्ग. For details, see Mahābhāṣya, Vol. VII. D.E. Society Ed. Poona pp. 33, 34; (2) an old scholar of Vyākaraṇa who is believed to have written a commentary on Vikṛta-vallī of Vyāḍi; (3) a comparatively modern scholar who is said to have written two commentaries both named Induprakāśa', one on the Paribhāṣenduśekhara and the other on the Śabdenduśekhara; (4) author of the Vyākaraṇadī-paprabhā, a short commentary on the Vyākaraṇa work of Cidrūpāśramin. See चिद्रूपश्रमिन्.

गङ्गेशशर्मा writer of Kātantra-kaumudī possibly different from the reputed- Gaṅgeśa Upādhyāya who is looked upon as the founder of the Navya-nyāya school of modern Naiyāyikas,

and who lived in the twelfth century A.D.

**गजकुम्भाकृति** a graphic description of the Jihvāmūliya letter as found in script, given by Durgasimha; cf. गजकुम्भाकृतिर्वर्ण उपध्मानीयसंज्ञो भवति Durgasimha's com. on Kāt. I. 1. 18. see ७ (उपध्मानीय).

**गण** a class of words, as found in the sūtras of Pāṇini by the mention of the first word followed by the word इति; e.g. स्वरादि, सर्वादि, ऊर्वादि, भ्वादि, अदादि, गर्गादि etc. The ten gaṇas or classes of roots given by Pāṇini in his dhātupāṭha are given the name Daśagaṇi by later grammarians.

**गणपाठ** the mention individually of the several words forming a class or gaṇa, named after the first word said to have been written by Pāṇini himself as a supplementary work to his great grammar called Aṣṭaka or Aṣṭādhyāyī, the Śikṣā, the Dhātupāṭha and the Lingānuśāsana being the other ones. Other grammarians such as Śakaṭāyana, Apīśali, Hemacandra and Supadma and others have their own gaṇapāṭhas. The gaṇapāṭha is traditionally ascribed to Pāṇini; the issue is questioned, however, by modern scholars. The text of gaṇapāṭha is metrically arranged by some scholars. cf. प्रतिपादितं हि पूर्वं गणकारः पाणिनिर्न भवति इति । Nyāsa on VII. 4 3. cf. also आदिशब्दः प्रकारार्थः पश्चादभियुक्तान्गणान्पठति। Kai. I. 1.34. It is likely that Gaṇapāṭha formerly was a part of Sūtrapāṭha but was separated later on. The most scholarly and authoritative treatise on Gaṇapāṭha is the Gaṇaratnamahodadhi of Vardhamāna.

**गणरत्नमहोदधि** a grammar work, consisting of a metrical enumeration

of the words in the Gaṇapāṭha of Pāṇini, written by Vardhamāna, a Jain grammarian of the 12th century, who is believed to have been one of the six gems at the court of Lakṣmaṇasena of Bengal. Vardhamāna has written a commentary also, on his Gaṇaratnamahodadhi. Besides Vardhamāna's commentary, there are other commentaries written by गोवर्धन and गङ्गाधर.

**गणरत्नमहोदधिटीका** also called गणरत्नमहोदधिवृत्ति, a commentary on the गणरत्नमहोदधि of Vardhamāna written by the author himself. See गणरत्नमहोदधि.

**गणरत्नमहोदध्यवचुरि** a metrical commentary on Vardhamāna's Gaṇaratnamahodadhi. The name of the author is not available.

**गणरत्नावली** a work of Bhaṭṭa Yajñeśvara. It is based on the Svopajña on Gaṇaratnamahodadhi.

**गणवृत्ति** a commentary on Gaṇapāṭha of Pāṇini, written by Kṣīrasvāmī of the eleventh century.

**गणसूत्र** a statement of the type of a Sūtra in the Gaṇapāṭha of Pāṇini where mention of a word or words in the Gaṇapāṭha is made along with certain conditions; e.g. पूर्व-परावर०, स्वमज्ञातिधनाख्यायाम्, in the सर्वादिगण, and क्वातोऽनुक्कसुनः, तसिलादयः प्राक्पाशपः in the स्वरादिगण. Some of the gaṇasūtras are found incorporated in the Sūtrapāṭha itself. Many later grammarians have appended their own Gaṇapāṭha to their Sūtrapāṭha.

**गणसूत्रविचार** a commentary on the Gaṇapāṭha of Pāṇini written by Mannudeva who flourished in the nineteenth century.

**गति** ( 1 ) lit. motion; stretching out, lengthening of a syllable. The word is explained in the Prātiśākhya

works which define it as the lengthening of a Stobhā vowel with the utterance of the vowel इ or उ after it, e.g. हाइ or हायि for हा; similarly आ—इ or आ—यि; (2) a technical term used by Pāṇini in connection with prefixes and certain indeclinables which are called गति, cf. P. I. 4.60-79. The words called gati can be compounded with the following word provided the latter is not a verb, the compound being named tatpuruṣa e.g. प्रकृतम्, ऊरीकृत्य cf. P. II. 2.18; the word गति is used by Pāṇini in the masculine gender as seen in the Sūtra गतिरन्तरः P. VI. 2.49 and hence explained as formed by the addition of the affix क्तिच् to गम्, the word being used as a technical term by the rule क्तिच्त्तौ च संज्ञायाम् P. III. 3.174; (3) realization, understanding; cf. उभयगतिरिह भवति Par. Śek. Pari. 9; सांप्रतिकामात्रे भूतपूर्वगतिः Par. Śek. Pari 76; अगत्या हि परिभाषा आश्रीयते Puruṣottamadeva Pari. Pāṭha 119.

गतिकारकपरिभाषा a popular name given to the maxim गतिकारकोपपदानां कृद्भिः सह समासवचनं प्राक् सुदुप्युक्तेः; cf. Par. Śek. Pari. 75.

गतिनिघात the grave (अनुदात्त) accent of the गति word before a verb with an acute (उदात्त) accent; cf. तिङि चोदात्त-वति P. VIII. 1.71.

गतिसमास a compound with the preceding gati word prescribed by the rule कुगतिप्रादयः P. II. 2.18; गतिसमासं । निष्कौ-शाब्दिः; निर्वाणसिः M. Bh. on II. 4.26.

गत्यर्थे a root denoting motion; the word frequently occurs in the Sūtras of Pāṇini and the Mahābhāṣya in connection with some special operations prescribed for roots which are गत्यर्थे. There is also a conventional expression सर्वे गत्यर्था ज्ञानार्थाः meaning 'roots

denoting motion denote also knowledge'; cf. Hem. Pari. 121.

गदा a popular name given to the scholarly commentary written by Vaidyanātha Pāyagunḍe on the Paribhāṣenduśekhara. The commentary is called काशिका also, as it was written in the town of Kāśī (Vārāṇasī).

गदाधरचक्रवर्तिन् the reputed Naiyāyika who wrote numerous works on the Navyanyāya; he has written a few works like व्युत्पत्तिवाद उपसर्गविचार, कारक-निर्णय, सर्वनामविचार, प्रत्ययविचार on Vyākaraṇa themes, although the treatment, as also the style, is logical.

गन्तव्य that which should be understood; the word is used in the sense of अवगन्तव्य; cf. तत्र संवन्धादितद्गन्तव्यम् M. Bh. on I. 1.9.

गमक capable of conveying the sense; intelligible; the word is often used in grammatical works; cf. सापेक्षत्वेपि गमकत्वात्समासः; cf. also अवश्यं कस्यचिद्गन्त-मासस्य असमर्थसमासस्य गमकस्य साधुत्वं वक्तव्यम् । असुर्यपत्रयानि मुखानि M. Bh. on II. 1.1.

गम्य to be understood, not expressed; cf. यस्मार्थो गम्यते न च शब्दः प्रयुज्यते स-गम्यः । com. on Hem. II. 2.62.

गम्यादि a class of words headed by the word गमी which are formed by the application of unādi affixes in the sense of future time; e.g. गमी ग्रामम्, आगामी, प्रस्थायी etc. cf. Kāś. on P. III. 3.3.

गरीयस् involving a special effort. The word is frequently used by the Vārttikakāra and old grammarians in connection with something, which involves greater effort and longer expression and, hence, not commandable in rules of the Śāstra works where brevity is the soul of

'wit'; cf. पदगौरवाद्योगविभागो गरीयान् Par. Śek. Pari. 121. The word गुरु is also sometimes used in a similar sense; cf. तद् गुरु भवति M.Bh. I. 1. Āhn. 1 Vārt. 2.

**गरीयस्त्व** greater effort or prolixity of expression which is looked upon as a fault in connection with grammar-works of the sūtra type where every care is taken to make the expression as brief as possible; cf. अधेमात्रालाघवेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः Par. Śek. Pari. 122. The word गौरव is often used for गरीयस्त्व.

**गर्गादिगण** a class of words headed by गर्ग to which the affix यञ्, (य) causing Vṛddhi to the first vowel of the word, is added in the sense of a descendant barring the son or daughter; cf. गर्गादिभ्यो यञ् P. IV. 1. 105 and the instances गार्ग्यः, वात्स्यः, वैयाघ्रपद्यः, पैलस्त्वः cf. Kās. on P. IV. 1. 105.

**गर्भवत्** lit. just like a foetus. The word is used in connection with affixes that are placed like a foetus in the midst of a word in spite of the rule that affixes are to be placed after; cf. परश्च P. III. 1. 2. The affixes अकच्, टाप् etc. are of this kind; cf. गर्भवद्गुणादयो भवन्ति। यथा मध्ये गर्भस्तथा टाबादयः स्त्रीप्रत्ययाः प्रातिपदिकस्वाद्योर्मध्ये भवन्ति Śiradeva Par. Vj. Pari. 91.

**गलत्पद** the word occurs in the Prātiśākhya works in connection with the definition of संक्रम, in the kramapāṭha. The word संक्रम means bringing together two words when they are combined according to rules of Saṁdhi. (See the word संक्रम). In the Kramapāṭha, where each word occurs twice by repetition, a word occurring twice in a hymn or a sentence is not to be repeated for Kramapāṭha, but it is to be passed

over. The word which is passed over in the Kramapāṭha is called गलत्पद; e. g. दिशां च पतये नमो नमो वृक्षेभ्यो हरिकेशेभ्यः पशूनां पतये नमो नमः सस्विञ्जराय त्विषीमते पथीनां पतये नमः। In the Kramapāṭha पतये नमः and नमः are passed over and पशूनां is to be connected with सस्विञ्जराय. The words पतये नमः and नमः are called galatpada; cf. गलत्पदमतिक्रम्य अगलता सह संधानं संक्रम; V. Pr. IV. 197. There is no गलत्पद in पदपाठ.

**गवादि** a class of words headed by the word गो to which the affix यत् is affixed in the senses mentioned in rules from P. V. 1. 5. to V. 1. 36; e. g. गव्यम्, हविष्यम्, युग्यम्, मेधयम् etc.; cf. Kās. on P. V. 1.2.

**गवाश्वप्रभृति** the dvandva compound words गवाश्व, गवाविक, गवैडक, अजाविक, कुञ्जनाणवक, पुत्रपौत्र मांसशोणित and others which are to be declined in the neuter gender and singular number; cf. P. II. 4.11.

**गृहादि** a class of words headed by the word गृह to which the taddhita affix ईय (छ) is added in the Śaiṣika or miscellaneous senses; e. g. गृहीयम्, अन्तस्थीयम्; this class called 'gahiya' is looked upon as आहृतिगण, and hence the words वैणुकीयम् वैत्रकीयम् and the like could be explained as correct; cf. Kās. on P. IV. 2.138.

**गायत्री** name of one of the main seven Vedic metres. It generally has three pādas of eight letters each. However illustrations of चतुष्पदा, पञ्चपदा, द्विपदा and एकपदा गायत्री are known in Rgveda. When a foot of the three-feet गायत्री is found wanting in one syllable, we get divisions like पादनिचृत् (7, 7, 7) अतिनिचृत् (7, 6, 7), अतिपादनिचृत् (6, 8, 7), वर्धमाना (6, 7, 8), प्रतिष्ठा (8, 7, 6), वाराही (6, 9, 9), यवमध्या (7, 10, 7) and so on. cf. Rkprātiśākhya xvi. 9, 14, 16, 18.



**गान्धर्व** an ancient reputed grammarian and possibly a writer of a Nirukta work, whose views, especially in connection with accents are given in the Prātisākhya works, the Nirukta and Pāṇini's Aṣṭādhyāyī. Although belonging to the Nirukta school, he upheld the view of the Vaiyākaraṇas that all words cannot be derived, but only some of them; cf. Nir. I. 12.3 cf. also V. Pr. IV. 167, Nir. I. 3.5, III. 14.22; R. Pr. I. 13; XIII. 12; P. VII. 3.99, VIII. 3.20, VIII. 4.69.

**गारुड** an ancient grammarian and niruktakāra quoted by Pāṇini; cf. P. VI. 3.60, VII. I. 74, VII. 3.99, VIII. 4.67, cf. also Nir. IV. 3.

**गाव** a technical term for the term आज्ञ (pertaining to the base in the grammar of Pāṇini); cf. वार्णत् गावं बलीयः Kāt. Pari. 72.

**गि** a technical term of Jainendra grammar corresponding to उपसर्ग in Pāṇini. cf. क्रियायोगे गि। Jain. Sū. I. 2. 130.

**गित्** marked with the mute letter ग्; affixes that are गित् prevent guṇa or vṛddhi in the preceding word; cf. विक्रडति च P. I. 1.5; cf. also M. Bh. I. 3.10; III. 2.139; cf. also गकारोप्यत्र चर्त्वंभूतो निर्दिश्यते Kāś. on P. I. 1.5.

**गिरिधर** writer of विभक्त्यर्थनिर्णय, a work on syntax.

**गीति** singing, utterance in a musical tone uttered with which a Rk hyman cannot be called Sāman cf. Vāk. pad. II. 107 and गीतिषु समाख्या (गुण्य). The word (गीतिन्) also means a faulty reading on the part of a reader who reads in a sing-song way. It is a fault of utterance.

**गीर्वाणपदमञ्जरी** a grammatical work written by वरदराज, pupil of Bhaṭṭojī Dikṣita in the 17th century who wrote many works on grammar such as मध्यकौमुदी, लघुकौमुदी etc.

**गुडादि** a class of words headed by the word गुड to which the taddhita affix इक (ठक्) is added in the sense of 'good therein'; e. g. गौडिकः इक्षुः, कौत्माधिको सुद्धः; cf. Kāś. on P. IV. 4. 103.

**गुण** (1) degree of a vowel; vocalic degree, the second out of the three degrees of a vowel viz. primary degree guṇa degree and vṛddhi degree e. g. इ, ए and ऐ or उ, ओ and औ. अ is given as a guṇa of अ; but regarding अ also, three degrees can be stated अ, अ and आ. In the Prātisākhya and Nirukta ए is called गुण or even गुणागम but no definition is given; cf. गुणागमादेतन्भावि चेतन R. Pr. XI. 6; शेषम् इति विभाषितगुणः। शेषमित्यपि भवति Nir. X. 17; (2) the properties of phonetic elements or letters such as श्वास, नाद etc.; cf. R. Pr. Ch. XIII; (3) secondary, subordinate; cf. शेषः, अङ्गं, गुणः इति समानार्थाः Durgācārya on Nir. I. 12; (4) properties residing in a substance just as whiteness, etc. in a garment which are different from the substance (द्रव्य). The word गुण is explained by quotations from ancient grammarians in the Mahābhāṣya as सस्त्रे निविशतेऽपैति पृथग्जातिषु हृद्यते। आधेयश्चाक्रियाजश्च सोऽसस्त्र-प्रकृतिर्गुणः॥ अपर आह। उपैत्यञ्जहात्यन्यद् दृष्टो द्रव्यान्तरेष्वपि। वाचकः सर्वलिङ्गानां द्रव्यादन्यो गुणः स्मृतः; M Bh. on IV. 1.44; cf. also शब्दस्पर्शरूपरसगन्धा गुणास्ततोऽन्यद् द्रव्यम् M. Bh. on V. 1. 119; (5) properties of letters like उदात्तत्व, अनुदात्तत्व, स्वरितत्व, ह्रस्वत्व, दीर्घत्व, प्लुतत्व, आनुनासिक्य etc.; cf. भेदकत्वाद् गुणस्य। आनुनासिक्यं नाम गुणः M. Bh. on I. 1. 1. Vārt. 13; (6) determinant; cf. भवति बहुव्रीहौ तद्गुणसंविज्ञानमपि M. Bh. on P. I. 1.27; (7) technical

term in Pāṇini's grammar standing for the vowels अ, ए and ओ; cf. अदेह् गुणः P. I. 1.2. For the various shades of the meaning of the word गुण, see Mahābhāṣya on V. 1. 119. "गुणशब्दोयं बहुर्थः । अस्त्येव समेष्ववयवेषु वर्तते ।..... चर्चागुणांश्च ।

**गुणकर्मन्** a term used by the ancient grammarians for the गौणकर्मन् or indirect object of a verb having two objects. The word is found quoted in the Mahābhāṣya; cf. कथिते लादयश्चेत्स्युः षष्ठीं कुर्यात्तदा गुणे । गुणे गुणकर्मणि । cf. also गुणकर्मणि लादिविधिः सपरे M. Bh. on I. 4. 51.

**गुणकीर्ति** a Jain writer of the thirteenth century who wrote a commentary named कातन्त्रवृत्तिटिप्पणी on दुर्गीसिंहवृत्ति.

**गुणभावित्** a vowel, liable to take the guṇa substitute e. g. इ, उ, ऋ, ल and the penultimate अ; cf. यत्र विङ्त्वनन्तरो गुणभाव्यस्ति तत्रैव स्यात् । चितम् । रतुतम् । इह तु न स्याद्भिन्नः भिन्नानिति । M. Bh. on I. 1.5.

**गुणभेद** difference in properties; cf. एकोयमात्मा उदकं नाम तस्य गुणभेदादन्यत्वं भवति । अन्यदिदं शीतमन्यदिदगुणमिति । M. Bh. on I. 1.2.

**गुणवचन** lit. expressing quality; words expressing quality such as शुक्ल, नील, etc.; cf. गुणवचनब्राह्मणादिभ्यः कर्मणि च P. V. 1. 124. See page 369 Vyākaraṇa Mahābhāṣya Vol. VII. D.E. Society edition, Poona.

**गुणसमुद्देश** name given to the fifth section of the third kāṇḍa of Vākya-padīya, which deals with qualities which depend upon द्रव्य or substance.

**गुणादि** a class of words headed by the word गुण, which, when preceded by the word बहु in a Bahuvrīhi compound, do not have their last vowel acute; e. g. बहुगुणा रज्जुः; बहुक्षरं पदम्,

etc. This class of गुणादि words is considered as आकृतिगण; cf. Kāś. on P. VI. 2. 176.

**गुणाश्रया** ( शक्तिः = ) (potency) of a word which occupies a subordinate position. cf. Vāk. pad. III. 7.81.

**गुणिन्** possessed of a quality; cf. इह कदान्निद् गुणो गुणिविशेषको भवति । तद्यथा पटः शुक्ल इति । कदाचिच्च गुणिना गुणो व्यपदिश्यते । पटस्य शुक्ल इति । M. Bh. on I. 4.21.

**गुणीभूत** subordinate, lit. which has become subordinated, which has become submerged, and therefore has formed an integral part of another; e. g. an augment (आगम) with respect to the word to which it has been added; cf. यदागमास्तद्गुणीभूतास्तद्ग्रहणेन गृह्यन्ते । M. Bh. I. 1.20 Vārt. 5; Par. Śek. Pari. 11.

**गुरु** ( 1 ) possessed of a special effort as opposed to लघु; cf. तद् गुरु भवति M. Bh. Āhnika 1. (2) heavy, a technical term including दीर्घ (long) vowel as also a ह्रस्व (short) vowel when it is followed by a conjunct consonant, (cf. संयोगे गुरु । दीर्घं च । P. I. 4.11, 12) or a consonant after which the word terminates or when it ( the vowel ) is nasalized; cf. Tai. Pr. XXII. 14, cf. also R. Pr. I. 5.

**गुरुमत्** a word containing a गुरु vowel in it; cf. इजादेश्च गुरुमतो नृच्छः P. III. 1.36.

**गुरुलघुता** consideration of prolixity and brevity of expression; cf तत्राप्ययं नावश्यं गुरुलघुतामेवोपलक्षयितुमर्हति । M. Bh. on I 1.1.

**गुरुलाघव** the same as गुरुलघुता which see above; cf. पर्यायशब्दानां गुरुलाघवचर्चां नाद्रियते Śiradeva Pari. 125.

**गूढ** held up or caught between two words with which it is conected; e.g. the word असि in इयं ते राद् यन्ता असि यमनः श्रुवं धरुणः । cf. V. Pr. IV. 176.

**गूढफक्किप्रकाश** a short gloss on the difficult passages of Siddhānta-kaumudī of Bhaṭṭojī Dīkṣita, by Indradatta.

**गूढभावविवृति** a commentary on Rāmacandra's Prakriyā Kaumudī by Kṛṣṇaśeṣa of the famous Śeṣa family of grammarians. The date of this Kṛṣṇaśeṣa is the middle of the sixteenth century. For details about Kṛṣṇaśeṣa and the Śeṣa family see introduction to Prakriyā-kaumudī B.S.S. No. 78.

**गूढार्थदीपिनी** a commentray (वृत्ति) on the sūtras of Pāṇini by Sadāśiva Miśra who lived in the seventeenth century,

**गूढार्थप्रकाश** a commentary on the Laghuśabdenduśekhara by M. M. Vasudeva Shastri Abhyankar (1863-1942).

**गूढार्थप्रकाशिका** name of the gloss on the Tattvabodhinī written by Nilakanṭhavājapeyin, a pupil of Jñānendrasarasvatī.

**गृष्टयादि** a class of words headed by the word गृष्टि to which the taddhita affix एय (द्वय) is affixed in the sense of 'an offspring' (अपत्य); e.g. गार्ह्येय; हलेय; etc.; cf. Kāś. on P. IV. 1. 136.

**गृहीत** included; cf. आज्ञादिसूत्र एव गृहीतत्वात् Kāś. on P. III. 2.178.

**गोणिकापुत्र** a grammarian whose view in connection with the correctness of the expression नेताश्वस्य लुप्तं and नेताश्वस्य लुप्तस्य is given by the Mahābhāṣyākāra in the words 'both expressions are justified' (उभयथा गोणिकापुत्रः). Nāgeśa has observed that गोणिकापुत्र is nobody else but the Mahābhāṣyākāra himself; cf. गोणिकापुत्रः भाष्यकार इत्याहः । Nāgeśa's Uddyota on Mahābhāṣyapradīpa on P. I. 4.51.

**गोत्र** lit. family. The word is used by Pāṇini in the technical sense of a descendant except the son or a daughter; cf. अपत्यं पौत्रप्रभृति गोत्रम् P. IV. 1.162. The word गोत्रापत्य is also used in the same sense. The affix, which is found many times in the sense of gotra, barring the usual अण्, is यञ्; cf. गर्गादिभ्यो यञ् P. IV. 1.105.

**गोत्रप्रत्यय** affix in the sense of गोत्र; cf. यश्चासौ गोत्रप्रत्ययः प्राप्नोति स एकः स्यात् M.Bh. on IV. 1.93.

**गोनर्दीय** lit. inhabitant of Gonarda which was the name of a district in the province of Oudh in the days of the Mahābhāṣyākāra according to some scholars. Others believe that Gonarda was the name of the district named Goṇḍa at present. The expression गोनर्दीय आह occurs four times in the Mahābhāṣya where it refers to a scholar of grammar in Patañjali's time; cf. M.Bh. on I. 1.21; I. 1.29; III. 1.92; VII. 2 101. As Kaiyaṭa paraphrases the words गोनर्दीयस्त्वाह as भाष्यकारस्त्वाह, scholars say that गोनर्दीय was the name taken by the Mahābhāṣyākāra himself who was a resident of Gonarda. Hari Dīkṣita, however, holds that गोनर्दीय was the term used for the author of the Vārttikas; cf. Bṛhacchabdaratna.

**गोपवनादि** a class of eight words headed by the word गोपवन, the taddhita affix in the sense of गोत्र (i. e. a descendant excepting a son or a daughter) such as the affix यञ् or अञ् after which, is not elided in the plural number; e. g. गोपवनाः, शैत्रवाः; etc.; cf. Kāś. on P. II. 4.67.

**गोपाल ( देव )** known more by the nickname of मनुदेव or मनुदेव who lived in the eighteenth century and wrote several commentary works on well-

known grammatical treatises such as the *Vaiyākaraṇabhūṣaṇasāra*, *Laghuśabdenduśekhara*, *Paribhāṣenduśekhara* etc. He is believed to have written a treatise on *Gaṇasūtras* also; (2) a grammarian different from the above मनुदेव who has written an explanatory work on the *Prātiśākhya*s; (3) a scholar of grammar, different from the above who is believed to have written a gloss named *Viśāmārthadīpikā* on the *Sārasvata Vyākaraṇa* at the end of the sixteenth century.

**गोपालमिश्र** a grammarian who wrote a commentary *Vaidikābharāṇa* on *Taittirīyaprātiśākhya*. He quotes *Āpiśālīśikṣā*.

**गोपीचन्द्र** known also by the name गोपीचन्द्र who has written several commentary works on the grammatical treatises of the *Samkṣiptasāra* or *Jaumāra* school of *Vyākaraṇa* founded by *Kramadīśvara* and *Jumaranandin* in the 12th century, the well-known among them being the *संक्षिप्तसारटीका*, *संक्षिप्तसारपरिभाषासूत्रटीका* and *तद्धितपरिशिष्टटीका*. He is believed to have lived in the thirteenth century A. D.

**गोपीनाथ** a Bengali scholar of *Kātantra Grammar* who is believed to have written *Kātantrapariśiṣṭapradhyota*.

**गोपीचन्द्र** see गोपीचन्द्र.

**गोयुगच्** a tad. affix applied to nouns like अश्व, उष्ट्र, etc. in the sense of a pair e. g. उष्ट्रगोयुगम्, अश्वगोयुगम्; cf. द्वित्वे गोयुगच् *Kāś.* on P. V. 2.29.

**गोल्डस्ट्यूकर** a well known German scholar who made a sound study of *Pāṇini's Sanskrit Vyākaraṇa* and wrote a very informative treatise entitled '*Pāṇini, his place in Sanskrit Literature.*' He lived in the latter half of the 19th century.

**गोवर्धन** a grammarian who has written a work on *Kātantra Grammar* called *कातन्त्रकौमुदी* and also a commentary on the *Gaṇaratnamahodadhī* of *Vardhamāna*. A gloss on the *Uṇādisūtras* is also assigned to *Govardhana* who is likely to be the same as above.

**गोविन्द** writer of a commentary known as *अम्बाकरी* by reason of that work beginning with the stanza *अम्बाकरीं०*, on the *Paribhāṣenduśekhara* of *Nāgeśa*.

**गोविन्द** (चक्रवर्तिन्) writer of *Samāsavāda*, a short treatise on the sense conveyed by compound words.

**गोविन्दराम** writer of '*Śabdadīpikā*', a commentary on the *Mugdhabodha Vyākaraṇa* of *Bopadeva*.

**गोषदादि** a class of words to which the *taddhita* affix अक (बुन्) is added in the sense of possession provided the word so formed refers to a chapter (अध्याय) or a section (अनुवाक); cf. देवासुरः, वैभुजः etc.; cf. *Kāś.* on P. V. 2.62.

**गोष्ठच्** a tad. affix applied to words like गो and others in the sense of 'a place'; cf. गोष्ठजादयः स्थानादिषु पशुनाम । पशुनामादिभ्य उपसंख्यानम् । गशं स्थानं गोगोष्ठम्, अश्वगोष्ठम्, महिषीगोष्ठम् *Kāś.* on P. V. 2.29. It is very likely that words like गोष्ठ, दग्ध and others were treated as *pratyayas* by *Pāṇini* and *Kātyāyana* who followed *Pāṇini*, because they were found always associated with a noun preceding them and never independently.

**गौण** (1) a word subordinate in syntax or sense to another; adjectival; उपसर्कनीभूत; (2) possessing a secondary sense, e.g. the word गौ in the sense of 'a dull man'; cf. गौणमुख्यो-मुख्ये कार्यसंप्रत्ययः, *M. Bh.* on l. 1.15,

I.4. 108, VI. 3.46 See also Par. Śek. Pari. 15; (3) secondary, as opposed to primary; cf. गौणे कर्मणि दुष्टादिः प्रधाने नीहकृष्वहम् ।

**गौणमुख्यन्याय** the maxim that the primary sense occurs to the mind earlier than the secondary sense, and hence words used in the primary sense should be always taken for grammatical operations in preference to words in a secondary sense. See the word गौण.

**गौतम** an ancient sage referred to in the Prātiśākhya works as a Prātiśākhya-kāra; cf. T. Pr. V. 38. His pupils are Gautamiyāḥ.

**गौरखर** a white ass; the word is quoted like कृष्णसर्प or लोहितशालि as an instance of words denoting the genus and not an individual. cp. Mahābhāṣya on P. II. 1.69, and Vāk. pad. II. 216; III. 14.39.

**गौरव** greatness of effort; prolixity as opposed to लाघव; cf. पर्यायशब्दानां लाघव-गौरवचर्चा नाद्रियते Par. Śek. Pari. 115; cf. also पदगौरवाद्योगविभागो गरीयान् Par. Śek. Pari. 121.

**गौरादि** a class of words to which the affix ई ( डीष् ) is added to form the feminine base; e.g. गौरी, मत्सी, हयी, हरिणी; the class contains a large number of words exceeding 150; for details see Kāśikā on P. IV. 1. 41; (2) a small class of eleven words, headed by the word गौर which do not have the acute accent on the last syllable in a tatpuruṣa compound when they are placed after the preposition उप; cf. P. VI. 2.194.

**गिमन्** tad. affix in the sense of possession; cf. वाचो गिमनिः । चाग्मी । P. I. 2.124.

**ग्रस्त** a fault of pronunciation due to the utterance of a letter hindered or held back at the throat; cf. जिह्वामूलनिग्रहे ग्रस्तमेतत् R. Pr. XIV. 3; cf. also ग्रस्तं निरस्तमवलम्बितम् । ग्रस्तः जिह्वामूले गृहीतः । अन्यक्त इत्यपरे । Pradīpa on M. Bh. Āhnika 1.

**ग्रह** a sacrificial pot used for the purpose of drinking the Soma juice. The word is used in this sense in sentences like ग्रहं समाधि which are often quoted. cp. Vāk. Pad. III. 1. 58, 61, 70, 85.

**ग्रहण** (1) technical term for a word or प्रातिपादिक in Veda; cf. ग्रहणस्य च । गृह्यते इति ग्रहणं वेदस्थः शब्दः । तत् त्रिविधम् । कार्यभाक्, निमित्तम्, उपबन्ध इति । तस्यापि स्वरूपपूर्वकः अकारः आख्याभवति । Com. on T. Pr. I. 22; (2) citing, quoting; cf. ग्रहणवता प्रातिपादिकेन न तदन्तविधिः Par. Śek. Pari. 31; cf. also गृह्णन्तीति ग्रहणानि Com. on T. Pr. I. 24. (3) mention, inclusion; (4) employment in a rule of grammar; cf. प्रातिपादिवग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम्. Par. Śek. Pari. 71.

**ग्रहणक** citing or instructing the inclusion (ग्रहण) of certain other things by the mention of a particular thing; e.g. the rule अणुद्विस्वर्णस्य चाप्रत्ययः is a ग्रहणक rule as it advises that the citing of the letters अ, इ, उ, ऋ, etc. includes the long and protracted forms of अ, इ, उ etc.; cf. also ग्रहणकशास्त्रस्य सावर्ण्यविधिनियेधाभ्यां प्रागनिष्पत्तेः Sid. Kau. on अकः स्वर्णे दीर्घः । VI. 1. 101.

**ग्रहणवत्** specifically mentioned in a rule, individually mentioned; cf. ग्रहणवता प्रतिपादिकेन तदन्तविधिर्नास्ति । Par. Śek. Pari. 31. See the word ग्रहण.

**ग्रहादि** a class of roots headed by the root ग्रह् to which the affix इन् (णिनि), causing vṛddhi to the preceding

vowel of the root, is added in the sense of an agent ; e.g. ग्राही, उत्ग्राही, स्थायी, मन्त्री etc.; cf. Kāś. on P. III. 1.134.

**ग्रस** a fault in the utterance of a letter which makes it indistinct by being held up at the throat. See ग्रस्त.

**गस्तु** kṛt affix स्तु applied to the roots गृह्, जि and स्था in the sense of an agent ; cf. ग्लानिश्च कस्तुः P. III. 2.139.

घ

**घ** (1) fourth consonant of the guttural class of consonants having the properties ऋणसंभ्रतत्त्व, घोष, नादानुपदानत्त्व and महाम्राणत्व; (2) the consonant घ at the beginning of a tad. affix which is always changed into ह्य; cf. P. VII. 1. 9; (3) substitute for ह् at the end of roots beginning with व्, as also of the root नह् under certain conditions ; cf. P. VIII. 2.32, 33, 34; (4) substitute for the consonant व् of मत्तुप् placed after the pronouns क्विप् and इदम् which again is changed into ह्य by VII. 1.9; e. g. क्वियान्, इयान्; cf. P. V. 2.40.

**घ** (1) consonant घ्, अ being added at the end for facility of pronunciation; cf. Tai. Pr. 1. 21; (2) technical term for the tad. affixes तरप् and तमप्, cf. P. 1. 1.22, causing the shortening of ई at the end of bases before it, under certain conditions, cf. P. VI. 3.43-45, and liable to be changed into तराम् and तमाम् after क्विप्, verbs ending in व्, and indeclinables; cf. P. V. 4.11; (3) tad. affix घ (ह्य) in the sense of 'a descendant' applied to क्षत्र, and in the sense of 'having that as a deity' applied to अपोन्नत्, अपानत् and also to महेन्द्र and to the words राष्ट्र etc., e.g. क्षत्रियः, अपोन्नत्रियः, अपानत्रियः, महेन्द्रियम्, राष्ट्रियः etc.; cf. P. IV. 1. 138, IV.

2.27, 29, 93; (4) tad. affix घ्, applied to अय, समुद्र and अन्न, in the sense of 'present there', to सहस्र in the sense of 'possession', to नक्षत्र without any change of sense, and to यज्ञ and ऋत्विज् in the sense of 'deserving'; cf. P. IV. 4.117, 118, 135, 136, 141, V. 1.71; (5) kṛt affix अ when the word to which it has been applied becomes a proper noun i. e. a noun in a specific sense or a technical term; cf. III. 3. 118, 119, 125.

**घकार** the consonant घ; see घ्.

**घच्** tad. affix ह्य, as found in the word क्षेत्रिय; cf. क्षेत्रियच् परक्षेत्रे चिकित्स्यः P. V. 2.92 and Kāśikā thereon.

**घञ्** kṛt affix अ causing the substitution of वृद्धि for the preceding vowel applied in various senses as specified in P. III. 3. 16-42, III. 3. 45-55, III. 3. 120-125, e. g. पादः, रोगः, आयः, भावः, अवग्राहः, प्रावारः, अवतारः, देखः रागः etc.

**घन्** tad. affix अ applied to the words शुक्र, दुग्, पात्र, and to multisyllabic words in specified senses, causing the acute accent on the first vowel of the word so formed; cf. VI. 2.26, IV.4. 115, V.1.68, V.3.79, 80.

**घन** one of the eight varieties of the modes of Vedic recitation. It is defined as of four kinds घनो घनवल्लभश्च तौ च प्रत्येकं द्विधा भवतः । घन is explained as अन्तात्क्रमं पठेत्पूर्वमादिपर्यन्तमानयेत् । आदिक्रमं नयेदन्तं घनमाहुर्वैनीषिणः । Madhusūdanī Sikṣā 55 defines it as शिखासुक्त्वा विपर्यस्य पुनस्त्रिपदसुच्चरेत् । शिखाजदाघनः प्रोक्तः The recital will be ab ba, abc cba abc, bcc bbed dcb bcd, cd, dc, cde, edc, cde, (c), de, ed, def, fed, def, fe ef (f)

**घस्** tad affix ह्य, occurring in Vedic Literature, applied to the word ऋतु, e.g. अयं ते योनिकैस्त्वियः; cf. Kāś. on P. V.1.136.

**घि** (1) a tech. term applied to noun bases or Prātipadikas ending in इ

and उ excepting the words सखि and पति and those which are termed नदी; cf. P.I.4.79; (2) a conventional term for लघु (a short vowel) found used in the Jainendra Vyākaraṇa. cp. प्रो वि च Jain. Sū.I.2.99.

विद् affixes having the mute letter व्, as for instance, षव्, ष, षच्, etc. which cause the substitution of a guttural in the place of the palatal letter च् or ज् before it; e.g. त्यागः रागः cf. P. VII. 3.52.

विनुण् kṛt affix इन् causing the substitution of Vṛddhi for the preceding vowel, as also to the penultimate vowel अ, applied to the eight roots शम्, तम्, दम् etc., also to संपृच्, अनुस्श् etc. and कष, लष, रष, etc. e.g. शमी, तमी, दमी; संपकीं, संज्वारी, प्रलापी etc.; cf. P. III.2.141-145.

विसंज्ञ (noun bases or Prātipadikas) called or termed वि. See वि.

घु a tech. term applied to the roots दा and धा, as also to those like दे or दो which become दा by the substitution of आ for the final diphthong vowel, barring the root दाप् (to cut) and दैप् (to purify); cf. दाधा घदाप् P.I. 1.20.

घुद् a conventional term for the first five case-affixes; cf. घुटि च Kāt. II. 1.68. The term घुद् is used in the Kātantra Vyākaraṇa and corresponds to the term सर्वनामस्थान of Pāṇini.

घुरच् kṛt affix उर applied to the roots अज्, आश् and भिद् in the sense of habit; e.g. भजुरं काष्ठम्, आसुरं ज्योतिः, मेदुरः पशुः; cf. Kāś. on P. III. 2.161.

घोष an external effort in the pronunciation of a sonant or a soft consonant which causes depth of the tone; cf. अन्ये तु घोषाः स्युः संवृताः etc., Sid. Kau. on VIII. 2.1.

घोषवत् a consonant characterized by the property घोष at the time of its utterance; cf. तृतीयचतुर्थाः संवृतकण्ठाः नादानुप्रदाना घोषवन्तः M.Bh. on P. I. 1.9.

ङ

ङ् (1) fifth letter of the guttural class of consonants having the properties कण्ठसंवृतत्व, घोष, नादानुप्रदान, अल्पप्राणत्व and आनुनासिक्य; (2) the consonant ङ getting the letter क as an augment added to it, if standing at the end of a word and followed by a sibilant, e.g. प्राङ्ङोते cf. ङ्णोः कुङ् कुङ् शरि P. VIII. 3.28; (3) the consonant ङ which, standing at the end of a word and preceded by a short vowel, causes the vowel following it to get the augment ङ prefixed to it; e.g. प्रत्यङ्ङारते; cf. ङमो ह्रस्वादचि ङमुण् निलम् P. VIII. 3. 32.

ङ (1) fifth consonant of the guttural class of consonants which is a nasal (अनुनासिक) consonant; the vowel अ being added at the end for facility of pronunciation; cf. T. Pr. I.21; (2) a conventional term used for all the nasal consonants in the Jainendra Vyākaraṇa. cp. नासिकयो ङः । Jain. Sū. 1.1.4.

ङम् a short term or Pratyāhāra standing for the letters ङ, ञ, न्, ञ्, and न्, casually mentioned in the Mahābhāṣya; cf. एतदग्यस्तु अकारेण ङमो ह्रस्वादचि ङञ्जुग्निदत्यमिति । M. Bh. on Māheśvara Sūtras 8, 9.

ङम् a short term or Pratyāhāra for the consonants ङ, ञ, and न्. See ङ (3)

ङमुद् augment इम् i. e. ङ, ञ or न् prefixed to a vowel at the beginning of a word provided that vowel is preceded by ङ, ञ or न् standing at the end of the preceding word. See ङ (3).

ङ् ending of the genitive case singular; स्य is substituted for ङ् after

bases ending in अ; cf. P. IV. 1. 2 and VII. 1. 12.

हसि case-affix of the ablative case, changed into आत् after bases ending in अ and into सात् after pronouns; cf. P. IV. 1.2, VII. 1.12, 15.

हि case-affix of the locative case, changed into (a) आम् after bases termed Nadi, fem. bases ending in आ and the word नी, (b) into औ after bases ending in इ and उ, and (c) into सिम् after bases of pronouns; cf. P. IV. 1. 2, VII. 3. 116, 117, 118, 119 and VII. 1. 15, 16.

डित् (1) affixes with the mute letter ह attached to them either before or after, with a view to preventing the guṇa and vrddhi substitutes for the preceding इ, उ, ऋ, or ल, as for example, the affixes चह्, अह् and others; (2) affixes conventionally called डित् after certain bases under certain conditions; cf. गङ्गुदादिभ्यो-ऽङ्गिण्डित् P. I. 2. 1-4; (3) roots marked with the mute letter ह signifying the application of the Ātmanepada terminations to them; (4) substitutes marked with mute ह which are put in the place of the last letter of the word for which they are prescribed as substitutes; (5) case affixes marked with mute letter ह which cause the substitution of guṇa to the last vowel इ or उ of words termed वि.

डी common term for the fem. affix ई, mentioned as डीप्, डीर्, or डीन् by Pāṇini; cf. P. IV. 1. 5-8; IV. 1. 15-39, 40-65 and IV. 1. 73.

डीन् fem. affix ई added to words in the class headed by शार्ङ्गिन्; cf. P. IV. 1. 73. Words ending with this affix डीन् have their first vowel accented acute.

डीप् fem. affix ई which is anudātta (grave) added (a) to words ending in the vowel ऋ or the consonant न् (cf. P. IV. 1.5), (b) to words ending with affixes marked with mute उ, ऋ or ल; cf. P. IV. 1.6, (c) to words ending with affixes marked with mute ट् as also ending with the affixes ढ, अण्, अञ्, द्वयस्त्, दध्न्त्, मान्त्, तयप्, ठक्, ठञ्, कञ् and काप् (cf. P. IV. 1. 15) and to certain other words under certain conditions; cf. P. IV. 1.16-24.

डीर् fem. affix ई, which is udātta, applied to words in the class of words headed by गौर, as also to noun bases ending in affixes marked with mute ष्, as also to words mentioned in the class headed by बहु; cf. P. IV. 1.41-46. It is also added in the sense of 'wife of' to any word denoting a male person; cf. P. IV. 1. 48, and together with the augment आनुक् (आन्) to the words इन्द्र, वरुण etc. e.g. इन्द्राणी, वरुणानी, यवनानी meaning 'the script of the Yavanas' cf. P. IV. 1.49. It is also added to words ending in क्रीत् and words ending in क्त and also to words expressive of 'limbs of the body' under certain conditions; cf. P. IV. 1. 50-59 and IV. 1.61-65.

डुर् augment ह् mentioned as डुर्, in Kāśikā, added to the vowel following the consonant ह् at the end of a word. See डमुद्.

डे dative case termination changed into य् after bases ending in short अ and into स्मै after pronouns; cf. P. IV. 1.2, VII. 1. 13, 14.

डयन्त noun bases ending with the fem. affix डी (डीप्, डीर्, or डीन्); cf. डयन्तादित्येवं भविष्यति M.Bh. on P. I. 1.89 Vārt. 16.

उयाप्याद a popular name given by grammarians to the first pāda of



the fourth adhyāya of Pāṇini's Aṣṭādhyāyī as the pāda begins with the rule इयाप्प्रातिपदिकात् IV. I. 1.

इवनिप् कर्तृ affix वन् in the sense of an agent referring to an activity of past time, added to the roots सु and यञ्; e. g. सुत्वा, सुत्वानौ; यञ्वा यञ्वानौ cf. P. III. 2. 10.

च

च first consonant of the palatal class of consonants, possessed of the properties, श्वात्, अघोष, अल्पप्राण and कण्ठविद्वत्त्व. च् at the beginning of an affix is mute e.g. च्फञ्, cf. चुद्र P. I. 3.7; words, having the mute letter च् (dropped), have their last vowel accented acute e.g. भङ्गुस् । भाङ्गुस् । cf. चितः VI. 1.163.

च (1) the letter च्, the vowel अ being added for facility of utterance, cf. T. Pr. I. 21; (2) a Pratyāhāra or short term standing for the palatal class of consonants च्, छ्, ज्, झ्, and ञ्; cf. इचशेयास्तालौ V. Pr. I. 66; (3) indeclinable च् called Nipāta by Pāṇini; cf. चादयोऽसत्त्वे P. I. 4.57; च possesses four senses समुच्चय, अन्वाचय, इतरेतरयोग and समाहार cf. Kāś. on II. 2.29. See also M. Bh. on II. 2.29 Vārt. 15 for a detailed explanation of the four senses. The indeclinable च् is sometimes used in the sense of 'a determined mention' or avadhāraṇa; cf. Kāś. on II. 1.48 and 72. It is also used for the purpose of अनुवृत्ति or अनुकर्षण i.e. drawing a word from the previous rule to the next rule; (cf. M. Bh. on P. VI. 1.90) with a convention that a word drawn thus, does not proceed to the next rule; cf. चानुकृष्टे नोत्तरत्र Par. Śek. Pari. 78; (4) a conventional term for अभ्यास- (reduplicative syllable) used in the Jainendra Vyākaraṇa cp. पूर्वश्च । Jain. Sū. 4.3.6.;

cf. चक्रिकारेषु अपवादा उत्सर्गान्न बाधन्ते Kāt. Pari. 75.

चकार the consonant च्, the vowel अ being added for facility of utterance and कार as an affix to show that only the consonant च् is meant there; cf. T. Pr. I. 16.21.

चकोर a grammarian who wrote a commentary Liṅgārthacandrikā on the 'Śabdaliṅgārthacandrikā' of Sujana paṇḍita.

चक्रनशर्मा a grammarian who is said to have written a work named Dhātusamgraha.

चक्रक "argument in a circle", a kind of fault in the application of operations, resulting in confusion; a fault in which one returns to the same place not immediately as in Anavasthā but after several steps; cf. पुनर्कच्छिभावः पुनराद् इति चक्रकमव्यवस्था प्राप्नोति । M. Bh. on I. 3.60 Vārt. 5 and Kai. on VI. 1.135.

चक्रकारक known by the name कारकचक्र also, a small work on syntax attributed to वररुचि.

चक्रपाणि (शेष) a grammarian of the Śeṣa family of the latter half of the 17th century who held views against Bhaṭṭojī Dikṣita and wrote प्रौढ-मनोरमाखण्डन, कारकतत्त्व and कारकविचार. Known also as Cakrapāṇidatta, he was a pupil of Vireśvara and son of Śeṣakṣṇa.

चक्रवर्तिन् (श्रीशचन्द्र) a well-known Bangali scholar who edited Nyāsa, Dhātupradīpa, Bhāṣāvṛtti and other works from Rajaśāhī, now in Bangladeśa, between 1921 and 1940.

चक्रिन् a grammarian who has written a small disquisition on the correctness of the form जामहीता. See जामहीतैतिवाद.

**चङ्** a Vikaraṇa affix of the aorist substituted for च्चि after roots ending in the causal sign णि, as also after the roots श्रि, द्रु and others; this चङ् causes reduplication of the preceding root form; cf. P. III. 1.48-50. e.g. अचचुरत्, अशिश्रियत्; cf. also P. VII. 4.93.

**चङ्गदास** a grammarian who has written a work on the topic of the five vṛttis. The work is named चङ्गवृत्ति.

**चङ्गवृत्ति** a short treatise written by चङ्गदास, dealing with the topic of the five compact expressions or Vṛttis viz. कृत्, तद्धित, समास, एकशेष, and सनादिधातु.

**चाङ्गुदास** or **चाङ्गुदास** a scholar of grammar who has written an independent work on Sanskrit Vyākaraṇa called वैयाकरणजीवातु. The treatise is also known as चाङ्गुध्वञ्ज or चाङ्गुध्वञ्जकरण.

**चण्** the indeclinable च (with ण् as a mute letter added to it which of course disappears) possessing the sense of चेत् or condition, e.g. अयं च मरिष्यति cf. Kāś. on P. VIII. 1.30.

**चणप्** tad. affix चण in the sense of विच (known by ) applied to a word which refers to that thing by which a person is known. e.g. विद्याचणः, केदाचणः; cf. P. V. 2.26.

**चण्डपण्डित** writer of a Prākṛta grammar. He was known also as चन्द्र and hence identified by some with Candragomin.

**चतुर्थी** (१) a term used by ancient grammarians for the fourth consonants which are sonant aspirates, termed ऋष् by Pāṇini; cf. R. Pr. IV. 2. T. Pr. I. 18, V. Pr. 1.54. R. T. 176. (2) a musical note in Sāma singing.

**चतुर्थी** a term used by ancient grammarians for the dative case; cf. उत्तो वस्मै तन्वं विससे इति चतुर्थ्याम्; Nir. I. 9.3.

**चतुर्थीसमास** the tatpuruṣa compound with the first word in the dative case in its dissolution; cf. चतुर्थीसमासे सति पूर्वपदप्रकृतिस्वरत्वेन भवितव्यम् M. Bh. on II. 1.36.

**चतुर्मात्रि** consisting of four mātrās or moras, a short vowel consisting of one mātrā, a long vowel of two mātrās, and a protracted vowel of three mātrās; cf. आन्तर्यतद्धिमात्रचतुर्मात्राणां स्थानिनां त्रिमात्रचतुर्मात्रा आदेशा मा भवन्निति । M. Bh. on Śiva sūtra, 3.4.

**चतुष्टय** a group of four; the word denotes the four kinds of words नाम, आख्यात, उपसर्ग and निपात which are mentioned by ancient grammarians. cp. इन्द्रियनिर्ययं वचनमौदुम्बरायणः तत्र चतुष्टयं नोपपद्यते । ( निरु. I. 1.2 ); cp. also Vāk. pad. II. 343.

**चन्द्र** a famous Buddhist Sanskrit grammarian whose grammar existing in the Tibetan script, is now available in the Roman and Devanāgarī script. The work consists of six chapters or Adhyāyas in which no technical terms or samjñās like टि, घु are found. There is no section on Vedic Grammar and accents. The work is based on Pāṇini's grammar and is believed to have been written by Candra or Candragomin in the 5th century A.D. Bhartṛhari in his Vākyapadīya refers to him; cf. स नीतो बहुशास्त्रं चन्द्राचार्यादिभिः पुनः Vākyapadīya II. 489. A summary of the work is found in the Agnipurāṇa, ch. 248-258.

**चन्द्रकला** called also कला, a well-known commentary on Nāgeśa's Laghuśabdenduśekhara by Bhairavamīśra who lived in the latter half of the 18th century and the first half of the nineteenth century.

**चन्द्रकीर्ति** a Jain grammarian of the twelfth century A.D. who has written a commentary named Subodhini on the Śārasvata Vyākaraṇa.

**चन्द्राचार्य** or **चन्द्रगोमिन्** a famous Buddhist scholar and grammarian who flourished in the earlier part of the fourth century A.D. His system of grammar with सूत्र, गण, धातु, and लिङ्गानुशासन lists is complete. He has accepted great help from Pāṇini, his purpose for giving a new grammatical system being to compose a new grammar which should be short (लघु), clear (विरह्य) and complete (संपूर्ण). His sūtra-work with his own commentary is called Candravṛtti which comprises of six adhyāyas. His work, excellently edited by B Leibisch from Breistan omits vedic sūtras and sūtras on accent. Bhartṛhari considers him responsible for restoration of Mahābhāṣya; cp. Vāk. pad. II. 478 ff.

**चञ्जवीरि** a grammarian who around 1500 A.D. wrote a commentary in Kannada language on Kāśakṛtsna-dhātupāṭha.

**चय्** a short term (Pratyāhāra) for the first letters (क, च, ट, त्, and प्) of the five classes. Sometimes as opined by पौष्करसादि, second letters are substituted for these if a sibilant follows them, e. g. अफपराः, वधपराः। cf. चयो द्वितीयाः शरि पौष्करसादेरिति वाच्यम्। cf. S. K. on डणो कुक्कुक् शरि P. VIII. 3.28.

**चर्** a short term (Pratyāhāra) for the hard unaspirated surds and च्, च्, स. The change of the second, third and fourth letters into the first is called चर्तः cf. अभ्यासे चर्च। खरि च। नावसाने। P. VIII. 4.54-56.

**चरद्** tad. affix चर in the sense of 'being (so and so) in the past'. e. g. आढ्यवरः, fem. आढ्यवरी; cf. भूतपूर्वे चरद् P. V. 3.53.

**चरण** explained as a synonym of the word शाखा which means a branch or

a school of Vedic Learning; cf. चरणशब्दाः कठकलापादयः Kāś. on P. IV. 2.46.

**चरित** lit. eaten up, swallowed up. The word is used by Bhartṛhari in the sense of 'included' or 'contained inside' (गर्भीकृत). cp. Vāk. pad. II. 270, 326; cp. चरिता गभिता आख्यातक्रिया यस्य तद् चरितक्रियं गर्भीकृतक्रियापदम्। (पुण्य.)

**चरितक्रिय** having kriyā or verb activity hidden in it. The term is used by Bhartṛhari in connection with a solitary noun-word or a substantive having the force of a sentence, and hence which can be termed a sentence on account of the verbal activity dormant in it. e.g. पिण्डीम्; cf. वाक्यं तदपि मन्यन्ते यत्पदं चरितक्रियम् Vākyapad. II. 326, and चरिता गर्भीकृता आख्यातक्रिया यस्य तद्गर्भीकृतक्रियापदं नामपद वाक्यं प्रयुञ्जते। Com. on Vākyapadiya II. 326.

**चरितार्थ** which has got already a scope of application; the term is used by commentators in connection with a rule or a word forming a part of a rule which applies in the case of some instances and hence which cannot be said to be व्यर्थ (superfluous) or without any utility and as a result cannot be said to be capable of allowing some conclusion to be drawn from it according to the dictum व्यर्थं सञ्ज्ञापयति। cf. अनादौ यद्यन्यत्र चरितार्थस्तर्ह्यन्यत्रद्वेण वाच्यते Paṛ. Śek. Pari. 65.

**चर्करीत** a term used by the ancient grammarians in connection with a secondary root in the sense of frequency; the term चर्कुरन्त is used by comparatively modern grammarians in the same sense. The चर्करीत roots are treated as roots of the adādi class or second conjugation and hence the general Vikaraṇa अ (शप्) is omitted after them. The word is based on the 3rd pers. sing

form चर्करीति from the root कृ in the sense of frequency ; e. g. चर्करीति, चर्करीति; बोभनीति बोभोति; cf. चर्करीतं च a gaṇa-sūtra in the gaṇa named 'adādi' given by Pāṇini in connection with अदिप्रभृतिभ्यः शपः P. II. 4.72 ; cf. also चर्करीतमिति यङ्लुकः प्राचा संज्ञा Bhāṣā Vr. on P. II. 4.72. The word चर्करीयित is similarly used for the frequentative when the sign of the frequentative viz. य (यङ्) is not elided. See चर्करीयित.

चर्करीतवृत्त a form of the frequentative or intensive, e.g. आपनीफणत्, चोष्क्यमाणः । cf. आपनीफणदिति फणतेश्चर्करीतवृत्तम् । Nir. II. 28 ; चोष्क्यमाण इति चोष्क्यतेश्चर्करीतवृत्तम् Nir. VI. 22. See the word चर्करीत.

चर्चा ( I ) splitting up of a word into its component parts, which is generally shown in the Padapāṭha by अवग्रह ( s ). The word, hence means पदपाठ or recital by showing separately the constituent words of the Saṃhitā or the running text of the Veda. The word is used almost in the same sense in the Mahābhāṣya in respect of showing the words of a sūtra separately ; cf. न केवलानि चर्चापदानि व्याख्यानं वृद्धिः आत् ऐजिति । किं तर्हि । उदाहरणं प्रत्युदाहरणं वाक्याध्याहारः इत्येतत्समुदितं व्याख्यानं भवति M. Bh. on Māheśvara Sūtra 1 Vārt. 61 ; ( 2 ) a repeated word ; cf. इतिकरणात् पुरतो यत् पुनः पदवचनं तत् चर्चाशब्देनोच्यते. Uvvaṭa on V. Pr. III. 20 ; ( 3 ) a discussion or a debate where consideration is given to each single word ; cf. पर्याचशब्दानां लाघवगौरवचर्चां नाद्रियते Par. Śek. Pari. 115.

चर्चागुण repetition of a word in the पदपाठ, क्रमपाठ, जटापाठ etc. where the several Pāṭhas appear to be called चर्चा. In the पदपाठ a word in a compound is repeated twice, in the क्रमपाठ every word is repeated twice, in the जटापाठ, six times.

चर्चापद component words of a running text or of a compound word.

चर्त्वं substitution of a hard consonant or ह, र, ए, for soft consonants and aspirates. See the word चर्.

चर्मेशिरस् name of a Nirukta writer quoted by Yāska ; cf. Nir. III. 15.

चवर्ग the group of consonants of the palatal class, viz. च्, छ्, ज्, झ् and ञ्. The word च is used in the same sense in the Prātiśākhya works. See the word च.

चाक्रवर्मण an ancient grammarian whose view is quoted by Pāṇini in his Sūtra ३ चाक्रवर्मणस्य P. VI. 1. 130. He was the author of a work similar to Uṇādisūtras as can be seen from quotations of his words.

चाक्रुदास the same as चक्रु or चाक्रु or चक्रुदास, a grammarian who composed a compendium on grammar called वैयाकरणजीवातु and also a commentary on it.

चाङ्गुसूत्र a treatise on the grammar written by चाक्रुदास in the Sūtra form, which was named वैयाकरणजीवातु by him.

चाङ्गुव्याकरण the same as चाङ्गुसूत्र.

चातुःस्वार्य the view that there are four accents—the udātta, the anudātta, the svarita and the pracaṣya—held by the Khāṇḍikīya and the Aukhīya Schools.

चातुरथ्य a tad. affix prescribed in the four senses—तदस्मिन्नस्ति, तेन निर्वृत्तम्, तस्य निवासः and अदूरभवः mentioned by Pāṇini in IV. 2.67-70 ; cf. अपत्यादि-न्यङ्गातुरथ्यपर्यन्तेभ्यः येन्येथाः स शेषः M. Bh. on IV. 2.92.

चातुरथिक the affixes prescribed in the four senses mentioned in P. IV. 2.67-70. These taddhita affixes are

given in the Sūtras IV. 2.71 to IV. 2.91. The term चातुरधिक is used for these affixes by commentators on Pāṇini sūtras.

**चातुर्वर्ण्यादि** words mentioned in the class headed by चातुर्वर्ण्य where the tad. affix च्यञ् is applied although the words चतुर्वर्ण, चतुर्वेद and others are not गुणवचन words to which च्यञ् is regularly applied by P. V. 1.124. cf. ब्राह्मणादिषु चातुर्वर्ण्यादीनामुपसंख्यानम् P. V. 1. 124 Vārt. 1.

**च्वादि** a class of words headed by च् which are termed निपात by Pāṇini e.g. च, वा, ह, एवम् नूनम्, चेत, माह etc. ; cf. चादयोऽस्तत्रे. P. I. 4.57. For the meaning of the word अस्त्रच see p. 370 Vyākaraṇamahābhāṣya. Vol. VII. published by the D. E. Society, Poona.

**चानम्** kṛt affix आन applied to a root, to signify habit, age or strength ; e. g. आत्मानं भूषयमाणाः । कवचं विभ्राणाः । शत्रुनि-  
हानाः । cf. P. III. 2. 129.

**चान्द्र** name of a treatise on grammar written by Candra, who is believed to have been the same as Candragomin. The Grammar is based upon that of Pāṇini, but it does not treat Vedic forms and accents. See the word चन्द्र above. For details see pp. 375-376 Patañjali Mahābhāṣya. Vol. VII, D. E. Society's Edition.

**चान्द्रव्याकरणपद्धति** name of a commentary on the चान्द्रव्याकरण written by आनन्ददत्त.

**चाप्** the fem. affix आ, applied to words ending in the tad. affixes च्यञ् and च्यङ्; e.g. कौसल्या, वाराह्या, गौकक्ष्या; cf. Kāś. on P. IV. 1.74.

**चारायण** an ancient grammarian referred to by Patañjali in the Mahābhāṣya as a scholar who had a line of pupils named after him; cf.

कन्वलचारायणीयाः M. Bh. on P. I. 1.73. He is also the propounder (प्रवक्ता) of the Cārāyaṇīya school of Kṛṣṇa Yajurveda.

**चारायणीय शिक्षा** a complete Śikṣā work belonging to the Cārāyaṇīya school of the Black Yajurveda, the manuscripts of which are found in Poona (Bhāṇḍārkar Oriental Research Institute No. 21 of 1875-76) and Gottingen (University Library, Sanskrit 25). It treats of Sandhi rules, Abhinidhāna, meter and ten places of articulation.

**चारितार्थ्य** fulfilment of the object or the purpose. The word is used in connection with a rule of grammar. See चरितार्थ.

**चार्थ** the meaning of the indeclinable च to convey which, as existing in different individuals, the dvandva compound is prescribed. Out of the four senses possessed by the indeclinable च, the Dvandva compound is prescribed in two senses viz. इतरेतरयोग and समाहार out of the four समुच्चय, अन्वाचय, इतरेतरयोग and समाहार; cf. कः पुनश्चैन कृतोर्थः । समुच्चयेन्वाचय इतरेतर-  
योगः समाहार इति M. Bh. on P. II. 2.29; cf. also Cāndra Vyākaraṇa II. 2.48.

**चालु** tad. affix (आलु) applied to the word हृदय, in the sense of possession, optionally along with the affixes वच् इन् and इक. e.g. हृदयालुः, हृदयवान्, हृदयी and हृदयिकः; cf. Kāś. on V. 2.122.

**चिकीर्षित** desiderative formation ; a term used by ancient grammarians for the term सन्नन्त of Pāṇini on the analogy of the terms भवन्ती, वर्तमाना etc. cf. आ इत्याकारः उपसर्गः पुरस्तात् चिकीर्षितज उत्तरः, आशु शोचयतीति आशुशुभ्रणिः Nir. VI. 1.

**चिकीर्षितज** in the sense of the desiderative ; cf. चिकीर्षितादर्थाज्जातः सन्नन्तादित्यर्थः Durgācārya on Nir. VI. 1.

**चिञ्चन्द्रिका** name of a commentary on the Paribhāṣenduśekhara written by Vishnu Shastri Bhat, in reply to the treatise named दूषकरदोद्धेद. See विष्णुशास्त्रिन्. For details see pp. 39, 40 of Vyākaraṇa Mahābhāṣya Vol. VII, published by the D. E. Society, Poona.

**चिष्** substitute इ causing vṛddhi, in the place of the aorist. vikaraṇa affix च्लि; prescribed in the case of all roots in the passive voice and in the case of the roots षद्, दीप्, जन् etc. in the active voice before the affix त् of the third pers. sing. in the Ātmanepada, which in its turn is elided by P. VI. 4.104. cf. P. III. 1.60-66.

**चिच्** affixes or substitutes or bases marked with the mute letter च् signifying the acute accent for the last vowel; e.g. अथुच्, बुरच्, कुण्डिनच् etc. cf. P. VI. 1.163, 164.

**चिक्करण** marking with the mute letter च्, signifying the acute accent of the last vowel; cf. चापि चिक्करणसामर्थ्यादन्तोदात्तत्वं भविष्यति; M. Bh. on P. III. 1.3 Vārt. 16.

**चित्प्रभा** name of a commentary on the Paribhāṣenduśekhara by ब्रह्मानन्द-सरस्वती.

**चिति** consciousness, knowledge; the word is used in the sense of the word चित् in the Sāṃkhya system. cp. Vāk. pad. III. 14.325, 326.

**चिदस्थिमाला** name of a commentary on the Laghuśabdenduśekhara by Vaidyanātha Pāyagunḍe, one of the distinguished disciples of Nāgeśa-bhaṭṭa.

**चिद्रूपाश्रय** named also चिद्रूपाश्रम who wrote a learned commentary named विषयी on the Paribhāṣenduśekhara

of Nāgeśabhaṭṭa. A small grammar work called Vyākaraṇadīpa or Dīpa-vyākaraṇa is also fathered upon him.

**चिन्ता** (1) view; theory. e.g. बाध्यतामान्य-चिन्ता, बाध्यविशेषचिन्ता cf. इयमेव बाध्यतामान्य-चिन्तेति, व्यवहियते Par. Śek. Pari. 58; (2) a matter of scrutiny on a suspicion; cf. चिन्ता च—मयतेरिदन्यतरस्याम् इत्यतोन्वतरस्यांप्रहणस्य सिंहावलोकनन्यायादादनुवृत्तेः Durghaṭa Vr. on VI. 4.69.

**चिन्तामणि** (1) name of a commentary on the Sūtras of the Śākaṭāyana Vyākaraṇa written by यक्षवर्मेन्. It is also called लघुवृत्ति. (2) name of a grammar work.

**चिन्तामणिप्रकाशिका** a commentary on the चिन्तामणि of यक्षवर्मेन्, written by अजितसेन in the twelfth century. The other commentaries are Cintāmaṇipratīpadā and Cintāmaṇiṭippanī. See चिन्तामणि.

**चिन्त्य** questionable; contestable; which cannot be easily admitted. The word is used in connection with a statement made by a sound scholar which cannot be easily brushed aside; cf. एतेन यत्कैयटे केचिदित्यादिनां अस्यैव वाग्रहणस्य तदन्वित्यत्वज्ञापकतोक्ता सापि चिन्त्या. Par. Śekh. Pari. 93-5.

**चु** the group of palatal consonants viz. च्, छ्, ज्, झ् and ञ्; cf. चुद् P. I. 3.7, चोः कुः VIII. 2.30, कुहोश्चुः VII. 4.62.

**चुञ्चुप्** tad. affix चुञ्चु applied to a word in the sense of 'well-known by'; e.g. विषाचुञ्चुः; cf. P. V. 2.26.

**चुरादि** a class or group of roots headed by the root चूर्, familiarly known as the tenth conjugation.

**बुद्धिभट्टि** a grammarian who is supposed to have written a gloss (वृत्ति) on the Sūtras of Pāṇini; cf. तत्र च वृत्तिः पाणिनिप्रणीतानां सूत्राणां विवरणं बुद्धिभट्टिनल्लरादि - (V. 1. निर्देरादि-) विरचितम्, Nyāsa,

on the benedictory verse of Kāśikā: इषौ भाष्ये तथा धातुनामपारायणादिषु at the very beginning.

**चूर्णि** a gloss on the Sūtras of Pāṇini referred to by Itsing and Śrīpati-datta. Some scholars believe that Patañjali's Mahābhāṣya is referred to here by the word चूर्णि, as it fully discusses all the knotty points. Others believe that चूर्णि, stands for the Vṛtti of चुल्लिमट्टि. In Jain Religious Literature there are some brief comments on the Sūtras which are called चूर्णि and there possibly was a similar चूर्णि on the sūtras of Pāṇini. cp. भाष्याणां चूर्णादीनाम् । Vṛtti on Vā. Pa. I. 23. Also cp. उक्तं च चूर्णिकारेण अनेकस्मात् इति स्थितिः । Medhātithi on Manu Smṛti V. 158.

**चेक्रीयित** the sign य (यङ् of Pāṇini) of the frequentative or intensive. The word is mostly used in the Kātantra Grammar works; cf. धातोर्यशब्दश्चेक्रीयितं क्रियासमसिद्धारे, Kāt. III. 2.14. The word चेक्रीयित is used in the Mahābhāṣya in the sense of यङन्त where Kaiyaṭa remarks यङः पूर्वाचार्यसंज्ञा चेक्रीयितमिति cf. प्रदीप on M. Bh. on P. IV. 1.78 Vārtika. The word चेक्रीयितान्त means यङन्त in Pāṇini's terminology meaning a secondary root derived from the primary root in the sense of intensity. The word चक्रीयितान्त is used for the frequentative bases in which य, the sign of the frequentative, is omitted. See चक्रीयित.

**चेलु** tad. affix एलु applied to the word हिम in the sense of 'unable to bear' e.g. हिमेलुः, cf. P. V. 2.122 Vārt. 7.

**चोक्कनाथ** a southern grammarian of the seventeenth century who has composed in 430 stanzas a short list of the important roots with their meaning. The work is called धातु-रत्नावली.

**चोदक** (१) an objector; the word is common in the Commentary Literature where likely objections to a particular statement are raised, without specific reference to any individual objector, and replies are given, simply with a view to making matters clear; (2) repetition of a word with इति interposed; cf. चोदकः परिग्रहः इत्यनर्थान्तरम्. See अदुष्टवर्ण and परिग्रह.

**चोरट्** the crude form of the word चोर with the mute consonant ट् added to signify the addition of डीप् to form the feminine base e.g. चोरी; cf. P. IV. 1.15.

**चौरादिक** a root belonging to the tenth conjugation of roots (चुरादिगण); cf. आमः इति चौरादिकस्य णिच् वृद्धौ सस्यां भवति । Kāś. on P. VII. 3.34.

**चङ्** the consonant ङ् with च् prefixed, for which ञ् is substituted by चङ्गोः शुडनुनासिके च P. VI. 4.19.

**चफल्** tad. affix आयन causing a वृद्धि substitute for the first vowel of the word to which it is added. The affix (चफल्) is added in the sense of 'a descendant except the direct son or daughter' to words कुञ्ज and others; cf. P. IV. 1.98.

**चिल्ल** the sign of the aorist (लुङ्) for which generally सिच् and अङ्, क्त, चङ् and चिण् are substituted in specified case; cf. P. III. 1.43-66.

**चिव** tad. affix (of which nothing remains) to signify the taking place of something which was not so before; after the word ending in चिव the forms of the root कृ, भू or अस् have to be placed; e.g. शुद्धीकरोति; cf. P. V. 4.50.

**चव्यर्थ** possessing the sense of चिव. See चिव cf. P. III. 2.56 also P. III. 3.127 Vārt. 1.

छ

the second consonant of the palatal class of consonants (चवर्ग), which is possessed of the properties श्वास, अघोष, महाप्राण and कण्ठविवृतकारित्व. छ, placed at the beginning of affixes, is mute; while ईय् is substituted for छ standing at the beginning of tad-dhita affixes; cf. P. I. 3.7 and VII 1.2. छ at the end of roots has got र substituted for it; cf. P. VIII. 2.36.

tad. affix ईय्, added (1) to the words स्वस्, भ्रातृ and to words ending with tad. affix फिन्; cf. P. IV. 1.143, 144 and 149; (2) to the dvandva compound of words meaning constellations, to the words अपोनन्त्, अर्पानन्त्, महेन्द्र, चावापृथिवी, शुनासीर, etc. as also to शर्करा, उत्कर, नड etc. in certain specified senses, cf. P. IV. 2.6, 28, 29, 32, 48, 84, 90 & 91; (3) to words beginning with the vowel called Vṛddhi (आ, ऐ or औ), to words ending with गर्त, to words of the गृह class, and to युष्मद् and अस्मद् in the शैषिक senses, cf. P. IV. 3.114, 137-45 and IV. 3.1; (4) to the words जिह्वामूल, अङ्गुलि, as also to words ending in वर्ग in the sense of 'present there'; cf. P. IV. 3.62-64; (5) to the words शिशुकन्द, यमसम, dvandva compounds, इन्द्रजनन and others in the sense of 'a book composed in respect of', cf. P. IV. 3.88; (6) to words meaning warrior tribes, to words रैवतिक etc, as also आयुष, and अग्र, in some specified senses; cf. P. IV. 3.91, 131, IV. 4.14, 117; (7) to all words barring those given as exceptions in the general senses mentioned in the sec. V. I. 1-37; (8) to the words पुत्र, कडङ्कर, दक्षिण, words ending in वस्तर, अनुप्रवचन etc. होत्रा, अभ्यग्नित्र and कुशाग्र in specified senses; cf. P. V. 1. 40, 69,

70, 91, 92, III, 112, 135, V. 2.17. V. 3. 105; (9) to compound words in the sense of इव; e. g. काकतालीयम्, मजाङ्गुपाणीयम् etc. cf. V. 3. 106; and (10) to words ending in जाति and स्थान in specified senses; cf. P. V. 4, 9, 10.

छकार the letter छ, the word कार being looked upon as an affix added to the consonant छ which, by the addition of अ, is made a complete syllable; cf. T. Pr. I. 16, 21.

छण् tad. affix ईय् causing the vṛddhi substitute for the first vowel of the word to which it is added. छण् is added (1) to the words पितृष्वस् and मातृष्वस् in the sense of अपत्य; cf. P. IV. 1.132, 134; (2) to the words कुशाश्व, अरिष्ट and others as a चातुरधिक affix; cf. P. IV. 2.80; (3) to the words तित्तिरि, वरतन्तु, खण्डिक and उख in the sense of 'instructed by', cf. P. IV. 3.102; and (4) to the word शालातुर in the sense of 'being a national of' or 'having as a domicile.' e. g. शालातुरीयः; cf. P. IV. 3.94.

छन्दस् (1) Vedic Literature in general as found in the rule बहुलं छन्दसि which has occurred several times in the Sūtras of Pāṇini, cf. छन्दोवस्सुत्राणि भवन्ति M. Bh. on I. 1.1, and I. 4.3; cf. also V. Pr. I. 1, 4; (2) Vedic Saṃhitā texts as contrasted with the Brāhmaṇa texts; cf. छन्दोब्राह्मणानि च तद्विषयाणि P. IV. 2.66; (3) metre, metrical portion of the Veda, cp. अक्षराणामियत्तावचनः छन्दः शब्दोऽस्ति यस्य जगत्यादयो विशेषाः। Nyāsa on P. IV. 2.55; cp. also छन्दःशब्देनात्र अक्षरेयत्तावाचिनो गायत्र्यादिशब्दस्य ग्रहणम्। Kai. on IV. 2.55.

छन्दस् Vedic metres. They are mainly seven, others being their varieties. Rkprātiśākhya XVI. 1 to 8 divides them into प्राजापत्य, दैव, आसुर, आर्ष, यजुष, साम्न, आर्च, and नाष्ट. Each one of the



seven principal metres viz. गायत्री, उष्णिक्, अनुष्टुप्, बृहती, पङ्क्ति, त्रिष्टुप् and जगती can have the above divisions.

**छन्दस्य** represented by the collection of Vedic hymns cp. Vāk. pad. I. 17; cp. छन्दस्यश्छन्दसां समूहः । समूहार्थे औपसङ्ख्यानिकस्तद्धितः । एष वै सप्तदशाक्षरश्छन्दस्यः आत्मा । ( ५ )

**छन्दोभाषा** Vedic language as contrasted with भाषा (ordinary language in use); cf. गुरुत्वं लघुता साम्यं ह्रस्वदीर्घच्छ्रुतानि च...एतत्सर्वं तु विधेयं छन्दोभाषां विजानता T. Pr. XXIV. 5.

**छपाद्** a popular name given by grammarians to the first pāda of the fifth Adhyāya of Pāṇini's Aṣṭādhyāyī as the pāda begins with the rule प्राक् क्रीताच्छः P. V. 1. 1.

**छच्** a short term or Pratyābhāra standing for छ, ङ, य्, च्, इ and त्; cf. नश्छव्यप्रशान् P. VIII. 3-7.

**छस्** tad. affix ईय added to the word भवत् in the general शैषिक senses, e. g. भवदीयः; cf. P. IV. 2.115. The mute letter च् has been attached to the affix छस् so that the base भवत् before it could be termed pada (cf. सिति च P. I. 4.16) and as a result have the consonant त् changed into द् by P. VIII. 2.39.

**छान्नमित्र** a grammarian quoted by Ujvaladatta III. 70, "वेदे पुनरक्षरशब्द उदकेऽपि वर्तते" इति उणादयो बहुलमित्यत्र छान्नमित्रः ।

**छान्दस** found in the Vedic Literature; Vedic; cf. छान्दसा अपि क्वचिद् भाषायां प्रयुज्यन्ते Bhāṣāvṛtti on P. IV. 4.143; cf. also छान्दसमेतत् । इष्टानुविधिश्च च्छान्दसि भवति; M. Bh. on I. 1.5.

**छाया** a learned commentary on Nāgeśa's Mahābhāṣyapradipoddyota written by his pupil बालभट्ट (possibly the same as, or the son of, वैचनाथ

पायगुण्डे) who lived in the eighteenth century.

**छुच्छुकभट्ट** a grammarian who wrote a short gloss called कातन्त्रलघुवृत्ति on the Kātantrasūtras.

ज

**ञ्** third consonant of the palatal class of consonants, possessed of the properties नाद, घोष, अल्पप्राण and कण्ठसञ्चलकारित्व. ञ् at the beginning of affixes is mute in Pāṇini's grammar.

**ञ** the consonant ञ् with अ added to it for facility of pronunciation; cf. T. Pr. I. 21. See ञ्.

**जगती** one of the seven principal Vedic metres. It has four pādas of twelve letters each. It has further varieties like उपजगती (12, 12, 11, 11), पञ्चपदाजगती (8, 8, 12, 12, 12) and so on. cp. Rkprātiśākhya XVI. 50.

**जगदीश (तर्कालङ्कार)** a famous Naiyāyika who wrote Śabdaśaktiprakāśikā around 1600 A. D.

**जगद्धर** a poet and grammarian of probably fourteenth century, who wrote a commentary named Kātantra-bālabodhinī on the Kātantra-sūtras. Rājanaka Śitikanṭha, a descendant of Jagaddhara wrote a commentary on Bālabodhinī.

**जगद्धर** a poet and grammarian of Kāsmīra of the fourteenth century who wrote a commentary named बालबोधिनी on the Kātantra Sūtras.

**जगन्नाथ (1)** the well-known poet and scholar of Vyākaraṇa and Alankāra who wrote many excellent poetical works. He lived in the sixteenth century. He was a pupil of Vireśvara, son of कृष्णशेष and he severely criticised the views of Appaya Dikṣita and Bhaṭṭojī Dikṣita. He

wrote a sort of refutation of Bhaṭṭo-  
oji's commentary Prauḍha-Manora-  
mā on the Siddhānta Kaumudī,  
which he named प्रौढमनोरमाखण्डनं but  
which is popularly termed मनोरमाकुच-  
मर्दन. His famous work is the Rasa-  
gaṅgādhara on Alaṅkāraśāstra; (2)  
writer of a commentary on the Rk-  
Prātiśākhya by name Varṇakrama-  
lakṣaṇā; (3) writer of Sārapradī-  
pikā, a commentary on the Sāras-  
vata Vyākaraṇa. He has referred to  
his work Kaustubhakhaṇḍana in  
his Prauḍhamanoramākhaṇḍana.

**जटा** a kind of Vedic recital wherein  
each word is repeated six times.  
जटा is called one of the 8 kinds  
(अष्टविकृति) of the Kramapāṭha,  
which in its turn is based on the  
Paḍapāṭha; cf. जटा माला शिखा रेखा  
ध्वजो दण्डो रथो घनः । अष्टौ विकृतयः प्रोक्ताः  
क्रमपूर्वा मनीषिभिः । जटा is defined as  
अनुलोमविलोमाभ्यां त्रिवारं हि पठेत् क्रमम् ।  
विलोमे पदवत्संधिः अनुलोमे यथाक्रमम् । The  
recital of ओषधयः संवदन्ते सोमेन can be  
illustrated as ओषधयः सं, समोषधयः, ओषधयः  
सं, सं वदन्ते, वदन्ते सं, सं वदन्ते, वदन्ते सोमेन,  
सोमेन वदन्ते, वदन्ते सोमेन ।

**जयकृष्ण** a famous grammarian of the  
Mauni family who lived in Vārāṇasī  
in the seventeenth century. He  
wrote विभक्त्यर्थनिर्णय, स्फोटचन्द्रिका, a  
commentary on the Siddhāntakaum-  
udī called सुत्रेधिनी which supple-  
mented Tattvabodhini and a com-  
mentary on the Madhya Kaumudī  
named विलास. He wrote a comment-  
ary on the Laghukaumudī also.

**जयदेव** a grammarian, (of course differ-  
ent from the well-known poet), to  
whom a small treatise on grammar  
by name इष्टतन्त्रव्याकरण or इष्टतन्त्र is  
attributed.

**जयन्त (1)** author of तस्वचन्द्र a com-  
mentary on पाणिनिप्रवृत्ति written by

Viṭṭhala; (2) writer of a comment-  
ary named Vādighaṭamudgara on  
the Sārasvatapraṅkriyā.

**जयरामभट्टाचार्य** a famous Bengalee  
scholar of Vyākaraṇa and Nyāya  
who has written a small treatise  
dealing with syntax. The treatise  
is named कारकवाद.

**जयादित्य** one of the famous joint authors  
(जयादित्य and वामन) of the well-  
known gloss (वृत्ति) on the Sūtras of  
Pāṇini, popularly called काशिकावृत्ति.  
As the काशिकावृत्ति is mentioned by  
It-sing, who has also mentioned  
Bhartṛhari's Vākyapadīya, as a  
grammar treatise written some 40  
years before his visit, the time of  
काशिकावृत्ति is fixed as the middle of  
the 7th century A.D. Some scholars  
believe that जयादित्य was the same  
as जयापीड a king of Kāśmīra and  
वामन was his minister. For details,  
see pp. 386-388 of the Vyākaraṇa  
Mahābhāṣya, Vol. VII, published  
by the D. E. Society, Poona. See  
काशिका.

**जयानन्द** a Jain grammarian of the  
fourteenth century who wrote a  
commentary named उद्धार also named  
Haimalingānuśāsana-vyākhyā on  
the लिङ्गानुशासन of Hemacandra.

**जश्** a short term (प्रत्याहार) signifying  
the soft inaspirate class consonants  
ज, ब, ग, इ and द्.

**जइत्व** substitution of a जश् consonant  
prescribed by Pāṇini for any con-  
sonant excepting a semi-vowel or  
a nasal, if followed by any fourth  
or third consonant out of the class  
consonants, or if it is at the end of  
a pāda; cf. P. VIII. 2.39, VIII. 4.  
53.

**जइभाव** the same as जइत्व, which see  
above.

**जस्** case termination अस् of the nom. plural; cf. P. IV. 1.2.

**जसि** case termination अस् of the nom. plural mentioned as जस् by Pāṇini in IV. 1.2, but referred to as जसि by him; cf. P. IV. 1.31 and VII. 1.50.

**जहत्स्वार्थविकल्प** name given to an alternate view about the sense of words, referring to the expression of a sense which is entirely different from the original sense; this secondary sense is found in cases of indication (लक्षणलक्षणा) like राज्ञायां घोषः । and Bahuvrīhi compounds like पीताम्बर cp. Vāk. pad. II. 228.

**जहत्स्वार्था (वृत्ति)** a composite expression where the constituent members give up their individual sense. In compound words such as राजपुरुष in the sentence राजपुरुषमानय the word राजन् gives up its sense inasmuch as he, the king, is not brought; पुरुष also gives up its sense as every man is not brought. It is of course to be noted that although the sense is given up by each word, it is not completely given up; cf. जहदव्यसौ स्वार्थं नात्यन्ताय जहाति; M. Bh. on P. II. 1.1. Vārt. 2. For detailed explanation see Mahābhāṣya on P. II. 1.1. Vārt. 2.

**जहदमेत्व** abandonment or giving up of properties in the case of a word included in a वृत्ति or composite expression; cf. जहदमेत्वाच्छब्दप्रवृत्तेः Durgahaṭa Vṛtti on P. II. 2.6.

**जाग्रहीतेतिवाद** a short disquisition on the correctness of the word जाग्रहीता, written by a grammarian named Cakrin; cf. भट्टोजिदीक्षितग्राह्यस्तं माधवदिग्गजम् । अमुमुचत् सत्यवर्धक्षकी चक्रिप्रसादभाङ्ग, colophon.

**जाञ्** born or produced there or then; one of the senses in which the tad.

affixes, called जातार्थक, are prescribed by Pāṇini in the sūtra तत्र जातः and the following; cf. P. IV. 3.25-37.

**जातबहिरङ्गासिद्धत्व** invalidity of a Bahir-āṅga operation that has already taken place by virtue of the Antaraṅga-paribhāṣā—असिद्धं बहिरङ्गमन्तरङ्गे—that which is 'bahirāṅga' is regarded as not having taken effect when that which is 'antaraṅga' is to take effect. For details see Par. Śek. Paribhāṣā 50.

**जाताभीयासिद्धत्व** invalidity of a grammatical operation prescribed by a rule in the आभीय section (P. VI. 4. 22 upto the end of the fourth pāda) which, although it has taken place, is to be looked upon as not having taken place when any other operation in the same section is to take effect. See आभीयासिद्ध.

**जाति** genus; class; universal; the notion of generality which is present in the several individual objects of the same kind. The biggest or widest notion of the universal or genus is सत्ता which, according to the grammarians, exists in every object or substance, and hence, it is the denotation or denoted sense of every substantive or Prātipadika, although on many an occasion vyakti or an individual object is required for daily affairs and is actually referred to in ordinary talks. In the Mahābhāṣya a learned discussion is held regarding whether जाति is the denotation or व्यक्ति is the denotation. The word जाति is defined in the Mahābhāṣya as follows :—आकृतिग्रहणा जातिलिङ्गानां च न सर्वभाङ् । सङ्कशाख्यातनिर्वासा गोत्रं च चरणैः सह ॥ अपर आह । प्रादुर्भावविनाशाभ्यां सत्त्वस्य युगपदगुणैः । असर्वलिङ्गां बह्वर्थां तुं जातिं कवयो विदुः M.Bh. on IV. 1.63. For details see Bhartrhari's Vākya-padiya.

**जातिपक्ष** the view that जाति, or genus only, is the denotation of every word. The view was first advocated by Vājapyāyana which was later on held by many, the Mīmāṃsakas being the chief supporters of the view. See Mahābhāṣya on P. I. 2.64. See Par. Śek. Pari. 40.

**जातिपदार्थवाद** see जातिपक्ष.

**जातिसमुद्देश** name given to the first section of the third Kāṇḍa of Vākya-padiya. It discusses जाति or universality as the denotation of words.

**जातिस्वर** the acute accent for the last vowel of a word ending with क of the p.p.p. denoting a genus; cf. P. VI. 2.170.

**जातीयर्** tad. affix जातीय in the sense of प्रकार or variety; e.g. पटुजातीयः, मृदु-जातीयः; cf. Kāś. on P. V. 3.69. Originally जातीय was possibly an independent word, but as its use, especially as a noun, was found restricted; it came to be looked upon as an affix on the analogy of the affixes कल्प, देह्य, देशीय and others.

**जात्य** name of a variety of the Svarita or circumflex accent; the original svarita accent as contrasted with the svarita for the grave which follows upon an acute as prescribed by P. in VIII. 4.67, and which is found in the words इन्द्रः, होता etc. The jātya svarita is noticed in the words स्वः, क, न्यङ्, कन्या etc.; cf. उदात्तपूर्वं स्वरितमनुदात्तं पदेक्षरम् । अतोन्वत् स्वरितं स्वारं जात्यमाचक्षते पदे ॥ जात्या स्वभावेनैव उदात्ता-नुदात्तसंगतिं विना जातो जात्यः । तं जात्यमाचक्षते व्याडिप्रभृतयः R. Pr. and com. III. 4.

**जाति** tautologous, unnecessarily repeated; the word is defined and illustrated by Yāska as;—तथत्समान्याद्युचि समानाभिग्याहारं भवति तज्जातिं भवतीत्येकं मधु-मन्तं मधुक्षुतमिति यथा Nir. X. 16.2. For other definitions of the word जाति

conveying practically the same idea, cf. Nir. X. 16.3 and 4.

**जाह्वच्** tad. affix added in the sense of 'a root' to the words कर्णे, अक्षि, नख, मुख and others; e.g. कर्णेजाह्वम् cf. P. V. 2.24.

**जि** a technical term of Jainendra grammar, corresponding to संप्रसारण of Pāṇini. cp. इग् यणो जिः । Jain. sū. I. I. 45.

**जि** a conventional term for संप्रसारण used in the Jainendra Vyākaraṇa.

**जित्** (1) lit. affix marked with the mute letter ज्; e.g. जस्, जसि, जुस्. the word जित् is not however found used in this sense; (2) a word supposed to be marked with the mute indicatory letter ज्. The word is used in this sense by the Vārttikakāra saying that such a word does not denote itself but its synonyms; cf. जित् पर्यायवचनस्यैव राजाद्यर्थम् P. I. 1.68 Vārt. 7. In the Sūtra सभा राजामनुष्यपूर्वा P. II. 4. 23, the word राजन् is supposed to be जित् and hence it denotes इत्, ईश्वर etc.; but not the word राजन् itself; (3) In the Prātiśākhya works जित् means the first two consonants of each class (वर्ग); e.g. क्, ख्, च्, छ्. etc. which are the same as ख्य् letters in Pāṇini's terminology; cf. द्वौ द्वौ प्रथमौ जित्, V. Pr. I.50; III. 13.

**जित्चन्द्र** author of the Siddhāntaratna, a commentary on the Sārasvata Sūtras.

**जिनप्रभ** a grammarian of the thirteenth century who wrote a gloss on Kātantrasūtras. It is named Kātantravibhrama on which there is a commentary named Avacūṛṇi by Cāritra śiṃha.

**जिनेन्द्रबुद्धि** a reputed Buddhist Grammarian of the eighth century who

wrote a scholarly commentary on the Kāśikāvṛtti of Jayāditya and Vāmana. He calls himself Bodhisattvadeśiyācārya. The commentary is called न्यास or काशिकाविवरणपञ्जिका and the writer is referred to as न्यासकार in many later grammar works. Some scholars identify him with पूज्यपाददेवनन्दिन् the writer of the जैनेन्द्रव्याकरण, but this is not possible as पूज्यपाददेवनन्दिन् was a Jain Grammarian who flourished much earlier.

जिह्विदेश mention as जित्; cf. जिह्विदेशः कर्तव्यः M. Bh. on I. 1.68 Vārt. 7. See जित्.

जिह्वा used in the sense of जिह्वाम्, the tip of the tongue.

जिह्वामूलस्थान (1) having the root of the tongue as the place of its production; the phonetic element or letter called जिह्वामूलीय; (2) name given to that phonetic element into which a visarga is changed when followed by क् or ख्; cf. ५ क इति जिह्वामूलीयः V. Pr. VIII. 19. The जिह्वामूलीय letter is called जिह्वय also; see Nyāsa on I. 1.9. The Ṛk. Prātiśākhya looks upon क्, ख्, जिह्वामूलीय, and the guttural letters as जिह्वामूलस्थान.

जिह्वामूलीय produced at the root of the tongue; the same as जिह्वामूलस्थान, which see above.

जुक् augment ज् added to the root वा before the causal sign णिच् when the root means shaking; cf. वो विधूने जुक् P. VII. 3.38.

जुमरनन्दिन् a grammarian of the fourteenth century A. D. who revised and rewrote the grammar संक्षिप्तसार and the commentary named रसवती on it, which were composed by ऋमदीश्वर in the thirteenth century. The work of जुमरनन्दिन् is known as जौमारव्याकरण.

जुस् verbal termination उस् substituted for the original हि of the third pers. pl. in certain cases mentioned in P. III. 4.108, 109, 110, 111 and 112.

जुस्भाव the transformation of हि into जुस्; the substitution of जुस् for हि. The term is often used in the Mahābhāṣya; cf. M. Bh. on I. 1.57, I. 1. 63, III. 1.43 etc. See जुस्.

जुहोत्यादिगण the class of roots headed by हु after which the vikaraṇa śap is elided and the root is reduplicated in the four conjugational tenses; third conjugation of roots.

जैनेन्द्रव्याकरण name of a grammar work written by Pūjyapāda Devanandin, also called Siddhanandin, in the fifth century A.D. The grammar is based on the Aṣṭādhyāyī of Pāṇini, the section of Vedic accent and the rules of Pāṇini explaining Vedic forms being, of course, neglected. The grammar is called Jainendra Vyākaraṇa or Jainendra Śabdānuśāsana. The work is available in two versions, one consisting of 3000 sūtras and the other of 3700 sūtras. It has got many commentaries, of which the Mahāvṛtti written by Abhayanandin is the principal one. For details see Jainendra Vyākaraṇa, introduction published by the Bhāratīya Jñānapīṭh, Vārāṇasī.

जैनेन्द्रव्याकरणमहावृत्ति name of a commentary on the Jainendra Vyākaraṇa, written by Abhayanandin in the ninth century A.D. See जैनेन्द्रव्याकरण above.

जौगराज a grammarian of unknown date who wrote Pādaprakaraṇasamgati on Kātantra.

जौमार (व्याकरण) a treatise on Vyākaraṇa written by Jumarānandin.

See जुमरनन्दिन् above. The Jaumāra Vyākaraṇa has no Vedic section dealing with Vedic forms or accents, but it has added a section on Prākṛta just as the Haima Vyākaraṇa.

जौमारपरिशिष्ट a supplement to the Jaumāra Vyākaraṇa written by Goyicandra. See गोयीचन्द्र.

जौमारसंस्करण the revised version by Jumaranandin of the original grammar treatise in verse called संक्षिप्तसार written by Kramadīśvara. The Jaumārasaṁskaraṇa is the same as Jaumāra Vyākaraṇa, which see above.

जौहोत्यादिक a root belonging to the जुहोत्यादिगण or the third conjugation.

ज्ञानदीपिका name of a commentary on Amarasimhā's Amaraśośa written by Śrīpati (Cakravartin) in the 14th century.

ज्ञानेन्द्रसरस्वती author of the well-known commentary called Tattvabodhinī on Siddhāntakaumudī. He lived in the first part of the sixteenth century and was a junior contemporary of Bhaṭṭoji Dikṣita. The work summarises many points from Mahābhāṣya and Praudhamanoramā. His teacher was Vāmanendrasarasvatī while his pupil was Nilakaṅṭha Vājapeyin.

ज्ञापक lit. indirect or implicit revealer; a word very commonly used in the sense of an indicatory statement. The Sūtras, especially those of Pāṇini, are very laconic and it is believed that not a single word in the Sūtras is devoid of purpose. If it is claimed that a particular word is without any purpose, the object of it being achieved in some other way, the commentators always try to assign some purpose

or the other for the use of the word in the Sūtra. Such a word or words or sometimes even the whole Sūtra is called ज्ञापक or indicator of a particular thing. The Paribhāṣās or rules of interpretation are mostly derived by indication (ज्ञापकसिद्ध) from a word or words in a Sūtra which apparently appear to be व्यर्थ or without purpose, and which are shown as सार्थक after the particular indication (ज्ञापन) is drawn from them. The ज्ञापक is shown to be constituted of four parts, वैयर्थ्य, ज्ञापन, स्वस्मिन्धारितार्थ and अन्यत्रफल. For the instances of Jñāpakas, see Paribhāṣenduśekhara. Puruṣottamadeva in his Jñāpakasamuccaya has drawn numerous conclusions of the type of ज्ञापन from the wording of Pāṇini Sūtras. The word ज्ञापक and ज्ञापन are used many times as synonyms although ज्ञापन sometimes refers to the conclusions drawn from a wording which is ज्ञापक or indicator. For instances of ज्ञापक, cf. M. Bh. on Māheśvara Sūtras 1, 3, 5, P. I. 1.3, 11, 18, 23, 51 etc. The word ऊद् in the rule वाह ऊद् is a well-known ज्ञापक of the अन्तरङ्गपरिभाषा. The earliest use of the word ज्ञापक in the sense given above, is found in the Paribhāṣāsūcana of Vyāḍi. The Paribhāṣā works on other systems of grammar such as the Kātantra, the Jainendra and others have drawn similar Jñāpakas from the wording of the Sūtras in their systems. Sometimes a Jñāpaka is not regularly constituted of the four parts given above; it is a mere indicator and is called बोधक instead of ज्ञापक.

ज्ञापकसमुच्चय a work giving a collection of about 400 Jñāpakas or indicatory wordings found in the Sūtras of Pāṇini and the conclusions drawn from them. It was written by

Puruṣottamadeva, a Buddhist scholar of Pāṇini's grammar in the twelfth century A.D., who was probably the same as the famous great Vaiyākaraṇa patronized by Lakṣmaṇasena. See पुरुषोत्तमदेव.

ज्ञापकसाध्यं realizable, or possible to be drawn, from a wording in the Sūtra of Pāṇini in the manner shown above. See ज्ञापक.

ज्ञापकसिद्धं realized from the ज्ञापक wording; the conclusion drawn from an indicative word in the form of Paribhāṣās and the like. Such conclusions are not said to be universally valid; cf. ज्ञापकसिद्धं न सर्वत्र Par. Śek. Pari. 110.7.

ज्ञापनं a conclusion or inference, drawn from a word or words in a Sūtra, with a view to assigning a purpose to that or to those words which otherwise would have been without a purpose. The word is sometimes used in the sense of ज्ञापक, and refers to the word or words supposed to be without any purpose and therefore looked upon as a reason or हेतु for the desired conclusion to be drawn. The words किमेतस्य ज्ञापने प्रयोजनम् occur very frequently in the Mahābhāṣya; cf. M. Bh. on P. I. 1. 11, 14, 19, 55, 68, I. 2.41 etc. etc.

ज्ञापितं concluded or proved by means of a ज्ञापक word or wording; cf. हन्तेः पूर्वविप्रतिषेधो वार्तिकेनैव ज्ञापितः M. Bh. on III. 4.37 Vārt. 3.

ज्ञाप्यं a conclusion or formula to be drawn from a Jñāpaka word or words; cf. the usual expression यावता विनानुपपत्तिस्तावतो ज्ञाप्यत्वम् stating that only so much, as is absolutely necessary, is to be inferred.

ज्ञाप्यमानं indicated or suggested; cf. उत्पातेन ज्ञाप्यमाने (चतुर्थी वाच्या)। वाताय

कपिला विद्युत् etc. M. Bh. on II. 3.13 Vārt. 3.

ज्ये short form of the word ज्येष्ठा, the eighteenth constellation (नक्षत्र) cp. Vāk. pad. II. 362.

ज्योत्स्ना (1) name of a commentary by Rāmacandra possibly belonging to the 18th century on the Vājasaneyi Prātiśākhya; (2) name of a commentary on Nāgeśa's Laghuśabdenduśekhara by Udayaṅkara Pāṭhaka of Vārāṇasi in the 18th century.

ज्वलिति standing for ज्वलादि, name of a class of 30 roots headed by the root ज्वल दीप्तौ and given as चल कम्पने, जल घातने etc.; cf. ज्वलितिकसन्तेभ्यो णः P. III. 1.140.

## झ

झ् fourth consonant of the palatal class of consonants, possessed of the properties नादानुप्रदान, घोष, संवृतकण्ठत्व, and महाप्राणत्व; झ् at the beginning of an affix in Pāṇini Sūtras is mute; e.g. the affixes झि, झ etc.; cf. चुट् P. I. 3.7.

झ् a verbal ending of the 3rd pers. Ātm. for ल (i.e. लकार); cf. P. III. 4. 78; for the letter झ्, अन्त् is substituted; cf. झोन्तः P. VIII. 1.3, but हरे in the perfect tense; cf. P. III. 4.81 and र्च् in the potential and benedictive moods; cf. P. III. 4.85.

झच् wording of the affix झ (see above) suggested by the Vārttikakāra to have the last vowel of अन्त acute, by चित्तः (P. VI. 1.163) the property चिस्त्व being transferred from the original झ to अन्त; cf. Kāś. तथा च झचश्चित्करणमर्थवद् भवति on P. VII. 1.3.

झश्च a short term (प्रत्याहार) for the fourth, third, second and first consonants of the five classes, after

which ह् is changed into the cognate of the preceding consonant while ञ् is changed into झ् optionally cf. P. VIII. 4.62, 63.

झर् a short term (प्रत्याहार) for any consonant except semi-vowels, nasals and ह्; cf. P. VIII. 4.65.

झल् a short term (प्रत्याहार) for consonants excepting semi-vowels and nasals; cf. P. I. 2.9, VI. 1.58, VI. 4.15, VII. 1.60, VIII. 2.39 and VIII. 4.53.

झश् a short term (प्रत्याहार) for the fourth and the third of the class consonants; cf. P. VIII. 4.53, 54.

झष् a short term (प्रत्याहार) for the fourth (झ, भ, घ, ढ and ध) of the class consonants; cf. P. VIII. 2.37, 40.

झि (1) verb-ending of the 3rd pers. pl. Parasmaipada, substituted for the लकार of the ten lakāras, changed to जुस् in the potential and the benedictive moods, and optionally so in the imperfect and after the sign स् of the aorist; cf. P. III. 4.82, 83, 84, 108, 109, 110, 111, 112; (2) a conventional term for अव्यय (indeclinable) used in the Jainendra Vyākaraṇa.

झित् a term, meaning 'having झ् as इत्' used by the Vārttikakāra in connection with those words in the rules of Pāṇini which themselves as well as words referring to their special kinds, are liable to undergo the prescribed operation; cf. झित् तस्य च तद्विशेषाणां च मत्स्यावर्धेन् । पक्षिमत्स्यमृगान् हन्ति । मात्स्यकः । तद्विशेषाणाम् । शाफरिकः शाकुलिकः । M. Bh. on P. I. 1. 68 Vārt. 8.

ञ

ञ् (1) the nasal (fifth consonant.) of the palatal class of consonants

possessed of the properties नादानुप्रदान, घोष, कण्ठसंघृतत्व, अल्पप्राण and आनुनासिक्य; (2) mute letter, characterized by which an affix signifies वृद्धि for the preceding vowel; ञ् of a taddhita affix, however, signifies वृद्धि for the first vowel of the word to which the affix is added; (3) a mute letter added to a root at the end to signify that the root takes verb-endings of both the padas.

ञ tad. affix अ; cf. P. IV. 2.58, 106, 107 and IV. 4.129.

ञम् a short term (प्रत्याहार) for the five nasal consonants ञ्, ञ, ण, ञ्, and म्.

ञि a mute syllable prefixed to a root in the Dhātupāṭha of Pāṇini, signifying the addition of the affix त (क्त) to the root, in the sense of the present time; e. g. क्षिण्णः, घृष्टः etc.; cf. Kāś. on P. III. 2. 187.

ञिट tad. affix इक added to words headed by कारी as also to words meaning a village in the Vāhika country optionally with the affix ठच् in the Śaiṣika senses; e. g. काशिका, काशिकी, वैदिका, वैदिकी, शाकलिका, शाकलिकी. The affixes ठच् and ञिट are added to the word कार्त्त preceded by आप् as also by some other words; e. g. आपत्कालिका, आपत्कालिकी, तात्कालिका, तात्कालिकी etc.; cf. F. IV. 2. 116, 117, 118 and Vārttika on IV. 2.116.

ञित् (1) an affix marked with the mute letter ञ्; causing the substitution of वृद्धि for the preceding vowel and acute accent for the first vowel of the word to which it is added, but, causing वृद्धि for the first vowel of the word to which it is added in case the affix is a tad. affix; cf. P. VII. 2, 115, 116, 117; (2) a root marked with the consonant ञ्, taking verb-endings of both



the Parasmaipada and the Ātmanepada kinds; e. g. करोति, कुर्वते, विभक्ति, विभृते, क्रीणाति, क्रीणीते etc.; cf. स्वरितञितः कर्त्रभिप्राये क्रियाफले P. I. 3.72.

जीव् a root marked with the mute syllable ञि prefixed to it, signifying the addition of the affix ञ in the present tense. See ञि.

ञ्य तद्धिता affix य signifying the substitution of वृद्धि as also the acute accent for the first vowel of the word to which it is added. It is added (1) to words headed by प्रगदिन् in the four senses termed चतुरर्थे e. g. प्रागद्यम्, शारद्यम् etc.; cf. P. IV. 2.80; (2) to the word गम्भीर and अव्ययीभाव compounds in the sense of 'present there', e. g. गम्भीर्यम्, पारिसुख्यम् etc. cf. P. IV. 3.58, 59; (3) to the word विदूर e. g. वैदूर्य; cf. P. IV. 3.१4; (4) to the words headed by शण्डिक in the sense of 'domicile of', e. g. शण्डिक्यः; cf. P. IV. 3.92; (5) to the words छन्दोग, औक्थिक, नट etc. in the sense of duty (धर्म) or scripture (आज्ञाय) e. g. छान्दोग्यम्, औक्थिक्यम् नाट्यम् etc.; cf. P. IV. 3.129; (6) to the word गृहपति in the sense of 'associated with'; e. g. गार्हपत्यः (अग्निः); cf. P. IV. 4.90; (7) to the words ऋषभ and उपानहृ; cf. P. V. 1.14; (8) to the words अनन्त, आवसथ etc., cf. P. V. 4.23; (9) to the word अतिथि; cf. P. V. 4.26; and (10) to the words in the sense of पूज (wandering tribes for earning money), as also to the words meaning ज्ञात (kinds of tribes) as also to words ending with the affix ञ् under certain conditions; cf. P. V. 3.112, 113.

ञ्यद् tad. affix in the sense of 'a descendant' added to words beginning with आ, ऐ, औ or ending with इ, as also to the words कौसल and अजाद provided they mean a country and

a Kṣatriya too; e. g. सौवीर्यः, आतन्त्यः, कौन्त्यः कौसल्यः, अजाधः; cf. P. IV. 1.171.

ञ्यद् tad. affix य causing वृद्धि to the first vowel of the word to which it is added and the addition of ई (डीप्) in the sense of feminine gender, added to words meaning warrior tribes of the Vāhika country but not Brāhmaṇas or Kṣatriyas. e. g. शौद्रक्यः, शौद्रकी etc.; cf. P. V. 3. 114.

ञ्युद् कृत् affix added to the root वृह in Vedic Literature preceded by the words कस्य, पुरीष, पुरीष्य or हस्य. e. g. कस्यवाहनः, पुरीषवाहनः, हस्यवाहनः; cf. P. III. 2.65, 66.

ट

ट् the first consonant of the lingual class (टवर्ग) possessed of the properties श्वासानुप्रदान, अघोष, विद्वृतकण्ठत्व and अल्पप्राणत्व. When prefixed or affixed to an affix as an indicatory letter, it signifies the addition of the fem. affix डीप् (ई); cf. P. IV. 1.15. When added to the conjugational affixes (लकार) it shows that in the Ātmanepada the vowel of the last syllable is changed to ए. cf. P. III. 4.79. When added to an augment (आगम), it shows that the augment marked with it is to be prefixed and not to be affixed; e. g. नुद्, तुद् etc.; cf. P. I. 1.46.

ट् (1) the consonant ट्, the vowel अ being added for facility of utterance; cf. अकारो व्यञ्जनानाम्, T. Pr. I. 21; (2) short term, (प्रत्याहार) standing for टवर्ग or the lingual class of consonants, found used mostly in the Prāṭisākhya works; cf. RT. 13, V. Pr. I. 64, T. Pr. I. 27; (3) tad. affix (अ) added to the word फल्युनी in the sense 'तत्र जातः' e. g. फल्युनी, cf. P. IV. 3.34, Vārt. 2; (4) कृत् affix (अ) added to the root चर्, सु

and कृ under certain conditions; e.g. कुरुचरः, अशेरः, यशस्करी (विद्या) दिवाकरः, विभाकरः कर्मकरः; etc.; cf. P. III. 2. 16-23.

**टक्** kṛt affix अ, not admitting गुण or वृद्धि to the preceding vowel and causing झीप् in the feminine (by P. IV. 1.15), added to the roots गा, पा and हन् under certain conditions; e.g. सामगः, सुरापः, पतिनी etc.; cf. P. IV. 2.8, 52, 53, 54, 55.

**टकार** the consonant ट, कार being added for facility of utterance; cf. वर्णाकारः; P. III. 3.108 Vārt. 3; cf also V. Pr. I. 17.

**टच्** the samāsānta affix अ added to certain specified words at the end of the tatpuruṣa and other compounds e.g. राजसखः, पद्मगवम्, महानसम्, सप्तशम्, अध्यात्मम् etc. cf. P.V. 4.91-112.

**टवर्ग** the class of lingual consonants; the same as टु in Pāṇini.

**टा** case ending of the third case (तृतीया) sing. number; cf. P. IV. 1.2.

**टाङ्** short term for affixes beginning with टाप in P. IV. 1.4 and ending with ष्यङ् in P. IV. 1.78; cf. टाङिति प्रत्याहारग्रहणम् । टापः प्रभृति आ ष्यङो डकारात् M. Bb. on I. 2.48 V. 2.

**टाप्** feminine affix आ added to masculine nouns ending in अ by the rule अजायतष्टाप् IV. 1.4 excepting those nouns where any other affix prescribed by subsequent rules becomes applicable.

**टि** the final syllable beginning with a vowel; part of a word consisting of the final vowel in a word and the consonants following the final vowel; cf. अचोन्त्यादि टि P. I. 1.64.

**टिठन्** (1) tad. affix इक् added to the words श्राणा, मांस and ओदन in the

sense of 'something given as wages' e.g. श्राणिकः श्राणिकी; cf. P. IV. 4.67; (2) tad. affix इक् added to कंस and शूर्प in the आर्हीय senses; e.g. कंसिकः, कंसिकी; cf. P. V. 1.25, 26.

**टिक्** marked or characterized by the mute letter ट. For the significance of the addition of ट, see ट.

**टिलोप** deletion or elision of the final syllable beginning with a vowel, as prescribed by Pāṇini in certain rules; cf. मस्य टेलोपः VII. 1.88, टेः P. VI. 4.143, 155 नस्तद्धिते P. VI. 4.144 and अङ्गुष्ठोरेव P. VI. 4.145.

**टीटच्** tad. affix टीट added to the preposition अव in the sense of 'lowering of the nose' (नासिकायाः नतश्च) e.g. अवटीटश्च; cf. P. V. 2.31.

**टु** (1) mute syllable टु prefixed to roots to signify the addition of the affix अथुच् in the sense of verbal activity; e.g. वेपथुः, श्वथुः; cf. P. III. 3.89; (2) the class of lingual consonants ट, ढ, ढ, ढ and ण; cf. चुट्ट P. I. 3.7.

**टुक्** augment ट added to that in connection with which it is prescribed; it is prescribed in connection with ष and ण followed by a sibilant, e.g. सुगण + षड् = सुगणद्वषड्; cf. P. VIII. 3.28.

**टुष्यन्** tad. affix ष्य added to the word वृक् meaning 'a warrior tribe not of a Brāhmaṇa nor of a Kṣatriya caste' in the sense of the word (वृक्) itself; e.g. वार्कष्यः; cf. P. V. 3.115.

**टुष्ण** tad. affix ष. causing वृद्धि for the initial vowel and the addition of the fem. affix ई, applied to the word सोम in the sense of 'having that as a deity', e.g. सौम्यं इविः, सौमी ऋक्; cf. P. IV. 2.30.

**टुय** tad. affix अन to which the augment त is prefixed, making the affix तन,

applicable to the words सायं, चिरं, प्राह्नि, प्रणे and indeclinable words in the Śaiṣika or miscellaneous senses; e.g. सायंतनः, चिरंतनः दिवातनम् etc; cf. P. IV. 3.23, 24.

**दयुल्** tad. affix added in the same way as द्यु above, making only a difference in the accent. When the affix द्युल् is added, the acute accent is given to the last vowel of the word preceding the affix.

**दुल्** tad. affix ल, causing vṛddhi for the initial vowel of the word to which it is added and also the addition of the fem affix ई, applied to the word शमी in the sense of 'विकार', e.g. शामीली दुक्; cf. Kāś. on P. IV. 3.142.

**द्विच्** having दृ as इत्; roots, that have दृ as इत् or mute, take the affix अथुच् in the sense of verbal activity. See दृ.

ठ

**ठ्** the second consonant of the lingual class possessed of the properties श्वासानुप्रदान, अयोष, विवृतकण्ठस्य and महाप्राणत्व. For the syllable ठ at the beginning of taddhita affixes, the syllable इक् is substituted; if however the affix (beginning with ठ) follows upon a word ending in इस्, उस्, ङ, क्, ल् and त् then क is added instead of इक्; e.g. धानुष्कः, औदश्विकः etc.; cf. ठस्येकः, इत्युक्तान्तात् कः, P. VII. 3.50, 51. Some scholars say that इक् and क् are substituted for ठ् by the sūtras quoted above; cf. Kāś. on VII. 3.50.

**ठ** (1) tad. affix ठ; see दृ above for the substitution of इक् and क् for ठ. ठ stands as a common term for ठक्, ठल्, ठन् and ठच् as also for ठक्, ठल्, and ठच्; (2) the consonant ठ, the vowel अ being added for facility of pronunciation, cf. T. Pr. I. 21.

**ठक्** a very common tad. affix इक्, or क in case it is added to words ending in इस्, उस्, ङ, क्, ल् and त् according to P. VII. 3.51, causing the substitution of vṛddhi for the first vowel of the word to which it is added. ठक् is added to (1) रेवती and other words in the sense of descendant (अपत्य) e.g. रैवतिकः, दाण्डग्राहिकः, गार्गिकः, सागवित्तिकः, यामुन्दायनिकः, cf. P. IV. 1. 146-149; (2) to the words लाक्षा, रोचना etc. in the sense of 'dyed in', e.g. लाक्षिकम्, रौचनिकम्; cf. P. IV. 2.2; (3) to the words दधि and उदश्वित् in the sense of संस्कृत 'made better', e.g. दाधिकम्, औदश्विकम् (क instead of इक् substituted for ठक्), cf. P. IV. 2.18, 19; (4) to the words आयहायणी, अश्वस्थ etc.; cf. P. IV. 2.22, 23; (5) to words expressive of inanimate objects, to the words हस्ति and धेनु, as also to the words केश and अश्व in the sense of 'multitude'; cf. P. IV. 2. 47, 48; (6) to the words क्रतु, उक्थ and words ending in सूत्र, वसन्त etc., in the sense of 'students of' (तदधीते तद्भेद), cf. P. IV. 2.59, 60, 63; (7) to the words कुमुद and others as also to शर्करा as a चातुरधिक affix; cf. P. IV. 2.80, 84; (8) to the words कन्धा, भवत् and वर्षा in the Śaiṣika senses; cf. P. IV. 2.102, 115, IV. 3.18; (9) to the words उपजानु and others in the sense 'generally present'; cf. P. IV. 3.40; (10) to the words consisting of two syllables, and the words ऋक्, ब्राह्मण etc. in the sense of 'explanatory literary work'; cf. P. IV. 3.72; (11) to words meaning 'sources of income' in the sense of 'accruing from'; cf. P. IV. 3.75; (12) to words denoting inanimate things excepting words showing time or place, in the sense of 'भक्ति' cf. P. IV. 8.96; and (13) to the words हल् and सीर in the sense of 'belonging to', cf. P. IV. 3.124.

The tad. affix ठक् is added as a general termination, excepting in such cases where other affixes are prescribed, in specified senses like 'तेन दीव्यति,' 'तेन खनति', 'तेन संस्कृतम्' etc.; cf. P. IV. 4.1-75, as also to words हल, सीर, कथा, विकथा, वितण्डा etc. in specified senses, cf. P. IV. 4.81, 102. ठक् is also added as a general tad. affix or अधिकारविहितप्रत्यय, in various specified senses, as prescribed by P. V. 1.19-63, and to the words उदर, अयःशूल, दण्ड, अजिन, अजुली, मण्डल, etc. and to the word एकशाला, in the prescribed senses; cf. P. V. 2.67, 76, V. 3.108, 109; while, without making any change in sense it is added to अनुगादिन्, विनय, समय, उपाय, (औपयिक being the word formed), अकस्मात्, कथंचित्; (cf. आकस्मिक कथंचित्क), समूह, विशेष, अत्यय and others, and to the word वाक् in the sense of 'expressed' cf. P. V. 4.13, 34, 35. The fem. affix डीप् (ई) is added to words ending in the affix ठक् to form fem. bases.

**ठक्पाद** a popular name given to the fourth pāda of the fourth adhyāya of Pāṇini's Aṣṭādhyāyī. The pāda begins with the rule प्राग्बहतेष्ठक् P. IV. 4.1 prescribing the taddhita affix ठक् in the senses prescribed in rules beginning with the next rule 'तेन दीव्यति खनति जयति जितम्' and ending with the rule 'निकटे वसति' P. IV. 4.73.

**ठञ्** tad. affix इक् or क् (by P. VII. 3.51) with the vowel अ accented acute applied to (1) कुमुद and others as a Cāturarthika affix; cf. P. IV. 2.80; (2) to multisyllabic words and words beginning with उप which are proper nouns for persons; cf. P. V. 3.78, 80; and (3) to the word एकशाला in the sense of इव; cf. P. V. 3.109. The base, to which ठञ् is added, retains generally two syllables

or sometimes three, the rest being elided before the affix ठञ् e.g. दैविकः, वायुकः, पितृकः, शैवलिकः etc. from the words देवदत्त, कायुदत्त, पितृदत्त, शैवलदत्त, etc.; cf. P. V. 3.83, 84.

**ठञ्** tad. affix इक् or क् (by P. VII. 3.51) causing Vṛddhi and acute accent for the first vowel of the word to which it is added, applied (1) to महाराज, प्रोष्ठपद and क्वचिन् in the specified senses, cf. P. IV. 2.35, 41 e.g. माहाराजिक, प्रोष्ठपदिक etc.; (2) to words काशि, चेदि, संज्ञा and others, along with लिठ, e.g. काशिकी, काशिका, also with लिठ to words denoting villages in the Vāhika country e.g. शाकलिकी शाकलिका; as also to words ending in उ forming names of countries in all the Śaiṣika senses cf. P. IV. 2.116-120; (3) to compound words having a word showing direction as their first member, to words denoting time, as also to the words शरद्, निशा and प्रदोष, in the Śaiṣika senses; cf. P. IV. 3.6, 7, 11-15; (4) to the words वर्षा (in Vedic Literature), and to हेमन्त and वसन्त in the Śaiṣika senses; cf. P. IV. 3.19-21; (5) to संवत्सर, आयहायणी, words having अन्तः as the first member, to the word ग्राम preceded by परि or अनु, to multisyllabic words having their last vowel accented acute, to words denoting sacrifices, to words forming names of sages, to words ending in ऋ and to the word महाराज in the specific senses which are mentioned cf. P. IV. 3.50, 60, 61, 67, 68, 69, 78, 79, 97; (6) to the words गोपुच्छ, स्रगण, अक्रन्द, लवण, परश्वध, compound words having a multi-syllabic word as their first member, and to the words गुड etc. in the specified senses; cf. P. IV. 4.6, 11, 38, 52, 58, 64, 103; (7) to any word as a general tad. affix (अधिकारविहित), unless any other affix has been specified in the

specified senses 'तेन क्रीतम्' 'तस्य निमित्तम्'... 'तदर्हम्' mentioned in the section of sūtras V. 1.18 to 117; (8) to the words अयःशुल, दण्ड, अजिन, compound words having एक or गो as their first member as also to the words निष्कशत and निष्कसहस्र; cf. P. V. 2.76, 118, 119.

ठञ् tad. affix इक or क (according to P. VII. 3.51), causing the addition of अ, and not ई, for forming the feminine base, applied (1) to the word नौ and words with two syllables in the sense of 'crossing' or 'swimming' over; cf. P. IV. 4.7; e.g. नाविकः नाविका, बाहुकः बाहुका; (2) to the words वल्ल, ऋय, and विक्रय and optionally with छ to आयुष in the sense of maintaining (तेन जीवति); cf. P. IV. 4.13, 14; (3) to the word प्रतिपथ. words ending with अगार, to the word शत, to words showing completion (पूर्णवाचिन्), to the words अर्ध, भाग, वल्ल, द्रव्य, षण्मास and श्राद्ध in specified senses; cf. P. IV. 4.42, 70, V. 1.21, 48, 49, 51, 84, V. 2.85 and 109; (4) to words ending in अ as also to the words headed by ग्रीहि, and optionally with the affix इलच् to तुन्द and with the affix व to केश in the sense of मनुष्य (possession); cf. P. V. 2.115, 116, 117 and 119.

ठिन् marked with the mute letter ङ्. There is no affix or word marked with mute-ङ् (at the end) in Pāṇini's grammar, but to avoid certain technical difficulties, the Mahābhāṣyakāra has proposed mute ङ् instead of ङ् in the case of the affix इद् of the first pers. sing. perf. Ātm. and ऊद् prescribed as Samprasāraṇa substitute by P. VI. 4.132 e.g. प्रहोहः, प्रहोहा; cf. M. Bh. on III. 4.79 and VI. 4.19.

ड

ड् (1) third letter of the lingual class

of consonants possessed of the properties नादानुप्रदान, घोष, संघृतकण्ठत्वं, and अल्पप्राण; (2) mute letter applied to affixes by Pāṇini to show the elision of the टि part (cf. P. I. 1.64.) of the preceding word viz. the penultimate vowel and the consonant or consonants following it; cf. टेः; (लोपः डिति प्रस्थये परे) VI. 4.143. The syllable ति of विशति is also elided before an affix marked with the mute letter ङ्.

ड (1) कृत् affix अ applied to the root गम् preceded by अन्त, अत्यन्त, अध्वन् etc., as also to the roots हन् and जन् under certain conditions; cf. P. III. 2.48, 49, 50, 97-101 and to the root ऋम् to form the word नृक्, cf. P. VI. 3.75; (2) tad. affix अ applied to words ending in दशन्, words ending in शत् and the word विशति in the sense of 'more than' e.g. एकादशं शतम्, एक-त्रिंशत्, एकविंशत्, cf. P. V. 2.45, 46.

डच् samāsānta (अ) added to a Bahuvrihi compound meaning a numeral e.g. उपदशाः उपविशाः cf. P. V. 4.73.

डद् tad. affix अ in the sense of पूरण applied to a numeral to form an ordinal numeral; e.g. एकादशः, त्रयोदशः, cf. P. V. 2.48.

डण् tad. affix अ, causing वृद्धि and टिलोप, applied to त्रिंशत् and चत्वारिंशत् to show the परिमाण i.e. measurement or extent of a Brāhmaṇa work; e.g. त्रिंशानि ब्राह्मणानि, चत्वारिंशानि cf. P. V. 1.62.

डतमञ् tad. affix अतम ih the sense of determination or selection of one out of many, applied to the pronouns कि, यत् and तत्; e.g. कतमः; cf. P. V. 3.93, as also to एक according to Eastern Grammarians; e.g. एकतमो भवतां देवदत्तः; cf. P. V. 3.94.

डतरच् tad. affix अतर in the sense of 'selection out of two' applied to the words कि, यत् and तत् as also to

the word एक ; e.g. कतरो भवतोः पटुः cf. P. V. 3.92 एकतरो भवतोर्देवदत्तः cf. P. V. 3.94.

**इतरादि** a class of words headed by the word इतर which stands for इतरान्त i.e. words ending with the affix इतर; similarly the word इतम which follows इतर stands for इतमान्त. This class इतरादि is a subdivision of the bigger class called सर्वादि and it consists of only five words viz. इतरान्त, इतमान्त अन्य, अन्यतर and इतर; cf. P. VII. 1.25 and I. 1.27.

**इति** tad. affix अति affixed to the word किम् to show number or measurement; e.g. कति ब्राह्मणाः; cf. P. V. 2.41. The words ending with the affix इति are termed संख्या and षट् for purposes of declension etc.; cf. P. I. 1.23, 25.

**इर** कृत् affix अर added to the root खन् in the sense of 'instrument' or 'location' e.g. आखरः; cf. P. III. 3. 125 Vārttika.

**इस्** affix अस् applied to the word श्वेतवाह and others at the end of a pada i.e. when the word श्वेतवाह has got the पदसंज्ञा, e.g. श्वेतवा इन्द्रः। श्वेत-वोभ्याम् cf. P. III. 2.71 Vārt. 1 and 2.

**इष** (1) verb-ending आ, causing elision of the penultimate vowel as also of the following consonant, substituted for the 3rd pers. sing. affix तिष् of the first future; e.g. कर्ता; cf. P. II. 4.85; (2) case ending आ substituted in Vedic Literature for any case affix as noticed in Vedic usages; e.g. नामा पृथिव्याम्; cf. P. VII. 1.39.

**इच्** tad. affix आ applied to dissyllabic words, used as imitation of sounds, or used as onomatopoeic, when connected with the root कृ or भू or अस्. The word to which इच् is applied becomes generally doubled; e.g. पटपटाकरोति, पटपटाभवति, पटपटास्यात्;

cf. P. V. 4.57. The affix इच् is also applied to द्वितीय, तृतीय, to compound words formed of a numeral and the word गुण, as also to the words सपत्र, निष्पत्र, सुख, प्रिय, etc. when these words are connected with the root कृ; e.g. द्वितीयाकरोति, तृतीयाकरोति, द्विगुणाकरोति, सपत्राकरोति, सुखाकरोति etc.; cf. P. V. 4. 58 to 67.

**इप्** fem. affix आ added optionally to words ending in मन् and to Bahuvrihi compounds ending in अन् to show feminine gender, the words remaining as they are when the optional affix इप् is not applied; e.g. दामा, सीमा, सुपर्वा; cf. P. IV. 1. 11, 12, 13.

**इमहच्** tad. affix आमह added to the words मात् and पितृ in the sense of 'father'; e.g. मातामहः, पितामहः; cf. P. IV. 2.36 Vārt. 2.

**इन्** possessed of the mute letter इ added for the purpose of the elision of टि (last vowel and the consonant or consonants after it) of the preceding word. See इ.

**इनि** (1) tad. affix applied to अवान्तर-दीक्षा, तिलव्रत etc. in the sense of चरति (observing); e.g. तिलव्रती, cf. P. V. 1. 94 Vārt 3; (2) applied in the sense of 'having as measurement' applied to numeral words ending in शत् or शिन् and the word विशति; e.g. त्रिंशिनो मासाः, विंशिनोद्विंशसः; cf. M. Bh. on P. V. 2.37.

**इमच्** tad. affix इम applied to the words अग्र, आदि, पश्चात् and अन्त in the Śāisika senses; e.g. अग्रिमच्, आदिमच्, पश्चिमच्, अन्तिमच्; cf. M. Bh. on P. IV. 3.23.

**इयिच्** case affix इया for Inst. sing. seen in Vedic Literature; e.g. सुक्षेत्रिया, सुगात्रिया; cf. Kās. on P. VII. 1.39.

**इपश्** tad. affix उप added to the word कुत् in the sense of diminutive; e.g.

कुतपः a small oil-pot (कुत्); cf. V. 3. 89.

उम्बुन् Unādi affix उम् added to the root पा to form the word पुंस; cf. पाते-उम्बुन् Unādi Sūtra IV. 177.

हुलच् tad. affix ल in the sense of 'brother' applied to the word मात्; e. g. मातुलः; cf. P. IV. 2. 36 Vārt I.

हुतुप् tad. affix मत् as a चातुरथिक affix applied to the words कुमुद, नड and नेतस; e. g. कुमुद्वान्, नड्वान्, नेतस्वान्; cf. P. IV. 2.87.

ह्य tad. affix य (I) added in the sense of 'Sāma introduced by' (दृष्टं साम) to the word वामदेव; e. g. वामदेव्यं साम; cf. P. IV. 2.9; (2) added to the word स्रोतस् optionally with यत् in the sense of 'present there' (तत्र भवः); e.g. स्रोतस्य; cf. P. IV. 4.113.

ह्यण् tad. affix य added to the words पाथस् and नदी in the sense of 'present there' (तत्र भवः), e. g. पाथ्यः, नाद्यः; cf. P. IV. 4.111.

ह्यत् tad. affix य added along with ह्य to the same words to which the affix ह्य is added as also in the same sense, the vowel अ of ह्यत् being स्वरित. See the word ह्य above.

ह्या case affix या seen in Vedic Literature e.g. अनुष्टया उच्छ्वाययतात् cf. S. K. on P. VII. 1.39.

हृद् कृत. affix र् with fem. affix ई added to it, applied to the root स्तये. e. g. स्त्री cf. संस्थाने स्त्यायतेर्हृद् स्त्री M. Bh. on IV. 1.3.

हृलच् tad. affix ल, in the four senses, added to the words नड and श्वाद; e. g. नडवलम्, श्वादलम्; cf. P. IV. 2.88.

ह्रिद् a root marked with the mute syllable ह्रि (at the beginning) to signify the application of the कृत

affix त्रि which is invariably followed by the addition of म् (मप्), in the sense of 'achieved by' e.g. पत्रिमम्; ह्रिमिम्; cf. P. III. 3.88 and IV. 4.20.

ह्रिण् tad. affix अक added to the words विशति and त्रिशत् in the tetrad of tad. senses; e.g. विशकः, त्रिशकः cf. P. V. 1.24.

ह

ह् (1) fourth consonant of the lingual class of consonants possessed of the properties नादानुप्रदान, घोष, संवृत्कण्ठत्व and महाप्राणत्व; (2) the consonant ह् which is elided when followed by ह् and the preceding vowel is lengthened; e.g. गाहा, cf. P. VIII. 3.13 and VI. 3.111; (3) substitute ह् for ह् at the end of a पद, or, if followed by any consonant excepting a semi-vowel or a nasal excepting in the cases of roots beginning with ह् or the roots हुह्, मुह् etc. as also वह् and आह् cf. P. VIII. 2.31, 32, 33, 34; (4) ह् at the beginning of a tad. affix which has got एय् substituted for it; cf. गाङ्गेयः, वैततेयः; cf. P. V. 3.102.

ह् tad. affix ह् (I) applied to the word स्या in the sense of 'fit for' (तत्र सधुः) in Vedic literature; e.g. समेयः; cf. IV. 4.106; (2) applied to the word शिला in the sense of इव; e.g. शिलेयं दधि; cf. P. V. 3.102; (3) common term (ह्) for the affixes हृद्, हृन् and ह् also, after the application of which the affix डीप् (ई) is added in the sense of feminine gender; cf. P. IV. 1.15.

हृक् tad. affix एय् causing the substitution of वृद्धि for the first vowel of the word to which it is added. हृक् is added in the sense of अपत्य (descendant) (1) to words ending in feminine affixes, to words ending in

the vowel इ, excepting इ of the tad. affix इन्. to words of the class headed by शुभ्र, to words मण्डूक, विकर्ण, कुशीतक, भू, कुलटा and to words headed by कल्याणी which get इन substituted for its last vowel; e.g. सौपर्ण्यः, दास्यः, शौभ्र्यः, माण्डूकेयः, वैकर्ण्यः, कौशीतकेयः, भ्रौवेयः, कौलटेयः, काल्याणिनेयः etc., cf. Kāś. on P. IV. 1.119-127; (2) to the words पितृवस्र and मातृवस्र with the vowel ऋ elided and to the word दुष्कुल, e.g. पितृवसेयः, मातृवसेयः, दौष्कुलेयः, cf. Kāś. on P. IV. 1.133, 134, 142; (3) to the word कलि in the sense of Sāma, to the word अग्नि in the sense of 'dedicated to a deity' (सास्य देवता) as also to the words नदी, मही, वाराणसी, श्रावस्ती and others in the Śaiṣika senses; e.g. कालेयं साम, आग्नेयः, नादेयम् माहेयम् etc. cf. Kāś. on P. IV. 2.8, 33, 97; (4) to the words तूदी, धुर, कपि, ज्ञाति, ब्रीहि and शालि in the specified senses; cf. P. IV. 3.94, IV. 4.77, V. 1.127, V. 2.2.

दृक् tad. affix एक applied (1) to the word कुल optionally along with यत् and ख, when it is not a member of a compound; e.g. कौलेयकः, कुल्यः, कुलीनः; cf. P. IV. 1.140; (2) to the words कन्नि and others in the Śaiṣika senses as also to the words कुल, कुक्षि and शीवा, if the words formed with the affix added, respectively mean dog, sword and ornament; e.g. कान्निभकः, कौलेयकः (श्वा), कौक्षेयकः (असिः), त्रैवेयकः (अलंकारः); cf. Kāś. on P. IV. 2.95, 96.

दृक् tad. affix एय causing Vṛddhi substituted for the first vowel of the base and the addition of the fem. affix डीप् (इ), applied (1) to words meaning quadrupeds and words in the class of words headed by गृहि in the sense of अपत्य; e.g. कामण्डलेयः, गार्ह्येयः, हालेयः, बालेयः etc.; cf. P. IV. 1.135, 136; (2) to the word क्षीर, words of the class headed by सखि, the

words कोश, इति, कुक्षि, कलशि, अस्ति, अहि, शीवा, वभैती, एणी, पथि, अतिथि, त्रसति, स्वपति, पुरुष, छदिस, उपधि, बलि, परिखा, and वस्ति in the various senses mentioned in connection with these words: e.g. क्षेरेयः, साखेयम्, कौशेयम्, दातेयम्, कौक्षेयम् etc., cf. Kāś. on P. IV. 2.20, 80, IV. 3.42, 56, 57, 94, 159, IV. 4.104, V. 1.10, 13, 17, V. 3.101.

द्विदुक् tad. affix एयिन् applied to the word छगलिन् in the sense of 'students following the text of' e.g. छगलेयिनः in the sense छगलिना प्रोक्त-मधीयते ते; cf. Kāś. on P. IV. 3.109.

दुग्दिक्का a commentary on Brhadvṛtti by Hemacandra. It is also known as Vṛddhadīpikā, Avacūri, Avacūṛṇikā. The author of this work is not well-known. (2) a commentary on Durgasimha's Kātantravṛtti.

द्वद् tad. affix एर (ए + र) applied in the sense of offspring to the word गोधा and optionally with द्व् to words meaning persons having a bodily defect or a low social status; e.g. गौधेरः, क्वाणेरः दासेरः; काणेयः, दासेयः; cf. Kāś. on P. IV. 1.129, 131.

## ण

ण (1) fifth consonant of the lingual class of consonants possessed of the properties, नादानुप्रदान, घोष, संवृतकण्ठस्व, अल्पप्राण and आनुनासिक्य; (2) the mute letter ण indicating the substitution of vṛddhi (cf. P. VII. 2.115-117) when attached to affixes; (3) the consonant ण at the beginning of roots which is changed into न्; the roots, having ण at the beginning changeable to न्, being called णोपदेश; (4) ण as a substitute for न् following the letters ऋ, ऌ, र, and ए directly, or with the intervention of consonants of the guttural and labial classes, but occurring in the same word. Such a substitution of ण for



न् is called णत्व; cf. P. VIII. 4.1-39. For णत्व in Vedic Literature; cf. R. Pr. V. 20-28, T. Pr. VII. 1-12. V. Pr. III. 84-88; (5) the consonant ण added as an augment to a vowel at the beginning of a word when it follows the consonant ण at the end of the previous word; cf. P. VIII. 3.32. In the Vedic Prāṭisākhya this augment ण is added to the preceding ण and looked upon as a part of the previous word.

- ण (1) kṛt. affix अ, added optionally to the roots headed by ज्वल् and ending with क्स् in the first conjugation (see ज्वलिति above) in the sense of agent, and necessarily to the root र्थे, roots ending with आ and the roots व्यथ्, आसु, संसु, इ with अति, सो with अव, ह् with अव, लिह्, शिष् and श्वस्, to the roots दु and नी without any prefix and optionally to ग्रह्; e.g. ज्वालः or ज्वलः, अवश्यायः, दायः, धायः, व्याधः, आस्रावः, संस्रावः, अत्यायः, अवसायः, अवहारः, लेहः, श्लेषः, श्वासः, दावः, नायः, ग्रहः or ग्राहः; in the case of the root ग्रह् the affix ण is applied by व्यवस्थितविभाषा, the word ग्रहः meaning a planet and the word ग्राहः meaning a crocodile; cf. Kāś. on P. III. 1.140-143; (2) kṛt affix अ in the sense of verbal activity (भाव) applied along with the affix अप् to the root अद् with नि; e.g. न्यादः निषसः; cf. P. III. 3.60; (3) kṛt affix ण prescribed by the Vārttikakāra after the roots तन्, शील्, क्त्स्, अक्ष् and चर् with आ; cf. P. III. 1.140 Vārt 1, and III. 2.1 Vārt. 7; (4) tad. affix अ in the sense of अपत्य added along with ठक् also, to a word referring to a female descendant (गोत्रस्त्री) if the resultant word indicates censure; e.g. गार्ग्यः गार्गिकः; cf. P. IV. 1.147, 150; (5) tad. affix अ in the sense of अपत्य added also with the affix फिक्, to the word फण्टादृत्ति; (6) tad. affix अ in the sense of 'a

game' added to a word meaning 'an instrument in the game'; e.g. दाण्डा, मौष्टा, cf. P. IV. 2.57; (7) tad. affix अ added to the word छत्र and others in the sense of 'habituated to' e.g. छात्रः, शैक्षः, पौरोहः, चौरः; cf. P. IV. 4.62; (8) tad. affix अ added to the words अन्न, भक्त, सर्व, पथिन्, यथाकथाच, प्रज्ञा, श्रद्धा, अर्चा, वृत्ति and अरण्य in the senses specified with respect to each; e.g. आन्नः (मनुष्यः) भाक्तः (शालिः), सर्व (सर्वस्मै हितम्), पान्थः, यथाकथाचं (कार्यम्), प्राज्ञः or प्रज्ञावान्, श्राद्धः or श्रद्धावान्, आर्चः or अर्चावान्, वार्त्तः or वृत्तिमान्, and आरण्याः (सुमनसः); cf. Kāś. on P. IV. 4.85, 100, V. 1.10, 76, 98, V. 2.101 and IV. 2.104 Vārttika.

णच् kṛt affix अ in the sense of reciprocal action, added to any root; the affix णच् is to get necessarily the affix अक् added to it followed by the fem. affix ई e.g. व्यावक्रोशी, व्यावहासी; cf. Kāś. on P. III. 3.43 and P. V. 4.14.

णत्व cerebralization; lingualization; the substitution of ण for न् under certain conditions; cf. P. VIII. 4. 1-39. See ण.

णत्वपाद a popular name given by grammarians to the fourth pāda of the eighth adhyāya of Pāṇini's Aṣṭādhyāyī, as the pāda begins with the rule रषाभ्यां नो णः समानपदे and mainly gives rules about णत्व i.e. the substitution of the consonant ण for न्.

गमुल् kṛt affix अक्, causing vṛddhi to the final vowel or to the penultimate अ, (1) added to any root in the sense of the infinitive in Vedic Literature when the connected root is शक्; e.g. अस्मि वै देवा विभाजं नाशकनुवन्; cf. Kāś. on P. III. 4.14; (2) added to any root to show frequency of a past action, when the root form

ending with णमुल् is repeated to convey the sense of frequency; e.g. भोजं भोजं व्रजति, पायंपायं व्रजति, cf. Kās. on P. III. 4.22; (3) added to a root showing past action and preceded by the word अये, प्रथम or पूर्व, optionally along with the कृत् affix क्त्वा; e.g. अयेभोजं or अये मुक्त्वा व्रजति; cf. Kās. on P. III. 4.24; (4) added in general to a root specified in P. III. 4.25 to 64, showing a subordinate action and having the same subject as the root showing the main action, provided the root to which णमुल् is added is preceded by an antecedent or connected word, such as स्वाद्म् or अन्यथा or एवम् or any other given in Pāṇini's rules; cf. P. III. 4.26 to III. 4.64; e.g. स्वादुंकारं मुक्ते, अन्यथाकारं मुक्ते, एवंकारं मुक्ते, ब्राह्मणवेदं भोजयति, यावज्जीवमधीते, समूलकां कषति, समूलघातं हन्ति, तैलपेषं पिनष्टि, अजकनाशं नष्टः etc.; cf. Kās. on P. III. 4.26-64. When णमुल् is added to the roots कष्, पिष्, हन् and others mentioned in P. III. 4.34 to 45, the same root is repeated to show the principal action. The word ending in णमुल् has the acute accent ( उदात्त ) on the first vowel ( cf. P. VI. 1.194 ) or on the vowel preceding the affix; cf. P. VI. 1.193.

**णमुल्लत्तरुष** a term used in connection with the compound of the णमुल्लन्त with its उपपद which precedes; e.g. अयेभोजम्, मूलकोपदंशम्; cf. P. II. 2.20, 21.

**णल्** personal ending अ substituted for तिप् and मिप् in लिट् or the perfect and in the case of विद् and वृ in लट् or the pres. tense optionally; cf. P. III. 4.82, 83, 84. The affix णल् on account of being marked by the mute letter ण causes वृद्धि to the preceding vowel; the वृद्धि is, however, optional in the case of the 1st pers. ( मिप्; ) cf. P. VII. 1.91.

औ is substituted for णल् after roots ending in आ; cf. P. VII. 1.34.

**णस्** tad. affix अस् applied to the word पशू in the sense of collection. The original Vārttika is पशोः सण P. IV. 2.43 Vārt. 3. Some scholars read णस् in the place of सण in the Vārttika which is read as पशोः णस् वक्तव्यः by them.

**णि** common term for णिच् (signifying Ātmanepada) and णिच्; cf. गेरणौ यत्कर्म० P. I. 3.67, गेरनिटि VI. 4.51; cf. also P. I. 3.86, I. 4.52, II. 4.46, 51; III. 2.137; VI. 1.31, 48, 54, VI. 4.90; VII. 2.26, VII. 3.36; VII. 4.1, VIII. 4.30.

**णिच्** affix इ causing वृद्धि, prescribed after the root कम्, the base ending in इ i.e. कामि being called a root; cf. P. III. 1.30, 32. The mute letter इ signifies that the root कामि is to take only the Ātmanepada affixes e.g. कामयते, अचीकमत.

**णिच्** affix इ causing वृद्धि ( 1 ) applied to roots of the tenth conjugation ( चुरादिगण ) such as चुर, चित् etc. e.g. चोरयति, चोरयते; cf. P. III. 1.25; ( 2 ) applied to any root to form a causal base from it, e.g. भावयति from भू, गमयति from गम्; cf. हेतुमति च P. III. 1.26; ( 3 ) applied to the words मुण्ड, मिश्र etc. in the sense of making, doing, practising etc. ( करण ); e.g. मुण्डं करोति मुण्डयति, व्रतयति ( eats something or avoids it as an observance ), हलं गुह्णाति हलयति etc.; cf. P. III. 1.21; ( 4 ) applied to the words सत्य, पाश, रूप, वीणा, तुल, श्लोक, सेना, लोमन्, त्वच्, वर्षन्, वृण and चूर्ण in the various senses given by the Vārttikakāra to form denominative roots ending in इ; e.g. सत्यापयति, पाशयति, etc.; cf. P. III. 1.25; ( 5 ) applied to suitable words in the sense of composing, e.g. सूत्रं करोति सूत्रयति, etc.; ( 6 ) applied to a verbal

noun (कृदन्त) in the sense of 'narrating' with the omission of the kṛt affix and the kāraka of the verbal activity put in a suitable case; e.g. कंसं घातयति for the sentence कंसवधमाचष्टे, or बलिं बन्धयति for बलिबन्धमाचष्टे, or रात्रिं विवासयति, स्वयमुद्गमयति, पुष्येण योजयति etc.; cf. Kāś. on P. III. 1.26. Roots ending in णिच् (णिजन्त) take the conjugal endings of both the Parasmaipada and the Ātmanepada; cf. णिचश्च P. I. 3.74. They have perfect forms by the addition of आम् with a suitable form of the perfect tense of the root कृ, भू or अस् placed after आम्, the word ending with आम् and the verbal form after it being looked upon as separate words e.g. कारयां चकार कारयां चक्रे etc.; cf. P. III. 1.35, 40. They have the aorist form, with the substitution of the Vikaraṇa च् (अ) for च्लि before which the root is reduplicated; e.g. अचीकरत्, अनीभवत् etc.; cf. P. III. 1.48, VI. 1.11 as also VII. 4.93-97.

णिजन्त roots ending in णिच्; the term is generally applied to causal bases of roots. See णिच्.

णित् (१) an affix with the mute consonant ण added to it to signify the substitution of vṛddhi for the preceding vowel or for the penultimate अ or for the first vowel of the word if the affix applied is a taddhita affix; cf. P. VII. 2.115-117; e.g. अण्, ण, उण् णि etc.; (2) an affix not actually marked with the mute letter ण but looked upon as such for the purpose of vṛddhi; e.g. the Sarva-nāmasthāna affixes after the words गो and सखि, cf. P. VII. 1.90, 92.

णित्त्वं possession of ण as a mute letter for the purpose of vṛddhi. See the word णित्.

णिति कृt affix इन् signifying vṛddhi (१) applied to the roots headed by

अह् (i.e. the roots अह्, उह्, स्था etc.) in the sense of an agent; e.g. ग्राही, उद्गासी, स्थासी. cf. P. III. 1.134; (2) applied to the root हन् preceded by the word कुमार or शीर्ष as उपपद; e.g. कुमारघाती, शीर्षघाती, cf. P. III. 2.51; (3) applied to any root preceded by a substantive as upapada in the sense of habit, or when comparison or vow or frequency of action is conveyed, or to the root मन् with a substantive as उपपद e.g. उणभोजी, शीतभोजी, उष्ट्रकोशी; ध्वाङ्गरात्री; स्थण्डिलशायी, अश्राद्धभोजी; क्षीरपायिण उशीनराः; सौवीरपायिणो बाह्लीकाः; दर्शनीयमानी, शोभनीयमानी, cf. P. III. 2.78-82; (4) applied to the root यञ् preceded by a word referring to the करण of यागफल as also to the root हन् preceded by a word forming the object (कर्मन्) of the root हन्, the words so formed referring to the past tense; e.g. अग्निहोमयाजी, पितृव्यघाती, cf. P. III. 2.85, 86; (5) applied to a root when the word so formed refers to a kind of necessary activity or to a debtor; cf. अवश्यकारी, शतदासी, सहस्रदायी cf. P. III. 4.169-170; (6) tad. affix इन्, causing vṛddhi for the first vowel, applied to the words काश्यप and कौशिक referring to ancient sages named so, as also to words which are the names of the pupils of कलापि or of वैशम्पायन, as also to the words जुनक, वाजसनेय etc. in the sense of 'students learning what has been traditionally spoken by those sages' e.g. काश्यपिनः, ताण्डिनः, हारिद्रविणः शौनकिनः, वाजसनेयिनः etc.; cf. P. IV. 3.103-104, 106; (7) applied to words forming the names of ancient sages who are the speakers of ancient Brāhmaṇa works in the sense of 'pupils studying those works' as also to words forming the names of sages who composed old Kalpa works in the sense of those कल्प works; e.g. आङ्गविनः, ऐतरेयिणः। पैक्षी कल्पः अरण्यपराजी

कल्पः; cf. Kās. on P. IV. 3.105; (8) applied to the words पाराशर्य and शिलालिन् in the sense of 'students reading the Bhikṣusūtras (of पाराशर्य) and the Nāṭa sūtras (of शिलालिन्)' respectively; e.g. पाराशरिणो भिक्षवः, शैलालिनो नटाः; cf. Kās. on P. IV. 3.110.

श्रिलोप elision of the affix णि (णिच् or णिङ् see above) before an ārdhadhātuka affix without the augment इ (इद्) prefixed to it; cf. णेरनिङि P. VI. 4.51, and VI. 4.52, 53, 54 also.

पुद् augment ण्, prefixed to the initial vowel when it follows upon the consonant ण् at the end of the preceding word; e.g. सगुणीशः for सगुण + ईशः cf. P. VIII. 3.32.

गोपदेश् a root mentioned in the Dhātu-pāṭha by Pāṇini as beginning with ण् which subsequently is changed to न् (by P. VI. 1.65) in all the forms derived from the root; e.g. the roots णम्, णी and others. In the case of these roots the initial न् is again changed into ण् after a prefix like प्र or परा having the letter र् in it and having a vowel or a consonant of the guttural or labial class intervening between the letter र् and the letter न्; e.g. प्रणमति, प्रणायकः etc. cf. Kās. on P. VIII. 4.14.

षौषाद् a popular name given to the fourth pāda of the seventh Adhyāya of Pāṇini's Aṣṭādhyāyī, which begins with the rule णौ चङ्गुपधाया इस्वः P. VII. 4.1.

षत् tad. affix च (1) applied in the sense of 'descendant' as also in a few other senses, mentioned in rules from IV. 1.92 to IV. 3.168, applied to the words दिति, अदिति, आदित्य and words with पति as the उत्तरपद in a compound, e.g. दैत्यः, आदित्यः, प्राजापत्यम् etc. cf. Kās. on P. IV. 1.84; (2)

applied in the sense of a descendant (अपत्य) applied to the words कुरु, गाँ, रथकार, कवि, मति दर्भ etc., e.g. कौरव्यः, गार्ग्यः etc. cf. Kās. on P. IV. 1.151; (3) applied in the sense of अपत्य or descendant to words ending in सेना, to the word लक्षण and to words in the sense of artisans, e.g. कारिवेष्यः, लाक्षण्यः, तान्त्रुवाच्यः, कौम्भकार्यः; cf. Kās. on P. IV. 1.152; (4) applied in the Cāturarthika senses to the words संकाश, काम्पित्य, कश्मीर etc., e.g. साङ्ख्यिन्, काम्पित्यम् etc., cf. Kās. on P. IV. 2.80; (5) applied to the word परिषद् and optionally with the affix ऊक् to the word सेना in the specified senses; e.g. परिषद् समवैति, परिषदि साधुर्वा पारिषद्यः, सेना समवैति सैन्यः सैनिको वा; cf. Kās. on P. IV. 4.44.45, 101; (6) applied as a tad. affix called 'tad-rāja', to the word कुरु and words beginning with न e.g. कौरव्यः नैषध्यः; cf. Kās. on P. IV. 1.172; कुरवः, निषधाः etc. are the nom. pl. forms.

प्यत् कृत्या affix च which causes vṛddhi and which has the circumflex accent (1) applied to a root ending with ऋ or any consonant to form the pot. pass. participle; e.g. कार्यम्, हार्यम्, वाच्यम् etc. cf. Kās. on P. IV. 1.124; (2) applied to a root ending in उ if a necessity of the activity is to be indicated, e.g. अवश्यलाभ्यम्, अवश्यपाच्यम् cf. Kās. on P. IV. 1.125; (3) tad. affix च applied to the word षण्मास optionally with च्च् and ऊक् affixes; e.g. षण्मास्यः, षण्मासिकः; cf. Kās. on P. V. 1.84.

पुद् कृत् affix अन in the sense of 'skilled agent' applied (1) to the root र् to sing. e.g. गायनः, गायनी, cf. Kās. on P. III. 1.147, also गायकः, गायिका by P. III. 1.146; (2) to the root हा (III. P. and III. A also) if 'rice' or 'time' be the sense conveyed; e.g. हायना त्रीहयः, हायनः संवत्सरः cf. Kās. on P. III. 1.148.

पिब कrt. affix पिब i.e. zero, causing vṛddhi, applied to the root भञ् and to सद् and वद् in Vedic Literature if the root is preceded by any preposition ( उपसर्ग ) or a substantive as the upapada; e.g. अर्द्धभाक्, प्रभाक्, तुराषाद्, दित्यवाद्; cf. Kāś. on P. III. 2.62, 63, 64.

पिबन् कrt. affix व् or zero, seen applied in Vedic Literature to the root वद् preceded by श्वेत, to शंस preceded by उक्थ, to दाञ् preceded by पुरस् and to यञ् preceded by अव. e.g. श्वेतवा इन्द्रः, उक्थशा यजमानः, पुरोडाः, अववाः; cf. Kāś. on P. III. 2.71, 72.

पुञ् कrt affix अक् seen always with the fem. affix आ applied to a root when the sense conveyed is 'a turn or 'a deserving thing' or 'debt' or 'occurrence'; e.g. भवतः शायिका, अर्हति भवान् इक्षुभक्षिकाम्, ओदनभोजिकां धारयसि, इक्षुभक्षिका उदपादि; cf. Kāś. on P. III. 3.III.

पुञ् ( 1 ) a very general कrt affix अक्, causing vṛddhi and acute accent to the vowel preceding the affix, applied to a root optionally with वृ ( i.e. वृच् ) in the sense of an agent e.g. कारकः हारकः; also कर्ता, हर्ता; cf. P. III. 1.133; ( 2 ) कrt. affix अक् applied optionally with the affix तुञ् to a root when it refers to an action for which another action is mentioned by the principal verb; e.g. भोजको ब्रजति or भोक्तुं ब्रजति: cf Kāś. on तुपुण्ड्रलौ क्रियायां क्रियार्थायाम्; P. III. 3.10; ( 3 ) कrt affix अक्, necessarily accompanied by fem. affix आ added to it, applied to a root if the sense given by the word so formed is the name of a disease or a proper noun or a narration or a query; e.g. प्रवाहिका, प्रच्छदिका, शालभक्षिका, तालभक्षिका, कारिका, cf. Kāś. on P. III. 3.108, 109, 110.

त

त् the first consonant of the dental class of consonants which has got the properties श्वासानुप्रदान, अवोष, विवृत-कण्ठत्वं and अल्पप्राणत्व. When used as a mute letter by Pāṇini, त् signifies the Svarita accent of the vowel of that affix or so, which is marked with it; e.g. कार्यम्, हार्यम्, पयस्यम् cf. P. VI. 1.185. When applied to a vowel at its end, त् signifies only the vowel of that grade only, possessed by such of its varieties which require the same time for their utterance as the vowel marked with त्, e.g. आत् stands for आ with any of the three accents as also pure or nasalised; आत् does not include अ or अ 3 cf. तपरस्तात्कालस्य P. I. 1.70. The use of the indicatory mute त् for the above purpose is seen also in the Prātiśākhya works; cf. V. Pr. I. 114 R. T. 234.

त् ( 1 ) personal ending of the third pers. sing. Ātm.; cf. P. III. 4.78, which is changed to ते in the perfect tense and omitted after the substitute त्रिण् for त्रि in the aorist; cf. P. VI. 4.140; ( 2 ) personal ending substituted for the affix थ् of the Paras. 2nd pers. pl. in the imperative, imperfect, potential, benedictive, aorist and conditional for which, तात्, तन and थन are substituted in Vedic Literature, and also for हि in case a repetition of an action is meant; cf. P. III. 4.85, 101 as also VII. 1.44, 45 and III. 4.2-5. cf. P. III. 4.85 and III. 4.101; ( 3 ) tad. affix त् applied to the words कश् and शम् e.g. कन्तः, शन्तः; cf. P. V. 2. 138; ( 4 ) tad. affix त् applied to दशत् when दशत् is changed to श; cf. दशानां दशतां शभावः तश्च प्रत्ययः । दश दशतः परिस्राणमस्य संघस्य शतम्, Kāś. on P. V. 1.59; ( 5 ) general term for the affix

क of the past pass. part. in popular use; (6) a technical term for the past participle affixes (त) क and तवत् (कवत्) called निष्ठा by Pāṇini; cf. P. I. 1.26; the term त is used for निष्ठा in the Jainendra Vyākaraṇa.

सकार the consonant क, the vowel अ and the word कार being placed after it for facility in understanding; cf. T. Pr. I. 17, 21.

सङ्घशिलादि a class of words headed by सङ्घशिला to which the taddhita affix अ (अञ्) is added in the sense of 'a native place or a domicile'. The word so formed has the acute accent on its first vowel; e.g. ताङ्घशिलः वासो-द्वरणः, cf. Kās. on P. IV. 3.93.

सङ्घ (१) a short term used for the nine personal endings of the Ātmanepada viz. त, आताम्...सदिङ् which are themselves termed Ātmanepada; cf. तदानीं आत्मनेपदम् P. I. 4.100; (2) the personal ending त of the 2nd pers. pl. (substituted for थ by III. 4.101) looked upon as सङ्घ sometimes, when it is lengthened in the Vedic Literature; cf. तद्धिति धादेशस्य डित्त्वपक्षे ग्रहणम्। अर्ता जातवेदसम् Kās. on P. VI. 3.133.

सङ्घशिलादि the triad of senses तच्छील, तद्धर्ष and तस्मात्कारिन् possessed by the agent of an action, in connection with which the affixes रुच्, इण्युच् etc. are prescribed (cf. P. III. 2.184 etc.) which (affixes) hence are called तच्छीलिक; cf. अयं सङ्घशिला-दिव्यर्थेषु रुच् विधीयते, M. Bh. on P. III. 2.146, e.g. कर्ता कदाञ्.

सङ्घ ancient term for संज्ञा and छन्दस् used by the Vārtikakāra; cf. बहुलं तणीति वक्तव्यम्। किमिदं तणीति। संज्ञाछन्दसो-ग्रहणम्, M. Bh. on P. II. 4.54 Vārt. II; III. 2.8 Vārt. 2; IV. 1.52. Vārt. 3.

सत्काल requiring the same time for utterance as for example one mātrā for short vowels, two for long ones and three for protracted ones, although those vowels are nasalised or pure, or acute, grave or circumflex. See the word तपर.

सत्कालप्राप्तिक occurring or presenting itself at the same time or simultaneously.

सत्त्वचन्द्र name of a commentary on Rāmacandra's Prakriyākaumudī.

सत्त्वबोधिनी name of the well-known commentary on Bhaṭṭoji's Siddhānta Kaumudī written by his pupil Jñānendrasarasvatī at Benares. Out of the several commentaries on the Siddhāntakaumudī, the Tattvabodhini is looked upon as the most authoritative and at the same time very scholarly. It is supplemented by Jayakṛṣṇamauni on the topic of accents. Nilakaṇṭha Vājapeyi has written Guḍhārthaprakāśikā on it.

सत्त्वविमर्शिनी name of a commentary on the Kāśikāvṛtti by a grammarian named Upamanyu in the beginning of the nineteenth century A. D.

सत्त्वदर्श name of a commentary on the Paribhāṣenduśekhara written by M. M. Vasudev Shastri Abhyankar in 1889 A. D. The commentary is more critical than explanatory, wherein the author has given the purpose and the gist of the important Paribhāṣās and has brought out clearly the differences between the school of Bhaṭṭoji and the school of Nāgeśa in several important matters.

सत्पुरुष name of an important kind of compound words similar to the compound word तत्पुरुष i. e. (तस्य पुरुषः), and hence chosen as the

name of such compounds by ancient grammarians before Pāṇini. Pāṇini has not defined the term with a view to including such compounds as would be covered by the definition. He has mentioned the term तत्पुरुष in II. 1.22 as Adhikāra and on its strength directed that all compounds mentioned or prescribed thereafter upto Sūtra II. 2.22 be called तत्पुरुष. No definite number of the sub-divisions of तत्पुरुष is given; but from the nature of compounds included in the तत्पुरुष-अधिकार, the sub-divisions विभक्तितत्पुरुष cf. P. II. 1.24 to 48, समानाधिकरणतत्पुरुष cf. P. II. 1.49 to 72 (called by the name कर्मधारय; acc to P. I. 2.42), संख्या-तत्पुरुष (called द्विगु by P. II. 1.52), अवयवतत्पुरुष or एकदेशितत्पुरुष cf. P. II. 2.1-3, व्यधिकरणतत्पुरुष cf. P. II. 2.5, नञ्प्रत्ययतत्पुरुष cf. P. II. 2.6, उपपदतत्पुरुष cf. P. II. 2.19, प्रादितत्पुरुष cf. P. II. 2.18 and ण्युत्तरतत्पुरुष cf. P. II. 2.20 are found mentioned in the commentary literature on standard classical works. Besides these, a peculiar tatpuruṣa compound mentioned by Pāṇini in II. 1.72, is popularly called मयूरन्यसक्तादिसमास. Pāṇini has defined only two out of these varieties viz. द्विगु as संख्यापूर्वो द्विगु: P. II. 1.23, and कर्मधारय as तत्पुरुषः समानाधिकरणः कर्मधारयः P. I. 2.42. The Mahābhāṣyakāra has described तत्पुरुष as उत्तरपदार्थप्रधानस्तत्पुरुषः; cf. M. Bh. on II. 1.6, II. 1.20, II. 1.49, etc., and as a consequence it follows that the gender of the tatpuruṣa compound word is that of the last member of the compound; cf. परवह्निं द्रुह्यतत्पुरुषयोः P. II. 4.26; cf. also तत्पुरुषश्चापि कः परवह्निं प्रयोजयति । यः पूर्वपदार्थप्रधानः एकदेशि-समासः अर्थविपलीति । यो ह्युत्तरपदार्थप्रधानो दैवकृतं तस्य परवह्निम्, M. Bh. on II. 4.26. Sometimes, the compound gets a gender different from that of the last word; cf. P. II. 4.19-37. The

tatpuruṣa compound is optional as generally all compounds are, depending as they do upon the desire of the speaker. Some tatpuruṣa compounds such as the प्रादितत्पुरुष or उपपदतत्पुरुष are called लिङ्ग and hence their constituent words, with the case affixes applied to them, are not noticed separately; cf. P. II. 2.18, 19. In some cases स् as a compound-ending (समासान्त) is added; e. g. राजधुरा, नान्दीपुरस्; cf. P. V. 4.74; in some cases अच् (अ) is added; cf. P. V. 4.75 to 87; while in some other cases टच् (अ) is added, the mute letter ट् signifying the addition of डीप् (ई) in the feminine gender; cf. P. V. 4.91-112. For details see p.p. 270-273 Mahābhāṣya Vol. VII. published by the D. E. Society, Poona.

तदन्तविधि a peculiar feature in the interpretation of the rules of Pāṇini, laid down by the author of the Sūtras himself by virtue of which an adjectival word, qualifying its principal word, does not denote itself, but something ending with it also; cf. येन विधिस्तदन्तस्य P. I. 1.72. This feature is principally noticed in the case of general words or adhikāras which are put in a particular rule, but which occur in a large number of subsequent rules; for instance, the word प्रातिपदिकात्, put in P. IV. 1.1, is valid in every rule upto the end of chapter V and the words अतः, उतः, यञः etc. mean अदन्तात्, उदन्तात्, यञन्तात् etc. Similarly the words धातोः (P. III. 1.91) and अङ्गस्य (P. VI. 4.1) occurring in a number of subsequent rules have the adjectival words to them, which are mentioned in subsequent rules, denoting not only those words, but words ending with them. In a large number of cases this feature

of तदन्तविधि is not desirable, as it goes against arriving at the desired forms, and exceptions deduced from Pāṇini's rules are laid down by the Vārttikakāra and later grammarians; cf. Par. Śek. Pari. 16, 23, 31; also Mahābhāṣya on P. I. 1.72.

**तदादिविधि** a convention similar to the तदन्तविधि of Pāṇini, laid down by the Vārttikakāra laying down that in case an operation is prescribed for something followed by a single letter, that single letter should be taken to mean a word beginning with that single letter; cf. यस्मिन्विधिस्तदादावल्ग्रहणे P. I. 1.72 Vārt. 29; Par. Śek. Pari. 33.

**तद्गुणसंज्ञिज्ञान** lit. connection with what is denoted by the constituent members; the word refers to a kind of Bahuvrīhi compound where the object denoted by the compound includes also what is denoted by the constituent members of the compound; e. g. the compound word सर्वादि in the rule सर्वादीनि सर्वनामानि includes the word सर्व among the words विश्व, उभय and others, which alone form the अन्यपदार्थ or the external thing and not merely the external object as mentioned in Pāṇini's rule अनेकमन्यपदार्थे (P. II. 2. 24); cf. भवति बहुव्रीहौ तद्गुणसंज्ञिज्ञानमपि । तद्यथा । चित्रवाससमानय । लोहितोष्णीषा ऋत्विजः प्रचरन्ति । तद्गुण आनीयते तद्गुणाश्च प्रचरन्ति M. Bh. on I. 1.27. For details cf. Mahābhāṣya on P. I. 1.27 as also Par. Śek. Pari. 77.

**तद्गुणीभूत** lit. made subordinated to (the principal factor); completely included so as to form a portion. The word is used in connection with augments which, when added to a word, are completely included in that word, and, in fact, form a part of the word; cf. यदागमास्तद्गुणीभूतास्तद्द्वयणेन गृह्यन्ते Par. Śek. Pari. 11.

**तद्धित** a term of the ancient pre-Pāṇinian grammarians used by Pāṇini just like सर्वनामन् or अव्यय without giving any specific definition of it. The term occurs in the Nirukta of Yāska and the Vājasaneyi-Prātisākhya; cf. अथ तद्धितसमासेषु एकपर्वसु चानेकपर्वसु पूर्वं पूर्वमपरमपरं प्रविभज्य निश्चयात् । दण्ड्यः पुरुषः । दण्डमर्हतीति वा, दण्डेन संपद्यते इति वा Nir. II. 2; also cf. तिङ्कृततद्धितचतुष्टयसमाप्ताः शब्दमयम् Vāj. Prāti. I. 27. It is to be noted that the word तद्धित is used by the ancient grammarians in the sense of a word derived from a substantive (प्रातिपदिक) by the application of suffixes like अ, यत् etc., and not in the sense of words derived from roots by affixes like अन्, ति etc. which were termed नामकरण, as possibly contrasted with the word तद्धित used by Yāska in II. 5. Pāṇini has used the word तद्धित not for words, but for the suffixes which are added to form such words at all places (e. g. in I. 1.38, IV. 1.17, 76, VI. 1.61 etc.) In fact, he has begun the enumeration of taddhita affixes with the rule तद्धिताः (P. IV. 1. 76) by putting the term तद्धित for affixes such as ति, ध्यङ्, अण् etc. which are mentioned thereafter. In his rule कृतद्धितसमासाश्च and in the Vārttika समासकृतद्धिताव्ययम् (I. 4.1 Vārt. 41) which are similar to V. Pr. I. 27 quoted above, the word तद्धित appears to be actually used for words derived from nouns by secondary affixes, along with the word कृत् which also means words derived from roots, although commentators have explained there the terms कृत् and तद्धित for कृदन्त and तद्धितान्त. The term तद्धित is evidently echoed in the Sūtra तस्मै हितम् which, although it is not the first Sūtra of the taddhita section, may imply that there were possibly long lists of secondary nouns with the senses of



secondary suffixes, and तद्धित was perhaps, the first sense given there. The number of taddhita suffixes mentioned by Pāṇini is quite a large one ; there are in fact 1110 rules given in the taddhita section covering almost two Adhyāyas viz. from P. IV. 1.76 to the end of the fifth Adhyāya. The main sub-divisions of taddhita affixes mentioned by commentators are, Apatyādyarthaka (IV. 1.92 to 178), Raktādyarthaka (IV. 2.1 to 91), Śaiṣika (IV. 2. 92 to IV. 3.133), Prāgdīvyatiya (IV. 3.134 to 168), Prāgvahatiya (IV. 4.1 to IV. 4.74), Prāgghitiya (IV. 4.75 to IV. 4.109), Ārhiya (V. 1. 1 to 71), Thaṇadhikāraṣṭha (V. 1.72 to V. 1.114), Bhāvakarmārthaka (V. 1. 115 to V. 1. 136), Pāñcamika (V. 2.1 to V. 2.93), Matvarthiya (V. 2.94 to V. 2. 140), Vibhaktisamjñika (V. 3.1 to V. 3.26) and Svārthika (V. 3.27 to V. 4.160). The samāsānta affixes (V. 4.68 to V. 4.160) can be included in the Svārthika affixes.

तद्धितकोश a work on the taddhita section written by Śiromaṇi Bhaṭṭācārya, who has also written तिङन्त-शिरोमणि.

तद्भाव the essence, also called तत्त्व ; cf. यस्य गुणान्तरेष्वपि प्रादुर्भवस्यु तत्त्वं न विहन्यते तद् द्रव्यम् । किं पुनस्तत्त्वम् । तद्भावस्तत्त्वम् M. Bh. on P. V. 1.119.

तद्भावित produced or brought into being by some grammatical operation such as the vowel आ in दाक्षि, कारक, अकार्षीत् etc. by the substitution of वृद्धि, as contrasted with the original आ in ग्राम, विधान शाला, माला etc. ; cf. किं पुनरिदं तद्भावितग्रहणं वृद्धिरित्येवं ये आकारै-कारौकारा भाव्यन्ते तेषां ग्रहणमाहोस्विदादौऽमात्रस्य M. Bh. on I. 1.1.

तद्भाज the taddhita affixes अञ्, अण्, न्यङ्, ष्य, as also इञ्, छ्, न्युञ्, ष्य, टेष्ण्य and

यञ् given in the rules of Pāṇini IV. 1. 168-174 and V. 3. 112-119. They are called तद्भाज as they are applied to such words as mean both the country and the warrior race or clan (क्षत्रिय) ; cf. तद्भाजमाचक्ष्वाणः तद्भाजः S. K. on P. IV. 1.168. The peculiar feature of these tadrāja affixes is that they are omitted when the word to which they have been applied is used in the plural number ; e. g. ऐक्ष्वाकः, ऐक्ष्वाकौ, इक्ष्वाकवः ; similarly इक्ष्वाकूणाम् ; cf. P. II. 4.62.

तद्भत् (1) as above, similarly ; the words शेषं तद्भत् (the rest as above) are frequently seen used by commentators ; (2) the tad. affix वत् in the sense of possession and not in the sense of measure etc. cf. तद्वति तद्धिते न्यायसंहितं चेत् V. Pr. V. 8.

तद्भदतिदेश treatment of something as that which is not that e. g. the treatment of affixes not marked with mute णि or ण as marked with णि even though they are not actually marked that way, cf. P. I. 2. 1-4 ; also cf. तद्भदतिदेशोऽकिद्धिप्रसङ्गः P. I. 2.1 Vārt. 4.

तन् (1) personal ending for त of the second pers. pl. Parasmaipada in the imperative in Vedic Literature ; e. g. जुजुष्व for जुषत cf. Kāś. on P. VII. 1.45 ; (2) tad. affixes ट्यु and ट्युञ् i. e. अन् which, with the augment त्, in effect becomes तन्. e. g. सायंतन, चिरंतन, etc. ; cf. P. IV. 3.23.

तन्त् personal ending for त of the second pers. pl. e. g. दधातन for धत्त. cf. Kāś. on P. VII. 1.45. See तन.

तन्त्र a word frequently used in the Mahābhāṣya in the sense of 'intended' or विवक्षित. The word is used always in the neuter gender like प्रमाणम् ; cf. तन्त्रे तरनिर्देशः M. Bh. on P. I. 2.33, II. 2.34, नात्र निर्देशस्तन्त्रम् on P. I. 2.39, III. 3.38, III. 4.21,

IV. 1.92 etc. The word is also explained in the sense of 'important'.

**तन्त्रप्रदीप** name of the learned commentary written by मैत्रेयरक्षित, a famous Buddhist grammarian of the 12th century A. D. on the काशिकाविवरणपञ्जिका (न्यास) of Jinendrabuddhi. The work is available at present only in a manuscript form, and that too in fragments. Many later scholars have copiously quoted from this work. The name of the work viz. तन्त्रप्रदीप is rarely mentioned; but the name of the author is mentioned as रक्षित, मैत्रेय or even मैत्रेयरक्षित. There are two commentaries on the तन्त्रप्रदीप named उद्धोतनप्रभा and आलोक.

**तनादि** a class of roots headed by the root तच्, which is popularly called the eighth conjugation to which the conjugational sign ङ is added; e. g. तनोति, करोति, कुरुते; cf. P. II. 4.79; III. 1.79.

**तनोत्यादि** a class of words which is the same as तनादि; cf. P. VI. 4.37. See तनादि.

**तद्धामिका** the tad. affix अण prescribed by the rule अवृद्धाम्भ्यो नदीमानुषीभ्यस्तद्धामिकाभ्यः P. IV. 1.113; cf. M. Bh. on P. IV. 1.114.

**तप् (1)** tad. affix त added to the words पर्वन् and मरुत् to form the words पर्वतः and मरुतः; cf. P. V. 2.122 Vārt. 10; (2) personal ending in Vedic Literature substituted for त of the impera. sec. pers. pl. e. g. मृणोत ब्रावाणः cf. Kāś. on P. VII. 1.45.

**तपत्करण** addition of the mute letter त् after a vowel to signify the inclusion of only such varieties of the vowel as take the same time for their utterance as the vowel marked with त्; cf. P. I. 1.70. See त्.

**तस्** personal ending तस् substituted for थस् in the impera. imperf. potential, benedictive, aorist and conditional; cf. P. III. 4.85, 101.

**तम्** common term for the tad. affixes तम् and तम्प्.

**तम्प्** tad. affix तम् added optionally with the affix ष्ट् (अ) to विशति, त्रिशत् etc., as also to words ending with them, in the sense of पूरण (completion), and necessarily (नित्यं) to the words शत, सहस्र, षष्टि, सप्तति etc. e.g. एकविंशतितमः; एकाविंशः, त्रिंशत्तमः, त्रिंशः, शततमः, षष्टितमः विशी, त्रिंशी etc.; cf. Kāś. on V. 2.56-58.

**तम्प्** tad. affix तम् added without a change of sense, i.e. in the sense of the base itself to noun-bases possessing the sense of excellence, as also to verbal forms showing excellence; e.g. आढ्यतमः, दर्शनीयतमः, श्रेष्ठतमः, पचतितमाम् cf. Kāś. on P. V. 3.55-56. The affix तम्प् is termed ष also; cf. P. I. 1.22.

**तय** tad. affix तयप् applied to a numeral (संख्या) in the sense of अवययिन् or 'possessed of parts'; e.g. पञ्च अवयवा थस्य पञ्चतयम्, दशतयम्, चतुष्टयी; cf. Kāś. on P. V. 2.42. अय is substituted for तय optionally after the numerals द्वि and त्रि and necessarily after उभय; cf. P. V. 2.43-44.

**तयप्** tad. affix तय. See तय.

**त्तर** tad. affix तरप् added to bases showing excellence (अतिशयन्) when the excellence shown is between two persons; e.g. अनयोः सुकुमारतरः सुकुमारतरा, पचतितराम्; cf. Kāś. on P. V. 3.57. The affix तरप् is called ष just like तम्प्; cf. P. I. 1.22.

**तरङ्गिणी** a commentary by Harṣakīrti on his own Sārasvatadhātupāṭha. He was a pupil of Candrakīrti who flourished in the sixteenth century.

तृप् tad. affix तर. See तर.

तल् tad. affix त ( १ ) added in the sense of collection ( समूह ) to the words ग्राम, जन, बन्धु and सहाय and गज also, e.g. ग्रामता, जनता etc.; ( २ ) added in the sense of ' the nature of a thing ' ( भाव ) along with the affix त्व optionally, as also optionally along with the affixes इमन्, थ्यञ् etc. given in P. V. 1.122 to 136; e.g. अश्वत्वम्, अश्वता; अपतित्वम्, अपतिता; पृथुत्वम्, पृथुता, प्रथिमा; शुक्रता, शुक्रत्वम्, शौक्ल्यम्, शुक्रिमा; etc. cf. Kāś. on P. V. 1.119 to 136. Words ending with the affix तल् are always declined in the feminine gender with the fem. affix आ ( टाप् ) added to them; cf. तलन्त; ( शब्दः स्त्रियाम् ), Liṅgānuśāsana 17.

तवर्ग the class of dental consonants viz. च, छ, द, ध and न्; cf. विभक्तौ तवर्ग-प्रतिषेधोऽतदिते P. I. 3.4 Vārt. 1.

तवेङ् कृत् affix तवे for the infinitive affix तुम् in Vedic Literature; e.g. दशमे मासि सूतवे; cf. P. III. 4.9.

तवेच् कृत् affix तवे for the infinitive affix तुम् in Vedic Literature; e.g. गन्तवे, कर्तवे, हर्तवे; cf. P. III. 4.9.

तवै ( १ ) कृत् affix तवै for the infinitive affix तुम् in Vedic Literature. The affix तवै has a peculiarity of accent, namely that the word ending in तवै has got both the initial and ending vowels accented acute ( उदात्त ); e.g. सोममिन्द्राय पातवै, हर्षसे दातवा उ; cf. P. III. 4.9; and VI. 1.260; ( २ ) कृत् affix in Vedic Literature, e.g. परिधातवै for परिधातव्यम्; cf. Kāś. on P. III. 4.14.

तव्य कृत् affix applied to a root to form the pot. pass. part. e.g. कर्तव्यम्; cf. Kāś. on P. III. 1.96.

तव्यत् कृत् affix तव्य applied to a root to form the pot. pass. part.; the affix तव्यत् has the circumflex accent

on the last syllable; e.g. कर्तव्यम् cf. Kāś. on P. III. 1.96.

तस् ( १ ) personal ending of the third pers. dual Parasmaipada substituted technically for ल् ( लकार ); cf. P. III. 4.78; ( २ ) tad. affix तस् ( तसि or तसिञ् ). See तसि and तसिञ्.

तस्ति ( १ ) tad. affix तस् showing direction by means of a thing e.g. वृक्षमूलतः, हिमवततः; cf. Kāś. on P. IV. 3.114, 115; ( २ ) tad. affix तस् applied in the sense of the abl. case and substituted for the abl. case affix; eg. ग्रामतः, आगच्छति, चोरतो विभेति; sometimes the affix is applied instead of the instrumental or the genitive case also. e.g. वृत्ततः न व्यथते for वृत्तेन न व्यथते; देवा अर्जुनतः अभवन्, for अर्जुनस्य पक्षे अभवन् cf. Kāś. on P. V. 4.44-49.

तसिल् ( १ ) tad. affix तस् added to pronouns from सर्व upto द्वि, to the pronoun किम् and after परि and अस्मि; e.g. कुतः; यतः, ततः, अस्मितः; cf. Kāś. on P. V. 3.7 to 9.

तसिळादि a class of taddhita affixes headed by the affix तस् ( तसिल् ) as given by Pāṇini in his sūtras from पञ्चम्यास्तसिल् P. V, 3.7 upto संख्यायाः क्रियाभ्यावृत्तिगणने कृत्वसुच् P. 3.17; cf. P. VI. 3.35. The words ending with the affixes from तसिल् in P. V. 3.7 upto पाशप् in P. V. 3.47 ( excluding पाशप् ) become indeclinables; cf. Kāś. on P. I. 1.38.

तत् ( १ ) a technical term for the genitive case affix used in the Jainendra Vyākaraṇa; ( २ ) the tad. affix तल् which is popularly called तत् as the nouns ending in तल् i.e. त are declined in the fem. gender with the fem. affix आ added to them.

ताच्छब्द ( १ ) use of a word for that word ( of which the sense has been conveyed ); the expression तादर्थ्या-ताच्छब्दम् is often used by grammar-

ians just like a Paribhāṣā; cf. अस्ति तादर्थ्यात्ताच्छब्दम् । बहुव्रीह्यानि पदानि बहुव्रीहिरिति M. Bh. on P. I. 1.29; similarly वृत्तियासमासः for वृत्तियाथानि पदानि M. Bh. on P. I. 1.30 or समासार्थं शास्त्रं समासः M. Bh. on P. I. 2.43; (2) use of a word for that word of which there is the vicinity; cf. अथवा साहचर्यात् ताच्छब्दं भविष्यति । कालसहचरितो वर्णः । वर्णोपि काल एव; M. Bh. on P. I. 2.27 where the letter उ is taken in the sense of time required for its utterance, the reason being that sound and time go together; cf. also M. Bh. on P. I. 2.70, IV. 3.48, V. 2.79; (3) use of a word for that which resides there; cf. तादर्थ्यात्ताच्छब्दं भविष्यति M. Bh. on V. 4.50 Vārt. 3. At all the above places, the use of one word for another is by Lakṣaṇā.

साङ्ख्यलिक prescribed in the sense of 'habituated'; a term used in connection with all affixes prescribed in the triad of senses viz. ताच्छील्य, तादर्थ्यं, तत्साधुकारित्वं in Sūtras from P. III. 2.134 to 180; cf. साङ्ख्यलिकेषु वासरूपविधिर्नास्ति P. III. 2.146 Vārt. 3, Par. Śek. Pari. 67.

तात् (1) the same as तात् substituted for तु and हि of the imperative sec. and third sing. Parasmaipada; cf. P. VII. 1.35; (2) substitute तात् for त् of the imperative 2nd. pl. in Vedic Literature; e.g. गात्रं गात्रमत्यानूनं ह्युतात् cf. Kāś. on P. VII. 1.44.

सात्क् the affix तात्. See तात् (1).

सात्क् tad. affix तात् in the very sense of the word to which it is applied occurring in Vedic Literature after the words सर्व and देव, as also after शिव, शस् and अरिष्ट in the sense of 'bringing about' and in the sense of सात् (presence) after the same words शिव, शस् and अरिष्ट; e.g. सर्वतात्; देवतात्; शिवतात्; etc. cf. P. IV. 4.142-144.

सात्पर्य (1) repetition of action; cf. तात्पर्यमाभीष्टं पौनःपुन्यमासेवा Kāś. on III. 2.81 also तात्पर्यमासेवा । द्वय्ये व्याप्तिः क्रियायामासेवा । (2) foremost consideration; cf. चतुर्थहणे सति तात्पर्येण स्यन्दिः संनिधापितो भवति Kāś. on P. VII. 2.59; (3) purport (of a sentence), significance, intention; cf. सर्वशास्त्रोपकारकमिति तत्तात्पर्यम् Par. Śek. Pari. 2, 3.

साथाभाव्य name given to the grave (अनुदात्त) vowel which is अवग्रह i. e. which occurs at the end of the first member of a compound and which is placed between two acute vowels i. e. is preceded by and followed by an acute vowel; e.g. तनून्वन्ने, तनून्वन्पाद; cf. उदात्तान्तो न्यवग्रहस्ताथाभाव्यः । V. Pr. I. 120. The tāthābhāvya vowel is recited as a kām̐pa (कम्प); cf. तथा चोक्तमौज्जिहायनकैर्माध्यन्दिनमतानुसारिभिः— 'अवग्रहो यदा नीच उच्चयोर्मध्यतः क्वचित् । ताथाभाव्यो भवेत्कम्पस्तनून्वन्ने निदर्शनम्'. Some Vedic scholars hold the view that the साथाभाव्य vowel is not a grave (अनुदात्त) vowel, but it is a kind of स्वरित or circumflex vowel. Strictly according to Pāṇini "an anudātta following upon an udātta becomes Svarita"; cf. P. VIII. 4.66, V. Pr. IV. 1.138; cf. also R. Pr. III. 16.

तादर्थ्य (1) the nature of being meant for another; cf. चतुर्थोविधाने तादर्थ्यं उपसंख्यानम् । यूपाय दार M. Bh. on P. II. 3.13; (2) meant for another; cf. तदर्थं एव तादर्थ्यम् । चातुर्वर्ण्यदित्वात् व्यञ् । अग्निदेवतायै इदम् अग्निदेवत्यम् । तादर्थ्यं यत् । cf. Kāś. on P. V. 4.24; (3) being possessed of the same sense; cf. तादर्थ्यात्ताच्छब्दम् a remark often made by Patañjali in Mahābhāṣya. See ताच्छब्द.

तादात्म्य possession of the same nature; तत्त्वभावता; cf. सुवामन्त्रिते पराङ्गनास्वरे । तादात्म्यतिदेशोऽयम् Kāś. on P. II. 1.2.

साङ्ख्य being possessed of the same property ; cf. चतुर्भिः प्रकारैरतस्मिन् इत्येतद्भवति तारख्यात्ताडभ्यात्तस्मात्साङ्ख्यार्थादिति । M. Bh. on IV. 1.48 Vārt. 3.

ताडूप्य restoration to, or resumption of the same form by the rule of Sthānivadbhāva, prescribed in P. I. 1.56, called रूपातिदेश as contrasted with कार्यातिदेशः cf. नेह ताडूप्यमतिदिश्यते M. Bh. on VI. 1.85 Vārt. 26.

तानि one uniform accent or tone, एकश्रुति, as observed at the time of sacrifices in the case of the recital of the hymns ; cf. तानलक्षणमेकं स्वरमाहुर्वैश्वकर्मणि V. Pr. I. 130 ; cf. also P. I. 2.34.

तानादिकं a root of the tanādi class of roots (8th conjugation).

ताम् personal ending substituted for तस् of the 3rd pers. dual in the imperative, imperfect, potential, benedictive, aorist and conditional ; cf. P. III. 4.85, 101.

तार (1) elevated, high ; a place for the production of words ; cf. T. Pr. XVII. 11 ; (2) recital in a high tone which is recommended in the evening time ; cf. तारं तु विधात्सवने तृतीये, क्षिरोर्गतं तन्न सदा प्रयोक्तव्यम् com. on T. Pr. XXIII. 12.

तारकादि a class of words headed by the word तारका and containing prominently the words पुष्प, कण्टक, सुकुल, कुसुम, पल्लव, बुभुक्षा, ज्वर and many others numbering more than ninety, to which the taddhita affix इत् (इत्च्) is added in the sense of 'containing.' As this class, called तारकादि, is looked upon as आहुतिगण, nouns with इत् added at their end, are supposed to be included in it ; cf. P. V. 2.36.

तारकान्त्य called तर्कवाचस्पति ; a Bengali modern Sanskrit scholar and grammarian of the nineteenth century

who has written a commentary called Saralā on the Siddhānta Kaumudī. He has edited many important Sanskrit works consisting of many koṣas.

तालव्य lit. produced from तालु the part below the tongue ; the vowel इ, चवर्ग, य and श् are called तालव्य, palatal letters ; cf. इचशेयास्तालौ V. Pr. I. 66. These letters are formed upon the palate by the middle part of the tongue ; cf. R. Pr. 1.42, R. Pr. II. 36.

तालादि a small class of eight words to which the affix अ (अण्) is added in the sense of 'a product' or 'a part' e.g. तालं धनुः, बाहिणम्, etc. ; cf. Kāś. on P. IV. 3. 152.

तालु palate ; cf. तालुशब्देन जिह्वाया अपस्तन-प्रदेश उच्यते । स इवर्णस्य स्थानम् । जिह्वामध्यं करणम् । cf. T. Pr. II. 22.

तास् conjugational sign or Vikaraṇa (तासि) added to a root in the first future before the personal endings which become accented grave (अनुदात्त) ; cf. P. VI. 1. 186 ; it has the augment इ prefixed, if the root, to which it is added, is सेद्. cf. P. VI. 4.62.

तासि the Vikaraṇa तास्. See तास्.

ति (1) personal ending तिप् of the 3rd pers. sing. ; (2) common term for the कृत् affixes क्तिन् and क्तिच् as also for the उपदि affix ति ; see क्तिन् and क्तिच् ; (3) fem. affix ति added to the word युवन् e.g. युवतिः cf. P. IV. 1.77 ; (4) tad. affix ति as found in the words पङ्क्ति and विशति cf. Kāś. on P. V. 1.59 ; (5) tad. affix added to the word पञ्च in the sense of 'a root', and to the words कम् and शस् in the sense of possession (मत्वर्थे) ; e.g. पञ्चतिः, कन्तिः, शन्तिः, cf. Kāś. on P. V. 2.25, 138.

**तिङ्कितवादि** a class of compound words headed by the dvandva compound **तिक्रितव** in which the taddhita affixes added to the constituent members of the compound are dropped when the dvandva compound is to be used in the plural number; **तैकायनयश्च कैतवायनयश्च तिक्रितवः**; cf. Kās. on P. II. 4.68.

**तिङ्न्** tad. affix **तिक्र** added to the word **श्रु** in the sense of the word itself (**स्वार्थे**) e. g. **श्रुत्तिका** cf. ; P. V. 4.39.

**तिङ्कादि** a class of words headed by the words **तिक्र**, **कितव**, **संज्ञा** and others to which the taddhita affix **आयनि** (**फिल्**) causing the substitution of **vṛddhi** is added in the sense of 'a descendant'; e. g. **तैकायनिः**, **कैतवायनिः**; cf. Kās. on P. IV. 1.154.

**तिङ्** (1) a brief term (**प्रत्याहार**) for the 18 personal endings. Out of these eighteen personal endings, which are common for all tenses and moods, the first nine **तिप्**, **तस्** etc. all called **Parasmaipada**, while the other nine **त्**, **आताम्** etc. are named **Ātmanepada** and **तङ्** also; cf. **तडानावाहमनेपदम्**; (2) a verbal form called also **आख्यातक**; cf. **तिङ् खलु आख्यातका अवन्ति। पचति पठति। V. Pr. I. 27.**

**तिङन्त** (1) a word ending in **तिङ्**; a verb; (2) a popular name given to the section which deals with verbs in books on grammar as contrasted with the term **सुवन्त** which is used for the section dealing with nouns.

**तिङन्तशिरोमणि** a work dealing with verbal forms written by **शिरोमणि-भट्टाचार्य**.

**तिङ्र्थे** senses possessed by the personal endings of verbs, viz. **कारक** (**कर्ता** or

**कर्म**) **संख्या** and **काल**. For details see **Vaiyākaraṇabhūṣaṇasāra**.

**तिङ्निघात** the grave accent for the whole word (**सर्वनिघात**) generally possessed by a verbal form when it is preceded by a word form which is not a verb; cf. **तिङ्तिङः P. VIII. 12..8**

**तिट्** an affix to which the mute indicatory letter **त्** is added signifying the circumflex accent of that affix; e.g. the affixes **यत्**, **प्यत्** etc.; cf. P. VI. 1.185.

**तिट्स्वर** the circumflex accent possessed by an affix marked with the mute letter **त्**. See **तिट्**.

**तिथुक्** the augment **तिथ्** added to the words **बहु**, **पूग**, **गण** and **संघ**, when they are followed by the tad. affix **ञ** (**ङ**) e.g. **बहुतिथः**; cf. P. V. 2.52.

**तिप्** the personal ending of the 3rd pers. sing. substituted for **ळ** (**लकार**) in the **Parasmaipada**, For substitutes for **तिप्** in special cases, see P. VI. 1.68, III. 4.82, 83, 84.

**तिमण्णा** a southern grammarian who wrote a short treatise called **Pratyāhāravicāra** on the **pratyāhāras** like **अण्**, **इण्** etc. in the grammar of **Pāṇini**.

**तिरुमल्ल** a southern writer of the commentary named **सुमनोरमा** on the **Siddhānta Kaumudī** of **Bhaṭṭoṣī Dikṣita**.

**तिरोभाव** (1) Concealment of properties; the word is used always in contrast with the word **आविर्भाव** (**manifestation**). cp. **Vāk. Pad. III. 8.26; III 9. 11; III 13-17, III. 14. 323** cp. **सत्कार्यनये पदार्थाना-आविर्भावोऽभिन्वयतिरेवोत्पत्तिः। तिरोभावश्च नाज्ञः।**

(हे.) (2) attribute of feminity, cp. Saṁgraha quoted by Helārāja on Vāk. pad. III. 13.1 "संस्त्रानं संहननं .....प्रतिबन्धः तिरोभावः स्त्रीत्वम् ।

तिङ् tad. affix ति added in Vedic Literature to the word वृक् when superior quality is meant, e.g. वृकतिः cf. P.V. 4.4I.

तिङ्गुण्यभृति compound words headed by the word तिङ्गु which are termed as avyayibhāva compounds and treated as indeclinables; e.g. तिङ्गु, वङ्गु असंप्रति, प्राङ्गु etc.; cf. Kāś. on P. II. 1.17.

तीक्ष्ण utterance with a sharp tone characterizing the pronunciation of the Abhinibhita kind of circumflex vowel as opposed to the utterance which is called मृदु when the circumflex, called पादवृत्त, is pronounced; cf. सर्वतीक्ष्णोऽभिनिहितः प्रच्छिद्यस्तदनन्तरम् । ततो मृदुतरौ स्वारौ जात्यक्षे-  
प्रावुभौ स्मृतौ ॥ ततो मृदुतरः स्वारस्तैरोव्यञ्जन उच्चते । पादवृत्तो मृदुतमस्त्वेतत्स्वारवलावलम् ॥  
Uvvaṭa on V. Pr. I. 125.

तीय tad. affix तीय in the sense of पूरण added to the words द्वि and त्रि before which त्रि is changed into तृ. e.g. द्वितीयः, तृतीयः cf. P.V. 2.54, 55; the tad. affix अन् (अ) is added to the words ending in तीय to mean a section e.g. द्वितीयो भागः cf. Kāś. on P.V. 3.48.

तीव्रतर extreme sharpness of the nasalization at the time of pronouncing the anuṣvāra and the fifth letters recommended by Śaityāyana. e.g. अग्नीर्प्सुषदः, वञ्चते परिवञ्चते. cf. T. Pr. XVII. 1.

तु (1) short term (प्रत्याहार) for the dental consonants त्, थ्, द्, ध् and न् cf. P. I. 1.69; (2) personal-ending substituted for ति in the 2nd pers. imper. sing. Parasmaipada

cf. P. III. 4.86; (3) tad. affix तु in the sense of possession added in Vedic Literature to क्स् and श्स् e.g. क्तुः, शन्तुः; cf. P. V. 2.138; (4) unādi affix तु (तुन्) prescribed by the rule सितनिगमिसिसच्यविधाञ्कुशि-  
भ्यस्तुन् (Unādi Sūtra 1.69), before which the augment इ is not added e.g. सेतुः सक्तुः; etc. cf. P. VII. 2.9.

तुक् augment त् added (1) to the root चि in the form चित्य, the pot. pass. part. of चि cf. P. III. 1.132; (2) to the short vowel at the end of a root before a कृत् affix marked with the mute letter प् e.g. अग्निचित्, प्रहृत्य cf. P. VI. 1.71; (3) to a short vowel before छ् if there be close proximity (संहिता) between the two e.g. इच्छति, गच्छति; cf. P. VI. 1.73; (4) to the indeclinables वा and मा as also to a long vowel before छ्, e.g. आच्छादयति, विचाच्छाद्यते, cf. P. VI. 1.74, 75; (5) to a long vowel optionally, if it is at the end of a word, e.g. लक्ष्मीच्छाया, लक्ष्मीछाया, cf. P. VI. 1.76; (7) to the letter न् at the end of a word before श्. e.g. भवाञ्छेते, cf. P. VIII. 3.31.

तुग्विधि a rule prescribing the addition of the augment त्; e.g. नलोपः दुप्त्वरसंज्ञातुग्विधिषु कृति P. VIII. 2.2 See तुक्.

तुजादि roots such as the root तुज् and the like, which have their vowel of the reduplicative syllable lengthened as seen mostly in Vedic Literature; e.g. तूतुजानः, मामहानः, दाधार etc.; cf. Kāś. on P. VI. 1.7.

तुद् augment त् (1) added to the affix अन substituted for the यु of ट्यु and ट्युल्; e.g. चिरंतनः, सायंतनः, cf. P. IV. 3.23; (2) added to the tad. affix इक (उक्) applied to the word ऋस् in the Śaiṣika senses; e.g. शौवस्तिकः cf. P. IV. 3.15.

**तुदादि** a class of roots headed by the root तुद् which take the conjugational sign अ (ञ) and which are popularly called roots of the sixth conjugation ; cf. P. III. 1.77.

**तुन्** upādi affix तु, added to the roots सि, तन्, गम् etc. See तु (4).

**तुन्दादि** a very small class of words headed by the word तुन्द to which the taddhita affix इल् (इल्च्) is added in the sense of possession (मस्वर्षे). The affix इल् is optional and the other affixes इन्, इक and मत् are also added; e.g. तुन्दिलः, तुन्दी, तुन्दिकः, तुन्दवान्; similarly उदरिलः etc.; cf. Kāś. on P. V. 2.117.

**तुम्** kṛt affix तुम् of the infinitive (1) added to a root optionally with ष्वल् when the root refers to an action for the purpose of which another action is mentioned by the principal verb; e.g. भोक्तुं व्रजति or भोजको व्रजति; cf. Kāś. on P. III. 3.11; (2) added to a root connected with another root in the sense of desire provided both have the same subject; e.g., इच्छति भोक्तुम्; cf. P. III. 3.158; (3) added to a root connected with the words काल, समय, or वेला; e.g. काले भोक्तुम्, etc. cf. P. III. 3.167; (4) added to any root which is connected with the roots शक्, धृष, ज्ञा, ग्ले, घद्, रम्, लभ्, क्रम्, सह्, अह् and अस् or its synonym, as also with अल्म्, or its synonym; e.g. शक्नोति भोक्तुम्, भवति भोक्तुम्, वेला भोक्तुम्, अलं भोक्तुम्, पर्याप्तः कर्तुम्; cf. Kāś on P. III. 4. 65, 66.

**तुः** similar in articulation; savarna; cf. R. T. 168.

**तुल्याधिकरण** having got the same substratum; denoting ultimately the same object; expressed in the same case; the same as samānādhikaraṇa

in the grammar of Pāṇini. cf. Kāt. II. 5.5.

**वृ** (1) substitute prescribed for the last vowel of the word अर्बन् so as to make it declinable like words marked with the mute letter ऋ; (2) common term for the kṛt affixes वृन् and वृच् prescribed in the sense of the agent of a verbal activity; the tad. affixes ईयस्, and इष्ट are seen placed after words ending in वृ in Vedic Literature before which the affix वृ is elided; e.g. करिष्टः, दोहीयसी; cf. Kāś. on P. V. 3.59.

**वृच्** tad. affix वृ, taking the fem. affix ई (डीप्), (1) added to a root optionally with अक (ष्वल्) in the sense of the agent of a verbal activity, the word so formed having the last vowel acute; e.g. कर्ता कारकः; हर्ता हारकः; cf. P. III. 1.133; (2) prescribed in the sense of 'deserving one' optionally along with the pot. pass. part. affixes; e.g. भवान् खलु कन्याया वोढा, भवान् कन्यां वहेत्, भवता खलु कन्या वोढव्या, वाह्या, वहनीया वा; cf. Kāś. on P. III. 3.169.

**वृजन्त** a word ending in the affix वृच् and hence getting the guṇa vowel (i.e. अ) substituted for the final vowel ऋ before the Sarvanāma-sthāna (i.e. the first five) case affixes; cf. वृजन्त आदेशो भविष्यति, M. Bh. on VII. 1.96.

**वृज्वद्भाव** treatment of a word as ending with the affix वृच् although, in fact, it does not so end; e.g. the word क्रोष्टु; cf. वृज्वत्क्रोष्टु; P. VII. 1.95; cf. also वृज्वद्भावस्यावकाशः क्रोष्टु क्रोष्टुना; M. Bh. on VII. 1.95 Vārt. 10.

**तृणादि** a class of words to which the taddhita affix ण is added in the four senses given in P. IV. 2.67 to 70; e.g. तृणशः, नडशः, पर्णशः etc.; cf. Kāś. on P. IV. 3.80.



**तृतीय** the third consonants out of the class consonants; वर्गतृतीय; viz. ग्, ज्, झ्, ढ् and ढ्; cf. यथा तृतीयास्तथा पञ्चमा आनुनासिक्यवजम् M. Bh. on P. I. 1.9.

**तृतीया** the third case; affixes of the third case (instrumental case or तृतीयाविभक्ति) which are placed (1) after nouns in the sense of an instrument or an agent provided the agent is not expressed by the personal-ending of the root; e.g. देवदत्तेन कृतम्, परशुना छिनत्ति; cf. P. III. 3.18; (2) after nouns connected with रूह्, nouns meaning defective limbs, nouns forming the object of ज्ञा with सम् as also nouns meaning हेतु or a thing capable of producing a result; e.g. पुत्रेण सहागतः, अक्षणा क्राणः, मात्रा संजानीते, विद्यया यशः; cf. Kāś. on P. II. 3.19, 23; (3) optionally with the ablative after nouns meaning quality, and optionally with the genitive after pronouns in the sense of हेतु, when the word हेतु is actually used e.g. पाण्डित्येन मुक्तः or पाण्डित्यान्मुक्तः; केन हेतुना or कस्य हेतोर्वसति; it is observed by the Vārttikakāra that when the word हेतु or its synonym is used in a sentence, a pronoun is put in any case in apposition to that word i.e. हेतु or its synonym e.g. केन निमित्तेन, किं निमित्तम् etc.; cf. Kāś. on P. II. 3.25, 27; (4) optionally after nouns connected with the words पृथक्, विना, नाना, after the words स्तोक, अल्प, as also after दूर, अन्निक and their synonyms; e.g. पृथग्देवदत्तेन etc. स्तोकेन मुक्तः, दूरेण ग्रामस्य, कैशैः प्रसितः; cf. Kāś. on P. II. 3.32, 33, 35, 44; (5) optionally with the locative case after nouns meaning constellation when the tad. affix after them has been elided; e.g. पुष्येण संप्रयातोस्मि श्रवणे पुनरागतः Mahābhārata; cf. P. II. 3.45; (6) optionally with the genitive case after words connected with तुल्य or its synonyms; e.g. तुल्यो देवदत्तेन, तुल्यो देवदत्तस्य; cf. P. II. 3.72.

**तृतीयासमास** called also तृतीयातत्पुरुषसमास as prescribed by P. II. 1.30-35; e.g. तृतीयासमासे P. I. 1.30 and the Mahābhāṣya thereon.

**तृन्** (1) kṛt affix तृ with the acute accent on the first vowel of the word formed by its application, applied to any root in the sense of 'an agent' provided the agent is habituated to do a thing, or has his nature to do it, or does it well; e.g. वदिता जनापवादान्, सुण्डयितारः श्राविष्ठायना भवन्ति वधूमूढाम्, कर्ता कटम्; cf. Kāś. on P. III. 2.135; words ending with तृन् govern the noun connected with them in the accusative case; (2) the term तृन्, used as a short term (प्रत्याहार) standing for kṛt affixes beginning with those prescribed by the rule लटः शतृज्ञानञौ (P. III. 2.124) and ending with the affix तृन् (in P. III. 3.69); cf. Kāś. on P. III. 4.69.

**तैत्तिरीयप्रातिशाख्य** called also कृष्णयजुः प्रातिशाख्य and hence representing possibly all the different branches or Śākhās of the कृष्णयजुर्वेद, which is not attributed definitely to a particular author but is supposed to have been revised from time to time and taught by various ācāryas who were the followers of the Taittirīya Śākhā. The work is divided into two main parts, each of which is further divided into twelve sections called adhyāyas, and discusses the various topics such as letters and their properties, accents, euphonic changes and the like, just as the other Prātiśākhya work. It is believed that Vararuci, Māhīṣeya and Ātreya wrote Bhāṣyas on the Taittirīya Prātiśākhya, but at present, only two important commentary works on it are available (a) the 'Tribhāṣyaratna', based upon the three Bhāṣyas mentioned above as the title shows, written by

Somayārya and (b) the 'Vaidikā-bharaṇa' written by Gopālayajvan. For details see Introduction to 'Taittīīya Prātiśākhyā' ed. Govt. Oriental Library Series, Mysore.

**तैरोविराम** a kind of स्वरित, or a vowel with a circumflex accent which follows an acute-accented vowel characterized by avagraha i.e. coming at the end of the first member of a compound; e.g. गोपताविति गोऽपतौ यज्ञपतिमिति यज्ञऽपतिम्. Here the vowel अ of प following upon the avagraha is called तैरोविरामस्वरित; cf. उद्वग्रहरतैरोविरामः V. Pr. I. 118.

**तैरोव्यञ्जन** a kind of svarita or circumflex-accented vowel, which follows an acute accented vowel, with the intervention of a consonant between the acute accented vowel and the circumflex vowel which (vowel) originally was grave. e.g. इडे, रन्ते, हव्ये, काम्ये; here the vowel ए is तैरोव्यञ्जनस्वरित; cf. स्वरो व्यञ्जनयुतस्तैरोव्यञ्जनः, V. Pr. I. 117.

**तैलच्** tad. affix तैल applied in the sense of oil to a word meaning the substance from which oil is extracted; e.g. तिलतैलं सर्षपतैलम्; cf. विकारे स्नेहने तैलच्, Kās. on P. V. 2.29.

**तोलप्यदीक्षित** a southern [grammarian who has written a gloss called प्रकाश on the Siddhāntakaumudī of Bhaṭṭojī Dikṣita.

**तोसुन्** kṛt affix तोस in the sense of the infinitive (तुम्) seen in Vedic Literature; e.g. ईश्वरोभिचरितोः. The word ending with तोसुन् becomes an indeclinable.

**तौदादिक** a root belonging to the तुदादि class of roots (sixth conjugation) which take the vikaraṇa अ (श्) causing no guṇa or vṛddhi substitute for the vowel of the root.

**तौत्वल्यादि** a class of words headed by the word तौत्वलि, the taddhita affix in the sense of युवन् (grandchild) placed after which is not elided by P. II. 4.60; e.g. तौत्वलिः पिता, तौत्वलायनः पुत्रः; Kās. on P. II. 4.61.

**त्न** tad. affix त्न added to the words चिर, परत् and परारि showing time, as also to the word प्रग in Vedic Literature; e.g. चिरत्नम्, परत्नम्, परारित्नम्, प्रत्नम् (where न is elided); cf. Kās. on P. IV. 3.23.

**त्नप्** tad. affix त्न, added to the word नव optionally with the affixes तनप् and ख before which नव is changed to नू; e.g. नूत्नम्, नूतनम्, नवीनम्; cf. P. V. 4.30 Vārt. 6.

**त्य** (1) tad. affix त्य standing for त्यक् and त्यप् which see below; (2) a technical term for प्रत्यय (a suffix or a termination) in the Jainendra Vyākaraṇa.

**त्यक्** tad. affix त्य added in the Śaiṣika senses to the words दक्षिणा, पश्चात् and पुरम्; e. g. दाक्षिणात्यः, पाश्चात्यः, पौरस्त्यः, दाक्षिणात्यिका cf. P. IV. 2. ५8.

**त्यक्न्** tad. affix त्यक् added to the words उप and अधि in the senses 'near' and 'above' respectively; cf. पर्वतस्यासन्नमुपत्यका, तस्यैवारूढमधित्यका, cf. Kās. on P. V. 2.34.

**त्यदादि** a term used for the class of pronouns headed by त्यद्, which are eight viz. त्यद्, तद्, यद्, एतद्, अदस्, इदस्, एक् and द्वि; cf. P. I. 1.74, 1. 2. 72, III. 2. 60, VII. 2. 102.

**त्यदादिविधि** a specific operation prescribed for the pronouns headed by त्यद्, e. g. the substitution of अ for the final letter; cf. त्यदादिविधौ च प्रयोजनम्, M. Bh. on P. I. 1. 27 Vārt. 6.

त्यप् tad. affix ल (१) added to a few specified indeclinables in the Śaiṣika senses; e. g. अमाल्यः, इहल्यः etc.; cf. Kāś. on IV. 2. 104; (2) added to the indeclinables देषमस्, ह्यस् and श्वस् optionally along with ट्यु and ठन्; e.g. श्वस्त्यम्, श्वस्तनम्, शौवस्तिकम्; cf. Kāś. on P. IV. 2. 105.

त्र a common term for the kṛt affixes घृन् and इन् (P. III. 2. 181-186) in case the vowel इ of इन् is looked upon as equivalent to an augment, as also for the upādi affix घृन् and the tad. affixes त्र and द्रल् (P. IV. 2.51 and V. 3.10); the tad. affix त्र is added in the sense of समूह or collection to the word गो, e. g. गोत्रा; cf. Kāś. on P. IV. 2.51.

त्रयी lit. triad, the three Vedas Ṛgveda, Yajurveda and the Sāmaveda, which are believed to be of divine origin. The Āgama and the smṛti compositions, however, are believed to be in continuous existence (प्रवाहानादिद्वेन वर्तमानानि) by tradition which, if broken, is restored by means of the seed which never perishes. cp. Vāk. pad. I. 133.

त्रल् tad. affix termed Vibhakti added to pronouns excepting द्वि and others, and to the words बहु and किञ् when they end with the loc. case termination; e. g. कुत्र, तत्र, बहुत्र etc.; cf. Kāś. on P. V. 1. 10, 14.

त्रा tad. affix त्रा in the sense of something donated, as also to the words देव, मनुष्य, पुरुष, पुरु and मर्त्य ending in the accusative or the locative case; e. g. ब्राह्मणत्रा करोति, देवत्रा वसति; cf. Kāś. on P. V. 4.55, 56. There is avagraha before the tad. affix त्रा. देवत्रेति देवऽत्रा; cf. V. Pr. V. 9.

त्रि (१) kṛt affix त्रिन्, always having the tad. affix म् (म्) added to it, applied to the roots marked with the

mute syllable डु prefixed to them in the Dhātupāṭha; e. g. कृत्रिमस्, पत्रिमस्; (2) a term signifying the plural number; cf. ना नो मे मदर्थे त्रिद्वयेकेषु V. Pr. II. 3.

त्रिक lit. triad; a term used in the Mahābhāṣya in connection with the Vibhakti affixes i.e. case endings and personal endings which are in groups of three; cf. त्रिकं पुनर्विभक्तिसंज्ञम् M. Bh. on P. I. 1.38; cf. also कस्यचिदेव त्रिकस्य प्रथमसंज्ञा स्यात् M. Bh. on P. I. 4.101; cf. also M. Bh. on II. 2.23, V. 1.52, V. 1.58.

त्रिकाण्डी lit. three kāndas or books of Vākyapadiya, the Āgama or Brahmakāṇḍa, the Vākyakāṇḍa and the Padakāṇḍa. Helārāja at the end of his Prakīrṇaparakāśa pays homage to Bharṭṛhari by saying "त्रैलोक्यगामिनी येन त्रिकाण्डी त्रिपदी कृता । तस्मै समस्तविद्याश्रीकान्ताय हरये नमः ॥"

त्रिपद्मी the three views regarding the interpretation of the negative particle occurring in a compound (of course changed into अ or अन्), the compound being understood as उत्तरपदार्थप्रधान or अन्यपदार्थप्रधान । cp. Vāk. pad. III. 14. 254. cp. also किप्रधानोऽयं समासः । उत्तरपदार्थप्रधानः । ...अन्यपदार्थप्रधानस्तर्हि भविष्यति । ...पूर्वपदार्थप्रधानस्तर्हि भविष्यति । (M. Bh. on P. II. 2.6)

त्रिपथगा name of a commentary on the Paribhāṣenduṣekhara written by Rāghavendrācārya Gajendragadkar, a resident of Sātārā and a pupil of Nilakaṇṭhaśāstri Thatte. He lived in the second half of the eighteenth and first half of the nineteenth century and wrote commentaries on important grammar works.

त्रिपद made up of a collection of three padas or words; the word is used in connection with a Rk or a portion of the kramapāṭha; cf. यथोक्तं पुनरुक्तं त्रिपदप्रवृत्ति T. Pr. I. 61. The word

is found used in connection with a Bahuvrīhi compound made up of three words; cf. the term त्रिपद-बहुव्रीहि.

**त्रिपादी** (1) a term usually used in connection with the last three Pādas (ch. VIII. 2, VIII. 3 and VIII. 4) of Pāṇini's Astādhyāyī, the rules in which are not valid by convention to rules in the first seven chapters and a quarter, as also a later rule in which (the Tripādi) is not valid to an earlier one; cf. पूर्वत्रासिद्धम् P. VIII. 2.1; (2) The word according to Vardhamāna, in Gaṇaratnamahodadhi refers to Bhartṛhari's Mahābhāṣyadīpikā, on three Pādas of Ist. adhyāya, of which only seven Āhnikas have been published so far. Helārāja at the end of his commentary on Vākyapadiya, calls it Tripādi. (3) name of a critical treatise on Pāṇini's grammar ("The Tripādi") written by Dr. H. E. Buiskool.

**त्रिभाष्यरत्न** name of a commentary on the Taittirīya Prātiśākhya written by Somayārya. The commentary is said to have been based on the three Bhāṣya works attributed to the three ancient Vedic scholars—Vararuci, Māhīṣeya and Ātreya.

**त्रिसात्र** consisting of three moras or mātrās. The protracted or षुत vowels are said to consist of three mātrās as contrasted with the short and long vowels which respectively consist of one and two mātrās; cf. Kāś. on P. I. 2.27.

**त्रिसुनि** (1) the famous three ancient grammarians Pāṇini (the author of the Sūtras), Kātyāyana (the author of the Vārttikas), and Patañjali (the author of the Mahābhāṣya; ) (2) the grammar of Pāṇini, called

so, being the contribution of the reputed triad of Grammarians.

**त्रिरुक्** repeated thrice, occurring thrice; a term used in the Prātiśākhya works in respect of a word which is repeated in the krama and other artificial recitations.

**त्रिलोकनाथ** son of Vaidyanātha who wrote a small treatise on kārakas called षट्कारकरूपण.

**त्रिलोचन** a scholar of grammar who has written a small work named अव्यय-शब्दवृत्ति on the uses of indeclinables.

**त्रिलोचनदास** a grammarian who has written a gloss on Kātantrapañjikā, on the Kātantrasūtravṛtti of Durgasiṃha. He is quoted by Bopadeva and Viṭṭhala.

**त्रिविक्रम** pupil of Vardhamāna who wrote a gloss called 'पञ्जिकोद्घोत' on the Kātantra—vṛtti.

**त्रिशिखा** name of a commentary on the Paribhāṣenduśekhara written by Lakṣmiṃsiṃha in the 18th century.

**त्रिष्टुप्** one of the seven principal Vedic metres. It has four pādas of eleven letters each. It has further varieties like अभिसारिणी (10, 10, 12, 12), विराट्-स्थाना (10, 10, 9, 11), विराट्-रूपा (11, 11, 11, 8), पुरस्ताज्ज्योति (8, 12, 12, 12), मध्येज्ज्योति (12, 12, 8, 12), उपरिष्टाज्ज्योति (12, 12, 12, 8), मध्ये ज्योति (8, 8, 11, 8, 8) and so on. cp. Rkprātiśākhya XVI. 42-49.

**त्रैकाल्य** all the three times, past, present and future; cf. त्रयः कालाः समाहृताः त्रिकालम्, त्रिकालमेव त्रैकाल्यम् । स्वार्थे व्यञ्ज- Uvvaṭabhāṣya on V. Pr. I. 15.

**त्रैपादिक** a rule or an operation prescribed by Pāṇini in the last three quarters of his Astādhyāyī. See त्रिपादी above.

**त्रैशब्ध** a collection of three words (to express the same sense); cf. अपि च त्रैशब्धं न प्रकल्पते । अस्पृक्षत् अस्पाक्षित् अस्पाक्षीदिति M. Bh. on III. 1.44; cf. also M. Bh. on P. I. 4.74, IV. 1.88, IV. 2.60 etc.

**त्रैस्वर्यम्** (1) use of the three accents acute, grave and circumflex at the time of the recital of the Veda; त्रयः स्वरा एव त्रैस्वर्यम्; cf. चातुर्वर्ण्यादीनां स्वार्थं उपसंख्यानम् । त्रैलोक्यम्, त्रैस्वर्यम् Kāś. on P. V. 1. 124. cf. also यद्येवं त्रैस्वर्यं न प्रकल्पते तत्र को दोषः । त्रैस्वर्येणाधीमहे इत्येतन्नोपपद्यते । M. Bh. on P. I. 2.31.

**त्र्यक्षर** (a word) having three vowels or syllables in it; त्र्यक्ष् or त्र्यक्षक; cf. द्व्यक्षरत्र्यक्षरेभ्य इति वक्तव्यम् cf. M. Bh. on VIII. 4.6.

**त्र्यम्बक** a grammarian of the nineteenth century, who resided at Wāi in Sātārā District and wrote a commentary on the Paribhāṣenduśekhara which is named त्र्यम्बकी after the writer.

**त्र्यम्बकी** a commentary on the Paribhāṣenduśekhara by त्र्यम्बकः see त्र्यम्बक.

**त्व** tad. affix त्व in the sense of duty, nature or essence, prescribed optionally with the affix तल् (ता); e.g. अश्वत्वम्, गोत्वम्, अश्वता, गोता; cf. तस्य भावस्त्वतलौ P. V. 1.119, also cf. स्वतलो-पुणवचनस्य P. VI. 3.35 Vart. 10.

**त्वत्** kṛt affix त्व in the sense of the potential pass. part. in Vedic Literature; e.g. कर्त्वं हविः । कर्त्तव्यम्; also cf. Kāś. on P. III. 4.14; cf. also कृतानि वा च कर्त्वा R. V. IX. 47.2.

**त्वन्** tad. affix त्व before which there is observed the caesura or avagraha in the recital of the Padapāṭha. e.g. देवत्वमिति देवत्वम् । cf. V. Pr. V. 9.

थ

**थ** (1) second consonant of the dental class of consonants possessed of the properties श्वासानुप्रदान, अघोष, विवृतकण्ठत्व and महाप्राणत्व; (2) augment थ् (थक्) added to the words षप्, कति, कतिपय and चतुर् before the Pūraṇa affix इद्. e.g. षण्णां पूरणः षष्ठः, कतिथः, चतुर्थेः; cf. Kāś. on P. V. 2.51; (3) substitute for the consonant ह् of आह् before any consonant except a nasal, and a semivowel as also for the consonant स of स्था preceded by the preposition उद्; cf. P. VIII. 2.35, VIII. 4.61.

**थ** (1) personal-ending of the 2nd pers. pl. Parasmaipada, substituted for the ल् of the ten lakāra affixes; (2) substitute (थल्) for the 2nd pers. sing. personal ending सिप् in the perfect tense; (3) uṇādi affix (थक्) added to the roots पा, तु, तुद् etc. e.g. पीथः, तीर्थः, etc.; cf. Uṇādi Sūtra II. 7; (4) uṇādi affix (थन्) added to the roots हन्, कुप्, नी etc.; e.g. हथः, कुष्ठं, नीथः etc. cf. Uṇādi Sūtra II. 2; (5) uṇādi affix (थन्) added to the roots उप्, कुप्, गा and क्. e.g. ओष्ठः, कोष्ठम् etc. cf. Uṇādi Sūtra II. 4; (6) a technical term for the term अभ्यस्त or the reduplicate syllables of Pāṇini (cf. उमे अभ्यस्तम् P. VI. 1.5), used in the Jainendra Vyākaraṇa.

**थकन्** kṛt affix थक added to the root गै 'to sing', in the sense of agent provided he is skilled; e.g. गाथकः; cf. P. III. 1.146.

**थद्** tad. affix थ added to the numerals ending in न् in Vedic Literature; e.g. पञ्चथः, सप्तथः, पर्णमयाणि पञ्चथानि भवन्ति; cf. P. V. 2.50.

**थन** personal-ending थन substituted for त् of the 2nd pers. pl. of the imperative Parasmaipada in Vedic Literature, e.g. यदिथन for यदिच्छथ; cf. Kāś. on P. VII. 1.45.

थसु tad. affix थम् in the sense of प्रकार (manner) added to the pronouns इदम्, and किम्, the words ending in थम् becoming indeclinables; e.g. इत्थम्. कथम् cf. P. V. 3.24, 25.

थल् personal ending थ substituted for सिप् of the 2nd pers. sing. Parasmaipada in the perfect tense as also in the present tense in specific cases; cf. P. III. 4.82, 83, 84.

थस् personal ending of the 2nd pers. dual Parasmaipada, which is substituted for ल् of the lakāra affixes; cf. P. III. 4.78.

था (1) tad. affix था in the sense of question or reason (हेतु) added to the pronoun किम् in Vedic Literature; e.g. कथा देवा आसन्; cf. Kās. on P. V. 3.26; (2) tad. affix था (थाल् according to Pāṇini) which gets caesura or avagraha after प्रत्न, पूर्व, विश्व, इम and ऋतु; e.g. प्रत्नयेति प्रत्नःथा, पूर्वयेति पूर्वःथा etc.; cf. Vāj. Pr. V. 12; (3) tad. affix थाल् in the sense of इव added to the words प्रत्न, पूर्व, विश्व and इम in Vedic Literature, e.g. तं प्रत्नथा पूर्वथा विश्वथेमथा; cf. Kās. on P. V. 3.111; (4) tad. affix थाल् in the sense of manner (प्रकार) added to किन्, pronouns excepting those headed by द्वि, and the word बहु; e.g. सर्वथा, cf. P. V. 3.23.

थाल् tad. affix थाल्. See था.

थास् personal ending of the 2nd pers. sing. Ātmanepada, substituted for ल् of the lakāra affixes.

थीम (THIEME, PAUL) a sound scholar of the present day, well versed in Sanskrit Grammar and Vedic Literature, who has written a critical treatise named "Pāṇini and the Veda."

थुक् (1) augment थ् added to the words ष्, कति, कतिपय and चतुर; see थ् above;

(2) augment थ् added to the root अस of the fourth conjugation Paras. before the affixes of the aorist. e.g. आस्थत्; cf. P. VII. 4.17.

थ्यन् tad. affix थ्य in the sense of 'favourable for' (तस्मै हितम्) added to the words अज and अवि; e.g. अजथ्या यूथिः। अविथ्या। cf. Kās. on P. V. 1.8.

द

द third consonant of the dental class of consonants possessed of the properties नादानुप्रदान, घोष संवृतकण्ठत्व and अल्पप्राणता; (2) consonant द substituted for the final letter of nouns ending with the affix वस् as also for the final letter of स्तस्, ध्वस् and अन्तुद् provided the final letter is at the end of a pada; e.g. विद्वद्भ्याम् etc.; cf. Kās. on P. VIII. 2.72; (3) consonant द substituted for the final स् of roots excepting the root अस, before the personal ending तिप् of the third pers. sing.; e.g. अचकाद् अवान्; cf. P. VIII. 3.93.

द (1) the consonant द, the vowel अ being added for facility of utterance or use; (2) a technical term used in the Jainendra Vyākaraṇa for the term आत्मनेपद in the grammar of Pāṇini.

दग्ध a fault of pronunciation where the letters are uttered indistinct (अस्पष्ट).

द्वयच् tad. affix द्वय prescribed optionally with द्वयस् and मात्र in the sense of measure (प्रमाणे), with डीप् (ई) to be added further to form the fem. base e.g. जानुद्वयम्, जानुद्वयसम्, जानुमात्रम्, जानुद्वयी, cf. P. V. 2.37 and IV. 1.15; द्वयच्, is added optionally along with अण् as also with द्वयस् and मात्र to the words पुरुष and हस्तिन् e.g. पुरुषद्वयसम्, पौरुषम् पुरुषद्वयम्, पुरुषमात्रम्, cf. P. V. 2.38.

**दण्ड** one of the varieties of the Vedic recital. It is defined as क्रममुक्त्वा विपर्यस्य पुनश्च क्रममुत्तरम् । अर्धचदिव मुक्तोऽयं क्रमदण्डोऽभिधीयते ।

**दण्डनाथ, नारायण** a grammarian who wrote a commentary on Bhoja's grammar-work Sarasvatikanṭhā-bharaṇa.

**दण्डादि** a class of words headed by the word दण्ड to which the taddhita affix य, is added in the sense of 'deserving'; cf. दण्डमर्हति दण्डयः Kāś. on P. V. 1.66.

**दण्डिन्याय** the maxim regarding a person being called an ascetic because he has a staff in his hand. Patañjali refers to this maxim while commenting on प्रत्यभिवादेऽशुद्धे । P. VIII. 2.83 and its Vārt. 1 अशुद्धस्यस्यकेषु । When a greeting remark is returned there will not be the prolated last vowel when the remark is with regard to a low-born person or a woman or a person making a sarcastic remark. The teacher used प्लुत in आयुष्मान् पथि स्थाली 3 न् । because he thought the name of the pupil was स्थालिन्, as he had a dish in his hand.

**दक्षिपयथादि** a class of compound words headed by the word दक्षिपयस् which are not compounded as समाहारद्वन्द्व which ends in the neuter gender and singular number; e.g. दक्षिपयसी, शिव-वैश्रवणौ, श्रद्धातपसी etc.; cf. Kāś. on P. II. 4.14.

**दन्त** place where the utterance of dental letters originates; cf. लतुलसानां दन्ताः S. K. on P. I. 1.9.

**दन्तमूलीय** the letters त्, थ्, द्, ध् and न्; cf. दन्तमूलीयस्तु तकारवर्गः R. Pr. I. 19. The Rk. Prātiśākhya calls र् (रेफ) also दन्तमूलीय.

**दन्तोष्ठय** also दन्तोष्ठय or दन्त्यौष्ठय the dentolabial letter व्; cf. ओष्ठान्ताभ्यां

दन्तैर्वकारे । दन्तैरिति स्थाननिर्देशः । ओष्ठान्ताभ्याम् इति करणनिर्देशः Com. on T. Pr. II. 43.

**दन्त्य** produced at the teeth, dental; formed at the teeth by the tip of the tongue; e.g. the letters ल, लृ, स्, and त्वर्ग; cf. ललसिता दन्ते V. Pr. I. 69. According to Pāṇini's grammar लृ (long) does not exist. According to Taittiriya Prātiśākhya र् is partly dental and partly lingual; cf. T. Pr. II. 41, while व् is partly dental and partly labial; cf. T. Pr. II. 43; cf. दन्त्या जिह्वाप्रकरणाः V. Pr. I. 76; cf. लुग्वा दुहदिहलिहगुहामात्मनेपदे दन्त्ये P. VII. 3.73.

**दयानन्दसरस्वती** a brilliant Vedic scholar and a great reformer of the nineteenth century belonging to Gujarat. He encouraged and firmly established on a sound footing the study of Vedas and Vyākaraṇa and encouraged the study of Aṣṭādhyāyī, Mahābhāṣya and Kāśikāvṛtti. He has written many works on Veda and Vyākaraṇa. In a major work called Vedāṅgaprakāśa, intended for the uplift of Vedāṅgas, he wrote small treatises in the very words of Pāṇini and Patañjali, and got them translated into Hindi. Some of them are Nāmika, Avyayārtha, Uṇādikōṣa, Ākhyātika and so on.

**दयापाल** a Jain writer who wrote a treatise named रूपसिद्धि, an abridgement of Śākaṭyāna's Śabdānuśā-sana.

**दयारत्न** a Jain scholar who has written a grammar treatise on the Sārasvata Grammar called सारस्वतपरिभाषा.

**दयाराम** writer of a commentary on the Mugdhabodha Vyākaraṇa of Bopadeva.

**दर्वण** name of a commentary on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣa-nasāra, written by a grammarian named Harivallabha.

**दर्वणा** name of a commentary on the Śabdakaustubha, written by Mannudeva or Mantudeva of the nineteenth century.

**दशक** a name given to the treatise on grammar written by व्याघ्रवाद which consisted of 10 chapters; cf. दशके वैयाघ्रपदीयम् Kāś. on P. V. 1.58. The word also means students reading the work दशक; cf. दशका वैयाघ्रपदीयाः, Kāś. on P. IV. 2.65.

**दशगणी** (1) a section of grammatical treatises dealing with the ten conjugations of roots. e.g. the first section of the second part (उत्तरार्ध) of the Siddhānta Kāumudī; (2) name of the dhātupāṭha of Paṇini which gives ten classes of roots; cf. भूवादयो दशगणीपरिपठिता गृह्यन्ते Nyāsa on I. 3.1.

**दशधुक्करण** the ten classes or conjugations of roots; धुक् was a term for धातु (root) in some ancient grammar works.

**दशबलकारिका** a short treatise on the roots belonging to more than one conjugation; the name of the author is not given.

**दा** tad. affix named ' vibhakti' applied to the words सर्व, एक, अन्य, किं, यत्, तत् and इद्म् in the locative case; e.g. सर्वदा, एकदा, कदा; cf. Kāś. on P. V. 3.15, 19, 20, 21.

**दाक्षायण** name, by which व्याडि, the author of the grammar work संग्रह is referred to. The word दाक्षायण indicates that व्याडि was a descendant of दक्ष, and, as Pāṇini is called दाक्षीपुत्र, critics say that Pāṇini and Vyāḍi

were relatives; cf. शोमना खलु दाक्षायणस्य दाक्षायणेन वा संग्रहस्य कृतिः M. Bh. on P. II. 3.66.

**दाक्षीपुत्र** lit. son of a female descendant of दक्ष; name given to Pāṇini who was the son of दाक्षी, a female descendant of दक्ष; cf. शंकरः शांकीं प्रादा-दाक्षीपुत्राय धीमते Pāṇ. Śik. 56; cf. also सर्वे सर्वपदादेशा दाक्षीपुत्रस्य पाणिनेः M. Bh. on P. I. 1.20; VII. 1.27.

**दानविजय** a Jain grammarian, who wrote a small grammar treatise named शब्दभूषण.

**दानीम्** tad. affix called विभक्ति, applied to तद् and इद्म् in the sense of the locative case. e.g. तदानीम्, इदानीम्; cf. P. V. 3.18, 19.

**दामन्यादि** a class of words headed by the word दामनि to which the taddhita affix छ is added without any change of sense; e.g. दामनीयः, जौलपीयः cf. Kāś. on P. V. 3.116.

**दारुण्य** explained by the commentators on the Prātiśākhya works as दृढत्व (firmness) or कठिनता (hardness,) and given as a characteristic of the acute or उदात्त tone; cf. आयामो दारुण्यमणुता स्वरस्येत्युच्चेःकराणि शब्दस्य, T. Pr. XXII. 9, quoted in the Mahābhāṣya on P. I. 2.29, where दारुण्य is explained as स्वरस्य दारुणता रूक्षता ।

**दासीभारादि** a class of words headed by the word दासीभार which, although they are tatpuruṣa compounds, retain the accents of the first member of the compound; cf. P. VI. 2.42.

**दि** a technical term in the Jainendra Vyākaraṇa for the term प्रगृह्य used by Pāṇini.

**दिक्** a potency by virtue of which space limitations are put upon things in daily affairs cp. Vāk. pad.



III. 6.3. cp. इदमस्मात्पूर्वं पश्चाद्वा इत्येवमस्मादित्यवधेरिदमिति प्रतिपाद्यस्य चावधिमतो यो व्यतिरेकः प्रातिपदिकाधेदेः अवधयवधिमत्संबन्ध-लक्षणः स पदाधेस्वरूपादनुपपद्यमानो निमित्तान्तरमावेदयते। तन्निमित्तान्तरं दिगित्युच्यते। (हेल.)

**दिक्शब्द** a word denoting a direction such as पूर्व, उत्तर and the like, used as a substantive, e.g. पूर्वो ग्रामात्, or showing the direction of another thing being its adjective, e.g. इयमस्याः पूर्वा; cf. Kās. on P. II. 3.29.

**दिक्समास** the Bahuvrīhi compound prescribed by the rule दिङ्नामान्यन्तराले, e.g. पूर्वोत्तरा (north-east) or उत्तरपश्चिमा (north-west); cf. दिक्समासः दिगुपदिष्टः समासः, Kās. on P. I. 1.28.

**दिक्समुद्देश** name given to the sixth section of the third काण्ड of Vākya-pādiya, which deals with the notion of space.

**दिगादि** a class of words headed by the word दिक् to which the tad. affix य (यत्) is added in the sense of 'produced therein' (तत्र भवः), e.g. दिशि भवं दिश्यम्, similarly वर्यम्, गण्यः etc.; cf. Kās on P. IV. 3 54.

**दिनण्** tad. affix added to the word मध्य, before which मध्य is changed to मध्यम्; e.g. माध्यन्दिन उद्गायति; cf. मध्य मध्ये दिनण् चास्मात् M. 13h. on IV. 3.60.

**दिवादि** a class of roots of the fourth conjugation, headed by the root दिव् (दीव्यति), called also दीव्यत्यादि cf. P. I. 2.27.

**दी** a technical term in the Jainendra Vyākaraṇa for दीर्घ (long vowel) in Pāṇini's grammar.

**दीपप्रभा** a commentary on वारह्विष्यसंग्रह by नारायण.

**दीप्ति** explained as स्फूर्ति or throbbing in utterance. Out of the seven svaras or yamas रुद्र, प्रथम, द्वितीय, तृतीय,

चतुर्थ, मन्द्र and अतिस्वार्य, the throbbing (दीप्ति) of the latter and latter tone leads to the perception of the former and former one; cf. तेषां दीप्तिजोपलब्धिः T. Pr. XXIII. 15.

**दीर्घ** long; a term used in connection with the lengthened tone of a vowel described to be dvimātra as contrasted with ह्रस्व having one mātrā and प्लुत having three mātrās; cf. द्विस्तावान् दीर्घः V. Pr. I. 35, V. Pr. I. 57, also ऊक्तालोऽस्त्रस्वदीर्घप्लुतः P. I. 2.27.

**दीर्घविधि** a grammatical operation where a short vowel is turned into a long one, a rule of grammar prescribing the lengthening of a short vowel.

**दु** a technical term of Jainendra grammar corresponding to वृद्धम् of Pāṇini. cf. अक्षवाचैर्दुः । Jain. Sū. I. 1.68.

**दुःश्लिष्ट** a word, or words whose case affixes can be syntactically connected only with some difficulty; cf. बहुव्रीहौ सक्थ्यङ्गोः स्वाङ्गात् षच् । स्वाङ्गावाची यः सक्थ्यङ्गश्च तदन्ताद् बहुव्रीहेः षच् भवति । सूत्रे तु दुःश्लिष्टविभक्तीतिपदानि । Kās. on P. V. 4.113.

**दुःस्पृष्ट** produced by an incomplete contact of the कण्ठ; the term is applied to the phonetic element ङ् which is due to the incomplete contact of the organ at the production of the letter ङ्; cf. दुःस्पृष्टश्चेति विज्ञेयः; Pāṇ. Śikṣā 5.

**दुर्गपदप्रबोध** (1) a grammar work on Durgasimha's commentary on Kātantra-sūtras; (2) Śrīvallabhāvācānācārya on Haimalingānūsāsana, composed around 1718 A.D.

**दुर्गसिंह** the famous commentator of the Kātantra sūtras, whose Vṛtti on the sūtras is the most popular one. It is called कातन्त्रदृष्टवृत्ति or कातन्त्रवृत्ति,

or दौर्गसिंहीवृत्ति also. A work on Paribhāṣās named परिभाषावृत्ति, in which Paribhāṣās are explained and established as based on the Kātantra Vyākaraṇa sūtras, is attributed to Durgasimha. It is doubtful whether this commentator Durgasimha is the same as Durgācārya, the famous commentator of Yāska's Nirukta. There is a legend that Durgasimha was the brother of Vikramāditya, the founder of the Vikrama Era. Besides the gloss on the Kātantra sūtras, some grammar works such as a gloss on the Uṇādi Sūtras, a gloss (वृत्ति) on Kālāpa-Vyākaraṇa Sūtras, a commentary on Kāraṅka named षट्कारकाख्य, Nāmaliṅgānuśāsana and Paribhāṣāvṛtti are ascribed to Durgasimha. Some scholars believe that the term अमरसिंह was only a title given to Durgasimha for his profound scholarship, and it was Durgasimha who was the author of the well-known work Amarakoṣa.

**दुर्गादास** a grammarian who wrote (a) a gloss on Bopadeva's Mugdhabodha, (b) a gloss named धातुदीपिका on Kavikalpadruma and (c) Śabdārṇavakoṣa.

**दुर्गोत्तम** a grammarian who wrote a work on genders called लिङ्गानुशासन and also a commentary on it.

**दुर्घटवृत्ति** name of a grammar work explaining words which are difficult to derive according to rules of Pāṇini. The work is written in the style of a running commentary on select sūtras of Pāṇini, devoted mainly to explain difficult formations. The author of it, Śaraṇadeva, was an eastern grammarian who, as is evident from the number of quotations in his work, was a great

scholar of the 12th or the 13th century.

**दुर्घटवृत्तिसंस्करण** a grammar work on the formation of difficult words attributed to शर्वरक्षित or सर्वरक्षित.

**दुर्घटोद्धार** name of a commentary by Keśavadatta-Śarman on the grammar work named संक्षिप्तसार.

**दुर्बलाचार्य** a grammarian who wrote a treatise on grammar दुर्बलीयव्याकरण, named after him. Besides this treatise, he has written commentaries on Nāgeśa's Laghumāñjūṣā and Paribhāṣenduśekhara.

**दुर्विनीत** name of a grammarian who is said to have written a work on grammar named Śabdāvatāra.

**दुस्स्पृष्ट** see दुःस्पृष्ट.

**दूषकरदोद्देश** name of a commentary, on the Paribhāṣenduśekhara of Nāgeśa, believed to have been written by Gopālācārya Karhādkar, a grammarian of the 10th century and attributed to Bhīmācārya. This commentary, which was written to criticise the commentary written by Viṣṇuśāstrī Bhat, was again criticised in reply by Viṣṇuśāstrī Bhat in his Ciccandrikā (चिच्चन्द्रिका). See विष्णुशास्त्री भट.

**दूषण** fault, objection; the word is used in connection with a fault found with, or objection raised against an argument advanced by a writer, by his opponent or by the writer himself who replies it to make his argument well established; cf. नित्यवादी कार्यपक्षे दूषणमाह-कार्यवृत्ति Mahā. Prad. on P. I. 1.44 Vārt. 16.

**दूष** tad. affix prescribed after the word अवि in the sense of milk (दुग्ध) along with the affixes सोढ and मरीस optionally, by the Vārttikakāra: e.g.

अविदुसम् । अविदुसोढम् वि अमरीसम् ; cf. Kās. on M. Bh. IV. 2.36.

**दृढादि** a class of words headed by दृढ to which the tad. affix य ( ष्यच् ) or इमन् ( इमनिच् ) is added in the sense of nature ( भाव ); त्व and तल् ( ता ) can, of course, be added optionally ; e.g. दाढ्यम्, द्रढिमा, दृढत्वम्, दृढता. See also लवपथ शैत्य, औष्ण्य, जाड्य, पाण्डित्य, मौख्य etc.; cf. Kās. on P. V. 1.123.

**दृष्ट** seen in use in Vedic Literature, or Classical Literature, or in the talk of cultured people ; said in connection with words which a grammarian tries to explain ; cf. दृष्टानुविधिश्छन्दसि भवति Vyādi Pari. Pāṭha 68.

**दृष्टानुविधि** taking place of an operation, or application of a rule of grammar in accordance with the words seen in use. See दृष्ट.

**दृष्टान्त** similar instance, generally quoted to explain effectively some rules or conventions laid down ; cf. ननु चायमप्यस्ति दृष्टान्तः समुदाये वाक्यपरिसमाप्तिरिति । तद्यथा गर्गाः शतं दण्डयन्तामिति M.Bh. on P. I. 1.7.

**दृष्टापचार** discrepant, characterized by discrepancy ; cf. यद्यपि तावदयं पराशब्दो दृष्टापचार उपसर्गश्चानुपसर्गश्च अयं तु खलु विशब्दो-दृष्टापचार उपसर्ग एवः M. Bh. on P. I. 3.19.

**देवताद्वन्द्व** a compound word called द्वन्द्व whose members are names of deities; the peculiarities of this Dvandva compound are (a) that generally there are changes at the end of the first member, by virtue of which it appears similar to a word ending in the dual number, and (b) that both the words retain their original accents. e.g. इन्द्रासोमौ, सोमापूषणा, अग्नी-षोमाभ्यां, मित्रावरुणाभ्याम् ; for changes, cf. P. VI. 3.25-31 ; for accent, cf. देवताद्वन्द्वानि चानामन्त्रितानि ( द्विरुदात्तानि ) । इन्द्राद्वन्द्वस्त्वभ्याम्, इन्द्राद्यद्वन्द्वस्त्वती इति ऋणि V.

Pr. II. 48, 49 ; cf. also देवताद्वन्द्वे च P. VI. 2.141.

**देवनन्दिन्** called also पूज्यपाद or पूज्यपाददेवनन्दिन् believed to have lived in the fifth century A.D. and written the treatise on grammar, of course, based on Pāṇini Sūtras, which is known as जैनेन्द्र-व्याकरण or जैनेन्द्रशाब्दानुशासन. The writer of this grammar is possibly mentioned as जैनेन्द्र in the usually quoted verse of Bopadeva: इन्द्रश्चन्द्रः काशकुरन्नापिशाली शाकटायनः । पाणिन्यमरजैनेन्द्रा जयन्त्यष्टादिशाब्दिकाः. देवनन्दिन् was a great Jain saint and scholar who wrote many works on Jain Āgamas of which सर्वार्थसिद्धि, the commentary on the तत्त्वार्थाधिगमसूत्र, is well-known.

**देवपथादि** a class of words headed by the word देवपथ, the affix कन् applied to which in the sense of a statue, or applied for the formation of a proper noun, is dropped. देवपथः, हंसपथः, शिवः, विष्णुः etc ; cf. Kās. on P. V. 3.100.

**देवशर्मन्** a grammarian who has written a disquisition on the philosophy of Vyākaraṇa in verse, and added a commentary of his own on it which he has named as समन्वयप्रदीपसंकेत.

**देवानन्दिन्** a Jain grammarian of the eighth century who is believed to have written a grammar work, called सिद्धान्तसारस्वत-शाब्दानुशासन. It is likely that देवानन्दिन् is the same as देवनन्दि-पूज्यपाद and the grammar work is the same as जैनेन्द्रशाब्दानुशासन, for which see देवनन्दिन्.

**देविकापाद** a popular name given to the third pāda of the seventh adhyāya of Pāṇini's Aṣṭādhyāyī as the pāda begins with the Sūtra देविकाशिशपादित्यवाद्दीर्घस्तत्रश्रयसामात् P. VII 3. 1.

**देवीदीन** a modern grammarian of the 19th century who has written a gloss on the Aṣṭādhyāyī of Pāṇini.

**देवेन्द्र** a Jain grammarian of the 13th century who has written a commentary named लघुन्यास on the शब्दानुशासन of Hemacandra. He has written many works on the Jain Āgamas, of which a commentary on the Uttarādhyayanāsūtra can be specially mentioned. He is called देवेन्द्रसुरि also.

**देश** lit. place; (1) original place of articulation; cf. अदेशे वा वचनं व्यञ्जनस्य, R. Pr. XIV, 5; (2) place of origin; उच्चारणस्थान; (3) place of inferential establishment of a Paribhāṣā etc. परिभाषादेशः उद्देशः Par. Śek. Pari. 2, 3; (4) passage of the Saṁhitā text, cf. T. Pr. I. 59.

**देशीयर्** tad. affix देशीय in the sense of slightly less, or almost similar, optionally prescribed with the affixes कल्प and देश्य e.g. मृदुकल्पः, मृदुदेश्यः, मृदुदेशीयः cf. Kāś. on P. V. 3.67.

**देश्य** (1) tad. affix in the sense of almost similar; see देशीयर् above; (2) (words) current in popular use or language, although not sanctioned by rules of grammar; cf. देश्याः सूत्रनिबन्धाः क्रियन्ते M.Bh. on P. V. 3.55; cf. देश्या देश्याः साधुत्वेन प्रतिपाद्याः, Kaiyaṭa on V. 3.55; probably Kaiyaṭa had a difficulty in explaining the word देश्य in the old way meaning 'current in use', as many words called bad words, introduced from other languages were current at his time which he was reluctant to term as देश्य.

**दैव** name of a system of grammar or a work on grammar the peculiarity of which is the omission of the एकलोष topic; cf. अनेकलोषे दैवं स्यात्. It is also the name of a metrical work on Dhātupāṭha.

**दैवादिक** a root belonging to the fourth conjugation of roots (दिवादिगण); cf.

जसु ताडने इति चुरादौ पठ्यते तस्येदं ग्रहणं, न दैवादिकस्य, Kāś. on P. II. 3.56.

**दैवेन्द्र** name given to a work on grammar, presumably the same as जैनेन्द्र-शब्दानुशासन written by पूज्यपाददेवनन्दिन्. See जैनेन्द्रव्याकरण.

**दोष** (1) a fault of pronunciation; cf. यताः स्वरदोषभावनाः अतोऽन्ये व्यञ्जनदोषाः M.Bh. on I. 1.1 Vārt. 18; (2) defect shown in connection with an expression or explanation.

**दोषोद्धरण** name of a commentary on Nāgeṣa's Paribhāṣenduśekhara written by मन्नुदेव of the eighteenth century.

**दोषोद्धार** name of a commentary on Nāgeṣa's Laghuśabdenduśekhara written by मन्नुदेव of the eighteenth century.

**द्य** tad. affix द्य, applied to इदम् in the sense of 'a day', when इदम् is changed into अ (अद्य); e.g. अद्य, cf. P.V. 3.22. Vārt. 5.

**द्यस्** tad. affix द्यस्, applied to the word समान when समान is changed into स; e.g. सद्यः, cf. सद्यः परपरार्थेषुः P. V. 3.22; cf. also समानस्य सभावो चक्षाहनि P.V. 3.22. Vārt. I.

**द्यु** a technical term in the Jainendra Vyākaraṇa for the term उत्तरपद (the latter or the second member of a compound word) which is used in Pāṇini's grammar.

**द्युतादि** a class of roots headed by the root द्युत्, the aorist sign क्लि after which gets (अ) अह् substituted for it; e.g. अद्युतत्, अश्वितत्, cf. Kāś. on P. III. 1.55. and I. 3.91.

**द्युस्** tad. affix द्युस् applied to the word उभय in the sense of a day; e.g. उभयद्युः cf. P. V. 3.22 Vārt. 7.

**द्योतक** indicative, suggestive; not directly capable of expressing the sense by denotation; the nipātas and upasargas are said to be 'dyotaka' and not 'Vācaka' by standard grammarians headed by the Vārttikakāra; cf. निपातस्यानर्थकस्यापि प्रातिपदिकत्वम् P. I. 2.45 Vārttika 12; cf. Kaiyaṭa also on the above; cf. also निपाता द्योतकाः केचित्पृथग्गर्भाभिधानिनः Vākyapadiya II. 194; गतिवाचकत्वमपि तस्य (स्याधातोः) व्यवस्थाप्यते, उपसर्गस्तु तद्योतक एव com. on Vākyapadiya II. 190; cf. पश्चाच्छ्रोतुर्वोधाय द्योतकोपसर्गसंबन्धः Par. Śek. on Pari. 50; cf. also इह स्वरादयो वाचकाः चादयो द्योतका इति मेदः Bhāṣā Vṛ. on P. I. 1.37. The Karmapravacanīyas are definitely laid down as dyotaka, cf. क्रियाया द्योतको नायं न संबन्धस्य वाचकः । नापि क्रियापदाक्षेपी संबन्धस्य तु मेदकः Vākyapadiya II. 206; the case affixes are said to be any way, 'vācaka' or 'dyotaka'; cf. वाचिका द्योतिका वा स्युद्धित्वादीनां विभक्तयः Vākyapadiya II. 165.

**द्योतन** conveyance of sense indirectly or by suggestion, and not directly. See द्योतक above.

**द्योत्य** (sense) conveyed by suggestion indirectly and not directly expressed, as in the case of karmapravacanīyas, the kṛt affixes and the tad. affixes; cf. अनुशब्दो लक्षणे द्योत्ये कर्मप्रवचनीयसंज्ञो भवति Kāś. on P. I. 4.84.

**द्रव्य** substance, as opposed to गुण property and क्रिया action which exist on dravya. The word सत्त्व is used by Yāska, Pāṇini and other grammarians in a very general sense as something in completed formation or existence as opposed to 'bhāva' or kriyā or verbal activity, and the word द्रव्य is used by old grammarians as synonymous with सत्त्व; cf. चादयोऽसत्त्वे । चादयो निपातसंज्ञा अवन्ति न चेतसत्त्वे वर्तन्ते, cf. Kāś on P.

I. 4.57; cf. S. K. also on P. I. 4.57. (2) The word द्रव्य is also found used in the sense of an individual object, as opposed to the genus or generic notion (आकृति): cf. द्रव्याभिधानं व्याडिः, M. Bh. on P. I. 2. 64. Vārt. 45. (3) The word द्रव्य is found used in the sense of Sādhana or means in Tait. Prāti. cf. तत्र शब्दद्रव्याण्युदाहरिष्यामः । शब्दरूपाणि साधनानि वर्णयिष्यामः Tai. Pr. XXII, 8.

**द्रव्यपक्ष** the view that an individual thing (द्रव्य) and not the genus (जाति) is the denotation of a word. The ancient grammarian Vyāḍi was the first propounder of this view. cp. Vāk. pad. III. 14. 333. cp. द्रव्यपक्षः द्रव्यपदार्थपक्षः । (हेल.)

**द्रव्यपदार्थिक** a grammarian who maintains that 'dravya' or 'individual object' is the sense of words; cf. न ह्याकृतिपदार्थिकस्य द्रव्यं न पदार्थो, द्रव्यपदार्थिकस्य वाक्येतिर्न पदार्थः । M. Bh. on I. 2.64 Vārt. 53. See द्रव्य.

**द्रव्यवचन** expressive of substance as their sense as opposed to गुणवचन; cf. उभयवचना ह्येते शुक्लादयः द्रव्यं चाहुर्गुणं च । M. Bh. on P. V. 1.119.:

**द्रव्यवज्ज्ञान** behaviour like a dravya as noticed in the case of the bhāva or kriyā found in a root after a kṛt affix is added to it; cf. कृदभिहितो भावो द्रव्यवज्ज्ञवति. M. Bh. on II. 2.19, III. 1.67 etc.

**द्रव्यसमुद्देश** name given to the second section of the third Kāṇḍa of Vākyapadiya which deals with substance (द्रव्य). The substance in its essential nature which is permanent, is discussed in this section. The fourth section which is named श्रूयोद्रव्यसमुद्देश, containing only four verses, deals also with 'द्रव्य' but with reference to its individual nature

as one thing differing from another. cp. द्रव्यं च द्विविधं । पारमार्थिकं सांख्यवहारिकं च । तत्र द्वितीयं भेदभेदकप्रस्तावेन गुणसमुद्देशे वक्ष्यते-वस्तूपलक्षणे तत्र (Vāk. pad. III. 5.5) इत्यादिना । इह तु पारमार्थिकं द्रव्यं निरूप्यते। (हेला. on Vāk. pad. III. 2.1). The word गुणसमुद्देशे is significant; it suggests that the fourth section which is named भूयोद्रव्यसमुद्देश formed only a part of the गुणसमुद्देश (Vāk. pad. III. 5. 1-9), and along with the missing Lakṣaṇasamuddeśa, the number of samuddeśas or sections of the third Kāṇḍa was fourteen. cp. आगम-अंशाखिलकप्रमादादिना वा लक्षणसमुद्देशश्च पदकाण्ड-मध्ये न प्रसिद्धः । (cp. Puṅyarāja on Vāk. pad. II. 77-83.

**द्रव्याभिधान** denotation of द्रव्य or individual object as the sense of words as opposed to आकृत्यभिधान i.e. denotation of the general form possessed by objects of the same class; cf. द्रव्याभिधानं व्याडिः P. I. 2.64 Vārt. 45. See द्रव्य.

**द्रा** short form for आर्द्रा, the sixth constellation, which, although found used in treatises on astrology, cannot be looked upon as a correct word, as immediately on hearing it, one does not remember the word आर्द्रा.

**द्रुत** lit. rapid; the vice of rapidity in utterance; a fault of speech especially in connection with the utterance of vowels in Vedic recital when on account of haste the utterance of letters becomes indistinct. cf. संदृष्टमेगीकृतमर्थकं द्रुतं विकीर्णमेताः स्वरदोषभा-वनाः । M. Bh. Āhnika 1 Vārt. 18.

**द्रुतबोध** name of a treatise on grammar written for beginners by Bharata-sena or Bharatamalla of Bengal in the sixteenth century.

**द्रुता** one of the three Vṛttis or styles of utterance mentioned in the

Prātiśākhya works and quoted in the Mahābhāṣya; cf. तिष्ठो वृत्तीरुपदिशन्ति वाचो विलम्बितां मध्यमां च द्रुतां च । अभ्यासार्थे द्रुतां वृत्तिं प्रयोगार्थे तु मध्यमाम् । शिष्याणामुपदेशार्थे कुर्याद् वृत्तिं विलम्बिताम् । R. Pr. XIII. 18, 19; cf. ये हि द्रुतायां वृत्तौ वर्णाखिभागाधिकास्ते मध्यमायां, ये मध्यमायां वर्णाखिभागाधिकास्ते विलम्बितायाम् । M. Bh. on P. I. 1.70 Vārt. 4. The utterance of a letter takes  $\frac{1}{3}$  rd time more in the मध्यमवृत्ति than in the द्रुतवृत्ति, while in the विलम्बितवृत्ति it takes  $\frac{1}{3}$  rd more than in the मध्यमवृत्ति. In short, the utterance of the same letter takes in the three vṛttis, Druta, Madhyama and Vilambita the quantity of time in proportion of 9:12:16 respectively.

**द्रोणिका** a kind of the position of the tongue at the time of pronouncing the letter ष्.

**द्वन्द्व** name of a compound; formed of two or more words used in the same case, showing their collection together; cf. चार्थे द्वन्द्वः P. II. 2.29. Out of the four meanings of the indeclinable च, viz. समुच्चय, अन्वाचय, इतरेतरयोग and समाहार, the dvandva compound is sanctioned in the last two senses only called इतरेतरद्वन्द्व (as in प्लक्षन्यशोधौ etc.) and समाहारद्वन्द्व (as in वाक्त्वचस् etc.) respectively. For details see Mahābhāṣya on II. 2.29. The dvandva compound takes place only when the speaker intends mentioning the several objects together i.e. when there is, in short, सहविवक्षा or युगपदधिकरणवचनता; cf. अनुस्यूतेव भेदाभ्यां एकत्र प्रयोज्यजायते । यस्यां सहविवक्षां तामाहुर्द्वन्द्व-कशेषयोः ॥ Śr. Pr. II. The gender of a word in the द्वन्द्वसमास is that of the last word in the case of the इतरेतरद्वन्द्व, while it is the neuter gender in the case of the समाहारद्वन्द्व.

**द्वयसञ्च** tad. affix द्वयस, in the sense of measure, prescribed optionally along with the affixes दद् and सञ्च;

cf. ऊहः प्रमाणमस्य ऊहद्वयसम्; Kās. on P. V. 2.37; fem. ऊहद्वयसी, cf. P. IV. 1.15.

**द्वारादि** a class of words headed by the word द्वार which get the augment ऐच् (i.e. ऐ or औ) placed before the letter य or व in them, instead of the substitution of वृद्धि, when a taddhita affix marked with the mute letter च्, ण or क् is added to them; e.g. दौवारिकः सौवस्तिकः, शौवम्, शौवनम् etc.; cf. Kās. on P. VII. 3.4.

**द्वि** a term used for the dual number in the Prātiśākhya works; cf. नो नौ मे मदर्थे द्विवेकेषु V. Pr. II. 3 where Uvvaṭa has explained the words द्वि, द्वि and एक as बहुवचन, द्विवचन and एकवचन respectively.

**द्विः** doubled; the term is used in connection with reduplication in the Kātantra and Haima grammars cf. Hem. IV. 1.1, Kāt. III. 8. 10.

**द्विःप्रयोग** doubling; putting a word or word element twice; the words द्वित्व and द्विवचन are used in the same sense.

**द्विःस्पृष्ट** a word used many times synonymously with दुःस्पृष्ट; the letters च्, ल्ह्, and upadhmāniya (७ प) are termed द्विःस्पृष्ट or दुःस्पृष्ट.

**द्विकर्मक** a term used in connection with roots governing two objects or two words in the accusative case, e.g. दुह् in गां दोग्धि पयः; the term कर्म according to the strict definition of the term viz., कर्तुरीप्सिततमं कर्म or आप्यं कर्म, applies to one of the two, which is called the प्रधानकर्म or the direct object, the other one, which, in fact, is related to the verbal activity by relation of any other kārika or instrument is taken as karmakāraka and hence put in the accusative case. For details see Mahābhāṣya and Kāśikā on P. I. 4.51. Some

roots in their causal formation govern two objects out of which one object is the actual one while the other is the subject of the primitive root. e.g. गमयति माणवकं ग्रामम्; बोधयति माणवकं धर्मम्; cf. Kās. on P. I. 4.52. See for details Mahābhāṣya on P. I. 4.52.

**द्विकारको निर्देशः** mention by the employment of a double consonant e.g. समःसुटि of P. VIII. 3.5 has been understood by Pāṇini as समःसुटि as Patañjali informs us.

**द्विकार्ययोग** simultaneous occurrence of two grammatical operations resulting into a conflict and creating a doubt as to which of the two should take place first; cf. द्विकार्ययोगो हि विप्रतिषेधः M. Bh. on P. I. 1.3 Vārt. 6; I. 1.12; etc. The term विप्रतिषेध occurring in the rule विप्रतिषेधे परं कार्यम् P. I. 4.2 is evidently defined in this way by the word द्विकार्ययोग in the Mahābhāṣya.

**द्विस्रण्ड** a compound expression or word separated into two by avagraha in the Padapāṭha; the word is misstated as दुस्रण्ड by some Vedic reciters.

**द्विगु** name of a compound with a numeral as the first member. The compound is looked upon as a subdivision of the Tatpuruṣa compound. The dvigu compound, having collection as its general sense, is declined in the neuter gender and singular number; when it ends in च् the fem. affix डी is added generally, e.g. पञ्चपात्रम्, त्रिभुवनम्, पञ्चमूली. The Dvigu compound also takes place when a Karmadhāraya compound, having a word denoting a direction or a numeral as its first member, (a) has a tad. affix added to it e.g. पञ्चकपालः (पुरोडाशः), or (b) has got a word placed after it in a

compound e.g. पञ्चगवधनः or (c) has a collective sense e. g. पञ्चपूली; cf. तद्वि-  
तार्थोत्तरपदसमाहारे च (P. II. 1.51) also  
cf. Kāś. and S. K. on P. II.  
1.51, 52.

**द्विगुपाद्** a popular name given by gram-  
marians to the fourth quarter of  
the second Adhyāya of Pāṇini's  
Aṣṭādhyāyī which begins with the  
sūtra द्विगुरेकवचनम् II. 4.1.

**द्वितीय** the second consonant in the five  
groups of consonants, surd aspirate,  
cf. T. Pr. I. 11; V. Pr. I. 54, R. Pr.  
VI. 15; it is called द्वितीयस्पर्श also.

**द्वितीयद्विवचन** the reduplication of a root  
beginning with a vowel prescribed  
by the rule अजादेद्वितीयस्य P. VI. 1.2.

**द्वितीया** the second case; the accusative  
case, mainly prescribed for a word  
which is related as a karmakāraka  
to the activity in the sentence; cf.  
P. II. 3.2 to 5.

**द्वित्व** doubling, reduplication pres-  
cribed for (1) a root in the per-  
fect tense excepting the cases  
where the affix आम् is added to the  
root before the personal ending;  
e.g. वभूव, चकार, ऊर्गुनाव etc. cf. P.  
VI. 1.1, 2; (2) a root before the  
Vikaraṇa affixes सन्, यद्, स्तु and  
चद् e.g. बुभूषति, चेन्नीयते, चर्करीति, लुडोति,  
अचीकरत् etc. cf. P. VI. 1.9-11;  
(3) a word ending in अम् (णमुल्)  
in the sense of repetition, e.g.  
स्मरं स्मरं वक्ष्ये, भोजं भोजं व्रजति cf. आभी-  
क्ष्ये द्वे भवतः P. VIII. 1.12 Vārt. 7;  
(4) any word (a) in the sense of  
constant or frequent action, (b) in  
the sense of repetition, (c) showing  
reproach, or scorn, or quality in the  
sense of its incomplete possession,  
or (d) in the vocative case at the  
beginning of a sentence in some  
specified senses; reduplication is

also prescribed for the prepositions  
परि, प्र, सम्, उप, उद्, उपरि, अधि, अधस्  
in some specified senses cf. P. VIII.  
1.1 to 15. A letter excepting ह् and  
र्, is also repeated, if so desired,  
when (a) it occurs after the letter  
ह् or र् which is preceded by a vowel  
e.g. अर्कः अर्कम् etc. cf. VIII. 4.46; or  
when (b) it is preceded by a vowel  
and followed by a consonant e.g.  
ददयन्न, मद्भवन्न cf. P. VIII. 4.47. For  
details see Kāś. on VIII. 4.46-52.  
The word द्वित्व is sometimes used in  
the sense of the dual number; cf.  
Kāś. on P. I. 2.51. The words द्वित्व,  
द्विवचन and द्विरुक्त are generally used  
as synonyms. Pāṇini generally  
uses the word द्वे. For द्वित्व in Vedic  
Literature cf. R. Pr. VI. 1.4; T. Pr.  
XIV. 1-8; V. Pr. IV. 101-118.

**द्विदण्डयादि** a class of words, which are  
headed by the word द्विदण्डि and which  
are all Bahuvrīhi compounds, to  
which the affix इ is found added as  
a Samāsānta affix e.g. द्विदण्डिः, सपदि  
etc.; cf. Kāś. on P. V. 4.128.

**द्विरुक्ति** repetition of a word, or of a  
letter or of a root. See द्वित्व.

**द्विरुच्चारण** phonemic utterance a second  
time; see द्वित्व.

**द्विरुपवत्** phonemically repeated; see  
द्वित्व.

**द्विर्भाव** repetition, reduplication. See  
द्वित्व.

**द्विवचन** see द्वित्व and द्विरुक्ति; the word is  
very frequently used in the Mahā-  
bhāṣya instead of द्वित्व. cf. M. Bh.  
on I. 1. Āhnika 1, I. 1.7, 10, 57, 59  
etc.

**द्विवचन** a case affix of the dual number;  
dual number; a word in the dual  
number; cf. M. Bh. on I. 1.11, I.  
4.21 etc.; cf. द्वयोरथैयोर्वचनं द्विवचनम् Kāś.  
on P. V. 3-57.



**द्विवचस्** a word in the dual number; cf. षष्ठादयश्च द्विवचोन्तभाजः R. Pr. I. 28 where the word द्विवचस् is explained as द्विवचंनानिधापिनः by Uvvaṭa.

**द्विवत्** a syllable consisting of two consonants; cf. R. T. 245.

**द्विवर्ण (1)** a repeated consonant; cf. द्विवर्णैकवर्णवत्, V. Pr. IV. 144; (2) doubling, repetition; cf. ह्रस्वपूर्वो ङकारो द्विवर्णम् T. Pr. IX. 18; cf. also T. Pr. XIV. 1. R. Pr. IX. 18.

**द्विस्** double, reduplicated; the word is frequently used in connection with doubling of consonants or words in the Prātiśākhya Literature as also in the Kātantra, Śakāṭāyana and Haima grammars cf. R. Pr. VI. 1, XV. 5, V. Pr. IV. 101, R. T. 264; cf. also Kāt. III. 8.10, Śak. IV. 1.43; Hem. IV. 1.1.

**द्विसन्धि** a kind of विवृत्ति or interval of time in the pronunciation of two consecutive vowels, which as a result of two euphonic changes has a vowel preceded by a vowel; e.g. अमृदुभा उ अंशवे, R. Pr. II. 44.

**द्विस्वर** possessed of two vowels, dissyllabic; cf. न पदे द्विस्वरे नित्यम् T. Pr. XVI. 17.

**द्विस्त्वृष्ट** a tān used for an upadhmaniya letter or a phonetic element resulting from a visarga followed by the letter प् or फ्. See उपधमनीय. The word is also used sometimes for the pronunciation व् of इ, and व्ह् of इ. See दुःस्पृष्ट.

**द्विहल्** possessed of two consecutive consonants; cf. तस्मान्नुद् द्विहलः, P. VII. 4.71; cf. also M. Bh. on VI. 1.68.

**द्वैधश्** used adverbially for द्विधा in the sense of 'optionally' or 'in two ways'; cf. द्वैधं शब्दानामप्रतिपत्तिः M. Bh. on P. I. 1.44 Vārt. 15.

**द्वैपद** group of two words; an expression consisting of two words; cf. प्र वोचं नः सुमना द्वैपदाश्च R. Pr. VIII. 2.10; X. 3; XI. 37 etc.

**द्व्यच्** a word possessed of two vowels in it; dissyllabic words; the word is frequently used in Pāṇini's Aṣṭādhyāyī and Patañjali's Mahābhāṣya, Kāśikā Vṛtti and other works on Pāṇini's grammar.

**द्वादि** a class of pronouns headed by the pronoun द्वि to which the tad-dhita affixes called विभक्ति, as prescribed by the rules of Pāṇini in the rule पञ्चम्यास्तसिस् and the following ones, are not added. cf. P. V. 3.2.

**द्वयुष्मन्** name of a Saṁdhi made up of two spirants, or resulting in the presence of two spirants or Ūṣman letters e.g. निष्विध्वरीः, स्वस्ताता; cf. R. Pr. XI. 22.

ध

**ध् (1)** fourth letter of the dental class (तवर्ग) possessed of the properties नादानुप्रदान, घोष, कण्ठसंघतत्व and महाप्राण; (2) substitute ध् for the ह् of र्ह् before a 'jhal' consonant or at the end of a word e.g. नद्धम्, उपानत्; cf. P. VIII. 2.34; (3) substitute ध् for the letters त् and थ् placed after a fourth letter, e.g. लच्छुम्, दोग्धा etc. cf. P. VIII. 2.40.

**ध्** a technical term in the Jainendra Vyākaraṇa for the term सर्वनामस्थान of Pāṇini used for the first five case affixes सु, औ, अस्, अम्, औ and इ (nom. and acc. pl. neuter gender); cf. P. I. 1.42, 43. cf. Jain Sū. शिष्यम् 1.1.31.

**धनजित्** name of the author of a short metrical treatise on roots named धानुकल्पलतिका.

धनेश्वर preceptor of Bopadeva. He wrote Prakriyāratanamaṇi.

धसुञ् tad. affix optionally substituted in the place of the tad. affix धा after the words द्वि and त्रि; e.g. द्विधा, द्वैधम्, त्रिधा, त्रैधम्; cf. P. V. 3.45.

धरणीधर a grammarian of the sixteenth century at the court of Udayasiṃha who wrote a commentary on the sūtras of Pāṇini which was named वैयाकरणसर्वस्व as also a commentary on the Śikṣā of Pāṇini.

धर्म defined as ऋषिसंप्रदाय, the traditional practices laid down by the sages for posterity; cf. केवलमृषिसंप्रदायो धर्म इति कृत्वा याज्ञिकाः शास्त्रेण अनुविदधते M. Bh. I. 1. Āhnika 1; cf. also धर्मशास्त्रे in एवं च कृत्वा धर्मशास्त्रं प्रवृत्तम्, M. Bh. on P. I. 2.64, as also धर्मसूत्रकाराः in नैवेश्वर आज्ञापयति नापि धर्मसूत्रकाराः पठन्ति अपवादैरुत्सर्गा बाध्यन्तामिति M. Bh. on I. 1.47; (2) religious merit; cf. धर्मोपदेशनमिदं शास्त्रमस्मिन्नवयवेन शास्त्रार्थः संप्रतीयते, M. Bh. on P. VI. 1.84, cf. also ज्ञाने धर्म इति चेत्तथाऽधर्मः M. Bh. I. 1. Āhnika 1; (3) property possessed by a thing or a letter or a word. e.g. वर्णधर्म; cf. Kāś. on P. I. 2.29; cf. also Kāś. on P. II. 1. 55, II. 3.33, VIII. 1.4. cf. also R. Pr; III 8, 13 XIV.1 etc.; (4) the characteristic of being in a substance; in the phrase अयं घटः the dharma viz. घटत्व is predicated of this (इदम्) or, in other words the designation pot (घटसंज्ञा) is the predication; the explanation in short, can be given as घटत्ववान् इदं पदार्थः or घटाभिन्नः इदंपदार्थः

धर्मकीर्ति a Jain scholar called by the name कीर्ति also, who was the author of धातुप्रत्ययपञ्जिका and रूपावतार a well-known treatise on roots; cf. बोपदेवमहाश्राहग्रस्तो वामनदिपगजः । कीर्तिरेव प्रसङ्गेन माधवेन समुद्भूतः ॥ He is believed to have been the first grammarian

who arranged the sūtras of Pāṇini according to the subject matter. He lived in the eleventh century A.D.

धर्मिन् (1) a thing possessed of properties, द्रव्य; cf. धर्मशब्देन धर्मा मण्यते Kāś. on P. III. 3.77; cf. also the common expression धर्मिग्राहकमानात् Par. Śek. on Pari. 55, 66, 79, 82; (2) the same as dharma in rare cases according to the dictum धर्मधर्मिणोरभेदोपचारः e.g. वर्णैकं देहि, पुराणैकं देहि; cf. Durgahaṭa Vṛ. on P. II. 1.49.

धा tad. affix (1) applied to a numeral in the sense of a kind (प्रकार) or a division of time, e.g. एकधा, द्विधा, त्रिधा etc.; cf. P. V. 3.42, 43; (2) applied to बहु to show divisions of a short time; e.g. बहुधा दिवसस्य भुङ्क्ते and बहुधा मासस्य भुङ्क्ते; cf. Kāś. on P. V. 4.20.

धातु (1) a root; the basic word of a verbal form, defined by the Bhāṣyākāra as क्रियावचनो धातुः or even as आववचनो धातुः, a word denoting a verbal activity. Pāṇini has not defined the term as such, but he has given a long list of roots under ten groups, named daśagaṇī, which includes about 2200 roots which can be called primary roots as contrasted with secondary roots. The secondary roots can be divided into two main groups (1) roots derived from roots (धातुजधातवः) and (2) roots derived from nouns (नामधातवः). The roots derived from roots can further be classified into three main subdivisions: (a) causative roots or गिजन्त, (b) desiderative roots or सन्नन्त, (c) intensive roots or यङन्त and यङ्लुगन्त; while roots derived from nouns or denominative roots can further be divided into क्यजन्त, काम्यजन्त, क्यङन्त, क्यषन्त, गिङन्त, विव्वन्त, and the miscellaneous ones (प्रकीर्ण) as derived from nouns like कण्डू (कण्डूनादि)

by the application of the affix यद् or from nouns like सत्य, वेद, पाश, मुण्ड, मिश्र, etc. by the application of the affix णिच्. Besides these, there are a few roots formed by the application of the affix आय and ईय (ईयद्). All these roots can further be classified into Parasmaipadin or Parasmaibhāṣā, Ātmanepadin or Ātmanebhāṣā and Ubhayapadin. Roots possessed of a mute grave (अनुदात्त) vowel or of the mute consonant ह् added to the root in the Dhātupāṭha or ending in the affixes यद्, क्यद् etc. as also roots in the passive voice are termed Ātmanepadin; while roots ending with the affix णिच् as also roots possessed of a mute circumflex vowel or a mute consonant ञ् applied to them are termed Ubhayapadin. All the rest are termed Parasmaipadin. There are some other mute letters or syllables applied by Pāṇini to the roots in his Dhātupāṭha for specific purposes; e.g. ए at the end to signify prohibition of वृद्धि to the penultimate अ in the aorist, e.g. अकसीत् cf. P. VII. 2.5; इर् to signify the optional substitution of अ or अह् for the affix च्लि of the aorist, e.g. अभिदत्, अभिस्तीत्; cf. P. III. 1.57; उ to signify the optional application of the augment इ (इद्) before क्त्वा e.g. शमित्वा, शान्त्वा; cf. P. VII. 2.56; ऊ to signify the optional application of the augment इ (इद्) e.g. गोप्ता, गोपिता, cf. P. VII. 2.44; आ to signify the prohibition of the augment इद् in the case of the past pass. part. e.g. क्षिण्णः, खिन्नः, cf. P. VII. 2.16; इ to signify the addition of a nasal after the last vowel e.g. निन्दति from निदि, cf. P. VII. 1.58; ऋ to signify the prohibition of ह्रस्व to the penultimate long vowel before णिच्, e.g. अज्ञासत्, cf. P. VII. 4.2; ल् to signify the substitution of अह्

for च्लि in the aorist, e.g. अगमत्, cf. P. III. 1.55; ओ to signify the substitution of न् for त् of the past pass. part. e.g. लग्नः, आपीनः, सूनः, दूनः etc.; cf. P. VIII. 2.45. Besides these, the mute syllables लि, टु and डु are prefixed for specific purposes; cf. P. III. 2.187, III. 3.89 and III. 3.88. The term धातु is a sufficiently old one which is taken by Pāṇini from ancient grammarians and which is found used in the Nirukta and the Prātiśākhya works, signifying the 'elemental (radical) base' for nouns which are all derivable from roots according to the writers of the Nirukta works and the grammarian Śākaṭyana; cf. नाम च धातुजमाह निरुक्ते व्याकरणे शकटस्य च लोकम् M. Bh. on P. III. 3.1. Some scholars have divided roots into six categories; cf. तत्र धातवः षोडश (a) परिपठिताः भूवाद्यः, (b) अपरिपठिता आन्दोलयत्याद्यः, (c) परिपठितापरिपठिताः (सूत्रपठिताः) स्तुक्कम्भस्तम्भेत्याद्यः, (d) प्रत्ययधातवः सनाद्यन्ताः, (e) नामधातवः कण्ठ्याद्यः, (f) प्रत्ययनामधातवः होडगल्भङ्गी-वप्रसृतयः; cf. Śṛṅgāra Prak. I. For details see M. Bh. on P. I. 3.1 as also pp. 255, 256 Vol. VII. Vyākaraṇa-Mahābhāṣya published by the D.E. Society, Poona. (2) a technical term of Jainendra grammar for अकर्मक.

धातुकल्पलतिका a short treatise on the roots of the different conjugations written by a grammarian named Dhanañjaya.

धातुकारिकावली a grammatical work in verse written by Varadarāja, the pupil of Bhaṭṭoji Dikṣita who lived in the 17th century. Besides Kārikāvalī, Varadarāja wrote लघु-कौमुदी and मध्यकौमुदी also.

धातुदीपिका (1) name of a commentary on the Kavikalpadruma of Bopadeva by Rāmālakāra; (2)

name of a commentary on the Kavikalpadruma by Durgādāsa who wrote a commentary on the Mugdhabodha also.

**धातुपाठ** (i) name given in general to the several collections of roots given generally with their meanings by grammarians belonging to the various schools of grammar. These collections are given as necessary appendixes named Khila to their grammars by the well-known grammarians of Sanskrit such as Pāṇini, Śākaṭāyana and others (ii) a small treatise on roots written by Bhīmasena who gave meanings to roots. Pāṇini's Dhātupāṭha contains two thousand roots which were actually used in the current language. Whitney propounded all the roots were never used but Bühler and Edgren opposed this view. A number of Prākṛit, Pāli and Deśya roots are also found in it.

**धातुपाठवृत्ति** a commentary on the Dhātupāṭha by Nāgeśa.

**धातुपारायण** (i) a word used by Kāśikā, along with Nāmapārāyaṇa, is an old term signifying a manual of roots. Such manuals were current even before Pāṇini. (ii) a grammatical treatise dealing with roots written as a supplementary work by Jumarānandin to his grammar work called Rasavatī, which itself was a thoroughly revised and enlarged edition of the Rasavatī a commentary written by Kramadīśvara on his own grammar named Sām̐kṣiptasāra. Jumarānandin is believed to have been a Jain writer who lived in the fifteenth century, (iii) A work on roots by Hemacandra with his own commentary.

He has listed 1980 roots and divided them into nine classes (gaṇas). The work was first published by J. Kirste in 1899 at Vienna.

**धातुप्रकाश** a work dealing with roots written as a supplementary work by Balarāma-Pañcānana to his own grammar named Prabodha-Prakāśa.

**धातुप्रत्ययपञ्जिका** a work dealing with verbal forms written by Dharmakīrti, a Jain grammarian of the eighth century.

**धातुप्रदीप** a work dealing with verbal forms written by Maitreya Rakṣita, a Buddhist writer and a famous grammarian belonging to the eastern part of India who lived in the middle of the twelfth century. He is believed to have written many scholarly works in connection with Pāṇini's grammar out of which the Tantrapradīpa is the most-important one. The work Dhātupradīpa is quoted by Śaraṇadeva, who was a contemporary of Maitreya Rakṣita, in his Durghaṭavṛtti on P. II. 4.52.

**धातुमञ्जरी** called also धातुसंग्रह attributed to a grammarian named Kāśinātha.

**धातुमाला** a work on roots in verse-form attributed to a grammarian named Iśvarakānta.

**धातुरत्नमञ्जरी** a treatise dealing with roots believed to have been written by Rāmasimhavarman.

**धातुरत्नाकर** a work dealing with roots believed to have been written by Nārāyaṇa who was given the title वन्द्य. He lived in the seventeenth century; a work named सारावलिभ्याकरण is also believed to have been written by him.

**धातुरत्नावली** a short list of the important roots from the Dhātupāṭha of Pāṇini, given in verse by चोङ्गनाथ a grammarian of the 17th century.

**धातुलोप** an elision of a portion of a root ; cf. न धातुलोप आर्धधातुके, P. I. 1.4.

**धातुवृत्ति** a general term applied to a treatise discussing roots, but specifically used in connection with the scholarly commentary written by Mādhavācārya, the reputed scholar and politician at the court of the Vijayānagara kings in the fourteenth century, on the Dhātupāṭha of Pāṇini. The work is generally referred to as माधवीया-धातुवृत्ति to distinguish it from ordinary commentary works called also धातुवृत्ति written by grammarians like Vijayānanda and others.

**धातुव्याकरण** a grammar dealing with verbs believed to have been written by Vaṅgasena.

**धातुसंबन्धपाद** conventional name given to the fourth pāda of the third Adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the Sūtra धातुसंबन्धे प्रक्रम्याः P. III. 4.1.

**धातूपदेश** enumeration or recital of roots in the Dhātupāṭha ; cf. प्रकृत्युपपदोपाधयश्चोपदिष्टाः । क । धातूपदेशे प्रातिपदिकोपदेशे च । M. Bh. on P. III. 1.1.

**धात्वर्थ** lit. meaning of a root, the verbal activity, named क्रिया or भाव; cf. धात्वर्थः क्रिया; M. Bh. on III. 2.84, III. 2.115. The verbal activity is described generally to be made up of a series of continuous subordinate activities carried on by the different kārakas or agents and instruments of verbal activity helping the process of the main activity. When the process of the verbal activity is complete, the completed activity is

looked upon as a substantive or dravya and a word denoting it, such as पाक, or वाग does not get conjugational affixes, but it is regularly declined like a noun. Just as स्वार्थ, द्रव्य, लिङ्ग, संख्या, and कारक are given as प्रातिपदिकार्थ, in the same manner क्रिया, काल, पुरुष, वचन or संख्या, and कारक are given as धात्वर्थ, as they are shown by a verbal form, although strictly speaking verbal activity (क्रिया or भाव) alone is the sense of a root, as stated in the Mahābhāṣya. For details see Vaiyāk. Bh. Sāra, where it is said that fruit (फल) and effort (व्यापार) are expressed by a root, cf. फलन्यापारस्योर्धातुः. The five senses given above are in fact conveyed not by a root, but by a verb or आख्यात or तिङन्त.

**धान्वपाद** a popular name given to the second pāda of the fifth adhyāya of Pāṇini's Aṣṭādhyāyī possibly because the pāda begins with the Sūtra धान्वानां सवने क्षेत्रे खड्, P. V. 2.1.

**धारण** (1) suppression of a consonant, out of two successive consonants which is looked upon as a fault of recital ; e.g. हयामि when recited as वयामि ; cf. धारणमनुपलब्धिः Uvvaṭa on R. Pr. XIV. 6 ; (2) repetition of a consonant which is also a fault ; e.g. ज्योतिष्कृत् for ज्योतिष्कृत् ; cf. Uvvaṭa on XIV. 6 ; cf. also धारयन्तः परक्रमं etc. explained by Uvvaṭa as सान्तस्यस्य संयोगस्य आदौ रक्तं धारयन्तो विलम्बमानाः परक्रमं कुर्वन्ति where धारयन्तः means 'lengthening' or 'prolonging' cf. R. Pr. on XIV. 23 ; (3) the peculiar position of the mouth (मुखसंधारणम्) by which a double consonant is recited as a single one, cf. द्विवर्णमेकवर्णवत् (एकं प्रयत्ननिर्वर्त्यं) धारणात् e.g. व्यात्तम् ; कुक्कुटः, cf. V. Pr. IV. 144.

**धि** (1) a technical term used for sonant constants in the Prāṭisākhya

and old grammar works; cf. वि शेषः V. Pr. I. 53, explained by Uvvaṭa as वर्गाणां उत्तराक्षयः यरल्वहकाराश्च विः V. Pr. I. 53; the term वि corresponds to हश् of Pāṇini; (2) personal ending वि substituted for हि of the impera. 2nd sing. e.g. जुहुवि, छिन्धि, भिन्धि, वृधि, रारन्धि etc.; cf. P. V. 4.101-103.

धु a technical term in the Jainendra Vyākaraṇa for धातु (a root) which is used freely by the ancient grammarians and Pāṇini.

धुद (ः) the augment ध् prefixed to the consonant स following upon the consonant ह् or न् occurring at the end of a word; e.g. श्लिष्टसाये, महान्साये, etc.; cf. P. VIII. 3.29; (2) technical short term for धातु (root), the technical term is धुष, but the nom. sing. used is धुद; (3) a technical term standing for consonants excepting semi-vowels and nasals; cf. धुदश्च धुदि Kāt. III. 651. The term is used in the Kātantra Vyākaraṇa. It corresponds to the term ह्र of Pāṇini.

धुना tad. affix called Vibhakti tad. affix, applied to the word इदम् when इदम् is changed into अ; cf. इदमः अशभावः धुना च प्रत्ययः Kāś. on P. V. 3.17.

धुष् a short term for धातु or root. See धुद.

धूमादि a class of words headed by the word धूम to which the tad. affix अक (बुक्) is added in the miscellaneous (शैथिलिक) senses; e.g. धूमकः, खाण्डकः etc.; cf. Kāś. on P. IV. 2.127.

धृत or धृतप्रचय a kind of original grave vowel turned into a circumflex one which is called प्रचय unless followed by another acute or circumflex vowel. The Taittiriya Prātiśākhya has mentioned seven varieties of this 'pracaya' out of which धृतप्रचय

or धृत is one. For details see Bhāṣya on धृतः प्रचयः कौण्डिन्यस्य, T. Pr. XVIII. 3.

धेय tad. affix धेय applied to the words आग, रूप and नाम in the same sense as those words possess; e.g. भागधेयम्, cf. Kāś. on P. V. 4.25.

ध्यात name of a fault in the pronunciation of a vowel when on account of fullness of breath it appears as uttered long (दीर्घ), although really it is short; cf. श्वात्तभूयिष्ठतया इस्वोपि दीर्घ इव लक्ष्यते, Kaiyaṭa on I. 1. Āhnika 1. Vārt. 18.

ध्यम् tad. affix ध्यम् substituted for धा optionally after the word एक e.g. ऐकध्यम्, एकधा; cf. P. V. 3.44.

ध्यानग्रहकार a great grammarian who composed an important work called ध्यानग्रह. Bhartṛhari in his Dīpikā on Mahābhāṣya (p. 261, l. 20-21) refers to his opinion ध्यानग्रहकारेणोक्तं-अप्राप्ते पूर्व-विप्रतिषेधादन्तरङ्गनादा etc. He is also referred to by Bhartṛhari in his auto commentary on Vākyapadiya (II. 208). Bhāmaha (600 A.D. circa) in his Kavyālaṅkāra (V. i) refers to a work called ध्यानग्रह which is helpful in crossing the ocean of grammar.

ध्वै kṛt affix ध्वै seen in Vedic Literature, substituted for त्वा optionally; e.g. साह्वै, साह्वान; cf. P. VI. 3.113.

ध्रुव (ः) fixed, stationary, as contrasted with moving (अध्रुव) which is termed अपादान and hence put in the ablative case; cf. ध्रुवमपायेऽपादानम् P. I. 4.24; (2) repeated sound (नाद) of a third or a fourth consonant of the class consonants when it occurs at the end of the first word of a split up compound word; cf. R. Pr. VI. 11 and XI. 24.

**श्रीव्य** (1) fixed; of a stationary nature; cf. लोऽधिकरणे च श्रीव्यगतिप्रत्यवसानार्थेभ्यः P. III. 4.76; also cf. Vāk. pad. III. 7. 138, 139; (2) notion of stability in contrast with an object which is moving or being abandoned.

**ध्वज** a variety of vedic recital. It is defined as ब्रूयादादेः क्रमं सम्यगन्तादुच्चारयेद्यदि । वर्गे च ऋचि वा यत्र पठनं स ध्वजः स्मृतः ॥ आदेः क्रमः—ओषधयः सं । सं वदन्ते । वदन्ते सोमेन । सोमेन सह । सह राज्ञा । राजेति राज्ञा । यस्मै कुणोति । कुणोति ब्राह्मणः । ब्राह्मणस्तं । तं राजन् । राजन् पारयामसि । पारयामसीति पारयामसि । अन्तादुच्चारणं—पारयामसीति पारयामसि । राजन् पारयामसि । तं राजन् ब्राह्मणस्तं । कुणोति ब्राह्मणः । यस्मै कुणोति । राजेति राज्ञा । सह राज्ञा । सोमेन सह । वदन्ते सोमेन । सं वदन्ते । ओषधयः सं ।

**ध्वनि** (1) sound; cf. ध्वनिं कुर्वन्नेवमुच्यते—शब्दं कुरु शब्दं मा कार्षीः M. Bh. I. 1. Āhnika 1; cf. also Vāk. pad. I. 77; cf. also स्फोटः शब्दः, ध्वनिः शब्दगुणः, M. Bh. on I. 1.70 Vārt. 5. ध्वनि or sound is said to be the indicator (सूचक or व्यञ्जक) of स्फोट, the eternal sound. cf. Vāk. pad. I. 44-100.

**ध्वनित** suggested, as opposed to उक्त expressed; the word is found frequently used in the Paribhāṣeṇḍuśekhara and other works in connection with such dictums as are not actually made, but indicated in the Mahābhāṣya.

**ध्वस्** personal-ending of the sec. pers. pl. Ātmanepada, substituted for ल् of the 10 lakāras.

**ध्वात्** personal-ending in Vedic Literature, substituted for ध्वस् of the sec. pers. pl. Ātmanepada; e.g. वारयध्वात् for वारयध्वस् cf. P. VII. 1.42.

**ध्वानि** the second out of the seven positions of voice in the Veda recital which are—उपाञ्चु, ध्वान, निमद, उपव्दिमत्, मन्द, मध्यम and तार.

**ध्वे** personal-ending of the sec. pers. pl. Ātmanepada in the present and perfect tenses.

न

**न्** fifth consonant of the dental class of consonants which is possessed of the properties षोष, नादानुप्रदान, अल्पप्राणत्व, संबृतीकण्ठत्व and आनुनासिकत्व. In Pāṇini's grammar the nasal consonant न् (a) is added as an augment prescribed as नुद् or नुष् which originally is taken as न्, but afterwards changed into अनुस्वार or परस्वर्ण as required, as for example in पयांसि, यशांसि, निन्दति, वन्दति etc.; cf. P. VII. 1.58-73, VII. 1.79-83; VIII. 3.24; (b) is changed into ण when it directly follows upon ऋ, ॠ, ॡ or ॢ or even intervened by a vowel, a semivowel except ॠ, a guttural consonant, a labial consonant or an anusvāra; cf. P. VIII. 4.1.1-31. (c) is substituted for the final न् of a root, e.g. प्रशान्, प्रतान् cf. P. VIII. 2.64, 65.

**न** (1) the consonant न् (see न् above) with the vowel added to it for facility of utterance, cf. T. Pr. 1.21; (2) tad. affix न added to words headed by पामन् in the sense of possession; e.g. पामनः, हेमनः etc., cf. P. V. 2.100; (3) tad. affix न as found in the word ज्योत्स्ना derived from ज्योतिष्, cf. P. V. 2.114; (4) unādi affix न as found in the word स्योनः; cf. Kāś. on P. VI. 4.19; (5) the कृत् affix नह् as also नन् prescribed after the roots यञ्, याच्, यत्, विच्छ्, प्रच्छ्, रक्ष् and स्वप्, e.g. यज्ञः, याच्या, प्रश्नः etc., cf. P. III. 3.90, 91; (6) the negative particle न given by Pāṇini

as न् and referred to in the same way, which (i.e. न्) when compounded with a following word, is changed into अ or अन् or retained in rare cases as for instance in नम्राद्, नासलौ, नक्षत्रम् etc. cf. P. VI. 3.73-75; (7) tad. affix न (न्) applied to the words स्त्री and पुंसु in senses given from P. IV. 1.92 to V. 2.1 e.g. स्त्रैण्, पौस्तम् cf. IV. 1.87.

**नकार** the consonant न to which the vowel अ and the affix कार are added for facility of utterance; e.g. तथा नकार उदये लकारे R. Pr. IV. 8; cf. V. Pr. I. 17.21.

**नङ्** kṛt affix न applied to the roots यञ्, याच्, यत् and others in the sense of verbal activity; e.g. यज्ञः, याच्ना, यत्नः etc. cf. P. III. 3.90, 91. See न (5).

**नजिङ्** kṛt. affix नञ् applied to the roots स्पर्, नृष् and धृष् in the sense of 'habituated' e.g. स्वप्नञ्, धृष्णञ्; see Kāś. on P. III. 2.172.

**नञ्** the negative particle (न्) which possesses the six senses which are sketched as सादृश्यं तदभावश्च तदन्यत्वं तदल्पता । अप्राशस्त्यं विरोधश्च नञर्थः षट् प्रकीर्तिताः॥ and which are respectively illustrated by the examples अनिष्टुः शरः, भूतले घटे नास्ति, अवधः पटः, अनुदरमुदरं तरुण्याः, अत्राह्वानो वार्षिकः and असुरः दैत्यः । See न (6)

**नन्तत्पुरुष** a compound with न as its first member which is changed into अ or अन्, or remains unchanged, the indeclinable न (न्) possessing any one of the six senses given above under न (6); e.g. अत्राह्वानः, अनश्वः, नमुचिः etc.; cf. P. VI. 3.73-77.

**नन्समास** a compound with न (न्) as its first member; the term is found used in the Mahābhāṣya for both the नन्तत्पुरुष as well as the नन्वद्गीहि-

compounds; cf. M. Bh. on P. I. 4.1 Vārt. 19; also on P. II. 1.1.

**नञ्स्वरबलीयस्त्व** the superiority, or strength of the accent caused by नन्समास which sets aside the accent caused by the case affix; cf. विभक्ति-स्वरात्नञ्स्वरो बलीयान् P. VI. 2.158 Vārt 13.

**नडादि** (1) a class of words headed by the word नड to which the tad. affix आयन (फञ्) is added in the sense of गोत्र (grandchild and further descendants); e.g. नाडावणः, चारावणः; cf. Kāś. on P. IV. 1.99; (2) a class of words headed by नड to which the affix ईय (छ) is added, together with the augment क placed after the word and before the affix, in the four senses prescribed in P. IV. 2.67-70; e.g. नडकीयम्, पृक्षकीयम्; cf. Kāś. on P. IV. 2.91.

**नत्** cerebralized; changed into ण. The change of the consonant न् into ण is called नति in the old Prātiśākhya works; cf. स्पर्शे वोष्मणि चानते R. Pr. IV. 11.

**नति** lit. inclination, bending down; the word is used generally in the technical sense of 'cerebralization' but applied to the change of न् into ण as also that of स् into ष्; cf. दन्त्यस्य मूर्धन्यापत्तिर्नतिः, V. Pr. I. 42. The root नम् is used in the sense of 'cerebralizing' or 'being cerebralized'; very frequently in the Prātiśākhya works; e.g. the word नम्यते is used in the sense of 'is cerebralized'; and नमयति in the sense of 'cerebralizes' and नामिन् in the sense of 'causing cerebralization'; cf. ऋकारादयो दश नामिनः स्वराः, पूर्वो नन्ता नतिषु नम्यमुत्तरम् R. Pr. I. 27.

**नदी** a technical term applied in Pāṇini's grammar to words in the feminine gender ending in ई and ऊ except-



ing a few like ह्री, श्री, झू and others; it is optionally applied to words ending in इ and उ, of course in the fem. gender, before case affixes of the dative, ablative, genitive and locative sing. The term was probably in use before Pāṇini and was taken from the fem. word नदी which was taken as a model. Very probably there was a long list of words like नद (नदद्) चोर (चोरद्) etc. which were given as ending in द् and to which the affix ई (डीप्) was added for forming the feminine base; the first word नदी so formed, was taken as a model and all words in the list and similar others were called नदी; cf. P. I. 4. 3-6.

बद्ध a fault of pronunciation when a letter, although distinctly pronounced inside the mouth, does not become audible, being held up (बद्ध) by the lips or the like. The fault is similar to अम्बूकृत; cf. ओष्ठभ्यामम्बूकृतमाह नद्धम् R. Pr. XIV. 2.

नद्यादि a class of words headed by नदी, मही and other fem. nouns to which the taddhita affix एय (ढङ्) is added in the miscellaneous (शैषिक) senses; e.g. नादेयम्, माहेयम्, वाराणसेयम्, {श्रावस्तेयम् etc.; cf. Kās. on P. IV. 2.97.

नन् कृत् affix न applied to the root स्वप् to show verbal activity; e.g. स्वप्नः; cf. P. III. 3.9r.

नन्त् one that causes cerebralization; cf. पूर्वो नन्ता नतिषु नन्त्युत्तरम् R. Pr. I. 27. See नति.

नन्दकिशोर (भट्ट) a writer of a supplement to Mugdhabodha. He lived in the eighteenth century.

नन्दसुन्दर a Jain grammarian who wrote a gloss (अवचूरि) on the हैमशब्दानुशासनवृत्ति.

नन्दिकेश्वर an ancient grammarian who has written a short work in verses on grammar in general, which is named नन्दिकेश्वरकारिकासूत्र. There is a scholarly commentary upon it written by उपमन्यु.

नन्दिकेश्वरकारिका a short treatise of 28 stanzas, attributed to an ancient grammarian नन्दिकेश्वर, which gives a philosophical interpretation of the fourteen sūtras attributed to God Śiva. The authorship of the treatise is assigned traditionally to the Divine Bull of God Śiva. See नन्दिकेश्वर. The treatise is also named नन्दिकेश्वरकारिकासूत्र.

नन्दिकेश्वरकारिकाविवरण called also नन्दिकेश्वरकारिकाटीका a gloss written by Upamanyu on नन्दिकेश्वरकारिका. See नन्दिकेश्वरकारिका.

नन्द्यादि name given to the class of roots beginning with the root नन्द, which includes the roots वाङ्, मद्, दूष् वृष्, शुभ, and others as given in the Gaṇapāṭha. These roots have the affix ल्यु i.e. अन added to them in the sense of agent. e.g. नन्दनः, वाशनः, मदनः; वर्धनः, शोभनः, रमणः, दर्पणः, जनार्दनः, यवनः etc.; cf. P. III. 1.134.

नपुंसक lit. a word which is neither in the masculine nor in the feminine gender; a word in the neuter gender; cf. R. Pr. XIII. 7, V. Pr. II. 32; III. 138; cf. P. VI. 3.75, on which the Siddhānta Kaumudī observes न ह्री पुमान् नपुंसकम् । ह्रीपुंसयोः पुंसकभावो निपातनात् ।

नपुंसकस्वर the special accent viz. the acute accent for the first vowel for nouns in the neuter gender excepting those that end in इप्, as prescribed by नन्विषयस्थानिसन्तस्य Phit-sūtra II; cf. नपुंसकस्वरो मा भूत् M. Bh. on P. VII. 1.77.

नव्य capable of being cerebralized.  
See नति.

नर person ; personal ending ; the term is used in connection with (the affixes of) the three persons प्रथम, मध्यम, and उत्तम which are promiscuously seen sometimes in the Vedic Literature ; cf. सुसिद्धपद्महल्लिङ्गनराणां... व्यत्ययमिच्छति...M. / Bh. on III. 1.85.

नरेन्द्रसूरि an old grammarian believed to have been the original writer of the Sārasvata Vyākaraṇa, on the strength of references to him in the commentary on the Sārasvata Vyākaraṇa written by क्षेमेन्द्र as also references in the commentary on the Prakriyākaumudī by Viṭṭhaleśa. He is believed to have lived in the tenth century A. D.

नरेन्द्राचार्य the same as नरेन्द्रसूरि. See नरेन्द्रसूरि.

नलोप elision of न्, which in Pāṇini's grammar is sometimes taken as valid for certain grammatical operations, and otherwise for other operations ; cf. नलोपः सुप्स्वरसंज्ञातुग्विधियु कृति P. VIII. 2.2.

नवगणी a term used in connection with the first nine gaṇas or conjugations given by Pāṇini in his Dhātupāṭha, the tenth conjugation being looked upon as a secondary conjugation.

नवाह्निकी name given to the first nine Āhnikas or lessons of the Mahābhāṣya which are written in explanation of only the first pāda of the first Adhyāya of Pāṇini's Aṣṭādhyāyī and which contain almost all the important theories, statements and problems newly introduced by Patañjali.

नव्यमत a term used for the differentiation in views and explanations

held by the comparatively new school of Bhaṭṭojī Dikṣita, as contrasted with those held by Kāśikākāra and Kaiyaṭa ; the term is sometimes applied to the differences of opinion expressed by Nageśabhāṭṭa in contrast with Bhaṭṭojī Dikṣita. For details see p.p. 23-24 Vol. VII. of the Pātañjala Mahābhāṣya ed. D.E. Society, Poona.

नष्ट elided or dropped ; a term used as a synonym of 'lupta' in some commentaries.

नष्टरूपा name given to an anuṣṭup verse which has nine, ten and eleven syllables respectively for the first, second and third feet ; e.g. विपुच्छामि पात्वान् देवान् R. V. I. 120. 4 ; cf. R. Pr. XVI. 29. The verse has got 32 syllables, but it has only three feet instead of four.

नष्टाश्वद्वगधरथन्याय the maxim one losing a horse and the other losing the chariot, later on combining themselves with one's chariot and another's horse and getting their purpose served. Patañjali refers to this maxim while commenting on संप्रयोगो वा नष्टाश्वद्वगधरथवत् । Vār. 16 on स्थानेऽन्तरतमः । P. I. 1-50. ऋकार tells अकार that you do not have an original (स्थानी) and I do not have a substitute (आदेश) ; let us enter into com.

ना ( 1 ) tad. affix ना as also नाञ् prescribed respectively after वि and नञ् (negative particle न) in the sense of separation ; e.g. विना, नाना ; ( 2 ) case ending ना substituted for the ins. sing. affix टा (called also आङ् in ancient grammars) in the masculine gender after words called वि i.e. words ending in इ or उ excepting such as are called नदी.

नगोरा the most reputed modern scholar of Pāṇini's grammar, of the eight-

eenth century, who was well-versed in other Śāstras also, who lived in Benares in the latter half of the seventeenth and the first half of the eighteenth century. He wrote many masterly commentaries known by the words शेखर and उद्द्योत on the authoritative old works in the different Śāstras, the total list of his small and big works together well nigh exceeding a hundred. He was a bright pupil of Hari Dikṣita, the grandson of Bhaṭṭoji Dikṣita. He was a renowned teacher also, and many of the famous scholars of grāmār in Benares and outside at present are his spiritual descendants. He was a Mahārāṣṭriya Brāhmaṇa of Tāsgaon in Sātārā District, who received his education in Benares. For some years he stayed under the patronage of Rāma, the king of Śrīngibera at his time. He was very clever in leading debates in the various Śāstras and won the title of Sabhāpati. Out of his numerous works, the Uddyota on Kaiyaṭa's Mahābhāṣyapradīpa, the Laghuśabdenduśekhara on the Siddhānta Kaumudī, Laghumāñjūṣā and the Paribhāṣenduśekhara are quite well-known and studied by every one who wishes to get proficiency in Pāṇini's grammar. For details see pp. 21-24 and 401-403, Vol. VII of the Pātañjala Mahābhāṣya ed. D. E. Society, Poona.

नाम् see ना.

नाटच् tad. affix नाट् applied to the prefix अव optionally with the affixes टीटच् and भ्रटच्; e.g. अवनटच्, अवटीटच्, अवभ्रटच्; cf. Kāś. on P. V. 2.31.

नाद् (1) voice; resonance; tone; the sound caused by the vibration of the vocal chords in the open glottis

when the air passes through them; cf. वर्णोत्पत्त्यनन्तरभावी अनुरणरूपः शब्दः नादः Uddyota on M. Bh. on P. I. 1.9; cf. also संवृते कण्ठे यः शब्दः क्रियते स नादसंज्ञो भवति T. Pr. II. 4; (2) sound, articulate sound generally without sense which is momentary; (3) the highest sound. See परा.

नादानुप्रदान having voice (नाद) as their main cause; a term used in connection with vowels and sonant consonants which are caused by नाद; cf. नादः अनुप्रदानं स्वरबोधवस्तु । अनुप्रदीयते अनेन वर्णः इति अनुप्रदानं मूलकारणम्, com. on T. Pr. II. 8.

नादि (a root) beginning with न् in the Dhātupāṭha as contrasted with one beginning with ण् (णादि) whose ण् is, of course, changed into न् when conjugational and other forms are arrived at; cf. सर्वे नादयो णोपदेशा नृत्ति-नन्दिनदिनक्किनाटिनाधृनाधृनृवैम् M. Bh. on VI. 1.65.

नादिन् possessed of नाद; sonorous, resonant. See नाद.

नानापद् different words as opposed to समानपद् or a single word; cf. V. Pr. III. 80; T. Pr. XXIV. 3, XX. 3.

नान्तरियक absolutely necessary; being, in a way, inseparable; cf. कश्चिदन्नाथी शालिकलापं सतुषं सपलालमाहरति नान्तरियकत्वात् M. Bh. on P. III. 3.18 on which Kaiyaṭa observes अन्तरशब्दो विनार्थे । अन्तरे भवमन्तरियम् । तत्र नन्तमसे कृते पृषो-दरादित्वाद्वाप्यकारवचनप्रामाण्याद्वा नलोपाभावः ।

नापुंसक the same as नपुंसकलिङ्ग or neuter gender; cf. नापुंसकं भवेत्तस्मिन् । नपुंसके भवं नापुंसकम् M. Bh. on IV. 1.3.

नाम् the genitive affix आम् together with the augment न् prefixed to it; cf. नामि P. VI. 4.3.

नामज a word or noun derived from a noun, as opposed to धातुज a word derived from a root.

नामधातु a denominative root; the term सुधातु is also used for नामधातु; cf. सुधातुर्नामधातुरभिधीयते Nyāsa on P. VI. 1.3. See the word धातु.

नामन् noun, substantive; one of the four categories of words given in the Nirukta and other ancient grammar works; cf. चत्वारि पदजातानि नामाख्याते चोपसर्गनिपाताश्च, Nir. I. 1. The word is defined as सत्त्वप्रधानानि नामानि by standard grammarians; cf. Nir. I. 1; cf. also सत्त्वाभिधायकं नाम, R. Pr. XIII. 8; V. Pr. VIII. 49 and com. thereon. Pāṇini divides words into two categories only, viz. सुबन्त and लिङन्त and includes नामन्, उपसर्ग and निपात under सुबन्त. The Śrīngāra-prakāśa defines नामन् as follows— अनपेक्षितशब्दव्युत्पत्तीनि सत्त्वभूतार्थाभिधायीनि नामानि । तानि द्विविधानि । आविष्टलिङ्गानि अनाविष्टलिङ्गानि च । The word नामन् at the end of a ṣaṣṭhī-tatpuruṣa compound signifies a name or Saṃjñā e.g. सर्वनामन्, दिङ्नामन्, छन्दोनामन्; cf. also Bhāṣā-vṛtti on संज्ञायां कन्थोशीनरेषु P. II. 4.20 and संज्ञायां श्रुतौ P. III. 2.46 where the author of the work explains the word संज्ञायां as नाम्नि. The word is used in the sense of 'a collection of words' in the Nirukta, cf. अन्तरिक्षनामानि, अपत्यनामानि, ईश्वरनामानि, उदकनामानि, etc.

नामपारायण a work for the oral recital of nominal words; It may have been of the nature of a lexicon. Such works are refused to by Kāśikā: वृत्तौ भाष्ये तथा धातुनामपारायणद्विषु । विप्रकीर्णस्य तन्त्रस्य क्रियते सारसंक्ष्रमः ॥ intro. verse 1. No. such work is extant.

नामलिङ्गानुशासन a treatise in which words with their genders are given. The term is usually used in connection with the great dictionary by अमरसिंह which is called नामलिङ्गानुशासन or अमरकोष.

नामाख्यातस्वरूप similar in form both as a verb and as a noun; cf. Vāk. pad. II. 318.

नामिन् (vowels) which cause cerebralization; the ten vowels ऋ, ॠ, इ, ई, उ, ऊ, ए, ओ, ऐ, औ; cf. ऋकारादयो दश नामिनः स्वराः R. Pr. I. 27. cf. also R. T. 94. See the word नति. The word भाविन् is used for नामिन् in the Vājasaneyi Prātiśākhya; cf. अकण्ठ्यो भावी V. Pr. I. 46; cf. also नामिपरो रश् Kat. I. 5.12.

नारदशिक्षा one of the older Śikṣā works, treats of accents in the Sāmaveda. It was composed sometime before eight century A.D.

नारायण (1) name of a grammarian who wrote a commentary on the Mahābhāṣya-Pradīpa; (2) a grammarian who is said to have written a gloss named Śabdabhūṣaṇa on the Sūtras of Pāṇini as also some minor works named शब्दमञ्जरी, शब्दमेदनिरूपण; etc.

नारायणभट्ट also known as Melputtūr Bhaṭṭatiri, the most prominent grammarian of Kerala who lived between 1560-1666 A.D. He has composed a number of Stotras, Campūs, Vyākaraṇa-works and Mīmāṃsā works; His most prominent Vyākaraṇa-work is Prākriyā-sarvasva, which follows a method found in Prakriyā Kaumudī and Siddhānta Kaumudī of Rāmacandra and Bhaṭṭoji Dikṣit resp. The work is divided into twenty sections viz. saṃjñā, paribhāṣā Saṃdhi, Kṛt, Taddhita, Samāsa, Strīpratyaṃya, Subartha, Subvidhi, Ātmanepada, tiṅ, Lārthaviśeṣa sannanta, yaṅanta, yaṅluk, subdhātu, nyāya, dhātu, Uṇādi, and Chāndasa. About eight commentaries on the work are known, but all of them are fragmentary.

**नारायणवन्द्य** a grammarian of the seventeenth century who wrote a treatise on grammar named *Sāraṅgī*, and a treatise on roots named *Dhātupāraṅga*.

**नाव्यवधान** necessary intervention; cf. येन नाव्यवधानं तेन व्यवहितेऽपि वचनप्रामाण्यात्, a statement which is looked upon as a general statement of the nature of *Paribhāṣā* occurring in the *Mahābhāṣya* on P. VII. 2.3.

**नाश** elision, the word is used in grammar as a synonym of 'lopa'.

**नासिकास्थान** a place in the nose where a nasal letter such as ह, ख, ण, न्, or म्, and anusvāra get a tinge of nasalization while passing through it. The yama letters e.g. the nasal ह, ख, ण, घ get nasalization in the utterance of the words पलिक्विनः, चखन्नुः, अग्निः, च्वन्ति; cf. यमो नाम वर्णः प्रातिशाख्ये प्रसिद्धः S. K. on P. VIII. 2.1. cf. also यमानुस्वारनासिक्यानां नासिके V. Pr. I. 74, R. T. 12.

**नासिक्य** letters or phonetic elements produced in the nose; cf. नासिकायां यमानुस्वारनासिक्याः R. T. 12. See (नासिक्य).

**नास्तित्वा** apparent disappearance by withdrawal into the primary cause. cf. *Vāk. pad. III. 1.38*. cf. also सत्त्वं तिरोभूता स्वकारणेषु शक्तिरूपतया अवस्थिता वस्तूनां नाशो न तु निरुपाख्योऽसौ । समस्तेषु च आवेषु तिरोभूतेषुपसंहतक्रमः सिद्धरूपः तिरोभावो नाश इत्यादिनामपदप्रत्याख्यः । (Helā.)

**नि** (1) personal ending substituted for मि (मिप्) of the 1st pers. sing. in the imperative; (2) a technical term in the *Jainendra Vyākaraṇa* for the term *निपात* of *Pāṇini*.

**निःसंख्य** not possessed of any number-sense; the term is used in connection with indeclinables; cf. अव्ययेभ्यस्तु

निःसंख्येभ्यः सामान्यविहिताः स्वाद्यो विघ्नत एव Kāś. on P. I. 4.21.

**निःसंधि** deprived of *Samdhi*; without any euphonic combination or euphonic change.

**निङ्** augment *नि* as seen in the reduplicated syllable कनि of the aorist form कनिक्रदत् of the root क्रन्द्; cf. क्रन्देर्लुङि च्लेरडादेशो द्विर्वचनमभ्यासस्य च्चुत्वाभावो निगागमश्च निपात्यते । अक्रन्दीदिति भाषायाम्; Kāś. on P. VII. 4.65.

**निगम** a statement in the Vedic passage; a Vedic passage; sacred tradition or Vedic Literature in general; cf. the frequent expression इत्यपि निगमो भवति where *निगम* means 'a vedic word, given as an instance'; it also means 'Veda'; cf. *निगम एव यथा स्यात्* । M. Bh. on VII. 2.64. *Durgācārya* says that the word is also used in the sense of 'meaning'; cf. तत्र खले इत्येतस्य निगमा भवन्ति Nir. III. 9. *Durgācārya* has also explained the word as गमयन्ति मन्त्रार्थान् ज्ञापयन्ति इति *निगमाः*, those that make the hidden meaning of the *Mantras* very clear.

**निगार** a kind of sound which apparently is made up of a combination of three phonetic elements ह, म् and नासिक्य. It is a peculiar sound through both the mouth and the nose, although no specific place of production is assigned to it; cf. अविशेषस्थानौ संस्वादनिगारौ । हकारमकारनासिक्या वा निगारे R. T. II.

**निघण्टु** a name given to a collection of words which are mainly Vedic. In ancient times such collections were possibly very general and numerous and the works or treatises on derivation such as the *Nirukta* of *Yāska* were based upon them; cf. *निघण्टवः कस्मात्* । *निगमा इमे भवन्ति* । छन्दोभ्यः समाहृत्य समाहृत्य समाघ्रातास्ते निगन्तव एव सन्तो निगमनानिघण्टव उच्यन्ते इत्यौपमन्यवः । अपि वा आहन-

नादेव स्युः । समाहता भवन्ति । यद्वा समाहता भवन्ति (Nir. I. 1) where the word is derived from गम् or हन् or ह् । The word निघण्टु is taken as synonymous with निगम by Durgācārya.

**निघात** toning down ; the grave accent ; the root निहन् in its various forms is used in the sense of toning down the voice and the word निघात is used in the sense of the grave accent (अनुदात्तस्वर) in the Vyākaraṇa and Prātiśākhya works ; The word was not in use in Pāṇini's time. It was first used by Vārtikakāra when the musical accents came in vogue. cf. also the words शेषनिघात, सर्वनिघात, etc.; cf. समानवाक्ये निघातयुष्मदस्मदादेशाः P. VIII. 1.18 Vārt. 5.

**निङ्** substitute नि for the last letter of the word जाया at the end of a Bahuvrīhi compound ; cf. युवजानिः, वृद्धजानिः Kāś. on P. V. 4.134.

**निचृत्** less by one syllable ; the word is used as an adjective to the name of a Vedic metre which has got one syllable less than the normal ; cf. एकद्वयूनाधिकः सैव निचृदूनाधिका भुरिक् R. Pr. XVII. 1.

**नित्** an affix possessed of the mute indicatory letter न्, the word characterized by which has the acute accent on the vowel of the first syllable ; e.g. गार्थः, वात्स्यः, cf. Kāś. on P. VI. 1.197.

**नित्स्वर** the acute accent for the first vowel of a word prescribed by Pāṇini's sūtra vi. 1. 197 च्चिन्त्यादिनित्यम् ।

**नित्य** (1) eternal, as applied to word or śabda in contrast with sound or dhvani which is evanescent (कार्यं). The sound with meaning or without meaning, made by men and animals is impermanent ; but the sense or idea awakened in the mind by the

evanescent audible words on reaching the mind is of a permanent or eternal nature ; cf. स्फोटः शब्दो ध्वनिस्तस्य व्यायामादुपजायते ; cf. also व्याप्तिमत्त्वात्तु शब्दस्य Nir. I. 1 ; (2) constant ; not liable to be set aside by another ; cf. उपबन्धस्तु देशाय नित्यम्, न रुन्धे नित्यम् । नित्यशब्दः प्राप्यन्तरनिषेधार्थः T. Pr. I. 59, IV. 14 ; (3) original as contrasted with one introduced anew such as an augment ; cf. T. Pr. VI. 14 ; (4) permanently functioning, as opposed to tentatively doing so ; cf. नित्यविरते द्विमात्रम् R. T. 37 ; (5) unchangeable, permanent, imperishable ; cf. अयं नित्यशब्दोऽस्त्वैव कूटस्थेष्वविचालिषु आदेवु वर्तते M. Bh. on P. VIII. 1.4 ; (6) always or invariably applying, as opposed to optional ; the word in this sense is used in connection with rules or operations that do not optionally apply : cf. उपपदसमासो नित्यसमासः, षष्ठीसमासः पुनर्विभाषा ; M. Bh. on P. II. 2.19 ; (7) constant, as applied to a rule which applies if another simultaneously applying rule were to have taken effect, as well as when that other rule does not take effect ; cf. क्वचित्कृताङ्गतप्रसङ्गमात्रेणापि नित्यता Par. Śek. Pari 46. The operations which are nitya according to this Paribhāṣā take effect in preference to others which are not 'nitya', although they may even be 'para' ; cf. परान्तिलं बलवत् Par. Śek. Pari. 42.

**नित्यबलीयस्त्व** possession of greater force ; the word is used in connection with rules that are called नित्य. See नित्य (7).

**नित्यसमास** an invariably effective compound ; the term is explained as अस्वपदविग्रहो नित्यसमासः, i.e. a compound whose dissolution cannot be shown by its component words as such ; e.g. the dissolution of कुम्भकारः cannot be shown as कुम्भं कारः, but it must be shown as कुम्भं करोति सः । The

upapadasamāsa, the gatisamāsa and the dative tatpuruṣa with the word अर्थ are examples of नित्यसमास.

नित्यानन्दपर्वतीय a scholar of Sanskrit Grammar who wrote glosses on the Mahābhāṣyapradīpa, on the Laghu-śabdenduśekhara, and on the Paribhāṣenduśekhara. He was a resident of Benares where he coached many pupils in Sanskrit Grammar. He lived in the first half of the nineteenth century.

निदर्शन illustration ; cf. पर्याप्तो हेकः पुलकः स्यात्वा निदर्शनाय M. Bh. on I. 4.23 Vārt. 15 ; cf. also इला साह्या चात्र निदर्शनानि R. Pr. I. 22.

निपात a particle which possesses no gender and number, and the case termination after which is dropped or elided. Nipāta is given as one of the four categories of words viz. नामन्, आख्यात, उपसर्ग and निपात by all the ancient writers of Prātiśākhya, Vyākaraṇa and Nirukta works ; cf. Nir. I. 4, M. Bh. on I. 1. Āhnika 1, R. Pr. XII. 8 etc. The word is derived from the root पत् with नि by Yāska who has mentioned three subdivisions of Nipātas उमार्थे, कर्मोपसंग्रहार्थे and पदपूरणे ; cf. अथ निपाताः । उच्चावचेष्वर्थेषु निपतन्ति । अप्युपमार्थे । अपि कर्मोपसंग्रहार्थे । अपि पदपूरणाः । Nir. I. 4. The Nipātās are looked upon as possessed of no sense ; cf. निपातः पादपूरणः R. Pr. XII. 8, V. Pr. VIII. 50, ( com. by Uvvaṭa ). Pāṇini has not given any definition of the word निपात, but he has enumerated them as forming a class with च at their head in the rule चादयोऽसत्त्वे where the word असत्त्वे conveys an impression that they possess no sense, the sense being of two kinds सत्त्वं and सव, and the Nipātās not possessing any one of the two. The impression is made rather

firm by the statement of the Vārttikakāra- “ निपातस्यानर्थकस्य प्रातिपदिकत्वम् ” P. I. 2. 45 Vārt. 12. Thus, the question whether the Nipātās possess any sense by themselves or not, becomes a difficult one to be answered. Although the Rkprātiśākhya in XII. 8 lays down that the Nipātās are expletive, still in the next verse it says that some of them do possess sense ; cf. निपातानामर्थवशान्निपातनादनर्थकानामितरे च सार्थकाः on which Uvvaṭa remarks केचन निपाताः सार्थकाः केचन निरर्थकाः । The remark of Uvvaṭa appears to be a sound one as based on actual observation, and the conflicting views have to be reconciled. This is done by Bhartṛhari who lays down that Nipātās never directly convey the sense but they indicate the sense. Regarding the sense indicated by the Nipātās, it is said that the sense is never Sattva or Dravya or substance as remarked by Pāṇini ; it is a certain kind of relation and that too, is not directly expressed by them but it is indicated. Bhoja in his Śṛṅgāraprakāśa gives a very comprehensive definition of Nipāta as :-जात्यादिप्रवृत्तिनिमित्तानुपप्राहित्वेनासत्त्वभूतार्थभिधायिनः अलिङ्गसंख्याशक्त्य उच्चावचेष्वर्थेषु निपतन्तीत्यव्ययविशेषा एव चादयो निपाताः । He gives six varieties of them, viz. विध्यर्थे, अर्थवादायर्थे, अनुवादायर्थे, निषेधार्थे, विधिनिषेधार्थे and अविधिनिषेधार्थे, and mentions more than a thousand of them. For details see Bhartṛhari's Vākyapadīya II. 189-206.

निपातद्योतकत्वं the view that the nipātās and the upasargas too, as contrasted with nouns, pronouns and other indeclinables, only indicate the sense and do not denote it ; this view, as grammarians say, was implied in the Mahābhāṣya and was prominently given in the Vākyapadīya by Bhartṛhari which was

followed by almost all later grammarians. See निपात.

**निपातन** a word given, as it appears, without trying for its derivation, in authoritative works of ancient grammarians especially Pāṇini; cf. दाण्डिनायनहास्तिनायन० P. VI. 4.174, as also अचतुरविचतुर० V. 4.77 etc. etc. The phrase निपातनास्तिदम् is very frequently used by Patañjali to show that some technical difficulties in the formation of a word are not sometimes to be taken into consideration, the word given by Pāṇini being the correct one; cf. M. Bh. on I. 1.4, III. 1.22 etc. etc.; cf. also the usual expression वाचकान्येव निपातनानि. The derivation of the word from पत् with नि causal, is suggested in the Ṛk Prātiśākhya where it is stated that Nipātas are laid down or presented as such in manifold senses; cf. R. Pr. XII. 9; cf. also धातुसाधनकालानां प्राप्स्यर्थं नियमस्य च । अनुबन्धविकाराणां रूढ्यर्थं च निपातनम् ॥ M. Bh. Pradipa on P. V. 1.114; cf. also M. Bh. on II. 1.27.

**निपातनस्वर** the accent, with which the Nipātana word is expressed in the Sūtra, which is said to prevail over the accent which ordinarily should be possessed by the word; cf. स निपातनस्वरः प्रकृतिस्वरस्य वाचको भविष्यति M. Bh. on P. I. 1.56 Vārt. 23; cf. also M. Bh. on I. 3.3, VI. 1.123 etc.

**निपातानर्थकत्व** the view prominently expressed by the Vārttikakāra that nipātas do not possess any sense, which was modified by Bhartṛhari who stated that they do possess sense which, of course, is indicated and not expressed. See निपात.

**निपातान्ययोपसर्गवृत्ति** a short treatise explaining and illustrating the use of indeclinables, written by a gra-

mmarian named Tilāk who probably lived in Kāśmīra.

**निवन्धन** the word is used in the sense of root-cause or support, by Bhartṛhari in Vākyapadīya, cp. I. 13; II. 127, 132, 297, 434; III. 12.5 etc.

**निमद्** (1) name of the third out of the seven positions of voice in the Vedic recital. (2) a mode of utterance of words at the performance of a sacrifice. Seven such modes are given in the Taittiriya Prātiśākhya; cf. उपांशुध्वाननिमदोपधिदमन्मन्द्रमध्यम-ताराणि T. Pr. XXIII. 5.

**निमित्त** (1) the formal cause of a grammatical operation; cf. निमित्ताभावे नैमित्तिकस्याप्यभावः । given as a Paribhāṣā by many grammarians like Vyādi, Śīradeva and others; cf. also प्रकृत्युपपदोपाधयो निमित्तं प्रत्ययो निमित्ती M. Bh. on III. 1.1 Vārt. 2; (2) distinguishing sign यः प्रेक्षापूर्वकारी भवति सः अश्रुवेण निमित्तेन श्रुवं. निमित्तमुपादत्ते वेदिका पुण्डरीकं वा, M. Bh. on I. 1.26 Vārt. 5.

**निमित्तसप्तमी** locative case, used in the sense of a cause as prescribed by निमित्तात्कर्मसंयोगे, P. II. 3.36 Vārt. 6 and illustrated by the usually quoted verse चर्मणि द्वीपिने हन्ति दन्तयोर्हन्ति कुञ्जरम् । केशेषु चर्मरीं हन्ति सीम्नि पुष्कलको हतः ॥ M. Bh. on II. 3.36 Vārt. 6, also cf. Kāś. on P. I. 1.57.

**निमित्तानुविधान** Action in accordance with the cause as the application of the gender and case affixes to the adjective in accordance with the noun qualified by it. cp. Vāk. pad. III. 14. 310, 311.

**निमित्तापायपरिभाषा** a popular name given by grammarians to the maxim निमित्तापाये नैमित्तिकस्याप्यपायः, a thing, which is brought into existence by a cause, disappears on the disappearance of the cause. The



maxim is not, of course, universally applicable. For details see Par. Śek. Pari. 56, Sira. Pari. 99,

निमित्तिन् an affix or an augment or a substitute taking place on account of certain formal causes or nimittas; cf. निर्जातार्थो निमित्तमनिर्जातार्थो निमित्ती, इह च प्रत्ययोऽनिर्जातः प्रकृत्युपपदोपाधयो निर्जातः M. Bh. on III. i. 1 Vārt. 2.

निमीलन disappearance of an object; shutting up. According to Vāk. pad. III. 9.56., Time has two powers by which it brings about the emergence or disappearance of objects. The power that shuts up objects is प्रतिबन्ध.

नियत (1) regulated in size or number; definitely fixed; the word नियत is used in grammar in connection with the nimitta or nimittin in a grammatical operation prescribed by a rule, which, or a part of which, is shown to be superfluous unless there is laid down a regulation; cf. शेषग्रहणं कर्तव्यम् । शेषनियमार्थम् । प्रकृत्यर्थो नियतौ प्रत्यया अनियतास्ते शेषेऽपि प्राप्नुवन्ति M. Bh. on I. 3.12 Vārt. 6; (2) The grave accent; cf. उदात्तपूर्वं नियतं...स्वर्गते R. Pr. III. 9.

नियतस्वर (1) an affix whose accent is definitely given by an indicatory mute letter applied to it; cf. M. Bh. on I. 1.3; (2) the grave accent; a syllable with a grave accent; grave vowel; cf. नियतस्वरोदये R. Pr. XI. 25; (3) name of a Saṁdhi when a visarga is changed into रेफ and then omitted and the preceding vowel is lengthened; cf. ह्रस्वस्याकाम-नियता उभाविभौ R. Pr. IV. 9; cf. also P. VIII. 3.14 and VI. 3.III.

नियम (1) restriction; regulation; binding; the term is very frequently used by grammarians in connection with a restriction laid down

with reference to the application of a grammatical rule generally on the strength of that rule, or a part of it, liable to become superfluous if the restriction has not been laid down; cf. M. Bh. on I. 1.3, Kās. on I. 3.63, VI. 4.11; cf. also the frequently quoted dictum अनियमे नियमकारिणी परिभाषा; (2) limitation as contrasted with विकल्प or कामचार; cf. अनेकप्राप्तावेकस्य नियमो भवति शेषेष्वनियमः; पटुशुद्धशुद्धाः पटुशुद्धाश्च इति; M. Bh. on II. 2. 34 Vārt. 2; (3) a regulating rule; a restrictive rule, corresponding to the Parisaṁkhyā statement of the Mīmāṁsakas, e. g. the rule अनुदात्तङित आत्मनेपदम् P. I. 3.12; the grammarians generally take a rule as a positive injunction avoiding a restrictive sense as far as possible; cf. the dictum विधिनियमसंभवे विधिरेव ज्यायान्. Par. Śek. Pari. 100; the commentators have given various kinds of restrictions, such as प्रयोग-नियम, अभिधेयनियम, अर्थनियम, प्रत्ययनियम, प्रकृतिनियम, संज्ञानियम etc. etc.; (4) grave accent or anudāta; cf. उदात्तपूर्वं नियतम् R. Pr. III. 9; see नियत (2).

नियामक limiting; limitative; cf. तुः क्रियते । स नियामको भविष्यति । अमेवापञ्चम्याः इति M. Bh. on II. 4.83; cf. also लेके निमित्तं द्विविधं दृष्टम् । कार्यस्थितौ नियामकं तद-नियामकं च Par. Śek. Pari. 56.

नियोग an obligatory order or command, such as that of a preceptor, as contrasted with स्वभाव; cf. धातोः परः अकारोऽङ्काराब्दो वा नियोगतः कतरिं हुवन्कुरसंज्ञश्च भवति.....स्वभावतः कतरिं हुवन्कुरसंज्ञश्च भवति etc. M. Bh. on P. III. 4.67 Vārt. 8 where Kaiyaṭa explains नियोगः as आचार्यनियोग.

निरनुनासिक pure, unnasalized, as opposed to सानुनासिक nasalized. cf. सन्ति हि यणः सानुनासिका निरनुनासिकाश्च । M. Bh. on I, 1. Āhnika 1.

निरुक्थक possessed of no mute indicatory letter; not possessed of any mute indicatory letter; cf. क पुनर्यं (आकारः) सानुक्थकः क निरुक्थकः । M. Bh. on I. 1.14.

निरुक्थकपरिभाषा a short term used for the maxim निरुक्थकग्रहणे न सानुक्थकस्य ग्रहणम् Par. Śek. Pari. 81.

निरवकाश possessed of no scope of, or occasion for, application; the word अनवकाश is also used in this sense. The niravakāśa rules always set aside the general rules which are always present wherever they i.e. the niravakāśa rules are possible to be applied. Niravakāśatva is looked upon as one of the two criteria for वाच or sublation, the other one being सामान्यविशेषभाव as illustrated by the usual maxim, known as तत्क्रौण्डिन्यन्याय. See तत्क्रौण्डिन्यन्याय; cf. also अनवकाशा हि विधयो वाचका भवन्ति Par. Śek. on Pari. 64.

निरस्त a fault of pronunciation when a vowel is harshly pronounced and hence is not properly audible; cf. निरस्तं निष्ठुरम् Pradīpa on M. Bh. I. 1. Āhn. 1. The fault occurs when the place and the means of utterance are pressed and drawn in; cf. निरस्तं स्थानकरणापकर्षे R. Pr. XIV. 2.

निराकृत (1) set aside; answered; the word is frequently used in connection with faults which are stated to occur or present themselves if a particular explanation is given; (2) prevailed over by another; cf. तदा न रूपं लभते निराकृतम् R. Pr. XI. 30, where Uvvaṭa paraphrases निराकृत as विरमृत.

निरुक्त name of a class of works which were composed to explain the collections of Vedic words by means of proposing derivations of those words from roots as would suit the sense. The Nirukta works are looked upon

as supplementary to grammar works and there must have been a good many works of this kind in ancient times as shown by references to the writers of these viz. Upamanyu, Śākaṭāyana, Śākapūṇi, Śākapūrti and others, but, out of them only one work composed by Yāska has survived; the word, hence has been applied by scholars to the Nirukta of Yāska which is believed to have been written in the seventh or the eighth century B.C. i.e. a century or two before Pāṇini. The Nirukta works were looked upon as subsidiary to the study of the Vedas along with works on phonetics (शिक्षा), rituals (कल्प), grammar (व्याकरण) prosody (छन्दस) and astronomy (ज्योतिष) and a mention of them is found made in the Chāndogyopaniṣad. As many of the derivations in the Nirukta appear to be forced and fanciful, it is doubtful whether the Nirukta works could be called scientific treatises. The work of Yāska, however, has got its own importance and place among works subsidiary to the Veda, being a very old work of that kind and quoted by later commentators. There were some glosses and commentary works written upon Yāska's Nirukta out of which the one by Durgācārya is a scholarly one. It is doubtful whether Durgācārya is the same as Durgasīmha, who wrote a Ṽṛtti or gloss on the Kātantra Vyākaraṇa. The word निरुक्त is found in the Prātiśākhya works in the sense of 'explained' and not in the sense of derived; cf. R. Pr. XV. 6; V. Pr. IV. 19, 195.

निरुक्तभाष्य a gloss on Yāska's Nirukta written by a modern scholar of grammar named Ugrācārya in the eighteenth century A.D.

**निरुक्तादि** a class of compound words headed by the word निरुक्त which have their last vowel accented acute; e.g. निरुक्तम्, निरूपलम्, निर्मक्षिकम् etc.; cf. Kāś. on P. VI. 2.184.

**निरुदलक्षणा** potentiality of implication which gives the meaning of a word which is based upon implication; e.g. रथो गच्छति.

**निरुदोपध** a word, the penultimate vowel in which is picked up and taken back, as for instance, the penultimate अ of हन् in the word अंहस् cf. अंहतिश्च अंहश्च अंहुश्च हन्तेनिरुदोपधादिपरीतात् Nir. IV. 25.

**निरुपाख्या-** (रुता) (existence) without any clear attributes; of a vague nature. cp. Vāk. pad. III. 14.263.

**निर्दिश्यमानपरिभाषा** a short form for the maxim निर्दिश्यमानस्वादेशा भवन्ति which means 'substitutes take the place of that or its part which has been actually stated or enunciated in the rule (of grammar)' Par. Śek. Pari. 12. For details see Par. Śek. Pari 12.

**निर्दिष्ट** exhibited, enunciated; cf. तस्मिन्निति निर्दिष्टे पूर्वस्य । P. I. 1.66; V. Pr. I. 134.

**निर्दिष्टपरिभाषा** a popular name of the Paribhāṣā तस्मिन्निति निर्दिष्टे पूर्वस्य । cf. किं चेह निर्दिष्टपरिभाषाप्रवृत्तिर्दुर्वचा । Pari. Bhāskara Pari. 97.

**निर्देश** mention, actual statement; the word is often used in the Mahābhāṣya in sentences like स तथ निर्देशः कर्तव्यः, निर्देशं कुरुते etc.; cf. also V. Pr. I. 36; cf. also the maxim तस्मिन्निति निर्दिष्टे पूर्वस्य P. I. 1.66 and V. Pr. I. 134; cf. also अवश्यं कथञ्चिद्विभक्त्या केनचिद्वचनेन निर्देशः कर्तव्यः M. Bh. on P. I. 2.39 Vārt. 1. Sometimes the mention or exhibition made by a word shows

the particular type of word; cf. Durghaṭa Vṛtti on P. I. 2.6 and VII. 4.73 as also Kāś. on P. IV. 3.11 and V. 2.20.

**निर्धारण** (1) selection of one or some out of many; cf. जातिगुणक्रियाभिः समुदायादे-कदेशस्य पृथकरणं निर्धारणम् । मनुष्याणां मनुष्येषु वा क्षत्रियः शूरतमः Kāś. on P. II. 2.10 as also on II. 3.41; (2) determined or definite sense to the exclusion of another, generally on the strength of the indeclinable एव which is expressed or understood. The word निर्धारण is used for अवधारण in this sense; cf. यत् एवकारस्ततोऽन्यत्रावधारणम् a maxim used as a Paribhāṣā by some grammarians; cf. also धातोस्तन्निमित्तस्यैव । धात्ववधारणं यथा स्यात्तन्निमित्तावधारणं मा भूदिति Kāś. on P. VI. 1.81.

**निर्बद्ध** separated, dissociated, disconnected; cf. न निर्बद्धा उपसर्गा अर्थान्निराहुरिति शाकटायनः Nir. I. 3.

**निर्भुज** a name for the Saṃhitāpāṭha; cf. निर्भुजं संहिताध्ययनमुच्यते R. Pr. I. 3.

**निर्मलदर्पण** name of a commentary on the Prakriyā-Kaumudī.

**निरु** name of a grammarian who is believed to have written a gloss (वृत्ति) on the Sūtras of Pāṇini on the strength of a reference to him in the Nyāsa of Jinendrabuddhi; cf. वृत्तिः पाणिनीयसूत्राणां विवरणं नुल्लिभद्विनिल्ल-रादिप्रणीतम् Nyāsa on I. 1.1.

**निर्वचन** interpretation by means of etymology as found in the Nirukta works; the act of fully uttering the meaning hidden in words that are partially or wholly unintelligible in respect of their derivation, by separating a word into its component letters; cf. निर्वच्य विगृह्य निर्वचनम् Durgavṛtti on Nir. II. 1. For details see Nirukta II. 1.

**निर्वर्तक** (1) productive, as opposed to expressive; cf. किं पुनरिदं निर्वर्तकम् । अन्तरत्तमा अनेन निर्वर्त्यन्ते । आहोस्वित्पतिपादकम् । अन्येन निवृत्तानामनेन प्रतिपत्तिः । M. Bh. on P. I. 1.50 Vārt. 1; (2) productive of activity; cf. साधकं निर्वर्तकं कारकसंज्ञं भवतीति वक्तव्यम्; M. Bh. on I. 4.23.

**निर्वर्त्य** one of the many kinds of karman or object governed by a transitive verb or root, which has got the nature of being produced or brought into existence or into a new shape; cf. त्रिविधं कर्म निर्वर्त्यं विकार्यं प्राप्य चेति । निर्वर्त्यं तावत् कुम्भकारः नगरकारः । The word निर्वर्त्य is explained as यदसञ्जन्यते यद्वा प्रकाश्यते तन्निर्वर्त्यम् । कर्तव्यः कृदः । उच्चार्यः शब्दः Śr. Prakāśa; cf. also Vākya-pādiya III. 7.78; cf. also इह हि तण्डुलानोदनं पचतीति द्व्यर्थः पचिः । तण्डुलानपचनोदनं निर्वर्तयति । M. Bh. on I. 4.49. For details see the word कर्मन्; also see M. Bh. on I. 4.49.

**निवृत्ति** production of the effect; production of the activity by the agents or instruments of activity called Kāraṅkas; cf. साधनं हि क्रियां निर्वर्तयति तामुपसर्गो विशिनष्टि M. Bh. on II. 2.19 Vārt. 2.

**निर्हृत** a fault of pronunciation by which a letter is uttered harsh or rude; cf. निर्हृतो रुक्षः Kaiyaṭa on M. Bh. I. 1. Āhnika 1.

**निर्हास** (1) abridgment, diminution; cf. सर्ववचनं प्रकृतिनिर्हासार्थम् । निर्हासः अपचयः अल्पत्वमित्यर्थः । Kaiyaṭa on M. Bh. on IV. 3.100; (2) being turned into a short (vowel); cf. स्पर्शान्तस्थाप्रत्ययौ निर्हसेते R. Pr. IV. 39.

**निवर्तक** lit. expeller, excluding other forms which are otherwise, that is, incorrect; cf. समाने चार्थे शास्त्रान्वितः अशास्त्रान्वितस्य निवर्तको भवति । M. Bh. on I. 1. Śiva Sūtra 2.

**निवर्त्य** that which should not proceed to the next rule; cf. तच्चावश्यं निवर्त्यम् M. Bh. on III. 2.68, V. 1.16, etc. See the word निवृत्ति.

**निवात** sometimes used for निघात or the grave accent.

**निवृत्ति** (1) cessation of recurrence of a word or words from a rule to a subsequent rule or rules; non-application of a rule consequent upon the cessation of recurrence or anuvṛtti cf.; न ज्ञायते केनाभिप्रायेण प्रसजति केन निवृत्तिं करोति M. Bh. on P. I. 1.44 Vārt. 8. cf. also एकयोगनिर्दिष्टानां सह वा प्रवृत्तिः सह वा निवृत्तिः Kāt. Par. Vr. Pari. 9; (2) cessation or removal; cf. न च संज्ञाया निवृत्तिरुच्यते । स्वभावतः संज्ञा संज्ञिनः प्रत्यास्य निवर्तन्ते । तेन अनुबन्धानामपि निवृत्तिर्भविष्यति M. Bh. on I. 1.1. Vārt. 7; cf. also M. Bh. on I. 1.3 etc.; cf. also the usual word उदात्तनिवृत्तिस्वरः.

**निवृत्तिस्थान** places where the substitute गुण and वृद्धि do not apply; weak terminations; kit or nit affixes in Pāṇini's grammar; cf. अथाप्यस्तेनिवृत्तिस्थानेष्वदिलोपो भवति । स्तः सन्तीति । Nir. II. 1. The word संक्रम is also used in this sense by ancient grammarians.

**निषेध** negation; prohibition; cf. निषेध-पञ्चम्यीयं स्वरार्थां Bhāṣāvṛtti on P. II. 2.16; cf. निषेधाश्च बलीयांसः Par. Śek. Pari. 112. The word प्रतिषेध is used frequently in this sense in old grammar works such as the Mahābhāṣya, the word निषेध being comparatively a modern one.

**निष्कादि** a class of words headed by the word निष्क to which the affix इक (ठक्) is added, provided these words are not members of a compound; e.g. नैष्किकम्, पादिकम्, माषिकम् etc.; cf. Kāś. on P. V. 1.20.

**निष्कृष्ट** separated; taken out from a thing; existing only in conception

or idea; cf. इह केचिद्गुणाः शब्देन द्रव्यान्निःकृष्टा एव प्रत्याख्यन्ते न तु द्रव्यस्योपरजकत्वेन। यथा चन्दनस्य गन्धः इति। Kaiy. on P. II. 2.8.

निष्ठा the affixes क्त and क्तवत् in Pāṇini's Grammar; cf. क्तवत् निष्ठा P. I. 1.26.

निष्ठित also निःष्ठिन completed, accomplished; used in connection with a grammatically formed word by applying affixes to the bases; cf. अङ्गवृत्तेः पुनर्वृत्तावविधिनिष्ठितस्य Sīradeva Pari. 94, where Sīradeva has explained the word निष्ठित as प्रयोगार्ह-अङ्ग.

निहत struck down in tone, grave, possessed of a grave accent; cf. V. Pr. IV. 138.

निहित separated with the intervention of a consonant. The word is used in connection with the detached first part of a compound word not followed immediately by a vowel; cf. अनिहितं अन्यवहितम् Uvvaṭa on V. Pr. V. 30.

नीक् augment नी affixed to the reduplicative syllables of the roots फण्. वळ्च्, संघ, धंस, अंस, कस, पत्, पद् and स्कन्द् in the intensive; e.g. आपनीफणत्, वनीवच्यते etc. cf. P. VII. 4.65 and 84.

नीच a term used for the grave accent or for the vowel, accented grave; cf. स्वरितयोर्मध्ये यत्र नीचं स्यात् T. Pr. XIX. 1. उन्नीचे मे नीचमुच्चात् R. T. 54, 55 cf. also V. Pr. I. 111.

नीचैःकर constituting the grave accent, features of the grave accent; cf. अन्यवसर्गो मादवमुस्ता खस्येति नीचैःकराणि शब्दस्य M. Bh. on I. 2.30.

नीलकण्ठ author of वैयाकरणसिद्धान्तरहस्य, a commentary on the Siddhānta Kaumudī of Bhaṭṭoji Dikṣita.

नीलकण्ठदक्षित or वाजपेयिन् a famous grammarian of the seventeenth century,

who wrote an independent work on Paribhāṣās in Vyākaraṇa named Paribhāṣāvṛtti. This Vṛtti is referred to in the Paribhāṣenduśekhara by Nāgeśabhaṭṭa and the views expressed in it are severely criticised in the commentary Gadā. He wrote a gloss on Aṣṭādhyāyī which was named Pāṇinīyadīpikā. He has referred to it in his Paribhāṣāvṛtti. He also wrote Bhāṣyatattvaviveka, a commentary on Mahābhāṣya and Gūḍhārthaprakāśikā, a commentary on Siddhāntakaumudī. He also wrote a commentary named Sukhabodhinī on Siddhāntakaumudī. It is also known as Vaiyākaraṇasiddhāntarahasya; cp. विस्तस्तु वैयाकरणसिद्धान्तरहस्याख्यासःकौमुदीव्याख्यानेऽनुसंधेयः। Paribhāṣāvṛtti, Pari. 55, page 303 of Paribhāṣāsamgraha.

नीलकण्ठमखिन् nephew of Appaya Dikṣita, who has written a commentary on Kaiyaṭa's Mahābhāṣya-pradīpa.

नुक् augment न् (r) affixed to the words अन्तर्वत् and पतिवत् before the feminine affix डीप् e.g. अन्तर्वन्ती, पतिवन्ती, cf. P. IV. 1.32; (2) affixed to the root ली before the causal affix णिच्, e.g. विलीनयति, cf. P. VII. 3.39; (3) affixed to the reduplicative syllable of roots ending in a nasal consonant and having the penultimate अ as also of the roots जप्, जम्, दह्, दश्, भञ्ज्, पश्, चर्, and फल् in the intensive; e.g. जङ्गम्यते, तन्तन्यते, वंयमीति, जङ्गमीति, जङ्गप्यते, दन्दह्यते, दन्दशीति, चञ्चूयते, पम्फुलीति cf. P. VII. 4.85, 86, 87.

नुद् augment न् prefixed (r) to the gen. pl. ending in आम् after a crude base ending in a short vowel, or in ई or ऊ of feminine bases termed nadī, or in आ of the feminine affix (टाप्, डाप् or चाप्); e.g. वृक्षाणाम्, अग्नीनाम्, कर्तृणाम्, कुमारीणाम्, मालानाम् etc.;

cf. P. VII. 1.54; (2) to the affix आम् after numerals termed षट् and the numerals चतुर as also after the words श्री, ग्रामणी and गो in Vedic Literature, e.g. षण्णाम्, पञ्चानाम्, चतुर्णाम्, श्रीणाम्, ग्रामणीनाम्, गोनाम्; cf. P. VII. 1.55, 56, 57; (3) to the part of a root possessed of two consonants, as also of the root अश् of the fifth conjugation after the reduplicative syllable ending in आ, which is substituted for अं; e.g. आनञ्ज, व्यानञ्जे; cf. P. VII. 4.71, 72; (4) to the affix मत्प् after a base ending in अन् as also to the affixes तरप् and तमप् after a base ending in न् in Vedic Literature, e.g. मूर्धन्वती, अक्षन्वन्तः, सुपथिन्तरः etc., cf. P. VIII. 2.16, 17; (5) to the initial vowel of the second member of a compound having अ of नञ् as the first member; e.g. अनघः, cf. P. VI. 3.74; (6) to any vowel after न् which is preceded by a short vowel and which is at the end of a word e.g. कुर्वन्नास्ते, cf. P. VIII. 3.32.

नुम् augment न् inserted after the last vowel (1) of a root given in the Dhātupāṭha as ending with mute इ; e.g. निन्दति, क्रन्दति, चिन्तयति, जिन्वति etc.; cf. P. VII. 1.58; (2) of roots मुच् and others before the conjugational sign अं (ञ्); e.g. मुञ्चति, लुम्पति; cf. P. VII. 1.59; (3) of the roots मृञ्, नश्, रश्, जश् and लश् under certain specified conditions, e.g. मद्भन्त्वा, नष्टा, रथयति, जम्भयति, लम्भयति, आलम्भ्यः etc. cf. P. VII. 1.60-69; (4) of declinable bases marked with the mute indicatory letter उ, ऋ or लृ as also of the declinable wording अञ्च् from the root अञ्च् and युञ्, e.g. भवान्, श्रेवान्, प्राङ्, युङ्, cf. Kāś. on P. VII. 1.70, 71; (5) of the declinable base in the neuter gender, ending with a vowel or with any consonant excepting a semivowel or anasal,

before a case-ending termed Sarvanāmasthāna; e.g. वशांसि, वनानि, जतूनि etc., cf. Kāś. on VII. 1.72; (6) of the declinable base in the neuter gender, ending with इ, उ, ऋ or लृ before a case-ending beginning with a vowel; e.g. मधुने, युचिने etc., cf. Kāś. on P. VII. 1.73; (7) of the affix शत् (अत् of the pres. part.) under certain conditions यती यन्ती; पचन्ती, सीव्यन्ती, cf. VII. 1. 80-81; (8) of the word अनङ्हु before the nom. and voc. sing. affix सु; e.g. अनङ्वान्, हे अनङ्वन्, cf. P. VII. 1. 82; (9) of the words इक्, खवस् and स्वतवस् before the nom. and voc. sing. affix सु in Vedic Literature, e.g. याद्वि, स्ववान्, स्वतवान्, cf. P. VII. 1.83.

नुमागम augment न् inserted after the last vowel of a root or a noun-base in specified cases. See नुम्.

नृचक्ष name of the second Yama letter.

नृसिंह a grammarian of the seventeenth century who wrote a work on accents, viz. Svaramañjari.

नेमस्पृष्ट partly touched, half touched; semi-contacted; a term used for sibilants and hissing sounds.

नैकाच् multisyllabic, possessed of many syllables, as contrasted with एकाच्.

नैगम (1) belonging to the Veda, Vedic as opposed to लौकिक or साषिक; cf. नैघण्टुकानि नैगमानीहेह Nir. 1.20; (2) name given to Kāṇḍas 4, 5 and 6 of the Nirukta of Yaska; cf. अनङ्गत-संस्कारा जहादयो यस्मिन्निगम्यन्ते तन्नैगमं Durga Vṛ on Nir IV.1.

नैघण्टुक mentioned as secondary; lit. निघण्टुकाण्डे वर्तमानानि पदानि; the term is applied to the first three Kāṇḍas or sections of the Nirukta.

नैपातिक accessory; accidental; निपातात् आगतानि.

नैमित्तिक effect; one that is caused; cf. निमित्ताभावे नैमित्तिकस्याप्यभावः; a Paribhāṣā given by Vyāḍi, Śiradeva and others.

नैरुक्त (1) obtained by derivation, etymological; (2) etymologist; writer of a Nirukta work.

नैर्देशिक matter of communication; statement made for communication. Uddyota explains the word as निर्देशः बोधः प्रयोजनमस्य नैर्देशिकः । cf. एते खल्वपि नैर्देशिकानां वार्ततरका भवन्ति ये सर्वनाम्ना निर्देशाः क्रियन्ते M. Bh. on P. I.1.67.

नैवासिक tad. affixes अण् and others added in the sense of 'तस्य निवासः' (P.IV.2. 69), as in words like शैव meaning the place of residence of the Śibis.

न्यक् a technical term in the Jainendra Vyākaraṇa for the term उपसर्जन defined by Pāṇini in the rules प्रथमानिर्दिष्टं समास उपसर्जनम् and एकविभक्ति चापूर्वनिपाते P.I.2.43; 44 cf. वीकृतं न्यक् । Jain. sū. 1-3-93.

न्यग्भाव lagging back or lagging behind as concealed; dependence. cf. Vāk. pad. III. 7.95, 123; cf. न्यग्भाव=आयत्तता । (Helā.)

न्यग्भावना withdrawal of the sense to a previous stage. cp. Vāk.-pad. III. 7-59.

न्यङ्कुसारिणी a kind of बृहती metre in which the second foot has twelve syllables, while the rest have eight syllables each; cf. द्वितीये न्यङ्कुसारिणी R.Pr.XVI.32.

न्यङ्कादि a class of words headed by the word न्यङ्क, which are formed by means of the substitution of a guttural consonant in the place of a consonant of any other class belong-

ing to the root from which these words are formed; e.g. न्यङ्कः, मद्गुः, मृगुः etc.; cf. Kāś. on P. VII.3.53.

न्यञ् going lower, subordinate; the word is used in the sense of upasarjana as a technical term in the Jainendra Vyākaraṇa, cf. वीकृतं, न्यक् Jain. Vy.I. 1.93.

न्यवग्रह also नीचावग्रह, the vowel at the अवग्रह, or end of the first member of a compound word which has got a grave accent; e.g. the vowel ऊ of नू in तनून्त्वे; cf. उदाद्यन्तो न्यवग्रहस्ताथाभाव्यः V. Pr. I. 120. See ताथाभाव्य.

न्यस्त name given to अनुदात्त or the grave tone; cf. मात्रा न्यस्तारैकेषामुभे व्यालिः समस्वरे R. Pr. III. 17 where Uvvaṭa explains न्यस्तारा as अनुदात्तरा.

न्याय maxim, a familiar or patent instance quoted to explain similar cases; cf. the words अग्रीकरवाग्निनाय M. Bh. on P. II.2.24, अपवादन्याय M. Bh. on P. I. 3. 9, अविरविकन्याय M. Bh. on P. IV. 1. 88, 89, IV. 2.60, IV.3.131, V. 1.7, 28, VI 2.11; कुम्भीधान्यन्याय M.Bh. on P. I. 3.7, कूपखानकन्याय M.Bh. I. 1. Āhnika 1, दण्डिन्याय M.Bh. on P.VIII. 2.83, नैशाध्वदग्धरथन्याय M. Bh. on P. I. 1.50, प्रधानाप्रधानन्याय M.Bh. on P.II. 1.69, VI. 3.82, प्रासादवासिन्याय M. Bh. on P. I. 1.8, मांसकण्टकन्याय M. Bh. on P.I.2.39, लङ्गानुकर्षणन्याय M.Bh. on Śiva Sūtra 2 Vārt. 5, शालिपलालन्याय M.Bh. on P. 1.2.39, सूत्रशाटकन्याय M.Bh. on P. 1.3. 12. The word came to be used in the general sense of Paribhāṣās or rules of interpretation many of which were based upon popular maxims as stated in the word लोकन्यायसिद्ध by Nāgeśa. Hemacandra has used the word न्याय for Paribhāṣāvācāna. Bhartṛhari uses the term in the sense of systematic exposition cf. Vāk. pad. II. 479,484. The word is also used in the sense of a general

rule which has got some exceptions, cf. न्यायमिश्रानपवादान् प्रतीयात् R. Pr. which lays down the direction that 'one should interpret the rule laying down an exception along with the general rule'.

**न्यायरत्नमञ्जूषा** a work dealing with Vyākaraṇa Paribhāṣās or maxims as found in Hemacandra's system of grammar, written by Hemaham-sagaṇi, a pupil of Ratnaśekhara, in 1451. The author has written a commentary also on the work, named Nyāsa.

**न्यायसंग्रह** a work enumerating the Paribhāṣās in Hemacandra's grammar, numbering 140 nyāyas out of which 57 nyāyas are said to have been given by Hemacandra himself at the end of his comment बृहद्बृत्ति on his Śabdānuśāsa. The work is written by हेमहंसगणि who has added a commentary to it called Nyāyārthamañjūṣā written by himself, which is also known by the name न्यायरत्नमञ्जूषा, for which, see above.

**न्यायसंहित** combined euphonically according to rules of grammar; cf. तद्धित तद्धिते न्यायसंहितं चेत् explained as न्याकरणशास्त्रोक्तसंधिम् V. Pr. V. 8 com.

**न्यायसिद्ध** established by a maxim; with full justification; cf. न्यायसिद्धमेवेतत् M. Bh. on V. 1.19. The word is used as opposed to ज्ञापकसिद्ध by Nāgeśa; cf. Par. Śek. Pari. 1.

**न्यायार्थमञ्जूषा** a name given to न्यायरत्नमञ्जूषा. See न्यायरत्नमञ्जूषा.

**न्याय्य** proper; fully justified न्यायादनपेतम् cf. P.IV. 4.92; correct; regular; cf. यञ्भ्यामुक्तत्वादर्थस्य न्यायोत्पत्तिर्न सन्विध्यति M. Bh. on II. 3.1 where Kaiyaṭa, however, explains the word differently. Kaiyaṭa states that

न्याय्य means a general rule; cf. उत्सर्गः पूर्वार्थप्रसिद्धयो न्याय्य उच्यते Kaiyaṭa on P. II. 3.1. By Pūrvācārya he possibly refers to the writers of the Prātiśākhya and other similar works by ancient grammarians, where the word nyāya is used in the sense of 'a general rule'. See the word न्याय above.

**न्यास** (1) lit. position, placing; a word used in the sense of actual expression or wording especially in the sūtras; cf. the usual expression क्रियते एतन्न्यास एव in the Mahābhāṣya, cf. M. Bh. on I. 1.11, 1.1.47 etc.; (2) a name given by the writers or readers to works of the type of learned and scholarly commentaries on vṛtti-type-works on standard sūtras in a Śāstra; e.g. the name Nyāsa is given to the learned commentaries on the Vṛtti on Hemacandra's Śabdānuśāsa as also on the Paribhāṣāvṛtti by Hemaham-sagaṇi. Similarly the commentary by Devanandin on Jainendra grammar and that by Prabhācandra on the Amoghāvṛtti on Śākaṭayana grammar are named Nyāsa. In the same way, the learned commentary on the Kāśikāvṛtti by Jinendra-buddhi, named Kāśikāvivarana-pañjikā by the author, is very widely known by the name Nyāsa. This commentary Nyāsa was written in the eighth century by the Buddhist grammarian Jinendra-buddhi, who belonged to the eastern school of Pāṇini's Grammar. It has incorporated all important points of the previous grammarians. This Nyāsa has a learned commentary written on it by Maitreya Rakṣita in the twelfth century named Tantrāpradīpa which is very largely quoted by subsequent grammarians, but which unfortunately



is available only in a fragmentary state at present. Haradatta, a well-known southern scholar of grammar has drawn considerably from Nyāsa in his Padamañjarī, which also is well-known as a scholarly work. (3) a commentary called Nyāsa on Bālabodhinī, a commentary on Kātantrasūtra, written by Jagaddhara, who himself wrote another Nyāsa. Mahābhāṣyadīpikā refers to a Nyāsa, cp. p. 233, l. 19.

न्यासोद्घोत a learned commentary on Jinendrabuddhi's Nyāsa written by Mallinātha, the standard commentator of prominent Sanskrit classics.

न्यून incomplete in sense or wording as opposed to Pūrṇa; cf. अयवावे न्यूने (पादे न संनिष्कृष्येते) R. T. 76.

प

प (1) first consonant of the labial class of consonants possessed of the properties श्वासानुप्रदान, अवोष, and कण्ठ-विवृतत्व; (2) प applied as a mute letter to a suffix, making the suffix accented grave (अनुदात्त).

प, प्रकार the consonant प, the vowel अ and the affix कार being added for facility of understanding and pronunciation; cf. T. Pr. I. 17, 21; प is also used as a short term for consonants of the fifth class (पवर्ग); cf. T. Pr. I. 27; V. Pr. I. 64 and R. T. 13.

पक्ष alternative view or explanation presented by, or on behalf of, a party, one of the two or more ways of presenting a matter. The usual terms for the two views are पूर्वपक्ष and उत्तरपक्ष, when the views are in conflict. The views, if not in conflict, and if stated as alternative views, can be many in number, e. g. there are seven

alternative views or Pakṣas re: the interpretation of the rule इको गुणवृद्धी; cf. M. Bh. on P. I. 1.3; cf. also सर्वेषु पक्षेषु उपसंख्यानं कर्तव्यम् M. Bh. on P. I. 2.64.

पक्षादि a class of words headed by the word पक्ष to which the taddhita affix आयन (फक्) causing vṛddhi is added in the four senses given in P. IV. 2.67-70; e. g. पाक्षायणः, आश्रमायनः etc.; cf. Kāś. on P. IV. 2.80.

पङ्क्ति one of the seven principal Vedic metres. It has four pādas of ten letters each. It has other varieties like सप्तःपङ्क्ति (8, 12, 8, 12) (Rkprā-tiśākhya calls it विपरीता पङ्क्ति), आस्तार-पङ्क्ति (8, 8, 12, 12), प्रस्तारपङ्क्ति (12, 12, 8, 8), संस्तारपङ्क्ति (12, 8, 8, 12), विष्टार-पङ्क्ति (8, 12, 12, 8) and so on. cp. Rkprātiśākhya XVI. 38-41.

पचादि a class of roots headed by the root पच् to which the kṛt. affix अ (अच्) is added in the sense of 'an agent'; e. g. श्वपचः, चोरः, देवः etc. The class पचादि is described as आकृति-गण and it is usual with commentators to make a remark पचाद्यच् when a kṛt affix अ is seen after a root without causing the vṛddhi substitute to the preceding vowel or to the penultimate vowel अ. cf. अञ्चिधिः सर्वधातुभ्यः पठ्यन्ते च पचादयः। अण्वाध-नार्थमेव स्यात् सिध्यन्ति श्वपचादयः Kāś. on P. III. 1.34.

पञ्चपदी a term used in the Atharva-Prātiśākhya for the strong case affixes viz. the nominative case affixes and the accusative sing. and dual affixes; cf. चत्वारि श्वपञ्च पञ्चपद्यामन्तोदात्तोदीनि यात् A. Pr. I. 3.14. The term corresponds to the Sarva-nāmasthāna of Pāṇini, which is also termed षुद्ध; cf. षुद्धनपुंसकस्य P. I. 1.43.

**पञ्चम** the fifth consonant of the five classes of consonants; the nasal consonant, called also वर्गपञ्चम; cf. यथा तृतीयास्तथा पञ्चमा आनुनासिक्यवर्जम् M. Bh. on P. I. 1.9 Vārt. 2.

**पञ्चमी** (1) the fifth case; ending of the fifth or ablative case as prescribed by rules of Pāṇini cf. अपादाने पञ्चमी, P. II. 3-7, 10, etc. (2) the imperative mood; cf. Kāt. III. 1.18.

**पञ्चमीनिर्देश** statement by the ablative case, cf. इः सि धुद् P. VIII. 3.29; cf. उभयनिर्देशे पञ्चमीनिर्देशो; बलीयान् e.g. इमो ह्रस्वादचि इमुग्निन्त्सम् P. VIII. 3.32, Par. Śék. Pari. 70; cf. also उभयनिर्देशे विप्रतिषेधात्पञ्चमीनिर्देशः M. Bh. on P. I. 1.67 Vārt. 3.

**पञ्चवस्तु** a grammar work based on the shorter version of Jainendra grammar. The author is Śrutakīrti of eleventh century. It is arranged in different topics.

**पञ्चाङ्गव्याकरण** a grammatical system with Sūtra, Dhātu, Uṇādi, Gaṇa and Līngānuśāsana.

**पञ्चालपदवृत्ति** the usage or the method of the Pañcālas; the eastern method of euphonic combinations, viz. the retention of the vowel अ after the preceding vowel ओ which is substituted for the Visarga; e. g. यो अस्मै; cf. R. Pr. II. 12; T. Pr. XI. 19. This vowel अ which is retained, is pronounced like a short ओ or अर्ध-ओकार by the followers of the Sātyamugri and Rāṇāyaniya branches of the Sāmavedins; cf. commentary on T. Pr. XI. 19 as also M. Bh. Ahnika 1.

**पञ्जिका** a popular name given to critical commentaries by scholars; cf. काशिकाविवरणपञ्जिका by Jinendrabuddhi which is popularly known by the name न्यास.

**पटञ्** tad, affix पट् in the sense of extent (विस्तार) added to the word अवि; e. g. अविपटम् cf. विस्तारे पटञ्जक्तव्यः P. V. 2.29, Vārt. 2.

**पठन** oral recital, the word is used in connection with the use of words by the author himself in his text which he is supposed to have handed over orally to his disciples, as was the case with the ancient Vedic and Sūtra works; cf. the words पठित, पठिष्यते, पठ्यते and the like, frequently used in the Mahābhāṣya in connection with the mention of words in the Sūtras of Pāṇini.

**पण्डित** writer of Citprabhā, a commentary on the Paribhāṣenduśekhara. A commentary on the Laghuśabdendusekhara is also ascribed to him. He was a Gauḍa Brāhmaṇa whose native place was Kurukṣetra. He lived in the beginning of the nineteenth century.

**पतञ्जलि** the reputed author of the Mahābhāṣya, known as the Pātañjala Mahābhāṣya after him. His date is determined definitely as the second century B.C. on the strength of the internal evidence supplied by the text of the Mahābhāṣya itself. The words Gonardiya and Goṇikāputra which are found in the Mahābhāṣya are believed to be referring to the author himself and, on their strength, he is said to have been the son of Goṇikā and a resident of the country called Gonarda in his days. On the strength of the internal evidence supplied by the Mahābhāṣya, it can be said that Patañjali received his education at Takṣaśilā and that he was, just like Pāṇini, very familiar with villages and towns in and near Vāhika and Gāndhāra countries. Nothing can definitely be said about his birth-place, and

although it might be believed that his native place was Gonarda, its exact situation has not been defined so far. About his parentage too, no definite information is available. Tradition says that he was the foster-son of a childless woman named Goṇikā to whom he was handed over by a sage of Gonarda, in whose hands he fell down from the sky in the evening at the time of the offering of water-handfuls to the Sun in the west; cf. पतरु + अञ्जलि, the derivation of the word given by the commentators. Apart from anecdotes and legendary information, it can be said with certainty that Patañjali was a thorough scholar of Sanskrit Grammar who had studied the available texts of the Vedic Literature and Grammar and availed himself of information gathered personally by visiting the various schools of Sanskrit Grammar and observing the methods of explanations given by teachers there. His Mahābhāṣya supplies an invaluable fund of information on the ways in which the Grammar rules of Pāṇini were explained in those days in the various grammar schools. This information is supplied by him in the Vārttikas which he has exhaustively given and explained. He had a remarkable mastery over Sanskrit Language which was a spoken one at his time and it can be safely said that in respect of style, the Mahābhāṣya excels all the other Bhāṣyas in the different branches of learning out of which two, those of Śabara-swāmin and Saṅkarācārya, are selected for comparison. It is believed by scholars that he was equally conversant with other śāstras, especially Yoga and Vaidyaka, on which he has written learned treatises. He is said to be the author of the Yoga-

sūtras, which, hence, are called Patañjala Yogasūtras, and the redactor of the Carakasamhitā. There are scholars who believe that he wrote the Mahābhāṣya only, and not the other two. They base their argument mainly on the supposition that it is impossible for a scholar to have an equally unmatching mastery over three different śāstras at a time. The argument has no strength, especially in India, where there are many instances of scholars possessing sound scholarship in different branches of learning. Apart from legends and statements of Cakradhara, Nāgeśa and others, about his being the author of three works on three different śāstras, there is a direct reference to Patañjali's proficiency in Grammar, Yoga and Medicine in the work of King Bhoja of the eleventh century and an indirect one in the Vākyapadiya of Bharṛhari of the seventh century A.D. There is a work on the life of Patañjali, written by a scholar of grammar of the South, named Rāmabhadra, which gives many stories and incidents of his life out of which it is difficult to find out the grains of true incidents from the legendary husk with which they are covered. For details, see Patañjala Mahābhāṣya, D. E. Society's edition, Vol. VII pages 349 to 374. See also the word महाभाष्य.

पद a word; a unit forming a part of a sentence; a unit made up of a letter or of letters, possessed of sense; cf. अक्षरसमुदायः पदम् । अक्षरं वा । V. Pr. VIII. 46, 47. The word originally was applied to the individual words which constituted the Vedic Samhitā; cf. पदप्रकृतिः संहिता Nir. I. 17. Accordingly, it is defined in the Vājasaneyi Prātiśākhya as 'अर्थः

पदम्' (V. Pr. III. 2) as contrasted with 'वर्णानामेकप्राणयोगः संहिता' (V. Pr. I. 158). The definition 'अर्थः पदम्' is attributed to the ancient grammarian 'Indra', who is believed to have been the first Grammarian of India. Pāṇini has defined the term पद as 'सुसिद्धन्तं पदम्' P. I. 4.14. His definition is applicable to complete noun-forms and verb-forms and also to prefixes and indeclinables where a case-affix is placed and elided according to him; cf. अव्ययादात्तपुः P. II. 4.82. The noun-bases before case affixes and tad. affixes, mentioned in rules upto the end of the fifth adhyāya, which begin with a consonant excepting स् are also termed पद by Pāṇini to include parts of words before the case affixes भ्यास्, भिस्, सु etc. as also before the tad. affixes मत्, वत् etc. which are given as separate padas many times in the pada-pāṭha of the Vedas; cf. स्वादिष्वसर्वनामस्थाने P. I. 4.17. See for details the word पदपाठ. There are given four kinds of padas or words viz. नाम, आख्यात, उपसर्ग and निपात in the Nirukta and Prātiśākhya works; cf. also पदमर्थे प्रयुज्यते, विभक्त्यन्तं च पदम् M. Bh. on P. I. 2.64 Vārt. 19, वर्णसमुदायः पदम् M. Bh. on I. 1.21 Vārt. 5, पूर्वपरचोरथोपलब्धौ पदम् Kāt. I. 1.20, पदशब्देनार्थे उच्यते Kaiyaṭa on P. I. 2.42 Vārt. 2; cf. also पद्यते गम्यते अर्थः अनेनेति पदमित्यन्वर्थसंज्ञा Nyāsa on P. III. 1.92. The verb endings or affixes ति, तस् and others are also called पद. The word पद in this sense is never used alone, but with the word परस्मै or आत्मने preceding it. The term परस्मैपद stands for the nine affixes तिप्, तस्, ...मस्, while the term आत्मनेपद stands for the nine affixes त्, आताम् ...महिद्. cf. लः परस्मैपदम्, तडानावात्मनेपदम्. It is possible to say that in the terms परस्मैपद and आत्मनेपद also, the term पद could be taken to mean a word, and

it is very likely that the words परस्मैपद and आत्मनेपद were originally used in the sense of 'words referring to something meant for another' and 'referring to something meant for self' respectively. Such words, of course, referred to verbal forms, roughly corresponding to the verbs in the active voice and verbs in the passive voice. There are some modern scholars of grammar, especially linguists, who like to translate परस्मैपद as 'active voice' and आत्मनेपद as 'passive voice'. Pāṇini appears, however, to have adapted the sense of the terms परस्मैपद and आत्मनेपद and taken them to mean mere affixes just as he has done in the case of the terms कृत् and तद्धित. Presumably in ancient times, words current in use were grouped into four classes by the authors of the Nirukta works, viz. (a) कृत् (words derived from roots) such as कर्ता, कारकः, भवनम् etc., (b) तद्धित (words derived from nouns) such as गार्ग्यः, काषायम्, etc., (c) Parasmaipada words viz. verbs such as भवति, पचति, and (d) Ātmanepada words i.e. verbs like दधते, वर्धते. etc. Verbs करोति and कुर्वते or हरति and हरते were looked upon as both परस्मैपद words and आत्मनेपद words. The question of simple words, as they are called by the followers of Pāṇini, such as नरः, तद्, गो, अश्वः, and a number of similar underived words, did not occur to the authors of the Nirukta as they believed that every noun derivable, and hence could be included in the कृत् words.

पदकाण्ड (1) a term used in connection with the third section of the Vākya-padiya named ब्रह्मकाण्ड also, which deals with padas, as contrasted with the second section which deals with Vākyas; (2) a section of the Aṣṭādhyāyī of Pāṇini, which gives rules

about changes and modifications applicable to the pada, or the formed word, as contrasted with the base (अङ्ग) and the suffixes. The section is called पदाधिकार which begins with the rule पदस्य P.VIII. 1.16. and ends with the rule इडाया वा VIII. 3. 54.

**पदकार** lit. one who has divided the Saṁhitā text of the Vedas into the Pada-text. The term is applied to ancient Vedic scholars शाकल्य, आत्रेय, कात्यायन and others who wrote the Padapāṭha of the Vedic Saṁhitās. The term is applied possibly through misunderstanding by some scholars to the Mahābhāṣyakāra who has not divided any Vedic Saṁhitā, but has, in fact, pointed out a few errors of the Padakāras and stated categorically that grammarians need not follow the Padapāṭha, but, rather, the writers of the Padapāṭha should have followed the rules of grammar. Patañjali, in fact, refers by the term पदकार to Kātyāyana, who wrote the Padapāṭha and the Prātiśākhya of the Vājasaneyi-Saṁhitā in the following statement—न लक्षणेन पदकारा अनुवर्त्याः । पदकारैर्नाम लक्षणमनुवर्त्यम् । यथा लक्षणं पदं कर्तव्यम् M. Bh. on P. III. 1. 109; VI. 1. 207; VIII. 2. 16; cf. also अदीधुरिति पदकारस्य प्रत्याख्यानपक्षे उदाहरणमुपपन्नं भवति (परिभाषासूचन of व्याडि Pari. 42) where Vyādi clearly refers to the Vārtika of Kātyāyana 'दीधीवेव्यो-श्छन्दोविषयत्वात्' P. I. 1.6 Vārt. 1. The misunderstanding is due to passages in the commentary of स्कन्दस्वामिन् on the Nirukta passage I. 3, उच्चटटीका on ऋक्प्रातिशाख्य XIII. 19 and others where the statements referred to as those of Patañjali are, in fact, quotations from the Prātiśākhya works and it is the writers of the Prātiśākhya works who are

referred to as padakāras by Patañjali in the Mahābhāṣya.

**पदचन्द्रिका** a grammar work on the nature of words written by कृष्णशेष of the sixteenth century.

**पददर्शिनः** The authors of the padapāṭha of the Vedic Saṁhitās e.g. Śākalya, Ātreya, Kātyāyana and others who look upon the pada-text as the original one, as against grammarians who accept Vākya (here Saṁhitā, as unit and authoritative. cf. सूत्रकारस्य भाष्यकारस्य चाल्खण्डपक्षोऽभिरुचितः । तस्माद्भाष्यवादिभिः स्फोटवादिभिरभेदकल्पनमाश्रितम् । काल्पनिकः पदवादोऽभ्युपगतः । भेदप्रतिभासपूर्वकानभेदान् स्वामिमतान् पददर्शिनः पदमेव सत्यं ये मन्यन्ते ते ह्यखण्डं वाक्यं नाम काल्पनिकमाहुः । (पुण्य.) on Vāk. pad. II. 57.

**पदपक्ष** the same as पदसंस्कारपक्ष. See पदसंस्कारपक्ष.

**पदपाठ** the recital of the Veda text pronouncing or showing each word separately as detached from the adjoining word. It is believed that the Veda texts were recited originally as running texts by the inspired sages, and as such, they were preserved by people by oral tradition. Later on after several centuries, their individually distinct words were shown by grammarians who were called Padakāras. The पदपाठ later on had many modifications or artificial recitations such as क्रम, जटा, घन etc. in which each word was repeated twice or more times, being uttered connectdly with the preceding or the following word, or with both. These artificial recitations were of eight kinds, which came to be known by the term अष्टविकृतयः.

**पदप्रकृति** a term used in connection with the Saṁhitā text or संहितापाठ

which is believed to have been based upon words (पदानि प्रकृतिः यस्याः सा) or which forms the basis of words or word text or the pada-pāṭha (पदानां प्रकृतिः); cf. पदप्रकृतिः संहिता Nir. I.17.

**पदप्रभेद** lit. divisions of words: parts of speech. There are four parts of speech viz. नामन्, आख्यात, उपसर्ग and निपात given by ancient grammarians and the authors of the Prātiśākhya works, while there are given only two, सुबन्त and तिङन्त by Pāṇini. For details see pp. 145, 146, Vol. VII. Mahābhāṣya D. E. Society's edition.

**पदमञ्जरी** the learned commentary by Haradatta on the काशिकावृत्ति. Haradatta was a very learned grammarian of the Southern School, and the Benares School of Grammarians follow पदमञ्जरी more than the equally learned another commentary काशिकाविवरणपञ्जिका or न्यास. In the Padamañjarī, Haradatta is said to have given everything of importance from the Mahābhāṣya; cf अधीते हि महाभाष्ये व्यर्था सा पदमञ्जरी. For details see Mahābhāṣya D. E. S. Ed. Vol. VII, P. 390-391.

**पदवाक्यरत्नाकर** a disquisition on grammar dealing with the different ways in which the sense of words is conveyed. The work consists of a running commentary on his verses by the author Gokulanātha Miśra who, from internal evidence, appears to have flourished before Koṇḍabhaṭṭa and after Kaiyaṭa.

**पदवाद** or पदवादिपक्ष view that words are real and have an existence and individuality of their own. The view is advocated by the followers of both the Mīmāṃsā schools and the logicians who believe that words

have a real existence. Grammarians admit the view for practical purpose, while they advocate that the अखण्डवाक्यरफोट alone is the real sense. cf. Vākyapadīya II.90 and the foll.

**पदविधि** an operation prescribed in connection with words ending with case or verbal affixes and not in connection with noun-bases or root-bases or with single letters or syllables. पदविधि. is in this way contrasted with अङ्गविधि (including प्रातिपदिकविधि and धातुविधि), वर्णविधि and अक्षरविधि. Such Padavidhis are given in Pāṇini's grammar in Adhyāya 2, Pādas 1 and 2 as also in VI. 1. 158, and in VIII.1.16 to VIII. 3.54 and include rules in connection with compounds, accents and euphonic combinations. When, however, an operation is prescribed for two or more padas, it is necessary that the two padas or words must be syntactically connectible; cf. समर्थः पदविधिः P. II. 1.1.

**पदविराम** pause between two words measuring two mātrās, or equal to the time required for the utterance of a long vowel; e.g. in इषे त्वोर्जे त्वा, the pause between इषे and त्वा is measured by two mātrās; cf. पदविरामो द्विमात्रः T. Pr. XXII. 13. Some Prātiśākhya texts declare that the pause between two words is of one mātrā as at avagraha; cf. R. Pr. II. 1 and R. T. 35-38.

**पदव्यवस्था सूत्रकारिका** a metrical work on the determination of the pada or padas of the roots attributed to Vimalakīrti.

**पदव्यवस्थामुद्रकारिका** a short gloss on the पदव्यवस्थामुद्रकारिका written by Udayakīrti, a Jain grammarian.

**पदसंस्कारपक्ष** an alternative view with वाक्यसंस्कारपक्ष regarding the formation

of words by the application of affixes to crude bases. According to the Padasamskāra alternative, every word is formed independently, and after formation the words are syntactically connected and used in a sentence. The sense of the sentence too, is understood after the sense of every word has been understood; cf. सुविचार्य पदस्यार्थं वाक्यं गृह्णन्ति सरयः Sira. on Pari. 22. According to the other alternative viz. वाक्यसंस्कारपक्ष, a whole sentence is brought before the mind and then the constituent individual words are formed e.g. राम + सु, गम् + अ + ति । Both the views have got some advantages and some defects; cf. Par. Śek. Pari. 56.

**पदस्फोट** expression of the sense by the whole word without any consideration shown to its division into a base and an affix. For instance, the word रामेण means 'by Rāma' irrespective of any consideration whether न is the affix or इन is the affix which could be any of the two, or even one, different from the two; cf. उपायाः शिक्षमाणानां बालानामपलापनाः Vākyapadiya II. 240.

**पदादि** (1) beginning of a word, the first letter of a word; cf. सात्पदाद्योः P. VIII. 3.111; cf. also स्वरितो वानुदात्ते पदादौ P. VIII. 2.6. Patañjali, for the sake of argument, has only once explained पदादि as पदादादिः cf. M. Bh. on I. 1.63 Vārt. 6; (2) a class of words headed by the word पद् which is substituted for पद in all cases except the nom. and the acc. singular and dual; this class, called पदादि, contains the substitutes पद्, दद्, नस् etc. respectively for पाद्, दन्त, नासिका etc. cf. Kāś. on P. VI. 1.63; (3) the words in the class, called पदादि, consisting of the words पद्, दद्, नस्, मस्, ह्रस्व and निश्च, only, have the

case affix after them accented acute; cf. P. VI. 1.171.

**पदादिविधि** a grammatical operation specifically prescribed for the initial letter of a word.

**पदाधिकार** the topic concerning padas i.e. words which are regularly formed, as contrasted with words in formation. Several grammatical operations, such as accents or euphonic combinations, are specifically prescribed together by Pāṇini at places which are said to be in the Padādhikāra formed by sūtras VIII. 1.16 to VIII. 3.54.

**पदान्त** final letter of a word; cf. P. VI. 1.76, 109; VII. 3.3, 9; VIII. 4.35, 37, 42, 59. At one place, Patañjali for purposes of argument has explained the word as final in a word; cf. नैवं विज्ञायते पदस्यान्तः पदान्तः पदान्तादिति । कथं तर्हि । पदे अन्तः पदान्तः पदान्तादिति M. Bh. on VIII. 4.35.

**पदार्थ** meaning of a word, signification of a word; that which corresponds to the meaning of a word; sense of a word. Grammarians look upon both—the generic notion and the individual object as Padārtha or meaning of a word, and support their view by quoting the sūtras of Pāṇini जात्याख्यायामेकस्मिन् बहुवचनमन्यतरस्याम् I. 2.58 and सरूपाणामेकशेष एकविभक्तौ I. 2.64; cf. किं पुनराह्वतिः पदार्थं आहोस्विद् द्रव्यम् । उभयमित्याह । कथं ज्ञायते । उभयथा ह्याचार्येण सूत्राणि प्रणीतानि । आह्वति पदार्थं मत्वा जात्याख्यायामित्युच्यते । द्रव्यं पदार्थं मत्वा सरूपाणामित्येकशेष आरस्यते, M. Bh. in I. 1. first Āhnika. In rules of grammar the meaning of a word is generally the vocal element or the wording, as the science of grammar deals with words and their formation; cf. स्वं रूपं शब्दस्याशब्दसंज्ञा, P. I. 1.68. The possession of vocal element

as the sense is technically termed शब्दपदार्थकता as opposed to अर्थपदार्थकता; cf. सोसौ गोशब्दः स्वस्मात्पदार्थात् प्रच्युतो यासौ अर्थपदार्थकता तस्याः शब्दपदार्थकः संपद्यते M. Bh. I. 1.44 V. 3. The word पदार्थ means also the categories or the predicaments in connection with the different Śāstras or lores as for instance, the 25 categories in the Sām̄khyasāstra or 7 in the Vaiśeṣika system or 16 in the Nyāyasāstra. The Vyākaraṇasāstra, in this way to state, has only one category the Akhaṇḍavākyaśpoṭa or the radical meaning given by the sentence in one stroke.

**पद्मनाभ (I)** a grammarian who wrote a treatise on grammar known as the Supadma Vyākaraṇa. He is believed to have been an inhabitant of Bengal who lived in the fourteenth century. Some say that he was a resident of Mithilā. The works Dhātu-Kaumudī, Uṇadivṛtti, Paribhāṣāvṛtti, Yaṅlguvṛtti etc. are also fathered upon Padmanābha, (2) A Padmanābha wrote Pṛṣodarādīvṛtti. He was son of Gaṇeśvara and grandson of Śripati. He is different from the author of Supadmavyākaraṇa.

**पद्य (I)** a letter capable of occurring at the end of a word cp. पदान्त्यः पद्यः । Ath. Prā. I.3; (2) forming apart of a word or pada ; cf. उपोन्नमं नानुदात्तं न पद्यम् R. Pr. I. 29 ; cf. also पूर्वपद्यः R. Pr. I. 30. The word is used in this sense (पदावयव) mostly in the Prātiśākhya works. The word is used in the sense of पादसंपन्न, made up of the feet (of verses), in the Rk-Prātiśākhya in contrast with अक्षर्य, made up of syllables. In this sense the word is derived from the word पाद; cf. पद्याक्षर्ये स उचिततः R. Pr. XVIII. 3.

**पर (I)** subsequent, as opposed to पूर्व or prior; the word is frequently used

in grammar in connection with a rule or an operation prescribed later on in a grammar treatise ; cf. विप्रतिषेधे परं कार्यम् P. I. 4.2; (2) occurring after (something); cf. प्रत्ययः परश्च P. III. 1.1 and 2; cf. also तत् परस्वरम् T. Pr. XXI. 2. (3) The word पर is sometimes explained in the sense of इष्ट or desired, possibly on the analogy of the meaning श्रेष्ठ possessed by the word. This sense is given to the word पर in the rule विप्रतिषेधे परं कार्यम् with a view to apply it to earlier rules in cases of emergency ; cf. विप्रतिषेधे परं यदिष्टं तद्भवति M. Bh. on I. 1.3. Vārt. 6; परशब्दः इष्टवानी M. Bh. on I. 2.5, I. 4.2. Vārt. 7; II. 1.69 etc.

**परकार्यत्व** or परकार्यत्वपक्ष the view that the subsequent संज्ञा or technical term should be preferred to the prior one, when both happen to apply simultaneously to a word. The word is frequently used in the Mahābhāṣya as referring to the reading आ काडारात् परं कार्यम् which is believed to have been an alternative reading to the reading आ कडारादिका संज्ञा; cf. ननु च यस्यापि परकार्यत्वं तेनापि परग्रहणं कर्तव्यम्; M. Bh. on I. 4. 1; also भवेदेकसंज्ञाधिकारे सिद्धम् । परकार्यत्वे तु न सिद्धयति; M.Bh. on II. 1.20, II. 2.24.

**परक्रम** a term used in the Prātiśākhya works for 'doubling' of a consonant; cf. सातस्थादौ धारयन्तः परक्रमम् । R. Pr. XIV.23.

**परग्रहण** the use of the word पर; insertion of the word पर in a rule; cf. तेनापि परग्रहणं कर्तव्यम्; M.Bh. on 1.4.1; cf. also परग्रहणमनर्थकम् M.Bh. on III. 1.2.

**परत्व** posteriority; mention after wards, the word is frequently used in works on grammar in connection with a rule which is mentioned in the treatise after another rule; the



posterior rule is looked upon as stronger than the prior one, and is given priority in application when the two rules come in conflict although technically they are equally strong; cf. परस्वादलोपः; M.Bh. on I. 1.4. Vārt 7; परस्वाच्छीभावः I. 1.11 etc.

**परस्वन्याय** application of the later rule before the former one, according to the dictum laid down by Pāṇini in the rule विप्रतिषेधे परं कार्यम् P. I. 4.2; cf. परस्वन्यायो न लङ्कितो भवति Sira. Pari. 84.

**परनिपात** lit. placing after; the placing of a word in a compound after another as contrasted with पूर्वनिपात. A subordinate word is generally placed first in a compound, cf. उपसर्जनं पूर्वम्; in some exceptional cases, however, this general rule is not observed as in the cases of राजदन्त and the like, where the subordinate word is placed after the principal word, and which cases, hence, are taken as cases of परनिपात. The words पूर्व and पर are relative, and hence, the cases of परनिपात with respect to the subordinate word (उपसर्जन) such as राजदन्त, प्रासजीविक etc. can be called cases of पूर्वनिपात with respect to the principal word (प्रधान) cf. परइशताः राजदन्तादित्वात्परनिपातः Kāś. on P. II. 1.39.

**परनिमित्तक** caused by something which follows; the term is used in grammar in connection with something caused by what follows; cf. परनिमित्तकोजादेशः पूर्वविधि प्रति न स्थानिवत् S. K. on अचः परस्मिन्पूर्वविधौ P.I.1.57.

**परमप्रकृति** the most original base; the original of the original base; the word is used in connection with a base which is not a direct base to which an affix is added, but which is a remote base; cf. आपत्यो वा

गोत्रम् । परमप्रकृतेश्च आपत्यः । M. Bh. on P. IV. 1.89; cf. also M. Bh. on IV. 1.93,98, 163.

**परमाणु** a time-unit equal to one-half of the unit called अणु, which forms one-half of the unit called मात्रा which is required for the purpose of the utterance of a consonant; cf. परमाणु अर्धणुमात्रा V. Pr. I.61. परमाणु, in short, is the duration of very infinitesimal time equal to the pause between two individual continuous sounds. The interval between the utterances of two consecutive consonants is given to be equivalent to one Paramāṇu; cf. वर्णान्तरं परमाणु R. T. 34.

**परमात्रा** an appearance of another viz. the supreme, as opposed to स्वमात्रा, appearance of the self inside, cf. सर्वो हि विकार आत्ममात्रेति केषांचिद्देशनम् । स तु प्रतिपुरुषमन्तःसनिविष्टो बाह्य इव प्रत्यवभासते । अपरेषां सर्वप्रबोधरूपः सर्वप्रमेदरूपश्चैकस्य चित्तक्रियातत्त्वस्यायं परिणाम इत्यादि स्वमात्रावादिनां दर्शनम् ।.....अन्ये त्वाहुः— तद्यथा महतीग्नेर्विस्फुलिङ्गाः सूक्ष्माद्वायोरभ्रघनाश्चन्द्रकान्ताद्विभागिन्यस्तोयधाराः पृथिव्या वा सालादयो न्यग्रोधधानाभ्यो वा सावरोहप्रसवा न्यग्रोधा इत्येवमादि परमात्रावादिनां दर्शनम् । स्त्रो. on Vāk. pad. I 129.

**पररूप** the form of the subsequent letter (परस्य रूपम्). The word is used in grammar when the resultant of the two coalescing vowels (एकादेश) is the latter vowel itself, as for instance, in प्रेजते (प्र+एजते); cf. एङि पररूपम् P. VI. 1.94.

**परवल्लिङ्गता** possession of the gender of the final member of a compound word, which, in tatpuruṣa compounds, is the second of the two or the last out of many; cf. परवल्लिङ्गं द्वन्द्वतत्पुरुषयोः (P. II.4.26) इति परवल्लिङ्गता यथा स्यात् M. Bh. on P. V. 4.68; also Vāk. pad. III. 14. 306.

**परविप्रतिषेध** the conflict between two rules (by occurrence together) when the latter prevails over the former and takes place by virtue of the dictum विप्रतिषेधे परं कार्यम् P. I. 4.2 ; cf. कथं ये परविप्रतिषेधाः M.Bh. on I.4.2.

**परसप्तमी** a locative case in the sense of 'what follow', as contrasted with विषयसप्तमी, अधिकरणसप्तमी and the like; cf. लुकीति नैषा परसप्तमी शक्या विज्ञातुं न हि लुका पौर्वापर्यमस्ति । का तर्हि । सप्तसप्तमी M.Bh. on P.I.2. 49.

**परस्वर्ण** cognate of the latter vowel or consonant. The word is frequently used in grammar in connection with a substitute or आदेश which is specified to be cognate (स्वर्ण) of the succeeding vowel or consonant ; cf. अनुस्वारस्य ययि परस्वर्णः P. VIII. 4. 58.

**परस्परव्यपेक्षा** mutual expectancy possessed by two words, which is called सामर्थ्य in grammar. Such an expectancy is necessary between the two or more words which form a compound; cf. परस्परव्यपेक्षां सामर्थ्यमेके P.II. 1.1, V.4 ; cf. also इह राज्ञः पुरुष इत्युक्ते राजा पुरुषमपेक्षते ममायमिति पुरुषोपि राजानमपेक्षते अहमस्य इति । M.Bh. on II. 1.1.

**परस्मैपद** a term used in grammar with reference to the personal affixes ति, तः etc. applied to roots. The term परस्मैपद is given to the first nine affixes ति, तः, अन्ति, सि, थः, थ, मि, वः and मः, while the term आत्मनेपद is used in connection with the next nine, आत्ताम् etc. ; cf. परस्मै परोदेशार्थफलकं पदम् Vāc. Koṣa. The term परस्मैपद is explained by some as representing the Active Voice as contrasted with the Passive Voice which necessarily is characterized by the Ātmanepada affixes. The term परस्मैभाष in the sense of परस्मैपद was used by ancient grammarians and is also

found in the Vārttika आत्मनेभाष-परस्मैभाषयोरुपसंख्यानम् P. VI. 3.8 Vārt. 1. The term परस्मैभाष as applied to roots, could be explained as परस्मै क्रिया (or क्रियाफलं) भाषन्ते इति परस्मैभाषाः and originally such roots as had their activity meant for another, used to take the परस्मैपद affixes, while the rest which had the activity meant for self, took the आत्मनेपद affixes. Roots having activity for both, took both the terminations and were termed उभयपदिनः; also Vāk. pad. III. 12.20.

**परस्मैभाष** lit. speaking the activity or क्रिया for another ; a term of ancient grammarians for roots taking the first nine personal affixes only यि, ति, तः... मस्. The term परस्मैपदिन् was substituted for परस्मैभाष later on, more commonly. See परस्मैपद above. The term परस्मैभाष along with आत्मनेभाष is found almost invariably used in the Dhātupāṭha attributed to Pāṇini; cf. भू सत्तायाम् । उदात्तः परस्मैभाषः । पधादय उदात्ता अनुदात्ता आत्मनेभाषाः Dhātupāṭha.

**परा** the highest eternal voice or word, the highest and the most lofty of the four divisions of language (वाक्), viz. परा, पश्यन्ती, मध्यमा and वैखरी, which, (परा), philosophically is identified with नाद (ब्रह्म) or शब्द-ब्रह्म. It is described as वर्णादिविशेषरहिता चेतनमिश्रा सृष्ट्युपयोगिनी जगदुपादानभूता कुण्डलिनीरूपेण प्राणिनां मूलाधारे वर्तते । कुण्डलिन्याः प्राणवायुसंयोगे परा व्यञ्जते । इयं निःस्पन्दा पश्यन्त्यादयः सस्पन्दा अस्या विवर्तः । इयमेव सूक्ष्मस्फोट इत्युच्यते ।

**पराङ्गवद्भाव** behaviour as having become a part and parcel of another ; treatment of a word as a part of another. The term is used by Pāṇini in connection with a word followed by and connected with a word in the vocative case of which it is looked

upon as a part for purposes of accent, e.g. कुण्डेनाटन्, मद्राणां राजन् etc. Here the words अटन् and राजन्, being in the vocative case, are आद्युदात्त, i.e. अ (at the beginning of अटन्) and आ (in राजन्) are acute and as a result all the other vowels in कुण्डेनाटन् and मद्राणां राजन् become अनुदात्त or grave; cf. सुवामन्त्रिते पराङ्गवत्सरे P. II. 1.2.

**परादि** initial or first of the next or succeeding word; cf. किं पुनरयं पूर्वान्त आहोस्वित्परादिः आहोस्विदमक्तः M. Bh. on P. I. 1.47 Vārt. 3; cf. also M. Bh. on IV. 1.87, IV. 2.91.

**परादिसस्वर** a consonant belonging to the succeeding vowel in syllabication; cf. R. Pr. I. 15.

**परार्थ** (1) the sense of another word; cf. परार्थभिधानं वृत्तिः इत्याहुः । M. Bh. on II. 1.1, Vārt. 2; (2) for the sake of, or being of use in, the next (सूत्र); cf. परार्थं मम भविष्यति सन्यत इद्भवतीति, M. Bh. on I. 1.59 Vārt. 8.

**परिकल्प** fancied things; appearances. cp. Vāk. pad. III. 3.65. cp. परिकल्पाः विचित्रा विकल्पाः । (Helā.)

**परिकृष्ट** dragged to the latter; cf. Puṣpa-sūtra III. 114; the word परि stands for पर here.

**परिक्रम** the same as परक्रम; doubling (द्वित्व) of a subsequent consonant as for example the doubling of स्र in शर्मन् स्वयाम्; cf. सात्तःस्यादौ धारयन्तः परक्रमं (v.l. परिक्रमं) R. Pr. XIV. 23.

**परिगणन** lit. enumeration. The word is used in grammar treatises in the sense of 'a definite or complete enumeration' with a view to excluding those that are not included in the enumeration; cf. परिगणनं कर्तव्यम् । यद्द्वयव्यवलोपे प्रतिषेधः M. Bh. on I. 1.4 Vārt. 1.

**परिग्रह** also परिग्रहण. (1) acceptance, inclusion; cf. किं प्रयोजनम् । प्रत्ययार्थं परिग्रहार्थम् M. Bh. on P. III. 26.1; (2) repetition of a Saṁhitā word in the Pada recital, technically named वेकष्ट also; repetition of a word with इति interposed; e.g. सुप्रान्या इति सुप्रस अव्याः Rg. Veda II. 13.9, अलला भवन्तीरित्यललाऽभवन्तीः Rg. IV. 18.6; cf. परिग्रहे त्वनार्थान्तात् तेन वैकाक्षरीकृतात् । परेषां न्यासमाचारं व्यालिस्तौ चेत्स्वरौ परौ ॥ R. Pr. III. 14. cf. also, R. Pr. XI. 32, 36, 42.

**परिनिष्ठित** completely formed; with the formation completely achieved; स्वार्थं परिपूर्णम्; cf. परिनिष्ठितस्य पदान्तरसंबन्धे हि गौर्वाहीक इत्यादौ गौणत्वप्रतीतिर्न तु प्रातिपदिकसंस्कारवेलायाम् Par. Śek. on Pari. 15.

**परिपन्न** a kind of Saṁdhi or coalescence characterized by the change of the consonant म् into an anusvāra, as by मोनुस्वारः P. VIII. 3.23, before a sibilant or before रेफ; cf. रेफोष्मणोरुदययोर्मैकारः अनुस्वारं तत् परिपन्नमाहुः R. Pr. IV. 5; cf. also सम्राट्शब्दः परिसंपन्नापवादः R. Pr. IV. 7.

**परिप्लवमानता** flickering nature, indistinctness, cp. Vāk. pad. II. 45. cp. परिप्लवमानता अस्फुटरूपता वाक्यार्थस्य । (पुण्य.)

**परिभाषा** an authoritative statement or dictum, helping (1) the correct interpretation of the rules (sūtras) of grammar, or (2) the removal of conflict between two rules which occur simultaneously in the process of the formation of words (पदसिद्धिः), or (3) the formation of correct words. Various definitions of the word परिभाषा are given by commentators, the prominent ones being—परितो व्यापृतां भाषां परिभाषां प्रचक्षते (न्यास); or, परितो भाष्यते या सा परिभाषा प्रकीर्तिता. The word is also defined as विधौ नियमकारिणी परिभाषा (दुर्गसिंहवृत्तिः). परिभाषा can also be briefly defined as the

convention of a standard author. Puruṣottamadeva applies the word परिभाषा to the maxims of standard writers, cf. परिभाषा हि न पाणिनीयानि वचनानि; Puru. Pari. 119; while Hari-  
bhāskara, at the end of his treatise परिभाषाभास्कर, states that Vyāḍi was the first writer on Paribhāṣās. The rules तस्मिन्निति निदिष्टे पूर्वस्य, तस्मादित्युत्तरस्य and others are in fact Paribhāṣā rules laid down by Pāṇini. For the difference between परिभाषा and अधिकार, see Mahābhāṣya on II. 1.1. Many times the writers of Sūtras lay down certain conventions for the proper interpretation of their rules, to which additions are made in course of time according to necessities that arise, by commentators. In the different systems of grammar there are different collections of Paribhāṣās. In Pāṇini's system, apart from commentaries thereon, there are independent collections of Paribhāṣās by Vyāḍi, Bhojadeva, Puruṣottamadeva, Sīradeva, Nilakaṇṭha, Haribhāskara, Nāgeśa and a few others. There are independent collections of Paribhāṣās in the Kātantra, Cāndra, Śākaṭāyana, Jainendra and Hemacandra systems of grammar. It is a noticeable fact that many Paribhāṣās are common, with their wordings quite similar or sometimes identical in the different systems. Generally the collections of Paribhāṣās have got scholiums or commentaries by recognised grammarians, which in their turn have sometimes other glosses or commentaries upon them. The Paribhāṣenduśekhara of Nāgeśa is an authoritative work of an outstanding merit in the system of Pāṇini's Grammar, which is commented upon by more than twentyfive scholars during the last two or three centuries. The total number of

Paribhāṣās in the different systems of grammar may well-nigh exceed 500. See परिभाषासंग्रह.

**परिभाषाप्रकाश** an independent treatise explaining the various Paribhāṣās in the system of Pāṇini's grammar, written by Viṣṇuśeṣa of the famous Śeṣa family.

**परिभाषाप्रदीपाचिंस्** a scholarly independent treatise on Vyākaraṇa Paribhāṣās written by Udayaṅkara Pāṭhaka, called also Nānā Pāṭhaka, a Nāgara Brāhmaṇa, who lived at Benares in the middle of the 18th century A.D. He has also written commentaries on the two Śekharas of Nāgeśa.

**परिभाषाभास्कर (1)** a treatise on the Paribhāṣās in Pāṇini's grammar written by Haribhāskara Agnihotrī, son of Appājibhaṭṭa Agnihotrī, who lived in the seventeenth century; (2) a treatise on Pāṇini-paribhāṣās, as arranged by Sīradeva, written by Śeṣādriśuddhi.

**परिभाषार्थसंग्रह** a treatise on the Paribhāṣās in the system of Pāṇini's grammar written by Vaidyanātha Śāstrin.

**परिभाषावृत्ति** a general name given to an explanatory independent work on Paribhāṣās of the type of a gloss on a collection of Paribhāṣās, irrespective of the system of grammar, whether it be that of Pāṇini, or of Kātantra, or of Jainendra or of Hemacandra. The treatises of Vyāḍi (Pāṇini system), Durgasiṃha and Bhāvamiśra (Kātantra system), Puruṣottamadeva and Sīradeva (Pāṇini system), Abhyankar (Jainendra system) and others are all known by the name Paribhāṣāvṛitti.

**परिभाषावृत्तिदिप्पणी** a very brief commentary on the Paribhāṣāvṛtti of Śīradeva written by Śrīmānaśarman of Campāhaṭṭī.

**परिभाषावृत्तिटीका** a commentary on the Paribhāṣāvṛtti of Śīradeva written by Rāmabhadra Dīkṣita who lived in the seventeenth century A. D.

**परिभाषासंग्रह** a work containing a collection of independent works on Paribhāṣās in the several systems of Sanskrit Grammar, compiled by M. M. K. V. Abhyankar. The collection consists of the following works (i) परिभाषासूत्र containing 93 Paribhāṣās with a commentary by Vyāḍi, an ancient grammarian who lived before Patañjali; (ii) व्याडीय-परिभाषापाठ, a bare text of 140 Paribhāṣās belonging to the school of Vyāḍi. (iii) शाकटायनपरिभाषासूत्र a text of 98 Paribhāṣā aphorisms, attributed to the ancient grammarian Śākaṭāyana, or belonging to that school; (iv) चान्द्रपरिभाषासूत्र a text of 86 Paribhāṣā aphorisms given at the end of his grammar work by Candragomin; (v) कातन्त्रपरिभाषासूत्र-वृत्ति a gloss on 65 Paribhāṣā aphorisms of the Kātantra school by Durgasimhā 3 (vi) कातन्त्रपरिभाषासूत्रवृत्ति a short gloss on 62 Paribhāṣā aphorisms of the Kātantra School by Bhāvamiśra; (vii) कातन्त्रपरिभाषासूत्र a text of 96 Paribhāṣā rules belonging to the Kātantra school without any author's name associated with it; (viii) कालापपरिभाषासूत्र a text of 118 Paribhāṣā rules belonging to the Kālāpa school without any author's name associated with it; (ix) जैनेन्द्रपरिभाषावृत्ति a gloss written by M. M. K. V. Abhyankar (the compiler of the collection), on 108 Paribhāṣās or maxims noticeable in the Mahāvṛtti of Abhayānandin on

the Jainendra Vyākaraṇa of Pūjya-pāda Devānandin; (x) भोजदेवकृतपरिभाषासूत्र a text of 118 Paribhāṣā rules given by Bhoja in the second pāda of the first adhyāya of his grammar work named Sarasvatīkaṅṭhābhāraṇa; (xi) न्यायसंग्रह a bare text of 140 paribhāṣās (which are called by the name nyāya) given by Hemahamsagaṇī in his Paribhāṣā work named न्यायसंग्रह; (xii) लघुपरिभाषावृत्ति a gloss on 120 Paribhāṣās of the Pāṇini school written by Puruṣottamadeva; (xiii) बृहत्परिभाषावृत्ति containing 130 Paribhāṣās with a commentary by Śīradeva and a very short gloss on the commentary by Śrīmānaśarman; (xiv) परिभाषावृत्ति a short gloss on 140 Paribhāṣās of the Pāṇini school written by Nīlakaṅṭha; (xv) परिभाषाभास्कर a collection of 132 Paribhāṣās with a commentary by Haribhāskara Agnihotri; (xvi) bare text of Paribhāṣās given and explained by Nāgeśabhaṭṭa in his Paribhāṣeṇduśekhara. (xvii) Paribhāṣābhāskara by Śeṣādrisudhi containing eleven Paribhāṣās criticising Nāgeśa. The introduction describes the seventeen collections and discusses the service rendered by Paribhāṣā literature. The total number of Paribhāṣās mentioned and treated in the whole collection exceeds five hundred and fifty.

**परिभाषासूत्र** an old work on the Paribhāṣās in the system of Pāṇini's Grammar, believed to have been written by Vyāḍi, who lived after Kātyāyana and before Patañjali. The work is written in the old style of the Mahābhāṣya and consists of a short commentary on 93 Paribhāṣās.

**परिभाषेन्दुशेखर** the reputed authoritative work on the Paribhāṣās in

the system of Pāṇini's grammar written by Nāgeśabhaṭṭa in the beginning of the 18th century A. D. at Benares. The work is studied very widely and has got more than 25 commentaries written by pupils in the spiritual line of Nāgeśa. Well-known among these commentaries are those written by Vaidyanātha Pāyagunḍe (called गदा), by Bhairavamiśra (called मिश्री), by Rāghavendrācārya Gajendragadakara (called त्रिपथगा), by Govindācārya Aṣṭaputre of Poona in the beginning of the nineteenth century (called भावाशेदीपिका), by Bhāskaraśāstri Abhyankar of Sātārā (called भास्करी), and by M. M. Vāsudevaśāstri Abhyankar of Poona (called तत्त्वादश). Besides these, there are commentaries written by Tātyāśāstri Paṭawardhana, Gaṇapatiśāstri Mokāṭe, Jayadeva Miśra, Viṣṇuśāstri Bhat, Vishwanātha Daṇḍibhaṭṭa, Harinātha Dwiwedī, Gopālācārya Karhādkar, Harishastri Bhāgawata, Govinda Shastri Bhāradwaja, Nārāyaṇa Shastri Galagali, Veṇimādhava Shukla, Brahmānanda Saraswatī, Maniṣiśeśaśarmā, Manyudeva, Śaṅkara-bhaṭṭa, Indirāpati, Bhimācārya Galagali, Mādhavācārya Wāikar, Cidrūpāśraya, Bhīmabhaṭṭa, Lakṣmīṅsiṁha and a few others. Some of these works are named by their authors as Ṭikās, others as Vyākhyās and still others as Ṭippanīs or Vivṛtis.

**परिमाण** a word used by Pāṇini in तदस्य परिमाणम् V. 1.19 and explained by Patañjali as सर्वतो मानम्. Saṁkhyā (number) is also said to be a parimāṇa. Parimāṇa is of two kinds—नियत or definite as in the case of Khārī, droṇa etc; and अनियत, as in the case of Gaṇa, Saṁgha, Pūga,

Sārtha, Senā etc. The term परिमाण, in connection with the utterance of letters, is used in the sense of मात्रा-काल or one mora.

**परिलोप** elision of a phonetic member; the same as lopa in the Grammar of Pāṇini. The term परिलोप and the verbal forms of the root परिलुप are found in the Prātiśākhya works; cf. उभवा परिलुप्यते त्रयाणाम् R. Pr. II. 4.

**परिवर्तन** reversion in the order of words as found in the recital of the Veda at the time of the recital of जग, घन and other artificial types of recitations.

**परिसंख्यान** lit. enumeration; enunciation; mention; the word is found generally used by Kātyāyana and other Vārttikakāras at the end of their Vārttikas. The words वक्तव्यम्, वाच्यम्, and the like, are similarly used.

**परिसमाप्ति** application of the complete sense; the word is found used in the three alternative views about the application of the full sense of a sentence,—collectively, individually or in both the ways, to the individuals concerned; cf. प्रत्येकं वाक्यपरिसमाप्तिः, समुदाये वाक्यपरिसमाप्तिः, उभयथा वाक्यपरिसमाप्तिः; cf. M. Bh. I. 1.1 Vārt. 12; (2) completion; cf. वृत्करणं त्वादीनां प्वादीनां च परिसमाप्त्यर्थमिति Kās. on VII. 3.80.

**परिहार** (1) removal of a difficulty; cf. अन्यथा कृत्वा चोदितमन्यथा कृत्वा परिहारः M. Bh. on P. IV. 1.7. Vārt. 3; (2) repetition in the Padapāṭha, Kramapāṭha etc. e. g. अकारित्यकः. In this sense the word is found in the neuter gender; cf. रेफपरिहारणि A. Pr. III. 1. 1.

**परोक्ष** used as an adjective of the word भूत meaning past tense; lit.

behind the eyes, unnoticed by the eyes. The word is generally used in the sense of remote or long (past) or 'perfect'. For the alternative explanation of the word परोक्ष, cf. कथंजातीयकं पुनः परोक्षं नाम । केचित्तावदाहुः वर्षशतवृत्तं परोक्षमिति । अपर आहुः कटान्तरितं परोक्षमिति । अपर आहुर्वृत्तं न्यहवृत्तं चेति । M.Bh. on परोक्षे लिट् P. III.2.115.

**परोक्षा** lit. behind the eyes; remote; the term is found used by ancient grammarians and also referred to in the Mahābhāṣya as referring to the perfect tense called लिट् in Pāṇini's grammar; cf. ज्ञापकात्परोक्षायां (लिटि) न भविष्यति । M. Bh. on P. I. 2.28; cf. also न व्यथतेः परोक्षायाम् Kāt. III. 4.21.

**पर्जन्यवल्लक्षणप्रवृत्ति** the application of a grammatical rule or operation like the rains which occur on dry land as also on the sea surface: cf. कृतकारि खल्वपि शाखं पर्जन्यवत् । तद्यथा । पर्जन्यो यावदूनं पूर्णं च संवमभिवर्षति M. Bh. on P.I. 1.29; VI. 1.127; cf. also यथा पर्जन्यः यावदूनं पूर्णं वाभिवर्षति एवं लक्षणमपि दीर्घस्य दीर्घत्वम् । चिचीषति, बुभूषति । Vyāḍi. Pari. 58, cf. कृतकारि शाखं मेघवत् न चाकृतकारि दहनवत् Puruṣo. Pari. 86.

**पर्पादि** a class of words headed by the word पर्प to which the tad. affix इक (इन्) is added in the sense of 'moving by' or 'eating along with' (तेन चरति); e.g. पर्पिकः, पर्पिकी; अश्विकः, अश्विकी; etc.; cf. Kās. on P. IV. 4.10.

**पर्याय (1)** serial order or succession as opposed to simultaneity; the word is used in grammar in connection with a rule which, as the objector for the sake of argument, would like to hold and would apply by succession with respect to the rule in conflict, either before it or after it i.e. alternatively; cf. पर्यायः प्रसज्येत

often found used in the Mahābhāṣya as for example on I.4.1 etc.; cf. also तुजादयः पर्यायेण भवन्ति M.Bh. on P. I.4.2. Vārt. 3; (2) alternative word, synonym; cf. अभिज्ञावचने लट् । वचनग्रहणं पर्यायार्थम् । अभिज्ञानासि स्मरसि बुध्यसे चेतयसे इति । Kās. on P. III.2.112.

**पर्यायवचन** synonym, synonymous word; cf. जित् पर्यायवचनस्यैव राजावर्थम् । इनसभम् । ईश्वरसभम् M.Bh. on I.1.68; cf. also यदयं कस्यचित्पर्यायवचनस्य ग्रहणं करोति । अधिपतिदायादेति M. Bh. on II. 3.9.

**पर्युदास (1)** exclusion; negation with a view to exclude; one of the two senses (प्रसज्यप्रतिषेध and पर्युदास) of the negative particle नञ्, generally found in cases when the particle नञ् is compounded with a noun, and not used independently with a verbal form or a verbal activity; e. g. अत्राह्वणः; अनचि च; cf. अनपुंसकात् । नाथं प्रसज्यप्रतिषेधो नपुंसकस्य नेति । किं तर्हि । पर्युदासोयं यदन्यन्नपुंसकादिति । M. Bh. on I. 1.43; cf. also प्रसज्यप्रतिषेधः स्यात् क्रियया सह यत्र नञ् । पर्युदासः स विज्ञेयो यत्रोत्तरपदेन नञ् ॥ (2) removal in general, not by the use of a negative particle; cf. पाठात्पर्युदासः कर्तव्यः । शुद्धानां पठितानां संज्ञा कर्तव्या । M. Bh. on I. 1.27 Vārt. 3.

**पर्वन्** word, pada; lit. member of a sentence; the word is found used in the sense of पद in the old Prātiśākhya Literature; cf. अन्तरेण पर्वणी । पर्वशाब्देन पदमुच्यते । पदयोर्मध्ये आगमो भवति । यथा प्राङ्ग्लोमः, प्राङ्ग्लोमः । Uvvaṭa on V. Pr. I. 138.

**पञ्चादि** a class of words headed by the word पञ्च to which the tad. affix अ (अण्) is added without any change of sense provided the words पञ्च and others, to which the affix अ is to be added, mean fighting clans; e.g. पाशवः, आसुरः, राक्षसः, दाशार्हः etc. cf. Kās. on V. 3. 117.

**पलघादि** a class of words headed by the word पलघी to which the tad. affix अण is applied in the miscellaneous (शैथिक) senses; e.g. पालदः, पारिषदः, रौमकः, पाटच्चरः etc. cf. Kās. on P. IV. 2.110.

**पलाशादि** a class of words headed by the word पलाश to which the affix अ (अन्) is added in the sense of 'a product of' or 'a part of'; e.g. पालाशाः, खादिरः, वैकङ्कतः etc. cf. Kās. on P. IV. 3.141.

**पश्यन्ती** name of the second out of the four successive stages in the origination or utterance of a word from the mouth. According to the ancient writers on Phonetics, sound or word (वाक्), which is constituted of air (वायु), originates at the Mūlādhāracakra where it is called परा. It then springs up and it is called पश्यन्ती in the second stage. Thence it comes up and is called मध्यमा in the third stage; rising up from the third stage when the air strikes against the vocal chords in the glottis and comes in contact with the different parts of the mouth, it becomes articulate and is heard in the form of different sounds, when it is called वैखरी; cf. वैखर्या मध्यमायाश्च पश्यन्त्याश्चैतद्वदमुतम् । अनेकतीर्थभेदायास्त्वय्या वाचः परं पदम् ॥ Vākya-padiya I.144, and also cf. पश्यन्ती तु सा चलाचलाप्रतिबद्धसमाधाना संनिविष्टज्ञेयाकारा प्रतिलीनाकारा निराकारा च परिच्छिन्नाथैप्रत्यवभासा संसृष्टार्थप्रत्यवभासा च प्रशान्तसर्वाथैप्रत्यवभासा चैत्यपरिमितभेदा । पश्यन्त्या रूपमनपभ्रंशमसंकीर्णं लोकव्यवहारातीतम् । com. on Vākya-padiya I. 144. cf. also तत्र श्रोत्रविषया वैखरी । मध्यमा हृदयदेशस्था पदप्रत्यक्षानुपपत्त्या व्यवहारकारणम् । पश्यन्ती तु लोकव्यवहारातीता । योगिनां तु तत्रापि प्रकृतिप्रत्ययविभागावगतिरस्ति । परायां तु न इति त्रय्या इत्युक्तम् । Uddyota on चत्वारि वाक्परिमिता पदानि० M. Bh. Āhnika 1.

**पस्पशा** called also पस्पशाहिक; name given to the first or introductory chapter (आहिक) of the Mahābhāṣya of Patañjali. The word occurs first in the Śiśupālavadhā of Māgha. The word is derived from पस्पश्, the frequentative base of स्पश् to touch or to see (ancient use). Possibly it may be explained as derived from स्पश् with अप्; cf. शब्दविधेव नो भाति राजनीतिरपस्पशा Śiś. II. 112. Mallinātha has understood the word पस्पशा m. and explained it as introduction to a Sāstra treatise; cf. पस्पशाः शास्त्रारम्भसमर्धकः उपोद्धातसंदर्भग्रन्थः । Mallinātha on Śiś. II. 112.

**पाकवती** a word used in the Śikṣā works for a kind of pause or hiatus.

**पाक्षिक** alternative; occurring optionally or alternatively; cf. पाक्षिक एष दोषः M. Bh. on II.3.46 Vārt. 8; VI. 1.61 Vārt. 4; cf. also पाक्षिक ऐकश्रुत्यविधिर्भवति Kās. on P. I.2.36.

**पाञ्चमिक** lit. pertaining to the fifth; name given to the affixes prescribed in the fifth Adhyāya of Pāṇini's Aṣṭādhyāyī, especially in Sūtras V.2.1 to V.2.93.

**पाठ** (1) recital of a sacred Vedic or Sāstra work; the original recital of an authoritative text; (2) the various artificial ways or methods of such a recital; e.g. पदपाठ, क्रमपाठ etc. in the case of Vedic Literature; (3) an original recital such as the सूत्रपाठ, धातुपाठ, गणपाठ, वार्तिकपाठ and परिभाषापाठ in the case of the several systems of Sanskrit Grammar; the five Pāthas are called पञ्चपाठी; (4) recitation; cf. नान्तरेण पाठं स्वरा अनुबन्धा वा शक्या विज्ञातुम् M. Bh. on P. I.3.1. Vārt. 13; (5) reading, variant; cf. चूर्णादीनि अप्राण्युपमहादिति सूत्रस्य पाठान्तरम् Kās. on P. V. 2.134.



पाठक (1) or उदयंकरपाठक name of a scholar of Sanskrit Grammar who wrote an independent work on Paribhāṣās and commentaries on the Paribhāṣenduśekhara and Laghuśabdenduśekhara. See उदयंकर and परिभाषाप्रदीपादिम्. (2) Pāthak, K. B. a modern scholar who wrote learned papers on grammar works and rammaiangrs.

पाठकाधमा: Six kinds of bad reciters. They are:—reciting in a sing-song manner (गीति), reciting too-quickly (शीघ्री), reciting with the nodding of head (शिरःकम्पी), using a written text (लिखितपाठक), reciting without knowing the meaning (अनर्थज्ञः) and reciting with a low voice (अल्पकण्ठः). cp. Pā. Śikṣā v. 32 and Yājñavalkyaśikṣā v. 198.

पाठकी name popularly given to the commentaries written by उदयंकरपाठक. See पाठक.

पाठके गुणा: Six merits in a reciter. These are sweetness (माधुर्यम्), clarity (अक्षरव्यक्तिः), separation of words (पदच्छेदः), right accent (सुस्वरः), patience (धैर्यम्), and ability to observe time (लयसमर्थम्); cp. Pā. Śikṣā v. 33 and Yāj. Śikṣā v. 199.

पाणिनि the illustrious ancient grammarian of India who is well-known by his magnum opus, the Aṣṭaka or Aṣṭādhyāyī which has maintained its position as a unique work on Sanskrit grammar unparalleled upto the present day by any other work on grammar, not only of the Sanskrit language, but of any other language, classical as well as spoken. His mighty intelligence grasped, studied and digested not only the niceties of accentuation and formation of Vedic words, scattered in the vast Vedic Literature of his

time, but those of classical words in the classical literature and the spoken Sanskrit language of his time in all its different aspects and shades, noticeable in the various provinces and districts of the vast country. The result of his careful study of the Vedic Literature and close observation of the classical Sanskrit, which was a spoken language in his days, was the production of the wonderful and monumental work, the Aṣṭādhyāyī, which gives an authoritative description of the Sanskrit language, to have a complete exposition of which, several life times have to be spent, in spite of several commentaries upon it, written from time to time by several distinguished scholars. The work is a linguist's and not a language teacher's. Some Western scholars have described it as a wonderful specimen of human intelligence, or as a notable manifestation of human intelligence. Very little is known unfortunately about his native place, parentage or personal history. The account given about these in the Kathāsaritsāgara and other books is only legendary and hence, it has very little historical value. The internal evidence, supplied by his work shows that he lived in the sixth or the seventh century B.C., if not earlier, in the north western province of India of those days. Jinendrabuddhi, the author of the Kāśīkāvivarāṇapañjikā or Nyāsa, has stated that the word शलातुर mentioned by him in his sūtra (IV. 3.94) refers to his native place and the word शलातुरीय derived by him from the word शलातुर by that sūtra was, in fact his own name, based upon the name of the town which formed his native place. Pāṇini has shown in his work his close knowl-

edge of, and familiarity with, the names of towns, villages, districts, rivers and mountains in and near Vāhika, the north-western Punjab of the present day, and it is very likely that he was educated at the ancient University of Takṣaśilā. Apart from the authors of the Prātiśākhya works, which in a way could be styled as grammar works, there were scholars of grammar as such, who preceded him and out of whom he has mentioned ten viz. Āpiśali, Śakaṭāyana, Gārgya, Śākalya, Kāśyapa, Bhāradvāja, Gālava, Cākravarmaṇa, Senaka and Sphoṭāyana. The grammarian Indra has not been mentioned by Pāṇini, although tradition says that he was the first grammarian of the Sanskrit language. It is very likely that Pāṇini had no grammar work of Indra before him, but at the same time it can be said that the works of some grammarians mentioned by Pāṇini such as Śakaṭāyana, Āpiśali, Gārgya and others had been based on the work of Indra. The mention of several gaṇas as also the exhaustive enumeration of all the two thousand and two hundred roots in the Dhātupāṭha can very well testify to the existence of systematic grammatical works before Pāṇini of which he has made a thorough study and a careful use in the composition of his Gaṇapāṭha and Dhātupāṭha. His exhaustive grammar of a rich language like Sanskrit has not only remained superb in spite of several other grammars of the language written subsequently, but its careful study is felt as a supreme necessity by scholars of philology and linguistics of the present day for doing any real work in the vast field of linguistic research. For details see pp. 151-154, Vol.

VII of Pāṭaṅjala Mahābhāṣyā, D. E. Society's Edition.

पाणिनिसूत्र called also by the name अष्टक or पाणिनीय-अष्टक; name given to the Sūtras of Pāṇini comprising eight adhyāyas or books. The total number of Sūtras as commented upon by the writers of the Kāśikā and the Siddhāntakaumudī is, 3983. As nine sūtras out of these are described as Vārttikas and two as Gaṇasūtras by Patañjali, it is evident that there were 3972 Sūtras in the Aṣṭaka of Pāṇini according to Patañjali. A verse current among Vaiyākaraṇa schools states the number to be 3996; cf. त्रीणि सूत्रसहस्राणि तथा नव शतानि च । षण्णवतिश्च सूत्राणां पाणिनिः कृतवान् स्वयम् ॥ The traditional recital by Veda scholars who look upon the Aṣṭādhyāyī as a Vedāṅga, consists of 3983 Sūtras which are accepted and commented upon by all later grammarians and commentators. The Sūtras of Pāṇini, which mainly aim at the correct formation of words, discuss declension, conjugation, euphonic changes, verbal derivatives, noun derivatives and accents. For details see Vol. VII, Vyākaraṇa Mahābhāṣyā, D. E. Society's edition pp. 152-162.

पाणिनिसूत्रवार्तिक name given to the collection of explanatory pithy notes of the type of Sūtras written mainly by Kātyāyana. The Vārttikas are generally written in the style of the Sūtras, but sometimes they are written in verse also. The total number of Vārttikas is well-nigh above 5000, including Vārttikās in Verse. There are three kinds of Vārttikas ; cf. उक्तानुक्तदुरुक्तानां चिन्ता यत्र प्रवर्तते । तं ग्रन्थं वार्तिकं प्राहुर्वार्तिकज्ञा मनीषिणः ॥ Nāgeśa appears to have divided Vārttikas into two classes

as shown by his definition 'सूत्रेऽनुक्तदुस्वतन्विन्ताकरत्वं वातिकत्वम्'. If this definition be followed, many of the Vārttikas given in the Mahābhāṣya as explaining and commenting upon the Sūtras will not strictly be termed as Vārttikas, and their total number which is given as exceeding 5000, will be reduced to about 1400 or so. There are some manuscript copies which give this reduced number, and it may be said that only these Vārttikas were written by Kātyāyana while the others were added by learned grammarians after Kātyāyana. In the Mahābhāṣya there are seen more than 5000 statements of the type of Vārttikas out of which Dr. Kielhorn has marked about 4200 as Vārttikas. At some places the Mahābhāṣyakāra has quoted the names of the authors of some Vārttikas or their schools, in words such as क्रोधीयाः पठन्ति, भारद्वाजीयाः पठन्ति, सौनागाः पठन्ति, etc. Many of the Vārttikas given in the Mahābhāṣya are not seen in the Kāśikāvṛtti, while some more are seen in the Kāśikāvṛtti, which, evidently are composed by scholars who flourished after Patañjali, as they have not been noticed by the Mahābhāṣyakāra. It is very difficult to show separately the statements of the Bhāṣyakāra popularly named 'iṣṭis' from the Vārttikas of Kātyāyana and others. For details see Vol. VII Mahābhāṣya, D. E. Society's edition, pp. 193-214.

पाणिनिसूत्रवृत्ति a gloss on the grammar rules of Pāṇini. Many glosses were written from time to time on the Sūtras of Pāṇini, out of which the most important and the oldest one is the one named Kāśikāvṛtti, written by the joint authors Jayā-

ditya and Vāmana in the 7th century A.D. It is believed that the Kāśikāvṛtti was based upon some old Vṛttis said to have been written by कुणि, निर्लेर, चुल्लिमट्टि, श्रोभूति, वररुचि and others. Besides Kāśikā, the famous Vṛtti, and those of कुणि, निर्लेर and others which are only reported, there are other Vṛttis which are comparatively modern. Some of them have been printed, while others have remained only in manuscript form. Some of these are: the Bhāṣāvṛtti by Puruṣottamadeva, Vyākaraṇasudhānidhi by Viśveśvara, Gūḍhārthadīpini by Sadāśivamiśra, Sūtravṛtti by Anambhaṭṭa, Vaiyākaraṇasarvasva by Dharaṇīdhara, Śabdabhūṣana by Nārāyaṇa Paṇḍita, Pāṇini-sūtravṛtti by Rāmacandrabhaṭṭa Tāre and Vyākaraṇadīpikā by Orambhaṭṭa. There are extracts available from a Sūtravṛtti called Bhāgavṛtti which is ascribed to Bhartṛhari, but, which is evidently written by a later writer (विमलमति according to some scholars) as there are found verses from Bhāravi and Māgha quoted in it as noticed by Śiradeva in his vṛtti on Pari. 76. Glosses based upon Pāṇini Sūtras, but having a topical arrangement are also available, the famous ones among these being the Prakriyākaumudī by Rāmacandra Śeṣa and the Siddhāntakaumudī by Bhaṭṭoji Dikṣita. The मध्यमकौमुदी and the लघुकौमुदी can also be noted here although they are the abridgments of the Siddhānta Kaumudī. There are Vṛttis in other languages also, written in modern times, out of which those written by Böhlingk, Basu and Renou are well-known.

पाणिनीयशिक्षा a short work on phonetics which is taken as a Vedāṅga work

and believed to have been written by Pāṇini. Some say that the work was written by Piṅgala.

पाणिनीयशिक्षाटीका name of a commentary on the Śikṣā of Pāṇini by धरणीधर as ordered by king उत्पलसिंह.

पातञ्जलमहाभाष्य the same as महाभाष्य. See महाभाष्य.

पात्रेसमितादि a class of irregular compound words headed by the compound word पात्रेसमित, which are taken correct as they are. This class of words consists mostly of work forming a tatpuruṣa compound which cannot be explained by regular rules. The class is called आकृतिगण and hence similar irregular words are included in it; e.g. पात्रेसमिताः, गेहेबूरः, कूपमण्डूकः etc. cf. Kāś. on P. II.1.48.

पाद lit. foot; the term is applied to a fourth part of a section such as अक्षय, or of a verse which is divisible into four parts or lines; cf. प्रकृतान्तः पादमव्यपरे P. VI.1.115, also गोः पादान्ते P. VII. 1.57.

पादपूरण completion of the fourth part or Pāda of a stanza or verse; cf. सोचि लोपे चेत पादपूरणम् P. VI.1.134, also प्रसमुपोदः पादपूरणे VIII. 1.6. As many times some particles, not with any specific or required sense, were used for the completion of a Pāda, such particles were called पादपूरण; cf. सत्त्वाभिधायकं नाम निपातः पादपूरणः R. Pr. XII.7; also निपातस्त्वर्थसंभवे पादपूरणो भवति V. Pr. VIII.50 Uvvaṭa.

पामादि a class of words headed by the word पामन् to which the tad. affix न is added optionally with मनुप् in the sense of 'possession', e.g. पामनः, पामवान्; वामनः, वामवान् etc.; cf. Kāś. on V.2.100.

पायगुण्ड, पायगुण्डे A learned pupil of Nāgeśabhaṭṭa who lived in Vārāṇasī in the latter half of the 18th century A.D. He was a renowned teacher of Grammar and is believed to have written commentaries on many works of Nāgeśa, the famous among which are the 'Kāśikā' called also 'Gadā' on the Paribhāṣenduśekhara, the 'Cidasthimālā' on the Laghuśabdenduśekhara and the 'Chāyā' on the Uddiyota. Bālaṁbhaṭṭa Pāyagunde, who has written a commentary on the Mitākṣarā (the famous commentary on the Yajñavalkyasmṛti), is believed by some as the same as Vaidyanātha; while others say that Bālaṁbhaṭṭa was the son of Vaidyanātha.

पारण the same as पारयण, recital of the Veda in any of the various artificial ways prescribed, such as krama, jaṭā, ghana etc.; cf. ऋते न च द्वैपदसंहितास्वरो प्रसिध्यतः पारणकर्म चोत्तमम् R. Pr. XI.37.

पारस्करादिगण or पारस्करप्रभृति, words headed by the word पारस्कर which have got some irregularity, especially the insertion of स between the constituent words. For details see पारस्करप्रभृतीनि च संज्ञायाम् P. VI. 1.153 and the commentary thereon.

पारायण oral recital of a sacred work. See पारण.

पाराश्वर्य lit. serving the purpose of another like the Paribhāṣā and the Adhikāra rules in Grammar which have got no utility as far as they themselves are concerned, but which are of use in the interpretation of other rules; cf. अधिकारशब्देन पाराश्वर्यात् परिभाषाद्युच्यते. Par. Śek. Pari. 2, 3.

**पारानारीशिक्षा** a शिक्षा work of the White Yajurveda. It contains a list of शिक्षासु of the White Yajurveda. Almost a complete work, it quotes a number of examples from the White Yajurveda.

**पारिभाषिक** (१) technical, as opposed to literal; conventional; e.g. the words संबुद्धि, हेतु etc. cf. शब्दरथाभिधानं स्वाभाविकम् । न पारिभाषिकमशक्यत्वात् । लोकत पदार्थावगतेः । Kās. on P. I. 2.56; cf. क्रिमिदं पारिभाषिक्याः संबुद्धेर्ग्रहणमेकवचनं संबुद्धिराहोस्विदन्वर्थग्रहणं संबोधनं संबुद्धिरिति । M. Bh. on P. I. 2.33; (2) derived on the strength of a Paribhāṣā cf. पारिभाषिकं क्वचिदनित्यं स्यात् Kāt. Par. v. Pari. 58.

**पारिशिक्षा** a complete Śikṣā work with a commentary, treats of doubling, quantity, accent and so on. Cakra, the author of the work, belonged to the South. The work got its name because it follows the tenets laid down by the teacher Pāri.

**पारिशेष्य** residual nature; the law or rule of elimination; the remaining alternative after full consideration of all the other alternatives; cf. विभाषा बुरुयुगन्धराभ्याम् । पारिशेष्याद्युगन्धरार्था विभाषा Kās., on P. IV. 2.130; cf. also पारिशेष्यादजन्तादेव यत् सिद्धः Sira. Pari. 37.

**पारिषद** lit. belonging to the assembly; the term पारिषद refers to the results of the discussions held at the assemblies of specially prominent scholars or learned persons; cf. सर्ववेदपारिषदं हीदं शास्त्रं (व्याकरणम्) तत्र नैकः पन्थाः शक्य आस्थातुम् । M. Bh. on II. 1.58; VI. 3.14.

**पारोक्ष्य** remoteness; lit. being out of sight; in grammar, पारोक्ष्य is a condition for the use of the perfect tense (लिट्). See परोक्ष.

**पार्षद** पर्वदि भवं पार्षदम्, lit. the interpretation or theory discussed and settled at the assembly of the learned. The word is used in the sense of works on Nirukti or derivation of words as also works of the type of the Prātiśākhya; cf. पदप्रकृतीनि सर्वचरणानां पार्षदानि Nir. I. 17 and the com. of दुर्गाचार्य; cf. also पार्षदकृतिरेषा तत्रभवतां नैव लोके नान्यस्मिन्वेदे अर्थ प्रकारः अर्थ ओकारो वास्ति M. Bh. on I. 1. 48; see also pp. 104, 105 Vol. VII. Mahābhāṣya D. E. Society's edition. See पारिषद.

**पार्षदव्याख्या** name given to the commentary written by विष्णुमित्र on the Rk Prātiśākhya.

**पार्षदसूत्रवृत्ति** name given to the works of the type of commentaries written by उच्चट्ट on the old Prātiśākhya books.

**पात्यकीर्ति** another name for Śākaṭāyana, the author of Śākaṭāyana Vyākaraṇa, along with his own commentary Amoghavṛtti. He belonged to the Yāpaniya Jain Saṅgha and lived around 867 to 910 A. D. as can be understood from a reference (Śāk. Vyā. IV. 3. 208) to Amoghavarṣa I. The grammar work is complete in four adhyāyas. The system has a Sūtrapāṭha (along with auto-commentary Amoghavṛtti), Gaṇapāṭha, Paribhāṣāpāṭha and Uṇāḍipāṭha.

**पाशादि.** a class of words headed by the word पाश to which the taddhita affix य is added in the sense of collection; e. g. पाश्या, तुष्या, बाल्या etc. cf. Kās. on P. IV. 2.49.

**पिङ्गलाचार्य** an ancient scholar who is believed to be the first writer on Prosody, his work being known as छन्दःशास्त्रं of पिङ्गल. Some scholars

believe that he wrote a work on Phonetics which is now popularly called पाणिनीयशिक्षा.

**पिच्छादि** a class of words headed by the word पिच्छ to which the taddhita affix इल (इलच्) is added optionally with मत् (मतुप्), in the sense of 'possessed of'; e.g. पिच्छिलः; पिच्छवान्, उरसिलः, उरस्वान्, etc.; cf. Kās. on V. 2. 100.

**पिञ्ज** a tad. affix applied to the word तिल in the sense of fruitless, useless; cf. तिलान्निष्फलत् पिञ्जपेजो IV. 2.36 Vārt. 6; cf. also निष्फलस्तिलः तिलपिञ्जः तिलपेजः I Kās. on P. IV. 2.36.

**पिटच्** a tad. affix applied to the word नि in the sense of the depression of the nose, the word च्चि being substituted for नि; e.g. चिपिटः; cf. इनच्-पिटच्चिकचि च P. V. 2.33.

**पित्** marked with the mute letter प् which is indicative of a grave accent in the case of affixes marked with it, as for example, the affixes तिप्, सिप् and मिप्; cf. अनुदात्तौ बुष्यितौ P. III. 1.4. A Sārvadhātuka affix, marked with the mute consonant प्, in Pāṇini's Grammar has been described as instrumental in causing many operations such as (a) the substitution of guṇa; (cf. P. VII. 3 84, 91). (b) the prevention of guṇa in the case of a reduplicative syllable as also in the case of the roots श्रू and सू (cf. P. VII. 3.87, 88); (c) the substitution of Viddhi, (cf. P. VII. 3.89, 90), (d) the augments इ and ई in the case of the roots वृह् and मू respectively (cf. P. VII. 3.92, 93, 94), and (e) acute accent for the vowel preceding the affix in the case of the roots भी, ही, श्रु and others (cf. P. VI. 1. 192). A short vowel (of a root) gets त् added to it when followed by a krt

affix marked with प्; e.g. विजित्श्च, प्रकृतश्च, etc. (cf. P. VI. 1.71).

**पित्करण** marking an affix with the mute consonant प् for several grammatical purposes; see पित्; cf. पित्करणानर्थक्यं चानक्तत्वात् P. III. 1. 33 Vārt. 5. See पित्.

**पित्कृत** a grammatical operation caused by an affix marked with the mute consonant प्; cf. वस्तु खलु पिति डित्कृतं प्राप्नोति डिति च पित्कृतं केन तच्च स्यात्, M. Bh. on III. 1. 83 Vārt. 7. For details see पित्.

**पित्त्व** the same as पित्करण. See पित्करण and पित्.

**पिपीलिकमध्या**, **पिपीलिकमध्यमा** name given to a stanza of त्रिष्टुप् or जगती or बृहती type consisting of three feet, the middle foot consisting of six or seven or eight syllables only; e.g. Rgveda X. 105, 2 and 7; IX. 110. 1, VIII. 46.14; cf. उग्निकु पिपीलिकमध्या हरीयस्येति बृहयने R. Pr. XVI. 25, 28, 36.

**पिशाल्** [PISCHELL, RICHARD] a famous European Grammarian of the nineteenth century who wrote many articles on grammatical subjects and wrote a work entitled 'Prākṛit Grammar.'

**पीडन** compression; a fault in the pronunciation of vowels and consonants caused by the compression or contraction of the place of utterance; cf. विहारसंहारयोर्व्यासपीडने । स्थानकरणयोर्विस्तारे व्यासो नाम दोषः; संहारे संकोचने पीडनं नाम । R. Pr. XIV. 2; cf. also व्यञ्जनानामति-प्रयत्नेनोच्चारणं पीडनं R. Pr. XIV. 5.

**पील्वादि** a class of words headed by the word पीलु to which the taddhita affix कुण (कुणप्) is added in the sense of 'decoction' (पाकः); e.g. पीलुकुणः; cf. Kās. on P. V. 2.24.

**पु** short term for the labial consonants प, फ, ब, भ, म as prescribed by P. I. 1.61 e. g. ओः पुयण्यपर ( P. VII. 4.80 ).

**पुंवद्भाव** restoration of the masculine form in the place of the feminine one as noticed in compound words, formed generally by the Karma-dhāraya and the Bahuvrīhi compounds, where the first member is declinable in all the three genders ;  
g. दीर्घजङ्घः. This restoration to the masculine form is also noticed before the tad. affixes तस्, तर, तम, रूप्य, पाश, त्व as also before क्यङ् and the word मानिन्. For details, see P. VI. 3.34 to 42 and commentaries thereon. See also page 334, Vol. VII. of the Pātañjala Mahābhāṣya D. E. Society's edition.

**पुंस्** masculine ; a word used in grammar in the पुंलिङ्ग or the masculine gender ; cf. स्त्रीपुंनपुंसकेषु Br. Dev. I. 40. cf. also असरूपाणां पुनस्त्वविरक्षीपुंसानां विशेषश्चाविवक्षितः सामान्यं च विवक्षितम् । M. Bh. on P. I. 2.68 Vārt. 1 ; cf. पुंसप्रवाद and पौंसानि नामानि.

**पुंस्क** masculine nature, hence masculine gender. The word is generally found as a part of the word भाषित-पुंस्क which means a word which is declined in the masculine and the feminine gender or in the neuter and the masculine gender in the same sense. For details see M. Bh. on P. VI. 3.24.

**पुक्** the augment प added to the roots क्, क्षी, कन्च् etc. as also to all roots ending in आ before the causal sign णिच् ( इ ) ; e. g. अपयति, क्षेपयति, कनोपयति, दापयति, etc. ; cf. अतिंक्षीन्क्षीरिक्न्यूक्षिमाभ्यातां पुक् णौ P. VII. 3.36.

**पुञ्जराज** a famous grammarian of the twelfth century, who wrote a learn-

ed commentary on two kāṇḍas of Vākyapadiya of Bhartṛhari, in which he has quoted passages from famous writers and grammarians such as Bhāmaha, Kuntaka, Vāmana, Hemacandra and others. The name is found written as Puṅjarāja also. It is now established that the commentary on Brahmakāṇḍa fathered on Puṅjarāja is a kind of collection of notes culled from Bhartṛhari's Svopajñavṛtti on Brahmakāṇḍa. However, Puṅjarāja's commentary on the second or Vākyakāṇḍa is independent and scholarly. A scholar called Puñjarāja, but different from the above, is known to have written a commentary on Sārasvataprakriyā.

**पुण्डरीकाक्ष** a grammarian of the fourteenth century who wrote a commentary named कातन्त्रपरिशिष्टटीका on the कातन्त्रपरिशिष्ट of Śrīpati.

**पुण्यनन्दन** a famous grammarian, who wrote a grammar work, named रूपमाल.

**पुण्यराज** see पुञ्जराज.

**पुण्यसुन्दरगणि** a Jain grammarian who has written a commentary work on the धातुपाठ of हेमचन्द्र.

**पुत्रद् ( १ )** the word पुत्र as given in the ancient list of masculine words marked with the mute letter द् to signify the addition of the fem. affix ई ( लीप् ) ; cf. P. IV. 1.15 ; ( २ ) the substitute पुत्रद् ( i. e. पुत्री ) for the word दुहित् optionally prescribed after the words सत्, उग्र, राज, भोज, कुल and मेरु in the simple sense of ' girl ' and not ' daughter ' e. g. राजपुत्री, सत्पुत्री ; cf. P. VI. 3.70 Vārt. 9.

**पुनःप्रसङ्गविज्ञान** occurrence or possibility of the application of a preceding grammatical rule or operation a

second time again, after once it has been set aside by a subsequent opposing rule or rules in conflict; cf. पुनःप्रसवविज्ञानात् सिद्धम् Par. Śek. Pari. 39; cf. M. Bh. on P. I. 4.2 Vārt. 7; cf. also Puru. Pari. 40.

**पुनःप्रसव** the same as प्रतिप्रसव counter-exception; cf. Cāndra Vyāk. VI. 4. 49.

**पुनरुक्त** a passage which is repeated in the क्रमपाठ and the other Pāṭhas or recitals; the word is also used in the sense of the conventional repetition of a word at the end of a chapter. The word पुनर्वचन is used also in the same sense; cf. यथोक्तं पुनरुक्तं त्रिपदप्रवृत्तिं त्रिपदप्रवृत्तिं । T. Pr. I. 61; cf. also R. Pr. X. 8 and 10.

**पुनर्ग्रहण** recital of a word again in the Krama and other Pāṭhas for a special purpose, although such a recital after three times is generally discouraged; cf. एवमर्थविशेषात् पुनरुक्तस्य ग्रहणं भवति...Uv. Bhāṣya on V. Pr. IV. 177.

**पुनर्वचन** use of the same word or expression, which, if noticed in the writing of the Sūtrākāra, is indicative of something in the mind of the Sūtrākāra; cf. अणः पुनर्वचनमपत्रादविषये अनि-वृत्त्यर्थम् M. Bh. on P. III. 3.12 Vārt. 1; cf. also पुनर्वचनमनित्यत्वज्ञापनार्थम् । Kāś. on P. I. 41.

**पुनर्विधान** prescribing the same affix or operation again, which generally is attended with some purpose; cf. ष्वलः क्रियार्थोपपदस्य पुनर्विधानं तुजादिप्रति-षेधार्थम्, P. III. 3.10 Vārt. 1; cf. also पुनर्विधानसामर्थ्यादध्यर्थपूर्वदिगोर्लुङ् न, Kāś. on P. V. 1.57.

**पुनर्वृत्ति** occurrence of the same operation again after it has once occurred and has been superseded; cf. अङ्गवृत्ते पुनर्वृत्तावविधिः, M. Bh. on VI. 4.160; VII. 1.30 etc.

**पुम्** or पुंस masculine. It appears that both पुम्, and पुंस were current terms meaning 'masculine' in ancient days. cf. पुमः खड्यम्परे P. VIII. 3.12. and पुंसोऽङ् P. VII. 1.89. Although पुम् is changed to पुंस before a word beginning with a hard consonant, still पुंस is given as an independent word derived from the root पा cf. पातेऽङ्गुः पुन् Uṇādi S. IV. 177; cf. also the expressions पुंवचन, पुंलिङ्ग and पुंयोग.

**पुरस्तात्** occurring beforehand, preceding; cf. पुरस्तादपवादा अनन्तरान् विधीन् बाधन्ते नोत्तरान् Par. Śek. Pari. 59, also M. Bh. on VII. 2.100; cf. also the expression पुरस्तादपकर्षं which means the same as अपकर्षं which is opposed to अनुवृत्ति.

**पुराण** old; the word is used in the sense of old or ancient; cf. पुराणप्रोक्तेषु ब्राह्मण-कल्पेषु. P. IV. 3.105. It is also used in the sense of old mythological works; cf. इतिहासः पुराणं वैचक्रं M. Bh. on Āhnika 1 Vārt. 5.

**पुरुष** a grammatical term in the sense of 'person'; cf. करोतिः पत्रादीनां सर्वान् कालान् सर्वान् पुरुषान्सर्वाणि वचनान्यनुवर्तते, भवतिः पुनर्वर्तमानकालं चैकत्वं च. These persons or Puruṣas are described to be three प्रथम, मध्यम and उत्तम corresponding to the third second and first persons respectively in English Grammar; cf. also Nir. VII. 1 and 2.

**पुरुषकार (1)** name of a commentary on the Sarasvatikanṭhābharaṇa of Bhoja by Kṛṣṇalīlāsukamuni. (2) name of a commentary on Daiva Vyākaraṇa by Kṛṣṇalīlāsuka.

**पुरुषसमुदेश** name of the tenth section of the third Kāṇḍa of Vākyapadiya. It deals with three persons, प्रथम, मध्यम, उत्तम.

**पुरुषसंज्ञा** the term पुरुष or person viz. the first, the second and the third;



the rule prescribing the term पुरुष is तिङ्श्रीणि श्रीणि प्रथममध्यमोत्तमाः P. I. 4.101; cf. परस्मैपदसंज्ञां पुरुषसंज्ञां बाधेत M. Bh. on P. I. 4.1 Vārt. 8.

**पुरुषोत्तमदेव** a famous grammarian believed to have been a Buddhist, who flourished in the reign of Lakṣmaṇasena in the latter half of the twelfth century in Bengal. Many works on grammar are ascribed to him, the prominent ones among which are the Bhāṣāvṛtti and the Paribhāṣāvṛtti, the Gaṇavṛtti and the Jñāpakasamuccaya and a commentary on the Mahābhāṣya called Prāṇapaṇā of which only a fragment is available and a commentary on Uṇādisūtras noted by Ujjvaladatta. Besides these works on grammar, he has written some lexicographical works of which Hārāvalī, Trikāṇḍaśeṣa, Dvirūpakoṣa, and Ekākṣarakoṣa are the prominent ones. The Bhāṣāvṛtti has got a lucid commentary on it written by Śṛṣṭidhara.

**पुरुषोत्तमविद्यावागीश** a famous grammarian of Bengal, who wrote the grammar work Prayogaratnamālā in the fifteenth century. The work betrays a deep study and scholarship of the writer in the Mantraśāstra.

**पुरोहितादि** a class of words headed by the word पुरोहित to which the tad-dhita affix यक् is added in the sense of 'duty' or 'nature'; e.g. पुरोहित्यम्, राज्यम्, बाल्यम्, मान्यम् etc.; cf. Kāś. on P. V. 1.128.

**पुषादि** a class of roots headed by the root पुष of the fourth conjugation whose peculiarity is the substitution of the aorist sign अ (अह्) for च्लि; e.g. अपुषत्, अशुषत्, अनुषत्, etc. cf. पुषादिशुनादयल्लदितः परस्मैपदेषु P. III. 1.55.

**पुष्करण** a popular term used for the treatise on grammar by an ancient grammarian Āpiśali. cf. आपिशलिं पुष्करणम् Kāś. on P. IV. 3.15. It was called Puṣkaraṇa probably because it was very extensive and widely read before Pāṇini. For the reading दुष्करण for पुष्करण, and other details see Mahābhāṣya, Vol. VII, pp. 132-133, D. E. Society's edition.

**पुष्करादि** a class of words headed by the word पुष्कर, to which the taddhita affix इन् (इनि) is added provided the word ending with the affix forms the name of a district. e.g. पुष्करिणी, पश्चिनी etc. cf. Kāś. on P. V. 2.135.

**पूजार्थं** lit. for the sake of paying respect. The word is used by commentators in connection with references to ancient grammarians by Pāṇini in his sūtras, where the commentators usually say that the sūtras citing the views of ancient grammarians imply merely an option, the name being quoted merely to show respect to the grammarian; cf. आपिशलिसिद्धान्तं पूजार्थम् S. K. on P. VI.1.92.

**पूज्यपाद** originally a title, but mostly used in connection with the famous Jain grammarian देवनन्दिन् whose work on grammar called जैनेन्द्रव्याकरण is well-known; see देवनन्दिन्.

**पूरण** an ordinal numeral; lit. the word means completion of a particular number (संख्या); cf. येन संख्या संख्यायानं पूर्यते संपद्यते स तस्याः पूरणः। एकादशानां पूरणः एकादशः। Kāś. on P. V. 2.48. The word is used also in the sense of an affix by the application of which the particular number (संख्या) referring to an object, is shown as complete; cf. यस्मिन्नुपसंजाते अन्या संख्या संपद्यते स प्रत्ययार्थः। Kāś. on P. V. 2.48. These Pūraṇa pratyayas

are given in P. V. 2. 48-58 ; cf. पूरणं नामार्थः । तमाह तीयशब्दः । भतः पूरणम् M.Bh. on P.II.2.3. The word also means 'an ordinal number' ; cf. पूरणगुण-सुहितार्थसद्व्ययतन्वयसमानाधिकरणेन P.II.2.II.

**पूरणप्रत्यय** a tad. affix showing the completion of the particular number (संख्या) shown by the word to which the affix is applied ; cf. अर्धेपूर्वपदश्च पूरणप्रत्ययान्तः संख्याशब्दो भवतीति वक्तव्यम् । अर्धपञ्चमः । M. Bh. on P.I. 1.23 Vārt. 7. These affixes are mentioned by Pāṇini in V. 2. 48 to 58.

**पूरणान्त** ending with an ordinal affix ; the same as पूरणप्रत्ययान्त ; cf. योसौ पूरणान्तात् स्वार्थे अन् सोपि पूरणमेव M.Bh. on P. II. 2.3.

**पूर्व** (1) ancient, old ; (2) belonging to the Eastern districts. The word is frequently used as qualifying the word आचार्य where it means ancient.

**पूर्वत्रासिद्धवचन** the dictum of Pāṇini about rules in his second, third and fourth quarters (Pādas) of the eighth Adhyāya being invalid to (i.e. not seen by) all the previous rules in the first seven chapters and the first quarter of the eighth as laid down by him in the rule पूर्वत्रासिद्धम् VIII.2.1. The rule पूर्वत्रासिद्धम् is taken also as a governing rule i.e. अधिकार laying down that in the last three quarters also of his grammar, a subsequent rule is invalid to the preceding rule. The purpose of this dictum is to prohibit the application of the rules in the last three quarters as also that of a subsequent rule in the last three quarters, before all such preceding rules, as are applicable in the formation of a word, have been given effect to ; cf. एवमिहापि पूर्वत्रासिद्धवचनं आदिशच्छ्रुणप्रतिषेधार्थमुस्मर्ग-

लक्षणभाषार्थं च M.Bh. on P. VIII.2.1 Vārt. 8.

**पूर्वत्रासिद्धीय** an operation prescribed in the province of the rule पूर्वत्रासिद्धम् i.e. in the last three quarters of the eighth book of Pāṇini's grammar.

**पूर्वनिघात** the grave accent for the preceding acute vowel as a result of the following vowel made acute, and the preceding, as a result, turned into grave by virtue of the rule अनुदात्तं पदमेकवर्जम् VI.1.198 ; cf. मनुच्चिभक्त्युदात्तत्वं पूर्वनिघातस्यानिमित्तं स्वात् । अस्मिमान् । वायुमान् । M. Bh. on P.I.1.39 Vārt. 16.

**पूर्वनिपात** placing first (in a compound) ; priority of a word in a compound, as in the case of an adjectival word. For special instructions in grammar about priority See P. II.2.30 to 38.

**पूर्वपक्ष** lit. the view placed first for consideration which generally is the view of the objector and is generally refuted by the author's view called उत्तरपक्ष or सिद्धान्त.

**पूर्वपद** anterior member, the first out of the two members of a compound, as contrasted with the next member which is उत्तरपद ; cf. पूर्वपदोत्तरपदयोरेकादेशः पूर्वपदस्यान्तवद्भवति, M. Bh. on P.VI.1.85 Vārt. 4.

**पूर्वपदप्रकृतिस्वर** retention of the original acute accent of the first member in a compound as is generally noticed in the Bahuvrīhi compound and in special cases in other compounds ; cf. बहुव्रीहौ प्रकृत्या पूर्वपदम् and the following rules P. VI. 2.1 to 63.

**पूर्वपदार्थप्राधान्य** importance in sense possessed by the first member of a compound as noticed generally in the case of the Avyayībhāva com-

pound, which hence is defined as पूर्वपदार्थप्रधानोन्वयीभावः M. Bh. on P.II. 1.6, II.1.20, II. 1.49.

**पूर्वरूप** substitution of the former letter in the place of the two viz. the former and the latter, as a result of the coalescence of the two ; cf. अग्नि पूर्वः and the following rules P. VI. 1.107-110.

**पूर्वविधि** (1) an operation or kārya for the anterior ; cf. P. I. 1.57 ; cf. also Mahābhāṣya on P. I. 1.57 ; cf. also एकादेशः पूर्वविधौ स्थानिवत् M. Bh. on 1.2.4 Vārt. and II. 4.62 Vārt 4 ; (2) an operation or a rule cited earlier in the order of sūtras ; cf. पूर्वविधिमुत्तरो विधिर्वाचते M. Bh. on P. I. 1.44 Vārt. 13.

**पूर्वविप्रतिषेध** conflict of two rules where the preceding rule supersedes the latter rule, as the arrival at the correct form requires it. Generally the dictum is that a subsequent rule should supersede the preceding one ; cf. विप्रतिषेधे परं कार्यम् P. I. 4. 2 ; but sometimes the previous rule has to supersede the subsequent one in spite of the dictum विप्रतिषेधे परम्. The author of the Mahābhāṣya has brought these cases of the पूर्वविप्रतिषेध, which are, in fact, numerous, under the rule विप्रतिषेधे परं कार्यम् by taking the word पर in the sense of इष्ट 'what is desired' ; cf. इष्टवाची परशब्दः । विप्रतिषेधे परं यदिष्टं तद्भवतीति । M. Bh. on I. 1.3 ; 1.2, 5 ; I. 4.2 ; II. 1.69, IV. 1.85 etc. ; cf. also पूर्वविप्रतिषेधो नाम अयं विप्रतिषेधे परमित्यत्र परशब्दस्य इष्टवाचित्वाच्छब्दः सूत्रार्थः परिभाषारूपेण पठ्यते Puru. Pari 108 ; for details see page 217 Vol. VII Mahābhāṣya D.E. Society's edition.

**पूर्वसवर्णदीर्घ** substitution of the long form of the previous vowel in the place of two vowels as a result of

their coalescence, prescribed by Pāṇini in VI. 1.102.

**पूर्वसूत्र** lit. previous rule ; a rule cited earlier in a treatise. The word is, however, frequently used in the Mahābhāṣya in the sense of 'a rule laid down by an earlier grammarian' ; cf. वर्णवाहुः पूर्वसूत्रे M. Bh. Āhnika 1, पूर्वसूत्रे गोत्रस्य वृद्धमिति संज्ञा क्रियते M. Bh. on 1.2. 68 ; cf. also M. Bh. on P.IV.1.14 Vārt. 3, VI. 1.163 Vārt. 1, VII. 1.18, VIII. 4.7.

**पूर्वस्थानिक** a variety of antaraṅgatva mentioned by Nāgeśa in the Paribhāṣenduśekhara, where an operation, affecting a part of a word which precedes that portion of the word which is affected by the other operation is looked upon as antaraṅga ; e.g. the टिलोप in स्रजिष्ठ (स्रजिन् + इष्ठ) is looked upon as अन्तरङ्ग with respect to the elision of जिन् which is बहिरङ्ग. This kind of antaraṅgatva is, of course, not admitted by Nāgeśa although mentioned by him ; cf. Par. Śek. Pari. 50.

**पूर्वान्त** end of the previous. The word is used in connection with a vowel which is substituted for two vowels (एकादेशः). Such a substitute is looked upon as the ending vowel of the preceding word or the initial vowel of the succeeding word ; it cannot be looked upon as both at one and the same time ; cf. अन्तादिवच्च P. VI. 1.85 and उभयत आश्रयणे नान्तादिवत् Śira. Pari. 60 ; cf. also किं पुनरयं पूर्वान्तः आहोस्वित् परादिः आहोस्विदभक्तः M. Bh. on I. 1.47 Vārt. 3.

**पूर्वान्तसस्वर** belonging to the previous vowel in syllabication ; e.g. a consonant at the end of a word or the first in a consonant group (संयोग).

पूर्वापरपाद name given to the second pāda of the second adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the Sūtra पूर्वापरपरोत्तरमेकदेशिनैकाधिकरणे P. II. 2.1.

पृक्त lit. mixed. The term is used in the Prātiśākhya works in connection with the vowel ऋ or लृ which is looked upon as a पृक्तस्वर being mixed with the consonant र् or लृ; cf. पृक्तस्वरो नाम ऋकारः लकारश्च रेफलकारसंपृक्तत्वात् com. on T. Pr. XIII. 16.

पृथक् separately as far as hearing is concerned; distinctly separate from another; cf. सप्त स्वरा ये यमास्ते पृथग्वा R. Pr. XIII. 17.

पृथक् सर्वपद group of all the individually separate words, syntactically connected. It is a definition of Vākya as given by some scholars. cp. Vāk. pad. II. 2.

पृथग्योगकरण framing a separate rule for a thing instead of mentioning it along with other things in the same context, which implies some purpose in the mind of the author such as anuvṛtti in subsequent rules, option, and so on; cf. पृथग्योगकरणस्य विधेरनित्यत्वज्ञापनार्थम् Kāś. on P. I. 3.7; cf. also Kāś. on I. 3.33, I. 3.84, I. 4.58, III. 1.56, IV. 1.16, VII. 4.33, VIII. 1.52, VIII. 1.74.

पृथ्वादि a class of words headed by the word पृथु to which the taddhita affix इमन् (इमन्निच्) is added optionally with the other usual affixes अण्, लृ and तल् in the sense of 'nature'; e.g. प्रथिमा, पार्थवम्, पृथुत्वम्, पृथुता; similarly म्रदिमा, मार्दवम्, मृदुत्वम्, मृदुता; पटिमा, पाटवम्, पटुता, पटुत्वम्; cf. Kāś. on P. V. 1.122.

पृथ्वीधराचार्य a grammarian of the Eastern school who wrote the treatise

कातन्त्रविवरण on Kātantra Vistara of Vardhamāna.

पृषोदरादि a group of words, with irregularity in the coalescence of the two constituent members, collected together by Pāṇini and mentioned together with the word पृषोदर at the head; cf. पृषोदरादीनि यथोपदिष्टम् P. VI. 3.109; cf. also येषु लोपागमवर्णविकाराः शास्त्रेण न विहिताः, बुध्यन्ते च तानि, यथोपदिष्टानि साधूनि भवन्ति! पृषोदरम्, बलाहकः, जीमूतः, पिशाचः, वृसी, मयूरः, पयोपवसनानाम्, दूळ्यः etc. Kāś. on P. VI. 3.109.

पेज tad. affix added to the word तिल optionally with the affix पिञ्ज; e.g. तिलपेजः. See पिञ्ज.

पेरूसूरि a grammarian, who has written a treatise named औणादिकपदाणव, a verse commentary on the Upādisūtras (Pañcapādi).

पैलादि a class of words headed by the word पैल, the tad. affix in the sense of युवन् applied to which ( words ) is elided; e.g. पैलः पिशा, पैलः पुत्रः; for details see Kāś. on P. II. 4.59.

पौनःपुन्य frequency; repetition; a sense in which the frequentative affix स्क् and in some cases the imperative mood are prescribed; cf. पौनःपुन्यं चृशार्थश्च क्रियात्मनिहारः S. K. on P. III. 1.22; cf. also S. K. on P. III. 4.2.

पौरस्यवैशाकरण a grammarian of the eastern school which is believed to have been started by शिष्येन्द्रबुद्धि, the writer of the gloss called न्यात on the Kāśikāvṛtti. The school practically terminated with पुत्रोत्तमदेव and सीरदेव at the end of the twelfth century A.D. Such a school existed also at the time of Pāṇini and Patañjali, a reference to which is found made in प्राचां ष्फ तद्धितः P. IV. 1.17 and प्राचाम-बृहत्स्फिन् बहुलम् IV. 1.160 and प्राचासुपादे-रड्जुचौ च V. 3.80 where the word is

explained as प्राचमाचार्याणां by the writer of the Kāśikā.

**पौर्वापर्य ( १ )** a relation between two operations or rules based upon their anterior and ulterior positions, which is many times taken into consideration for deciding their relative strength ; ( 2 ) the order of words ; cf. शब्देनार्थान्वाच्यान् दृश्या बुद्धौ कुर्वत् पौर्वापर्यम् M. Bh. on P. I. 4.109 Vārt. 10 ; cf. also पौर्वापर्यमकालव्यपेतं संहिता, P. I. 4.109 Vārt. 8.

**पौष्करसादि** an ancient grammarian of the eastern school who belonged to the dynasty of पुष्करसद्, whose views are quoted by the Vārttikakāra and the writers of the Prātiśākhya works ; cf. चयो द्वितीयाः शरि पौष्करसादेः P. VIII. 4.48 Vārt. 3 ; cf. also व्यञ्जनपरः पौष्करसादेन पूर्वश्च अकारम् T. Pr. V ; cf. also T. Pr. XIII. 16 ; XIV. 2, XVII. 6.

**प्र** a conventional term for ह्रस्व ( short ) generally applied to vowels in the Jainendra Vyākaraṇa cp. Jainendra Sūtra I. 1.11.

**प्रकम्प** depression of the voice after raising it as noticed in connection with the utterance of the svarita vowels in certain cases and in certain Vedic schools with a view to showing the svarita nature of the vowel distinctly, in spite of the fact that such a depression is generally looked upon as a fault ; cf. असन्दिग्धान् स्वरान् ब्रूयाद्विकृष्टानकम्पितान् R. Pr. III. 18 as also जाल्याभिनितिश्चैव क्षेप्रः प्रक्षिष्ट एव च । एते स्वराः प्रकम्पन्ते यत्रोच्चस्वरितोदयाः R. Pr. III. 19.

**प्रकरण** topic ; context ; a section wherein a particular subject is treated ; cf. अर्थात् प्रकरणाद्वा लोके कृत्रिमाकृत्रिमयोः कृत्रिमे संप्रत्ययो भवति M. Bh. on I. 1.23 ; cf. also सामान्यशब्दाश्च नान्तरेण विशेषं प्रकरणं वा

विशेषेष्ववतिष्ठन्ते M. Bh. on I. 2.45 Vārt. 9.

**प्रकरणग्रन्थ** literary works in which the treatment is given in the form of topics by arranging the original sūtras or rules differently so that all such rules as relate to a particular topic are found together ; the Prakriyākaumudī, the Siddhāntakaumudī and others are called प्रकरणग्रन्थs. Such works are generally known by the name प्रक्रियाग्रन्थ as opposed to वृत्तिग्रन्थ.

**प्रकर्ष** eminence ; excellence of a particular quality ; cf. कथं पुनरन्यस्य प्रकर्षेण अन्यस्य प्रकर्षः स्यात् ; cf. also यद्यपि द्रव्यस्य स्वतः प्रकर्षो नास्ति तथापि गुणक्रियासुः प्रकर्षो द्रव्ये उपचर्यते, Kāś. on P. V. 4.11.

**प्रकर्षगति** preferential treatment, special consideration ; cf. तत्र प्रकर्षगतिर्विज्ञास्यते साधीयः यः अस्त्रिभिः इति, M. Bh. on P. I. 1. 56 ; cf. also M. Bh. on III. 1.94 Vārt. 6.

**प्रकर्षण** keeping wide the two parts of the chm which causes a fault in pronunciation called विच्छिष्टः ; cf. प्रकर्षणे तद् विच्छिष्टमाहुः । हन्तोः प्रकर्षणे सर्वतश्चलने विच्छिष्टमसंयुक्तं नाम दोषो भवति ; Uvvaṭa on R. Pr. XIV. 3.

**प्रकल्पक** ( fem. प्रकल्पिका ) a word or expression causing a change in the nature of another word or expression which has to be taken as changed accordingly ; cf. प्रकल्पकमिति चेन्नियमाभावः P. I. 1.68 Vārt. 15 ; प्रत्ययविधिरयं न च प्रत्ययविधौ पञ्चम्यः प्रकल्पिका भवन्ति M. Bh. on P. I. 1.27 Vārt. 1, I. 1. 62 Vārt. 7 ; II. 2.3 Vārt. 1, IV. 1.60 ; cf. also रुवादिभ्यः इत्येषा पञ्चमी शप् इति प्रथमायाः षष्ठीं प्रकल्पयिष्यति, M. Bh. on II. 2.3. Vārt. 1, III. 1 33.

**प्रकल्पक्रिय** a word in which a verbal activity has to be conjectured, as

for example, the words गौः, अश्वः etc. Words which are not actually derived by rules of grammar are called प्रकल्पक्रिय as contrasted with प्रत्यक्षक्रिय.

**प्रकार (1)** attribute, attribute which differentiates, manner, difference; differentiating description; cf. कंचित्प्रकारं प्राप्तः इत्थंभूतः Kās. on P. II. 3.21; (2) resemblance, similarity of one thing with another with slight deficiency; cf. प्रकारे गुणवचनस्य । प्रकारो भेदः सादृश्यं च । तदिह सादृश्यं प्रकारो गृह्यते । प्रकारे वर्तमानस्य गुणवचनशब्दस्य द्वे भवतः । पटुपटुः शृदुशृदुः । अपरिपूर्णगुण इत्यर्थः । परिपूर्णगुणेन न्यूनगुणस्य उपमाने सत्येवं प्रयुज्यते Kās. on P. VIII. 1.12; (3) differentiating attribute; cf. प्रकारवचने थाल् V. 3.23, प्रकारवचने जातीयर् V. 3.69, स्थूलादिभ्यः प्रकारवचने कन् V. 4.3 where Kāsikā defines the word प्रकार as सामान्यस्य भेदको विशेषः प्रकारः Kās. on V. 3.23 and 69; (4) type, cf. इतिशब्दः प्रकारार्थः Kās. on V. 2.93; cf. also आदिशब्दः प्रकारे Kās. on देवपथादिभ्यश्च P. V. 3.100; cf. also आदिशब्दः प्रकारे वर्तते । देवदत्तादय आढ्याः । देवदत्तप्रकारा इत्यर्थः M. Bh. on 1.3.1 Vārt. 11.

**प्रकाश (1)** name of the commentary on Bhartṛhari's Vākyapadiya by Puñjarāja. (2) name of a commentary on Rāmacandra's Prakriyākaumudī by Kṛṣṇapaṇḍita. (3) name of a commentary on Pāṇiniya Śikṣā by Keśava. (4) name of a gloss on Siddhāntakaumudī.

**प्रकीर्णकाण्ड** name given to the third Kāṇḍa or book of Bhartṛhari's Vākyapadiya where miscellaneous topics are treated. The third Kāṇḍa consists of 14 sections called by the name Samuddeśa. For details see pp. 381-382 Mahābhāṣya Vol. VII. D. E. Society's edition.

**प्रकृत (1)** in context, in question; the word is frequently used in connection with words in the preceding rules which are drawn on to the following rules by anuvṛtti or continuation; cf. प्रकृतं गुणवृद्धिग्रहणमनुवर्तते, M. Bh. on I. 1.3 Vārt. 2: (2) found or available in a large quantity; cf. तत्प्रकृतवचने मयद् । प्राचुर्येण प्रस्तुतं प्रकृतम् । Kās. on P. V. 4.21.

**प्रकृति (1)** material cause; cf. तदर्थं विकृतेः प्रकृतौ । प्रकृतिरुपादानकारणं तस्यैव उत्तरमवस्थान्तरं विकृतिः Kās. on P. V. 1.12; (2) original, as opposed to 'modified' (विकृति); the original base of a word which is used in language by the addition of affixes. There are mentioned three kinds of such original words in grammar, roots (धातु), noun bases (प्रातिपादिक) and affixes (प्रत्यय). प्रकृति is defined as 'शास्त्रप्रक्रियाव्यवहारे प्रकृतिप्रत्ययविभागकल्पनया शब्दार्थभावनायां प्रत्ययात् प्रथममुपादानकारणमिव या उपादीयते तां प्रकृतिरिति व्यपदिशन्ति' in the Śṛṅgāraprakāsa; cf. अपशब्दो ह्यस्य प्रकृतिः । न चापशब्दः प्रकृतिः । न ह्यपशब्दा उपदिश्यन्ते न चातुपदिशा प्रकृतिरस्ति । M. Bh. on Śiva Sūtra 2; cf. also कृतप्रकृतिर्धातुः M. Bh. on P. VI. 2. 139 Vārt. 2; पदप्रकृतिः संहिता । पदप्रकृतीनि सर्वचरणानां पार्श्वानि Nir. I. 17.

**प्रकृतिनियम** restriction regarding the base, as contrasted with प्रत्ययनियम, cf. किमयं प्रत्ययनियमः प्रकृतिपर एव प्रत्ययः प्रयोक्तव्यः अप्रकृतिपरो नेति । आहोस्वित् प्रकृतिनियमः । प्रत्ययपरेव प्रकृतिः प्रयोक्तव्या अप्रत्ययपरा नेति । M. Bh. on P. III. 1.2.

**प्रकृतिप्रत्ययविभाग** division of a word (in use in a language) into the base and the affix, which is looked upon as the main function of grammar.

**प्रकृतिप्रत्यापत्ति** restoration to the original word from the substituted

word; e.g. the restoration of the root हन् in कंसवधमाचष्टे कंसं घातयति; cf. आख्यातात्कृदन्ताणिज्वक्तव्यस्तदाचष्टे इत्येतस्मिन्नर्थे। कृञ्कु प्रकृतिप्रत्यापत्तिः प्रकृतिवच्च कारकं भवतीति वक्तव्यम्; M. Bh. on III. 1.26 Vārt. 6.

**प्रकृतिभाव** phonetical maintenance of a wording without allowing any euphonic modifications as found in the case of a dual form ending in ई, ऊ or ए, as also in other specified cases; cf. ईदूदेद्विवचनं प्रगृह्यम् and the following rules P. I. 1.11 to 19, as also छुत्प्रगृह्या अचि नित्यम् VI. 1.125.

**प्रकृतिस्वर** the accent i.e. the acute accent (उदात्त), possessed by the original word as contrasted with the accent of the affix (प्रत्ययस्वर) which (latter) is looked upon as more powerful; cf. (बहुव्रीहौ) पूर्वपदं प्रकृतिस्वरं भवति M. Bh. on II. 1.24, II. 2.29 Vārt. 17. See Pāṇini Sūtras VI. 2.1 to 63.

**प्रकृत्यन्तर** difference in the radical base; a different radical base; cf. कथमुपवर्हणम्। वृद्धिः प्रकृत्यन्तरम् M. Bh. on I. 1.4; cf. also प्रत्ययार्थस्याव्यतिरेकाल्प्रकृत्यन्तरेषु मन्थामहे धातुरेव क्रियामाहिति M. Bh. on P. I. 3.1.

**प्रकृत्यर्थनियम** restriction regarding the sense of the radical base; cf. प्रकृत्यर्थनियमे अन्येषां प्रत्ययानामभावः। अनुदात्तङितरज्जादयो न प्राप्नुवन्ति M. Bh. on P. I. 3.12 Vārt. 5.

**प्रकृत्या** intact, without any change by rules of euphony, accent etc.; cf. P. VI. 2.1 etc. VI. 2.137, VI. 3.74 and VI.4.163.

**प्रकृष्ट** superior, excellent; cf. मध्यमश्च शुक्लशब्दः पूर्वमपेक्ष्य प्रकृष्टः परमपेक्ष्य न्यूनः न च न्यूनः प्रवर्तते; M. Bh. on P. V. 3.55 Vārt. 3.

**प्रकृत्य** (1) the place of articulation, the place of the production of sound,

such as throat, chest, palate and the like; cf. प्रक्रम्यन्ते अस्मिन्वर्णा इति प्रक्रमः स्थानमुच्यते M. Bh. Pradīpa on सिद्धं तु समानप्रक्रमवचनात् P. I. 2.30 Vārt. 2; (2) recital of Veda, described as क्रमपाठ cf. उभयथा च प्रक्रमे दोषो भवति M. Bh. on P. VIII. 4.28; cf. also "अष्टसु प्रक्रमेषु दोषो भवति" quoted in the Mahābhāṣya on P. VI. 1.172; (3) regularity in the position of words, regular order of words.

**प्रक्रियाकौमुदी** a well-known grammatical work by Rāmacandraśeṣa of the fifteenth century. The subject matter of Pāṇini's Aṣṭādhyāyī is arranged in this work according to topics. It is similar to and the predecessor of Siddhāntakaumudī which has a similar arrangement. The work was very popular before Siddhāntakaumudī. It has almost about a dozen commentaries of which Prasāda of Viṭṭhala and Prakāśa of Śeṣakṛṣṇa are famous. Prakriyākaumudī has an abridgement called Tattvacandra by Jayanta, a pupil of Rāmacandra. There are glosses like Prakriyā-rañjana by Viśvanātha, Prakriyā-vyākṛti by Viśvakarmā, Prakriyā-ratnāmaṇi by Dhaneśvara, preceptor of Bopadeva.

**प्रक्रियाकौमुदीवृत्ति** called also प्रक्रियाकौमुदी-व्याख्या or even कृष्णपण्डिता (वृत्ति) written by a learned grammarian named Kṛṣṇapaṇḍita belonging to the famous Śeṣa family of grammarians.

**प्रक्रियाकौमुदीसार** a commentary on Rāmacandra's Prakriyākaumudī by a grammarian named Kāśinātha.

**प्रक्रियाप्रकाश** name of the learned commentary on the प्रक्रियाकौमुदी, called also प्रक्रियाकौमुदीप्रकाश, by

- Kṛṣṇaśeṣa**, the son of Nṛsiṃhaśeṣa, which is, in a way, an improvement upon the commentary Prasāda of Viṭhaleśa.
- प्रक्रियाप्रदीप** name of a commentary on the प्रक्रियाकौमुदी, written by चक्रपाणिदत्त.
- प्रक्रियाप्रसाद** name of the scholarly commentary on Rāmacandra's Prakriyākaumudī, written by Viṭhaleśa, the grandson of Rāmacandra.
- प्रक्रियासर्वस्व** a famous prakriyā work, in twenty sections, of Nārāyaṇa Bhaṭṭa, the most prominent grammarian of Kerala of the seventeenth century A. D. see Nārāyaṇa Bhaṭṭ.
- प्रक्रियासंग्रह** a work on grammar by Abhayacandra in which the Sūtras of Śākaṭāyana's Śabdānuśāsana are arranged in the form of different sections dealing with the different topics of grammar.
- प्रगद्यादि** a class of words headed by the word प्रगदिन् to which the tad. affix य (न्य) is added in the four senses prescribed in P. IV. 2.67-70; e.g. प्रागद्यम्, शारद्यम्, कौविद्यम् etc.; cf. Kāś. on P. IV. 2.80.
- प्रगाथ** a couple of Vedic hymns divided into three hymns for purposes of singing as Sāman; cf. यत्र द्वे ऋचौ प्रग्रथनेन तिस्रः क्रियन्ते स प्रगाथनात् प्रकर्मगानाद्वा प्रगाथ इत्युच्यते Kāś. on P. IV. 2.55.
- प्रगीत** a fault of utterance or recital where a simple word in conversation or recital is uttered in a tone proper for singing or in a manner suitable for singing; cf. प्रगीतः सामवदुच्चारितः Kaiy. on M. Bh. Āhni. 1.
- प्रगृहीत** lit. held as it is, uncombinable by euphonic rules; the same as प्रगृह्य.

- प्रगृहीतपदा** a description of the Samhitā text of the Veda in which a pragrahya vowel preceding another vowel is held up (प्रगृह्य) i. e. kept as it is, without any euphonic combination; cf. सहोदयास्ताः प्रगृहीतपदाः सर्वत्रैव व्यञ्जरास्तास्तु नैव R. Pr. II. 27.
- प्रगृह्य** a term used in the Prātiśākhya works and by Pāṇini, in the sense of a vowel which is not combined with the following vowel by rules of euphony; e. g. सुजाते अन्ववृत्ते, अमी अत्र etc; cf. R. Pr. I. 28 and 29; P. I. 1.11-19 and VI. 1. 125.
- प्रग्रह** absence of euphonic change; the term is frequently used in the Taittirīya Prātiśākhya; cf. T. Pr. I. 60, IV. 1. 1-54.
- प्रघटक** name given to the subdivisions of chapters or sections in certain books.
- प्रचय (1)** a specific feature or quality (धर्म) of the grave (अनुदात्त) accent when a vowel, accented grave, is preceded by a स्वरित (circumflex vowel) and is followed upon by another grave-accented vowel. These grave vowels in succession, i.e. the grave vowels which are not followed by an acute or a circumflex vowel, are uttered neither distinctly circumflex nor distinctly grave; cf. also R. Pr. III. 11-14. They are uttered like the acute, but slightly so; e. g. the vowels after मे and before ति in इमं मे गङ्गे यमुने सरस्वति; cf. स्वरितासंहितायामनुदात्तानां प्रचय उदात्तश्रुतिः T. Pr. XXI. 10, 11 also cf. P. 1. 2.39, where the term एकश्रुति is used for the word प्रचय; (2) the connection of one word with many words; e. g. राज्ञो गोश्राश्वश्च पुरुषश्च where राज्ञः is connected with गो, अश्व and पुरुष; cf. प्रचये समासप्रतिषेधो वक्तव्यः M. Bh. on II. 1.1 Vārt. 6. (3) It is under-



stood as an independent accent by the Khāṇḍikiya and Āukhikiya schools.

**प्रज्ञादि** a class of words headed by the word प्रज्ञ to which the tad. affix अ (अण्) is added without any change of sense; e. g. प्राज्ञः, वाणिजः etc.; cf. प्रज्ञ एव प्राज्ञः । प्राज्ञी स्त्री । यस्यास्तु प्रज्ञा विद्यते सा प्राज्ञा भवति । Kās. on P. V. 4. 38.

**प्रणयन** composition (of the original Sūtra work); cf. द्वयमपि चैतत् प्रमाणम् । उभयथा सूत्रप्रणयनात् Kās. on P. IV. 2. 117; cf. also Kās. on P. V. 1.94 and V. 4.21.

**प्रण्यस्त** silent; cf. अनादेशे प्रण्यस्ता जिह्वा T. Pr. II. 20 explained by Uvvaṭa as अनादेशे अनुपदेशे जिह्वा प्रण्यस्ता तूष्णींभूता भवति ।

**प्रतिकण्ठम्** (1) vocally, pronouncedly, expressly without any attention to the derivation or the formation of the word; (2) irregular formation; c. सर्वशास्त्रार्थं प्रतिकण्ठमुक्तम् where प्रतिकण्ठ is explained as निपातन by Uvvaṭa; cf. प्रतिकण्ठं निपातनम् । उत्सर्गविधिभिः साधयितुमशक्या अपि प्रयोगविशेषा निपात्यन्ते शास्त्रसंपूर्तये. Uvvaṭa on R. Pr. I. 23.

**प्रतिक्रम** recital in the reverse order as in some of the artificial recitations of the Saṃhitā text such as जटा, घन etc.

**प्रतिजनादि** a class of words headed by the word प्रतिजन to which the tad. affix ईन (खञ्) is added in the sense of 'good at' (तत्र साधुः); cf. प्रतिजने साधुः प्रातिजनीनः, जने जने साधुरित्थः Kās. on P. IV. 4.99.

**प्रतिज्ञा** प्रतिज्ञान also; hypothesis, express tenet in a Śāstra or convention; cf. आडः स्यः प्रतिज्ञान इति वक्तव्यम् । अस्ति स्कारमातिष्ठते । आगमौ गुणवृद्धौ आतिष्ठते । विकारौ गुणवृद्धौ आतिष्ठते M. Bh. on P. I. 3. 22; cf. also प्रतिज्ञाज्ञानासिध्याः पाणिनीयाः

Kās. on P. I. 3.2, VII. 1.1. प्रतिज्ञा-स्वरिताः पाणिनीयाः Kās. on P. I. 3.11.

**प्रतिज्ञासूत्र** a supplement to the Vājasaneyi Prātiśākhya. Its authorship is attributed to Kātyāyana. A relatively recent work, it is different from a Pratiñāsūtra mentioned by Carañavyūha.

**प्रतिद्वन्द्वभावेन्** opponent, opposing; अन्तरङ्गं बहिरङ्गमिति प्रतिद्वन्द्वभाविनौ यतौ पक्षौ । M. Bh. on P. VIII. 3.15.

**प्रतिविद्ध्यमान** predicate, as opposed to the subject; cf. उद्देश्यप्रतिनिद्ध्यमान-योरैक्यमापादयत्सर्वनाम पर्यायिण तत्तद्धिक्कभाक् M. Bh. Pradīpa.

**प्रतिपत्ति** knowledge, understanding; cf. तस्मादनभ्युपायः शब्दानां प्रतिपत्तौ प्रतिपदपाठः । M. Bh. on Āhn. 1; also cf. M. Bh. on P. I. 1. 20. Vārt. 5, I. 1. 44, 46 etc.

**प्रतिपत्तिगरीयस्त्व** difficulty in understanding; requiring an effort to understand the sense; cf. योगविभागे तु प्रतियोगं भिन्नबुद्ध्युदयाद् व्यक्तं प्रतिपत्तिगरीयस्त्वम् Puru. Pari. 98.

**प्रतिपत्तिगौरव** difficulty in understanding; requiring a longer time in understanding the sense; cf. एवं हि प्रतिपत्तिगौरवं स्यात् Sīra. Pari. 50. See प्रतिपत्तिगरीयस्त्व.

**प्रतिपत्तिलाघव** facility of understanding; cf. प्रतिपत्तिलाघवार्थं ज्ञानोर्जा इति दीर्घान्तादेश-विधानम् Sīra. Pari. 91.

**प्रतिपदपाठ** (1) recital of each and every word; (2) enumeration of every word; cf. किं शब्दानां प्रतिपत्तौ प्रतिपदपाठः कर्तव्यः, M. Bh. on Āhn. 1.

**प्रतिपदविधान** express statement by a definite wording; cf. एवं तर्हि उभयमनेन क्रियते अपवादविषये चानिवृत्तिः उत्सर्गविषये च प्रतिपदविधानम् । M. Bh. on III. 3. 12. Vārt. 1; cf. also प्रतिपदविधाना च षष्ठी

न समस्यते । का पुनः षष्ठी प्रतिपदविधाना का कृद्योगा । सर्वा षष्ठी प्रतिपदविधाना शेषलक्षणां वर्जयित्वा । कर्तृकर्मणोः कृति इति या षष्ठी सा कृद्योगा ; M. Bh. on P. II. 2.8 and II. 2.10.

**प्रतिपदविधि** an injunction or operation stating expressly the word or words for which it is meant ; cf. यं विधिं प्रति उपदेशोऽनर्थकः स विधिर्वाध्यते । दत्तं च प्रति नुमः प्रतिपदविधिरनर्थकः, रोः पुनर्निमित्तमेव । M. Bh. on P. VIII. 2.72.

**प्रतिपदोक्त** expressly stated as opposed to implied or suggested ; cf. लक्षण-प्रतिपदोक्तयोः प्रतिपदोक्तस्यैव ग्रहणम्, Par. Śek. Pari. 105 ; cf. also विशेषेण प्रतिपादितं प्रतिपदोक्तं Puru. Pari. 3.

**प्रतिपादक** ( शब्द ) a crude base such as a root or a substantive without a case affix as given by etymologists and grammarians for the convenience of understanding with a sense attributed to it, although, as a matter of fact, it does not possess individually any sense. cp. Vāk. pad. I. 24.

**प्रतिप्रसव** lit. bringing into life again ; the term is used in the sense of a counter-exception ; cf. याजकादिभिश्चेति पुनः कारकषष्ठीसमासप्रतिप्रसवाद् ब्राह्मणयाजकादिषु उत्तरपदप्रकृतिस्वर एव । Bhāṣāvṛtti on II. 2.16.

**प्रतिबन्ध** obstacle in the way of the production of the result as caused by the Time Force. cp. Vāk. pad. III. 9.11. cp. भावामनश्च वस्तुनः प्रतिबन्धः स्वकार्यासामर्थ्यम् । ( हेल. )

**प्रतिभा** ( 1 ) original flash of intelligence which is described to be of six kinds as arising from nature, practice, study, contact, luck, special circumstance, automatic appearance and immediate coming in. cp. Vāk. pad. II. 117, 148, 152. cp. प्रतिभा सर्वप्राणि-संवेधा सकलव्यवहारमूलभूता अनपह्वनीया ( पुण्य. ) ( 2 ) sense arising in the mind on

the utterance of a sentence, which is stated by some scholars as the sense of a sentence. cp. Vāk. pad. II. 143.

**प्रतियोगिन्** negative counterpart ; cf. न चान्तरेण प्रतियोगिनं स्वर्धा भवति M. Bh. on II. 1.69. Vārt. 6 ; also M. Bh. on VIII. 8.4 Vārt. 8 ; corresponding term ; cf. प्रथमग्रहणं च प्रतियोग्यपेक्षत्वान्नोपयुज्यते Kāś. on V. 3.1.

**प्रतिरूपक** similar in appearance ; cf. उप-सर्गविभक्तिस्वरप्रतिरूपकाश्च निपाता भवन्ति M. Bh. on P. II. 2.24. Vart. 22, as also on P. III. 4.2 ; cf. उपसर्गप्रतिरूपका निपाताः, तिङन्तप्रतिरूपका निपाताः ; cf. also अस्ति च समासप्रतिरूपको रूढिशब्दः स्वतन्त्र इति Nyāsa on P. I. 4.54.

**प्रतिलोम** lit. regressive ; a kind of Samdhi or euphonic combination, in which the consonant precedes and the vowel comes after it ; e.g. हव्यवाडसिः ; cf. प्रतिलोमसंधिषु व्यञ्जनानि पूर्वाणि स्वरा उत्तरे ; Uvvaṭa on R. Pr. I. 4.

**प्रतिवर्ण** for every letter ; corresponding to every letter ; cf. अनर्थकास्तु वर्णाः प्रतिवर्णैर्मथानुपलब्धेः M. Bh. on Āhnika 2, Śiva sūtra 5.

**प्रतिविधान** counteraction ; solving a difficulty by taking the necessary action ; cf. अयमिदानीं स प्रतिविधानकालः M. Bh. on P. VII. 4.60 Vārt. 4 ; cf. also तत्र प्रतिविधानं द्विवचननिमित्ते अचीर्युच्यते, Kāś. on P. VI. 1.2 ; cf. also the usual expression प्रतिविधेयं दोषेषु M. Bh. on I. 1.39, I. 3.10, 4.1.1 etc.

**प्रतिषिद्ध** a rule or operation which is prohibited or prevented from application by a specific negation of it by another rule or operation laid down to prohibit it. Generally the prohibited rule does not apply again ; cf. सकृद्गतौ विप्रतिषेधे यद्वाधितं तद्वाधितमेव Par. Śek. Pari. 40 ; cf. नोस्सहते प्रतिषिद्धा सती वाधितुम् । M. Bh. on P. I.

1.43. The word प्रतिषिद्ध which is generally used in ancient works appears to be an earlier word as compared with निषिद्ध which is used by later grammarians.

**प्रतिषेध** prohibition, negation, prohibition of a rule or operation; generally प्रतिषेध or प्रसज्यप्रतिषेध is laid down by the use of the negative particle (नञ्) connected with a verbal activity, and not with a noun in a compound in which case the negation is named पर्युदास; cf. प्रसज्यप्रतिषेधो यः क्रियया सह यत्र नञ् । पर्युदासः सः विद्मैयः यत्रोत्तरपदेन नञ् ॥

**प्रतिषेधक** a word expressing a prohibition, e.g. the negative particle न (नञ्); cf. नेति प्रतिषेधकः T. Pr. XXII. 8.

**प्रतिषेधबलीयस्त्व** the priority of consideration given to rules laying down a prohibition, for instance, the prohibition of guṇa or vṛddhi by the rule क्लिति च P. I. 1.5 after giving due consideration to which, the injunctions i.e. the guṇa and vṛddhi rules are to be applied; निषेधाश्च बलीयांसः Par. Śek. Pari. 112; cf. also एवमप्युभयोः सावकाशयोः प्रतिषेधबलीयस्त्वात्प्रतिषेधः प्राप्नोति; M. Bh. P. on III. 1.30.

**प्रतिषेध्य** what is prohibited, as opposed to विषेय; cf. औत्त्वं च प्रतिषेध्यम्; M. Bh. on P. I. 1.47, I. 1.51.

**प्रतिसंस्करण** editing with improvement, with an attempt to restore the correct version or the original text in the place of the corrupt one; sometimes suitable additions and improvements are also made; e.g. चरकप्रतिसंस्करण attributed to Patañjali.

**प्रतिसंहार** withdrawal of a qualifying word after its function of qualifying the principal word is accomplished as in the case of the word शुद्ध where

the possessive affix मत्प is withdrawn or deleted after qualifying the word शुद्ध. cp. Vāk. pad. III. 14.9.

**प्रतिहार** excessive contact with the sound-producing organ which is looked upon as a fault; cf. वर्गेषु जिह्वाप्रथमं चतुर्षु प्राप्ते मुखे प्रतिहारश्चतुर्थे । चतुर्थे वर्गे (तवर्गे) प्रतिहारः अतिप्रयत्नो नाम दोषो भवति । Uvvaṭa on R. Pr. XIV. 7.

**प्रतीतार्थ** whose sense is clear and which hence does not require any further explanation; cf. यथा चापि प्रतीतार्थानि स्युस्तथैवान्याचक्षीरन् । Nir. I. 13.

**प्रतृष्ण** lit. broken or split up; the separated words of the Saṁhitā of the Vedas i.e. the Padapāṭha; the recitation of the Padapāṭha; cf. शौद्धाक्षरोच्चारणं च प्रतृष्णम् R. Pr. I. 3.

**प्रत्यक्ता** presence of the soul inside the body occupied by it, with a consciousness of which the subject causes the application of the उत्तम पुरुष or the first person affixes to the root expressing an activity. cp. Vāk. pad. III. 10.1. cp. प्रतिपुरुषं प्रतिनियते वा अब्रूति चेष्टते इति प्रत्यक् अन्तर्यामी जीवात्मा, स हि प्रतिदेहं नियतो वर्तते । तद्भावाः । उत्तमपुरुष-वाच्योऽर्थः । अहंकारसमानाश्रयत्वं यदाख्यातात् प्रतीयते क्रियायाः स उत्तमपुरुषविषयः । (हेल.)

**प्रत्यक्षक्रिय** a word in which the verbal activity is actually noticed, as for instance, verbs and kṛt formations; the term is used as an antonym of प्रकल्पक्रिय.

**प्रत्यय** affix, suffix, a termination, as contrasted with प्रकृति the base; cf. प्रत्याध्यते अर्थे अनेन इति प्रत्ययः; cf. also अर्थे संप्रत्याययति स प्रत्ययः M. Bh. on III. 1.1 Vārt. 8; The word प्रत्यय is used in the Prātiśākhya works in the sense of 'following' or 'that which follows', e.g. स्पर्शे चोपः प्रत्यये पूर्वपद्यः R. Pr. I. 30 which is explained by Uvvaṭa as उपः इत्ययं (शब्दः) पूर्वपदावयवः

सन् स्पर्शे प्रत्यये परभूते इति यावत् रेफिसंज्ञो भवति; Uvvaṭa on R. Pr. I. 30; cf. प्रत्येति पश्चादागच्छति इति प्रत्ययः परः T. Pr. V. 7; cf. also V. Pr. III. 8. Pratyaya or the suffix is generally placed after the base; cf. प्रत्ययः परश्च P. III. 1.1, 2; but sometimes it is placed before the base; e.g. बहुपटुः; cf. विभाषा सुपो बहुच् पुरस्ताच्च P. V. 3.68. The conjugational signs (शप्, झ्यन् etc.), the signs of tenses and moods (ञिच्, सिच्, स्य, तास् etc.) and the compound endings (समासान्त) are all called pratyayas according to Pāṇini's grammar, as they are all given in the jurisdiction (अधिकार) of the rule प्रत्ययः III. 1.1, which extends upto the end of the fifth chapter (अध्याय). There are six main kinds of affixes given in grammar सुप्रत्यय, तिङ्प्रत्यय, कृत्प्रत्यय, तद्धितप्रत्यय, धातु-प्रत्यय (e.g. in the roots चिकीर्षे, कण्डूय, etc.) and ह्यप्रत्यय. The word प्रत्यय is used in the sense of realization, in which case the root इ in the word त्यय means 'knowing', according to the maxim सर्वे गत्यर्था ज्ञानार्थाः; cf. मन्त्रार्थ-प्रत्ययाय Nir. I. 15.

**प्रत्ययग्रहणपरिभाषा** the guiding rule that when an affix (प्रत्यय) is given in a rule as a निमित्त (causing something), the affix denotes a word-form which begins with that to which that affix has been added and ends with the affix itself; cf. प्रत्ययग्रहणे यस्मात् स विहित-स्तदादेस्तदन्तस्य च ग्रहणम् Par. Śek. Pari. 23. The rule यञिञोश्च, which prescribes the affix फञ् (आयन), has the word यञ् and इञ् which respectively mean यञन्त and इञन्त; in the word परमगार्थार्थायण from परमगार्थे the word गार्थे is looked upon as यञन्त to which फञ् (आयन) is affixed and hence the word परमगार्थार्थायण is arrived at and not पारमगार्थे.

**प्रत्ययधातु** a term applied to secondary roots which are formed by adding

affixes like णिच्, सन्, यह् etc. to primary roots or by the addition of affixes like क्तिप्, क्यच्, काम्यच् etc. to nouns; e.g. कामय, हारय, चिकीर्षे, जिहीर्षे, जेष्ठीय, चेक्रीय, गङ्गीय, राजाय, पुत्रकाम्य etc.; cf. सनाद्यन्ता धातवः P. III. 1.32; cf. also प्रत्ययधातु। गोप्रायति, धूपायति, ऋतीयते M. Bh. on VI. 1.162 Vārt. 3.

**प्रत्ययपाद** a conventional name given to the first pāda of the third adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the rule प्रत्ययः III. 1.1.

**प्रत्ययलक्षण** an operation caused by an affix which takes place even though the affix is elided; e.g. the term पद is applied to अक्षिचित्, सोमसुत् etc. on account of the words ending with a case affix although the affix of the nom. sing. has been elided; cf. प्रत्यय-लोपे प्रत्ययलक्षणम्. P. I. 1.62 and Kās. thereon.

**प्रत्ययविधि** a rule prescribing the addition of a suffix; cf. यस्मात्प्रत्ययविधिस्तदादि प्रत्ययेऽङ्गम्, P. I. 4.13.

**प्रत्ययस्वर** an accent which is prescribed in general for an affix viz. the acute accent or Udātta by the rule आद्युदात्तश्च Pā. III. 1.3. cf. यथैव हि निपातनस्वरः प्रकृतिस्वरं बाधते एवं प्रत्ययस्वरमपि बाधेत। सतिशिष्टत्वात्प्रत्ययस्वरो भविष्यति। M. Bh. on P. I. 1.56 Vārt. 23.

**प्रत्ययान्त** (प्रकृति) a base ending in an affix, a secondary base as opposed to the original base, which is described to be of six kinds. सुप्रत्ययान्ता (प्रकृतिः) as in अहंयुः, सायंतनम् etc.; तिङ्प्रत्ययान्ता as in पचतितराम्, आस्तिकः, पचतमृज्जता etc.; कृत्प्रत्ययान्ता as in कृन्मिम् सांराविणम् etc.; तद्धितप्रत्ययान्ता as in गार्थार्थायणः, तृचत्यः etc.; धातुसंज्ञाप्रत्ययान्ता as in चिकीर्षा, कण्डूया etc.; ह्यप्रत्ययान्ता as in गाञ्जैय, गौरैयः, कादवेयः etc.

**प्रत्ययार्थ** the meaning of an affix. Generally meanings are assigned

to affixes when they are prescribed. When the meanings are not assigned, the affix is supposed to bear the sense of the base ; cf. अनिर्दिष्टार्थाः प्रत्ययाः स्वार्थे Par. Śek. on Pari. 113. The sense given by a word in language is the composite sense of the base and the affix together ; cf. प्रकृतिप्रत्ययौ सहार्थं ब्रूतः । न केवला प्रकृतिः प्रयोक्तव्या, न केवलः प्रत्ययः । M. Bh. on P. I. 2.64 Vārt. 5.

प्रत्यवमर्श reference (made to something) by a word ; cf. ताभ्यामिति संप्रदानार्थं प्रत्यवमर्शः Kās. on P. III. 4.75 ; cf. also तन्नामिकाभ्य इति सर्वनाम्ना प्रत्ययप्रकृतेः प्रत्यवमर्शः Kās. on P. IV. 1.113.

प्रत्याख्यान rejection of a rule or a word or words in a rule shown as redundant, their purpose being shown as served otherwise; cf. लुपि युक्तवद् व्यक्तित्वचने इति पूर्वाचार्याणामेवेदं सूत्रम् । तथा चास्य प्रत्याख्यानं भविष्यति । तदश्लिष्यं संज्ञाप्रमाणत्वादिति । Kās. on I. 2.51.

प्रत्याख्यानपक्ष an alternative which proposes the rejection of something such as a rule or its part ; cf. यदि प्रत्याख्यानपक्षः इदमपि प्रत्याख्यायने M. Bh. on Śiva Sūtra 4 ; cf. also अदीधयुरिति पदकारस्य प्रत्याख्यानपक्षे उदाहरणमुपपन्नं भवति । Vjāḍi Pari. 42.

प्रत्याख्यानवादिन् one who advocates the rejection of something, an opponent, an objector ; cf. प्रत्याख्यानवादी आह-नास्त्यत्र विशेष इति Kaiy. on M. Bh. on P. VI. 4.22 Vārt. 15.

प्रत्यादान lit. taking again ; uttering a word already uttered in the Krama and other recitations of the Vedas ; cf. क्रमो द्वाभ्यामतिक्रम्य प्रत्यादायोत्तरं तयोः । प्रत्यादाय पुनर्गृहीत्वा Uvvaṭa on R. Pr. X-1.

प्रत्यापत्ति restitution, restoration to the previous wording ; cf. प्रातिपदिकस्य च

प्रत्यापत्तिर्वक्तव्या M. Bh. on P. VI. 3.34 Vārt. 2 ; restoration to the previous nature ; cf. अकारस्य प्रत्यापत्तौ दीर्घप्रतिषेधः । खट्वा. माला । M. Bh. on P. VIII. 4.68.

प्रत्याज्ञाय literally, repetition in a contrary way ; in the Prātiśākhya literature, the word refers to the repetition of a Vedic passage ; repetition by pupils after hearing from the preceptor ; cf. प्रत्याम्नायः पुनर्वचनं Uvvaṭa on R. Pr. XV. 9.

प्रत्याख्य That which is expressed by a word, cp. Vāk. pad. II. 119. प्रत्याख्यो वाच्यः । (पुण्य.)

प्रत्यारम्भः (1) statement after prohibition, lit. commencing again ; inducing a person to do something after he has refused to do it by repeating the order or request for generally by beginning the appeal with the word नह ; e.g. नह भोक्ष्यसे ? नह अध्येष्यसे ; cf. नह प्रत्यारम्भे P. VIII. 1.31 and Kāśikā and Nyāsa thereon. (2) commencement or laying down again in spite of previous mention ; cf. शेषवचनात्तु योसौ प्रत्यारम्भात्कृतो बहुव्रीहिः M. Bh. on P. VI-3.46.

प्रत्यासङ्ग close contact or association ; तरतमयोश्च अतिशये अदक्षिणप्ररयासङ्गे । प्रत्यासङ्गः प्रत्यासन्नता V. Pr. V. 2

प्रत्यासत्ति immediate proximity ; close contact ; the same as प्रत्यासङ्ग which see above ; cf. हेतुमणिगो विधिः प्रतिषेधोपि प्रत्यासत्तैस्तस्यैव न्याय्यः Kās. on P. I. 3.88. cf. also Kās. on VII. 1.95.

प्रत्यासत्तिन्याय or प्रत्यासत्तिवचन a dictum that a word should, as far as possible, be construed with the nearest word ; cf. अनन्तरस्य विधिः प्रतिषेधो वेत्यर्थः प्रतिपत्तिन्यायलभ्यः Śira. Pari. 48.

प्रत्याहार lit. bringing together ; bringing together several letters (or

words in a few cases, such as roots or nouns) by mentioning the first and the last only for the sake of brevity. It is a means to obtain brevity of utterance. The term Pratyāhāra is generally used in connexion with brief terms such as अण्, अक्, अच्, हल्, and the like, created by Pāṇini in his grammar by taking any particular letter and associating it with any mute final letter (अनुबन्ध) of the fourteen Śivasūtras with a view to including all letters beginning with the letter uttered and ending with the letter that precedes the mute letter. The practice of using such abbreviations was in existence before Pāṇini, possibly in the grammar attributed to Indra. Bopadeva uses the word Samāhāra for Pratyāhāra. The word प्रत्याहार is not actually used by Pāṇini. It is found in Rkṭantra 1.3, 'प्रत्याहारार्थो वर्णानुबन्धो व्यञ्जनम्। Vājasaneyi Prātiśākhya has the same प्रत्याहार as in Pāṇini. The term appears to have come into use after Pāṇini. Pāṇini has not given any definition of the term Pratyāhāra. He has simply given the method of forming the Pratyāhāras and he has profusely used them. For a list of Pratyāhāras used by Pāṇini, see Kāśikā on Māheśvara Sūtras. According to Kāśikā प्रत्याहारसूत्र are forty two. Candra has reduced the number. Jainendra, Śakaṭāyana, Malayagiri and Mugdhabodha have adopted the प्रत्याहारसूत्र of Pāṇini. They are not found in Kātantra. Sārāsvata uses them without इत् (marker).

**प्रत्याहारसूत्र** a term for the fourteen Śiva Sūtras which are utilized for the formation of Pratyāhāras.

**प्रत्याहारसूत्रविचार** a short treatise explaining the pratyāhāras अण्, अक्, अच् etc.

in the grammar of Pāṇini; one such work is written by a southern grammarian named तिमण्णा.

**प्रत्याहाराह्निक** name given to the second Āhnika of the Mahābhāṣya which explains the Śiva Sūtras अह्उण्, ऋल्, etc., and hence naturally discusses the Pratyāhāras.

**प्रत्युच्चार** repetition especially of what has been recited by the preceptor; cf. प्रत्युच्चार्यैतद्वचनं परस्य शिष्यस्य स्याद् भो इति चोदना वा, R. Pr. XV. 8.

**प्रत्युज्जीवन** bringing to life again; the term is used in the sense of प्रतिप्रसव or counter exception.

**प्रत्युदाहरण** counter instance. In order to explain the wording of a grammatical rule clearly, it is customary to give along with the instances of the rule (where the rule has been effectively employed), a few words which would have resulted into other faulty words by the application of the particular rule in case that rule had not been stated or a word or more of it had been omitted; cf. न केवलानि चर्चापदानि व्याख्यातं वृद्धिः आत् ऐच् इति। किं तर्हि। उदाहरणं प्रत्युदाहरणं वाक्याध्याहारः इत्येतत् समुदितं व्याख्यानं भवति। M. Bh. in Āhnika 1.

**प्रथम** lit. premier, first; the word is used in connection with the personal affixes तिप्, तस्, क्षि (अन्ति) of verbal forms. See the word पुरुष above; cf. अस्तिभेवन्तीपरः प्रथमपुरुषः अप्रयुज्यमानोऽप्यस्तीति। वृक्षः प्लक्षः। M. Bh. on P. II. 3.1 and 4. The word प्रथम is used in the Prātiśākhya works in the sense of the first consonants of the five vargas or groups of consonants; cf. प्रथमैर्द्वितीयास्तृतीयैश्चतुर्थाः V. Pr. IV. 110 cf. प्रथमवृत्तीयादीनामादेशादित्वादेवाभावः, M. Bh. on P. VI. 4.120

Vārt 3, also cf. Kātantra I. 4.1 and Hem. I. 3.35. (3) The word is also used (in the feminine gender) in the sense of the case affixes सु (स), औ, जस् (अस्) of the nominative case. (4) The word is also used in the sense of the premier accent उदात्त (acute); cf. प्रथमभाविनः उदात्तभाविनः Uvvaṭa on R. Pr. III. 8. (5) Name of the second musical note in the singing of Sāman.

**प्रथमा** the nominative case; case affixes of the nominative case. cf. प्रातिपादिकार्थलिङ्गपरिमाणवचनमानि प्रथमा P. II. 3.46.

**प्रदर्शन** illustration; cf. विदां कुर्वन्तु इति । इतिकरणः प्रदर्शनार्थः न केवलं प्रथमपुरुषवद्बुवचनं किं तर्हि सर्वाण्येव लोड्नचनान्यनुप्रयुज्यन्ते । Kāś. on P. III. 1.41; cf. also किमर्थो योगविभागः । प्रदर्शनार्थः । Kāś. on P. I. 2.59.

**प्रदान** mode of articulation, the same as करण.

**प्रदीप** popular name of the famous commentary on the Mahābhāṣya of Patañjali, written by the reputed grammarian Kaiyaṭa in the eleventh century A.D. The commentary is a very scholarly and critical one and really does justice to the well-known compliment given to it, viz. that the Pradīpa has kept the Mahābhāṣya alive which otherwise would have remained unintelligible and consequently become lost. The commentary प्रदीप is based on the commentary महाभाष्यदीपिका, or °प्रदीपिका written by Bhartṛhari, The Pradīpa is to this day looked upon as the single commentary on the Mahābhāṣya in spite of the presence of a few other commentaries on it which are all thrown into the back-ground by it.

**प्रदीपकार** Kaiyaṭabhaṭṭa, the author of the famous commentary प्रदीप on the Mahābhāṣya, which see above.

**प्रदीपविवरण** called also उद्घोत written by the well-known grammarian Nāgeśabhaṭṭa of Vārānāsī who flourished in the first half of the eighteenth century.

**प्रदेश** lit. district; sphere of application, place of the application of a rule. The word is frequently used in this sense in the Kāśikā Vṛtti; cf. प्रत्यय-प्रदेशाः प्रत्ययलोपे प्रत्ययलक्षणमित्येवमादयः Kāś. on P. III. 1.1; cf. also अनुदात्तप्रदेशाः अनुदात्तौ सुप्पितौ इत्यादयः Kāś. on P. I. 2.30. The word प्रदेश is also used in the sense of the place of use or utility; cf. संज्ञाशास्त्रस्य तु कार्यकालपक्षे न पृथग्वाक्यार्थबोधः किं तु प्रदेशवाक्येन सहैव । ...कार्यज्ञानं च प्रदेशदेश एव Par. Śek. Pari. 3. Nirukta uses it in the sense of root.

**प्रदेशशास्त्र** a rule, laying down a positive original injunction as opposed to the अपवादशास्त्र; cf. येः अर्थाः प्रदिश्यन्ते तानि प्रदेशशास्त्राणि com. on R. Pr. XI. 35.

**प्रधान** (1) the principal thing as opposed to the subordinate one; something which has got an independent purpose of its own and is not meant for another; प्रधानमुपसर्जनमिति च संबन्धि-शब्दावेतौ M. Bh. on P. I. 2.43 V. 5; cf. also प्रधानाप्रधानयोः प्रधाने कार्यसंप्रत्ययः । Par. Śek. Pari. 97; (2) predominant; of main importance; cf. पूर्वपदार्थप्रधानोव्ययीभावः etc. M. Bh. on II. 1.6, 20, 49; II. 26 etc.; (3) primary as opposed to secondary; cf. गौणे कर्मणि दुह्यादेः प्रदाने नीहृक्प्रहाम् । cf. also प्रधानकर्मण्याख्येये लादीनाद्दुहिकर्मणाम् । अप्रधाने दुहादीनाम् M. Bh. on I. 4.51.

**प्रधानशिष्ट** prominently mentioned as opposed to अन्वाचयशिष्टः cf. कर्तुः क्यङ् सलोपश्च । प्रधानशिष्टः क्यङ् अन्वाचयशिष्टः सलोपः M. Bh. on III. 1.11; cf. also प्रधानान्वाचयशिष्टयोः प्रधाने संप्रत्ययः Vyāḍi Pari. 67.

प्रध्वंसिन् disappearing ; cf. उच्चरितप्रध्वंसिनो-  
नुबन्धाः Vyāḍi Pari. 11.

प्रपञ्च amplification, further explana-  
tion, clarification. The expression  
पूर्वस्यैवायं प्रपञ्चः or तस्यैवायं प्रपञ्चः is very  
frequently used in the Kāśikā vṛtti ;  
cf. Kāś. on P. II. 1.33, 37, 41, 58,  
II. 4.28, III. 2.61 etc.

प्रपाठक a term used for a division of a  
work by an ancient writer, as for  
instance in the case of the Atharva-  
prātiśākhya.

प्रबोधचन्द्रिका a small treatise on gram-  
mar in general by Vijjalabhūpati,  
has a commentary on it by Gopāla-  
giri.

प्रभा (1) name of a commentary on  
the Śabdakaustubha by Rāghaven-  
drācārya Gaṅgendragadkar; (2) name  
of a commentary on Kaiyata's  
Mahābhāṣyapradīpa; (3) name of a  
commentary on Śabdakaustubha  
by Vaidyanātha.

प्रभाचन्द्र a Jain grammarian who wrote  
a learned commentary named Nyāsa  
on the Amoghāvṛtti of Amogha-  
varṣa.

प्रभृति a passage or a word at the com-  
mencement ; cf. इरावतीप्रभृति आ दाधार  
T. Pr. IV. 22 ; छुतादिप्रभृतीनि च R. Pr.  
X. 4 तिष्ठद्गुप्रभृतीनि च P. II. 1.17.

प्रभेद smaller division, sub-division.

प्रमाण (1) authority ; authoritative  
proof ; cf. लोकः अवश्यं शब्देषु प्रमाणम् M.  
Bh. on I. 2.64 Vārt. 29 ; (2) mea-  
surement, measure ; cf. प्रमाणे द्वयसन्द-  
र्भनात्रचः P. V. 2.37 ; प्रमाणतः अकारो गुणः  
प्रातः Kāś. on P. I. 1.50.

प्रमाद inadvertence, negligence ; cf.  
प्रमादकृतमाचार्यस्य शक्यमकर्तुम् M. Bh. on  
P. IV. 2.70 ; cf. also अन्ये तु गौरादिभ्वेतयोः  
प्रमादपाठमाहुः Kaiy. on P. I. 1.72  
Vārt. 4.

प्रयत्न the same as प्रयत्न ; see प्रयत्न.

प्रयत्न (1) effort ; the word is used in  
connection with the effort made  
for producing sound ; cf. तुल्यास्यप्रयत्नं  
सवर्णम् P. I. 1.9 ; these efforts are  
described to be of two kinds बाह्य and  
आभ्यन्तर of which the latter are con-  
sidered in determining the cognate  
nature of letters (सावर्ण्य) ; cf. आभ्यन्तर-  
प्रयत्नाः सवर्णसंज्ञायामाश्रीयन्ते ; Kāś. on P. I.  
1.9 ; (2) specific measure taken for  
a particular purpose such as mark-  
ing a letter with a particular tone  
or accent or dividing a rule, or lay-  
ing down a modificatory rule or the  
like ; cf. सैवानुवृत्तिः शब्देनाख्यायते प्रयत्ना-  
धिक्येन पूर्वसूत्रेपि संबन्धार्थम् Kāś. on P. IV.  
3.22.

प्रयुक्ताख्यातमञ्जरी a small treatise on  
verbal forms by सारङ्गकवि.

प्रयोग (1) employment or use of a word  
in language and literature about  
which, laying down rules is looked  
upon as the purpose of grammar ;  
cf. प्रयोगमूलत्वाद् व्याकरणस्मृतेः Kaiy. on  
P. V. 1.16, लोकतोर्धप्रयुक्ते शब्दप्रयोगे शास्त्रेण  
धर्मनियमो यथा लौकिकनैदिकेषु M. Bh. Āhnika  
1. Vārt. 1 ; (2) use of speech ;  
utterance ; cf. मध्यमेन स वाचप्रयोगः प्रणा-  
त्मकः कर्तव्यः, T. Pr. XVIII. 4. (3)  
साधनयोग cp. Vāk. pad. II. 124.

प्रयोगनियम general rules or principles  
laid down regarding the use of words  
in language and literature such as  
(1) a word recognised as correct  
should always be used, cf. एवमिहापि  
समानायामर्थगतौ शब्देन चापशब्देन च धर्मनियमः  
क्रियते शब्देनैवार्थोभिषेधो नापशब्देनेति । एवं-  
क्रियमाणमभ्युदयकारि भवति M. Bh. on P.  
I. 1. Āhnika 1, (2) never a base  
alone or an affix alone should be  
used, but always a base with the  
necessary affix should be used ; cf.  
यावता समयः कृतो न केवल प्रकृतिः प्रयोक्तव्या न  
केवलः प्रत्ययः M. Bh. on P. I. 2.64 Vārt.



8, also on P. III. 1.94 Vārt. 3; (3) when the sense is already expressed by a word, a word repeating the sense should not be used; cf. उक्तार्थानामप्रयोगः. Besides these many minor regulations of the type of Paribhāṣās are laid down by grammarians. For details see Paribhāṣā-Saṁgraha Introduction.

**प्रयोगपल्लव** a small treatise in verses on the conjugation of roots, written by Bhavanātha Mīśra, son of Ramāpati.

**प्रयोगमुखमण्डन** known also by the name प्रयोगविवेक, an elementary treatise on syntax, attributed to बरहृचि, who must, of course, have been different from the ancient grammarian बरहृचि.

**प्रयोगरत्नमाला** name of a recognised treatise on grammar written by पुरुषोत्तम-विद्यावागीश of Bengal in the fourteenth century. The treatise explains many words which, although current in language and literature, cannot be easily formed by rules of grammar. The author has tried to form them by applying rules of grammar given in the grammatical systems of Pāṇini and Kātantra. The alphabet given in this treatise is according to the system of the Tantra Śāstra which shows a scholarship of the author in that branch. The grammar was studied much in Bengal and Assam.

**प्रयोगवाक्य** a sentence which is actually in use among the people as opposed to प्रक्रियावाक्य, a sentence for technical purposes. cp. Vāk. pad. III. 14.615. cp. स्थितलक्षणाधर्मप्रत्यायकं तु प्रयोगवाक्यं, लौकिकं नैवंभूतम् । (हेल.)

**प्रयोगविधि** an elementary work on the three constructions which has no name of the author mentioned.

**प्रयोगविषय** sphere or domain of the use of words; the whole Vedic and classical recognized literature; cf. महान् हि शब्दस्य प्रयोगविषयः । समष्टीया-वंसुमती त्रयो लोकाः चत्वारो वेदाः साङ्गः सरहस्याः बहुधा विभिन्नाः, एकशतमध्वर्युशालाः, रुहस्रवर्त्मा साम-वेदः, एकविंशतिधा बाह्वृच्यं, नवधाथर्वणो वेदो नाकोवाक्यमितिहासः पुराणं वैचक्रमित्येता-वाञ्छब्दस्य प्रयोगविषयः M. Bh. Āhnika. 1. Vārt. 5.

**प्रयोजक** causing another to do; causal agent; cf. कुर्वाणं प्रयुङ्क्ते इति प्रयोजकः Kāś. on P. I. 4.55. also Vāk. pad. II. 399.

**प्रयोजन** object, motive or purpose in undertaking particular thing; the word is used although rarely, in the sense of a cause also; cf. इमान्यस्य प्रयोजनानि अध्येयं व्याकरणम् M. Bh. Āhnika 1. For the advantages of the study of Vyākaraṇa, see M. Bh. Āhnika 1. See also Vyākaraṇa Mahābhāṣya Vol. VII pp. 226, 227, D. E. Society's edition.

**प्रयोज्य** that which is employed or incited or urged; the word which is the subject in the primitive construction and becomes an object in the causal construction, and as a result, which is put in the accusative case being प्रयोज्यकर्म. As, however, the प्रयोज्यकर्म originally occupies the place of the subject in the primitive construction, the term प्रयोज्यकर्ता (प्रयोज्यश्चासौकर्ता च) is often used in connection with it, as contrasted with the term प्रयोजककर्ता which is used with respect to the subject in the causal construction; cf. इह च भेदिका देवदत्तस्य यज्ञदत्तस्य काष्ठानामिति प्रयोज्ये कर्तारि षष्ठी न प्राप्नोति । M. Bh. on P. III. 1.26 Vārt. 1; cf. also Kaiy. on P. I. 2.65.

**प्रवचन** (1) recital of Vedic texts; cf. अथैके प्राहुरनुसंहितं तत् पारायणे प्रवचनं प्रशस्तम्

R. Pr. XV. 16; also इति प्र बाभ्रव्य उवाच च क्रम क्रमप्रवक्ता (बाभ्रव्यः) प्रथमं शशंस च, R. Pr. XI. 33; (2) the reading of the Saṃhitā text प्रावचनो वा यजुषि प्रावचने भवः स्वरः प्रावचनः । प्रावचनशब्देनार्षपाठ उच्यते । V. Pr. I. 132.

प्रवण circumflex accent; possessed of svarita accent; cf. सर्वः प्रणव इत्येके । प्रकर्षेण वन्त्यते व्युत्क्रियन्ते इति प्रवणः स्वरितस्वरः T. Pr. I. I. 47; cf. also प्रवणे यष्टयम् M. Bh. on VI. 2.33.

प्रवर्तकोपाध्याय a grammarian who wrote an explanatory gloss named कैयट-प्रकाशिका on the महाभाष्यप्रदीप written by Kaiyaṭabhaṭṭa.

प्रवर्तना incitement or inducement which is the sense of the 'liñ' affixes in general; cf. प्रवर्तनायां लिङ्.

प्रवाद a grammatical explanation; detailed explanation by citing the gender, number, kṛt affix, tad. affix and the like; cf. लिङ्गसंख्यातद्धितकृतस्वरूप-भेदाः प्रवादाः । पाण्यादिशब्दानां प्रवादिषु प्रथमो (original) नकारो णत्वमाप्नोति स च प्राकृतः । T. Pr. XIII. 9: The word is explained as a change in the from of a word, as for instance, by the substitution of स् for विसर्ग where विसर्ग is, in fact, expected; cf. क्वन्थं पृथु इत्येतेषां पदानां प्रवादा रूपभेदा उदये परत्रावस्थिताः दिव इत्येतस्य उपचारं जनयन्ति । यथा दिवस्क्रवन्धम्, दिवस्पृथुः Uvvaṭa on R. Pr. IV. 22; cf. also प्रवादाः षड्भितः परे, R. Pr. IX. 18. In the Nirukta, the word is used in the sense of 'distinct mention'; cf. एवमन्थासामपि देवतानामादित्य-प्रवादाः स्तुतयो भवन्ति (deities are mentioned under the name of Āditya) Nir II. 13; cf. also वैश्वानरीयाः प्रवादाः Nir. VII. 23.

प्रवादिनः scholars who explain the changes (प्रवाद) mentioned above; possibly the Padakāras or writers of the pdaṭh; cf. प्रवादिनो दूणाशद्व्यदूल-

भान्...महाप्रदेशं स्वधितवीच वानयेद्युदेच R. Pr. XI. 20. Apparently प्रवादिनः (nom. sing.) seems to be the word in the explanation of Uvvaṭa.

प्रविग्रह separate or distinct utterance of several words of a sentence which are joined together by Saṃdhi rules in a compound (समास) or otherwise, with a very short pause (अवग्रह) after each word. e.g. उद् उ एति instead of उद्वेति; cf. प्रविग्रहेण शृङ्खल-ग्रहेण चचयेयुः R. Pr. XV. 10, where Uvvaṭa remarks प्रविग्रहेषु प्रशिष्टं विशिष्टं कुर्यात् । कालाधिक्येन कुर्यात् । तथा च उद् उ एति इति पठेन्न तु उद्वेति.

प्रविभक्त made separate with their component parts shown clearly; split up into component parts in such a way that their meaning also is fully stated; cf. तद्धितसमासेष्वे-कपर्वसु चानेकपर्वसु च पूर्वं पूर्वं अपरं अपरं प्रवि-भक्त्य निश्चयात् । दण्ड्यः पुरुषः । दण्डमर्हतीति वा दण्डेन संपद्यते इति वा । Nir. II. 2.

प्रविभाग the appearance of the supreme Word-Energy into manifold objects of the Universe which is described as the wakeful condition of the Word-Energy. cf. Vāk. pad. I. 128. cp. प्रविभक्तसाध्यसाधनरूपो हि शब्दब्रह्मणो विवर्तः । एवं ह्याह-प्रविभक्त्यात्मनात्मानं सृष्ट्वा भावान् पृथग्वि-धान् । सर्वेश्वरः सर्वमयः स्वप्ने भोक्ता प्रवर्तते । (स्वो.)

प्रवृत्त (1) complete; cf. अथ ये प्रवृत्ते अर्थे अमिताक्षरेषु ग्रन्थेषु वाक्यपूर्णा आगच्छन्ति पदपूर्णास्ते, Nir. I. 9; (2) which has presented itself, which has become applicable; the word is used in connection with a grammatical rule or operation; cf. एवं च कृत्वा धर्मशालं प्रवृत्सु; M. Bh. on P. I. 2.64 Vārt. 39; समुदाये ब्राह्मणशब्दः प्रवृत्तोऽवयवेष्वपि वर्तते जातिहीने गुणहीने च । M. Bh. on II. 2.6; cf. दीर्घस्य यण ह्रस्व इति प्रवृत्तं, M. Bh. on P. VI. 1.77; also cf. यद्यपि डिञ्चेत्ययमप-वादः ... तातडि मन्थरं प्रवृत्तः परेण बाध्यते S. K. on P. VII. 1.35.

**प्रवृत्ति (1)** application or presentation of a rule as opposed to निवृत्ति; cf. क्विदप्रवृत्तिः क्विदप्रवृत्तिः क्विदिभाषा क्विदन्येदेव। (2) working; function; cf. नान्तरेण साधनं क्रियायाः प्रवृत्तिर्भवति M. Bh. on P. II. 3.7.

**प्रवृत्तिनिमित्त** cause of the application of a word which is shown by the word when the affix त्व or त्त is added to it; cf. तस्य भावस्त्वन्तलौ। शब्दस्य प्रवृत्तिनिमित्तं भावशब्देनोच्यते, Kās. on P. V. 1.119. There are given four such causes जाति, गुण, क्रिया and संज्ञा.

**प्रवृत्तिभेद** difference regarding the cause of application; cf. पूर्वमिति वर्तमाने पुनः पूर्वग्रहणं प्रवृत्तिभेदेन नियमप्रतिपत्त्यर्थम्; Kās. on P. VI. 2; 174.

**प्रवृद्धादि** a class of compound words headed by the word प्रवृद्ध in which the second word, which is a past pass. part., has its last vowel accented acute; cf. प्रवृद्धं यानम्, प्रयुक्ताः सक्तवः; खट्वारुढः। आकृतिगणश्च प्रवृद्धादिर्द्रष्टव्यः। तेन पुनस्तस्युतं वासो देयमित्यादि सिद्धं भवति Kās. on P. VI. 2. 147.

**प्रश्लिष्ट (1)** an additional letter (vowel or consonant) read on splitting up a euphonic combination; cf. प्रश्लिष्टावर्णवितौ M. Bh. on P. I. 1.9 Vārt. 2; (2) contracted combination; name of a Samdhi where two vowels coalesce into one single vowel, cf. R. Pr. II. 15-19.

**प्रश्लिष्टनिर्देश** mention of a thing in a coalescence, which when split up, shows a phonetic element or a letter which could not be known before the components were separated; अनुपसर्जनात्। प्रश्लिष्टनिर्देशोपम्। अनुपसर्जनं अ अ अत् इति। M. Bh. on I. 1.27 Vārt. 6; cf. also M. Bh. on P. II. 3.69.

**प्रश्लेष (1)** coalescence of two vowels into one, as given in R. Pr. II. 6,

and 7, corresponding to the गुण, वृद्धि and दीर्घ substitutes prescribed by the rules आद्गुणः P. IV. 1.87; अकः स्वर्णे दीर्घः VI. 1.101; and वृद्धिरेत्वि VI. 1.88 which are stated under the jurisdiction of the rule एकः पूर्वपरयोः VI. 1.84; (2) finding out the presence of a letter in addition to the letters already present as coalesced, after splitting the combination into its different constituent letters. This practice of finding out an additional letter is resorted to by the commentators only to remove certain difficulties in arriving at some correct forms which otherwise could not be obtained; e.g. see किति च where क is believed to be a combination of ग्, क् and इ. See प्रश्लिष्ट and प्रश्लिष्टनिर्देश.

**प्रष्ट** leader of a town (प्रष्टोऽग्रगामिनि। Pā. VIII. 3.92); the word is quoted as a word which although declined generally in the masculine gender on account of its peculiar sense of leadership, has the feminine affix ङीष् (ई) applied to it in the sense of 'wife' (प्रष्टादिशब्दाद्भार्यावर्गतिः। हेल् ०). cp. P. पुंयोगादाख्यायाम्। IV. 1.48.

**प्रसंधान** lit. linking up; joining; repeating a word in the Kramapāṭha and joining it with the following word; e.g. the second words ईळे पुरोहितम् etc. in अग्नि ईळे। ईळे पुरोहितम्। पुरोहितं यज्ञस्य।

**प्रसक्त** applicable, but not actually applied; the word is used in connection with a grammatical rule or operation that has become applicable, but has not been applied; cf. उत्सर्गस्य प्रसक्तस्यापवादो बाधको भवति, M. Bh. on P. II. 3.32, also प्रसक्तस्यादर्शनं लोपसंज्ञं भवति M. Bh. and S. K. on P. I. 1.60. The term प्रसक्त is opposed to the term अभिनिर्दिष्ट.

**प्रसक्तादर्शन** Disappearance or absence of what should have been present, which is technically called 'Lopa'. cp. Vāk. pad. III. 14.132.

**प्रसङ्ग** applicability; possibility of being applied; the word is used with respect to a grammatical rule or operation which is on the point of being applied or taking place; the word प्राप्ति is also used in the same sense; cf. को हि शब्दस्य प्रसङ्गः यत्र गम्यते चार्थो न च प्रयुज्यते M. Bh. on P. I. 1.60; cf. also द्वौ प्रसङ्गौ अन्याथौ एकस्मिन् स विप्रतिषेधः, M. Bh. on P. I. 4.2; also cf. प्रसङ्गे सति सदृशतम आदेशः स्यात् S.K. on स्थानेन्तरतमः P. I. 1.50.

**प्रसज्यप्रतिषेध** prohibition of the possible application of a rule, generally laid down by the use of the negative particle न, together with, or connected with, a verbal activity e.g, न लुमताङ्गस्य P. I. 1.63, नामि P. VI. 4.3, न माङ्गयोगे VI. 4.74 etc. etc.; cf. प्रसज्यप्रतिषेधोऽयं क्रियया सह यत्र नञ्; cf. also प्रसज्यायं क्रियागुणौ ततः पश्चान्निवृत्तिं करोति M. Bh. on P. II. 2.6. In some cases the negative particle in a compound has also to be taken at stating a negation by प्रसज्यप्रतिषेधः; cf. M. Bh. on सुडनपुंसकस्य P. I. 1.43, सार्वधातुकमपित् I. 4.2, चादयोऽस्तस्वे I. 4.57.

**प्रसव** productivity, technically stated to be the characteristic mark of a male; masculineness. cp. Vāk. pad. III. 6.10; III. 13.27. cp. प्रसवः पुंस्त्वम् । (हेल.)

**प्रसाद** see प्रक्रियाप्रसाद by Viṭṭhaleśa.

**प्रसारण** a term used by ancient grammarians for संप्रसारण, i.e. the substitution of a corresponding vowel for a semivowel; e.g. इ for य्, उ for व्, ऋ for र् and ॠ for र्; cf. रक्तिज्यः प्रसारणम् । P. I. 1.4. Vārt. 6.

**प्रसारणिन्** that which gets, or is liable to get, the Prasāraṇa or Saṃprasāraṇa substitute; cf. कविषौ सर्वत्र प्रसारणिभ्यो ङः P. III. 2.3 Vārt. 1.

**प्रसिद्ध** (1) established; in existence; cf. क्रमेण नार्थः पदसंहिताविदः पुराऽप्रसिद्धाश्रयपूर्वसिद्धिभिः, R. Pr. XI. 34 where the Kramapāṭha is said to be one which was not established before the Saṃhitāpāṭha; (2) known; cf. अनिटि प्रसिद्धे वसो भविष्यति M. Bh. on P. III. 1.45 Vārt 4, लोकत एते शब्दाः प्रसिद्धाः स्त्री पुमान् नपुंसकमिति M. Bh. on P. IV. 1.3; (3) brought about, accomplished, realized; तथास्य छः प्रसिद्धो भवति M. Bh. on P. IV. 1.89 Vārt. 2. सर्वत्रैव जस्त्वेन सिद्धं स्यात्, M. Bh. on P. VIII. 2.25.

**प्रस्ताव** context, topic, the same as प्रकरण which see above; cf. प्रस्तावः प्रकरणम् । यथा भोजनप्रकरणे सैन्धवमानयेति लवणे प्रतीतिर्गमनप्रकरणे त्वश्वे, Kaiy. on M. Bh. I. 1.23 Vārt. 4.

**प्रस्वार** a word or utterance in three mātrās or moras; cf. स ओमिति प्रस्वरति त्रिमात्रः प्रस्वारः स्थाने स भवत्युदात्तः R. Pr. XV. 3 whereon Uvvaṭa remarks त्रिमात्रः प्रस्वारः । See the word ओंकार.

**प्राक्** before a particular thing in place, or in recital, or in mention. The word is used generally to show the limit upto which a particular topic extends; cf. तसिलदयः प्राक् पाशपः; cf. also प्राक् कडारात्समासः P. I. 4.1; cf. also अथ आख्याः समाम्नायाधिकाः प्रायिकितात् V. Pr. I. 33.

**प्राकृत** (1) original, primary, belonging to the Prakṛti as contrasted with a वैकृत modification or a modified thing; cf. प्रकृतिः स्वभावः, तत्संबन्धी प्राकृतः com. on T. Pr. XIV. 28; cf. एतदिकारा एवान्ये, सर्वे तु प्राकृताः समाः R. Pr. XVII. 23; cf. also तर्हान्... पशुस्तकारपरः ( नकारः ) सकारं प्राकृतो नित्ये T. Pr. VI. 14; (2)

natural, which can be so ordinarily, without any specific effort ; cf. तस्मात् प्राकृतमेवैतत् कर्म यथा कटं करोति, M. Bh. on P. II. 3.5, cf. also M. Bh. on P. III. 1.5 Vārt. 8, 9.

**प्राकृतसर्वस्व** a treatise on the grammar of Prākṛta Languages attributed to Mārkaṇḍeya.

**प्राक्कीर्तीय** name given to a group of tad. affixes छ, यत् and others prescribed in the different senses (हित and others) given in rules upto तेन कीर्तम् P. V. 1.37 from तस्मै हितम् P. V. 1.5.

**प्राग्विधीय** name given to tad. affixes mentioned in rules from P. V. 3.27 upto P. V. 3.95.

**प्राग्विधीय** name given to tad. affixes prescribed by rules beginning with प्राग्विधीयत् P. IV. 4.75 and ending with सोदराद्यः P. IV. 4.109.

**प्राग्दिशीय** name given to tad. affixes prescribed in rules from P. V. 3.1 to 25.

**प्राग्दीच्यनीय** name given to tad. affixes prescribed by rules beginning with तस्य विकारः P. IV. 3.134 and ending with the rule कंतीयपरशब्दयोर्ध्वञ्चौ लुक् च P. IV. 3.168.

**प्राग्देश** districts of the east especially districts to the east of Ayodhyā and Pāṭaliputra, such as Magadh, Vāṅga and others; nothing can definitely be said as to which districts were called Eastern by Pāṇini and his followers Kātyāyana and Patañjali. A Vārttika given in the Kāśikā but not traceable in the Mahābhāṣya defines Prāgdeśa as districts situated to the east of शरावती (probably the modern river Rāvi or a river near that river); cf. प्राग्देशो विभजते हंसः क्षीरोदके यथा । विदुषां शब्दसिद्धयर्थं सा नः पातु शरावती ॥ Kāś. on एङ् प्राचां देशे P. I.

1.75. There is a reading सरस्वती in some manuscript copies and सरस्वती is a well-known river in the Punjab near Kurukṣetra, which disappears in the sandy desert to the south ; a reading शरावती is also found and शरावती may stand for the river Rāvi. शरावती in Burma is simply out of consideration. For details see Vyākaraṇa Mahābhāṣya Vol. VII, pp. 202-204 and 141-142 D. E. Society's Edition.

**प्राग्वलीय** name given to tad. affixes prescribed in rules from P. V. 1.18 to 115.

**प्राग्वहतीय** name given to tad. affixes prescribed in rules from P. IV. 4.1 to 76.

**प्राचीनमत** the view or doctrine of the former or rather older grammarians. The word is used in many commentary books and the meaning of the word is to be decided according to the context. For example, in the works of Rāmacandra, the author of the Prakriyākaumudī and his followers, the word refers to the view given by the writers of the Kāśikāvṛtti and the commentaries thereon; in the works of Bhaṭṭojī and his pupils, it refers to the writer of the Prakriyākaumudī in addition to the writers of the Kāśikā, while in the works of Nāgeśa it refers to the writings of Bhaṭṭojī and his pupils. For details see Vyākaraṇa Mahābhāṣya Vol. VII, pp. 23-24 D. E. Society's Edition.

**प्राच्यपदवृत्ति** succession of two vowels where the former vowel, which is either ए or ओ remains without coalescence with the following vowel अ, even though by rules it is liable to be changed; e.g. सुजाते

अश्वसन्ते । अध्वर्यो अद्रिभिः सुतम् । In such cases the vowel अ is pronounced ए. This view is held by the senior Śākalya (स्थविरशाकल्य); cf. प्राच्यपञ्चाल-उपधानिभेदयाः शाकल्यस्य स्थविरस्येतरा स्थितिः, R. Pr. II. 44; cf. also स पूर्वस्यार्धसदृश-मेकेषाम्, T. Pr. XI. 19 and the commentaries thereon; cf. also छन्दोगानां सात्यमुधिराणायनीया अर्धमेकारमर्धमोकारं चाधीयते । सुजाते ए अश्वसन्ते । अध्वर्यो ओ अद्रिभिः सुतम् । M. Bh. on Śiva Sūtra 3, 4 as also on P. I. 1.43.

**प्राच्यवैयाकरण** an eastern grammarian; the term प्राच्य (eastern) being a relative term, the east is to be taken with respect to the place in the context. The word प्राचा occurs many times in Pāṇini's Sūtras and the term प्राक् may refer to countries east of the river शरावती or सरस्वती in the Punjab. See प्राग्देश above. प्राचा is understood by some commentators as referring to time, in which case, the word may refer to ancient grammarians आपिशलि, शाकटायन, इन्द्र and others who lived before Pāṇini; cf. प्राचीनवैयाकरणतन्त्रे वाचनिकानि..Par. Śek. Pari. 1. The word प्राचीन is, of course, mostly used in the sense of ancient, rather than the word प्राच्य. For specific peculiarities of the eastern grammarians see pp. 148-149 Vyākaraṇa Mahābhāṣya Vol. VII. D. E. Society's Edition.

**प्राण** air, which is instrumental in producing sound; cf. वायुः प्राणः षड्रमनु-प्रदानम् R. Pr. XIII. 1.

**प्राणपणा** a gloss on the Mahābhāṣya of Patañjali, written by the famous eastern grammarian Puruṣottama-deva of the 12th century A. D., of which only a fragment of a few pages is available. As the legend goes, the name प्राणपणा was given to the gloss as it was accompanied by an oath on the part of the author

that his life was at stake if he did even the slightest injustice to the author of the Mahābhāṣya.

**प्राण्यन्** the tad. affix अन् prescribed by the rule प्राणिरजनादिभ्योऽन् P. IV. 3. 154. cf. मयटः प्राण्यन् विप्रतिषेधेन P. IV.3. 156 Vārt. 4.

**प्रातिपदिक** lit. available in everyword.

The term प्रातिपदिक can be explained as प्रतिपदं गृह्णाति तत् प्रातिपदिकम् । cf. P. IV. 4.39. or पदं पदं प्रति प्रतिपदम् । प्रतिपदेषु भवम् । The original form of words. It originally included roots also. Ancient works like Śabda pārāyaṇa included them all. The term प्रातिपदिक, although mentioned in the Brāhmaṇa works, is not found in the Prātiśākhya works probably because those works were concerned with formed words which had been actually in use. The regular division of a word into the base (प्रकृति) and the affix (प्रत्यय) is available, first in the grammar of Pāṇini, who has given two kinds of bases, the noun-base and the verb-base. The noun-base is named Prātipadika by him while the verb-base is named Dhātu. The definition of Prātipadika is given by him as a word which is possessed of sense, but which is neither a root nor a suffix; cf. अर्थवदधातुरप्रत्ययः प्रातिपदिकम् P. I. 2.45. Although his definition includes, the Kṛdanta words, the taddhitānta words and the compound words, still, Pāṇini has mentioned them separately in the rule कृतद्धितसमासाश्च P. I. 2.45 to distinguish them as secondary noun-bases as compared with the primary noun-bases which are mentioned in the rule अर्थवदधातुरप्रत्ययः प्रातिपदिकम्. Thus, Pāṇini implies four kinds of Prātipadikas मूलभूत, कृरन्त, तद्धितान्त and समास. The Vārttikakāra appears to have given nine kinds-

गुणवचन, सर्वनाम, अव्यय, तद्धितान्त, कृदन्त, साम, जाति, संख्या and संज्ञा. See Vārttikas 39 to 44 on P. I. 4. 1. Later on, Bhojarāja in his Śrīngāra-Prakāśa has quoted the definition अर्थवदधातुं given by Pāṇini, and has given six subdivisions. ; cf. नामाव्ययानुकरणकृतद्वितसमासाः प्रातिपदिकानि Śr. Prak. I. page 6. For the sense conveyed by a Prātipadika or noun-base, see प्रातिपदिकार्थ.

प्रातिपदिककार्य corresponding to अङ्गकार्य in the case of the declinables, which the Sūtrakāra mentions specifically with respect to the noun-base.

प्रातिपदिकग्रहण express mention by wording of a noun-base as in दित्यदित्यादित्यं, सुधातुरकञ् च etc., and not by description as अदन्त in अत इञ् (P. IV.1.95) or in a group of words (गण) ; cf. प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम् Par. Śek. Pari. 71, which recommends the feminine form of the base for an operation, provided the base is specifically expressed and not merely described e.g. युवतिः खलतिः युवखलतिः, चटकस्यापत्यं चाटकैरः, वहीनां पूरणी बहुतिथी etc.

प्रातिपदिकस्वर the general accent of the Prātipadika viz. the acute (उदात्त) for the last vowel as given by the Phit-sūtra फिषः (प्रातिपदिकस्य) अन्त उदात्तः ; cf. also प्रातिपदिकस्वरस्यावकाशः ! आत्रः । M. Bh. on P. VI. 1.91 Vārt. 7.

प्रातिपदिकार्थ denoted sense of a Prātipadika or a noun-base. Standard grammarians state that the denotation of a prātipadika is five-fold viz. स्वार्थ, द्रव्य, लिङ्ग, संख्या and कारक. The word स्वार्थ refers to the causal factor of denotation or प्रवृत्तिनिमित्त which is of four kinds जाति, गुण, क्रिया and संज्ञा as noticed respectively in

the words गौः, शुद्धः, चलः and स्थितः. The word द्रव्य refers to the individual object which sometimes is directly denoted as in अश्वमानय, while on some occasions it is indirectly denoted through the genus or the general notion as in ब्राह्मणः पूज्यः; लिङ्ग the gender, संख्या the number and कारक the case-relation are the denotations of the case-terminations, but sometimes as they are conveyed in the absence of a case-affix as in the words पद्म, दश, and others, they are stated as the denoted senses of the Prātipadika, while the case-affixes are said to indicate them ; cf. वाचिका चोत्तिका वा स्युः शब्दादीनां विभक्तयः Vākyapadīya.

प्रातिलोभ्य in inverse order, antithesis, reverse sense ; e.g. प्र and परा mean the reverse of आ, or प्रति means the reverse of अभि ; cf. आ इत्यर्वागर्थे । प्र परेत्येतस्य प्रातिलोभ्यम् etc. Nir. I.4.

प्रातिशाख्य a work on Vedic grammar of a specific nature, which is concerned mainly with the changes, euphonic and others, in the Pada text of the Saṁhitā as compared with the running text, the Saṁhitā itself. The Prātiśākhya works are neither concerned with the sense of words, nor with their division into bases and affixes, nor with their etymology. They contain, more or less, Vedic passages arranged from the point of view of Saṁdhi. In the Rk Prātiśākhya, available to-day, topics of metre, recital, phonetics and the like are introduced, but it appears that originally the Rk Prātiśākhya, just like the Atharva Prātiśākhya, was concerned with euphonic changes, the other subjects being introduced later on. The word प्रातिशाख्य shows that there were such treatises for

everyone of the several Śakhās or branches of each Veda many of which later on disappeared as the number of the followers of those branches dwindled. Out of the remaining ones also, many were combined with others of the same Veda. At present, only five or six Prātiśākhya are available which are the surviving representatives of the ancient ones—the Rk Prātiśākhya by Śaunaka, the Taittiriya Prātiśākhya, the Vājasaneyi Prātiśākhya by Kātyāyana, the Atharva Prātiśākhya and the Rk Tantra by Śakaṭāyana, which is practically a Prātiśākhya of the Sāma Veda. The word पार्षद or पारिषद was also used for the Prātiśākhya as they were the outcome of the discussions of learned scholars in Vedic assemblies; cf. पारिषदि अत्र पार्षदम्. Although the Prātiśākhya works in nature, are preliminary to works on grammar, it appears that the existing Prātiśākhya, which are the revised and enlarged editions of the old ones; are written after Pāṇini's grammar, each one of the present Prātiśākhya representing, of course, several ancient Prātiśākhya, which were written before Pāṇini. Uvvaṭa, a learned scholar of the twelfth century has written a brief commentary on the Rk Prātiśākhya and another one on the Vājasaneyi Prātiśākhya. The Taittiriya Prātiśākhya has got two commentaries—one by Somayārya, called Tribhāṣyaratna and the other called Vaidikābharana written by Gopālayajvan. There is a commentary by Ananta Bhaṭṭa on the Vājasaneyi Prātiśākhya. These commentaries are called Bhāṣyas also.

प्रातिश्रुत्क places of echo or reverberation viz. chest and others, of sound

which gets its origin at the navel but becomes reverberated at chest, throat, top of the mouth, mouth and nose; cf. तस्य ( उत्पत्त्याश्रयस्य शब्दस्य ) प्रातिश्रुत्कानि भवन्ति उरः कण्ठः शिरो मुखं नासिके इति, T. Pr. II. 3.

प्रातिहत name given to the circumflex vowel, standing at the beginning of a word and following the final vowel of the previous word which is acute (उदात्त); cf. अपि चेतानापादस्य मुदात्तमथ चेतानाहितेन स्वर्धते स प्रातिहतः T. Pr. XX. 3.

प्राथमकल्पिक of the first type or kind; primary, as opposed to secondary; cf. अयं खल्वपि बहुव्रीहिरस्त्येव प्राथमकल्पिको यस्मिन्नेकपद्यमैकस्वर्थमेकविभक्तिकत्वं च, M. Bh. on P. I. 1.29, I. 1.30; I. 2. 42; cf. also अथवेह कौचित् प्राथमकल्पिकौ पुश्चन्यप्रोथौ कौचित् क्रियया वा गुणेन वा M. Bh. on P. II. 2.29 Vārt. 15.

प्राथम्य first preference; first place; priority; cf. कुत; पुनः प्राथम्यं किं शब्दतः आहोस्विदर्थतः। M. Bh. on I. 3. 1. Vārt. 11.

प्रादि a group of words beginning with प्र, which are all prefixes or upasargas e.g. प्र, परा, अप etc. cf. कुमतिप्रादयः P. II. 2. 18.

प्रादिसमास a compound with प्र and others prescribed by the rule कुमतिप्रादयः P. II. 2.18 and explained in detail by the Vārttika headed by the Vārttika प्रादयो गताद्यर्थे प्रथमया P. II. 2.18 Vārt. 4, which comes under the general head तत्पुरुष; the compound is also called प्रादितत्पुरुष; cf. कथं प्रभावो राज्ञः। प्रकृष्टो भाव इति प्रादिसमासो भविष्यति। Kāś. on P. III. 3. 24. cf. also प्रान्तः पथेन्तः। बहुव्रीहिर्यं प्रादिसमासो वा Kāś. on P. VI. 2. 180.

प्रादेशिक belonging to the root; the word प्रदेश has here the peculiar sense of a root which has the mean-



ing of the noun (under discussion)  
cf. तद्यत्र स्वरसंस्कारौ समर्थौ प्रादेशिकेन युगेन  
अन्वितौ स्यातां संविज्ञातानि तानि Nir. I. 12.

**प्राधान्य** preponderance, principal nature  
as opposed to the subordinate one  
(विशेषणत्व); cf. यत्र प्राधान्येन अत्र आश्रीयते  
तत्रैव प्रतिषेधः स्यात् M.Bh. on P. I. 1.56.  
cf. also प्राधान्येन व्यपदेशा भवन्ति ।

**प्रापक** applying in the usual way; lit.  
leading to the injunction or विधिशास्त्र;  
cf. किं पुनरिदं नियमार्थं आहोस्वित् प्रापकम् M.  
Bh. on P. I. 1.70; cf. also M.Bh. on  
P. III. 4.110.

**प्रापण** reaching, arrival; cf. प्रत्यक्षमाख्यान-  
मुपदेशो, युगैः प्रापणमुदेशः M. Bh. on P. I.  
3.2.

**प्राप्तविभाषा OR प्राप्तविकल्पत्व**, optional  
prescription of some operation or  
rule which otherwise is obligatory;  
cf. लोपे विभाषा। प्राप्तविभाषेयम्। किमर्थेन  
योगात्। Kās. on P. VIII. 1.45; cf.  
also ह्रस्वोऽन्त्यतरस्याम्। प्राप्तविकल्पत्वाद् द्वितीयैव।  
Kās. on P. I. 4.53.

**प्राप्ति** application of a rule, arrival at a  
particular form; incidence, occur-  
rence of a particular rule; cf. अनन्तरा  
या प्राप्तिः सा प्रतिषिध्यते M. Bh. on P. I.  
1.48.

**प्राप्तिज्ञ** a person who knows only the  
application of a rule and the realiza-  
tion from it of the form that can  
be arrived at, as opposed to one  
who knows the form that is desired  
or current; cf. प्राप्तिज्ञो देवानामियः न  
स्विष्टिज्ञः इष्यते एतद्द्रुपमिति। M. Bh. on II  
4.56 Vārt. 1; cf. also किरतिं चर्करीतान्तं  
पचवीत्यत्र यो नयेत्। प्राप्तिज्ञं तमहं मन्ये प्रारब्ध-  
स्तेन संग्रहः। M. Bh. on VII. 4.92.

**प्राप्य** lit. which is arrived at; an object  
which is to be reached; cf. प्राप्यं कर्म;  
the word प्राप्यं is used as a word  
qualifying the word कर्म, in which  
case it is called प्राप्यकर्म, as for exam-

ple ग्रामं in ग्रामं गच्छति देवदत्तः or वेदमधीते  
माणवकः. The term प्राप्य is defined as  
क्रियाकृतविशेषानवगतौ कर्तुः क्रियया अनास्थितं  
आस्थितं वा वदवाप्यते तत् प्राप्यं कर्म। cf. कर्तुरी-  
प्सिततमं कर्म। तत्तु त्रिविधं निर्वर्त्य विकार्यं प्राप्य-  
मिति। यस्य क्रियाकृतानां विशेषाणां सर्वेषामु-  
पलब्धिः तत् प्राप्यम्. Śrīngāra Prakāśa  
IV.

**प्राप्यकारिन्** lit. beginning its activity  
after going to the object just as  
the sense of sight which accom-  
plishes the activity of seeing on  
reaching the object. cf. Vāk. pad.  
I. 80.

**प्रामाणिक** authoritative; those that  
talk with authority; cf. प्रामाणिकमत-  
मेतत्, a phrase often used by com-  
mentators.

**प्रामाण्य** authority; cf. यथोत्तरं मुनीनां  
प्रामाण्यम् S. K. on न बहुव्रीहौ P. I. 1.29;  
cf. also the usual expression वचन-  
प्रामाण्यात् Kās. on P. VII. 2.7.

**प्रामादिक** faulty, uttered or expressed  
with a fault; inaccurate.

**प्राय** general nature, general public; cf.  
प्राय इति लोको व्यपदिश्यते, M. Bh. on P. V.  
1.16; cf. प्रायोर्थो वृत्तमित्येते पादज्ञानस्य हेतवः  
R. Pr. XVII. 16; cf. also, लौकिकी  
विवक्षा यत्र प्रायस्य संप्रत्ययः M. Bh. on P.  
V. 1.16.

**प्रायिक** optional, to be done at pleasure,  
common, usual; cf. प्रायिकं चैतत्।

**प्रायोक्त्र** belonging to one who speaks  
or says; cf. अस्त्येव प्रायोक्त्री विवक्षा अस्ति  
लौकिकी। M. Bh. on P. V. 1.16.

**प्रावचन** accentuation, as noticed in the  
original Saṁhitāpāṭha; cf. प्रावचनो वा  
यजुषि। प्रवचनशब्देन आर्षपाठ उच्यते। तत्र  
भवः स्वरः प्रावचनः स च यजुषि भवति। तान्ते  
ना यज्ञकर्मणि। V. Pr. I. 132.

**प्राश्लिष्ट** name of the circumflex accent  
possessed by a vowel which has re-

sulted from the coalescence of two similar vowels, as for example in भिन्दीदम् । see प्रश्निष्ठ.

**प्रासङ्गिक** secondary to another thing which is to be principally dealt with. cp. Vāk. pad. II. 77. यदन्यदर्शमारब्धमन्यदपि एकेनैव प्रयत्नेन संभवाववाभ्यां निष्पादयति तत्प्रासङ्गिकम् । (पुण्य).

**प्रासादवासिन्याय** inclusion of a thing even though it possesses an additional factor, or consideration, other than what is referred to; cf. प्रासादवासिन्यायेन ग्रहणं भवति । तद्यथा केचित् प्रासादवासिनः । केचिद् भूमिवासिनः । केचिदुभयवासिनः । ये प्रासादवासिनः गृह्यन्ते ते प्रासादवासिग्रहणेन । ये भूमिवासिनः गृह्यन्ते ते भूमिवासिग्रहणेन । ये उभयवासिनः गृह्यन्ते ते प्रासादवासिग्रहणेन भूमिवासिग्रहणेन च । M. Bh. on P. I. 1.8.

**प्रियादि** a class of words headed by the word प्रिया which do not allow their previous word in a bahuvrīhi compound to take the masculine base by the rule ह्रियाः पुंवत्...P. VI. 3.34; e.g. कल्याणीप्रियः; For details, see Kāś. on P. VI. 3.34.

**प्रेक्षा (1)** appearance, the being seen or understood; cf. दूतो निर्रक्त्या इदमाजगाम । पञ्चम्यर्थेप्रेक्षा वा षष्ठ्यर्थेप्रेक्षा वा । Nir. I. 17; (2) thoughtful consideration, cf. य एव मनुष्यः प्रेक्षापूर्वकारी भवति सोऽधुवेण निमित्तेन ध्रुवं निमित्तमुपादत्ते, M. Bh. on P. I. 1.26 Vārt. 5.

**प्रेक्षादि** a class of words to which the tad. affix इन् is added in the four senses given in P. IV. 2.67-70; e.g. प्रेक्षी, ध्रुवकी; cf. Kāś. on P. IV. 2.80.

**प्रेप्सु** desiderative adjective; a word formed by adding the affix उ in the sense of 'an agent' to a desiderative root by the rule सनाशंसमिक्ष उः P. III. 2.168. The term प्रेप्सु was used for such nouns by ancient grammarians.

**प्रेषणी** a term used by ancient grammarians for the imperative mood or लोट् of Pāṇini.

**प्रेषादि** the senses प्रेष 'order to do', अतिसर्ग 'permission to do', and प्राप्तकालता 'fitness of time', as possessed by the potential passive participles; cf. विधीयन्ते प्रेषादिषु लोडादयः M. Bh. on P. III. 1.26.

**प्रीक्तपुंस्क** possessed of the masculine gender.

**प्रौढमनोरमा** popularly called मनोरमा also; the famous commentary on the Siddhāntakaumudī of Bhaṭṭojī Dikṣita written by the author himself to explain fully in a scholarly manner the popular grammar written by him; the word प्रौढमनोरमा is used in contrast with बालमनोरमा another commentary on the Siddhāntakaumudī by Vāsudeva-dikṣita. On account of the difficult nature of it, it is usual to read the प्रौढमनोरमा upto the end of the Kāraka-prakaraṇa only in the Sanskrit Pāthasālās before the study of the Śabdenduśekhara and the Paribhāṣenduśekhara is undertaken.

**प्रौढमनोरमाखण्डन (1)** a grammatical work written by a grammarian named Cakrapāṇi of the Śeṣa family of grammarians. The work is meant to refute the arguments of Bhaṭṭojī Dikṣita in his Prauḍhamanoramā; (2) a grammar work written by the famous poet and rhetorician Jagannātha in refutation of the doctrines and explanations given in the Prauḍhamanoramā by the stalwart Grammarian Bhaṭṭojī Dikṣita. The work is not a scholarly one and it has got a tone of banter. It was written by Jagannātha to show that he could also write works

on Grammar and the bearded pedant Bhaṭṭoji should not be proud of his profound scholarship in Grammar. The work of Jagannātha was named मनोरमाकुचमर्दन possibly by his followers or even by himself.

**प्रौढमनोरमाटीका** a commentary on Bhaṭṭoji Dīkṣita's Prauḍhamanoramā written by Bhaṭṭoji's grandson Hari Dīkṣita. The commentary is called लघुशब्दरत्न or simple शब्दरत्न which is an abridgment of the author's work बृहच्छब्दरत्न. The Laghuśabdaratna is widely studied along with the Prauḍhamanoramā in the Pāṭhaśālās.

**प्लक्ष्मादि** a class of words headed by the word प्लक्ष्म to which the tad. affix अण् is added in the sense of 'a fruit' e.g. प्लक्ष्मम्, येह्युदम् cf. Kās. on P. IV. 3.164.

**प्लक्षायण** an ancient Vedic scholar who presumably wrote a work on Vedic grammar (of the type of the Prātiśākhya works). For a difference of view he is quoted in the Taittirīya Prātiśākhya; cf. न प्लक्षिप्लक्षायणयोः T. Pr. IX, 6.

**प्लक्षि** an ancient writer of a Prātiśākhya work quoted in the Taittirīya Prātiśākhya. See प्लक्षायण above. The words प्लक्षि and प्लक्षायण as also प्लक्षी (feminine) occur in the Mahābhāṣya also, but not in the Gaṇapāṭha of Pāṇini.

**प्लुत** protracted, name given to vowels in the protracted grade. The vowels in this grade which are termed protracted vowels are possessed of three mātrās and in writing they are marked with the figure 3 placed after them. In pronunciation they take a longer time than the long or दीर्घ vowels; cf. अकालोऽङ्गस्वदीर्घप्लुतः P. I.

2.27. The word is derived from प्लु (प्लु also) I Ātmane. to go, and explained as प्लवते इति. The word प्लवते is often found for प्लुतो भवति in the Prātiśākhya works; cf. also मात्रा ह्रस्वस्तावदवग्रहान्तरं, द्वे दीर्घस्तिष्ठः प्लुत उच्यते स्वरः। अधः स्विदासीश्दुपरि स्विदासीश्द् अर्थे प्लुतिर्भौरिव विन्दतीश् त्रिः ॥ R. Pr. I. 16.

**प्लुति** prolotion or protraction of a vowel when it is possessed of three mātrās; cf. R. Pr. I. 31. See प्लुत above; cf. अविदांसः प्रत्यभिवादे नाम्नो ये न प्लुति विदुः। कामं तेषु तु विप्रोष्य स्त्रीष्विवायमहं वदेत् M. Bh. on P. I. 1 Āhnika 1.

**प्रादि** a class or roots headed by the root प् which get their vowel shortened in the four conjugational tenses as also before the pers. part. affix; e.g. पुनाति, पुनानः, लुनाति, लुनन् etc.; cf. Kās. on P. VII. 3.80.

फ

**फ्** hard labial consonant, aspirate of प्, possessed of properties श्वास, घोष, महाप्राणता, and कण्ठविद्युतता.

**फ ( 1 )** the letter or sound फ्, the vowel अ being added for facility of pronunciation; ( 2 ) the affix फ् for which आयन is always substituted as given by Pāṇini in P. VII. 1.2.

**फक् ( 1 )** tad. affix फ् marked with mute क् for effecting the वृद्धि substitute for the initial vowel of the word to which it is applied. The initial letter फ् of all the affixes beginning with फ् in Pāṇini's grammar is always changed into आयन्. The tad. affix फक् is affixed ( 1 ) in the sense of गोत्रापत्य grandchild and his issues, to the word नड and others as also to the words ending with the affixes यन् and इन् and words शरदत्, दर्म, द्रोण etc. e.g. नाडायनः, शालङ्कायनः, दाक्षायणः, प्लक्षायणः, द्रोणायनः, वैदः, और्वः etc.; cf. P.

IV. 1.99-103; (2) as a cāturarthika affix in the four senses mentioned in P. IV. 2.67-70 to the words पक्ष and others e.g. पाक्षाद्यणः, तौषाद्यणः; cf. P. IV. 2.80.

फल् tad. affix फ marked with व् causing the Vṛddhi substitute for the initial vowel of the word, applied in the sense of grandchildren and their issues to words अश्व and others, as also to the word सर्ग; e.g. आश्वायनः, आश्वमायनः, भार्गाद्यणः cf. अश्वदीभ्यः फल् and सर्गात् व्रगतैः; cf. P. IV. 1.110 and 111.

फणादि a class of seven roots headed by the root फण्, which belong to the first conjugation and which have optionally their vowel अ changed into ए and the reduplicative syllable (अभ्यास) dropped, in the forms of the perfect tense before the affix इथ and weak affixes; e.g. फेणतुः, फेणुः, फेणिथः, फेफणतुः, फफणुः, फफणिथ etc. cf. P. VI. 4.125.

फल (1) fruit or benefit of an action which goes to the agent; cf. फलव्यापारयोर्धातुः Vaiyākaraṇa-bhūṣana. A root which is given as Ubhayapadin in Pāṇini's Grammar takes the Ātmanepada affixes when the fruit of the activity is meant for the agent, while otherwise it takes the Parasmaipada affixes; (2) The word फल also means the result of a grammatical operation or grammatical injunction.

फि a common term for the affixes फिन् and फिञ्.

फिञ् tad. affix आयनि applied to the word मिसत in the sense of offspring e.g. मैत्रतायनिः; cf. P. IV. 1.150; it is also added in the same sense of (offspring) to the words लिक and others as also to the word कौसल्य, two-syllabled words ending with अण् and

to words वाकिन and others; e.g. तैकायनिः, कौसल्यायनिः, वाकिनकायनिः etc. cf. P. IV. 1.159.

फिट्सूत्र a small work on accents attributed to Śāntanava, an ancient Vedic scholar who lived before Patañjali if not before Pāṇini, as the latter has not referred to him. There is an anonymous commentary upon it.

फिन् tad. affix आयनि in the sense of offspring added according to the Eastern grammarians to words not beginning with आ, ऐ or औ, e.g. ग्लुञ्जिकायनिः; cf. IV. 1.160.

फुल्लराज a little known commentator of Vākyapadiya. To fill up the gaps created by the loss of Helārāja's commentary on Vāk. pad. III. 7.34 to 47, remarks of this commentator have been put and the scribes write इतो ग्रन्थपातसंधानाय फुल्लराजकृतिलिख्यते। Again the commentary beginning with the words कुतश्चित्पदमध्याह्न्ये on Vāk. pad. III. 7-65 also belonged to Phullarāja. Nothing is known about him.

फडेगन् [FADDEGON, BAREND] a scholar of Sanskrit Grammar, who has written a book 'Studies in Pāṇini's Grammar'.

ब

ब third letter of the labial class which is soft and inaspirate.

ब or बकार the letter ब्, the vowel अ as also the word क्कार being added for facility of utterance; cf. T. Pr. I. 17.21. The letter ब् is sometimes used for ब् especially when it stands at the beginning of a word, for which scholars use the expression बबयोरभेदः.

**बर्नेल** [BURNELL, Dr.] a European Sanskrit scholar who has written a learned booklet 'Aindra School of Sanskrit Grammarians' which discusses the problem of the Aindra grammar. See ऐन्द्र.

**बर्बरता** a fault in pronunciation of the type of roughness or barbarousness in the utterance of the letter र्; cf. बर्बरता असौकुमार्यं रेफे Uvvaṭa on R. Pr. XIV. 8.

**बस्व्यं** (written as बस्व्यं or बस्व्यं possibly through mistake in the printed Calcutta Edition); connected with the socket of the teeth. As the utterance of र् proceeds from the socket of the teeth, र् is called बस्व्यं. cf. उपसंहृततरे च जिह्वाग्रमृकारकारिलकारेषु बस्व्यं-धूपसंहरति T. Pr. II. 18. बस्व्यं is explained here by the commentator as दन्तपङ्क्त्यपरिष्ठादुच्चपदेशेषु ऋकारस्य ऋकारस्य लकारस्य च बस्व्याः स्थानम्। The word उपरिष्ठात् in the explanation given above is 'questionable'; the explanation given by Uvvaṭa in his comment on बस्व्यमेकं इच्छन्ति रेफम् R. Pr. I. 20. viz. बस्व्यशब्देन दन्तमूलादुपरिष्ठादुच्छूनः प्रदेश उच्यते appears better although apparently बस्व्यं is written in the text for बस्व्यं or बस्व्यं.

**बलराम** writer of a gloss named धातुप्रकाश on the Dhātupāṭha of Pāṇini. He is also known as Balarāma Pañcānana. He wrote Praudhaprakāśa, a Śaiva-oriented grammar work where vowels are called Śiva and consonants are called Śakti.

**बलादि** (1) a class of words headed by the word बल, to which the tad. affix य is added in the four senses given by Pāṇini in IV. 2.67-70. e.g. बल्यम्, कुल्यम्, तुल्यम्, वन्यम् etc. cf. Kāś. on P. IV. 2.80; (2) a class of words headed by बल which take the possessive tad. affix मत् optionally with

the regular affix इन्; e.g. बलयान्, बली; cf. Kāś. on P. V. 2.136.

**बलीयस्त्व** relative superiority in strength possessed by rules of grammar or by operations based on rules of grammar. This superiority is decided generally on any one or more of the four recognized criteria such as परत्व, नित्यत्व, अन्तरङ्गत्व and अपवादत्व. The phrase अन्तरङ्गबलीयस्त्वात्, very frequently occurs in the Vārtikas and in the Mahābhāṣya; cf. M. Bh. on P. III. 1.67, VI. 1.17, 85 Vārt. 15, VI. 4.62 and VII. 1.1.

**बश्** short term or pratyāhāra for the consonants from व to mute श् in the Māheśvara sūtra i.e. the consonants व्, ग्, ङ् and द्.

**बहिरङ्ग** a rule or operation which is बहिरङ्ग (lit. external); the word बहिरङ्ग is used in grammar in connection with a rule or operation, the cause (निमित्त) of which occurs later in place or time than the cause of the other which is called अन्तरङ्ग. For the various kinds of बहिरङ्गत्व see the word अन्तरङ्ग where the kinds of अन्तरङ्गत्व are given.

**बहिरङ्गपरिभाषा** the Paribhāṣā or the maxim असिद्धं बहिरङ्गमन्तरङ्गे (Par. Śek. Pari. 50) which cites the comparative weakness of the rule or operation which is Bahiraṅga.

**बहिरङ्गलक्षण** an operation or rule which is characterized as बहिरङ्ग; cf. असिद्धं बहिरङ्गलक्षणमन्तरङ्गलक्षणे M. Bh. on P. I. 1.57; cf. also M. Bh. on P. I. 4.2 Vārt. 21.

**बहिरङ्गासिद्धत्व** invalidity i.e. non-occurrence or non-application of a bahiraṅga rule or operation before the antaraṅga operation which is looked upon as stronger occurring earlier to the mind, or in the wording, as it does.

**बहु** plural, many, the word is used in the sense of abundance also; cf. बहुषु बहुवचनम् P. I. 4.21 and बहुल्लोपो भू च बहुः VI. 4.158.

**बहुच्** tad. suffix बहु which is always prefixed to a noun in the sense of 'almost complete', 'almost full', 'to a considerable extent'; e.g. बहुगुडा द्राक्षा; cf. विभाषा सुपो बहुच् पुरस्तात् P. V. 3.68.

**बहुप्रकृति** (1) consisting of a large number of verbal parts in derivation; बहुवः प्रकृतयो यत्र; (2) a compound in which the constituent words are all in the plural number, cf. सर्वो दन्द्रो विभाषैकवद्भवति । बहुप्रकृतिरिति वक्तव्यम् M. Bh. on P. II. 4.12 Vārt. 1; (3) a compound word (पद) made up of many constituent words; cf. बहूनि पदानि यत्र तद् बहुप्रकृति पदम् Vāj. Prāt. V. 7.

**बहुमध्यगत** a word which has entered between two constituent words of a compound by splitting in a way the compound e.g. the word च in ईयते नरा च शंसं दैव्यम् Rg. Veda IX. 86.42; cf. एतानि परिगृह्णीयात् बहुमध्यगतानि च । R. Pr. X. 7. explained by Uvyaṭa as बहूनां पदानां मध्यगतानि च यानि पदानि तानि अतिक्रम्य परिगृह्णीयात् ।

**बहुल** lit. variously applicable; the word is used in the rules of Pāṇini in connection with a grammatical rule or affix or the like that is seen necessarily applied in some cases, optionally applied in a few other cases and not at all applied in the other cases still. The word बहुलम् is used by Pāṇini in all such cases. See P. II. 1.32, 57; II. 3.62; II. 4.39, 73, 76, 84; III. 1.34 etc.; cf. the usual explanation of बहुलम् given by grammarians in the lines कचि-त्प्रवृत्तिः कचिद्विभाषा कचिदन्यदेव । विषेर्विधानं बहुधा समीक्ष्य चतुर्विधं बाहुलकं वदन्ति Com. V. Pr. III. 18.

**बहुलपाद** name given by grammarians to the third pāda of the third adhyāya of the Aṣṭādhyāyī.

**बहुवचन** the plural number; the affixes of the plural number applied to noun-bases as also to roots; cf. बहुषु बहुवचनम् P. I. 4.21.

**बहुव्रीहि** a compound similar in meaning to the word बहुव्रीहि (possessed of much rice) which, in sense shows quite a distinct object than those which are shown by the constituent members of the compound; a relative or adjective compound. There are various kinds of the Bahuvrīhi compound such as समानाधिकरणबहुव्रीहि, व्यधिकरणबहुव्रीहि, संख्या-बहुव्रीहि, दिग्बहुव्रीहि, सद्बहुव्रीहि, नञ्वबहुव्रीहि, and अनेकपदबहुव्रीहि which depend upon the specific peculiarity noticed in the various cases. Pāṇini in his grammar has not given any definition of बहुव्रीहि, but has stated that a compound other than those already given viz. अव्ययीभाव, द्वन्द्व and तत्पुरुष, is बहुव्रीहि, and cited under Bahuvrīhi all cases mentioned above; cf. श्रेयो बहुव्रीहिः II. 3.23-28; also cf. अन्यपदार्थ-प्रधानो बहुव्रीहिः M. Bh. on P. II. 16; II. 1.20; II. 1.49.

**बहुव्रीहिपाद** conventional term used for the second pāda of the sixth adhyāya of Pāṇini's Aṣṭādhyāyī.

**बहुव्रीहिसंज्ञा** the accent peculiar to, or specifically mentioned in the case of the Bahuvrīhi compound viz. the retention of its own accents by the first member, in spite of the general rule that a compound word has the last vowel accented acute i.e. उदात्त. cf. बहुव्रीहौ प्रकृत्या पूर्वपदम्. P. VI. 2.1. The expression बहुव्रीहिसंज्ञा in this very sense is used in the Mahābhāṣya cf. बहुव्रीहिसंज्ञं शास्त्रि समासान्तविधेः सुकृत् M. Bh. on P. VI. 2.1.

**बह्वच** multisyllabled, a word which contains three, or more than three vowels; the word occurs many times in the sūtras of Pāṇini. cf. P. II. 4.66, IV. 2.73, IV. 2.109, IV. 3.67; V. 3.78, VI. 2.83, VI. 3.118.

**बह्वपेक्ष** lit. depending on many; the word is used in the sense of depending on many causal factors (निमित्तानि) and given as the definition of a kind of बहिरङ्ग by some grammarians; cf. अल्पापेक्षमन्तरङ्गं बह्वपेक्षं बहिरङ्गम्. This kind of अन्तरङ्गबहिरङ्गत्व, cited by Kaiyaṭa is, however, disapproved by Nāgeśabhaṭṭa; cf. बहिरङ्गान्तरङ्गशब्दाभ्यां बह्वपेक्षत्वाल्पापेक्षत्वयोः शब्दमयादिशा भलाभाच्च । तथा सति असिद्धं बह्वपेक्षमल्पापेक्षे इत्येव वदेत् । Par. Śek. on Pari. 50.

**बह्वर्थ** lit. the meaning of the word बहु. There are many senses of the word बहु out of which 'plurality' is the sense usually seen. The word also means 'collection'; cf. आम्रशब्दोऽयं बह्वर्थः । अस्त्येव शालासमुदाये वदेते । तथाया । आम्रो दग्ध इति । M. Bh. on P. I. 1.8, 21.

**बह्वादि** a class of words headed by बहु to which the fem. affix ई (डीप्) is added to form the feminine base; the words ending in अ in this class take the fem. affix आ (टाप्) in case ई which is optional, is not added; other words remain as they are, if ई, is not added; e.g. बह्वी, बहुः, पद्धतिः; पद्धती, गतिः, गती, चण्डी, चण्डा; etc. cf. Kāś. on P. IV. 1.45.

**बाध** sublation, setting aside; सामान्य-शास्त्रस्य विशेषशालेण बाधः Par. Śek. on Pari. 51.

**बाधक** lit. that which sublates or sets aside; generally a special rule which sets aside a general rule; cf. येन नाप्राप्ते यो विधिरारभ्यते स तस्य बाधको भवति, Pari. Pāṭha of पुरुषोत्तमदेव Pari. 51; cf. also नैतज्ज्ञापकसाध्यं अपवादैरुत्सर्गा बाध्यन्त

इति । बाधकेनानेन भवितव्यं सामान्यविहितस्य विशेषविहितेन । M. Bh. on P. II. 1.24. Vārt. 5. बाधक is used as a synonym of अपवाद. cf. अपवादशब्दोत्र बाधकपरः । Par. Śek. Pari. 58.

**बाधकत्व** the same as बाध; sublation; setting aside; this sublation is described to be of two types—(1) complete sublation when the rule set aside, is for ever set aside and cannot, by the maxim called तत्र-कौण्डिन्यन्याय, be applied again; cf. दधि ब्राह्मणेभ्यो दीयतां तत्र कौण्डिन्यायेति सत्यपि संभवे दधिदानस्य तत्रदानं निवर्तकं भवति । cf. M. Bh. on P. I. 1.47; VI. 1.2; VI. 2.1; etc.; (2) temporary sublation when the rule set aside, can be applied, if possible after the special, rule has been applied; cf. सर्वथा अनवकाशात्वादेव बाधकत्वे स्वस्य (अनवकाशाशास्त्रस्य) पूर्वप्रवृत्तिरित्येव बाधः । तत्र बाधके प्रवृत्ते यद्युत्सर्गप्राप्तिर्भवति तदा भवत्येव यथा तत्रैव याडादयः Par. Śek. on Pari. 57. The sublation or बाधकत्व is not only in the case of सामान्यविशेष-भाव and अनवकाशात्वात्वादेव as given above, but a rule or operation which is पर (cited later), or नित्य, or अन्तरङ्ग sets aside the rule or operation which is पूर्व, or अनित्य, or बहिरङ्ग respectively. This बाध्यबाधकभाव occupies a very important position in respect of the application of grammar rules for arriving at the correct forms (इष्टरूपसिद्धि) and grammarians have laid down a number of Paribhāṣās in the field of बाध्यबाधकभाव.

**बाधा** a refuting statement; the word is used, rather rarely, almost in the place of the usually used word बाध. cf. Vāk. pad. II. 77. cp. अर्थित्वात्सामान्योपदेशाद्वा सति प्रवृत्तिसंभवे दृष्टादृष्टार्थप्राप्त्यनुमानं यत्र सा बाधा । (पुण्य). In बाध the general rule is actually stated before, while in बाधा the presence of it is to be inferred.

**बाधासमुदेश** a section of the third Kāṇḍa of Vākyapadiya. Along

with लक्षणसमुद्देश it was lost early, probably a few years after Bhartṛhari's death, cp. Puṅyarāja on Vāk. pad. II. 77.

**बालभट्ट** (बालभट्ट) surnamed Pāyagunḍa or Pāyagunḍe, who has written a commentary on the commentary Mitākṣarā on the वाङ्मन्यरसृति. Some scholars say that he was also a great grammarian and identical with वैद्यनाथ पायगुंडे who has written the commentary काशिका or गदा on the Paribhāṣenduśekhara, the Cidasthimālā on the Laghuśabdenduśekhara and commentaries on the Vaiyākaraṇabhūṣana, Śabda-kaūstubha and Bhāṣyapradīpodd-yota. Other scholars believe that Bālaṃbhaṭṭa was the son of Vaidya-nātha and that he wrote only the commentary on Mitākṣarā called Bālaṃbhaṭṭī after him. (2) There was also a comparatively modern grammarian of Tanjore who has written small grammar works बाल-बोधिनी and बालरञ्जनी.

**बालबोधिनी** (1) name of a grammatical work ascribed to Bālaṃbhaṭṭa of Tanjore. (2) name of a commentary by Jagaddhara on the Kātantra-sūtra.

**बालमनोरमा** name of a commentary on the Siddhānta-kaumudī of Bhaṭṭojī Dikṣita by Vāsudeva Dikṣita, a grammarian of Tanjore. There is also another commentary called Bālaṃmanoramā written by Ananta-deva on the Siddhānta-kaumudī.

**बालरञ्जनी** name of a grammar work written by Bālaṃbhaṭṭa of Tanjore. See बालभट्ट (2).

**बालावबोध** (1) a popular recast of the Cāndra by Kāśyapa studied in Ceylon. It is like Laghusiddhānta-

kaumudī. (2) a small grammatical manual for beginners by Narahari.

**बाहुलक** the application of a grammatical rule as a necessity to arrive at some forms in literature especially in the Vedic Literature as also in the works of standard writers, which cannot be explained easily by the regular application of the stated rules; cf. सुसिद्धपद्महल्लिङ्गनराणां कालहलचस्वर-कर्तृयज्ञं च । व्यत्ययमिच्छति शास्त्रकृद्देवां सोऽपि च सिध्यति बाहुलकेन M. Bh. on P. III. 1.85; also cf. बाहुलकं प्रकृतेस्तनुदृष्टेः प्रायसमुच्चय-नादपि तेषाम् । कार्थसरोषविधेश्च तदुक्तं नैगमरूढिभवं हि सुसाधु M. Bh. on P. III. 3.1. In many sūtras, Pāṇini has put the word बहुलम् to arrive at such forms; e.g. see P. II. 1.32, 57; II. 3.62, II. 4.39, 73, 76, 84 etc.

**बाहुलेय** a word which is given along with the word शाबलेय to show that the presence of one particular word in language, as for instance, शाबलेय does not necessarily mean the absence of another word such as बाहुलेय, although as a matter of fact, शाबलेय which is found in the शुभ्रादिनाम shows that the word शबल can have the affix ल्क् (एय) added to it in the sense of an offspring, while बहुल cannot have it. cp. Vāk. pad. III. 3.75; III. 14.149.

**बाह्य** (प्रयत्न) external effort; the term is used many times in connection with the external effort in the production of articulate sound, as different from the internal effort आभ्यन्तरप्रयत्न. The external effort is described to be consisting of 11 kinds; cf. बाह्यप्रयत्नस्त्वेकादशधा । विचारः संवारः श्वासो नादो बोधोऽबोधोऽल्पप्राणो महाप्राण उदात्तोऽनुदात्तः स्वरितश्चेति । S.K. on P.I. 1.9.

**बाह्यादि** a class of words headed by the word बाहु to which the tad. affix इ (इक्) is added in the sense of a



descendant ; e.g. बाह्विः, पौष्करसादिः, पात्रिः etc. The class called बाह्वादि is looked upon as आकृतिगण on the strength of the word च in the rule, so that similar words, not included in the class, could be explained ; cf. Kās. on P. IV. 1.96.

**विदादि** a class of words headed by the word विद् to which the affix अ (अब्) is added in the sense of a grandchild and further descendants ; e.g. वैदः, -और्वः, काश्यपः, कौशिकः etc. The words in this class are mostly names of sages. In the case of such words as are not names of sages, the affix अ is added in the sense of the offspring and not any descendant. e.g. पौत्रः, दौहित्रः etc.; cf. Kās. on P. IV. 1.104.

**बिन्दु** anusvāra, letter pronounced only through the nose ; a dot to indicate the nasal phonetic element shown in writing above or sometimes after that letter or vowel, after which it is uttered ; cf. अं इत्यनुस्वारः । अकार इह उच्चारणार्थः इति बिन्दुमात्रो वर्णोऽनुस्वारसंज्ञो भवति ॥ Kāt. I. 1.19.

**विल्वकादि** a class of words headed by the word विल्वक the affix ईय (छ) placed after which is elided when another tad. affix such as अण् or the like is placed after them ; cf. विल्वक यस्यां सन्ति विल्वकी तस्यां भवाः वैल्वकाः Kās. on P. VI. 4.153.

**विल्ववादि** a class of words headed by the word विल्व, to which the tad. affix अ (अण्) is added in the sense of 'a product' or 'a part' ; e.g. वैल्वः, मौढः, वैणवः etc.; cf. Kās. on P. IV. 3.136.

**बीज** latent force, potency, seed. cp. Vāk. pad. I. 84. cp. व्यक्तपरिच्छेदानुगुण-संस्कारभावना बीजानि । (स्वो.)

**बुइस्कूल** [BUISKOOOL H. E.] A European grammarian who has written

an essay on the last three Pādas of Pāṇini's Aṣṭādhyāyī (त्रिपादी) under the title 'The Tripādi'.

**बुद्धि** notion, mental understanding ; mental inclination ; cf. बुद्धिः संप्रत्यय इत्यनर्थान्तरम् । or अस्तेभूर्भवतीत्यस्तिबुद्ध्या भवति-बुद्धिं प्रतिपद्यते M. Bh. on P. I. 1.56 Vārt. 14 ; (2) mental inclusion ; cf. यां यां विभक्तिं आश्रयितुं बुद्धिरुपजायते सा साश्रयितव्या M. Bh. on P. I. 1.57 ; cf. अथ बुद्धिः अविशेषात्मपुरा हेतू, M. Bh. on III. 2. 118 Vārt. 4.

**बुद्धिकर्मन्** activity of the mind of the type of understanding as contrasted with the activity of the sense organs ; cf. इन्द्रियकर्म समासादनं बुद्धिकर्म व्यवसायः । M. Bh. on P. III. 3.133 Vārt. 8.

**बुद्धिसागर** a Jain writer of a grammar work who lived in the eleventh century. He belonged to the Śvetāmbara sect and was a resident of Jābalipura. His grammar is called Pañcagranthī Vyākaraṇa as it has Dhātu, Sūtra, Gaṇa, Uṇādi and Liṅgānuśāsana sections. His work is available in mss. found in Gujarat.

**बुद्ध्यनुसंहार** mental concept ; mental image given as an explanation of काल or Time by the Buddhists who say that Time is not an independent principle, but it is only the recapitulation of different events occurring one after another cp. Vāk. pad. III. 9.57. cp. भिन्नाः क्रियालक्षणाः संकलनाः बुद्ध्या अनुसंहियमाणाः संकल्प्यमानाः चिरक्षिप्रादिव्यपदेशस्य निमित्तं भवन्ति । एवमहो-रात्रादि व्यपदेशस्य । (हेल.)

**बुद्ध्यनुसंहति** a single united mental concept of the different senses of several individual words spoken as connected together ; this single mental concept is the internal word

आन्तरस्फोट according to some philologists of grammar, and it is stated as a definition of वाक्य. cp. Vāk. pad. II. 1.

बृहण keeping ; preservation ; cf. क्रमादतो-  
स्पृग्यजुषां च बृहणम् । बृहणं संधारणम् ;  
Uvvaṭa on R. Pr. XI. 37.

बृहच्छब्दरत्न a learned commentary on the commentary मनोरमा of भट्टोजिदीक्षित; the commentary was written by हरिदीक्षित the grandson of Bhaṭṭoji. The work is called बृहच्छब्दरत्न in contrast with the लघुशब्दरत्न of the same author ( हरिदीक्षित ) which is generally studied at the Pāṭhaśālās all over the country. The work बृहच्छब्दरत्न is only in a Manuscript form at present. Some scholars believe that it was written by Nāgeśabhaṭṭa, who ascribed it to his preceptor Hari Dikṣita, but the belief is not correct as proved by a reference in the Laghuśabdaratna, where the author himself remarks that he himself has written the बृहच्छब्दरत्न, and internal evidences show that लघुशब्दरत्न is sometimes a word-for-word summary of the बृहच्छब्दरत्न. cf. विस्तरस्तु अस्मत्कृते बृहच्छब्दरत्ने मदन्तेवासिकृतलघुशब्देन्दु-  
शेखरे च द्रष्टव्यः । Laghuśabdaratna. For details see Bhandarkar Ins. Journal Vol. 32, pp. 258-260.

बृहच्छब्दरत्नटीका called बृहच्छब्दरत्नव्याख्या written by भवदेव.

बृहती a Vedic metre consisting of four pādas and 36 syllables. There are three pādas of eight syllables and the fourth has twelve syllables. It has got further subdivisions known as पुरस्ताद्बृहती, उपरिष्टाद्बृहती, न्यङ्कुसारिणी or उरोबृहती, कर्ष्वबृहती, विशारबृहती, पिपीलिक-  
मध्यमा and विषमपदा. For details see R. Pr. XVI. 31-37.

बृहत्क a gem appearing big on account of its powerful light although it is

small. cp. Vāk. pad. III. 14.618, 620. cp. कम्प्रकरणे चञ्चदबृहतोरुपसंख्यानम्  
वा० । on Pā. 5.4.3.

बृहत्संज्ञा the same as महत्संज्ञा or महती संज्ञा ; a bigger terminology as contrasted with लघुसंज्ञा brief terminology such as टि, धु, म etc. for which ( latter ) Pāṇini is very particular. The bigger terms such as सर्वनाम, आत्मनेपद, परस्मैपद and others are evidently borrowed by Pāṇini from the ancient grammarians who lived before him.

बृहद्वर्षणा name of a commentary on Koṇḍabhaṭṭa's Vaiyākaraṇabhū-  
ṣaṇasāra by Mannudeva, who was called also Mantudeva, who lived in the latter half of the eighteenth century.

बृहद्वृत्ति ( i ) Hemacandra's detailed commentary on his own Śabdānu-  
śāsana. There are different Nyāsa works on it, as well as abridgements.  
( ii ) name of a gloss on Kātantra sūtras by Śarvavarman.

बृहद्व्याकरणसिद्धान्तमञ्जूषा a grammar work written by Rāmanātha Chobhe.

बृहस्पति a traditional writer of Śabda-  
pārāyaṇa, an ancient list of basic words. cp. Mahābhāṣya, paspa-  
śāhnika. Bharṭhari in his Mahā-  
bhāṣyadīpikā calls it a work, cp. शब्दपारायणं नाम ग्रन्थः ।

बेलवलकर [SHRIPAD KRISHNA  
BELVALKAR] a well-known Sanskrit scholar of the present day who has been the General Editor of the Mahābhārata published by the Bhandarkar Oriental Research Institute, Poona. He has written a book on grammar reviewing very briefly the various systems of Sanskrit grammar, which is named 'Systems of Sanskrit Grammar'.

**बैजि** name of an old grammarian who is supposed to have attacked by means of logical quibblings the traditional explanations given in Patañjali's Mahābhāṣya and Vyādi's Saṁgraha. cf. Vāk. pad. II. 481.

**बोथलिंग्क** [BOHLINGK, OTTO] a German Sanskrit scholar and Grammarian of St. Petersburg, who has written a short gloss in German on Pāṇini's Aṣṭādhyāyī under the title "Pāṇini's Grammatik" with an introduction and various indexes at the end. He has also critically edited Mugdhabodha of Bopadeva.

**बोधय** a technical term for the vocative case in the Jainendra Vyākaraṇa.

**बोप** [BOPP, FRANZ] a German Sanskrit scholar who has written the famous volumes of 'The comparative Sanskrit Grammar'.

**बोपदेव** a great Sanskrit scholar and grammarian belonging to Devagiri in the greater Mahārāṣṭra who was supported by Hemādri of Devagiri. He resided at सार्धग्राम on the river Varadā in the first half of the thirteenth century. He wrote a short treatise on Sanskrit Grammar, which has a number of peculiar abbreviations for the usual well-known grammatical terms. His grammar had a wide spread in Bengal and it is today a very common text on Grammar in Bengal. On this account some scholars believe that he lived in Bengal. He was the son of Keśava and pupil of Dhaneśa. He is also the author of the well-known work कविकल्पद्रुम on which he has written a commentary named कामधेनु or काव्य-कामधेनु. He tried to improve upon Pāṇini's grammar.

**ब्यूलर** [Bühler, George] a versatile German scholar who also wrote on Grammar topics.

**ब्रह्मकाण्ड** name given to the first section or Kāṇḍa of Bhartṛhari's Vākya-padīya. It deals with Sphoṭa, and in a way it contains in a nutshell the philosophy of Sanskrit Grammar.

**ब्रह्मराशि** the sacred Sanskrit alphabet given in the fourteen sūtras of Mah-eśvara, named Akṣarasamāmpāya which is called ब्रह्मराशि as it contains the basic letters of शब्द which is Brahma according to Grammarians; cf. सोऽयमक्षरसमाम्नायो वाक्यसमाम्नायः पुष्पितः फलितश्चन्द्रतारकवत् प्रतिमण्डितो वेदितव्यो ब्रह्म-राशिः । M. Bh. Āhnika 2 end; cf. also एते पञ्चषष्टिवर्णा ब्रह्मराशिरात्मनाचः । V. Pr. VIII. 25.

**ब्राह्मणश्रुति** a sentence expressing an activity similar to that of a Brāhmaṇa e.g. ब्राह्मणवदधीते क्षत्रियः । cp. Vāk. pad. III. 14.492-494, 542.

**ब्राह्मणादि** a class of words headed by the word ब्राह्मण to which the tad. affix व (व्यञ्ज्) is added in the sense of 'nature' or 'duty'; e.g. ब्राह्मण्यं (ब्राह्मणस्य भावः कर्म वा); cf. ब्राह्मणादिरा-कृतिगणः आदिशब्दः प्रकाशवचनः । Kāś. on P. V. 1.124.

अ

**अ** fourth letter of the labial class which is possessed of the properties कण्ठसंवृत्ता, नादानुप्रदान, बोध, and महा-प्राणत्व.

**अ** (1) the letter or sound अ with the vowel अ added for facility of utterance; (2) a technical term in the Grammar of Pāṇini given to a noun-base before such case and taddhita affixes as begin with any

vowel or with the consonant य्. The utility of this designation of य् to the base is (1) to prevent the substitutes which are enjoined for the final vowel or consonant of a pada (a word ending with a case-affix or a base before case and tad-affixes beginning with any consonant excepting य्) just as the substitution of Visarga, anusvāra, the first or third consonant, and others given in P. VIII. 4-37 and the following. For the various changes and operations for a base termed य् see P. VI. 4:129 to 175.

**भकार** the consonant भ् with the vowel अ and the affix कार added for facility of utterance; cf. T. Pr. I. 17, 21.

**भक्त** forming a part or portion (of something in connection with which it has been prescribed as an augment) cf. तद्भक्तस्तद्ग्रहणेन गृह्यते Vyāḍi Pari. 17; cf. also आमः सुडयं भक्त आमग्रहणेन ग्राहिष्यते। M. Bh. on P. VII. 1.33.

**भक्तल** tad. affix भक्त applied to the words भौरिकि and others in the sense of 'a place of residence'; cf. P. IV. 2.54.

**भक्ति** (1) name given to two of the five divisions of a Sāman which are प्रस्तावभक्ति, उद्गीथ, प्रतिहार, उपद्रव and निधानभक्ति; (2) the vowel portion surrounding, or placed after, the consonant र् or ल् which (consonant) is believed to be present in the vowel ऋ or ॠ respectively, forming its important portion, but never separately noticed in it. The vowels ऋ and ॠ are made up of one mātrā each. It is contended by the grammarians that the consonants र् and ल्, forming respectively the portion of ऋ and ॠ, make up half-a-mātrā, while the remaining half is

made up of the भक्ति of the vowel surrounding the consonant or situated after the consonant. The word which is generally used for this 'bhakti' is 'ajbhakti' instead of which the word स्वरभक्ति is found in the Piātisākhya works; cf. यत्तदे-फात्परं भक्तेस्तेन व्यवहितत्वान्न प्राप्नोति।..... यच्चान्न रेफात्परं भक्तेर्न तत् क्वचिदपि व्यपवृक्तं दृश्यते। M. Bh. on P. VIII. 4.1. Vārt-2; cf. स्वरभक्तिः पूर्वभागक्षराङ्गं R. Pr. I. 17; also cf. रेफात्स्वरोपहिताद् व्यञ्जनोदयाद् ऋकारावर्णां स्वरभक्तिरुत्तरा। R. Pr. VI. 13.

**भक्षित** lit. eaten up; a fault in pronunciation when a letter is so hurriedly pronounced that it appears to have been dropped.

**भक्ष्यनियम** a restriction regarding edibles of a particular kind. The word is quoted to illustrate the नियमविधि or restrictive rule in grammar. Although the restriction in the instance पञ्च पञ्चनखा भक्ष्याः is of the kind of परिसंख्या and called परिसंख्या, and not नियम, by the Mimāṃsakas, the grammarians call it a नियमavidhi. There is no परिसंख्याविधि according to grammarians; they cite only two kinds of vidhi, viz. simple vidhi or apūrva vidhi and नियमavidhi.

**भट्टोजि** surnamed Dikṣita; a stalwart grammarian of the Pāṇini system who flourished in the first half of the seventeenth century and wrote many independent books and commentaries such as the Siddhāntakaumudī, the Prauḍhamanoramā, the Vaiyākaraṇasiddhāntakārikā, the Śatdakaustubha and others. The most reputed work out of these, however, is the Siddhāntakaumudī, which is very popular even today and which has almost set aside other works of its kind such as the Prakriyākaumudī and others. Bhaṭṭoji was a Telugu

**Brāhmaṇa**, as is generally believed, and although he belonged to the South, he made Vārāṇasī his home where he prepared a school of learned Grammarians. Although he carried on his work silently in Vārāṇasī, he was envied by the reputed rhetorician of his time Paṇḍita Jagannātha, who criticised his work (Bhaṭṭoji's work) named Manoramā very severely, See प्रौढ-मनोरमा above. The Siddhānta-kaumudī has got many commentaries of which the Tattvabodhinī written by Bhaṭṭoji's pupil Jāneन्द्रasarasvatī is appreciated much by learned grammarians.

**भत्व** the nature or quality of being called भ which causes many grammatical operations which are given together by Pāṇini in VI. 4.129 to 175. See the word भ above.

**भरतमल्ल** a grammarian of Bengal who lived in the sixteenth century and wrote उपसर्गवृत्ति, द्रुतबोध and other works on grammar.

**भर्गादि** a class of words headed by भर्ग which are generally names of countries, the taddhita affixes अण् and others added to which are not elided e.g. भार्गी, कैत्रेयी, काश्मीरी; cf. Kāś. on IV. 1.178.

**भर्तृहरि** a very distinguished Grammarian who lived in the fifth century A.D. Kāśikā on Pā. IV. 3.88. mentions his work viz. Vākya-padiya, “शाब्दाथेसंबंधीयं प्रकरणम् वाक्य-पदीयम् । Vākya-padiya is divided into three books (Kāṇḍas), viz. Brahma, Vākya and Prakīrṇa. The work is very widely quoted by Brahmanical, Buddhist and Jain philosophers beginning from Diṅnāga till Nāgeśa. The work is an authoritative and scholarly work on Philosophy of Grammar. He

has written an auto-commentary. (Svopajñavṛtti) on the first two kāṇḍas of Vākya-padiya. Gram-marian Bhartṛhari is different from Bhaṭṭi, poet Bhartṛhari or yogin Bhartṛhari of the ‘Kāṇḍāṭṭā’ sect. Nothing is known about his birth-place or personal history. Another important work of Bhartṛhari is Mahābhāṣyadīpikā, a scholarly commentary on Mahābhāṣya upto seven Āhnikas (Mahābhāṣya on P. 1.1. 57). He was a great scholar of Veda, Mīmāṃsā and Vedānta. Three other works viz. Mīmāṃsābhāṣya, a Vedāntasūtravṛtti and Śabdadhā-tusamīkṣā are fathered on him. A number of modern Indian gram-marian scholars prominent among them being Profs. Abhyankar, Limaye, and S. Iyer have edited and studied his two major works.

**भवत् (भवन्त्)** ancient term for the present tense found in the Bṛhad-devatā and other works. The term ‘vartamānā’ for the present tense was also equally common. The word is found in the Mahābhāṣya, the Uṇādisūtravṛtti of Ujjvala-datta and in the Grammar of Jainendra cf. P. II. 3.1 Vārt. 11, Uṇādi. III. 50 Jain Vyāk. I. 1.471.

**भवदेव** a scholar of grammar who has written a commentary on the Bṛhacchabdaratna of Hari Dikṣita.

**भवन्ती** ancient term for the present tense or लृट् according to Pāṇini cf. अस्तिभवन्तीपरः प्रथमपुरुषः अप्रयुज्यमानोऽप्यस्ति M. Bh. on P. II. 3.1. Vārt. 4; cf. also प्रवृत्तस्याविरामे शासितव्या भवन्ती । इहा-धीमहे । इह वसामः । इह पुष्यमित्रं याजयामः । M. Bh. on P. III. 2.123. See भवत् (भवन्त्).

**भविष्यत्** ancient term for the future tense in general; cf. भविष्यति गम्यादयः । भविष्यतीत्यनद्यतन उपसंख्यानम् P. III. 3.3

- Vārt. 1; cf. also the words भविष्यत्काल, भविष्यत्प्रतिषेध, भविष्यदधिकार.
- भविष्यन्ती ancient term for the future tense in general; cf. परिदेवने श्वस्तनी भविष्यन्त्यर्थे P. III. 3.15. Vārt. 1; cf. also Kāt. III. 1.15; Hem. III. 3.15.
- भष् short term (प्रत्याहार) for the consonants म्, घ्, ङ्, ध्; cf. एकात्रो वशो भष् P. VIII. 2.37.
- भष्मात्र the substitution of the third consonants respectively for the fourth consonants म्, घ्, ङ् and ध्; cf. P. VI. 1.13. Vārt. 13.
- भस्त्रादि a class of words headed by the word भस्त्रा to which the tad. affix इक (इन्) is added in the sense of 'carrying by'; e.g. भस्त्रिकः, भस्त्रिकी cf. Kāś. on P. IV. 4.16.
- भसंज्ञा the term भ applied to the noun-base in contrast with the term पद. For details see the word भ.
- भागवत हरिशास्त्री a modern scholar of grammar who has written a commentary named Vākyaṛthacandrikā on the Paribhāṣenduśekhara of Nāgeśa; he lived in the first half of the eighteenth century.
- भागवृत्ति one of the oldest commentaries on the Sūtras of Pāṇini, which, although not available at present, has been profusely quoted by Puruṣottamadeva Śaraṇadeva, Śiradeva and other Eastern Grammarians of the twelfth and later centuries including Kaiyaṭa, Haradatta, Ujvaladatta, Bhaṭṭoji, Nāgeśa and so on. A grammarian Śridhara is said to have commented upon this Bhāgāvṛtti. The authorship of the work is attributed to Bharīṭhari, but the point is doubtful as Śiradeva in his Paribhāṣāvṛtti on Pari. 76 has stated that the author of the Bhāgāvṛtti has

quoted from Māghakāvya; cf. अत एव तत्रैव सूत्रे भागवृत्तिः पुरातनमुनेर्मुनितामिति पुरातनीनेदीरिति च प्रमादपाठदेवौ गतानुगतिकतया कवयः प्रयुज्जेत न तेषां लक्षणे चक्षुरिति। Some scholars attribute its authorship to Vimalamati. Whosoever be the author, the gloss (भागवृत्ति) was a work of recognised merit; cf. काशिका-भागवृत्तेश्चैव सिद्धान्तं वेत्तुमस्मिन् ॥ तदा विचिन्त्यतां भ्रातर्भाषावृत्तिरियं मम ॥ Bhāṣāvṛtti at the end. सृष्टिपर in his commentary on the Bhāṣāvṛtti also says "सा हि द्वयोर्विवरणकर्त्री."

भागुरि a famous ancient grammarian referred to by later writers like Jinenrabuddhi (Nyāsa on Kāśikā on P. 6-2-37) and Jagadisha Tarkālaṅkāra. Patañjali refers to one भगुरी (on P. 7-3-45) possibly a scholarly sister of भागुरि. A number of unconfirmed references to his works on lexicography, poetics, Brāhmaṇa-exegesis, politics, are found. The famous verse वष्टि भागुरिर-ह्येपमवाप्योरुपसर्गयोः ॥ आपं चैव हलन्तानां यथा वाचा निशा दिशा ॥ is found in grammar works.

भाष्यकार [Sir Ramakrishna Gopal Bhandarkar 1837-1925 A.D.] a well-known scholar of Sanskrit Grammar who has written learned articles on many grammatical topics. He was a distinguished Professor of Sanskrit in the latter half of the nineteenth century. He was one of the pioneers of Sanskrit studies in India.

भारद्वाज (1) an ancient grammarian quoted by Pāṇini in his rules to show differences of opinion; cf. ऋतो भारद्वाजस्य VII. 2.63; (2) name of a country in the days of Pāṇini cf. कृकणपर्णाद्भारद्वाजे P. IV. 2.145.

भारद्वाज शिक्षा a Śikṣā work of the Taittiriya school of the Black Yajurveda. It was composed some-

time around Thirteenth century A.D.

भारद्वाजीय scholars and grammarians belonging to or following the Bhāradwāja School of Grammar whose views are often quoted in the Mahābhāṣya ; भारद्वाजीयाः पठन्ति M. Bh. on P. I. 1.20 Vārt. 1, I. 1.56 Vārt. 11 ; I. 2.22 Vārt. 3 ; I. 3.67 Vārt. 4, III. 1.38 Vārt. 1, III 1.48 Vārt. 3 ; III 1.89 Vārt. 1, IV. 1.79, VI. 4.47 and VI. 4.155.

**भाव** (1) becoming ; existence. The word is used many times in the sense of धात्वर्थ—the sense of a root which is 'incomplete activity' of 'process of evolving' ; cf. तदाख्यातं येन भावं स धातुः R. Pr. XII. 5 ; cf. also इह भावविकारा भवन्ति Nir. I. 36 ; पूर्वापरीभूतं भावमाख्यातेन आचष्टे व्रजतिपचतीत्युपक्रमप्रवृत्ति अपवर्गपर्यन्तम् Nir. I. 1 ; (2) activity as opposed to instruments (साधन or कारक) ; cf. भावगर्हायाम् । धात्वर्थगर्हायाम् Kāś. on P. III. 1.24 ; cf. also भावः क्रिया, Kāś. on यस्य च भावेन भावलक्षणम् P. II. 3.37 ; (3) completed action which is shown, not by a verb, but by a verbal derivative noun ; cf. धात्वर्थश्च धातुनैवोच्यते । यस्तस्य सिद्धता नाम धर्मस्तत्र वचनादयः प्रत्यया विधीयन्ते । Kāś. on 'भावे' P. III. 3.18 ; cf. also कृदभिहितो भावो द्रव्यवद्भवति । M. Bh. on P. II. 2.19, III. 1.67, IV. 1.3, V. 4.19 ; cf. also भावस्त्वेकः M. Bh. on P. III. 1.67 ; (4) the radical factor for the use of a word ; प्रवृत्तिनिमित्त ; cf. भवतोस्मादभिधानप्रत्ययौ इति भावः । शब्दस्य प्रवृत्तिनिमित्तं भावशब्देनोच्यते । अश्वत्वम् । अश्वता । Kāś. on P. 5.1.119 ; (5) thing, object cf. सिद्धशब्दः कूटस्थेषु भावेष्वविचालिषु वर्तते M. Bh. I. 1. Āhnika 1 ; (6) transformation, substitution ; change into the nature of another ; cf. तत्र प्रथमास्तृतीयभावम् R. Pr. II. 4. cf. also the words मूर्धन्यभाव, अभिनिधानभाव etc. (7) possession of the qualities, nature ; तदर्थस्य भावः तादर्थ्यम् ; M. Bh.

on P. II. 3.13 ; (8) relationship ; cf. गुणप्रधानभाव, प्रकृतिविकृतिभाव etc.

**भावकर्तृक** having for its subject a verbal derivative in the sense of the भाव. or the root activity. The word भाववचन is explained as भावकर्तृक in the Kāśikāvṛtti. e.g. the word रोगः in चौरस्य रुजति रोगः Kāś. on P. II. 3.54 ; cf. भाववचनानां भावकर्तृकानां Kāś. on P. II. 3.54.

**भावदीप** name of a commentary on the Śabdakaustubha by कृष्णमिश्रः.

**भावेदेव** a grammarian who has written a commentary on the Bṛhacchabdaratna of Hari Dikṣita ; possibly the same as भवेदेव. See भवेदेव.

**भावेना** effort, activity. It also has the sense of thought or reflection. Bhāvarā as a theory is discussed by Bhartṛhari, cp. Vāk. pad. II. 116.

**भावप्रकाश** name of a commentary on the शब्दकौस्तुभ by वैद्यनाथ पायगुण्डे.

**भावप्रकाशिका** name of a commentary on Śabdaratna, by Vaidyanātha.

**भावप्रत्यय** an affix in the sense of quality such as त्व, ता etc. ; cf. न ह्यन्तरेण भावप्रत्ययं गुणप्रधानो भवति निर्देशः.

**भावप्रधान** description of a verb or verbal form in which activity plays the main part as opposed to a noun in which completed activity (सत्त्व) is predominant.

**भावभेद** the different activities such as igniting a hearth, placing a rice-pot on it, pouring water in it etc., which form the different parts of the main activity viz. cooking ; cf. उक्तो भावभेदो भाष्ये M. Bh. on P. III. 3.19, III. 4.67.

**भाववचन** (1) expressive of भाव or the completed verbal activity ; e.g. the word भाव itself, as also कृती, राग, and others ; (2) having for their subject a verbal derivative in the form of the verbal activity. See भावकर्तृक.

**भाषाविकार** kinds of verbal activity which are described to be six in number viz. production, existence, transformation, growth, decay and destruction. These six modes of existence first mentioned by Vārṣṇāyaṇi and quoted by Yāska are explained philosophically by Bhartṛhari as a mere appearance of the Śabdabrahman or Sattā when one of its own powers, the time factor (कालशक्ति) is superimposed upto it, and as a result of that superimposition, it (i.e. the Śabdabrahman) appears as a process; cf. षड् भाषाविकारा भवन्ति इति वार्थ्यायणिः । जायते अस्ति विपरिणमते वर्धते अपक्षीयते विनश्यति इति । Nir. I.2; cf. also Vākyapadiya III. 30.

**भाषाशास्त्रम्** the author of the कातन्त्रपरिभाषावृत्ति, a work on the Paribhāṣās in grammar which are utilized in explaining the rules of the कातन्त्रव्याकरण by Śarvavarman.

**भावसाधन (1)** a word in the sense of भाव or completed verbal activity अस्ति भावसाधनो विधिशब्दः । विधानं विधिरिति M. Bh. on P. I. 1.57; (2) an affix applied for the formation of a word in the sense of verbal activity; cf. प्रयतनं प्रयत्नः । प्रपूर्वाद्यततेभावसाधनो नञ् प्रत्ययः M. Bh. on I. 1.9.

**भाषासिंहप्रक्रिया** a grammar manual of Bhaṭṭa Vināyaka for prince Bhāvasimha. He is believed to have written a work named Śākaṭāyanatikā.

**भाषसेन** a grammarian of the Kātantra school who wrote the works Kātantrarūpamālā and Śākaṭāyanatikā.

**भावित** designated by a technical term; cf. किं पुनरिदं तद्भावितग्रहणं वृद्धिरित्येवं ये आकारैकारौकारा विहिता भाव्यन्ते तेषां ग्रहणं आहोस्विद् आदैज्मात्रस्य, M. Bh. on P. I. 1.1.

**भाविन्** which is to come into being; of future time; cf. भावि कृत्यमासीत् M.

Bh. on III. 4. 1; cf. भाविनः सुट् आदेशो विधीयते M. Bh. on P. VII. 1. 33; cf. also एवं तर्हि भावितीयं संज्ञा विज्ञास्यते M. Bh. on P. I. 1.45.

**भाषेप्रयोग** impersonal form of a sentence when there is no activity mentioned on the part of the agent nor resulting upon the object, but there is a mere mention of verbal activity.

**भाव्य** that which is to be produced; cf. Jain. Vyāk. I. 1.72. See भाव्यमान.

**भाव्यमान** lit. which is to be produced; which is prescribed by a rule, like an affix; hence, an affix or an augment or a substitute prescribed by a rule as contrasted with the conditions or the original wording for which something is substituted, or after which an affix is placed, or to which an addition is made, or which is deleted; cf. भाव्यमानेन स्वर्णानां ग्रहणं न Par. Śek. Pari. 19; also cf. M. Bh. on P. I. 1.50, I. 1.69, VI. 1.85, VI. 4. 160.

**भाषा** spoken language as opposed to the archaic Vedic Language; cf. भाषायां सद्वसश्रुवः; P. III. 2.108; प्रत्यये भाषायां नित्यम्, P. VIII. 4.45 Vārt. 1; cf. also R. T. 96, 212; cf. also नेति प्रतिषेधार्थो भाषायाम् । उभयमन्वध्यायम् Nir. 1.4.

**भाषानुशासन** a work on language attributed to यशःऋषि.

**भाषामञ्जरी** a small treatise on grammar written by Vyaṅkaṭa Subbā-Shāstrī.

**भाषावृत्ति** a short gloss on the Aṣṭādhyāyī of Pāṇini in the 12th century by Puruṣottamadeva, a reputed scholar belonging to the Eastern school of grammarians which flourished in Bengal and Behar in the



10th, 11th and 12th centuries. The gloss is very useful for beginners and it has given a clear explanation of the different sūtras without going into difficult niceties and discussions. The treatise does not comment upon Vedic portions or rules referring to Vedic Language because, as the legend goes, king Lakṣmaṇa Sena, for whom the gloss was written, was not qualified to understand Vedic Language; cf. वैदिकभाषानर्हत्वात् Com. on Bhāṣāvṛtti by Śrṣṭidhara. There is a popular evaluation of the Bhāṣāvṛtti given by the author himself in the stanza “काशिकाभाषावृत्तेश्चेत्सिद्धान्तं बोद्धुमस्ति धीः । तदा विचिन्त्यतां भ्रातर्भाषावृत्तिरियं मम ॥” at the end of his treatise; for details see पुरुषोत्तमदेव.

**भाषावृत्तिटीका** a learned commentary on Puruṣottamadeva's Bhāṣāvṛtti by Śrṣṭidhara, a learned grammarian of the sixteenth century.

**भाषिक** belonging to, or used in spoken language as contrasted with the Vedic Language or निगम; cf. अथापि भाषिकेभ्यो धातुभ्यो नैगमाः कृतो भाष्यन्ते Nir. II.2.

**भाषितपुंस्क** a word or a noun-base which has the same sense in the masculine gender as in the neuter gender; generally words of quality or adjectives like शुचि, मधु etc. fall in this category; cf. वृत्तीयादिषु भाषितपुंस्कं पुंवल्लवस्य P. VII. 1.74; cf. also भाषितः पुमान् यस्मिन्नर्थे प्रवृत्तिनिमित्ते स भाषितपुंस्कशब्देनोच्यते । तद्योगादभिधेयमपि यत्रपुंसकं तदपि भाषितपुंस्कम् । तस्य प्रतिपादकं यच्छब्दरूपं तदपि भाषितपुंस्कम् । Kāś. on VII. 1.74.

**भाष्य** a learned commentary on an original work, of recognised merit and scholarship, for which people have got a sense of sanctity in their mind; generally every Sūtra work

of a branch of technical learning (or Śāstra) in Sanskrit has got a Bhāṣya written on it by a scholar of recognised merit. Out of the various Bhāṣya works of the kind given above, the Bhāṣya on the Vyākaraṇa sūtras of Pāṇini is called the Mahābhāṣya, on the nature of which possibly the following definition is based “सूत्रार्थो वर्ण्यते यत्र पदैः सूत्रानुकारिभिः । स्वपदानि च वर्ण्यन्ते भाष्यं भाष्यविदो विदुः ॥”. Parāśara Purāṇa XVIII. 15. In books on Sanskrit Grammar the word भाष्य is used always for the Mahābhāṣya. The word भाष्य is sometimes used in the Mahābhāṣya of Patañjali (cf. उक्तो भावमेदो भाष्ये III. 3.19, IV. 4.67) where the word may refer to a work like लघुभाष्य which Patañjali may have written, or may have got available to him as written by somebody else, before he wrote the Mahābhāṣya.

**भाष्यकार** Patañjali, the author of the Pātañjala Mahābhāṣya; the term, in this sense, frequently occurs in works on Grammar. See भाष्य.

**भाष्यसूत्र** the brief pithy statements in the Mahābhāṣya of the type of the Sūtras or the Vārttikas. These assertions or statements are named 'iṣṭi' also.

**भाष्येष्टि** the brief pithy assertions or injunctions of the type of Sūtras given by Patañjali in a way to supplement the Sūtras of Pāṇini and the Vārttikas thereon. See the word इष्टि above and the word भाष्यसूत्र also.

**भास्करशास्त्री** surnamed -Abhyankar (1785-1870) a great grammarian in the line of the pupils of Nāgeśa who was educated at Poona and lived at Sāṭārā. He taught many pupils, a large number of whom



Pāṇini's Aṣṭādhyāyī as it begins with the Sūtra भूवादयो धातवः P. I. 3.1. भूमन् plurality of the individuals referred to; cf. बहोर्नञ्वदुत्तरपदभूमि P. VI. 2.175.

भूमादि the limited senses भूमन् (plurality) and others in which मतुप् and other possessive taddhita affixes should take place, and not in the general sense of the 'presence at one place' as also 'the possession by some individual'; cf. भूमनिन्दा-प्रशंसासु नित्ययोगेतिहायने । संसंस्तिविवक्षायां भवन्ति मतुवादयः ॥ M. Bh. on V. 2.94.

भूयोद्रव्यसमुद्देश name given to the fourth section of the third kāṇḍa of Vākya-paṭīya. It deals with the nature of द्रव्य or individual substance.

भूवादि lit. headed by भू, or headed by भू and वा as some scholars like to explain; the term means roots in general, which have भू as the first root in Pāṇini's list of roots; cf. भूवादयो धातवः P. I. 3.1; The word भूवादि denoting roots stands in contrast with the word भ्वादि which stands for the roots of the first conjugation. भूवादीनां वकारोयं मङ्गलार्थः प्रयुज्यते । भुवो वार्थं वदन्तीति भवर्था वा वादयः स्मृताः ॥ Kāś. on P. I. 3.1.

भृशादि a class of nouns headed by भृश to which the denominative affix य is added in the sense of 'being or becoming what they were not before'; e.g. अभृशो भृशो भवति भृशायते; similarly शीघ्रायते, मन्दायते उन्मनायते, दुर्मेनायते etc. cf. Kāś. III. 1.13.

भेत्तव्य that which is to be distinguished by means of adjectives. cp. Vāk. pad. II. 183. भेत्तव्यो विशेष्यो भवति । (पुण्य.)

भेद (i) difference, cause of difference, such as a special feature; differentiating principle which causes an

individually different treatment. cp. Vāk. pad. II. 77, 85, 44.

(ii) difference, differentiation; cf. सति भेदे किञ्चित्समानमिति कृत्वा सर्वार्थसंज्ञा भविष्यति M. Bh. on P. I. 1.9, Vārt. 2.

भेदक (1) lit. distinguishing; differentiating; cf. भेदकत्वात्स्वरस्य । भेदका उदात्तादयः M. Bh. on P. I. 1.1 Vārt. 13; (2) adjective; cf. भेदकं विशेषणं भेद्यं विशेष्यम् । Kāś. on P. II. 1.57; (3) variety; kind; cf. सामान्यस्य विशेषो भेदकः प्रकारः Kāś. on P. V. 3.23; (4) indicating, suggesting, as contrasted with वाचक; cf. संबन्धस्य तु भेदकः Vākya-paṭīya.

भेदानुकार imagined difference in knowledge caused by difference noticed in objects which are known. cp. Vāk. pad. I. 86.

भेद्य that which is distinguished; the word which is qualified; cf. भेद्यं विशेष्यम् Kāś. on P. II. 1.57.

भैरव्याकरण a grammar treatise written by भीमसेन in the fourteenth century A. D.

भैरवी name of a commentary on the Paribhāṣenduśekhara of Nāgeśa written by Bhīmabhaṭṭa in the latter half of the eighteenth century.

भैरवमिश्र one of the reputed grammarians of the latter half of the eighteenth century and the first half of the nineteenth century who wrote commentaries on several prominent works on grammar. He was the son of भवदेव and his native place was Prayāga. He has written the commentary called Candrakalā on the Laghuśabdenduśekhara, Parikṣā on the Vaiyākaraṇa-bhūṣanasāra, Gadā called also Bhairavī or Bhairavīgadā on the Paribhāṣenduśekhara and commentaries (popularly named Bhairavī)

on the Śabdaratna and Liṅgānuśāsana. He is reported to have visited Poona, the capital of the Peśawas and received magnificent gifts for exceptional proficiency in Nyāya and Vyākaraṇa. For details see pp. 24 and 25 Vol. VII. Pātañjala Mahābhāṣya D. E. Society's Edition.

**भैरवी** name given to a commentary in general written by Bhairavamiśra, which see above. The commentary on the Paribhāṣenduśekhara is more popularly known as Bhairavi.

**भोगीन्** tad. affix भोगीन् suggested by the Vārttikakāra to form words like राजभोगीन्, आचार्यभोगीन् which are derived by the rule आत्मन्विश्वजनभोगोत्तरपदान् खः P. V. 1.9.

**भोज** the well-known king of Dhārā who was very famous for his charities and love of learning. He flourished in the eleventh century A. D. He is said to have got written or himself written several treatises on various śāstras. The work Sarasvatīkaṅṭhābharaṇa which is based on the Aṣṭādhyāyī of Pāṇini, but which has included in it the Vārttikas and Paribhāṣās also, has become in a way a Vyākaraṇa or a general work on grammar and can be styled as Bhoja-Vyākaraṇa. He wrote a commentary on his Sūtras. There are commentaries like Hṛdayahāriṇī by Nārāyaṇa Daṇḍanātha and Ratnadarpaṇa by Rāmasimha also.

**भोलानाथ** a grammarian who has written a commentary named Sandarbhbhāmṛta on Bopadeva's Mugdhabodha.

**भौतपूर्व्य** the consideration that a thing was such and such a one formerly, and hence liable to undergo gra-

mmatical operations on that ground; cf. कृत पत्त्रे भौतपूर्व्यात्। मिस ऐस। M. Bh. on P. VII. 1.9.

**भौवादिक** belonging to the class of roots headed by भू; a root of the first conjugation; cf. अक्षू व्याती भौवादिकः Kāś. on P. III. 1.75.

**भ्यस्** case-affix of the dative and ablative plural; cf. स्वौजसमौद् P. IV. 1.2.

**भ्याम्** case-affix of the instrumental, dative and ablative dual; cf. स्वौजसमौद् P. IV. 1.2.

**भ्रटच्** tad. affix भ्रट् applied to the prefix अव in the sense of depression of the nose; e.g. अवभ्रटः, अवभ्रटा नासिका अवभ्रटम् (depression of the nose नासिकाया नतत्वम्); cf. Kāś. on नते नासिकायाः संज्ञायां दीटच् नाटच् भ्रटचः P. V. 2.31.

**भ्रष्टावसर** lit. a person or a thing of which the proper occasion has passed; the word is used in connection with the application of a rule even though the proper time of its application is gone, on the analogy of a man who is paid his Dakṣiṇā although the proper time has gone (भ्रष्टावसरन्यायेन दक्षिणा दीयते); cf. न च पुनर्लक्ष्णं प्रवर्तेते भ्रष्टावसरत्वात् Kāś. on P. VII. 2.101.

**भ्राज** stray or spurious verses or stanzas whose authorship cannot be traced, but which are commonly quoted by scholars; cf. भ्राज नाम श्लोकाः M. Bh. on I. 1 Āhnika 1; the word भ्राज is explained as 'composed by Kātyāyana' by Nāgeśa-bhaṭṭa in his Uddyota.

**भ्रूमध्य** lit. centre of the brows, or eyebrows which is described as the place of air (which produces utterance or speech) at the time of the evening soma-pressing or sacrifice;

cf. प्रातःसवनमाध्यन्दिनसवनतृतीयसवनक्रमेण उरःकण्ठभ्रूमध्यानि त्रीणि स्थानानि वायोर्भवन्ति । Vāj. Prāt. I. 30; cf. also भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्. Bh. Gitā. VIII. 10.

**भवादिगण** the class of roots headed by भू; the first conjugation of roots.

म

म् ( 1 ) fifth letter of the labial class of consonants which is possessed of the properties नादानुप्रदान, घोष, कण्ठ-संवृतत्व, अल्पप्राणत्व and आनुनासिक्य; ( 2 ) substitute म् ( मश् ) for अम् of the 1st. pers. sing. in Vedic literature; e.g. वर्षीं वृत्रम् । cf. अमो मश् P. VII. 1.40;

म ( 1 ) the consonant म् with the vowel अ added for facility of utterance; cf. T. Pr. I. 2.1; ( 2 ) The substitute म for मस् of the 1st pers. pl. in the perfect tense cf. परस्मैपदानां .. णत्वमाः P. III. 4.82 and in the present tense also in the case of the root विद्; ( 3 ) tad. affix म added to the word मध्य in the Śaiṣika senses, and to the words द्यु and दृ in the sense of possession; cf. P. IV. 3.8, V. 2. 108.

**मकरन्द** ( 1 ) name of a commentary by Raṅganātha on the Padamañjarī of Haradatta; ( 2 ) name of a commentary on the Supadma Vyākaraṇa by Viṣṇuśīra.

**मकार** the consonant म् with the vowel अ and the affix कार added for facility of use and pronunciation; cf. T. Pr. I. 17 and 21.

**मङ्गलार्थ** for the sake of auspiciousness at the beginning of a treatise or work; cf. भूवादीनां वकारोयं मङ्गलार्थः प्रयुज्यते M. Bh. on P. I. 3.1.; cf. मङ्गलादीनि हि शाखाणि । M. Bh. on P. I. 1.1.

**मट्** tad. affix म applied to a numeral, not preceded by another numeral in the sense of completion; e.g. पञ्चमः, सप्तमः; cf. नान्तादसंख्यादेर्मेट् P. V. 2.49.

**मष्** tad. affix म, causing वृद्धि for the word मध्य, in the sense of ' present therein ' ( तत्र भवः ); e.g. माध्यमः; cf. मण्मीयौ चापि प्रत्ययौ, P. IV. 3.60 Vārt.2.

**मण्डूकगति** lit. the gait of a frog; jump; the continuation of a word from a preceding Sūtra to the following Sūtra or Sūtras in the manner of a frog by omitting one or more Sūtras in the middle; the word मण्डूक-च्छ्रुति is also used in the same sense especially by later grammarians; cf. अथवा मण्डूकगतयोधिकाराः । यथा मण्डूका उत्च्छ्रुत्योच्छ्रुत्य गच्छन्ति तद्वदधिकाराः ॥ M. Bh. on P. I. 1.3 Vārt. 2, II. 3.32, II. 4.34, VI. 1.16, VI. 3.49, VII. 2.117.

**मण्डूकच्छ्रुति** the same as मण्डूकगति which see above; cf. अथवा मण्डूकच्छ्रुतयोधिकाराः M. Bh. on P. V. 2.4.

**मञ्जूषा** a popular name given to the work परमलघुमञ्जूषा of Nāgeśa on अर्थ-प्रक्रिया ( science or method of interpretation ) in Vyākaraṇa which is generally read by advanced students. Nāgeśa has also written a bigger work on the same subject लघुमञ्जूषा which sometimes is also referred to by the word मञ्जूषा.

**मतु** the same as मतुप् a tad. affix showing possession; the word is frequently used in Pāṇini's rules for मतुप्. cf. मतोश्च बह्वज्जात् । P. IV. 2.72; cf. also, P. IV. 4.125, 136; V. 2.59, VI. 1.215, VI. 3.118, 130; VIII. 2.9; for the sense of मतु see मतुप् below. The affix मतु ( instead of मतुप् of Pāṇini ) is found in the Atharva Prātiśakhyā.

**मतुप्** tad. affix मट् changed in some cases to वट् ( cf. मादृपथायाश्च मतोर्वोऽय-

वादिभ्यः P. VIII. 2.9), applied to any noun or substantive in the sense of 'who possesses that', or 'which contains it', or in the sense of possession as popularly expressed. The affix is called possessive affix also, and is very commonly found in use; e.g. गोमान्, वृक्षवान्, यवमान्, etc. cf. तदस्यास्त्यस्मिन्निति मनुष P. V. 2.94. The very general sense of 'possession' is limited to certain kinds of possession by the Vārttikakāra in the following stanza: भूमनिन्दाप्रशंसासु नित्य-योगेतिशाशने । संसर्गैस्तिविवक्षायां भवन्ति मनु-वादयः ॥ cf. Kās. on P. V. 2.94. There are other tad. affixes prescribed in the same senses as मनुष, such as the affixes लच् (V. 2.96-98), इलच् (99, 100, 105, 117), ज्ञ and न (100), ण (101), विनि (102, 121, 122), इनि (102, 115, 116, 128, 129-137), अण (103, 104), उरच् (106), र (107), म (108), व (109, 110), ईरच् and ईरच् (111), वलच् (112, 113), ठन् (115, 116), ठञ् (118, 119), यप् (120), युस् (123, 138 140), गिमिनि (124), आलच् and आटच् (125), अच् (127), and व, म, यु, ति, तु, त and यस् each one applied to specifically stated words. मनुष is also specially prescribed after the words headed by रस (cf. रसादिभ्यश्च P. V. 2. 95) in supersession of some of the other affixes mentioned above which would take place in such cases, if मनुष were not prescribed by the rule रसादिभ्यश्च. The portion of the Aṣṭādhyāyī prescribing the possessive affixes is named मनुषधिकार (P. V. 2.92 to 140).

मनुष्याद a conventional name given by grammarians to the third pāda of the eighth Adhyāya of Pāṇini's Aṣṭādhyāyī as the pāda begins with the sūtra मनुषसो र संबुद्धौ छन्दसि P. VIII. 3.1.

मनुषधिक affix in the sense of मनुष i.e. in the sense of possession. For these

affixes of which इनि (इन्) is very common see the word मनुष, cf. शैषिकान्मनुषवर्थायाच्छैषिकः मनुषधिकः । सरूपः प्रलयो नेष्टः सन्नन्तान्न सनिध्यते ॥ M. Bh. on III. 1.7; V. 2.94.

मनुषधीय affix in the sense of मनुष; see मनुषधिक.

मनुषलोप elision of the affix मनुष specially prescribed after words of quality, or words meaning quality, such as शुक्ल, कृष्ण, which originally mean the white colour, the black colour etc. e.g. शुक्लः पटः cf. गुणवचनेभ्यो मनुषो लुक् P. V. 2.94 Vārt. 3.

मतोन्मज्जा name of a commentary on Koṇḍabhaṭṭa's Vaiyākaraṇabhū-ṣaṇa, written by a grammarian named वनमालिन्.

मत्वर्थ sense in which the affix मनु (मनुष) is affixed; the sense of 'possession' in general; see the word मनुष above.

मत्वधीय an affix which has got the sense of मनु (मनुष). See the words मनुषधिक and मनुषधीय above.

मध्य lit. middle; middling variety. The word is used in the sense of the middling effort between the open (दिवृत्) and the close (संवृत्) external efforts which technically is called हकार; cf. मध्ये हकारः । मध्ये भवः मध्यः । अ सांप्रतिके । तदयमर्थः । सांप्रतिके प्रकृतिस्थे कण्ठे सति हकारो नाम बाह्यः प्रयत्नः क्रियते । तेन च व्यञ्जनेषु घोषो जायते । T. Pr. Bhāṣya on II. 6.

मध्यकौमुदी called also Madhyamakau- mudī or Madhyasiddhānta-kaumudī, a work on grammar which is an abridgment, to a certain extent, of Bhaṭṭoji's Siddhāntakaumudī. The treatise was written by Varadarāja, a pupil of Bhaṭṭoji for facilitating the study of the Siddhānta-kaumudī.

**मध्यपतित** lit. fallen in the middle; the word is used generally in the sense of an augment which is inserted in the middle of a word. Sometimes an affix too, like अकच् or a conjugational sign like श्म् is placed in the middle of a word. Such a middling augment is technically ignored and a word together with it is taken as the original word for grammatical operations; e.g. उच्चकैः, नीचकैः etc. cf. तन्मध्यपतितस्तदग्रहणेन गृह्यते Par. Śek. Pari. 89.

**मध्यम** (1) the middle person, affix of the second person (मध्यमपुरुष), cf. युष्मद्युपपदे...मध्यमः P. I. 4.105; cf. also Nir. VII. 7; (2) middling tone or effort. cf. मध्यमेन स वाच्ययोगः T. Pr. XVIII. 4, where the commentator explains the word as उच्चनीचसमाहार-विलक्षणः वाच्ययोगः। the word मध्यमा is used in this sense as qualifying a mode of utterance. वृत्तिः; cf. अभ्यासार्थे द्रुतां वृत्तिं प्रयोगार्थे तु मध्यमाम्। R. Pr. XIII. 19; cf. also चतुष्कला मध्यमायाम् R. T. 32; (3) one of the seven modes of speech or tones. cf. सप्त वाचः स्थानानि भवन्ति। उपांशुध्वाननिमदोपध्दिमन्मन्द्रमध्यम-ताराणि T. Pr. XXIII. 4 and 5 and also कण्ठे मध्यमम् XVIII. 11 where the commentator explains मध्यम as यत्र कण्ठे स्थाने प्रयोग उपलभ्यते तन्मध्यमं नाम षष्ठं वाचस्थानम्। (4) one of the seven musical notes originating or proceeding from the Svarita accent cf. स्वरितप्रभवा छेते षड्जमध्यमपञ्चमाः Pān. Śikṣā.

**मध्यमकौमुदी** (1) name of a treatise on grammar by Rāmaśarman; (2) the same as मध्यकौमुदी.

**मध्यमपदलोप** lit. the dropping of the middle word or member (of a compound generally) as for instance in शाकपाथिक for शाकप्रियपाथिव; the word मध्यमपदलोप is also used in the sense of a compound. The compounds

which have the middle word dropped are enumerated by the Vārttika-kāra under the Vārttika शाकपाथिवादीनां मध्यमपदलोपश्च Bh. V. II. 1.60 Vārt.; cf. also Kāt. II. 6.30.

**मध्यमा** name of the speech which is inaudible and which is of the type of a thought without any definite presence of words making up the expression. cp. Vāk. pad. I. 143 cp. मध्यमा त्वन्तः संतिवेशिनी परिगृहीतक्रमेव बुद्धि-मात्रोपादाना सा तु सूक्ष्मप्राणवृत्त्यनुगता क्रमसंहार-सावेपि व्यक्तप्राणपरिग्रहैव केषांचित्। (स्वो.)

**मध्यसिद्धान्तकौमुदी** See मध्यकौमुदी.

**मध्येपवाद** a rule forming an exception to other general rules being placed between them, one or many of which are placed before and the others afterwards. Such a rule sets aside the previous rules and not the succeeding ones. The statement laying down this dictum is मध्येपवादाः पूर्वान् विधीन् वाधन्ते नोत्तरान् Par. Śek. Pari. 60, also M. Bh. on P. VI. 4. 148 Vārt. 5.

**मध्येपवादन्याय** the maxim of the middel rule of exception; see मध्येपवाद.

**मध्योदात्त** the acute or udātta accent to the मध्य vowel which is neither the initial (आदि) nor the final one (अन्त) as laid down by the rule उपोत्तमं रिति P. VI. 1.217; cf. मध्यो-दात्तमपि यमिच्छति तत्र रेफमनुबन्धं करोति M. Bh. on III. 1.3.

**मध्वादि** a class of words headed by the word मधु to which the taddhita affix मत् (मत्पु) is added as a Cāturarthika affix; e.g. मधुमान्, विसमान् etc.; cf. Kās. on P. IV. 2.86.

**मन्** (1) the affix मनिन् generally found in Vedic Literature added to roots ending in आ and preceded by a noun; e.g. सुदामा, अश्वथामा; cf. आतो मनिक्कनिव्वनिपश्च P. III. 2.74, 75; (2) न्

Unādi affix in औन्न; cf. औन्न इति उन्दे-  
रौणादिके मन्प्रत्यये नलोपो गुणश्च निपात्यते Kās.  
on P. VI. 4.29.

मनिन् See मन्.

मनोज्ञादि a class of words headed by  
the word मनोज्ञ, to which the tadd-  
hita affix अक (बुक्) is added in the  
sense of 'nature' or 'duty'; e.g.  
मनोज्ञकम्, काल्याणकम्, आद्वयकम् etc. cf.  
Kās. on P. V. 1.133.

मनोरमा (1) the popular name given  
to the commentary प्रौढमनोरमा on the  
Siddhāntakaumudī of भट्टोजीदीक्षित  
by the author himself; the comm-  
entary is a scholarly one and very  
extensive; and its first portion only  
upto the end of Kāraka is generally  
read in the Sanskrit Pāṭhaśālās;  
(2) name of a commentary on the  
Madhyasiddhāntakaumudī by Rām-  
aśarman; (3) name given to a  
treatise discussing roots given in  
the Kātantra Grammar written by  
रमानाथशर्मा in the sixteenth century.  
The work is called कातन्त्रधातुवृत्ति also.

मनोरमाकुचमर्दन name given in a banter-  
ing tone to the treatise प्रौढमनोरमा-  
खण्डन written by जगन्नाथपण्डित.

मन्तुदेव known also as मन्तुदेव, a famous  
grammarians of the eighteenth  
century who has written a comm-  
entary named दर्पणा on the  
Vaiyākaraṇabhūṣaṇasāra of Koṇḍa-  
bhaṭṭa and a commentary named  
दोषोद्धरण or Kaṇṭakoḍdhāra on Nāg-  
eśa's Paribhāṣenduśekhara and a  
commentary called Doṣoddhāra on  
Nāgeśa's Laghuśabdendśekhara.

मन्त्र name given to the Saṁhitā por-  
tion of the Veda works, especially  
of the Ṛgveda and the Yajurveda  
as different from the Brāhmaṇa,  
Āraṇyaka and other portions of the  
two Vedas as also from the other

Vedas; cf. मन्त्रशब्द ऋक्शब्दे च यजुःशब्दे  
च; M. Bh. on P. I. 1.68 Vārt. 4.  
The word मन्त्र occurs several times  
in the rules of Pāṇini (cf. P. II. 4.  
80, III. 2.71, III. 3.96, VI. 1. 151,  
VI. 1.210, VI. 3.131, VI. 4.53, VI.  
4.141) and a few times in the  
Vārttikas. (cf. I. 1.68 Vārt. 4, IV.  
3.66 Vārt. 5 and VI. 4. 141 Vārt.  
1) It is, however, doubtful whet-  
her the word was used in the limit-  
ed sense by Pāṇini and Kātyā-  
yana. Later on, the word came to  
mean any sacred text or even any  
mystic formula, which was looked  
upon as sacred. Still later on, the  
word came to mean a secret  
counsel. For details see Goldstü-  
cker's Pāṇini p. 69, Thieme's 'Pā-  
ni and the Veda' p. 38.

मन्द्र (1) one of the three places of  
the origination of articulate speech  
which is described as situated in  
the throat; cf. त्रीणि मन्द्रं मध्यममुत्तमं च ।  
तेषु मन्द्रमुरसि वचैते Uvvaṭa on R. Pr.  
XIII. 17; cf. also मन्द्रमध्यमताराणि  
स्थानानि भवन्ति। T. Pr. XXII. 11. (2)  
name of the sixth musical note in  
the singing of the Sāman.

मन्तुदेव See मन्तुदेव.

मप् tad. affix म always added to the  
kṛt. affix त्रि (त्रि) prescribed after  
roots characterized by the mute  
syllable डु; e.g. कृत्रिमम्, पत्रिमम् etc.  
त्रैर्भस्त्रित्यम् P. IV. 4.20.

मस् a technical term of Jainendra  
corresponding to परस्मैपदम् of Pāṇini.  
cf. लो मस्। Jain. Sū. 1.2.150.

मस् abbreviated term or pratyāhāra  
for all the consonants of the five  
classes or Vargas excepting the  
consonant व; cf. मय उञो वो वा P.  
VIII. 3-33.

मय tad. affix मयद् (1) in the sense of  
proceeding therefrom (तत्त आगतः P.



IV. 3.92) added to words showing cause or meaning human being ; e.g. सममयम्, देवदत्तमयम् ; (2) in the sense of product ( विकार ) or part ( अवयव ) added optionally with अण् to any word, e.g. अश्ममयम्, आश्मनम्, मूर्त्तमयम्, मौर्वम्, and necessarily to words beginning with आ, ऐ and औ, words of the class headed by the word शर and the words गो, पिष्ट, व्रीहि, तिल and some others ; cf. P. IV. 3. 143-150 ; (3) in the sense of proportion, added to a numeral ; e.g. द्विमयमुद-  
श्विचवानाम् ; cf. P. V. 2.47 ; (4) in the sense of 'made up of' added to the thing of which there is a large quantity ; e.g. अन्नमयम्, अपूपमयम् cf. ; तत्प्रकृतवचने मयट् P. V. 4.21, 22.

मयट् see मय.

मयूरव्यंसकादि a class of compounds of the type of मयूरव्यंसक which are somewhat irregular formations and hence mentioned as they are found in use. The compounds are called simple tatpuruṣa compounds ; e.g. मयूरव्यंसकः, हस्तेगृह्य, पृष्टिपत्रम्, उच्चावचम्, खादतमोदता etc. ; cf. मयूरव्यंसकादयश्च P. II. 1.72.

मरीस tad. affix मरीसच् added to the word अवि in the sense of milk ; e.g. अविमरीसम् ; cf. अवेदुग्धे सोढुसमरीसचः P. V. 2.36. Vārt. 5.

मलयगिरि a well-known commentator of Jain Sūtras. He is said to be the same man as the grammarian who wrote his Śabdānuśāsana with his own commentary (published from Ahmedabad). He uses pratyāhāras and follows Jain Śākaṭāyana.

मल्लिनाथ a reputed commentator on many classical, poetic and dramatic works, who flourished in the fourteenth century. He was a scholar of Grammar and is believed to have

written a commentary on the Śabdenduśekhara and another named न्यासोद्योत on the न्यास of जिनेन्द्र-  
बुद्धि.

मश् personal ending म् substituted for अम् in Vedic Literature ; e.g. वर्षी वृत्रम् ; cf. अमो मश् P. VII. 1.40 ; See म्.

मस् personal ending of the first person ( उत्तमपुरुष ) plural ; e.g. भवामः, कुर्मः ; cf. तिप्तस्झिसिप् III. 4.78.

मसि personal ending formed by adding इ to मस् of the 1st person ( उत्तम-  
पुरुष ) pl. in Vedic Literature. दीपयामसि, भजयामसि, cf. Kāś. on इदन्तो मसि P. VII. 1.46.

महतीसंज्ञा a long technical term which has an application according to the sense conveyed by its wording, e.g. सर्वनाम, अव्यय etc. cf. Vāk. pad. II. 368 ; Mahābhāṣya on P. 1-1-23.

महादेव a grammarian of the Kātantra school who has written a gloss on the कातन्त्रवृत्ति of दुर्गासह. It is named Śabdasiddhi. Mahādeva lived in the fourteenth century.

महानन्द a grammarian of the eighteenth century who has written a gloss on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣanasāra.

महान्यास name of a commentary on the Kāśikāvivarāṇapañjikā ( popularly named Nyāsa ). mentioned by Ujjvaladatta in his Unādisūtravṛtti. Possibly Nyāsa with Rakṣita's Anu-  
nyāsa was named Mahānyāsa.

महाप्राण lit. hard breathing, aspirate characteristic ( बाह्यप्रयत्न ) of consonants possessed by the second and fourth consonants of the five classes, and the sibilants श्, ष् and स् which letters are also called महाप्राण on that account.

महाभाष्य lit. the great commentary.

The word is uniformly used by commentators and classical Sanskrit writers for the reputed commentary on Pāṇini's Sūtras and the Vārttikas thereon, by Patañjali in the 2nd century B.C. The commentary is very scholarly yet very simple in style, and exhaustive although omitting a number of Pāṇini's rules. It is the first and oldest existing commentary on the Aṣṭādhyāyī of Pāṇini, and, in spite of some other commentaries and glosses and other compendia written later on to explain the Sūtras of Pāṇini, it has remained supremely authoritative and furnishes the last and final word in all places of doubt; cf. the remarks इति भाष्ये स्थितम्, इत्युक्तं भाष्ये, इत्युक्तमाकरे etc. scattered here and there in several Vyākaraṇa treatises forming, in fact, the patent words used by commentators when they finish any chain of arguments. Besides commenting on the Sūtras of Pāṇini, Patañjali, the author, has raised many other grammatical issues and after discussing them fully and thoroughly, given his conclusions which have become the final dicta in those matters. The work, in short, has become an encyclopaedic one and hence aptly called खनि or आकर. The work is spread over such a wide field of grammatical studies that not a single grammatical issue appears to have been left out. The author appears to have made a close study of the method and explanations of the Sūtras of Pāṇini given at various academies all over the country and incorporated the gist of those studies given in the form of Vārttikas at the various places, in his great work. He has thoroughly scrutinized and com-

mented upon the Vārttikas many of which he has approved, some of which he has rejected, and a few of which he has supplemented. Besides the Vārttikas which are referred to above, he has quoted stanzas which verily sum up the arguments in explanation of the difficult sūtras, composed by his predecessors. There is a good reason to believe that there were small glosses or commentaries on the Sūtras of Pāṇini written by learned teachers at the various academies, and the Vārttikas formed in a way, a short pithy summary of those glosses or Vrttis. The explanation of the word वृत्तौ साधु वार्तिकम् given by Kaiyaṭa may be quoted in support of this point. Kaiyaṭa has at one place even stated that the argument of the Bhāṣyakāra is in consonance with that of Kuṇi, his predecessor. The work is divided into eightyfive sections which are given the name of lesson or आहिक by the author, probably because they form the subject matter of one day's study each, if the student has already made a thorough study of the subject and is very sharp in intelligence. cf. अह्नि निवृत्तम् आहिकम्, (the explanation given by the commentators). Many commentary works were written on this magnum opus of Patañjali during the long period of twenty centuries upto this time under the names टीका, टिप्पणी, दीपिका, प्रकाशिका, व्याख्या, रत्नावली, स्फूर्ति, वृत्ति, प्रदीप, व्याख्यान and the like, but only one of them the 'Pradīpa' of कैयटोपाध्याय, is found complete. The learned commentary by Bhartṛhari, written five centuries before the Pradīpa, is available only in a fragment and that too, in a manuscript form copied down from the original one from time to time by the scribes very

carelessly. The available commentary is upto the first seven Āhnikas of Mahābhāṣya (upto P. 1.1.53). Two other commentaries which are comparatively modern, written by Nārāyaṇaśeṣa and Nilakaṇṭha are available but they are also incomplete and in a manuscript form. Possibly Kaiyaṭabhaṭṭa's Pradīpa threw into the background the commentaries of his predecessors and no grammarian after Kaiyaṭa dared write a commentary superior to Kaiyaṭa's Pradīpa or, if he began, he had to abandon his work in the middle. The commentary of Kaiyaṭa is such a scholarly one and so written to the point, that later commentators have almost identified the original Bhāṣya with the commentary Pradīpa and many a time expressed the two words Bhāṣya and Kaiyaṭa in the same breath as भाष्यकैयटयोः (एतदुक्तम् or एतदमेतत्).

सहाभाष्यचिन्तामणि a commentary on Mahābhāṣya by Dhaneśvara of the sixteenth century.

सहाभाष्यदीपिका a very learned old commentary on the Mahābhāṣya of Patañjali written by the reputed grammarian Bhartṛhari or Hari in the fifth century A.D. The commentary has been published from Poona from only one manuscript preserved in Germany available at present, of which photostat copies or ordinary copies are found here and there. The first page of the manuscript is missing and it is incomplete also, the commentary not going beyond the first seven Āhnikas. For details see page 383 Vol. VII Vyākaraṇa Mahābhāṣya, D. E. Society's edition.

सहाभाष्यप्रदीप a very scholarly commentary on Patañjali's Mahābhāṣya

written by Kaiyaṭabhaṭṭa in the eleventh century. The commentary has so nicely explained every difficult and obscure point in the Mahābhāṣya, and has so thoroughly explained each sentence that the remark of later grammarians that the torch of the Mahābhāṣya has been kept burning by the Pradīpa appears quite apt and justified. Haradatta's Padamañjari is indebted to it. Kaiyaṭa's commentary has thrown much additional light on the original arguments and statements in the Mahābhāṣya. There is a learned commentary on the Pradīpa written by Nāgeśabhaṭṭa which is named 'vivarāṇa' by the author but which is well known by the name 'Uddyota' among students and teachers of Vyākaraṇa. For details see pp. 389, 390 Vol. VII, Pātañjala Mahābhāṣya, D. E. Society's Edition.

सहाभाष्यप्रदीपटीका name given to each of the various commentaries on the Pradīpa of Kaiyaṭa written by grammarians, out of which the commentaries of चिन्तामणि, रामचन्द्रसरस्वती, नारायण, नित्यानन्दपर्वतीय, ईश्वरानन्द and one or two more are available in a manuscript form and those too quite incomplete.

सहाभाष्यप्रदीपप्रकाश called also कैयटप्रकाश, name of the commentary on the Pradīpa of Kaiyaṭa by Nilakaṇṭhamakhī, a versatile writer of the 17th century.

सहाभाष्यप्रदीपविवरण (1) original name of the learned commentary on the 'Pradīpa' of Kaiyaṭa written by Nāgeśabhaṭṭa, a stalwart and epoch-making grammarian of the 18th century. The commentary is known popularly by the name 'Uddyota' or Pradīpoddyota; (2) name of

the commentary on Kaiyaṭa's Prādīpa by Nityānanda Parvatīya. The commentary is also known by the name दीपप्रभा.

**महाभाष्यलघुवृत्ति** name given to the short gloss on the Mahābhāṣya written by the famous eastern grammar-scholar Maitreya-Rakṣita of the twelfth century.

**महाभाष्यव्याख्या** name given to each of the explanatory glosses on the Mahābhāṣya written by grammarians prominent of whom were Puruṣottamadeva, Nārāyaṇa Śeṣa, Viṣṇu, Nīlakaṇṭha and others whose fragmentary works exist in manuscript form.

**महासिध** name of a grammarian who wrote a commentary on Jinendra-buddhi's Nyāsa. The commentary is known by the name Vyākaraṇa-prakāśa.

**महाविभाषा** a rule laying down an option for several rules in a topic by being present in every rule; cf. महाविभाषया वाक्यमपि. विभाषा (P. II. 1.11) and समर्थानां प्रथमाद्वा (P. IV. 1.82) are some of the rules of this kind.

**महासंज्ञा** a long term, as contrasted with the very short terms टि, घु, म, इत् and others introduced by Pāṇini in his grammar for the sake of brevity. These long terms such as सर्वनाम, अव्यय, परस्मैपद, आत्मनेपद, and many others were widely in use at the time of Pāṇini and hence he could not but pick them up in his grammar in spite of his strenuous attempts at brevity. The commentators, however, find out a motive for his doing this viz. that appropriate words only could be understood by those terms and not others; cf. महासंज्ञाकरणेन तदनुगुणानामेव

अत्र संनिवेशात् । S. K. on सर्वादीनि सर्वनामानि P. I. 1.27.

**महिद्** personal ending of the Ātmanepada first person (उत्तमपुरुष) plural; cf. तिस्रस्त्रिंशद्. वहिमहिद् P. III. 4.78.

**महिष्यादि** a class of words headed by the word महिषी to which the tad. affix अ (अण्) is added in the sense of 'proper for' (धर्म्यम्); e.g. माहिषम्, पौरोहितम्, हौत्रम्; cf. Kāś. on P. IV. 4.48.

**महीधर** a grammarian of the sixteenth century who, besides many small treatises on other subjects, wrote a commentary on the Sārasvata-Prakriyā Vyākaraṇa.

**महेशानन्दिन्** a Jain Grammarian who has written a work on the kāraka topic of grammar, named षट्कारक.

**माक्षव्य** name of an ancient writer of Prāṭisākhya works mentioned in the Rk Prāṭisākhya; cf. R. Pr. 1.2.

**माचाकीय** an ancient writer of a Prāṭisākhya work, who is quoted in the Taittirīya Prāṭisākhya as one, holding the view that य् and व् preceded by अ and followed by उ and ओ respectively, are dropped provided they stand at the beginning of a Pada (word). माचाकीय, who belonged to the Yajurveda school, is said to have held this view which is generally held by the followers of the Rgveda; cf. उकारौकारपरौ लुप्येते माचाकीयस्य (T. Pr. X.29) on which the commentator adds वहवृत्तानामयं पक्षः.

**माठरकौण्डिन्याय** the maxim regarding Māthara and Kauṇḍinya serving (and not dining). The maxim points out that when it is ordered that Brāhmins should dine but (the other Brāhmins) Māthara

and Kaunḍinya should serve, the latter do not dine. In the same way, according to the Sūtra अचो रहाभ्यां द्वे । P. VIII. 4.46, the वरस coming after रेफ and हकार which in their turn succeed a vowel are doubled. Here ह् and र् are not doubled. ह् not being a वर and र् being rejected by this maxim will not be doubled cf. M. Bh. on Śi. Sū. 5, Vā. 5.

साणिक्यदेव a Jain writer who has written a gloss on the Uṇādisūtras consisting of ten chapters popularly called उणादिसूत्रदशपादी.

माण्डवीशिक्षा a शिक्षा work belonging to the White Yajurveda and attributed to Māṇḍavya who is mentioned in the Śatapatha Brāhmaṇa (X. 6.5.9)

माण्डूकिशिक्षा a Śikṣā work belonging to the Atharvaveda, treats of Vedic Accent and details of the musical notes in the Sāma chants.

मण्डूकेय name of an ancient writer of a Prātiśākhya work referred to in the Rk Prātiśākhya, cf. R. Pr. I. 2.

मातृकावर्ण letters of the alphabet. See अक्षरसमाज्ञाय.

मात्रच् a tad. affix in the sense of measure applied optionally with द्वयस and दण्ण to a noun; e.g. ऊर्हमात्रम् प्रस्यमात्रम्; cf. प्रमाणे द्वयसज्दण्णमात्रचः । P. V. 2.37 and Kāśikā thereon which remarks that द्वयस and दण्ण are applied in the sense of height, while मात्र is applied in the sense of any measure; cf. प्रथमश्च द्वितीयश्च ऊर्ध्वमाने मतौ मम Kāś. on P. V. 2.37.

मात्रा (1) measure, quantity; cf. भवति हि तत्र या च यावती च अर्धमात्रा M. Bh. on P. I. 2.45 and II. 1.1; (2) mora, prosodial unit of one instant, i.e. the length of time required to pronounce a short vowel; cf. मूयसी मात्रा

इवर्णोवर्णयोः, अल्पीयसी अवर्णस्य, M. Bh. on I. 1.48 Vārt. 4; cf. मात्रा इस्वस्तावदवग्रहान्तरं, द्वे दीर्घः, तिस्रः प्लुत उच्यते स्वरः R. Pr. I. 16; cf. also R. Pr. I. 34, T. Pr. I. 37, V. Pr. I. 59, R. T. 28; also cf. अर्धमात्रालाघवेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः Par. Śek. Pari. 132. The instant is taken to be equal to the throbbing of the eye, or a flash of lightning, or a note of a wood-cock. (3) condition; cf. Vāk. pad. II. 124; cp. also ताः पूर्वापरीभूताःपदार्थमात्रा उदयव्यययोगिन्य एव आत्मभात्रा बुद्धिः । Punyārāja.

माधव the well-known epoch-making scholar of the 14th century who has written a number of treatises in various Śāstras. His धातुवृत्ति is a well-known work in grammar.

माधवीया धातुवृत्ति a learned gloss on the Dhātupāṭha of Pāṇini by Mādhava. This work refers to Bhīmasena, Maitreya, Haradatta, and Śiradeva and is referred to by Bhaṭṭoji and Nāgeśa.

माथुरीवृत्ति a gloss not composed by, but simply explained by an inhabitant of Mathurā or Madhurā. Such a gloss is referred to in the Mahābhāṣya on P. IV. 3. 101 Vārt. 3; which possibly might be referring to an existing gloss on the Sūtras of Pāṇini, which was being explained at Mathurā, at the time of Patañjali. The term मथुरा was used for मथुरा in ancient times and the word माथुरी वृत्ति is also used for माथुरी वृत्ति.

साध्यन्दिनी शिक्षा a शिक्षा work belonging to the White Yajurveda and attributed to the sage Mādhyandina. It is known for its famous rule that the cerebral ṣ was to be pronounced as kh, except before a cerebral plosive (षकारस्य खकारः स्यात् टुक्योगे तु नो भवेत् ।)

**मान** *kṛt* affix आन of the present participle with the augment म् prefixed to it by आने मुक् P. VII. 2.82; e.g. यजमानः, एधमानः, याचमानः etc.

**मार्कण्डेय** an old grammarian, who wrote a grammar of Prākṛta languages which is known by the name प्राकृत-सर्वस्व.

**मार्दव** softness of the voice characterizing the pronunciation of a grave vowel; cf. मार्दवं स्वरस्य मृदुता स्निग्धता; also cf. अन्ववसर्गो मार्दवमुस्ता खस्येति नीचैः-कराणि शब्दस्य M. Bh. on P. I. 2.29, 30; cf. also T. Pr. XXII. 10.

**माला** a variety of the methods of Vedic recital; it is a kind of क्रमपाठ and one of the eight artificial recitations. It is of two kinds viz. क्रममाला which is defined as ब्रूयात्क्रमविपर्यासावधेर्चैस्यादितो-न्ततः। अन्तं चार्दि नयेदेवं क्रममालेति गीयते ॥ e. g. ओषधयः सं राक्षेति राज्ञा, सं वदन्ते, राज्ञा सह, वदन्ते सोमेन सह सोमेन, सोमेन सह सोमेन वदन्ते, सह राज्ञा वदन्ते सं, राक्षेति राज्ञा समोषधयः ॥ पुष्पमाला is defined as माला मालेव पुष्पाणां पदानां ग्रन्थिनी हि सा। आवर्तन्ते त्रयस्तस्यां क्रमव्युत्क्रमसंक्रमाः ॥

**माहेन्द्र** name of a very ancient, pre-Pāṇinian grammar ascribed to इन्द्र of which some references only are available. The grammar work is also referred to as ऐन्द्र; cf. यांन्युब्जहार माहेन्द्राद् व्यासो व्याकरणाणीवात्। पदरत्नानि किं तानि सन्ति पाणिनिगोष्पदे ॥ Deveboda's com. on the Mahābhārata. For details see p. 124-27. Vol. VII Mahābhāṣya, D. E. Society's Edition.

**माहेशसूत्र** the fourteen sūtras अहरणं, ऋलक् etc. which are believed to have been composed by Śiva and taught to Pāṇini, by means of the sounds of the drum beaten at the end of the dance; cf. नृत्तावसाने नट-

राजराजो ननाद दक्षां नवपञ्चवारम्। उद्धर्तुकामः सनकादिसिद्धानेतद्विमर्शो शिवसूत्रजालम् ॥ Nandikeśvara-kārikā I. For details, see Vol. VII, Vyākaraṇa Mahābhāṣya, D. E. Society's edition.

**माहेश्वरसूत्र** the Sūtras, the authorship of which is attributed to Śiva; the sūtras अहरणं etc. giving the alphabet. See माहेशसूत्र.

**मांसकण्टकन्याय** the maxim regarding fish bone. When a person desires fish, he brings it along with the fish-bones or when a person desires flesh, he brings it with the bone pieces inside. Later on, he removes them. He cannot help bringing the flesh with bones inside. In the same way, in the sūtra तस्यापत्यम्। (P. IV. 1.92) the word तस्य in masculine singular could not but be used. This masculine singular should not be taken as a fact determining a rule. It is only accidental. cp. M. Bh. on IV. 1.92. Vārt. x.

**मि** (मिप्) personal ending of the first person (उचमपुरुष) singular; cf. तिस-स्त्रि० P. III. 4.78.

**मिक्** (I) characterized by the mute letter म्; augments so characterized such as नुम्, अम् and the like, are inserted after the last vowel of a word to which they are to be added; cf. मिदचोन्त्यात् परः P. I. 1.47; (2) a technical term applied to the fifty-five roots which are headed by the root वद् and which belong to first conjugation, to the roots ज्वल् etc., as also to the roots जन्, जृ, ऋप्, रब्ज् and roots ending in अम्. These roots are not really characterized by the mute letter म्, but they are given the designation मिक्. The use of the designation मिक् is (a) the shortening of the penultimate vowel which

has been lengthened by Vṛddhi before the causal sign णि, and (b) the optional lengthening of the penultimate vowel before the affix चिप् and णमुल्. For a complete list of 'mit' roots, see Dhātupāṭha.

मितवृत्त्यर्थसंग्रह name of a grammatical work on the Sūtras of Pāṇini by Udayana.

मिताक्षरा (1) name of a commentary on the Sārasvatasāra, written by Hari-deva. (2) a commentary on Aṣṭādhyāyī by the famous logician Annambhaṭṭa.

मिन् tad. affix in the sense of possession added to the word गो; e.g. गोमिन्, cf. ज्योत्स्नातमिस्रा . . गोमिन्मलिनमलीमसाः P. V. 2.114.

मिप् personal ending मि of the first person (उत्तमपुरुष) sing. Parasmaipada; cf. तिप्तस्झि . . महिश् P. III. 4.78.

मिश्र roots taking personal endings of both the Padas; Ubhayapadin roots; this term मिश्र is given in Bopadeva's grammar.

मिश्री a popular name given in popular use by grammarians. to the commentary written by भैरवमिश्र on the Paribhāṣenduśekhara.

मीय tad. affix मीय along with म (मण्) applied to the word मध्य in the sense of a case-affix (locative case-affix) e. g. मध्यमीय; cf. मण्मीयौ च प्रत्ययौ वक्तव्यौ Kāś. on P. IV. 3.60.

मुक् augment म् prefixed to the affix आन (i.e. शानच्, चानच्, and शानच्) of the pres. part. Ātmanepada; e. g. एषमानः, वर्धमानः, पवमानः, यजमानः, etc.; cf. आने मुक् P. VII. 2. 82. See मान.

मुख aperture of the mouth; the main place of the utterance of a letter.

मुखनासिकावचन definition of अनुनासिक, a letter which is pronounced through both—the mouth and the nose—as contrasted with नासिक्य a letter which is uttered only through the nose; e. g. इ, ब्र, ण, न्, म् and the nasalized vowels and nasalized य्, व्, and ल्; cf. मुखनासिकावचनोऽनुनासिकः P. I. 1.8; cf. also अनुस्वारोत्तमा अनुनासिकाः (T. Pr. II. 30), where the fifth letters and the anusvāra are called anunāsika. According to Bhaṭṭojī, however, anusvāra cannot be anunāsika as it is pronounced through the nose alone, and not through both—the mouth and the nose. As the anusvāra is pronounced something like a nasalized ग् according to the Taittirīyas, it is called a consonant in the Taittirīya Prātiśākhya; cf. अनुस्वारोऽप्युत्तमवच्चजनमेव असच्छाखायाम् । अर्धगकाररूपत्वात् । Com. on T. Pr. II. 30.

मुखसुखार्थे a mute letter added to an affix or a substitute or the like, which does not really form a part of the affix etc., but which simply facilitates the utterance of it; cf. अथ मुखसुखार्थस्तकारः दकारोपि । M. Bh. on I. 1.1, VI. 1.87; cf. also आदिति तकारो मुखसुखार्थः, न त्वयं तपरः । Kāś. on P. III. 2.171.

मुख्य main, principal, primary substantive as contrasted with a qualifying substantive; cf. गौणमुख्ययोर्मुख्ये कार्यसंप्रत्ययः Par. Śek. Pari. 15.

मुख्यविशेष्य the principal word in a sentence which comes last in the technical expression of the import or शाब्दबोध. It is described as primary and not subordinated to any other thing (अन्याविशेषणीभूत). This मुख्यविशेष्य is, in a way, the crucial point in the various theories of import; e. g. according to the grammarians, the verbal activity is

the principal word, while, according to the Mīmāṃsakas, the bhāvanā is the principal word and according to the Naiyāyikas, it is the subject that is the principal word.

**मुग्धबोध** lit. instructions to the ignorant; a treatise on grammar similar to the Aṣṭādhyāyī of Pāṇini but much shorter, written by Bopadeva or Vopadeva, an inhabitant of the greater Mahārāṣṭra in the Vardhā district, in the thirteenth century. After the fall of the Hindu rulers in Bengal, treatises like भाषावृत्ति and others written by eastern grammarians fell into the background and their place was taken up by easier treatises written by Bopadeva and others. Many commentaries were written upon the Mugdhabodha, of which the Vidyānivāsa is much known to grammarians. Supplementary works to Mugdhabodha were written by Nandakishore Bhaṭṭa, Rāma Tarkavāgīśa and Kaśīśvara.

**मुग्धबोधटीका** a commentary work on Mugdhabodha; the name is given to commentaries written by Rāmā-tarkavāgīśa (called मुग्धबोधपरिशिष्ट), by Rādhāvallabha (called सुबोधिनी), by Gaṅgādhara (called सेतुसंग्रह), by Durgādāsa, by Dayārāma and by Rāmānanda.

**मुत्त्व** the substitution of म् for the syllable beginning with द् in certain cases; cf. अदसोसेदाद् दो मः P. VIII. 2. 80.

**मुद्** a technical term for the sibilants श्, ष् and स् given in the Vājasaneyi-Prātiśākhya; cf. मुच्च V. Pr. I. 52, cf. also V. Pr. III. 9, III. 13, IV. 122.

**मुनित्रय** the popular and honorific term for the three prominent grammari-

ans of the Pāṇinian system of grammar viz. पाणिनि, कात्यायन and पतञ्जलि who were the pioneers of that system; cf. मुनित्रयं नमस्कृत्य Siddhānta-Kaumudī beginning.

**मुम्** the augment म् inserted immediately after the final vowel of the word for which it is prescribed; cf. अरुद्धिषदजन्तस्य मुम् P. VI. 3.67; cf. also P. III. 2.26, V. 4.7 and VI. 3.69-72.

**मूर्तिव्यापारदर्शन** the cognition of tangible things and activities in the world. cp. Vāk. pad. I. 19. cp. मूर्त्याः क्रियायाश्च दर्शनमनुभवः । (वृ.)

**मूर्धन्** the top of the orifice of the mouth; the place of utterance (स्थान) of the letters क्, ऋ, ए, इ, इ and ण, र् and ष्; cf. ऋटुरणाणां मूर्धा S. K. on P. I. 1.9; cf. also षटौ मूर्धनि V. Pr. I. 67, R. T. 6, R. Pr. I. 19, and T. Pr. II. 37 where र् appears excluded.

**मूर्धन्य** letters pronounced at the place called मूर्धन्; cerebral or lingual letters; the letters क्, ऋ, ए, इ, इ, इ, ण्.

**मूल** (1) the root of the teeth given as the place of origin for the letter र् in the Rk Tantra; cf. रेफस्तु दन्त्यो दन्तमूले वा. R. T. 8; (2) the main instrument of the utterance of letters known as मूलकरण or अनुप्रदान.

**मूलप्रकृति** the original base of the word used in language; the root and the prātipadika; the word परमप्रकृति is also used in the same sense.

**मृत्** the crude base of a declinable word; the prātipadika; the term is found used in the Jainendra Vyākaraṇa; cf. Jain. Vyāk. I. 1.5.

**सृदु** (1) soft in utterance; the term is used in the Vājasaneyi Prātiśākhya for the क्षैप्र, प्रक्षिष्ट, तैरोव्यञ्जन, and पादवृत्त varieties of the circumflex accent



(स्वरित) out of which the पादवृत्त is the softest (मृदुतम) and consequently always called मृदु, while the others are called मृदु only with respect to the preceding one in the order given above; viz. अभिनिहत, क्षेप्र etc. cf. सर्वतीक्ष्णोभिनिहतः प्रच्छिष्टस्तदनन्तरम् । ततो मृदुतरौ स्वारौ जात्यक्षेप्राबुभौ स्मृतौ ॥ ततो मृदुतरः स्वारस्तैरोव्यञ्जन उच्यते । पादवृत्तो मृदुतमस्त्वेतत्स्वार-बलाबलम् ॥ Uvvaṭa on V. Pr. I. 125; (2) soft, as opposed to hard; the term is used in connection with the first, third and fifth consonants of the five classes.

मॅकडोनेल् [MACDONELL, ARTHUR ANTHONY] a deep scholar of Vedic Gram. and Literature who has written an exhaustive Vedic Grammar; in treatment, at places he differs from Pāṇini and follows a different method, but the manner of thinking and argument is on original lines.

मेघचिजय a Jain grammarian of the seventeenth century, who has written a grammar work, similar to the Siddhānta Kaumudī, on the Śabdānuśāsana of Hemacandra. The grammar work is called हैमकौमुदी, or चन्द्रप्रभा also.

मैत्रायणीय प्रातिशाख्य a Prātiśākhya or Pārṣada work giving the peculiarities of Sandhi, accent and the like, in changing the Maitrāyaṇīya-Saṁhitāpāṭha into the Padapāṭha.

मैत्रेयरक्षित a recognised scholar of Pāṇini's grammar, who belonged to the Eastern part of India and flourished in the beginning of the twelfth century. As it appears from the name Maitreya Rakṣita, he appears to have been a Buddhist grammarian. Subsequent writers in their works refer to him by the name Rakṣita alone, as also by the

name Maitreya, but very rarely by the name Maitreya Rakṣita. He wrote many works on grammar of which the 'Tantrapradīpa', a learned commentary on Jinendrabuddhi's Nyāsa on Kāśikā, was a reputed one, which, although available in a fragmentary manuscript form today, has been profusely quoted by prominent grammarians after him.

मोक्षेश्वर a grammarian of the fourteenth century who has written a commentary on the Kātantra Vṛtti of Durgasiṁha. He has written a commentary on the Ākhyātavṛtti of the Kātantra school as also a short treatise dealing with the kṛt affixes called Kṛdvṛtti.

म्लेच्छ (1) a word although correct, yet looked upon as incorrect owing to its faulty utterance; (2) a person like the uncultured people, who is not able to pronounce words correctly; cf. म्लेच्छा मा भूमेत्यध्वेयं व्याकरणम् M. Bh. I. 1. Āhnika 1.

य

य् (1) a consonant of the palatal class, called semivowel or अन्तःस्थ (spelt as अन्तस्थ also), possessed of the properties संबृत्त्व, नाद, घोष and अनुनासिकत्व in addition; (2) a substitute for य् when that य् is followed by ह् which is followed by य्. e.g. किंयुहाः; cf. यवल्परं यवला वा P. VIII. 3.26 Vārt. 1; (3) य् looked upon as possessed of a very little effort in production i.e. which appears as almost dropped but not completely dropped when its elision is prescribed at the end of a word. e.g. भोय् अच्युत; cf. व्योलेषुप्रयत्नतरः शाकटायनस्य P. VIII. 3.18.

य (1) the consonant य् with अ added to it merely for the sake of facility

in pronunciation ; यकार is also used in the same sense ; e.g. लिटि वयो यः ; P. VI. 1.38 cf. T. Pr. I ; 17, 21 ; (2) kṛt affix ( यत् ) prescribed as कृत् or potential passive participle ; e.g. चैयम्, गेयम्, शप्यम्, शक्यम्, गद्यम्, अजयम् पण्यम् etc.; cf. अचो यत्... अजर्यं संगतम् P. III. 1.97-105 ; (3) kṛt. affix क्त्वा which is also an affix called kṛtya ; e. g. ब्रह्मोद्यम्, भाव्यम्, धात्यम्, स्तुत्यम्, कल्प्यम्, खेयम्, भूयः, भिद्यः, पुष्यः, कृत्यम् also कार्यम् ; cf. P. III. 1.106-123 ; (4) kṛt. affix प्यत् ( which is also कृत् ), e.g. कार्यम्, हार्यम्, वाच्यम्, लाव्यम्, कुण्डपाय्यम्. etc.; cf. P. III. 1.124-132 ; (5) tad. affix यं affixed ( a ) in the sense of collection to पाश, वात etc., as also to खलु, गो and रथ, e.g. पाश्या, रथ्या etc., cf. P. IV. 2.49, 50 ; ( b ) in the चातुरथिक senses to बल, कुल, तुल etc. e.g. बल्यः, कुल्यम् ; cf. P. IV. 2.80, ( c ) as a Śaiṣika tad. affix along with the affix खन् e.g. ग्राम्यः, ग्रामीणः ; cf. P. IV. 2.94 ; ( d ) in the sense of ' good therein ' ( तत्र साधुः ) and other stated senses affixed to समा, सोदर, पूर्व, and सोम ; e.g. सभ्यः, पूर्व्यः ; etc. cf. P. IV. 4.105, 109, 133, 137, 138 ; ( e ) in the sense of ' deserving it ' to दण्ड and other words, e.g. दण्ड्य, अर्थ्य, मेध्य, मेध्य, etc.; cf. P. V. 1.66 ; ( f ) in the sense of quality or action to सस्वि e.g. सख्यम् ; cf. P. V. 1.126 ; (6) tad. affix यत् applied to ( a ) राजन् श्वघुर, कुल, मनु in the sense of offspring, ( b ) शूल, उखा, वायु, क्रतु and others, under certain conditions ; cf. P. IV. 2.17, 31, 32, 101, ( c ) to अर्थ, परार्थ, words in the class headed by दिश, छन्दस् and others in specific senses ; cf. P. IV. 3-46, 54 etc. and ( d ) in specific senses to specific words mentioned here and there in a number of sūtras from IV. 4.75 to V. 4.25 ; ( e ) to शाखा, मुख, जघन and others in the sense of इव ( similar to ) e.g. शाख्यः, मुख्यः, etc.; cf. P. V. 3.103 ; (7) case-ending य substituted for डे

of the dative sing ; e.g. रामाय cf. P. VII. 3.102 ; (8) verb-affix यक् applied to the nouns कण्डू and others to make them ( denominative ) roots ; e.g. कण्डूय, मन्तूय etc. cf. कण्डूनादिभ्यो यक् P. III. 1.27 ; (9) Vikaraṇa य ( यक् ) applied to any root before the Sārvadhātuka personal endings to form the base for the passive voice as also the base for the ' Karma-kartari ' voice e.g. क्रियते, भूयते, cf. सर्वधातुके यक् P. III. 1.67 ; (10) Unādi affix य ( यक् ) applied to the root हन् to form the Vedic word अहन्य ; cf. अघ्न्यादयश्च ; (11) augment य ( यक् ) added to the affix क्त्वा, -in Vedic Literature ; e.g. दत्त्वाय ; cf. क्तवो यक् P. VII. 1.47 ; (12) verb affix यङ् added to a root to form its Intensive base ( which sometimes is dropped and the root is doubled. e.g. चैकीयते, चर्करीति ; cf. P. III. 1.22, 24 ; (13) short term ( प्रत्याहार ) supposed to be beginning with य in the affix यङ् in the sūtra धातोरेकाचो...यङ् III. 1.22, and ending with ङ् in the sūtra लिह्याशिष्यङ् III. 1.86, with a view to including the various verb affixes and conjugational signs.

यक् the affix य ; see य (3), (9), (10) and (11) above.

यक्षवर्मन् author of the commentary called चिन्तामणि on the Śabdānuśāsana of Śakaṭāyana.

यङ् see य (12) and (13) above.

यङन्त a secondary root formed by adding the affix यङ् in the sense of repetition and intensity, to roots having one syllable and beginning with a consonant ; cf. धातोरेकाचो हलादेः क्रियासमभिहारे यङ् P. III. 1.22, 23, 24. See य (12) above.

यङ्लुगन्त a secondary root formed by adding the affix यङ् to roots specified in P. III. 1.22, 23, 24, which

affix is sometimes dropped; cf. यङोऽन्वि च; P. II. 4.74. The Yañluganta roots take the Parasmaipada personal endings and not the Ātmanepada ones which are applied to Yañanta roots.

यङ्लुगन्तशिरोमणि a grammar work dealing with the frequentative roots written by Pañḍita Śeṣakṛṣṇa.

यजादि roots headed by the root यज् which take the samprasāraṇa substitute for their semivowel before terminations marked with the mute letter क्; e.g. इज्यते, इष्टिः; cf. वचिस्वपियजादीनां किति P. VI. 1.15. These roots are nine in number, यज्, वप, वहु, वच and others which are of the first conjugation given by Pāṇini in his Dhātupāṭha at the end of the roots of the first conjugation.

यञ् (1) short term (प्रत्याहार) formed by the letter य of हयवरद् and the mute letter ञ् of ह्यमञ् including semi-vowels and the third and the fourth consonants excepting घ, ङ् and ष of the five consonant groups; cf. अतो दीर्घो यञि P. VII. 3. 101; (2) tad. affix added (a) in the sense of गोत्र (grand-children and their descendants) to words of the गर्ग class and some other words under specific conditions, e.g. गार्ग्यः वात्स्यः, काश्यः etc., cf. गर्गादिभ्यो यञ् and the following P. IV. 1. 105-108; (b) in the sense of collection to केदार, गणिका, केश and अश्व, cf. P. IV. 2.40 and the Vārttika thereon and IV. 2.48; (c) in the Śāiṣika senses to the word द्वीप, cf. P. IV. 3.10; (d) to the word कंतीय e.g. कांस्यम् cf. P. IV. 3. 168, and (e) to the words अभिजित्, विदभृत् and others when they have the tad. affix अण added to them: e.g. आभिजित्यः cf. P. V. 3. 118.

यण् a brief term for letters य्, व्, र् and ल् i.e. the semi-vowels; cf. इको यणचि P. VI. 1.77; cf. also I. 1.45. and VI. 4.81.

यणवत् containing a semi-vowel inside it; cf. संयोगादेरातो धातोर्यणवत्: P. VIII. 2.43.

यत् see य (6).

यत्न (1) effort in the utterance of a letter; the word which is generally used for such an effort is प्रयत्न. This effort is described to be of two kinds आभ्यन्तर internal i.e. below the root of the tongue and बाह्य above the root of the tongue i.e. inside the mouth; cf. यत्नो द्विधा। आभ्यन्तरो बाह्यश्च। S. K. on P. I. 1.9; (2) specific effort, by adding a word to a rule for drawing some inference, with a view to removing some technical difficulty; cf. तेन पयो धावतीत्यादौ यत्नान्तरमास्थेयम् Kāś. on P. VIII. 2.25. The phrase कर्तव्योच यत्नः often occurs in the Mahābhāṣya.

यत्प्रकरण lit. the topic or the section of यत्; the section where the tad. affix यत् is prescribed. This tad. affix यत् is prescribed in the fifth adhyāya of Pāṇini in a number of rules in different senses; cf. यत्प्रकरणे रथाच्च P. V. 1.6 Vārt. 1; यत्प्रकरणे ब्रह्मवर्चसाच्च P. V. 1.39. Vārt. 1.

यथागृहीतं as they are actually found in Vedic recital with some irregularities of euphonic changes, lengthening of the vowel and the like. Specimens of such phrases are given in R. Pr. II. 33 to 39.

यथान्यासे as it is actually put in the rule or a treatise by the author. The phrase is often used in the Mahābhāṣya when after a long discussion, involving further and further difficulties, the author reverts

to the original stand and defends the writing of the sūtra as it stands. सिध्यत्येवमपाणिनीयं तु भवति or सत्रं भिद्यते । तर्हि यथान्यासमेवास्तु is the usual expression found in the Mabābhāṣya ; cf. M. Bh. I. 1. Āhnika 1, I. 1. 1, 9, 20, 62, 65 etc.

**यथालक्षणं** as formed according to rules. The phrase यथालक्षणमप्रयुक्ते is very often found in the Mahābhāṣya as a general guiding remark that noun-forms or word-forms which are not found in use in the language of the people or in literature should be understood as they are derived by observing all the rules that are applicable.

**यथावत्** as it is in the original Saṁhitāpāṭha without any change of accent, etc. when cited in the Padapāṭha ; the word अन्ययवत् (not allowing any change or reduction) is given by Uvvaṭa in explanation of यथावत् ; cf. दृश्यते पदं यथावत् R. Pr. XI. 31.

**यथाश्रुतार्थग्राहिन्** one who grasps the sense as given by the actual wording without going into details re: the use or application etc.; cf. यथाश्रुतग्राहितिपत्रपेक्षेयं यथोदेशपक्षः इति कैयटः । Par. Śek. Pari. 2.

**यथासंख्यं** in respective order, the first for the first, the second for the second, and so on ; when the number of subjects and predicates is the same, they should be connected in the respective order ; cf. यथासंख्यमनुदेशः समानाम् P. I. 3.10.

**यथोदेश** (परिभाषा) a short phrase or term for the Paribhāṣā or guiding statement यथोदेशं संज्ञापरिभाषाम् । 'technical terms and Paribhāṣās are to be interpreted at the place where they are stated, and not at the

place or places of their application or utility.'

**यदागम** (परिभाषा) short familiar wording for the dictum or Paribhāṣā 'यदागमास्तद्गुणीभूतास्तद्ग्रहणेन गृह्यन्ते ।' Par. Śek. Pari. 11.

**यदृच्छाशब्द** lit. a chance-word ; Saṁjñā-śabda or proper noun which is given accidentally without any attention to derivation or authority ; cf. 'अयं तर्हि यदृच्छाशब्दोऽपरिहार्यः । लुफिडः लुफिडुः M. Bh. on Śiva Sūtra 2.

**यद्योग** a connection with the word (pronoun) यत् by its use in the same sentence and context, which prevents the anudātta (grave) accent for the verb in the sentence ; cf. निपातैर्यद्यदिहन्तुविनेचेच्चण्कच्चिचत्रयुक्तम् P. VIII. 1.30 ; cf. also the usual expression यद्योगादनिघातः found in commentary works.

**यद्वृत्त** lit. a word formed from यत् ; a word which contains the pronoun यत् in it which prevents sarvānudātta for a verb which follows ; cf. यदसिन्वर्तते यद्वृत्तम् M. Bh. on P. VIII. 1.66 ; cf. also यद्वृत्तोपपदाच्च V. Pr. VI. 14, where Uvvaṭa explains यद्वृत्तं as यदो वृत्तं यद्वृत्तं सर्वविभक्तयन्तं सर्वप्रत्ययान्तं च गृह्यते । V. Pr. VI. 14. com.

**यम्** a short term (प्रत्याहार) for the consonants which begin with य् (in हयवरट्) and end (in जमङ्गणनम्) before the mute म् i.e. all semi-vowels, and fifth consonants of the five classes ; cf. हलो यमां यमि लोपः P. VIII. 4.64.

**यम** (I) one of a pair, a twin letter available in pronunciation before a nasal letter and similar to it, when the nasal consonant is preceded by any one of the four consonants of the five classes ; a transitional

sound intervening between a non-nasal and the following nasal as a counterpart of the non-nasal ; cf. वर्गेष्वध्यानां चतुर्णां पञ्चमे परे मध्ये यमो नाम पूर्वसदृशो वर्णः प्रातिशाख्ये प्रसिद्धः। S. K. on P. VIII. 1.1 ; (2) name given to the seven musical notes, found in the singing of Sāman ; cf. मन्द्रमध्यम-ताराख्येषु त्रिषु वाचः स्थानेषु प्रत्येकं सप्त स्वरमेदा भवन्ति । ऋष्टप्रथमद्वितीयचतुर्थमन्द्रातिस्वार्थाः यमाः । T. Pr. XXIII. 13.14.

**यमन्वा** an obscure term found used in the *Phiṭ-sūtras* राजविशेषस्य यमन्वा चेत् (आद्युदात्तो भवति) *Phiṭ-sūtra* II. 42, where the word यमन्वा is explained as वृद्ध by the commentator. For the meaning of वृद्ध, see वृद्धिर्धैस्याचामादिस्तद् वृद्धम् P. 1.1.73.

**यय्** short term (प्रत्याहार) for the consonants beginning with य् (in इयवरद्) and ending before the mute letter य् (in कपय्) i. e. all consonants except श्, ष्, स्, and ह् ; cf. अनुस्वारस्य ययि परसवर्णः P. VIII. 4. 58 by which an anusvāra is changed into a cognate letter of the following which is a letter included in यय्.

**यर्** a short term (प्रत्याहार) for any consonant except ह्, which, (1) standing at the end of a word is optionally changed to the nasal consonant of its class if followed by a nasal letter ; cf. यरोनुनासिकेनुनासिको वा P. VIII. 4.45 ; and (2) is doubled if preceded by र् or ह् as also if preceded by a vowel but not followed by a vowel ; e. g. अर्केः, दद्धयत्र ; cf. अचो रहाभ्यां द्वे; अनचि च P. VIII. 4.46, 47.

**यल्** tad. affix य in the sense of possession found in Vedic Literature added optionally with the affix ख (ईन) to the words वेशोभग and यशोभग; e. g. वेशोभग्यः; वेशोभगीनः; यशोभग्यः; यशोभगीनः ; cf. P. IV. 4. 131.

**यलोप** dropping of the consonant य् which prevents the validity of a changed letter (स्थानिवद्भाव); cf. न पदान्तद्विर्वचनवरेयलोप.....विधियु P. I. 1.58.

**यवमध्या** lit. having the centre bulging out like the Yava grain ; (1) name given to a variety of the Gāyatrī which has 7 letters in the first and third (last) feet and 10 letters in the second i.e. the middle foot ; (2) the name is also given to a Mahābhāṭī having the first and the last feet consisting of 8 letters and the middle one consisting of 12 syllables ; cf. R. Pr. XVI. 18 and 48.

**यवर्ग** the class of the consonants headed by य् i.e. the semi-vowels य, व, र, and ल.

**यवादि** a class of words headed by the word यव, the taddhita affix मत् after which does not get the consonant य् changed into व् although the affix मत् be added to a word ending in य् or अ, or having य् or अ as the penultimate letter ; e. g. यवमान्, ऊर्मिमान्, भूमिमान् etc. ; cf. Kās. on P. VIII. 2.9. This यवादिगण is looked upon as आकृतिगण.

**यशःकवि** a grammarian, the author of a treatise named *Bhāṣānūsāsana*.

**यशःसागर** a Jain grammarian, the author of a work named *Samāsaśobhā*.

**यशोवर्मदेव** the same as यश्वर्मन् the author of 'चिन्तामणि', a commentary on the *Śabdānūsāsana* of Śākaṭāyana.

**यस्** tad. affix य with mute स् to indicate the application of the term पद to the preceding base as a consequence of which the final य् of the words कय् and शय्, after which यस् is prescribed, gets changed into anusvāra ; e. g. कंयुः, शंयुः ; cf. P. V. 2.138,

**यस्कादि** words headed by the word यस्क, the affixes in the sense of 'a descendant' placed after which are elided and the words are to be used in the plural number in the masculine gender; e. g. यस्काः; cf. Kās. on P. II. 4.63.

**या** substitute for a case affix in Vedic Literature; e. g. उर्या, घृष्णया for उरुणा, घृष्णुना, cf. सुपां सुलुक् P. VII. 1.39.

**याच्** substitute for a case affix found in Vedic Literature; e. g. साधुया for साधु; cf. सुपां सुलुक्....याजाः P. VII. 1. 39.

**याजकादि** a class of words headed by the words याजक, पूजक, परिचारक and others with which a word in the genitive case is compounded, in spite of the prohibition of compounds with such words, laid down by the rule कर्त्तरि च P. II. 2.16; e. g. ब्राह्मण-याजकः ब्राह्मणपूजकः etc.; cf. Kās. on P. II. 2.9. These words, याजक and others standing as the second members of compounds have their last vowel accented acute; cf. P. VI. 2.151.

**यान्नवल्ग्यशिक्षा** a शिक्षा work belonging to White Yajurveda, written in the tenth century A. D. It quotes Vājasaneyi Prātiśākhya e.g. II. 20.

**याद्** augment या prefixed to the case-affixes marked with the mute letter ङ (i. e. the dat. sing. the abl. sing. the gen. sing. and the loc. sing.) after a feminine base ending in ञा; e. g. रमायै, रमायाः, रमायाम्; cf. याडापः P. VII. 3.113.

**यावादि** a class of words headed by the word याव to which the taddhita affix क (कन्) is added without any specific sense assigned to it; e. g. यावकः मणिकः etc.; cf. Kās. on P. V. 4.29.

**यासुद्** augment यास् prefixed to the parasmaipada case-endings of लिङ् (the potential and the benedictive) which is accented acute; e. g. कुर्यात्, क्रियात्.

**यास्क** a reputed ancient Niruktakāra or etymologist, of the 6th century B. C. or even a few centuries before that, whose work, the Nirukta, is looked upon as the oldest authoritative treatise regarding derivation of Vedic words. Yāska was preceded by a number of etymologists whom he has mentioned in his work and whose works he has utilised. Yāska's Nirukta threw into the back-ground the older treatises on etymology, all of which disappeared gradually in the course of time.

**यिद्** augment य् prefixed to the tad. affix इङ् when it is applied to the word बद्, in which case बद् is changed into भू; e. g. भूयिङ्; cf. बहोर्लोपो भू च बहोः; इङ्स्य यिद् च; P. VI. 4.158, 159.

**यु** general wording including the affixes युच्, युद्, द्युत्, द्युल् and ष्युद् of which only यु remains as the affix, which is changed into ञ्न by the rule युनेर-नाकौ P. VII. 1.1.

**युक्** augment य् (1) added to a verb-base or a root ending in ञ् before the affix णिण् and कृत् affixes marked with mute ञ् or ण्; e. g. अदायि, दायकः; cf. आतो युक् चिष्कृतोः, P. VII. 3.33; (2) added to the roots शा, (शो), छा (छो), सा (सो), ह्रा (हे), व्या (व्ये), वा (वे) and पा (पा and पै) before the causal affix णिच्; e. g. निशाययति पाययति etc. cf. शाच्छासाह्वावेषां युक् P. VII. 3.37; (3) added in Vedic Literature to the frequentative base of the root मृच् of which मर्त्यय is the form of perf. 1st and 3rd pers. sing. instead of ममार्ज; cf. दाधति...मर्त्ययागनीगन्तीति च P. VII. 4.65.

**युक्त (1)** proper, appropriate, justified; the word is very frequently used in the Mahābhāṣya and other grammar works; (2) the sense of the original base which is connected with the sense of the affix; cf. अथवा युक्तः प्रकृत्यर्थः प्रत्ययार्थेन संबद्धः, Kāś. on P. I. 2.51; (3) connected with; cf. उकारश्चेतिकरणेन युक्तः R. Pr. I. 29; तथायुक्तं चानीप्सितम् P. I. 4.50.

**युक्तवत्** the sense of the original base, the affix after which is dropped by means of the term लुप् as contrasted with the terms लोप and लुक् which are used in the same sense; cf. लुक्त्वदिति निष्ठाप्रत्ययेन क्तवतुना प्रकृत्यर्थे उच्यते। स हि प्रत्ययार्थमात्मना युनक्ति Kāś. on P. I. 3.51.

**युक्तवद्भाव** lit. behaviour like the original base. The term is used in the sense of possession of, or getting, the same gender and number as was possessed by the base to which the tad. affix was added and subsequently dropped by a rule of Pāṇini in which the word लुप् is put in the sense of dropping; e.g. कुरयः देशः or अङ्गाः देशः in the sense of कुरूणां or अङ्गानां निवासो जनपदः cf. जनपदे लुप् P. IV. 3.81 and लुपि युक्तवद् व्यक्तिवचने P. I. 2.51; cf. also M. Bh. on P. I. 2.51 and 52.

**युक्तारोह्यादि** a class of compound words headed by the word युक्तारोही which have their initial vowel accented acute in spite of the general dictum that a compound word except a Bahuvrihi compound word, has its last vowel accented acute; cf. Kāś. on P. VI. 2.81; cp. Vāk. pad. III. 14.42.

**युक्तार्थ** the sense possessed by the original word to which the affix, subsequently dropped by means of the word लुप्, was added.

**युक्ति (1)** argumentation; reasoning; (2) current maxim; cf. युक्तिसिद्धमेतत्.

**युगपत्प्रसङ्ग** simultaneous possibility of the application of two rules or operations, when in grammar no option re: their application is admissible as it is admissible according to Mīmāṃsā rules re: two operations enjoined by Vedic behests. In Grammar, only one of such rules applies, the priority of application being based upon the criteria of परत्व, नित्यत्व, अन्तरङ्गत्व and अपवादत्व; cf. शब्दपरविप्रतिषेधो नाम भवति यत्रोभयोर्युगपत्प्रसङ्गः। M. Bh. on VI. 1.158 Vārt. 12.

**युगपदधिकरणवचनता** denotation of two or more things by one single member by virtue of their being put together in a dvandva compound of two or more words; the grammarians advocate this doctrine stating that in a dvandva compound such as घटपटौ or घटपटम्, the word घट has the capacity of expressing the sense of both घट and पट, which in a sentence घटः पटश्च, it does not possess. Similarly पट also has the capacity of conveying the sense of both पट and घट. Possibly this theory is advocated by grammarians, on the analogy of words like पितरौ or मातरौ for माता-पितरौ, चावा for चावापृथिवी and on on; cf. सिद्धं तु युगपदधिकरणवचने द्वन्द्ववचनात् P. II. 2.29 Vārt. 2. For details see Vyākaraṇamahābhāṣya on चार्थे द्वन्द्वः P. II. 2.29.

**युगपदधिकरणविवक्षा** desire to express two or more senses simultaneously (by one word); cf. सर्वाणि द्वन्द्वो बहुर्थानि। युगपदधिकरणविवक्षायां द्वन्द्वो भवति M. Bh. on P. II. 4.62. See युगपदधिकरणवचनता.

**युगपद्वाचिता (OR युगपद्वचनता)** expression of the senses of two words together by one word as, for example,

by the word **याना** which denotes both the heaven and the earth (यानापृथिवी). Simultaneous denotation of the several senses of the individual members of a dvandva compound by any single individual member; cp. Vāk. pad. III. 14.34. cp. also इयं युगपदधिकरणवचनता नाम दुःखा च दुरूपपादा च । M. Bh. on II. 2.29.

**युग्म** ( 1 ) lit. pair ; the word is used for the second and fourth consonants ख, घ, छ, झ etc. of the five classes which, in a way, are combinations of two consonants ; cf. युग्माः सोष्माणः R. T. 16 ; cf. also युग्मौ सोष्माणौ where the word सोष्मन् is explained as उष्मा वायुस्तेन सह वर्तेन्त इति सोष्माणः । खघ छझ ठढ थध फम; cf. also युग्मयोद्वितीयचतुर्थयोः; ( 2 ) even, as opposed to odd, referring to the vowels ओ and औ which are even in the enumeration ए ओ ऐ औ. The consonants called युग्म viz. ख, घ and others which are defined as युग्म are also the even consonants in their classes.

**युच्** kṛt affix यु changed into अन, ( 1 ) applied in the sense of ' a habituated agent ' to intransitive roots in the sense of movement or utterance, to Ātmanepadi roots beginning with a consonant, to the roots जु, चङ्कम्, स, शुच्, कुष्, as also to roots in the sense of decoration ; e.g. चलनः, शब्दनः; cf. P. III. 2.148-151; ( 2 ) applied to causal roots, as also to the roots आस, श्रन्थ and others in the sense of verbal activity when the word so formed has always the feminine gender ; e.g. कारणा, हारणा, आसना, वदना, वेदना etc.; cf. P. III. 3.107 and the Vārttikas thereon ; ( 3 ) applied to roots ending in आ and preceded by the indeclinables ईषद्, दुस् or सु in the sense of easy or difficult for obtainment and, wherever seen to any root in the Vedic language,

as also to some other roots as found in actual use in the classical literature ; e.g. ईषदानो गौर्भवता, दुष्पानः, सुपानः, etc. सुप्तदनः, दुर्वोधनः, दुर्मर्षणः etc., cf. P. III. 3.128-130.

**युद्** augment य् prefixed to the tad. affix फिन् ( आयनि ) after the words दयु, कोसल, कर्मर, छाग and वृष; e.g. दागव्यायनिः, कोसलव्यायनिः, कामर्यायणिः, वाघ्यायणिः; cf. P. IV. 1.55 Vārt. 1.

**युवन्** lit. young person ; masculine ; the word is given as a technical term in grammar in the sense of one, who is the son of the grandson or his descendant, provided his father is alive ; the term is also applied to a nephew, brother, or a paternal relative of the grandson or his descendant, provided his elderly relative, if not his father, is alive ; it is also applied to the grandson, in case respect is to be shown to him ; cf. P. IV. 1.163-167. The affixes prescribed in the sense of युवन् are always applied to a word ending with a tad. affix applied to it in the sense of an offspring ( अपत्य ) or grandson ( गोत्र ), in spite of the ruling that in the sense of grandson or his descendant ( गोत्र ), one affix only इञ् or अण् or the like is added to the base ; e.g. गार्ग्यस्यापत्यं गार्ग्यायणः, दाक्षेरपत्यं दाक्षायणः; गार्ग्ये जीवति तस्य भ्राता सपिण्डो वा गार्ग्यायणः तत्रभवान् गार्ग्यः; गार्ग्यायणो वा.

**युवपाद्** a conventional term used for the first pāda of the seventh adhyāya which begins with the sūtra युवोरनाकौ P. VII. 1.1.

**युवप्रत्यय** tad. affix फञ् ( आयन ), फिन् ( आयनि ) or any other in the sense of युवन् which is to be applied to a base ending with an affix in the sense of offspring ( अपत्यप्रत्ययान्त ) or with an affix in the sense of a grandson ( गोत्र-



प्रत्ययान्त). The affix is not applied when a female offspring is meant.

युवसंज्ञा the technical term युवन् which is given to persons described or mentioned in P. IV. 1.163 to 167.

युवादि a class of words headed by the word युवन् which have the taddhita affix भ (अण्) added to them in the sense of 'duty' or 'nature'; e.g. यौवनम्, स्थाविरम्, हौत्रम् etc.; cf. Kās. on P. V. 1.130.

युष्मत्पाद conventional name given to the third pāda of the fourth adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the sūtra युष्मद-सदोरन्यतरस्यां खल् च P. IV. 3.1.

युष्मद् designation of the second person, used in the Jainendra Vyākaraṇa.

युस् tad. affix यु in the sense of possession applied to (1) the word ऊर्णा; e.g. ऊर्णायुः; cf. P. V. 2.123; (2) to the words कं, शं, अहं and शुभं; e.g. कंयुः, शंयुः, अहंयुः, शुभयुः; cf. P. V. 2.138-140.

येननाप्राप्तन्याय a term used by grammarians and commentators very frequently for the maxim "येन नाप्राप्ते यो विधिरारभ्यते स तस्य बाधको भवति." Par. Sek. on Pari. 57. The term अपवाद-न्याय is used in the Mahābhāṣya which is the same as येननाप्राप्तन्याय of later grammarians.

योग (1) a rule of grammar; the word योग in this sense is very frequently found used in the Mahābhāṣya; cf. the frequent statements अयं योगः शक्योऽकुरुम् M. Bh. on P. I. 1. 6, 62, etc. or कान्यस्य योगस्य प्रयोजनानि M. Bh. on P. I. 1.31. Vart. 6, I. 1. 57 etc.; (2) grammatical connection; cf. शास्त्रकृते योगश्च Nir. 1.2; cf. also षष्ठी स्थानेयोगा P. I. 1.49.

(3) natural relation cf. Vāk. pad. III. 2.7.

योगरूढ a word that can be derived, but is always used in a specific sense, the derivative sense which is wider being limited; e.g. पङ्कजम्.

योगवाह a technical term used for phonetic elements or letters which are mentioned in the alphabet of Pāṇini, viz., the Māheśvara sūtras in contrast with the term अयोगवाह which is used by grammarians for the phonetic elements अनुस्वार, विसर्ग and others which are not mentioned. See अयोगवाह; cf. also M. Bh. on Śiva sūtra 5.

योगविभाग division of a rule which has been traditionally given as one single rule, into two for explaining the formation of certain words, which otherwise are likely to be stamped as ungrammatical formations. The writer of the Vārttikas and the author of the Mahābhāṣya have very frequently taken recourse to this method of योगविभाग; cf. P. I. 1.3 Vārt. 8, I. 1.17 Vārt. 1, I. 1.61, Vārt. 3; I. 4.59 Vārt. 1, II. 4.2. Vārt. 2, III. 1.67 Vārt. 5, III. 4.2. Vārt. 6, VI. 1.1 Vārt. 5, VI. 1.33 Vārt. 1 etc. Although this Yogavibhāga is not a happy method of removing difficulties and has to be followed as a last recourse, the Vārttikakāra has suggested it very often, and sometimes a sūtra which is divided by the Vārttikakāra into two, has been recognised as a couple of sūtras in the Sūtrapāṭha which has come down to us at present.

योगाङ्ग a part or portion of the rule of the grammarian; cf. सति च योगाङ्गे योगविभागः करिष्यते M. Bh. on P. I. 1.30, II. 4 etc.

**योगापेक्ष** concerning only that particular rule to which it refers. The word is many times used in connection with a deduction (ज्ञापक) which is not to be applied in general, but which is restricted to the functions of that rule from which the deduction is drawn; cf. योगापेक्षं ज्ञापकम् M. Bh. on P. I. 1.23 Vārt. 10, P. III. 1.95 Vārt. 2., P. IV. 1.87 Vārt. 2, cf. also M. Bh. on P. I. 3.62 and V. 1.1.

**योगारम्भ** laying down or citing a rule as done by the writers of sūtras; cf. नैकं प्रयोजनं योगारम्भं प्रयोजयति M. Bh. on P. III. 1.67 Vārt. 5; P. VII. 1.96 Vārt. 2.

**योग्यता** (1) compatibility of sense; cf. असत्यपि च गोहनने तस्य योग्यतया गोघ्न इत्यभिधीयते Kāś. on P. III. 4.73. (2) The naturally existing relation between a word and its sense which is in no way brought about by any individual person cf. Vāk. pad. III. 3.29 and Helārāja there on.

**योजक** causal instrument or causal agent; the word is used in the sense of प्रयोजक in the Jainendra grammar; cf. Jain. I. 2. 125.

**योनि** place of origin; cf. तपः श्रुतं च योनिश्च यतद् ब्राह्मणकारणम्, M. Bh. on P. V. 1. 115; cf. also M. Bh. on IV. 1. 48; Vart. 9; cf. also ओष्ठयोनिरोष्ठ्यः.

**योषा** a woman; the word is used in the sense of feminine as applicable to gender.

**यौगपद्य** simultaneity of occurrence; simultaneous possibility of the application of two rules which evidently cannot apply simultaneously, but scope has to be given to one of the two, the priority being decided on the criteria of परत्व, नित्यत्व, अन्तरङ्गत्व and अपवादत्व; cf.

न चास्ति यौगपद्येन संभवः M. Bh. on P. I. 1.57; cf. also M. Bh. on I. 4.1, I. 4.2, II. 1.3 etc.

**यौगिक** based on derivation; etymological; one of the kinds of words रूढ, यौगिक, योगरूढ and यौगिकरूढः cf. सैन्धवशाब्दो लवणे उभयलिङ्गः । यौगिकस्याभिधेय-वह्निङ्गम् । Kāś. on P. II. 4.31.

**यौधियादि** a class of nine words headed by the word यौधेय, a taddhita affix applied to which is not to be elided even though the word be used in the plural number.

र

**र** (1) second letter of the यण् class (semi-vowels) which has got the properties नादभागित्व, घोषवत्त्वं, संवृतत्व and अल्पप्राणता i.e. it is a sonant, inaspirate consonant. Regarding its स्थान or place of production, there is a difference of opinion: generally the consonant र् is looked upon as a cerebral or lingual letter (मूर्धन्य); cf. ऋदुरषाणां मूर्धा S. K. also Pāṇ. Śikṣā; but it is called by some दन्त्य or दन्तमूलीय; cf. रेफस्तु दन्त्ये दन्तमूले वा RT. 8, by others दन्तमूलीय and by still others वर्त्यं gingival. In the Vājasaneyi-Prātiśākhya, it is described as दन्तमूलीय; cf. रे दन्तमूले I. 68, while in the Taittirīya Prātiśākhya, it is said to be produced by the touch of the middle part of the tip of the tongue just above the root of the teeth; cf. रेफे जिह्वाग्रमध्येन प्रत्यग्दन्तमूलेभ्यः T. Pr. II. 41; (2) substitute र् (रेफ), for the final letter of the word अहन्, as also for the final of अम्नस्, अवस् and भुवस् optionally with र्, which (र्) is dropped before vowels, and changed to ओ before अ and soft consonants, while it is changed into visarga before hard consonants and surds. e.g. अम्नरेव, अम्न एव; ऊधरेव, ऊध एव; cf. Kāś. on P.

VIII. 2.70; (3) the consonant र् (technically called र in Pāṇini's grammar) which is substituted for the consonant स and for the consonant न् of the word अहन् when the consonant स or न् stands at the end of a word. This substitute र्, unlike the substitute र is liable to be changed into visarga, or the consonant व्, or the vowel उ by P. VIII. 3.15, 17, VI. 1. 113, 114.

र (1) the consonant र, generally cited as रेफ; the vowel अ is added to र for facility of utterance; cf. T. Pr. I. 21; (2) short term (प्रत्याहार) for र and र्; cf. उरण् रपरः, P. I. 1.51; (3) कृत affix र applied to the roots नम्, कम् etc. in the sense of agent who is habituated to, or expert in the action expressed by the root; e.g. नम्रः कम्पः; cf. नमिकम्पिस्स्यजसकमहिंसदीपो रः P. III. 2. 167; (4) tad. affix र as a Cāturarthika affix applied to the words headed by अहमन्; e.g. अहमरः; cf. बुच्छण० P. IV. 2.80; (5) tad affix र in the sense of possession affixed to the words ऊन, सुधि, the second मुष्क, मधु, and तमस with the second अ of तमस changed to इ; e.g. ऊपरम्, सुधिरम्, मधुरः, तमिसा; cf. Kāś. on. P. V. 2.107 and 114; (6) tad. affix र in the sense of diminution affixed to the words कुटी, शमी, and शुण्डा; e.g. कुटीरः, शमीरः, शुण्डारः; cf. Kāś. no P. V. 3.88; (7) tad. affix र्क् which see below; (9) a term for द्वियुसमास in the Jainendra Vyākaraṇa.

रक् (1) tad. affix र proposed by the Vārttikakāra instead of आरक् for being affixed to the word गोधा to form the word गौधारः; cf. आरग्वचन-मन्थकं रक्ता सिद्धत्वात् P. IV. 1.130 Vārt. 1; (2) कृत affix रक्, applied to the root ज्या; cf. रक्त्विज्यः प्रसारणम् P. I. 1.4 Vārt. 6.

रक्त lit. coloured i.e. coloured by nasalization; a term used by

ancient grammarians for a nasalized letter (अनुनासिक); cf. रक्तसंज्ञोऽनुनासिकः R. Pr. I. 17 on which Uvvaṭa comments:—अनुनासिको वर्णो रक्त इत्युच्यते; also cf. अरक्तसंध्यैत्यपवाचते पदे R. Pr. XI. 18, where unnasalized आ is stated as अरक्तसंधि and illustrated by the commentator by quoting the passage मन्द्रमावरेण्यम् as contrasted with अन्न औं अयः ।

रक्तपाद conventional name given to the second pāda of the fourth Adhyāya of Pāṇini's Aṣṭādhyāyī as the Pāda begins with the Sūtra तेन रक्तं रागात् P. IV. 2.1.

रक्षित named मैत्रेयरक्षित or मैत्रेय also; a famous grammarian of the Eastern school of grammarians which flourished in Bihar and Bengal in the ninth, tenth, eleventh and twelfth centuries, claiming मैत्रेयरक्षित, पुरुषोत्तमदेव, सीरदेव and others as prominent grammar scholars among others. See the word मैत्रेयरक्षित.

रघुनाथ a grammarian of the seventeenth century, who was a pupil of Bhaṭṭoji Dikṣita and who wrote a small gloss (लघुभाष्य) on the topic named 'पञ्चसंधि' of the Siddhānta-kaumudī. He wrote Laghubhāṣya on the Sārasvataparakriyā also.

रघुनंदनशिरोमणि a commentator on Durgasimha's Kātantravṛtti.

रङ्ग nasalisation; colouring of a letter by its nasalisation; cf. रङ्गवर्णं प्रयुञ्जीरन् नो ग्रसेत् पूर्वमङ्गारम् Pān. Śikṣā. 27.

रङ्गनाथ a grammarian, son of नारायणवज्जा, who wrote a commentary named मकरन्द on Haradatta's Padamañjarī.

रजतादि a class of words headed by the word रजत to which the taddhita affix अ (अच्) is added in the sense of 'a product' or 'a part'; e.g. राजतम्, लौहम्, औदुम्बरम्, etc.; cf. Kāś. on P. IV. 3.154.

**रञ्** tad. affix र causing vṛddhi, applied to the word अञ्जीष् in the sense of Śaraṇa i.e. a room or a place; e.g. आञ्जीष्मन् cf. अञ्जीष्ः शरणे रञ् मे च P. IV. 3.120 Vārt. 9.

**रण्** same as रञ् being only a variant. See रञ्.

**रत्नदर्पण** name of a commentary by Rāmasiṃha, on the grammar-work of Bhoja, Sarasvatikanṭhābharāṇa.

**रत्नपाणि** a grammarian of the eighteenth century who wrote a short treatise on the Kāraka relations named षट्कारकविवरण.

**रत्नमाला** a grammar work by Puruṣot-tamadeva widely used in Eastern India, according to Colebrooke, 'Miscellaneous Essays, II. p. 47.

**रत्नाणिव** name of a commentary on the Siddhāntakaumudī written by Kṛṣṇamitra, a famous grammarian and Naiyāyika who lived in the eighteenth century and wrote many commentary works on books in the Vyākaraṇa and Nyāya Śāstras.

**रत्नेश** a grammarian who wrote a grammar work named लक्षणसंग्रह.

**रथ** name of one of the eight kinds of recitals of the Veda Saṃhitā by dividing it into the component words (पद) and reciting the component words by repeating them, in their regular order and reverse order too.

**रदानुक्** kṛt affix रदानु applied to the root जीव्; e.g. जीरदानुः; cf. जीवे रदानुक् । जीरदानुः M. Bh. on Śiva Sūtra 5, Vārt. 5.

**रधादि** a class of eight roots headed by the root र्ध् which allow the addition of the augment इ ( इद् ) optional-

ly to the ārdhbadhātuka affix beginning with any consonant except र्, placed after them; e.g. रधिता रद्धा, त्रसा तर्सा तर्पिता etc. cf. P. VII. 2.35 and VII. 2.45.

**रन्** personal ending रन् substituted for the personal ending झ् of the प्रथम-पुरुष (third person) Ātmanepada of 'liṅ' (potential and benedictive); cf. झस्य रन् P. III. 4.105.

**रनु** [RENOU, LOUIS] a sound Sanskrit scholar of France of the present time who has written some treatises and many articles on Sanskrit grammar out of which his works on the Terminology of Sanskrit Grammar, Kāśikā and Durghaṭavṛtti require a special mention.

**रपर** with the letter र inserted after it; the term is used in connection with the guṇa and vṛddhi substitutes for ऋ. These substitutes are respectively अ and आ, which, by the addition of र्, always become अर् and आर्; cf. उरण् रपरः P. I. 1.51, cf. ऋकारस्य गुणवृद्धी रेफशिखा अरारावेवेति cf. also वृद्धिर्भवति गुणो भवतीति रेफशिरा गुणवृद्धि-संज्ञोभिनिर्वचने; M. Bh. on P. VI. 4.121, VIII. 2.42.

**रप्रत्याहारखण्डन** a small article showing that the short term र for the consonants and ऋ need not be advocated as done by the learned old grammarians. The treatise was written by Vaidyanātha Pāyagunḍe, the prominent pupil of Nagesābhaṭṭa.

**रप्रत्याहारमण्डन** an anonymous work, comparatively modern, refuting the arguments advanced in the रप्रत्याहार-खण्डन by Vaidyanātha Pāyagunḍe.

**रभसनन्दिन्** a Buddhist grammarian of Bengal of the tenth century who wrote a short treatise on Syntax viz. Kārakasambandhodyota.

**रम्** augment र inserted after the vowel अ of the root अस्ज्, when the letter र् which is already present in अस्ज् (before अ) and the penultimate स are dropped; the result is that the word भर्ज्, in short, becomes substituted in the place of अस्ज्; cf. अस्जो रोपधयो रमन्यतरस्याम् P. VI. 4.47, and अस्जो रोपधयोर्लोप आगमो रम् विधीयते as Bhāradvājīya Vārttika thereon.

**रमाकान्त** a writer of a commentary on Saupadmaganaṭpāṭha.

**रमानाथशर्मा** a grammarian of the Kātantra school who lived in the fifteenth century and wrote a commentary named Manoramā on the Kātantradhātuvṛtti and Śabdasaḍhyaprayoga.

**रल्** a short term (प्रत्याहार) used for all consonants excepting य् and व्; cf. रलो व्युपवाङ्मालादेः संश्र, P. I. 2.26.

**रल्** personal ending of the third pers. (प्रथमपुरुष) substituted for the affix झि in the first future (लुट्); cf. लुटः प्रथमस्य डारोरसः II. 4.85.

**रल्लवती** name of a commentary on his own work 'Saṅkṣiptasāra Vyākaraṇa' by Kramadīśvara, a sound scholar of grammar in the thirteenth century A.D.

**रल्लवि** a class of words headed by the word रल्ल which have the tad. affix मत्तु added to them in the sense of possession in preference to other affixes like इन्; e.g. रल्लवान्, रूपवान् etc.; cf. Kāś. on P. V. 2.95.

**रल्लवेन्द्राचार्य** (राजेन्द्रगडकर) a famous scholar of Grammar in the nineteenth century, who taught many pupils and wrote some commentary works, the well-known being प्रज्ञा on the Śabdakaustubha, विषमपदव्याख्या on the Laghuśabdenduśekhara and

त्रिपथगा on the Paribhāṣenduśekhara. For details see p. 27 Vyākaraṇa Mahābhāṣya Vol. VII, D. E. Society's Edition.

**राजदन्तादि** a class of compound words headed by राजदन्त in which the order of words or the constituent members is fixed. There are about 50 words in the class; some of them are tatpuruṣa compounds such as राजदन्त or अग्रवण in which the subordinate word which ought to have been placed first is placed second. There are some karmadhāraya compounds in which one particular word is always placed first and not any one of the two; e.g. लिखित्वासितम्, सिक्तसंमृष्टम् etc. There are some dvandva compounds such as उल्लखलमुसलम्, चित्रास्वती, भार्यापती etc. in which a definite order of words is laid down. For details see Kāśikā on राजदन्तादिषु परम् P. II. 2.31.

**राजन्यादि** a class of words headed by the word राजन्य to which the taddhita affix अक (बुच्) is added in the sense of 'the place of residence'; e.g. राजन्यकः, औदुम्बरकः etc. This class named राजन्यादि is called आकृतिगण and similar words can be included in this class such as मालकः, विराट्, त्रिगर्त and others from which the words मालकः, वैराटकः, त्रैगर्तकः etc. can be arrived at; cf. Kāś. on P. IV. 2.53.

**राजारामशास्त्री** (कालेकर) a reputed scholar of Sanskrit grammar who resided at Vārāṇasī and established a school of Sanskrit Grammarians there in the nineteenth century. He wrote a treatise on grammar named शब्दव्युत्पत्तिकौमुदी.

**राधाकृष्ण** (गोखानी) a grammarian who wrote two elementary grammar treatises (1) अन्वयार्थ and (2) वैयाकरणसर्वस्वसूची.

**राधावल्लभ** titled तर्कपञ्चानन, who wrote a commentary named सुबोधिनी on the Mugdhabodha Vyākaraṇa.

**राम** or रामभट्ट who wrote a commentary on the Prakriyākaumudī of Rāmacandra Śeṣa.

**राम** inhabitant of Mithilā who wrote a commentary by name विद्वत्सुबोधिनी on the Sārasvata Prakriyā.

**रामकिंकरसरस्वती** a grammarian who wrote a small grammar treatise named आशुबोधव्याकरण which is different from the well-known आशुबोध of तारानाथतर्कवाचस्पति.

**रामकिशोर** (चक्रवर्ती) author of (1) अष्टमङ्गल a commentary on the कान्तवृत्ति of Durgasiṃha, as also of (2) शाब्दबोधप्रकाशिका, a small work on the import of words.

**रामकृष्ण** a grammarian who wrote a treatise on Kāraka relations known by the name शाब्दबोधप्रक्रिया.

**रामकृष्णभट्ट** a grammarian of the 17th century who wrote वैयाकरणसिद्धान्त-रत्नाकर, a commentary on the different portions of the Siddhānta Kaumudī.

**रामकृष्णानन्द** writer of a commentary on the Mahābhāṣya which is available in a fragmentary form.

**रामचन्द्र** (1) रामचन्द्राचार्य (son of कृष्णाचार्य) the well-known author of the Prakriyākaumudī. He belonged to the Śeṣa family and the latter half of the fifteenth century is assigned as his date. He is believed to have been a resident of Āndhra. His work, the Prakriyākaumudī, was a popular grammar treatise for some time before Bhaṭṭoji's Siddhānta-Kaumudī got its hold, and it had a number of commentaries written

upon it especially by his descendants and members of his family which became well-known as the Śeṣa family of grammarians. The Prakriyākaumudī is named कृष्णकिंकर-प्रक्रिया also. (2) There was a grammarian named Rāmacandra who wrote a small treatise on grammar named विद्वत्सुबोध (3) There was another grammarian of the same name who was a pupil of Nāgeśabhaṭṭa of the eighteenth century and who wrote a small commentary called वृत्तिसंग्रह on Pāṇini's Aṣṭādhyāyī. (4) There was also another Rāmacandra who was a scholar of Vedic grammar and who wrote the commentary named ज्योत्स्ना on the Vājasaneyi-Prātiśākhya. (5) Writer of a commentary on Saūpadma-sūtras. (6) Writer of a commentary on Kātantravṛttipañjikā of Trilocanadas. (7) Writer of a commentary on Kātantra-pariśiṣṭa; however, his name is Rāmacandra Cakravartī.

**रामचन्द्र दीक्षित** a grammarian who wrote (1) Uṇādikōśa, (2) Maṇḍīpikā, a commentary on the Uṇādisūtras, and (3) Śabdabhedanirūpaṇa.

**रामचन्द्रभट्ट** तारे one of the senior pupils of Nāgeśabhaṭṭa who was a teacher of Vaidyanātha Pāyagunḍe. He wrote a small gloss on the Aṣṭādhyāyī which is named पाणिनिसूत्रवृत्ति. He lived in the first half of the eighteenth century and taught several pupils at Vārāṇasī.

**रामचन्द्रशेष** See रामचन्द्र. (1).

**रामचन्द्रसरस्वती** pupil of बालुदेवेन्द्रसरस्वती of the sixteenth century who has written a gloss named विवरण on the Mahābhāṣyapradīpa of Kaiyaṭa.

**रामचन्द्राश्रम** a grammarian who wrote Siddhāntacandrikā on Sārasvata-

vyākaraṇa, who in turn is commented upon by Sadānanda in his Subodhinī and Lokeśvara in Tattva-dīpikā.

**रामतर्कवागीश** a learned grammarian who held the titles महामहोपाध्याय and भट्टाचार्य. He was an advocate of the Mugdhabodha School and wrote commentaries on (1) the Mugdhabodha, (2) the Kavikalpadruma, (3) the Amarakośa and (4) the Uṇādi sūtras. He also wrote a short gloss on case-relations, his treatise on the subject being named कारकटिप्पणी.

**रामदास** (चक्रवर्ती) a follower of the Kātantra school of grammar who wrote (1) चन्द्रिका, a commentary on Kātantrapariśiṣṭa and (2) कातन्त्रव्याख्यासार.

**रामनाथ** (चक्रवर्ती) who wrote short glosses on the Kātantra and the Kālāpa Vyākaraṇas.

**रामनाथ** (चोडे) a grammarian of the nineteenth century who wrote (1) शब्देन्दुशेखरटीका, (2) वैयाकरणभूषणटीका and (3) वैयाकरणसिद्धान्तमञ्जूषाटीका.

**रामनाथ** (विद्यावाचस्पति) a Sanskrit scholar of the 17th century who studied Vyākaraṇa, Dharma, Alaṅkāra and other Śāstras and wrote a grammar work कातन्त्ररहस्य besides many books on other Śāstras.

**रामनारायण** writer of a commentary on the Sārasvatapraṅgī.

**रामभट्ट** (1) writer of a commentary on the Prakriyākaumudī and (2) a commentary Vidvanmanorañjanī or Rāmabhaṭṭī on Sārasvatapraṅgī.

**रामभद्र दीक्षित** son of यज्ञराम दीक्षित, a grammarian of Tanjore of the seventeenth century who wrote a

commentary on the Paribhāṣāvṛtti of Sīradeva named परिभाषावृत्तिव्याख्या. He has also written the 'life of Patañjali' (पतञ्जलिचरित) and many miscellaneous works, such as उणादिमणिदीपिका and others.

**रामराम** a grammarian who has written a commentary on the Kavikalpadruma of Bopadeva. He was a grammarian of the Bopadeva school. He wrote Uṇādikośa in verse. He also wrote a commentary on Madhyasiddhāntakaumudī.

**रामशर्मा** the same as रामतर्कवागीश. See रामतर्कवागीश.

**रामसिंहचर्मा** possibly the same king of Śṛṅgaberapura who patronised Nāgeśabhaṭṭa. He is said to have written some small comments on the Rāmāyaṇa and a small grammar work named धातुरत्नमञ्जरी.

**रामानन्द** a grammarian of the seventeenth century who wrote a commentary on Bopadeva's Mugdhabodha. He was possibly the same as Rāmārama (see above) and Rāmānandatīrtha, who wrote the Kātantrasaṅgraha, although different from the well-known रामानन्दतीर्थ of the sixteenth century who was a saṁnyāsin and who wrote many philosophical and religious booklets.

**रामालंकार** possibly the same as रामराम (see above) who wrote Dhātudīpikā, a commentary on the Kavikalpadruma of Bopadeva.

**रामाश्रम** (1) a grammarian of the seventeenth century who wrote a commentary named Siddhāntacandrikā on the Sārasvatā Vyākaraṇa. (2) Same as Viśveśvara or Bhānudīkṣita, son of Bhaṭṭoji Dīkṣita.

**रामेश्वर** a grammarian who wrote a gloss on grammar named शुद्धाशुबोधसूत्रार्थ-व्याकरण.

**राशि** usually used in the sense of a collection or a heap or a lunar constellation; the word is often used after the word वर्ण when it means the traditional collection of letters or the alphabet. The words अक्षरराशि, ब्रह्मराशि and अक्षरसमाह्वय are also used in the same sense.

**रिक्** an augment added optionally with रक् and रीक् to the reduplicative syllable of the frequentative root from a primitive root which ends in ऋ or has a penultimate ऋ; e. g. चरिंकति, नरिनति भरिञ्जत् etc.; cf. रुचिकी च लुकि, P. VII. 4.90 and ऋतश्च VII. 4.92.

**रिङ्** substitute रि for a verbal base ending in ऋ before श (the sign of the 6th conj.) यक् (sign of the pass. voice) and a लिङ् affix beginning with य which is not a Sārvadhātuka affix; e. g. आद्रियते, क्रियते, क्रियात्; cf. रिङ् शयनिलिङ्क्षु P. VII. 4.28.

**रित्** (१) characterized by the mute consonant र signifying the acute accent for the penultimate vowel; cf. उपोत्तमं रिति P. VI. 1. 217; (२) the same as रिफित or रेफि, a visarga which is changeable into र् when euphonicly combined; cf. विसर्जनीयो रिफितः V. Pr. I. 160; cf. also मान्युपधं च रिदिसर्जनीयान्तानि रेफेण; V. Pr. VII. 9. The terms रिफित, रेफि and रित् are given in the Padapāṭha to a पद or word which ends in a Visarga which has originated from र् in the Saṃhitā-pāṭha; e. g. the Visarga in कः, प्रातः etc.; cf. R. Pr. I. 30 to 32.

**रिफित** (१) a Visarga in the Padapāṭha which has originated from र् in the Saṃhitā-pāṭha; (२) a word or

pada which has got a रिफित at its end; cf. कः, खः प्रातः etc. (which in the Saṃhitā-pāṭha are कर, खर्, प्रातर etc.); cf. R. Pr. I. 30 to 36 V. Pr. IV. 18. 192.

**रिल्** tad. affix रि added optionally with रिष्ठात् to the word ऊर्ध्व which becomes changed into उप; e. g. उपरि, उपरिष्ठात्; cf. ऊर्ध्वस्य उपभावो रिर्लिष्ठात्तिलौ च P. V. 3.31 Vārt. 1.

**रिष्ठात्** tad. affix रिष्ठात् added to ऊर्ध्व; see रिल्.

**रीक्** augment री added optionally with रक् and रिक् to the reduplicative syllable (अभ्यास) of the frequentative base of roots having ऋ as their penultimate vowel; e. g. वरीवृश्चयते वरीवृश्चीति, नरीनति, चरीकति; cf. रीगृदुपधस्य च P. VII. 4.90.

**रीङ्** substitute री for the vowel ऋ at the end of a base (अङ्ग) before the affix च्वि as also before य which does not belong to a कृत् or Sārvadhātuka affix; e. g. मानीभूतः, मानीयते; cf. रीङ् ऋतः P. VII. 4.27.

**रु** (१) substitute र् for the consonant स at the end of a word as also for the ष् of सजुष्, र् of अहन् and optionally with र् for the final स of अस्सस, ऊधस and अवस in Veda; e. g. असिरत्र, वायुरत्र, सजूर्देवेभिः cf. P. VIII. 2.66; the र् of this रु (as contrasted with the substitute र् which see above) is further changed into उ before a soft consonant and before the vowel अ provided it is preceded by the vowel अ, while र्, prescribed as substitute र् (which see above), remains unchanged; e. g. शिवोर्च्यः, शिवो वन्यः as contrasted with अहरत्र, अहर्गणः; (२) substitute र् for the final ज् of अवयज् (e. g. अवयाः), for ह् of श्वतवह् (e. g. श्वतवाः), and for श् of पुरोडाश् (e. g. पुरोडाः) before the case affix सु;



cf. P. VIII. 4.67; (3) substitute र् (or द्) for the final स् or द् of a verb-form ending with the personal ending सिप् of the 2nd pers. sing.; cf. P. VIII. 2.74, 75; (4) substitute र् for the final न् of words ending with the affix मत् or वत् in Veda; e.g. मरुत्वः हरिवः; cf. Kās. on P. VIII. 3.1; (5) substitute र् for the final न् at the end of a word when it is followed by a छ्व् letter i. e. the first or a second consonant excepting ख् and ङ्; e.g. भवांश्चिनोति; cf. P. VIII. 3.7; (6) substitute र् for the final न् of नृन् before the letter ए as also for the final न् of स्वतवान् and कान् under certain conditions; cf. P. VIII. 3.10. 12.

रुक् augment र् added optionally with रिक् to the reduplicative syllable; (see रिक् above); e. g. चर्कति नर्कति; cf. P. VII. 4.91, 92 as also VII. 4.65.

रुमन् the primary Yama letter; a term used in the Śikṣā treatises.

रुङ् augment र्, prefixed to the pers. ending झ् of the प्रथमपुरुष (3rd pers. plural) after the root शी, विद् and in Vedic literature after a few other roots e.g. शेरते, संविद्रते, अदुह; cf. शीङ्गे रुङ्; P. VII. 1. 6-8.

रुदादि a term used for the five roots headed by the root रुद्, which have the augment इ added to a Sārva-dhātuka affix in certain cases; e.g. रोदिति, श्रसिति, अरोदीत्, अस्वपीत् etc.; cf. P. VII. 2. 76, VII. 3.98.

रुद्रदेव a grammarian who has written a commentary on the Vaiyākaraṇa-Siddhānta-Bhūṣaṇa of Koṇḍabhaṭṭa

रुधादि a class of roots headed by the root रुद् which take श्रम् (न्) as the conjugational sign inserted after the final vowel, e. g. रुणद्धि (where

रुद् becomes रुणध्). These roots are popularly called roots of the 8th conjugation.

रूढ conventional; traditional; one of the four senses in which words are used. The senses are यौगिक (derivative), रूढ (conventional), योगरूढ and यौगिकरूढ. The term रूढ is also used in the sense of 'a conventional word' cf. प्रथमाशब्दो विभक्तिविशेषे रूढः। Kās. on P. VI. 1. 102.

रूढा Saṃhitāpāṭha, as contrasted with the Padapāṭha.

रूढि convention; usage; custom. The word रूढि is given along with योग (derivation) as the basis of the use of words which are described to be of four kinds; see रूढ above. cf. नैगमरूढिभवं हि सुसाधु P. III. 3. 1. Vārt. 1.

रूप (1) word-form which is complete with प्रकृति (the base) and प्रत्यय, i.e. the affix which is attached to it; cf. रूपनिर्ग्रहश्च शब्दस्य नान्तरेण लौकिकं प्रयोगम् M. Bh. on P. I. 1.22 Vārt. 3; cf. also the usual expression का रूपसिद्धिः in the Mahābhāṣya; cf. M. Bh. on I. 1.51, 1.2.58 etc.; the word is also used in the sense of a word-base (धातु or प्रातिपदिक); cf. स्वं रूपं शब्दस्याशब्दसंज्ञा P. I. 1.68; (2) the word form as characterized by its derivation and properties; cf. तस्य रूपान्यत्वे वर्णान्यत्वम् explained as तस्य शब्दस्य अनुप्रदानादिभिः कारणै रूपमेदे जन्यमाने वर्णमेदः संपद्यते T. Pr. XXII. 2.

रूपगोस्वामिन् a grammarian of the fifteenth century who wrote Hari-nāmāmṛta. He lived between 1484-1527.

रूपनारायण a grammarian of Bengal of the fifteenth century who wrote short comments on some sections of the Supadma Vyākaraṇa under

the names सुप्रबध्कारक and सुप्रबधमास-संग्रह.

रूपम् tad. affix in the sense of 'praise' which is, in fact, posse sed by the word to which the affix रूपम् is added, without making any change in the sense of the word, the affix being called 'स्त्रार्थे' i. e. an affix in the sense of the base or प्रकृति cf. स्त्रार्थिकाः प्रत्ययाः प्रकृत्यर्थविशेषस्य शोतका भवन्ति । प्रशस्तो वैयाकरणो वैयाकरणरूपः । याज्ञिकरूपः । प्रकृत्यर्थस्य वैशिष्ट्ये प्रशंसा भवति । वृषलरूपोयं यः पलाण्डुना सुरां पिवति । चोररूपः । Kās. on P. V. 3.66.

रूपमाला (1) a recast of Aṣṭādhyāyī composed by Vimalasarasvatī, in which the Sūtras of Pāṇini are arranged in different topics many of which are called माला, such as अजन्तमाला, हलन्तमाला, छान्दसमाला, अव्ययमाला, and so on. (2) the name रूपमाला is also found given to a work giving collections of formed words written by Puṇyanandana.

रूपसिद्धि lit. the formation of words; the name रूपसिद्धि is given to a small literary work on the formation of words written by Dayānandasarasvatī.

रूपातिदेश the actual replacement of the original in the place of the substitute by virtue of the rule स्थानिवदादेशो-त्सिद्धौ P. I. 1.55; one of the two kinds of स्थानिवद्भाव wherein the word-form of the original (स्थानी) is put in the place of the substitute (आदेश); the other kind of स्थानिवद्भाव being called कार्यतिदेश by means of which grammatical operations caused by the original (स्थानी) take place although the substitute (आदेश) has been actually put in the place of the original. About the interpretation of the rule द्विवचनेचि P. I. 1.59, the grammarians accept the view of

रूपातिदेश; cf. रूपातिदेशश्चायं नियतकालस्तेन कृते द्विवचने पुनः आदेशरूपमेवावतिष्ठते । पपतुः पपुः । आतो लोप इटि च इत्याकारलोपे कृते तस्य स्थानि-वद्भावात् एकाचो द्वे० इति द्विवचनं भवति । Kās. on P. I. 1.59; cf. also रूपातिदेशश्चायम् । द्विवचनेचि इत्यत्रास्य भाष्ये पाठात् । Pari. Bhāskara Pari. 97. For details see Mahābhāṣya on P. VII. 1.95-96.

रूपावतार a well-known work on word formation written by धर्मकीर्ति a Jain grammarian of the twelfth century. Scholars believe that this work was the first work of the form of topics which was taken as a model by the authors of the Prakriyākaumudī and the Siddhāntakaumudī.

रूप्य (1) a tad. affix applied to a word meaning 'a cause' or expressing 'a human being' in the sense of 'proceeding therefrom' e.g. समादागतं समरूप्यम्; देवदत्तरूप्यम्; cf. हेतुमनुष्येभ्यो-ऽन्यतरस्यां रूप्यः P. IV. 3.81; (2) a tad. affix applied to a word in the genitive case in the sense of भूतपूर्वं, 'formerly belonging to'; e.g. देवदत्तस्य भूतपूर्वो गौः देवदत्तरूप्यः; cf. Kās. on षष्ठ्या रूप्य च P. V. 3.54.

र्क् word-form of the ajbhakti or svarabhakti (a term used in the ancient Prātiśākhya works), where ऋ is looked upon as the consonant र् surrounded by, or followed by, the nature of a vowel. ऋ as a vowel is possessed of one mātrā of which in svarabhakti, the consonant र् possesses half and the svarabhakti possesses half; cf. रेफात् ऊरोपहिताद्यजनो-दयाद् ऋकारवर्णां स्वरभक्तिश्चरा R. Pr. VI. 13.

रे (रेत्) personal ending in Vedic Literature, substituted for त् of the प्रथमपुरुष (3rd pers.) plural in the Perfect tense; cf. लिट्स्वरवदीरेत् परेत् P. III. 4.81.

**रेखा** one of the eight modes of Vedic recital. It is defined as क्रमाद् द्वित्रिचतुष्षपदक्रममुदाहरेत् । पृथक् पृथग्विपर्ययस्य लेखामाहुः पुनः क्रमात् ॥ e.g. ओषधयः सं, समोषधयः, ओषधयः सं । सं वदन्ते सोमेन, सोमेन वदन्ते सं, सं वदन्ते । वदन्ते सोमेन सह राज्ञा, राज्ञा सह सोमेन वदन्ते, वदन्ते सोमेन सोमेन सह सह राज्ञा राज्ञेति राज्ञा ।

**रेवु. लुङ्** (1896-1966 A.D.) an eminent French Orientalist and a great scholar of Pāṇinian grammar; his major works are 'Durghaṭavṛtti' (1940-1956), 'Terminologie grammaticale du Sanskrit' (1942) and a translation in French, in collaboration with Ojibara, of parts of the first adhyāya of Kāśikā.

**रेफ** the consonant र्; generally the word रेफ is used for र and not रकार; cf. वर्णाकारः । रादिफः P. III. 3.108 Vārt. 3, 4. The consonant र् is described as one pronounced like the tearing of a piece of cloth and resembling a snarl or a growl; cf. रिष्यते विपाठ्यते वल्गादिपाठनध्वनिवदुच्चार्यते इति रेफः ।

**रेफशिरस्** (the guṇa or the vṛddhi substitute for ऋ viz. अर् or आर्) with the letter र् represented in script by a sign on the top; e.g. अर्कः, आर्जवम्; cf. वृद्धिर्भवति गुणे भवतीति रेफशिरा गुणवृद्धिसंज्ञकोऽभिनिर्वर्तते M. Bh. on P. VI. 4.121.

**रेफिन्** a term applied (1) to the Visarjaniya letter preceded by any vowel excepting अ and आ, (2) to the Visarjaniya preceded by अ in some specified words such as प्रतः, माः, अविमः, आदः, कः etc. under certain conditions, as also, (3) to the Visarjaniya in होतः, सनितः etc. For details see R. Pr. I. 30-36.

**रेवत्यादि** a class of words headed by the word रेवती to which the affix ड्क is

added in the sense of 'an offspring'; e.g. रेवतिकः, आश्वपालिकः, द्वारपालिकः etc. cf. Kāś. on P. IV. 1.146.

**रेवतिकादि** a class of words headed by रेवतिक to which the taddhita affix ईय (छ) is added in the sense of 'belonging to'; e.g. रेवतिकीयः, औदवाहीयः, वैजवापीयः etc. cf. Kāś. on P. IV. 3.131.

**रोमश्** one of the faults in pronunciation; cf. प्रगीत उपगीतः क्षिप्णो रोमश् इति M. Bh. I. 1. Ah. 1.

**रौ** personal ending substituted for the प्रथमपुरुषद्विवचन (3rd pers. dual affix त्त्) in the periphrastic or first future; e.g. कर्तारौ; cf. लुटः प्रथमस्य डारौरसः P. II. 4.85.

**रौढि** an ancient scholarly writer, possibly a grammarian, referred to by Kāśikā (P. 6.2-36) along with Pāṇini and Kāśakṛtsna. "पाणिनीय-रौढीयाः रौढीयकाशङ्कस्नाः ।" Patañjali's reference घृतरौढीयाः । (On P. I. 1.73) proves nothing important except that he was a rich man who enjoyed giving ghee to his students (cp. Kāś-kā "घृतप्रधानो रौढिः तस्य छात्राः घृतरौढीयाः ।" (Kā. on P. I. 1.73).

**रौढीय** a term jocularly used with the word घृत preceding it, for students of a famous scholar named घृतरौढि, cf. ओदनपाणिनीयाः घृतरौढीयाः M. Bh. on P. I. 1.73.

**रौढ्यादि** another name given to the कौढ्यादि class of words which are headed by कौढि and which take the affix ब्यङ् to form their base in the feminine; e.g. कौढ्या लाढ्या; cf. सिद्धे तु रौढ्यादिवृत्तसंख्यानात् । के पुन रौढ्यादयः । ये कौढ्यादयः M. Bh. on P. IV. 1.79.

**रौघादिक** a root belonging to the class of roots headed by र्घ् which take the conjugational sign न् (श्म्). See र्घादि above.

**हिं** (1) a tad. affix termed also विभक्ति which is applied to the word इदम् in the sense of the locative case, the word इदम् being changed into एतः, e.g. एतर्हि; cf. इदमो हिं P. V. 3.16 and एतेतौ रयोः P. V. 3.4. (2) tad. affix applied in Veda to तत् and other pronouns; e.g. तर्हि, कर्हि, यर्हि, cf. P. V. 3.20, 21.

ल

**ल** (1) a consonant of the dental class which is a semi-vowel (वर्ण) with liquid contact in the mouth, and which is inaspirate (अल्पप्राण), voiced (वोष) and both nasalized and unnasalized; (2) name in general (लकार) given to the personal endings applied to roots in the ten tenses and moods which take different substitutes ति, तः, अन्ति etc. and have various modifications and augments in the different tenses and moods; (3) substituted as a semi-vowel (वर्ण) for the vowel ल followed by any other vowel in the euphonic combinations; (4) applied at the beginning of non-taddhita affixes as a mute letter indicating the acute accent for the vowel preceding the affix; cf. लिति; P. VI. 1.193; (5) substituted for त्, थ्, द्, घ् or न् before ल् cf. P. VIII. 4.60; (6) substituted under certain conditions for the consonant र् (a) of the root कृर्, (b) of prefixes प्र and परा before the root अर्, (c) of the root वृ in frequentative forms and optionally before affixes beginning with a vowel, and (d) of the word परि before व and अङ्गः cf. P. VIII. 2.18 to 22.

**ल** (1) consonant ल्; see ल् above  
(2) a general term usually used by ancient grammarians to signify-  
लेप (elision or disappearance) of

a letter of a syllable or a word; cf. सर्वसादेदिगोश्च लः । सवातिकः, शिल्पः M. Bh. on P. IV. 2.60; (3) tad. affix ल added to the word क्तिन् when क्ति and पिस् are substituted for the word क्तिन्; e.g. चिष्ठः, पिष्ठः cf. P. V. 2.33 Vārt 2.

**लकार** (1) the consonant ल्; see ल् (1) above; (2) the personal endings affixed to roots; see ल् (2).

**लक्षण** (1) a rule or a sūtra composed by the ancient Sūtrakāras; the word is very frequently used in this sense by the Bhāṣyakāra and later commentators; cf. लक्ष्यलक्षणे न्याकरणम्; cf. also लक्षणं हि नाम ध्वनति, अमति मुहूर्तमपि नावतिष्ठते M. Bh. on P. I. 1.3 Vārt 10; (2) characteristic or sign; cf. लक्षणेनाभिप्रती भाषिमुख्ये P. II. 1. 14; cf. also P. I. 4.90 and III. 2.12; (3) indirect way of expression; cf. लक्षणप्रतिपदोक्तयोः प्रतिपदोक्तस्यैव ग्रहणम् Par. Śek. Pari. 105.

**लक्षणप्रतिपदोक्त** a short term used for the well-known Paribhāṣā लक्षणप्रतिपदोक्तयोः प्रतिपदोक्तस्यैव ग्रहणम् Par. Śek. Pari. 105, laying down that when a question arises as to which of the two words लक्षणोक्त (arrived at by certain changes or modifications) and प्रतिपदोक्त, (directly expressed) be accepted, the latter should be preferred.

**लक्षणसंग्रह** a work on grammar written by a grammarian named रत्नेश.

**लक्षणा** implication; potentiality of implication; this potentiality of words viz. लक्षणा is not recognised by grammarians as a potentiality different from the अभिधाशक्ति or the power of denotation. Later grammarians, however, like the Ālāmkārikas, have used the word in the sense of potentiality of implication

as different from that of denotation; cf. अन्त्यशब्दे लक्षणा न च Paribhāṣenduśekhara.

**लक्ष्मणसूरि** a grammarian who has written a booklet on the six dialects, which is named षड्भाषाचन्द्रिका.

**लक्ष्मीनृसिंह** a grammarian of the eighteenth century who has written (1) Siddhāntakaumudīvilāsa, a commentary on the Siddhāntakaumudī and (2) Triśikhā, a commentary on Nāgeśa's Paribhāṣenduśekhara.

**लक्ष्य** lit. target; illustration; example of a grammatical rule; cf. लक्ष्ये लक्षणं सकृदेव प्रवर्तेते Paribhāṣā; also लक्ष्यानुसारि व्याख्यानमेव शरणम् Paribhāṣenduśekhara; cf. also शब्दो लक्ष्यः सूत्रं लक्षणम्. M. Bh. on P. I. 1.1 Vārt. 14.

**लक्ष्यार्थ** implied sense. See the word लक्षणा.

**लघु** (1) a term used in the sense of light or short as contrasted with गुरु meaning heavy or long, which is applied to vowels like अ, इ etc. cf. ह्रस्वं लघु P. I. 4. 10; (2) brevity; brief expression; cf. लघ्वर्थं हि संज्ञाकरणम् M. Bh. on P. I. 2,27 Vārt. 6 also संज्ञा हि नाम यतो न लघीयः; (3) small, as qualifying an effort in writing or explaining something as also in utterance; cf. व्योर्लघुप्रयत्नतरः शाकटायनस्य P. VIII. 3.18.

**लघुकौमुदी** known as लघुसिद्धान्तकौमुदी also, an abridged work based upon the Siddhāntakaumudī of Bhaṭṭoji Dikṣita, written by Bhaṭṭoji's pupil Varadarāja. The work is very valuable and helpful to beginners in grammar. It has got the same topics as the Siddhāntakaumudī, but arranged differently. The work has a commentary on it by Jayakṛṣṇamanni. The work सारसिद्धान्तकौमुदी is

the same as लघुसिद्धान्तकौमुदी. Possibly सारसिद्धान्तकौमुदी, was the original name given by the author.

**लघुता** smallness of effort as contrasted with गुरुता; cf. तत्राप्ययं नावश्यं गुरुलघुतामेवोपलक्षयितुमर्हति, M. Bh. on P. I. 1.3 Vārt. 7.

**लघुन्यास** (1) short writing, brief putting in, brief expression; cf. सोयमेवं लघुना न्यासेन सिद्धे etc.; (2) the word is given as a name to a grammatical work, written by देवेन्द्रसूरि on the शब्दानुशासन of Hemacandra, possibly in contrast with the बृहन्न्यास written by Hemacandra himself or with Kāśikāvivaranaṇapañjikā, popularly called न्यास written by Jinendra-buddhi on the Kāśikāvṛtti of Jayāditya and Vāmana. See न्यास.

**लघुपरिभाषावृत्ति** an independent work on Paribhāṣās written by Puruṣottamadeva in the twelfth century A. D. called लघुपरिभाषावृत्ति in contrast with the बृहत्परिभाषावृत्ति of सीरदेव. The Vṛtti is named 'Lalitā' also, by the author.

**लघुप्रक्रिया** name of a grammar treatise based on the Śabdānuśāsana of Hemacandra written by Vinayavijaya where the sūtras of Hemacandra are arranged in different topics as in the Siddhāntakaumudī of Bhoṭṭoji.

**लघुप्रयत्नतर** requiring still less effort for utterance than that required for the usual utterance; the term is used in connection with the utterance of the consonant र् which is substituted for Visarga following upon long आ and followed by any vowel. In such cases र् is not pronounced at all according to Śākalya, while it is somewhat audibly pronounced according to Śākāṭā-

yana ; cf. व्योर्लघुप्रयत्नतरः शाकटावतस्य P. VIII. 3.18.

**लघुभाष्य (1)** a Bhāṣya work on Pāṇini's Sūtras imagined as referred to in Patañjali's remark 'उक्तो भावमेदो माष्ये' on P. III. 3.19 ; III.4.67 (ii) a work on Sārasvataparakriyā by Raghunātha, pupil of Bhaṭṭoji Dikṣita.

**लघुभूषणकान्ति** name of a commentary work by Harivallabha on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇasāra.

**लघुभूषणदर्पण** OR **लघुदर्पणा** name of a commentary by Mannudeva on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇasāra.

**लघुमञ्जूषा** name of an independent work on the meaning of words and their interpretation written by Nāgeśa of which the परमलघुमञ्जूषा is a popular short extract by the author himself.

**लघुशाब्दरत्न** name of a commentary on Bhaṭṭoji's Manoramā by his grandson Hari Dikṣita, which is generally read together with the Manoramā, by students upto the end of the Kāraka Chapter after they have completely read and mastered the Siddhāntakaumudī. The commentary is called लघुशाब्दरत्न which differentiates it from the बृहच्छब्दरत्न written by the same author viz. Hari Dikṣita.

**लघुशाब्देन्दुशेखर** name of a commentary on Bhaṭṭoji's Siddhāntakaumudī written by Nāgeśa Bhaṭṭa, the stalwart Grammarian of the eighteenth century. The work is name लघुशाब्देन्दुशेखर which differentiates it from the author's another work बृहच्छब्देन्दुशेखर of which the former is an abridgment. As the study of the Laghuśabdenduśekhara is

very common and as the Bṛhatsābdenduśekhara is seldom studied, it is always the Laghuśabdenduśekhara that is understood by the simple and popular name Śekhara.

**लघुशाब्देन्दुशेखरव्याख्या** a commentary on the Laghuśabdenduśekhara. There are more than a dozen commentary works on the popular Laghuśabdenduśekhara called by the usual names टीका or व्याख्या the prominent among which are गदा, भैरवी and विजया. A few of them have special names e.g. त्रिदशिमाला, चन्द्रकला, ज्योत्स्ना, विषमी etc.

**लघुसारस्वत** an epitome of the Sārasvata Vyākaraṇa, by कल्याणसरस्वती.

**लघुसिद्धान्तकौमुदी** see लघुकौमुदी

**लङ्** name given to the affixes of the imperfect tense ; cf. अनद्यतने लङ् P. III. 2.111, explained by Bhaṭṭoji as भूतानद्यतने लङ् स्यात् in his Siddhānta-Kaumudī.

**लच्** tad. affix ल applied optionally with the affix मत्पु to words ending in ञ and meaning a detachable or undetachable part of an animal, as also to words mentioned in the group headed by the word सिध्म, as also to words वत्स and अंस showing affection and strength respectively ; e.g. चूडालः, सिध्मलः, वत्सलः, etc. ; cf. P. V. 2.96-98.

**लट्** general personal ending applied to roots (1) to show the present time for which the personal endings ति तः...महि are substituted for the formation of verbs and अत् (शब्) and आन or मान (शानच्) for the formation of the present participle ; (2) to show past time when the indeclinable स्म is used in the sentence along with the verbal form or when the indeclinables नत्, न, तु, पुरा, यावत्,

कदा, क्वहि etc. are used along with the verbal form under specific conditions ; e.g. कृतं करोति देवदत्तः, यजति स्म युषिष्ठिरः, अहं नु करोमि, वसन्तीह पुरा छात्राः, यावत् युञ्जे etc.; cf. P. III. 2.118-123, III. 3-4-9.

**छट्वातुर्कर्मण्यथा** lit. the maxim regarding a small fruit ( or a sparrow ) being brought down from the top of a tree by a very long bamboo pole. This refers to obtaining negligent results after making great efforts. This is accepted to prove that changing the sūtra गुरोरनृतस्य etc. ( P. VIII. 286. ) to गुरोररन्तो हस्वस्य। and then pointing out that लकार is redundant in the Śivasūtra, कल्लक् will be getting very little proved after a herculian effort at a detailed discussion. cf. M. Bh. 1.1 Āhnika 2, on कल्लक्, Vār. 5. रत्नति-षेधाश्च ।

**लृत्व** change of र into लृ See ल above.

**ललितावृत्ति** name given to the Paribhāṣāvṛtti written by Puruṣottama-deva, a famous grammarian of the Eastern branch of Pāṇini's system which prevailed in Bengal from the eighth to the end of the twelfth century A. D. See पुरुषोत्तमदेव.

**लसार्वधातुक** a personal ending substituted for लृ which in certain cases gets the grave accent in spite of the general rule that affixes ( which include personal endings ) are acute; cf. तास्यनुदात्तेऽन्विदुपदेशाद्धार्वधातुकमनुदात्तमहन्विदोः P. VI. 1.186.

**लाक्षणिक** ( 1 ) secondary ; taken or understood in the secondary sense ; ( 2 ) stated by a rule ( लक्षण ) ; cf. एवं तर्हि न लाक्षणिकस्य स्वरस्य प्रतिषेधे शिष्यः M. Bh. on P. I. 4.2 Vārt. 9.

**लाघव** brevity of expression ; expressing in as few words as possible ;

brevity of thought and conception. About brevity of expression, rules or sūtras of the ancient Sūtrakāras are noteworthy especially those of the grammarian Pāṇini, whose brevity of expression is aptly extolled in the familiar expression अर्धमात्रालाघवेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः Par. Śek. Pari. 122 ; cf. also in contrast पर्यायशब्दानां लाघवगौरवचर्चा नाद्रियते Par. Śek. Pari. 115.

**लाघवन्याय** law of minimisation, parsimony in the use of words or parsimony in expression, followed generally by the Sūtra writers.

**लादेश** substitutes तिप्, तस, झि ( अन्ति ), सिप् .....महिश् for लृ, signifying the ten लृ affixes or lakāras लट्, लिट्, लुट् etc., applied to roots in the senses of the different tenses and moods ; cf. P. III. 4.78.

**लालविहारिन्** a grammarian of the nineteenth century who wrote a gloss on Nāgeśa's Paribhāṣenduśekhara.

**लावस्या** the original condition of लृ or the personal endings before the affixes तिप्, तस and others are substituted for them in accordance with the time or mood, as also the person and the number in view ; cf. लावस्थायामेव स्वादयः, सार्वधातुके इयनादयः M. Bh. on P. III. 1.33.

**लि** a common term used ( 1 ) for the aorist vikaraṇa affix ल्लि for which लिङ्, वस, अह् etc. are substituted as prescribed ; ( 2 ) for लिट् and लिङ् affixes ; e.g. मन्त्रे वसह्वरणशब्दहाद्वृत्तुना-मिजनिभ्यो लेः P. II. 4.80.

**लिङ्** general term for the affixes called लिङ् ( optative ) which includes the potential ( विधिलिङ् ) and the conditional ( आशीलिङ् ) affixes ; cf. विधिमन्त्रणामन्त्रणाधीष्टसंप्रश्नार्थनेषु लिङ् and आशिषि लिङ् लोटौ P. III. 3.161 and 173.

**लिङ्ग (1)** sign or characteristic mark ; generally the mute letter prefixed or suffixed to roots, affixes, or augments and their substitutes with a specific purpose; cf. किंचिल्लिङ्गमासज्य वक्ष्यामि M. Bh. on I. 1.1 Vārt. 7, अवयवे कृतं लिङ्गं समुदायस्य विशेषकं भवति M. Bh. on P. I. 3.62 Vārt. 5; (2) proof, evidence (प्रमाण); the word is often used in the Paribhāṣendu-śekhara and other works in connection with a rule or part of a rule quoted as an evidence to deduce some general dictum or Paribhāṣā; (3) gender; cf. लिङ्गं स्त्रीलिङ्गपुंलिङ्गनपुंसकानि Kāś. on P. II. 3.46; cf. also प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम् Par. Śek. Pari. 71. The gender of a word in Sanskrit language does not depend on any specific properties of a thing; it simply depends on the current usage; cf. लोकाग्रयत्वा-लिङ्गस्य which is often quoted in the Mahābhāṣya; cf. M. Bh. on P. II. 1.36, II. 2.29, II. 4.12, IV. 1.3, V. 3.66, V. 4.68, VIII. 1.15. For details see Mahābhāṣya on P. IV. 1. 3 where after a long enlightening discussion, the definition संस्त्यानप्रसवौ लिङ्गम् is given.

**लिङ्गनिर्णयसूत्रम्** a work on genders by a southern grammarian अण्णैयाचार्य.

**लिङ्गवाचकप्रत्यय** an affix such as आ (टाप्, डाप्, चाप्) or ई (डीप्, डीप्, डीन्) which is added to a masculine base; cf. P. IV. 1.3 to IV. 1. 77.

**लिङ्गविशिष्टग्रहण** inclusion of the feminine form of a word when a word in the masculine gender is used in a rule, for certain operations such as the application of affixes and the like; cf. the usual dictum regarding this practice viz. the Paribhāṣā प्रातिपदिक-ग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम् Par. Śek. Pari. 71. as also M. Bh. on P. IV.

1.1 Vārt. 5 to Vārt. 15 for places of the application of the dictum and those of its rejection.

**लिङ्गविशिष्टपरिभाषा** the dictum to include the feminine form of a word when in a rule the word is used in the masculine gender: प्रातिपदिकग्रहणे लिङ्ग-विशिष्टस्यापि ग्रहणम् Par. Śek. Pari. 71. See लिङ्गविशिष्टग्रहण.

**लिङ्गज्यत्यय** transposition of genders, as noticed often in Vedic language; e.g. मधोगृह्णाति or मधोस्तृप्ताः for मधुनः; cf. M. Bh. on P. I. 4.9.

**लिङ्गसमुदेश** name given to the thirteenth section of the third kānda of Vākyapadiya. It deals with gender.

**लिङ्गानुशासन** lit. science of genders; a short comprehensive old treatise on the gender of words attributed to Pāṇini. Other works with similar designations are (1) Liṅgānuśāsana of Candragomin referred to by Vāmanācārya and Ujvaladatta (2) Liṅgānuśāsana of Vāmanācārya, (3) of Śākāṭayana, (4) of Hemacandra, (5) of Durgātmā, named Durgapadaprabodha in Kātantra system and so on.

**लिङ्गानुशासनटीका** name of a commentary on Pāṇini's लिङ्गानुशासन; some commentaries of this kind are the लिङ्गार्थचन्द्रिका by सुजनपण्डित, लिङ्गार्थचन्द्रिका-प्रकाश by चकोर, लिङ्गानुशासनटीका by दुर्गोत्तम and लिङ्गानुशासनटीका by तारानाथ.

**लिङ्गार्थचन्द्रिका** see लिङ्गानुशासनटीका.

**लिङ्गप्रत्ययार्थ** sense of the optative and the potential moods given or expressed by affixes under the common name लिङ्ग prescribed by P. III, 3.161, 164, 173.



**लिट्** an affix of the perfect tense; cf. परोक्षे लिट् P. III. 2.115 for which the specific affixes णल्, अतुस, उस etc. are substituted after roots which take Parasmaipada affixes. Before the लिट् affixes, a monosyllabic root is reduplicated while dissyllabic roots and denominative and other secondary roots, formed by adding an affix to an original root, take the affix आम् after which all 'लिट्' personal endings are dropped and the forms of the roots कृ, भू and अस् with the necessary personal-endings, are placed immediately after the word ending in आम्, but often with the intervention of a word or more in the Vedic language and rarely in the classical language; cf. तं पातयां प्रथममास पपात पश्चात्; cf. कास्प्रत्ययादाममन्त्रे लिटि P. III. 1.35 to 42.

**लिट्** an affix marked with the mute letter र् such as ल्युट्, तातिर्, तल्, तसिर्, विषर्, मत्तर् etc. where the mute र् signifies the acute accent for the vowel of the base which immediately precedes the affix; e.g. चिकीर्षेक; in which the vowel ई is accute; cf. लिटि VI. 1.193.

**लित्स्वर** the acute accent for the vowel immediately preceding the affix caused by that affix being marked with the mute consonant र्. See लिट् above; cf. अनुदान्तलं क्रियतां लित्स्वर इति किमत्र कर्तव्यम् M. Bh. on P. II. 4.33.

**लिविन्हा, ड्रुनो** (1862-1939 A D.) a German scholar who wrote and edited important works on Sanskrit grammar. He is well-known for bringing to light for the first time Candragomin's system of Sanskrit Grammar. His principal works are चान्द्रव्याकरण (1902), चान्द्रवृत्ति (1918), क्षीरतरङ्गिणी (1930) and पाणिनि (Pāṇini), the last two in German language.

**लिमये** [Limaye V. P.] a modern grammar scholar of Poona, who, along with independent studies on grammar-topics, has published Vākya-padiya, Mahābhāṣyadīpikā jointly with Prof. K. V. Abhyankar.

**लु** elision of an affix or its part in the process of the formation of a word as prescribed by the specific mention of the words लुक्, लुङ् and लुप् which have the syllable लु as common. The specific feature of the elision by the use of these letters is the prohibition of any such operation for the preceding base as is conditioned by the elided affix; cf. प्रत्ययलोपे प्रत्ययलक्षणम् ! न लुमताङ्गस्य P. I. 1.62, 63.

**लुक् (1)** disappearance (लुच्यते इति लुक्); a term used by Pāṇini for the disappearance of an affix or its part under specified conditions as prescribed by a grammar rule with the mention of the word लुक्; e.g. प्रत्ययस्य लुक्लुङ्लुपः P. I. 1.61; (2) augment ल् added to the root ल् in the sense of melting (an oily thing); cf. घृतं विलालयति. See Kāś. on P. VII. 3.39.

**लुग्विकरण** a term used by grammarians especially in the Mahābhāṣya; (cf. M. Bh. on P. I. 2.4, I. 2.12, II. 4.77 etc.) for such roots as have their Vikaraṇa (conjugational sign) dropped by a rule with the mention of the word लुक्; e.g. the roots of the second conjugation as contrasted with other roots; cf. लुग्विकरणालुग्विकरणयोरलुग्विकरणस्य Par. Śek. Pari. 90.

**लुङ्** an affix applied to a root, showing action of immediate past time as contrasted with affixes called लिट् or लट्. The affix लुङ् is found used, however, in the sense of the past time in general, and irrespective of time in Vedic Literature; cf. छन्दसि

लुट् लृट् लिट्: P. III. 4.6. The conjugational affixes ति, तः, etc. are substituted for लुट् as for the lakāras of other tenses and moods and the distinguishing sign or विकरण is added to a root before the affix called लुट्; cf. च्लि लुट् and the following P. III. 1.4} etc.

लुट् general name for affixes of the first future which are added to roots when the future time is not the present day, but the next and the succeeding ones; cf. अनद्यतने लुट् P. III. 3.15. The affixes ति, तः etc. replace the affix लुट् in accordance with the number and person in view; cf. तिस्रस्त्रिंशसि ..... P. III. 4.78.

लुप् disappearance ( लुप्यते इति लुप् ); a term used by Pāṇini with reference to the disappearance of an affix or its part under specified conditions by the express mention of the word लुप्. Although after the disappearance of an affix no operation for the base before, can take place as conditioned by the affix, i.e. although there is no प्रत्ययलक्षण, still, when the disappearance is mentioned as लुप्, the base gets the gender and number of that original form of it which existed before the affix, which has disappeared, was applied; cf. कुरवः देशः, चञ्चव पुरुषः चञ्चा; cf. लुपि युक्तवद् व्यक्ति-वचने. P. I. 2.51 and Kāśikā thereon.

लुप्त that which has been elided or dropped during the process of the formation of words. As elision or लोप is looked upon as a kind of substitute, in short a zero-substitute, the convention of the substitute being looked upon as the original one, viz. the sthānivadbhāva, applies to it.

लुप्तनिर्दिष्ट supposed to be mentioned although not seen or heard in a

particular rule, for the sake of bringing about some grammatical operation with a view to arriving at some desired forms; cf. लृहान्तस्येत्यत्र वकारोऽपि निर्दिश्यते। किं वकारो न श्रूयते। लुप्तनिर्दिष्टे वकारः। M. Bh. on P. I. 1.3. Vārt. 10; cf. also M. Bh. on I. 3.7, III. 1.44 etc.; also cf. क्लिति च P. I. 1.5 where the consonant ग् is supposed to be present in the word क्लिति.

लुप्तविकरण a term applied to roots after which the conjugational sign is dropped; e.g. roots of the second and third conjugations; cf. न लुप्तविकरणेभ्योऽनुदात्तत्वं भवति, M. Bh. on P. VI. 1.186.

लुमत् lit. possessed of the syllable or wording लु. The word is applied to the terms लुक्, लृ, and लुप् which contain the letter लु and which all mean the disappearance of a word-element; cf. न लुमताङ्गस्य । लुक् लृ लुप् एते लुमन्तः S. K. on P. I. 1.63.

लृ common term for the affixes लृट् (second Future) and लृट् (conditional), the remnant being लृ after the mute consonants ह् and र् have been dropped.

लृट् general term for the personal affixes of the conditional, which are applied to a root to show the happening of an action only if there was another preceding action, both the actions being expressed by लृट् or conditional affixes; e.g. देवश्च देव-धिष्यत् सुभिक्षममधिष्यत्; cf. लिङ्निमित्ते लृट् क्रियातिपत्तौ P. III. 3.139, 140. लृट् is also used under certain other conditions when some specific particles are used; cf. III. 3.141-146, 151.

लृट् a general term for the general affix ह् of the second future which is applied in the sense of future time in general, without any specific

conditions, the affixes ति, तः, अन्ति being substituted for the ल् and the sign (vikarāṇa) स्य being added to the root; cf. P. III. 3.13 and III. 3.133. The terminations अत् and आन are substituted for the affix लद् to form future participles; e.g. मविष्यत्, एषिष्यमाण, cf. लट्: सद् P. III. 3.14.

**लेखा** one of the varieties or developments of the क्रमपाठ or the artificial recitation of the separate words of the Saṁhitā.

**लेद्** a general term for the affixes of the Vedic subjunctive, the usual personal-endings ति, त्स etc. being substituted for लेद् as in the case of other tenses and moods. The augments अद् and आद् are sometimes prefixed to the लेद् affix and the sign ( विकरण ) स् ( सिप् ) is sometimes added to the roots. The forms of लेद् are to be arrived at as they are found actually used in Vedic language, even by placing personal-endings of a person or number different from what is actually required.

**लेश** such a slow or indistinct utterance or pronunciation of the letter य् or व् preceded by अ, as shows that it is almost dropped. This indistinct or slurred utterance of य् or व्, which is described as advocated by the Prātiśākhya-kāra Vātsapra, corresponds to the utterance of य् or व् with a very low tone as mentioned by Pāṇini in the rule व्योर्लुपप्रयत्नतरः शाकटायनस्य; e.g. आप उन्दन्दुः या जाता ओषधयः etc.; cf. लेशो वात्सप्रस्य एतयोः T. Pr. 10.23; cf. also लेशेन प्रयत्नशैथिल्येन व्यञ्जनानां वचनमुच्चारणं क्रियते Uvvaṭa on R. Pr. XIV. 5.

**लैङ्ग** a grammatical operation or a rule of grammar concerning gender; cf. यदि तर्हि कृत्तः पदार्थोभिधीयते लैङ्गाः सांख्याश्च विधयो न सिध्यन्ति M. Bh. on P. II. 2.24 Vārt. 8, 9.

**लैङ्गिकी** arising from 'liṅga' or significant assertion; the word is used in connexion with knowledge which arises indirectly by means of noticing the characteristic marks of a thing. cf. Vāk. pad. I. 137. cf. लैङ्गिकी खल्वपि व्यक्तिः। अकृतः शर्करा उपदधाति इति सर्वोच्चनद्रव्य प्रसङ्गे तेजो वै घृतमिति लिङ्गादिशेष-प्रतिपत्तिः। ( स्त्री. )

**लोक** a term used in the Mahābhāṣya in contrast with the term वेद, signifying common people speaking the language correctly; the term लोक is also used in contrast with the term शास्त्र or its technique; cf. यथा लोके or लोकतः M. Bh. on P. VII. 1. 9, I. 1.44 Vārt. 3; also cf. न यथा लोके तथा व्याकरणे M. Bh. on P. I. 1.1 Vārt. 7.

**लोकविज्ञान** use or understanding of a word current among the people; cf. अन्तरेणैव वचनं लोकविज्ञानात्सिद्धमेतत् M. Bh. on P. I. 1.21 Vārt. 5.

**लोकेशकर** son of Kṣemānkara, who wrote Tattvadīpikā in 1683, on Śārasvatacandrikā.

**लोकान्नयत्व** dependence upon the people for the use. The phrase लोकान्नयत्वा-ल्लिङ्गस्य, referring to the fixation of gender depending entirely on the people's usage, is very common in the Mahābhāṣya; cf. M. Bh. on P. II. 1.36, II. 2.29, etc.

**लोद्** a term for the affixes of the imperative mood or आज्ञार्थ, applied to roots in the same sense in which the 'liṅ' affixes are applied; cf. विधिनिमन्त्रणामन्त्रणाधीष्टसंप्रश्नार्थनेषु लिङ्। लोद् च P. III. 3.161, 162. These affixes, specifically the affixes of the second person singular and plural, are also applied in the sense of frequency or collection, to a root when that root is repeated to show that frequency; e.g. लुनीहि लुनीहि इति लुनाति; आष्टमट मटमट खदूरमट इति अटति; cf. Kāś. on P. III. 4. 2, 3.

**लोप disappearance of a word or part of a word enjoined in grammar for arriving at the required forms of a word ; cf अदर्शनं लोपः P. I. 1.52 ; cf. अदर्शनमश्रवणमनुच्चारणमनुपलब्धिरभावो वर्णविनाश इत्यनर्थान्तरम् । एतैः शुब्दैर्योर्धोभिधीयते तस्य लोप इतीयं संज्ञा भवति Kās. on P.I. 1. 52. This disappearance in the case of an affix is tantamount to its notional presence or imaginary presence, as operations caused by it do take place although the word element has disappeared ; cf. प्रत्ययलोपे प्रत्ययलक्षणम् । प्रत्यये लुपेपि तद्वेतुकं कार्यं भवति Kās. on P. I. 1.52.**

**लोपबलीयस्त्व** the superior strength or superiority of elision as a grammatical operation in contrast with other operations, by virtue of which the elision, which is prescribed, takes place first and then other operations get a scope for their application ; cf. सर्वविधिभ्यो लोपविधिवेदीयान् Par. Śek. Pari. 93.

**लोमश्च** the utterance of an aspirate letter rather harshly, with a stress on it, when that utterance is looked upon as a fault ; cf. रूप्यणां घोषाणां लोमश्चमसौकुमार्यं श्वेदनम् अधिको वर्णस्य च्वनिः Uvvaṭa on R. Pr. XIV. 6.

**लोमादि** a class of words headed by the word लोमन् to which the tad. affix, च्, in the sense ' possessed of ' is added optionally along with the usual affix मत् ( मत्प ) ; e.g. लोमश्चः, लोमवान्, रोमश्चः रोमवान् बभ्रुश्चः, हरिश्चः, कपिश्चः etc cf. Kās. on P. V. 2.100.

**लोहितादि ( १ )** a class of words headed by लोहित to which the affix क्यच् ( य ) is added in the sense of ' becoming ' , to form a denominative root-base which gets the verb-endings of both the padas ; e.g. लोहितायति, लोहिताथते ; निद्रायति, निद्रायते ; the class लोहितादि is considered as आकृतिगण so that simi-

lar denominative verb-bases could be explained ; cf. Kās. on P. III. 1. 13 ; ( 2 ) a class of words headed by लोहित, to which the fem. affix क् ( आयनी ) is added after they have got the taddhita affix क्च् added to them in the sense of ' a grandchild ' ; e.g. लौहित्यायनी, कात्यायनी etc. ; cf. Kās. on P. IV. 1.18.

**लौकिक** prevalent in common utterance of the people as contrasted with वैदिक ; cf. यथा लौकिकवैदिकेषु कृतान्तेषु M.Bh. on Āhnika 1. See लोक above.

**ल्यप्** क्त affix य substituted for the gerund termination क्त्वा when the root, to which त्वा has been applied, is preceded by a prefix with which it ( the root with the affix ) is compounded ; cf. समासेऽनन्पूर्वे क्तो ल्यप् । P. VII. 1. 37.

**ल्यु** क्त affix ल्यु changed into अन in the sense of an agent applied to the root नन्द् and others ( after which it is seen actually used in language ) ; e.g. नन्दनः, दूषणः. साधनः रोचनः cf. नन्दि-ग्रहिषचादिभ्यो ल्युणिन्यचः P. III. 1. 134.

**ल्युट्** क्त affix अन in the sense of verbal activity as also in the sense of an ' abode ' or ' an instrument ' ; cf. P. III. 3.113, 115, 116, 117.

**ल्वादि** a class of roots, headed by the root ल्, the past. pass part. affix त् placed after which becomes changed into न ; e.g. ल्लनः, ल्लनवान् ; जीनः, जीनवान्, etc. cf. Kās. on P. VII. 2.44.

३

**व् ( १ )** fourth letter of the class of consonants headed by व्, which are looked upon as semi-vowels ; व् is a dental, soft, non-aspirate consonant pronounced as व् in some provinces and written also sometimes like व्, especially when it

stands at the beginning of a word ; (2) substitute for उ which is followed by a vowel excepting उ ; e. g. मधु + अरिः = मध्वरिः ; cf. इको यणचि P. VI. 1.77 ; (3) the consonant व्, which is sometimes uttered with very little effort when it is at the end of a word and followed by a vowel or a semivowel, or a fifth, fourth or third consonant or the consonant ह्. In such cases it is called लघुच्चारण ; cf. यसोच्चारणे जिह्वाग्रोपाग्रमध्यमूलानां शैथिल्यं जायते स लघुच्चारणः S. K. on P. VIII. 3. 18 ; (4) solitary remnant of the affixes क्विप्, किन्, ण्वि and the like, when the other letters which are mute are dropped and the affix क्विप् or the like becomes a zero affix. This व् also is finally dropped ; cf. वेरपुक्तस्य P. VI. 1.67.

व (1) the semivowel व् ; see व् ; (2) personal-ending substituted for वस् in the perfect (लिट्) first person (उत्तमपुरुष), and in the present tense in the case of the root विद् ; cf. परस्मैपदानां णल्लुप्त० and विदो लटो वा. P. III. 4.82, 83 ; (3) krt affix क्विप्, किन् or वि of which only व् remains ; cf. अनिगन्तोञ्छतौ वप्रत्यये P. VI. 2.52 ; cf. also विष्णुदेवयोश्च टेरब्रह्मतौ वप्रत्यये VI. 3.92 ; the affix is mentioned as वप्रत्यय by Pāṇini, but, in fact, it is व्, अ being added for ease in pronunciation ; (4) tad. affix in the sense of possession added along with the other affixes इन्, इक्, and वत् to the word केश and to some other words such as मणि, हिरण्य, राजी, अणीस् etc. as also to गाण्डी and अजग ; cf. P. V. 2.109, 110.

वंशादि a class of words headed by the word वंश, the word भार placed after which gets the taddhita affixes added to it, as prescribed in the senses 'takes it', 'carries it' or 'produces it' ; e.g. वांशभारिकः ; cf. Kāś. on P. V. 1 50. The tad. affixes as prescribed

in the senses mentioned above are added to the words वंश etc. and not to भार according to some commentators ; e.g. वांशिकः, कौटजिकः etc. ; cf. Kāś. on P. V. 1.50.

वकार the consonant व् with the vowel अ and कार being added for facility of utterance ; cf. T. Pr. I. 17, 21, also वर्णात्कारः P. III. 3.108, Vārt. 3.

वक्तव्य that which ought to be stated or prescribed ; the word is frequently found used by the Vārttikakāra when he suggests any addition to, or modification in Pāṇini's rules. Sometimes, the word is added by the author of the Mahābhāṣya in the explanation of a Vārttika after stating what is lacking in the Vārttika.

वक्त्र mouth, or orifice of the mouth, which, in general, is the place of utterance for all letters, but especially for the vowel अ ; cf. सर्वमुखस्थानमवर्णस्य केचिदिच्छन्ति ।

वहस्येज् a grammarian who wrote a grammatical work on verbs named आख्यातप्रकरण.

वचन (1) lit. statement ; an authoritative statement made by the authors of the Sūtras and the Vārttikas as also of the Mahābhāṣya ; cf. अस्ति ह्यन्यदेतस्य वचने प्रयोजनम् M. Bh. on Śiva Sūtra 1 Vārt. 1. The word is also used predicatively in the sense of वक्तव्यम् by the Vārttikakāra ; cf. लति ल वावचनम्, ऋति ऋ वावचनम् ; (2) number, such as एकवचन, द्विवचन, बहुवचन, etc ; cf. वचनमेकत्वद्वित्वबहुत्वानि Kāś. on P. I. 2 51 ; cf. लुपि युक्तिवद् व्यक्तिवचने । लुकि अभिधेयवलिङ्गवचनानि भवन्ति । लवणः सूपः । लवणा यवागूः । M. Bh. on P. I. 2.57 ; (3) expressive word ; cf. गुणवचन-ब्राह्मणादिभ्यः कर्मणि च P. V. 1.14 where the Kāśikā explains the word गुण-

वचन as गुणसुक्तवन्तो गुणवचनाः; cf. also the terms गुणवचन, जातिवचन, क्रियावचन etc. as classes of words; cf. also अभिज्ञावचने लट् P. III. 2.112; (4) that which is uttered; cf. मुखनासिकावचनोनुनासिकः । मुखसहिता नासिका मुखनासिका । तथा य उच्चार्यते असौ वर्णः Kāś. on P. I. 1.8.

**वज्राकृति** the form of वज्र or thunderbolt, in which (form) the Jihvāmūliya (letter) is shown in writing; cf. वज्राकृतिजिह्वामूलीयः Kāt. I. 1.17. See जिह्वामूलीय.

**वच्** substitute for मत् of मतुप्. See मतुप्.

**वत्ति** (1) tad. affix वत् in the sense of similar activity or thing; e.g. राजवद्वर्तते, मथुरावत् सुप्ते प्राकारः; cf. तेन तुल्यं क्रिया चेद्वर्तते । तत्र तस्यैव P. V. 1.115, 116; (2) tad. affix वत् in the sense of deserving; e.g. राजवत् पालनम्; cf. तदहम् P. V. 1.117; (3) tad. affix वत् applied to prefixes in Vedic Literature without any sense of its own; e.g. यदुद्धतो निवतो याति वप्सत्; cf. उपसर्गाच्छन्दसि धात्वर्थे P. V. 1.118.

**वत्तिनिर्देश** specific statement by putting the word वत् for the sake of extended application (अतिदेश); e.g. ब्राह्मणवदधीते; cf. स तर्हि वत्तिनिर्देशः कर्तव्यः । न ह्यन्तरेण वत्तिनिर्देशो गम्यते । M.Bh. on P. I. 1.23 Vārt. 4.

**वती** the possessive affix वत् ( मत्तुप् ) with fem. ई added; cf. विश्वदेव्यसोमो वत्याम् ( दीर्घमापद्यते ) V. Pr. III. 117.

**वतु** or वतुप् tad. affix वत् applied to the pronouns यत्, तद्, एतद्, किम् and इदम् in the sense of measurement; e.g. यावान्, तावान्, एतावान्, क्रियान्, इयान्, कीवान्; cf. यत्तदेतेभ्यः परिमाणे वतुप्, किमिदंभ्यां वो वः P. V. 2.39, 40. Words ending with this affix वतु are designated संख्या; cf. बहुगणवतुडति संख्या P. I. 1.23.

**वनमालिन्** a grammarian of the seventeenth century who wrote a com-

mentary named मतोन्मज्जा on Koṇḍa-bhaṭṭa's Vaiyākaraṇabhūṣaṇa and grammar works named सिद्धान्ततत्त्वविवेक and Kālāpavyākaraṇotpatti-prastāva.

**वनस्पत्यादि** a class of compound words headed by वनस्पति which retain the original accent of the members of the compound, as for example, in the compound word वनस्पति both the words वन and पति have got their initial vowel अ accented accute; cf. Kāś. on P. VI. 2.140.

**वनिप्** kṛt affix वन् applied in the sense of agent in Vedic literature to a root ending in आ and in spoken language to any root where forms are seen; e.g. भूरिदावा, विजावा; cf. आतो मनिक्कनिव्वनिपश्च । अन्येभ्योऽपि दृश्यन्ते P. III. 2. 71, 75.

**वय** tad. affix वय applied to the word हु in the sense of मान ( a peculiar product ); e.g. हुवयम्; cf. माने वयः P. IV. 3.162.

**वर** or वरच् kṛt affix वर applied to the roots स्था, ईश्, मास, पिस and कस as also to the intensive base of या in the sense of a habituated agent; e.g. स्थावर, ईश्वर, यायावर etc. cf. स्थेश्मासपिसकसो वरच् । यश्च यडः P. III. 2.175, 176.

**वरणादि** a class of words headed by वरण which have the taddhita affix elided, if it is added to them in the four senses mentioned in P. IV. 2.67-70; cf. वरणानामदूरभवं नगरं वरणाः । कटुकवदर्या अदूरभवो ग्रामः कटुकवदरीः । cf. Kāś. on P. IV. 2.82.

**वरदराज** a scholar of grammar and a pupil of Bhaṭṭoji Dikṣita, who flourished in the end of the seventeenth century and wrote abridgements of the Siddhānta-kaumudī for beginners in grammar named लघुसिद्धान्तकौमुदी and मध्यसिद्धान्तकौमुदी as

also धातुकारिकावली and गीर्वाणपदमञ्जरी. The work under the name सारसिद्धान्त-कौमुदी, which is the shortest abridgment, is, in fact, the लघुसिद्धान्तकौमुदी itself. It is possible that the author first prepared the सारसिद्धान्तकौमुदी and then, he himself or a pupil of his, put additional necessary matter and prepared the Laghusiddhānta-kaumudī.

वररुचि (1) a reputed ancient grammarian who is identified with Kātyāyana, the prominent author of the Vārttikas on the Sūtras of Pāṇini. Both the names वररुचि and कात्यायन are mentioned in commentary works in connection with the Vārttikas on the Sūtras of Pāṇini, and it is very likely that Vararuci was the individual name of the scholar, and Kātyāyana his family name. The words कात्य and कात्यायन are found used in Śloka-vārttikas in the Mahābhāṣya on P. III. 2.3 and III. 2.118 where references made are actually found in the prose Vārttikas (see कविधौ सर्वत्र प्रसारणिभ्यो ङः P. III. 2.3 Vārt. 1 and स्मपुरा मृतमात्रे न सपुराचतने P. III. 2.118 Vārt. 1) indicating that the Śloka-vārttikā-kāra believed that the Vārttikas were composed by Kātyāyana. There is no reference at all in the Mahābhāṣya to Vararuci as a writer of the Vārttikas; there is only one reference which shows that there was a scholar by name Vararuci known to Patañjali, but he was a poet; cf. वाररुचं कान्यं in the sense of 'composed' (कृत and not प्रोक्त) by वररुचि M. Bh. on P. IV. 2.4. (2) वररुचि is also mentioned as the author of the Prākṛta Grammar known by the name प्राकृतप्रकाश or प्राकृतमञ्जरी. This वररुचि, who also was कात्यायन by Gotra name, was a grammarian later than Patañjali, who

has been associated with Śarvavarman, (the author of the first three Adhyāyas of the Kātantra Sūtras), as the author of the fourth Adhyāya. Patañjali does not associate वररुचि with Kātyāyana at all. His mention of वररुचि as a writer of a Kāvya is a sufficient testimony for that. Hence, it appears probable that Kātyāyana, to whom the authorship of the Vājasaneyi Prātiśākhya and many other works allied with Veda has been attributed, was not associated with Vararuci by Patañjali, and it is only the later writers who identified the grammarian Vararuci, who composed the fourth Adhyāya of the Kātantra Grammar and wrote a Prākṛit Grammar and some other grammar works, with the ancient revered Kātyāyana, the author of Vārttikas, the Vājasaneyi Prātiśākhya and the Pnspasūtra; (3) There was a comparatively modern grammarian named वररुचि who wrote a small treatise on genders of words consisting of about 125 stanzas with a commentary named Liṅga-vṛtti, possibly written by the author himself. (4) There was also another modern grammarian by name वररुचि who wrote a work on syntax named प्रयोगमुखमण्डन, discussing the four topics कारक, समास, तद्धित and कृदन्त. Some catalogues of manuscripts mention a gloss on the Mahābhāṣya by Vararuci.

वरवर्णिनी name of a commentary on the Paribhāṣenduśekhara written by Guruprasāda Sāstri, a reputed grammarian of the present century.

वराहादि a class of words headed by वराह which have the taddhita affix क (क्) added to them in the four senses mentioned in P. IV. 2.67-70

e.g. वाराहकम्, पालाशकम् etc. ; cf. Kāś. on P. IV. 2.80.

**वरी** feminine form of the affix वन्निप् ; e.g. ऋतावरी, शर्वरी; etc. ; cf. वनो र च P. IV. 1.7.

**वर्ग** name given to the different classes of consonants which are headed by an unaspirate surd ; e.g. कवर्ग, चवर्ग, टवर्ग, तवर्ग, and पवर्ग. The several consonants in each group or class, are, in their serial order, named वर्ग-प्रथम, वर्गद्वितीय etc. On the analogy of these five classes, the semivowels are called by the name यवर्ग and sibilants are called by the name शवर्ग.

**वर्ग्यादि** a class of words headed by the word वर्ग्य which have their initial vowel accented acute when they stand as second members of a tatpuruṣa compound other than the karmadhāraya type of it ; e.g. वासु-देववर्ग्यः, अर्जुनवर्ग्यः ; cf. Kāś. on P. VI. 2.131.

**वर्ण** phonemic unit ; a letter. The term was in use in ancient times and found used generally in the masculine gender, but occasionally in the neuter gender too ; e.g. उपदिष्टा इमे वर्णाः M. Bh. Āhnika 1. also मा कदा-चिद्वर्णं भूत् M. Bh. on Śiva Sūtras 3, 4.

**वर्णग्रहण** mention of a grammatical operation concerning a single letter or caused by a single letter ; cf. न वर्ण-ग्रहणेषु (एषा अर्थवत्परिभाषा प्रवर्तते). Sira-  
deva Pari 10.

**वर्णदोषाः** faults in pronunciation. On account of wrong emphasis, etc. a reciter commits these mistakes. They refer to faults regarding places of pronunciation and effort in pronunciation. A number of these faults are enumerated by Prātiśākhya works, Patañjali and Pāṇiniya

Śikṣā. Rkprātiśākhya lists them as निरस्त, व्यास, पीडन, अम्बुकृत, नद्ध, दुष्ट, शून, संदष्ट, विच्छिष्ट, ग्रस्त, अनुनासिक, अयथामान etc. cp. Rk Prāt. XIV. 1-3.

**वर्णपाठ** serial mention or enumeration of letters in the fourteen Śiva Sūtras. The word is also used in the sense of the alphabet given in the Prātiśākhya and grammar works ; cf. एवं तर्हि वर्णपाठ एव उपदेशः करिष्यते M. Bh. on P. I. 1.69.

**वर्णप्रकाश** a minor work upon letters and their nature by a grammarian named Ghanaśyāma.

**वर्णरत्नप्रदीपिका शिक्षा** a comparatively modern Śikṣā-work belonging to the White Yajurveda. It follows the Vājasaneyi Prātiśākhya. It was composed by Amareśa belonging to the Bhāradvāja family.

**वर्णराशि** the collection of letters as mentioned in works on grammar and Prātiśākhya ; cf. इति वर्णराशिः क्रमश्च R. Pr. I. 10.

**वर्णविकार** change of one letter into another (in the formation of a word) the discussion of which is looked upon as one of the features of grammar ; cf. लोपागमवर्णविकारज्ञो हि सम्यग्वेदान्तरिपालयिष्यति. M. Bh. Āhnika 1.

**वर्णविचाल** disappearance of a letter ; cf. वर्णाश्रयः प्रत्ययो वर्णविचालस्यानिमित्तम् । दाक्षिः । M. Bh. on. P. I. 1.39 Vārt. 10.

**वर्णविधि** an injunction or operation conditioned by a single letter ; लदेशो वर्णविधेर्भवत्यन्तरङ्गतः M. Bh. on P. I.4.2.

**वर्णविपर्यय** changing the place of letters ; cf. सिंहो वर्णविपर्ययात् Vārt. 20.

**वर्णविवेकचन्द्रिका** a minor grammar work on the nature of letters by a grammarian named कारीनाथ,



**वर्णव्यत्यय** transposition of letters; cf. वर्णव्यत्यये चाथन्तरगमनात् (अर्थवन्तो वर्णाः); M. Bh. on Śiva Sūtra 5; cf. कृतेस्तर्कुः कसेः सिकताः । हिंसेः सिंहः । वर्णव्यत्ययो नार्थव्यत्ययः । M. Bh. on Śiva Sūtra 5.

**वर्णसमाम्नाय** a collection of letters or alphabet given traditionally. Although the Sanskrit alphabet has got everywhere the same cardinal letters i.e. vowels अ, इ etc., consonants क्, ख् etc., semivowels य्, र्, ल्, व्, sibilants श् ष् स् ह् and a few additional phonetic units such as अनुस्वार, विसर्ग and others, still their number and order differ in the different traditional enumerations. Pāṇini has not mentioned them actually but the fourteen Śiva Sūtras, on which he has based his work, mention only 9 vowels and 34 consonants, the long vowels being looked upon as varieties of the short ones. The Śikṣā of Pāṇini mentions 63 or 64 letters, adding the letter ञ (दुःस्पृष्ट); cf. त्रिषष्टिः चतुःषष्टिर्वा वर्णाः शम्भुमते मताः Pāṇini Śikṣā. St. 3. The Rk Prātiśākhya adds four (Visarga, Jihvāmūliya, Upadhmaniya and Anusvāra) to the forty three given in the Śiva Sūtras and mentions 47. The Taittirīya Prātiśākhya mentions 52 letters viz. 16 vowels, 25 class consonants, 4 semivowels, six sibilants ( श्, ष्, स्, ह्, ञ्, ष् ) and anusvāra. The Vājasaneyi Prātiśākhya mentions 65 letters 3 varieties of अ, इ, उ, ऋ and ॢ, two varieties of ए, ऐ, ओ, औ, 25 class-consonants, four semivowels, four sibilants, and जिह्वामूलीय, उपध्मानीय, अनुस्वार, विसर्जनीय, नासिक्य, and four यम letters; cf. एते पञ्चषष्टिवर्णा ब्रह्मराशिरात्मवाचः V. Pr. VIII. 25. The Rk Tantra gives 57 letters viz. 14 vowels. 25 class consonants, 4 semivowels, 4 sibilants, Visarga, Jihvāmūliya, Upadhmaniya, Anunāsika, 4 yamas

and two Anusvāras. The Rk Tantra gives two different serial orders, the Uddeśa (common), and the Upadeśa (traditional). The common order or Uddeśa gives the 14 vowels beginning with अ, then the 25 class consonants, then the four semivowels, the four sibilants and lastly the eight ayogavāhas, viz. the visarjanīya and others. The traditional order gives the diphthongs first, then long vowels (आ, ऋ, ॢ, ई and ऊ) then short vowels (ऋ, ॢ, इ, उ and lastly अ), then semivowels, then the five fifth consonants, the five fourths, the five thirds, the five seconds, the five firsts, then the four sibilants and then the eight ayogavāha letters and two Anusvāras instead of one anusvāra. Pāṇini appears to have followed the traditional order with a few changes that are necessary for the technique of his work.

**वर्णसूत्र** by Candragomin, is a Śikṣā work of Cāndra system of grammar. In about twenty-three sūtras, it describes topics like Sthāna, Karaṇa, Prayatna and so on.

**वर्णार्थवत्त्व** the view that letters do not possess the sense, as individually in every letter no separate sense is seen; cf. अनर्थकास्तु etc. M. Bh. on Śiva Sūtra 5, Vārt. 14 and 15.

**वर्णार्थवत्त्व** the theory or view that individual letters are severally possessed of different senses. For instance, the difference in the meanings of the words कूप, चूप, and सूप, is due to the difference in their initial letter. The theory is not acceptable to the Vaiyākaraṇas nor the theory वर्णार्थवत्त्व given above. They follow the theory of संवातार्थवत्त्व i.e. sense given by a group of words together. See M. Bh. on Śiva Sūtra 5, Vārttikas 9 to 15.

**वर्णाश्रय** a grammatical operation depending upon a single letter i.e. an operation caused by a letter singly ; cf. वर्णाश्रये नास्ति प्रत्यक्षणम् । Par. Śek. Pari. 21 ; cf. also वर्णाश्रयः प्रत्ययो वर्ण-विचालस्यानिमित्तम् । दाक्षिः । M. Bh. on P. I. 1.39 Vārt. 10.

**वर्णिकुवेरनाथ** or वर्णिकुवेरानन्द an old writer on grammar who has written a work named शब्दविवरण on the meanings of words. The work forms a part of his bigger work दानभागवत. Both the works are incomplete. The शब्दविवरण is based mostly upon ancient grammar works of Patañjali, Vararuci, Vārttikakāra, Śarvavarman, Bharṭhari and others.

**वर्णैकदेश** a part or a portion of a combined letter i.e. संयुक्तस्वर or संयुक्तव्यञ्जन. The diphthongs or संयुक्तस्वराः are divisible into two Svaras, for instance, ऐ into आ and ए, औ into आ and ओ. Similarly double consonants like क्क्, च्च्, ञ्म, क्त् etc. are also divisible. Regarding the point raised whether the individual parts can be looked upon as separate letters for undergoing or causing a grammatical operation, the decision of the grammarians is that they cannot be looked upon as separate, when they are completely mixed as the diphthongs ; cf. नाव्यपवृक्तस्यावयवस्य तद्वि-धिर्यथा द्रव्येषु M. Bh. on Śiva Sūtra 3, 4 Vārt. 6.

**वर्तै** a term used by ancient grammarians and later on by commentators for compound words ; cf. वर्तनं वर्तैः समासः Nyāsa on Kāś. II. 4.15.

**वर्तमान** the present tense ; cf. वर्तमाने लट् P. III. 2.123 ; cf. also क्तस्य च वर्तमाने P. II. 3 67 ; also वर्तमानसामीप्ये वर्तमानवद्वा P. III. 3.131.

**वर्तमानात्** a term used by ancient grammarians for the present tense, along

with the term वर्तमान also ; cf. यदा हि बुद्धिकर्म तदा वर्तमाना भविष्यति, M. Bh. on P. III. 3.133 Vārt. 8. See also Vāk. pad. III. 9.

**वर्तिन्** from वर्तै which means a compound ; see वर्तै. (1) The term वर्तिन् or वर्तिपद is used in the sense of a member of a compound ; cf. वर्तोस्यास्तीति वर्ति समासावयवभूतम् Nyāsa on P. II. 4. 15. (2) the term वर्तिन् is also used for a syllable (अक्षरम्) ; cf. वर्ति R. T. 47, explained by the commentator as अकारादिषु वर्तैः व्यञ्जनं वर्ति चाप्यक्षरं भवति । cf. also गुर्वक्षराणां गुर्वृत्ति सर्वं R. Pr. XVIII. 32.

**वर्त्स्ये** lit. gingival, or produced at the gums ; the letter र् according to some scholars who believe that र् is produced at the root of the teeth i.e. at the gums ; cf. एके आचार्या रेफे वर्त्स्ये-मिच्छन्ति । वर्त्से भवो वर्त्स्यैः । वर्त्सेशब्देन दन्तमूला-दुपरिष्ठादुच्छूनः प्रदेशः (gums) उच्यते Uvvaṭa on R. Pr. I. 20.

**वर्त्स्येत्** future, belonging to future ; cf. वर्त्स्येत्प्रवृत्त्या इह कार्याणि क्रियन्ते Paribhāṣā 87 given by Śīradeva.

**वर्धमान** (1) a long vowel ; (2) name of a famous Jain grammarian, disciple of Govindasūri, who lived in the beginning of the twelfth century A.D. and wrote a metrical work on gaṇas or groups of words in grammar, named गणरत्नमहोदधि, and also a commentary on it. The work consists of 8 chapters and has got some commentaries besides the well-known one by the author himself. He also wrote two other works on grammar कातन्त्रविस्तर and क्रियागुप्तक as also a few religious books.

**वर्ष** name of an ancient scholar of grammar and Mīmāṃsā, cited by some as the preceptor of कात्यायन and Pāṇini. If not of Pāṇini, he may have been a preceptor of Kātyāyana.

वर्त्य or वर्त्य gingival, produced at the gums ; the word वर्त्य is probably the correct word meaning the root of the teeth or gums ; the word वर्स also used in the same sense as वर्त्य from which the word वर्त्य could be derived. वर्त्य and वर्त्य are only the variant pronunciations of वर्त्य and वर्त्य. The word वर्त्य, with त् inserted between र् and स, is given above as explained by Uvvaṭa from वर्स. It is very likely that वर्स is wrongly written for वर्त्य or वर्स.

वल् short term (प्रत्याहार) for consonants excepting य् ; cf. लोपो न्योर्वलि P. VI. I. 66 ; आर्धधातुकस्येड् वलादेः P. VII. 2.35.

वल (1) tad. cāturarthika affix वलच् applied to the word शिखा in the four senses country and others ; e.g. शिखावलं नगरं देशो वा Kās. on P. IV. 2.89 ; (2) tad. affix वल in the sense of possession applied to words रजस, कृषि and others as also to दन्त and शिखा when the word is used as proper noun (संज्ञा) and to the word ऊर्जस्य ; e.g. रजस्वला, कृषीवलः, ऊर्जस्वलः etc. ; cf. रजःकृष्यापुतिपरिषदो वलच्, दन्तशिखात्संज्ञायाम् and ज्योस्त्ना...ऊर्जस्वल...मलीमसाः P. V. 2.112, 113, 114.

वल्लभ named हरिवल्लभ also, who wrote a commentary on Nāgeśa's Śabdendu-śekhara.

वल् short term (प्रत्याहार) for consonants from व in ह्यवरद् to the mute श् in जवगडदश् i.e. all semi-vowels excepting य्, and the fifth, the fourth and the third class consonants ; cf. नेह वशि कृति cf. P. VII. 2.8.

वर्शगम name given in the Prātiśākhya works to letter-combinations where a consonant gets a change suitable to the neighbouring consonants as given in the Rk. Prātiśākhya in IV. 1 to IV. 5 including जस्त्व, अनुनासिकादेश, छस्व, परस्वर्ण, अनुस्वार and others, as

given in P. VIII. 2.39, VIII. 3.7, VIII. 3.23, VIII. 4.40, 46, 58, 59, 62, 63 ; cf. न ह्यत्र अवशगमसंधाविव अपरिणतानि व्यञ्जनानि संयोगं गच्छन्ति Uvvaṭa on R. Pr. IV. 5.

वस् (1) pres. participle affix वसु substituted for श्त् applied to the root विद् ; e.g. विद्वस, cf. विदेः शतुर्वसुः P. VII. 1.36 ; (2) perf. part. affix क्त् substituted for the general affix लिद् mostly in Vedic Literature, but in specific cases in spoken language ; e.g. see सेदिवस्, शुश्रुवस्, उपेयिवस् cf. P. III. 2. 107-9. See क्त्.

वसन्तादि a class of words headed by the word वसन्त, which are mostly names of seasons, to which the affix इक् (ठक्) is added in the sense of 'that which one studies or knows' ; cf. वसन्तसहचरितोयं ग्रन्थो वसन्तस्तमधीते वासन्तिकः । वार्षिकः Kās. on P. IV. 2.63.

वसु the कृत्. affix क्त् which see above. The word वसु is used for क्त् by the Vārttikakāra ; cf. वसुसंप्रसारणमज्जिवौ सिद्धं वक्तव्यम् P. VI. 4.22 Vārt. 9.

वहि ātmanepada personal-ending of the first person (उत्तमपुरुष) dual, substituted for the general ल् affix ; cf. तिसस्त्रि . महिश् P. III. 4.78.

वा a term often used in the Sūtras of Pāṇini and others, to show the optional application of a rule ; cf. न वेति विमाषा P. I. 2.44 ; cf. also वा गमः I. 2.13 etc. See विमाषा.

वाक् a technical term of Jainendra grammar, corresponding to उपपद of Pāṇini cp. ईपात्र वाक् । Jain. Sū. 2. 1.79.

वाकरनागल [WACKERNAGELL], a German Professor and scholar of Sanskrit Grammar who collaborated in the work of editing 'Altindisch Grammatik.'

**वाक्यिनादि** a class of words headed by the word वाक्यिन् to which the taddhita affix आयनि (फिञ्) is added in the sense of an 'offspring' when along with the tad. affix आयनि, the augment क् (कुक्) is added to the base (वाक्यिन् or the like); e.g. वाक्यिन्कायनिः cf. Kāś. on P. IV. 1.158.

**वाक्य** a sentence giving an idea in a single unit of expression consisting of the verb with its kāraṅkas or instruments and adverbs; cf. आख्यातं साध्यं सकारकं सकारकविशेषणं वाक्यसंज्ञं भवतीति वक्तव्यम् । साध्यम् । उच्चैः पठति । सकारकम् । ओदनं पचति । M. Bh. on P. II. 1.1. Vārt. 10. Regarding the different theoretical ways of the interpretation of a sentence, see the word शाब्दबोध. For details, see वाक्यपदीय II. 2 where the different definitions of वाक्य are given and the अखण्डवाक्यस्फोट is established as the sense of a sentence.

**वाक्यकण्ठ** name given to the second chapter of Bhartṛhari's Vākyapadiya in which problems regarding the interpretation of a sentence are fully discussed.

**वाक्यकार** a term used for a writer who composes a work in pithy, brief assertions in the manner of Sūtras, such as the Vārttikas. The term is found used in Bhartṛhari's Mahābhāṣyadīpikā where by contrast with the term Bhāṣyakāra it possibly refers to the Vārttikakāra Kātyāyana; cf. एषा साध्यकारस्य कल्पना न वाक्यकारस्य Bhartṛhari Mahābhāṣyadīpikā. cf. also Nāgeśa's statement वाक्यकारो वातिकमारभते; cf. also चुलुम्पादयो वाक्यकारीयाः Mādhaviyā Dhātuvṛtti.

**वाक्यपदी** name of a work on the denotation of words in verse-form with a commentary of his own written by a grammarian named गङ्गादास. The

name वाक्यपदी is confounded with वाक्यपदीय of Bhartṛhari through mistake.

**वाक्यपदीय** a celebrated work on meanings of words and sentences written by the famous grammarian Bhartṛhari (called also Hari) of the fifth century. The work is looked upon as a final authority regarding the grammatical treatment of words and sentences for their interpretation and often quoted by later grammarians. It consists of three Chapters, Brahmakāṇḍa, Vākyakāṇḍa & Prakīrṇakāṇḍa and has got excellent commentaries written by Bhartṛhari himself on the Brahma & Vākyakāṇḍas, by Puṅyarāja on the Vākyakāṇḍa and by Helārāja on the Prakīrṇakāṇḍa.

**वाक्यपदीयटीका** name of a commentary on Bhartṛhari's Vākyapadiya written by Puṅyarāja on the first and the second Kāṇḍa. Some scholars hold the view that the commentary on the first Kāṇḍa was written by Bhartṛhari himself.

**वाक्यपदीयप्रकीर्णप्रकाश** name given to the commentary on the third Kāṇḍa or book of Bhartṛhari's Vākyapadiya by Helārāja.

**वाक्यपरिसमाप्ति** completion of the idea to be expressed in a sentence or in a group of sentences by the wording actually given, leaving nothing to be understood as contrasted with वाक्यपरिसमाप्ति used in the Mahābhāṣya; cf. वाक्यपरिसमाप्तिर्वा P. I. 1.10 Vārt. 4 and the Mahābhāṣya thereon. There are two ways in which such a completion takes place, singly and collectively; cf. प्रत्येकं वाक्यपरिसमाप्तिं सुसिद्धात् by the usual example देवदत्तयज्ञ-दत्तविष्णुमित्रा भोज्यन्ताम् where Patañjali remarks प्रत्येकं (प्रत्येकं) मुञ्जिः परिसमाप्यते; cf. also समुदाये वाक्यपरिसमाप्तिः where Patañjali remarks गणाः शतं दृश्यन्ताम् ।

अर्थिनश्च राजानो हिरण्येन भवन्ति न च प्रत्येकं दण्डयन्ति । M. Bh. on P. I. 1.1 Vārt. 12; cf. also M. Bh. on P. I. 1.7, I. 2.39, II. 2.1 etc.

**वाक्यप्रकाश** a work on the interpretation of sentences written with a commentary upon it by उदयधर्मसुनि of North Gujarat who lived in the seventeenth century A.D.

**वाक्यप्रदीप** a term sometimes seen (wrongly) applied to the Vākya-padiya of Bhartṛhari. It may have been the name of the commentary on the Vākya-prakāśa.

**वाक्यपाठ** the same as Vārtikapāṭha for which see below. The word is used by Haradatta in his Padamañjarī, cp. खिलपाठो धातुपाठः प्रातिपदिकपाठो वाक्यपाठश्च । on Kāśikā on P. I. 3.2.

**वाक्यभेद** a serious fault of expression when a sentence is required to be divided into two sentences for the sake of its proper interpretation; cf. केचिद्वा सुष्यापिशलेरित्यनुवर्तयन्ति तद्वाक्यभेदेन सुष्यातो विकल्पं करोति Kāś on P. VI. 1.94; cf. also तद्धि (स्थानेग्रहणं) तृतीयया विपरिणमन्य वाक्यभेदेन स्थानिनः प्रसङ्गे जायमानः etc. Par. Śek. on Pari. 13.

**वाक्यवादिन्** (pl.) advocates of वाक्य or statement as an indivisible unit presenting the sense as a unit, which, for convenience, is further divided into separate senses of individual words which have a phenomenal existence. cp. Vāk. pad. II. 57. cp. तस्माद्वाक्यवादिभिः स्फोटवादिभिरभेदकल्पनमाश्रितम् । काल्पनिकः पदवादोऽभ्युपगतः । (पुण्य.)

**वाक्यशेष** complement of a sentence; something required to be understood to complete the sense of a sentence generally according to the context; cf. कल्प्यो हि वाक्यशेषो वाक्यं

वक्तव्यधीनं हि । M. Bh. on P. I. 1.57 Vārt. 6; cf. कामचारश्च वृत्तिनिर्देशे वाक्यशेषं समर्थयितुम् । तथा ! उशीनरवन्मद्रेषु गावः ! सन्ति न सन्तीति ! मातृवदस्याः कलाः ! सन्ति न सन्तीति ! M. Bh. on P. I. 3.62.

**वाक्यसंस्कारपक्ष** the grammarian's theory that as the individual words have practically no existence as far as the interpretation or the expression of sense is concerned, the sentence alone being capable of conveying the sense, the formation of individual words in a sentence is explained by putting them in a sentence and knowing their mutual relationship. The word गाम् cannot be explained singly by showing the base गो and the case ending अम् unless it is seen in the sentence गाम् आनय; cf. यथा वाक्यसंस्कारपक्षे कृष्णादिसंबुद्धयन्त उपपदे ऋषेः क्तिनि कृते कृष्ण ऋषि इति स्थिते असिद्धत्वात्पूर्वमादगुणे कृते अचो रहाभ्यामिति द्वित्वं...Pari. Bhāskara Pari. 99. The view is put in alternation with the other view, viz. the पदसंस्कारपक्ष which has to be accepted in connection with the गौणमुख्यन्याय; cf. पदस्यैव गौणार्थकत्वस्य ग्रहेण अस्य (गौणमुख्यन्यायस्य) पदकार्यविषयत्वमेवोचितम् । अन्यथा वाक्यसंस्कारपक्षे तेषु तदनापत्तिः Par. Śek. on Pari. 15. The grammarians usually follow the वाक्यसंस्कारपक्ष.

**वाक्यार्थ** the meaning of a sentence, which comes as a whole composite idea when all the constituent words of it are heard; cf. पदानां सामान्ये वर्तमानानां यद्विशेषेऽवस्थानं स वाक्यार्थः, M. Bh. on P. I. 2.45 Vārt. 4. According to later grammarians the import or meaning of a sentence (वाक्यार्थ) flashes out suddenly in the mind of the hearer immediately after the sentence is completely uttered. The import is named प्रतिभा by Bhartṛhari, cf. Vākya-padiya II.45; cf. also वाक्यार्थश्च प्रतिभामान्नविषयः Laghu-

mañjūṣā. For details and the six kinds of vākyaārtha, see Vākya-padiya II.154.

**वाक्यार्थचन्द्रिका** name of a commentary on the Paribhāṣenduśekhara by Hari Śāstrī Bhāgawata.

**वाक्यैकदेश** part of a sentence which sometimes, on the strength of the context, conveys the whole meaning; cf. दृश्यन्ते हि वाक्येषु वाक्यैकदेशान् प्रयुज्जानाः पदेषु च पदैकदेशान् । प्रविश पिण्डीम् । प्रविश तर्पणम् । पदेषु पदैकदेशान् देवदत्तो दत्तः । सत्यमामा ममेति M. Bh. on P. I. 1.45 Vārt. 3.

**वाच्** (1) expression from the mouth; speech; series of sounds caused by expelling the air from the lungs through differently shaped positions of the mouth and the throat; cf. स संपात्तादीन् प्राप्य वाग्भवति Vaj. Pr. 1.9; see the word वाणी; (2) the sacred or divine utterance referring to the Veda; cf. ऋच्या वाचः परं पदम्; (3) term used for उपपद in the Jainendra Vyākaraṇa; cf. वाग्विभक्तेः कारकविभक्तिर्वलीयसी Jain. Pari 104.

**वाचक** expressive, as contrasted with चोत्क, व्यञ्जक, सूचक and भेदक which mean suggestive; the term is used in connection with words which directly convey their sense by denotation, as opposed to words which convey indirectly the sense or suggest it as the prefixes or Nipātas do.

**वाचनिक** expressly cited by a वचन or a statement of the authors of the Sūtra, the Vārttika and the Mahābhāṣya, as contrasted with what naturally occurs or is inferred from their statements; cf. नेदं वाचनिकप्र-  
लिङ्गता असंख्यता च (अव्ययानाम्) । स्वाभाविकमेतत् M. Bh. on P. I. 1.38 Vārt. 5 and P. II. 2.6; cf. also M. Bh. on P. I. 2.64 Vārt. 53.

**वाचनिकी** See वाचनिक above; cf. किं स्वाभाविकी निवृत्तिराहोस्विद्वाचनिकी M. Bh. on P. II. 2.6; cf. also the usual expression वाचनिकी एषा with respect to some Paribhāṣās or maxims.

**वाचिका** expressing directly, denoting; (fem. of वाचक); cf. तयोर्भिसंबन्धस्य षष्ठी वाचिका भवति M. Bh. on P. II. 1.1 Vārt. 4.

**वाच्य** (1) directly expressed (sense) as contrasted with व्यङ्ग्य or ध्वनित; cf. शब्देनार्थान् वाच्यान् दृष्ट्वा बुद्धौ कुर्यात्सौर्वापर्यम् । M. Bh. on P. I.4.109 Vārt. 10; (2) which should be stated or which deserves to be stated. The word वाच्य is generally put in connection with the additions or corrections to the sūtras by the Vārttikakāra and the Mahābhāṣyakāra in their explanations; cf. तत्रैतावद्वाच्यम्, M. Bh. on P. I. 4. 1; cf. also वाच्य ऊर्णोर्गुणवद्भावः M. Bh. on P. III. 1.22 Vārt. 3; III. 1.36 Vārt. 6.

**वाजप्यायन** an ancient grammarian who holds the view that words denote always the jāti i.e. they always convey the generic sense and that the individual object or the case is understood in connection with the statement or the word, as a natural course, when the purpose is not served by taking the generic sense; cf. आकृत्यभिधानाद्वा एकं शब्दं विभक्तौ वाजप्यायन आचार्यो न्याय्यं मन्यते M. Bh. on P. I. 2.64 Vārt. 35.

**वाजसनेयिप्रातिशाख्य** the Prātiśākhya work belonging to the Vājasaneyi branch of the White Yajurveda, which is the only Prātiśākhya existing today representing all the branches of the Śukla Yajurveda. Its authorship is attributed to Kātyāyana, and on account of its striking resemblance with Pāṇini's sūtras at various places, its author Kātyā-

yana is likely to be the same as the Vārttikakāra Kātyāyana. It is quite reasonable to expect that the subject matter in this Prātiśākhya is based on that in the ancient Prātiśākhya works of the same White school of the Yajurveda. The work has a lucid commentary called Bhāṣya written by Uvvaṭa.

**वाहव** possibly the same as Kuṅara-vāḍava; an ancient grammarian quoted in the Mahābhāṣya; cf. तत्र सौर्यसुवतोक्तमनिष्टिज्ञो वाहवः पठति, M. Bh. on P. VIII. 2.106 Vārt 3.

**वाणी** speech; utterance; the same as वाच् which is believed to be of four kinds as cited by the grammarians and explained by Bhartṛhari; the four kinds are based upon the four places of origin, the three first places belonging to the inarticulate speech and the fourth belonging to the articulate one; cf. चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्रह्मणा ये मनीषिणः । गुहा त्रीणि निहिता नेह्यन्ति तुरीयं वाचो मनुष्या वदन्ति॥ M. Bh. I Āhnika 1 and the Pradīpa and Uddyota thereon.

**वात्स्य** an ancient writer of Prātiśākhya works who believed in the very feeble utterance (लघुप्रयत्नतर) of the consonants य् and व्, when preceded by अ and standing at the end of a word. See लघुप्रयत्न.

**वादनक्षत्रमाला** a work on grammatical debates etc. by Appaya Dikṣita, a well-known scholar and a senior contemporary of Jagannātha in the seventeenth century.

**वादि** roots headed by वा and similar to वा. Really there is no class of roots headed by वा given anywhere but in the interpretation of the rule मूवादयो धातवः it is suggested that 'the roots which are similar to वा are termed roots (धातु)' could also

be the interpretation of the rule; cf. मूवादय इति च वादय इति M. Bh. on P. I. 3. 1. Vārt. 11.

**वादिवदसुदर** name of a commentary on the Sārasvatā Vyākaraṇa by a grammarian named Jayanta.

**वान** the suffix वन् mentioned as वान in the Atharvaprātiśākhya and illustrated in the word ऋतावान्; cf. A. Pr. III. 24.

**वामन** name of one of the joint authors of the well-known gloss or वृत्ति upon the Sūtras of Pāṇini, who lived in the seventh century A. D. It cannot be ascertained which portion of the Kāśikā was written by Vāmana and which by his colleague जयादित्य. There was another famous scholar of Kashmīr by name Vāmana who flourished in the tenth century and who wrote an independent grammar treatise विश्रान्तविद्याधर, together with उणादिसूत्रवृत्ति and लिङ्गानुशासन.

**वायु** air or प्राण, which is believed to spring up from the root of the navel and become a cause (even a material cause according to some scholars) of sound of four kinds produced at four different places, the last kind being audible to us; cf. प्राणो वर्णानभिव्यज्य वर्णेष्वेवोपलीयते Vāk-yapadiya I. 116; cf. also R. Pr. XIII. 13, V. Pr. I. 7-9; T. Pr. II. 2; Śikṣā of Pāṇini st. 6. According to Taitt. Saṁ. VI. 4.7 Vāyu helped Indra in producing words.

**वारणावतेश** a grammarian of the seventeenth century who wrote a gloss named अमृतवृत्ति on the Prakriyā-kaumudī. He is also known as Vāraṇāvanaśa.

**वाररुच** a work attributed to वाररुचि; cf. वाररुचं काव्यम् M. Bh. on P. IV. 3.101; cf. also वाररुचो ग्रन्थः S. K. on P. IV. 3.

101. This work possibly was not a grammar work and its author also was not the same as the Vārttikakāra Kātyāyana. See वररुचि above. The name वाररुचव्याकरण was given possibly to Kātyāyana's Prākṛt Grammar, the author of which was वररुचि surnamed Kātyāyana. For details see p. 395 Vyākaraṇa Mahābhāṣya Vol. VII. D. E. Society's Edition.

वाररुचकारिका an ancient grammar-work in verse believed to have been written by an ancient scholar of grammar, who, if not the same as Kātyāyana who wrote the Vārttikas, was his contemporary and to whom the authorship of the Uṇādi Sūtras is ascribed by some scholars. See वररुचि.

वाररुचसंग्रह a grammar work of twenty-five verses on case-construction, compounds, verbs and nominal formation fathered on Vararuci Kātyāyana.

वार्त्ति of no use; serving no purpose; the word is possibly derived from वार्त्ता (लोकवार्त्ता) meaning people's gossip; cf. एतच्च वार्त्तम् M. Bh. on P. I. 2.64 Vārt. 25; also on P. II. 2.24, II. 4.13 etc.

वार्त्ताक्ष an ancient grammarian who held the view that the intended sense in the case of a sentence, has a stable and real existence and the division of a sentence into several words, put into four categories, is all imaginary; he is referred to by भरतृहरि with औदुम्बरायण who is mentioned by यास्क ( निरुक्त 1.1-2. )

वार्त्तिक a statement which is as much authoritative as the original statement to which it is given as an addition for purposes of correction,

completion or explanation. The word is defined by old writers in an often-quoted verse उक्तानुक्तदुस्तानां चिन्ता यत्र प्रवर्तते । तं ग्रन्थं वार्त्तिकं प्राहुर्वार्त्तिकज्ञा मनीषिणः ॥ This definition fully applies to the Vārttikas on the Sūtras of Pāṇini. The word is explained by Kaiyaṭa as वृत्तौ साधु वार्त्तिकम् which gives strength to the supposition that there were glosses on the Sūtras of Pāṇini of which the Vārttikas formed a faithful pithy summary of the topics discussed. The word Vārttika is used in the Mahābhāṣya at two places only हन्तेः पूर्वविप्रतिषेधो वार्त्तिकेनैव ज्ञापितः M. Bh. on P. III. 4.37 Vārt. 3. and अपर आह यद्वात्तिक इति M. Bh. on P. II. 2.24 Vārt. 18. In अपर आह यद्वात्तिक इति the word is contrasted with the word वृत्तिसूत्र which means the original Sūtra (of Pāṇini) which has been actually quoted, viz. संख्ययाव्ययासन्ना० II. 2.25. Nāgeśa gives 'सूत्रे अनुक्तदुस्तचिन्ताकारत्वं वार्त्तिकत्वम् as the definition of a Vārttika which refers only to two out of the three features of the Vārttikas stated above. If the word उक्त has been omitted with a purpose by Nāgeśa, the definition may well-nigh lead to support the view that the genuine Vārttikapāṭha of Kātyāyana consisted of a smaller number of Vārttikas which along with a large number of Vārttikas of other writers are quoted in the Mahābhāṣya, without specific names of writers. For details see pages 193-223 Vol. VII Pāṭāñjala Mahābhāṣya, D. E. Society's Edition.

वार्त्तिककार believed to be Kātyāyana to whom the whole bulk of the Vārttikas quoted in the Mahābhāṣya is attributed by later grammarians. Patañjali gives the word वार्त्तिककार in four places only (in the Mahābhāṣya on P. I. 1.34, III. 1.44, III. 2.118 and VII. 1.1) out of which his statement



स्यादिविधिः पुरान्तः यद्यविशेषेण भवति किं वार्तिक-  
कारः प्रतिषेधेन करोति in explanation of  
the Śloka-vārttika स्यादिविधिः...इति ब्रवता  
कात्यायनेनेह, shows that Patañjali  
gives कात्यायन as the Vārttikakāra  
(of Vārttikas in small prose state-  
ments) and the Śloka-vārttika is not  
composed by Kātyāyana. As asser-  
tions similar to those made by  
other writers are quoted with the  
names of their authors (भारद्वाजीयाः,  
सौनागाः, क्रोष्टीयाः etc.) in the Mahā-  
bhāṣya, it is evident that the Vārtti-  
kas quoted in the Mahābhāṣya—  
(even excluding the Śloka-vārttikas)  
did not all belong to Kātyāyana.  
For details see pp. 193-200, Vol.  
VII, Vyākaraṇa Mahābhāṣya, D.  
E. Society's Edition.

**वार्तिकपाठ** the text of the Vārttikas as  
traditionally handed over in the oral  
recital or in manuscripts. As ob-  
served above (see वार्तिक), although  
a large number of Vārttikas quot-  
ed in the Mahābhāṣya are ascribed  
to Kātyāyana, the genuine Vārtti-  
kapāṭha giving such Vārttikas only,  
as were definitely composed by him,  
has not been preserved and Nāgeśa  
has actually gone to the length of  
making a statement like “वार्तिकपाठः  
ऋष्टः”; cf. Uddyota on P. I. 1.12  
Vārttika 6.

**वार्तिकवचन** a small pithy statement or  
assertion in the manner of the  
original sūtras which is held as  
much authoritative as the Sūtra;  
cf. न ब्रूमो वृत्तिसूत्रवचनप्रामाण्यादिति । किं  
तर्हि । वार्तिकवचनप्रामाण्यादिति । M. Bh. on  
P. II. 1.1 Vārttika 23.

**वार्तिकसिद्धान्त** categorical conclusive  
statements made by the Vārttika-  
kāra many of which were cited  
later on as Paribhāṣās by later  
writers. For details see pp. 212-220

Vol. VII, Vyākaraṇa Mahābhāṣya,  
D. E. Society's Edition.

**वार्तिकसूत्र** the same as वार्तिकवचन which  
see above. The Vārttikas are term-  
ed Vārttika sūtras on account of  
their close similarity with the  
original Sūtras, which in contrast  
are termed Vṛttsūtras.

**वाच्यार्थयणि** an ancient grammarian quot-  
ed in the Mahābhāṣya and the  
Nirukta in connection with the six-  
fold division of bhāva or verbal  
activity; cf. षड् भावविकारा भवन्तीति  
वाच्यार्थयणिः । जायते अस्ति विपरिणमते वर्धते  
अपक्षीयते विनश्यतीति Nir. 1.3.

**वाचचन** citing an option not specifically  
by the particle वा, but by the terms  
विभाषा, अन्यतरस्याम् and the like; cf.  
हृक्चोर्वाचने अभिवादिदृशोरात्मनेपद उपसंख्यानम्  
P. I. 4.53 Vart. 1; cf. also M. Bh.  
on P. I. 3.79, II. 1.18 etc.

**वाविधि** वाविधान also, laying down an  
option regarding a grammatical  
operation; cf. स्वस्तियोगे चतुर्थी कुशलाथे-  
राक्षिषि वाविधानात् P. II. 3.16 Vart. 1;  
cf. also अविशेषेण अयादीनां वाविधिमुक्त्वा  
सार्वधातुके नित्यमिति वक्ष्यामि M. Bh. on P.  
III. 1.31 Vart. 2; cf. also M. Bh. on  
P. III. 1.94.

**वासरूपन्याय** the dictum of applying  
optionally any two or more kṛt  
affixes to a root if they become  
applicable at one and the same time,  
only provided that those affixes are  
not in the topic of स्त्रियाम् (P. III. 3.  
94 etc.) and are not the same in  
appearance such as ण, अ, क etc.,  
which are the same viz. अ; cf. वासरूपो-  
स्त्रियाम् P. III. 1.94; cf. also वासरूप-  
न्यायेन ण्वुलपि भविष्यति M. Bh. on P. III.  
2.146 Vart. 1; cf. also M. Bh. on P.  
III. 2.150 Vart. 1. The words वासरूप  
and वासरूपविधि are also used in the  
same sense; cf. ताच्छीलिका वासरूपेण न

भवन्तीति M. Bh. on P. III. 2.150 Vārt. 2, as also ताच्छीलिकेषु वासरूपविधिर्नास्ति Par. Śek. Pari. 67.

**वासिष्ठीशिक्षा** a शिक्षा work belonging to the White Yajurveda. It is a selection from the Sarvānukramaṇī and is therefore a late work. Another work of the same name belongs to the Taittiriya school of the Black Yajurveda. It seems to be older than Vaidikābharana.

**वासुदेव दीक्षित** son of महादेव दीक्षित, the author of the Bālamānoraṁā, a commentary on the Siddhāntakaumudī. Vāsudevadiḡṡita was a resident of Tanjore who lived in the beginning of the eighteenth century A.D. and wrote a few works on Pūrvamīmāṁsā.

**वासुदेव** (शास्त्री) surnamed Abhyankar, who lived from 1863 to 1942 and did vigorous and active work of teaching pupils and writing essays, articles, commentary works and original works on various Śāstras with the same scholarship, zeal and acumen for fifty years in Poona. He wrote गूढार्थप्रकाश, a commentary on the Laghuśabdenduśekhara and तत्त्वादर्श, a commentary on the Paribhāṡenduśekhara in 1889. His works total more than twenty-five. His edition of the Pātañjala Mahābhāṡya with full translation and notes in Marāthī can be called his magnum opus. See अभ्यंकर.

**वि** (1) Uṅādi affix वि quoted by Pāṇini in the rule जाप्रोऽविचिण्णलङित्सु VII. 1.85; e.g. जागृविः; cf. जुष्टस्तृजागृभ्यः क्विन् Uṅādi IV. 54; also वृद्ध्यां विन् IV. 53; (2) common term for the affixes क्विप्, क्विन्, च्वि, ण्वि, ण्विन्, विच् and विद्. See व्.

**क्वि** augment वि as seen in the word दविशुतत् given as a nipātana in the

sūtra दाधतिर्दधति...P. VII. 4.65; cf. दविशुतदिति द्युतेर्यञ्जुगन्तस्य शतरि अभ्यासस्य संप्रसारणाभावः अस्वं क्वि आगमश्च निपात्यते Kās. on P. VII. 4.65.

**विकम्पित** a fault in the pronunciation of vowels, the utterance being attended with a kind of tremor; cf. यस्तं निरस्त...विकम्पितम्। M. Bh. at the end of Āhnika 1.

**विकरण** an affix placed between a root and the personal ending, for showing the specific tense or mood or voice to convey which, the personal ending is applied; e.g. the conjugational signs शप्, इयन्, श्चु, श, शम्, उ, श्रा and यक्, आम्, as also स्य, तास्, सिप्, आम् and च्चि with its substitutes. Although the term विकरण is used by ancient grammarians and freely used by the Mahābhāṡyakāra in connection with the affixes, mentioned in the sūtras of Pāṇini, such as शप्, इयन् and others, the term is not found in the Sūtras of Pāṇini. The vikaraṇas are different from the major kinds of the regular affixes तिद्, कृत्य and other similar ones. The vikaraṇas can be called कृत्; so also, as they are mentioned in the topic (अधिकार) of affixes or Pratyayas, they hold the designation 'pratyaya'. For the use of the word विकरण see M.Bh. on P. I. 3. 12, III. 1.31 and VI. I.5. The term विकरण is found in the Yājñavalkya Śikṡā in the sense of change, (cf. उपधारञ्जनं कुर्यान्मनोविकरणे सति) and possibly the ancient grammarians used it in that very sense as they found the root कृ modified as करु or कुरु, or च्वि as चिनु, or श्चु as भव before the regular personal endings तिप्, तस् etc.

**विकर्ष** (1) a fault in the utterance of a vowel with its proper accent (acute, grave or circumflex) which results from the proper accent being mixed

with another in the utterance; cf. विकर्षो नामाच्छ्रिता Uvvaṭa on R. Pr. III. 18; (2) protraction of the accent especially of the circumflex accent.

**विकल्प** choice or option re: the application of a rule as stated by the word वा, विभाषा, अन्यतरस्याम् or the like; cf. नेति प्रतिषेधो वेति विकल्पः तयोः प्रतिषेधविकल्पयोः 'विभाषा' इति संज्ञा भवति, विभाषाप्रकरणे प्रतिषेधविकल्पौ उपतिष्ठेते ! तत्र प्रतिषेधेन समीकृते विषये पश्चाद्विकल्पः प्रवर्तते Kās. on P. I. 1.44.

**विकल्पित** made applicable optionally.

**विकार** lit. change; modification; modification of a word-base or an affix, caused generally by the addition of suffixes; cf. प्रकृतेरवस्थान्तरं विकारः Kās. on P. IV. 3.134; cf. also लोपागमवर्ण-विकारज्ञो हि सम्यग्वेदात् परिपालयिष्यति Mahābhāṣya Āhnika I.

**विकार्य** lit. changeable; that which gets changed in its nature; a variety or subdivision of कर्म or the object; cf. त्रिविधं कर्म । निर्वर्त्य विकार्यं प्राप्यं चेति । Kās. on P. III. 2.1. The विकार्यकर्म is explained as यस्य प्रकृत्युच्छेदो गुणान्तरं वा उपघते तद्विकार्यम् । यथा मुक्त ओदनः । लूयमानः केदारः । Śrūgāraprakāśa II; cf. also, Vākyapadiya III. 7.78.

**विकीर्ण** a fault in the utterance of a vowel when one vowel appears, or is heard as another; cf. विकीर्णो वर्णान्तरे प्रसृतः । एकोऽप्यनेकनिर्मासीत्यपरे Pradīpa on the Mahābhāṣya Āhn. I end.

**विकृत** mutilated, changed in nature; e.g. the word राम into राम् in रामौ which is equivalent to राम् + औ. For technical purposes in grammar a word, although mutilated a little by lopa, āgama or varṇavikāra, is looked upon as the original one for undergoing operations; cf. एकदेशविकृतमनन्यवत् Par. Śek. Pari. 37.

**विकृतनिर्देश** utterance of a word in its mutilated form with some object in view; e.g. दीव्यत् for दीव्यति in प्राग्दीव्यतोऽण् P. IV. 1.83; cf. किं पुनः कारणं विकृतनिर्देशः क्रियते । M. Bh. on P. IV. 1.83; cf. also कर्म इति विकृतनिर्देशः रूपतेनिर्देश्यर्थः Kās. on P. VI. 1.159; cf. also गोह इति विकृतिकरणं विषयाधर्मम् Kās. on P. VI. 4.89.

**विकृति** change, modification as different from the original which is called प्रकृति; cf. प्रकृतिरुपादानकारणं तस्यैव उत्तर-मवस्थान्तरं विकृतिः Kās. on P. V. 1.12.

**विकृतिवह्नी** a work on the modified recital of the Veda words, or पदपाठ-विकृति, ascribed to Vyāḍi, who is believed to have been a pupil of वर्ष.

**विकृतिवह्नीटीका** name of a commentary on विकृतिवह्नी (which see above) written by a Vedic scholar गङ्गाधर.

**विक्रम** (1) name given to a grave vowel placed between two circumflex vowels, or between a circumflex and an acute, or between an acute and a circumflex; cf. स्वरितयोर्मध्ये यत्र नीचं स्यात्, उदात्तयोर्वा अन्यतरतो वा उदात्त-स्वरितयोः स विक्रमः T. Pr. XIX. 1; (2) name given to a grave vowel between a circumflex vowel and an acute or a circumflex vowel; cf. प्रचयपूर्वश्च कौण्डिन्यस्य T. Pr. XIX. 2; (3) repetition of a word or पद as in the Krama recital of the Veda words; (4) name given to a visarjaniya which has remained intact, as for instance in यः प्राणतो निमिषतः; cf. R. Pr. I. 5; VI. 1; the word विक्रम is sometimes used in the sense of visarjaniya in general; cf. also अनिङ्गयन् विक्रमनेषु कुर्यात् R. Pr. XIII. 11.

**विक्रान्त** name given to a saṁdhi where the visarga remains intact although it can optionally be changed into a sibilant consonant; e.g. यः ककुभः, यः

पञ्च, यो वः शिवतमो रसः । cf. विक्रान्तसंधिस्तु  
प्राकृतोपधो वेदितव्यो यत्र विसर्गः श्रूयेत R. Pr.  
IV. 11.

**विच्छिद्य** a fault in the utterance of a letter when there does not take place the necessary contact with the proper place of the utterance of a word; cf. हन्वोः प्रकर्षणे सर्वतश्चलने विच्छिद्यं नाम दोषो भवति । विच्छिद्यं नाम असंयुक्तम् R.Pr. XIV.3.

**विगृहीत** shown by separating the combined elements, for instance, the two or more words in a compound or, the base or affix from a word which is a combination of the base (प्रकृति) and the affix (प्रत्ययः); cf. तदेव सूत्रं विगृहीतं व्याख्यानं भवति M. Bh. on I. 1. Ahnika 1, Vārt. II, 14; also cf. अवारपाराद् विगृहीतादपि P. IV. 2.93 Vārt. 1.

**विग्रह** lit. separation of the two parts of a thing; the term is generally applied to the separation of the constituent words of a compound word; it is described to be of two kinds: (a) शास्त्रीयविग्रह or technical separation; e.g. राजपुरुषः into राजन् ङस् पुरुष सु and (2) लौकिकविग्रह or common or popular separation; e.g. राजपुरुषः into राज्ञः पुरुषः. It is also divided into two kinds according to the nature of the constituent words (a) स्वपदविग्रह separation by means of the constituent words, e.g. राजहितम् into राज्ञे हितम्; (b) अस्वपदविग्रह, e.g. राजार्थम् into राज्ञे इदम्; or e.g. सुसुखी into शोभनं मुखं अस्याः cf. M. Bh. on P. V. 4.7. The compounds whose separation into constituent words cannot be shown by those words (viz. the constituent words) are popularly termed nityasamāsa. The term नित्यसमास is explained as नित्यः समासो नित्यसमासः । यस्य विग्रहो नास्ति । M. Bh. on P. II. 2.19 Vārt. 4. The upapada-

samāsa is described as नित्यसमास. Sometimes especially in some Dvandva compounds each of the two separated words is capable of giving individually the senses of both the words e.g. the words चावा and क्षामा of the compound चावाक्षामा. The word विग्रह is found used in the Prātiśākhya works in the sense of the separate use of a word as contrasted with the use in a compound; cf. अच्छेति विग्रहे प्लुतं भवति R. Pr. VII. 1. विग्रह is defined as वृत्त्यर्थोपबोधकं वाक्यं विग्रहः in the Siddhāntakaumudī.

**विग्रहण** enclosure or closure (वेष्टन) by the use of the word इति as done in the Krama and other Veda-recitals.

**विघात** immolation; sacrifice; destruction, as applicable to a word or part of a word or a relation of words; cf. अनेकाल्त्वस्य तदाश्रयत्वाद् वणदिशस्य विघातो न भविष्यति M. Bh. on P. I. 1.50 Vārt. 15; cf. also the famous Paribhāṣā संनिपातलक्षणो विधिरनिमित्तं तद्विघातस्य Par. Śek. Pari. 85; M. Bh. on P. I. 1.24 etc.

**विघ्नकृत्** impediment to an operation caused by something preceding on account of its coming in the way; a vyavāya or vyavadhāna or intervention which is not admissible just as the interruption of palatals, linguals, dentals and sibilants excepting ह् for the change of न् into ण्; cf. अव्यवेतं विग्रहे विघ्नकृद्भिः R. Pr. V. 25.

**विच्** kṛt affix वि (which also becomes nil or zero) applied to a root in the sense of an agent, as observed in Vedic and classical use, as also to the root यच् with उप and roots ending in आ generally in Vedic Literature but sometimes in popular language; cf. विजुपे छन्दसि । आतो मनिन्वविन्वनिपश्च । अन्येभ्योऽपि दृश्यन्ते । कीलापाः, शुभंयाः etc. Kās. on P. III. 2.73, 74, 75.

**विचार** विचारणा, examination, question or topic or subject for examination ; cf. कुतः पुनरियं विचारणा । M. Bh. on P. I. 1.50 Vārt. 1.

**विचाल** immolation, destruction ; cf. वर्णाश्रयः प्रत्ययो वर्णविचालस्यानिमित्तम् । दाक्षिः M. Bh. on P. I. 1.39 Vārt. 10 ; cf. also Par. Śek. on Pari. 85.

**विचिकित्सार्थीय** the indeclinable नूनम् called विचिकित्सार्थीय in the Nirukta ; the word विचिकित्सा is explained as confirmation after deliberation by Durgācārya. cf. भाषायाम् । उभयमन्व-धायम् । विचिकित्सार्थीयश्च पदपूरणश्च । नूनमिति विचिकित्सार्थीयः Nir. I. 5.

**विचित्र** of various or wonderful kinds beyond our ken or comprehension cf. विचित्रास्तद्धितवृत्तयः M. Bh. on P. II. 4.32 Vārt. 7 ; VI. 1.99 Vārt 2.

**विच्छेद** (1) breach or break (in the Samhitāpāṭha) ; utterance of words separately by breaking their coalescence ; cf. पदविच्छेदः असंज्ञितः V. Pr. I. 156 ; (2) doubling of a consonant technically called यमः ; cf. अन्तःपदे अपञ्चमः पञ्चमेषु विच्छेदम् V. Pr. IV. 163.

**विजयगणिन्** a Jain grammarian of the seventeenth century who wrote a commentary on the Haimalaghu-prakriyā.

**विजया** name of a commentary on the Laghuśabdenduśekhara by Śivanārāyaṇa.

**विजयानन्द** called also विद्यानन्द, a grammar scholar of the Kātantra school who wrote (1) Kātantradhātuvṛtti (2) Kātantrottara and (3) Kriyākālāpa.

**विज्ञान** specific knowledge or understanding ; cf. सिद्धं तु धर्मोपदेशने अनवयव-विज्ञानाद्यथा लौकिकवैदिकेषु ; M. Bh. on P. VI. 1.84 Vārt. 5.

**विज्ञेय** a matter of special understanding ; the phrase अवश्यं चैतद्विज्ञेयम् very frequently occurs in the Mahābhāṣya ; cf. M. Bh. on P. I. 1.1, 3, 5, 22, I. 2.47, 48, 64, I. 4.23 etc.

**विट्** kṛt affix (वि, व् or nil) applied to the roots जन्, सन्, खन्, कम् and गम् and to the root अद् in special cases as seen in Vedic Literature ; e.g. अञ्जाः, गोषाः, कूपलाः, दक्षिकाः, etc.

**विट्ठल** or विट्ठलेश grandson of रामचन्द्रशेष, the author of the प्रक्रियाकौमुदी. He was a Telugu Brāhmaṇa of Āndhra who lived in the beginning of the sixteenth century and wrote a commentary named प्रसाद on the Prakriyā-Kaumudī and two small works अव्ययार्थनिरूपण and पाणिनिसूत्रवृत्ति.

**विडच्** or विडच् tad. affix विड applied to the word नि in the sense of depression of the nose. See under विडच् ; cf. P. V. 2.32.

**विद्यानन्द** See विजयानन्द.

**विद्यानिवास** name of a commentary on Bopadeva's Mugdhabodha.

**विद्याविनोद** grandson of Rāmeśvara-bhaṭṭa of Pratiṣṭhāna who wrote a grammar of the Prakṛta dialects.

**विद्वत्प्रबोधिनी** or रामभट्टी name of a commentary on the Sārasvata-prakriyā by a grammarian named Rāma-bhaṭṭa.

**विधर्मक** possessed of different phonetic properties.

**विधल्** tad. affix विध applied to the words भौरिकि and others in the sense of 'inhabited country' ; e.g. भौरिकि-विधः, वैपेयविधः ; cf. Kāś. on P. IV. 2.54.

**विधा** characteristic feature of an activity ; cf. संख्याया विधार्थे धा । विधा प्रकारः सर्वक्रियाविषय एव गृह्यते Kāś. on P. V. 3.42.

**विधान (1)** prescription, statement ; cf. लोपे हि (प्रत्ययलक्षण-) विधानम् P. I. 1.62 Vārt. 3; cf. also तत्र वृद्धिविधानम् P. VI. 1.85 Vārt. 16; (2) instrument or cause of an activity ; cf. विधिविधानविधिभाजां त्रयाणां संनिधाने तदन्तविधिर्भवति । Siradeva Pari. 13.

**विधारण** mention of a consonant as intact i.e. without any phonetic coalescence or संधि; the same as अभिनिधान. The term is used in this sense in the Prātiśākhya works.

**विधि (1)** a prescriptive rule ; cf. तत्र अपूर्वो विधिरस्तु नियमोस्तु इत्यपूर्वं एव विधिर्भविष्यति न नियमः M. Bh. on P. I. 4.3; cf. also समर्थः पदविधिः । विपूर्वाद्भाजः कर्मसाधन इकारः । विधीयते विधिरिति M. Bh. on P. II. 1.1; (2) prescription, statement ; injunction ; cf. अस्ति भावसाधनः । विधानं विधिः । M. Bh. on P. I. 1.57.

**विधिबलीयस्त्व** the superior strength of an injunctive rule ; the term is very frequently used by grammarians in speaking about the relative strength of rules ; cf. the term लोपविधिबलीयस्त्व. M. Bh. on P. VII. 2.3.

**विधिवाक्य** an injunctive statement or sentence.

**विधिशेष** subordinate proposition to a statement of injunction. cf. Vāk. pad. II. 350. cp. इको गुणवृद्धी इत्यादिको नियम सार्वधातुकार्धधातुकयोरित्यस्य गुणविधेः शेषः । (पुण्य.)

**विधेय (1)** predicate as contrasted with उद्देश्य ; cf. समर्थधिकारस्य विधेयसामानाधिकारण्यान्नियमोनर्थकः M. Bh. on P. II. 1.1 Vārt. 17; (2) that which should be prescribed as contrasted with प्रतिषेध्य ; cf. तिङ् च कश्चिद्विधेयः कश्चित् प्रतिषेध्यः M. Bh. on P. I. 2.64 Vārt. 9.

**विध्यादि** the senses headed by विधि as given in the rule विधिनिमन्त्रणामन्त्रणाधीष्टसंप्रश्नप्रार्थनेषु लिङ् P. III. 3.161; cf.

विध्यादिषु सप्तमी च Kāt. III. 1.20; cf. also विध्यादिषु क्रियार्थाह्निर् भवति Cāndra Vyāk. I. 3.121.

**विध्यैकवाक्यता** forming one single statement or idea with the prescriptive statement ; union with the prescriptive rule so as to form one rule with it. The term is used in connection with प्रतिषेध or prohibitive assertions which have to be explained in combination with the prescriptive sentences or vidhivākyas ; cf. निषेधवाक्यानामपि निषेध्यविशेषाकाङ्क्षत्वाद्धिष्यैकवाक्यतयैवान्वयः Par. Śek. on Pari. 2, 3.

**विन्** tad. affix (विनी) in the sense of possession applied to the words तपस्, सहस्र, ऊर्जस्, माया, मेधा, स्रज् and words ending in अस्, as also wherever it is seen ( बहुलं ) in Vedic literature ; e.g. तपस्विन्, ऊर्जस्विन्, मायाविन्, स्रज्विन्, पयस्विन् etc.; cf. P. V. 2.102, 114, 121, 122.

**विन्त** cerebralized, turned into a cerebral letter ण or ए; see the word नति meaning cerebralization or Mūrdhanyabhāva.

**विनयविजय** a Jain grammarian who has written a gloss on हैमलघुप्रक्रिया.

**विनयादि** a class of words headed by विनय to which the taddhita affix इक ( ङक् ) is applied without any change of sense; cf. विनय एव वैतथिकः । सामथिकः । औपथिकः । Kāś. on P. V. 4.34.

**विनाम** cerebralization ; cf. the word नति ; the word was used in ancient grammar works in the sense of णत्व (change of ण् into ण); cf. अग्रहणं चेद्बुद्धिविधिलदेशविनामेषु ऋकारग्रहणम् ; M. Bh. on P. VIII. 4.1 Vārt. 2.

**विनाश** disappearance, elision ; the word is frequently used in the sense of lopa; cf. एतच्च नित्येषु शब्देषु नोपपद्यते यत्सतो नाम विनाशः स्यादसतो वा प्रादुर्भावः M. Bh. on P. I. 1.56 Vārt. 12.

**विनि** tad. affix विन्. See the word विन्.

**विनिग्रहार्थीय** meant to cause prohibition or opposition; cf. अह इति च ह इति च विनिग्रहार्थीयौ इदं ह करिष्यति। इदं न करिष्यतीति Nir. I. 5.

**विनिमित्त** caused by different conditions; due to different causes; cf. बह्वनद्वाहि ब्राह्मणकुलानि। विनिमित्तावेतौ। M. Bh. on P. VII. 1.72 Vārt. 3.

**विनियोग** employment separately of different persons or things for different purposes; cf. अहेति विनियोगे च P. VIII. 1.61; cf. also अह विनियोगे। विनियोगो नाम द्वयोः पुरुषयोरेकस्मिन्कर्मणि एकस्य पुरुषस्य संबन्धः अन्यस्मिन्कर्मणि अपरस्य V. Pr. VI. 21.

**विनिवर्तक** lit. sending away; causing prohibition; cf. विशेषेण निवर्तयतीति विनिवर्तकः। त्वथैवेति विनिवर्तकाधिकारकावधारकाः T. Pr. XXII. 6.

**विन्यय** the same as विन्यास; placing or employment of the instrument of sound to touch the various places or sthānas where sound is produced; cf. अनुप्रदानात्संस्मात् स्थानात् करणविन्ययात्। जायते वर्णवैशेष्यं परिमाणान्च पञ्चमात्॥ T. Pr. XXIII. 2.

**विपरिणाम** change; cf. कार्यविपरिणामाद्वा सिद्धम्। कार्यस्य संप्रत्ययस्य विपरिणामः कार्यविपरिणामः। M. Bh. on I. 1.56 Vārt. 14. The word is very frequently used in connection with a change of the case of a word in a grammar rule which becomes necessary for interpretation; cf. विभक्तिविपरिणामाद्वा सिद्धम् as also अर्थाद्विभक्तिविपरिणामो भवति। M. Bh. on P. I. 3.9, 12; V. 3.60, VI. 1.4, VII. 3.50.

**विपरीत** (1) in the opposite or reverse way; cf. विपरीताच्चेति वक्तव्यम्। पारावारीणः M. Bh. on P. IV. 2.93 Vārt. 2; (2) change of ऋ into इ, seen sometimes in Vedic Literature when that ऋ is

preceded or followed by a palatal letter; e.g. शृङ्गे into शिङ्गे (Rk. Samh. V. 2.9) विभृयात् into विसियात् (Rk. Samh. X.X.9) विचृत् into विचित Rg. Veda II. 27. 6; cf. अनन्तरे तद्विपरीत-माहुस्तालव्ये शृङ्गे विभृयाद्विचृत्ताः R. Pr. XIV. 17.

**विपर्यय** change in the reverse order; reverse transposition; interversion; cf. the usual expression वर्णविपर्यय. cf. वर्णागमाद् भवेदंसः सिंहो वर्णविपर्ययात्। S. K. on P. VI. 3.109. The word व्यत्यय is used in this sense in the Mahābhāṣya; cf. वर्णव्यत्यये कृतेस्तर्कः। हिंसेः सिंहः। M. Bh. on Śiva Sūtra 5 Vārt. 15; cf. also Kāś. on P. VI. 3.109 and Cāndra Vyākaraṇa II. 2.48.

**विप्रकर्ष** distance; standing at a distance; cf. न च कालनक्षत्रयोः संनिकर्षविप्रकर्षौ स्तः M. Bh. on P. IV. 2.3.

**विप्रकृष्ट** remote; at a distance, with a word or two intervening; cf. संनिकृष्ट-विप्रकृष्टयोः संनिकृष्टस्य। given like a Paribhāṣā-Sūtra V. Pr. I. 144.

**विप्रतिपन्न** (1) doubtful; a matter of doubt; cf. विद्याद् विप्रतिपन्नानां पादवृत्ताक्षरैर्-क्तचाम् R. Pr. XVII. 13; (2) perverted; cf. तेभ्य एवं विप्रतिपन्नबुद्धिभ्यः अध्येतृभ्यः इदं शास्त्रमन्वाचष्टे M. Bh. on I. 1. Āhnika 1.

**विप्रतिषिद्ध** standing in conflict; conflicting; contradictory; cf. परस्परविरुद्धं विप्रतिषिद्धम् Kāś. on P. II. 4.13.

**विप्रतिषेध** conflict, opposition; opposition or conflict between two rules of equal strength, which become applicable simultaneously when Pāṇini's dictum विप्रतिषेधे परं कार्यम् applies and the rule mentioned later on, or subsequently, in the Aṣṭādhyāyī is allowed to apply; cf. विप्रतिषेधे परं कार्यम् P. I. 4.2; cf. also यत्र द्वौ प्रसङ्गौ अन्याथो एकस्मिन् युगपत् प्राप्नुतः स

तुल्यबलविरोधो विप्रतिषेधः । Kāś. on P. I. 4.2 ; cf. also विप्रतिषेध उत्तरं बलवदलोपे V. Pr. I. 159. The dictum of the application of the subsequent rule is adopted only if the conflicting rules are of equal strength ; hence, rules which are either nitya, antaraṅga or apavāda, among which each subsequent one is more powerful than the preceding one and which are all more powerful than the पर or the subsequent rule, set aside the पर rule. There is another dictum that when by the dictum about the subsequent rule being more powerful, an earlier rule is set aside by a later rule, the earlier rule does not apply again in that instance, barring a few exceptional cases ; cf. सङ्कलितौ विप्रतिषेधे यद् बाधितं तद् बाधितमेव । पुनःप्रसङ्गविज्ञानात् सिद्धम् Par. Śek. Pari. 40, 39.

**विप्रयोगः** ( 1 ) separation as contrasted with संसर्ग mentioned as one of the several criteria for deciding the sense of a word in cases of doubt cp. शास्त्रेपि भुजोऽनवने इति यस्य भुजेरवनमनवनं चार्थः तस्य ग्रहणं विज्ञायते न तु कौटिल्यार्थस्य निर्भुजति पाणिमिति । ( पुण्य. on Vāk. pad. II. 315 ) ( 2 ) use of a word against the warrant of experience cf. M. Bh. on P. I.4.21 Vārt. 1.

**विप्रराजेन्द्र** a grammarian who has written पाणिनिद्वयविवरण, a gloss on the Sūtras of Pāṇini.

**विभक्ति** lit. division, separation ; separation of the base i.e. that factor which shows the base separately. The word विभक्ति is generally used in the sense of case affixes ; but in Pāṇini's grammar the term विभक्ति is applied also to personal endings applied to roots to form verbs ; cf. विभक्तिश्च । सुप्तिङौ विभक्तिसंज्ञौ स्तः S. K. on P. I.4. 104. The term is also applied to tad. affixes which are

applied to pronouns, किम् and बहु, ending in the ablative or in the locative case or in other cases on rare occasions. Such affixes are तस् ( तसिद् ), त्र ( त्रिद् ), ह, अत्, दा, ऋहिल्, दानीम्, था ( थाल् ) and थम् given in P. V. 3.1 to V. 3.26. The case affixes are further divided into उपपदविभक्ति affixes and कारकविभक्ति affixes. For details see P. II. 3.1 to 73.

**विभक्तिपाद** conventional name given to the third pāda of the fifth Adhyāya of Pāṇini's Aṣṭādhyāyī, as it begins with the Sūtra प्राग्दिशो विभक्तिः P. V. 3.1.

**विभक्तिप्रतिरूपक** a term applied to such words ending with kṛt affixes as appear similar to words ending with case-affixes ; such words have no further case affixes put after them, and hence, they are called by the term 'avyaya' ; e.g. कर्तुम् ; cf. विभक्तिप्रतिरूपकमव्ययम् similar to उपसर्ग-विभक्तिस्वरप्रतिरूपकश्च निपाताः Gaṇasūtra inside the Cādigāṇa P. I. 4.57.

**विभक्तिबलीयस्त्व** the relative superior strength possessed by the कारकविभक्ति which takes place in supersession of the उपपदविभक्ति when both become applicable at one and the same time ; e.g. मुनित्रयं नमस्कृत्य and not मुनित्रयाय नमस्कृत्य ; cf. उपपदविभक्तेः कारक-विभक्तिबलीयसी Par. Śek. Pari. 94.

**विभक्तिविपरिणाम** supposition of a different case affix in the place of that which is actually stated, for purposes of construing and interpreting. cf. Vāk. pad. III. 14.468.

**विभक्तिस्वरप्रतिरूपक** similar in form to a word ending in a case-affix or to a vowel. Such words are looked upon and are treated as indeclinables ; e.g. शनैः, चिरेण, अस्ति, उ, ए etc. ; cf. the usual expressions तिङन्तप्रतिरूपक-



मन्वयम् etc. cf. विभक्तिस्वरप्रतिरूपकाश्च निपाता भवन्ति M. Bh. on P. VIII. 3.1 ; cf. also उपसर्गविभक्तिस्वरप्रतिरूपकाश्च निपाताः a Gaṇasūtra inside the चादिगण mentioned in P. I. 4.57.

**विभक्त्यर्थ** lit. the sense of a case-affix as also of a personal affix ; the term is applied to the Kāraka Prakaraṇa or Kāraka chapter or topic in grammar where senses of the विभक्ति affixes are fully discussed and illustrated ; cf. विभक्त्यर्थाः a chapter in the Siddhānta-kaumudī of Bhaṭṭoji Dikṣita.

**विभक्त्यर्थनिर्णय** a general term given to a chapter on case-affixes as also to treatises discussing the sense and relations of case-affixes. There is a treatise of this name written by Giridhara and another written by Jayakṛṣṇa Maunī.

**विभक्त्यर्थप्रकाश** a work on syntax of words written by a grammarian named Kamalākarabhaṭṭa

**विभक्त्यर्थप्रधान** an indeclinable, which is generally described as having the sense of a case affix predominant in it ; e.g. तत्र, अथः, नीचैः etc. ; some indeclinables have the sense of a root viz. the verb-activity as predominant ; cf. किञ्चिद्व्ययं विभक्त्यर्थप्रधानं किञ्चित् क्रियाप्रधानम् M. Bh. on P. I. 1.38.

**विभज्यान्वाख्यान** a method of forming a word, or of arriving at the complete form of a word by putting all the constituent elements of the word such as the base, the affix, the augment, the modification, the accent, etc. one after another and then arriving at the form instead of completing the formation stage by stage ; e.g. in arriving at the form सौमि the wording सौमि+अ+ई is

to be considered as it stands and not सौमि+अ. = सौमि and then सौमि+ई. The विभज्यान्वाख्यानपक्ष in connection with the formation of a word corresponds to the पदसंस्कारपक्ष in connection with the formation of a sentence.

**विभाग ( 1 )** lit. division, splitting ; the splitting of a sentence into its constituent parts viz. the words ; the splitting of a word into its constituent parts viz. the base, the affix, the augments and the like ; ( 2 ) understanding or taking a thing separately from a group of two or more ; cf. अवश्यं खल्वपि विभज्योपपदग्रहणं कर्तव्यं यो हि बहूनां विभागस्तदर्थम् । सांकाश्यकेभ्यश्च पाटलिपुत्रकेभ्यश्च माथुरा अभिरूपतराः, M. Bh. on P. V. 3.57 ; ( 3 ) splitting of a Saṃhitā text of the Vedas into the Pada text ; cf. अथादावुत्तरे विभागे इत्वं व्यञ्जनपरः T. Pr. III. 1, where विभाग is explained as पदविभाग by the commentator ; cf. also R. Pr. XVII. 15 ; ( 4 ) the capacity of the Kārakas ( to show the sense ) ; cf. कारकशक्तिः विभागः Nyāsa on Kāś. I. 2.44.

**विभाषा** optionally, alternatively ; the word is explained by Pāṇini as न वा in the rule न वेति विभाषा ( P. I. 1.44 ) in consonance with its derivation from the root भाष् with वि ; cf. नेति प्रतिषेधे वेति विकल्पस्तयोः प्रतिषेधविकल्पयोर्विभाषेति संज्ञा भवति । विभाषाप्रदेशेषु प्रतिषेधविकल्पाद्युपतिष्ठेते । तत्र प्रतिषेधेन समीकृते विषये पश्चाद्विकल्पः प्रवर्तते. The option ( विभाषा ) is further divided into three kinds प्राप्ते विभाषा, अप्राप्ते विभाषा and उभयत्र विभाषा. For details see Mahābhāṣya on P. I. 1.44.

**विभाषित ( 1 )** stated or enjoined optionally ; cf. मेध्यः पशुविभाषितः । आलम्बन्व्यो नालम्बन्व्य इति M. Bh. on P. I. 1.44 Vārt. 15 ; cf. also मन्ये घातुर्विभाषितः । M. Bh. on P. III. 1.27 Vārt. 4 ;

(2) roots taking personal affixes of both the Padas.

विभाषितगुण taking the guṇa-gradation optionally ; cf. अन्तस्थान्तरोपलिङ्गी विभाषित-गुणः । Nirukta X. 17.

विमलक्रीर्ति a Jain grammarian of the sixteenth century who wrote a short metrical work on the padas of roots, known by the name पदव्यवस्था-सूत्रकारिका.

विमलमति an old grammarian who is believed to have written a gloss named भागवृत्ति on Pāṇini's Sūtras to which the grammarians Puruṣot-tamadeva, Sīradeva and others of the twelfth century refer. Some scholars say that भागवृत्ति was written by भर्तृहरि ; but it is not feasible, as there is a reference to Māghakāvya in भागवृत्ति. In books on grammar, especially of the Eastern School in the 11th and the 12th century, there are several quotations from the Bhāgavṛtti. See भागवृत्ति.

विमलसरस्वती a grammarian who wrote a small grammar work named रूपमाल.

विमुक्तादि a class of words headed by the word विमुक्त to which the taddhita affix अ (अण्) is added in the sense of 'possessed of', provided the word so formed, denotes a chapter or a lesson of a sacred work ; cf. विमुक्तशब्दोस्मिन्नस्ति वेमुक्तकोध्यायः अनुवाको वा । देवासुरः । Kāś. on P. V. 2.61.

विमोक्ष liberation of the last letter (especially a class consonant) of a word from phonetic modifications by coalescence with the initial letter of the following word, or liberation of modification of a consonant or vowel standing at the end of a verse or sometimes even in the middle of a verse ; e.g. तद् नो

मित्रः, सम् यौमि, संमधुमतीर्मधुमतीभिः पृच्यन्तान् शुक्रं दुदुहे अहयः ; cf. V. Pr. I. 90, 91.

विराम omission of a consonant, sometimes when it is preceded and also followed by another consonant, as if it were squeezed between the two; this is no doubt looked upon as a fault ; e.g. the omission of the consonant द् in उपमा षद् द्वा द्वा uttered as उपमा षद् वा द्वा ; cf. अन्योन्येन व्यञ्जनानां विरामः R. Pr. XIV. 16. where Uvvaṭa explains विराम as लोप.

विराम an ancient term used in the Prātiśākhya works for a stop or pause in general at the end of a word, or at the end of the first member of a compound, which is shown split up in the Padapāṭha, or inside a word, or at the end of a word, or at the end of a vowel when it is followed by another vowel. The duration of this virāma is different in different circumstances ; but sometimes under the same circumstances, it is described differently in the different Prātiśākhyas. Generally, there is no pause between two consonants as also between a vowel and a consonant preceding or following it. The Taittirīya Prātiśākhya has given four kinds of विराम (a) ऋग्विराम, pause at the end of a foot or a verse of duration equal to three mātrās or moras, (b) पदविराम pause between two words of duration equal to two mātrās ; e.g. इषे त्वा ऊँजे त्वा, (c) pause between two words the preceding one of which ends in a vowel and the following begins with a vowel, the vowels being not euphonically combined ; this pause has a duration of one mātrā e.g. स इधानः, त एनम्, (d) pause between two vowels inside a word which is a rare occurrence ; this has a duration of half a mātrā ; e.g. प्रउगम्, तित्तः ; cf. ऋग्विरामः पदविरामो विद्वृत्तिविरामः समान-

पदविवृत्तिविरामस्त्रिमात्रो द्विमात्र एकमात्रोर्धमात्र इत्यानुपूर्व्येण T. Pr. XXII. 13. The word विवृत्ति is explained as स्वरयोसंधिः. The vivṛtti-virāma is further divided into वत्सानुसृति which has the preceding vowel short and the succeeding long, वत्सानुसारिणी which has the preceding vowel a long one and the succeeding vowel a short one, पाकवती which has both the vowels short, and पिपीलिका which has got both the vowels long. This four-fold division is given in the Śikṣā where their duration is given as one mātrā, one mātrā, three-fourths of a mātrā and one-fourth of a mātrā respectively. The duration between the two words of a compound word when split up in the पदपाठ is also equal to one mātrā; cf. R. Pr. I. 16. The word विराम occurs in Pāṇini's rule विरामोऽज्ञानम् P. I. 4.110 where commentators have explained it as absence; cf. वर्णानामभावोवसानसंज्ञः स्यात् S. K. on P. I. 4.110; cf. also विरतिविरामः। विरम्यते अनेन इति वा विरामः Kās. on P. I. 4.110. According to Kāśikā even in the Saṁhitā text, there is a duration of half a mātrā between the various phonetic elements, even between two consonants or between a vowel and a consonant, which, however, is quite imperceptible; cf. परो यः संनिकर्षो वर्णानां अर्धमात्राकालव्यवधानं स संहितासंज्ञो भवति Kās. on P. I. 4.109, cf. also विरामे मात्रा R. T. 35; cf. also R. Pr. I. 16 and 17. For details see Mahābhāṣya on P. I. 4.109 and I. 4.110.

**विरीसच्** tad. affix विरीस or विरीस applied to the word नि in the sense of flatness of nose. See विरीस above; cf. P. V. 2.32.

**विरोध** opposition or conflict between two rules where, the rule which is subsequently mentioned is regarded

as stronger and given preference to, as far as its application is concerned; cf. तुल्यबल्योविरोधो विप्रतिषेधः। विप्रतिषेधे परं कार्यम् P. I. 4.2; (2) contradiction where one thing prevents another; cf. सर्वनामस्थाने इति अनुवर्तमानमपि विरोधादिह न संबध्यते Kās. on P. VII. 1.86.

**विरोधिता** contrary nature; dissimilarity; enmity as one of the criteria for deciding the sense of a word in cases of doubt. cf. Vāk. pad. II. 315. cf. विरोधादर्थयोऽन्वयार्थते। यथा रामार्जुनाविल्यत्रार्जुनसुनिधाने निसर्गवैरिणो जामदग्नस्यैव प्रतीतिः। (पुण्य.)

**विलम्बित** a kind of tone where the interval between the utterance of two letters as also the time required for the utterance of a letter is comparatively longer than in the other two kinds, viz. द्रुत and मध्य; cf. ये हि द्रुतायां वृत्तौ वर्णाः त्रिभागधिकास्ते मध्यमायाम्, ये मध्यमायां वर्णास्त्रिभागधिकास्ते विलम्बितायाञ्च M. Bh. on P. I. 1.70; cf. also द्रुतविलम्बितयोश्चानुपदेशात् P. I. 1.69 Vārt. 11.

**विलम्बिता वृत्ति** retarding or slow manner of speech in which the letters are uttered quite distinctly; this kind of speech is followed by the preceptor while teaching Veda to his pupils; cf. अभ्यासाथ द्रुतां वृत्तिं प्रयोगार्थं तु मध्यमायाम्। शिक्षाणामुपदेशार्थं कुर्याद् वृत्तिं विलम्बिताम् ॥ R. Pr. XIII. 19. cf. also T. Pr. XXIII. 24. See विलम्बित above.

**विलास** name of a commentary by Jayakṛṣṇa Maunī on the Madhyasidhānta Kaumudī of Varadarāja.

**विलिङ्ग** (1) a substantive which is declined in all the three genders cf. Hemacandra III. 1.142; (2) of a different gender (although in the same case); cf. विलिङ्गं हि भवान् लोके निर्देशं करोति M. Bh. on P. I. 1.44 Vārt. 5.

**विलोप** the same as लोप which see above.

The term विलोप was possibly in use before Pāṇini's time; cf. उदात्तपूर्वे नियतस्वरोदये परो विलोपोऽनियतो यदावरः R. Pr. XI. 26; cf. also विलोपो विनाशः Uvvaṭa on R. Pr. XI. 28.

**विलोम** reverse, in the opposite way; the same as प्रतिलोम which see above.

**विवक्षा** intention or desire, generally of the speaker with regard to the sense to be conveyed by his words; the words वक्तुविवक्षा are often used by grammarians in this sense; cf. विवक्षातः कारकाणि (Paribhāṣā) cf. also कथम् । विवक्षातः । M. Bh. on P. I. 1-66-67; I. 2.64 Vārt. 53, IV. 1.3; cf. also विवक्षाधीना शब्दव्युत्पत्तिः Durgh. Vṛ. II. 2.8; cf. also इतिकरणो विवक्षार्थः Kāś. on P. II. 2.27, IV. 2.21, IV. 2.55, 57, etc.

**विवरण** critical comment; a name given by a writer of commentary works to a critical commentary work written by him; e.g. काशिकाविवरणपञ्जिका (न्यास) by Jinendrabuddhi, भाष्यप्रदीप-विवरण (उद्द्योत) by Nāgeśa, as also छद्मशब्देन्दुशेखरविवरण by Bhāskaraśāstrī Abhyankar. There are a number Vivaraṇas on Bhāṣyapradīpa of Kaiyaṭa, by Īśvarānanda, Nārāyaṇa, Rāmacandra Śarasvatī and others.

**विवर्तेन** transformation; the word is generally used in the sense of transformation of the Padapāṭha into the Saṃhitāpāṭha.

**विवार** name given to an external effort in the production of a sound when the vocal chords of the glottis or larynx are extended; cf. कण्ठविलस्य विकासः विवारः Uddyota on M. Bh. I. 1.9. cf. also विवरणं कण्ठस्य विस्तरणम् । स एव विवाराख्य बाह्य प्रयत्नः । तस्मिन्सति श्वासो नाम बाह्यः प्रयत्नः क्रियते । तद्ध्वनिसंसर्गः द्रोषो

नाम बाह्यः प्रयत्नो जायते इति शिक्षायां स्मर्यते Bhāṣya on T. Pr. II. 5.

**विविभक्ति** possessed of a different case-affix; cf. एवमपि विविभक्तीनां न प्राप्नोति । समर्थात् समर्थे पदात् पदे इति M. Bh. on P. II. 1.1. Vārt 19; cf. also M. Bh. on P. I. 1.27, VI. 4.1; VII. 2.82.

**विवृत्त** name given to an internal effort (as contrasted with the external effort named विवार) when the tip, middle, or root of the tongue which is instrumental in producing a sound, is kept apart from the place or sthāna of the production of the sound; cf. तत्रोत्पत्तेः प्राग्यदा जिह्वाग्रो-पाग्रमध्यमूलानि तत्तद्गणोत्पत्तिस्थानानां तात्वादीनां दूरतः वर्तन्ते तदा विवृत्तता. Tattvabodhini on S. K. on P. I. 1.9.

**विवृतकण्ठ** produced by fully extending the chords of the throat. The first and the second class-consonants are described as विवृतकण्ठ; cf. तत्र वर्गाणां प्रथमद्वितीया विवृतकण्ठाः श्वासानुप्रदाना अघोषाः; M. Bh. on P. I. 1.9. Vārt. 2.

**विवृत्तर** possessed of the internal effort viz. विवृत which is specially strengthened. The diphthongs have got at the time of their production the internal effort विवृत specially strengthened; cf. यदत्रावर्णं, विवृत्तरं तदन्यस्मादवर्णात् M. Bh. on Śiva Sūtra 3, 4. Vārt. 10.

**विवृत्त** separated, disjoined; the word is used in connection with the separated elements of a euphonic combination; the words विच्छिष्ट, अनेकीभूत and पृथग्भूत are used in the same sense.

**विवृत्ति** (1) separation of the two vowels which were euphonicly combined into one; the hiatus or position of two vowels near each other; cf. विवृत्तिः स्वरयोरसंधिः; (2) the interval between two vowels placed

near each other ; cf. स्वरयोरनन्तरयोरन्तरं विवृत्तिः V. Pr. I. 119 ; cf. also संहितायां यत्स्वरयोरन्तरं तद्विवृत्तिसंज्ञं स्यात् Uvvaṭa on R. Pr. II. 1. This interval is one mātrā according to the Taittirīya Prātiśākhya, while it is only half-amātrā according to the Rktaṅtra and the Rk-Prātiśākhya ; cf. T. Pr. XXII. 13 ; R. T. 35. See विराम.

विशयवत् doubtful ; possessed of a doubt about itself ; cf. विशयवत्यो हि वृत्तयो भवन्ति । यथार्थं विभक्तीः संनमयेत् । प्रक्तम् । अवक्तम् । Nir. II. 1.

विशिष्ट ( 1 ) lit. specific ; qualified by, characterized by ; cf. केन नञ्विशिष्टेनानञ्च ; P. II. 1.60 ; cf. also प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम् Par. Śek. Pari. 71 ; ( 2 ) different ; cf विशिष्ट-लिङ्गानां भिन्नलिङ्गानां शब्दानां Kāś. on P. II. 4.7.

विशेष specific nature causing difference ; difference ; specific feature ; cf. सामान्यग्रहणे विशेषानतिदेशः ( Paribhāṣā ) cf. also यस्तु प्रयुञ्जते कुशले विशेषे etc. M. Bh. in Āhnika 1 ; cf. also क्रियावाचकमाख्यातमुपसर्गो विशेषकत् Uvvaṭa on V. Pr. VIII. 50.

विशेषक determining ; determinant ; cf. अस्त्रत्र विशेषः । राजा विशेषकः प्रयुज्यते तेन विशिष्टस्यानयनं भवति ; M. Bh. on P. II. 2.6 ; cf. अवयवे कृतं लिङ्गं समुदायस्य विशेषकं भवति ; M. Bh. on P. I. 3.62 Vārt. 5.

विशेषण attribute ; adjective ; any word which qualifies another ; hence, subordinate ; cf. विशेषणानां चाजातेः । जातिर्यद्विशेषणम् , आहोस्त्वित् जातेर्यानि विशेषणानि । M. Bh. on P. I. 2.52. cf. also Vāk. pad. III. 14.7

विशेषणसमास ( 1 ) a tatpuruṣa compound of the type of Mayūravayāṁsakādi where both the words which are compounded together are adjectival ; ( 2 ) a karmadhāraya compound where the second member is

an adjective ; a determinative compound ; cf. गमनं च यच्चिरं च गमनचिरमिति विशेषणसमासोऽयम् Kāś. on P. VI. 2.6.

विशेषप्रतिपत्ति a clear understanding, or a determined sense in a place of doubt ; cf. व्याख्यानतो विशेषप्रतिपत्तिर्नहि संदेहादलक्षणम् Par. Śek. Pari. 1 ; also M. Bh. in Āhnika 1.

विशेषविहित specifically prescribed, as contrasted with prescribed in general which is set aside ; cf. सामान्य-विहितस्य विशेषविहितेन बाधः ; M. Bh. on P. II. 1.24 ; cf. also M. Bh. on P. III. 1.94 Vārt. 10, III. 2.77 etc.

विशेषातिदेश attribution of special properties of that thing or object with which another object is stated to be looked upon as similar or identical. cf. Vāk. pad. II. 77.

विशेष्य substantive, as opposed to विशेषण adjective or qualifying ; cf. मेदकं विशेषणम् , मेघं विशेष्यम् Kāś. on P. II. 1.57 ; cf. also विशेषणविशेष्यभावो विवक्षानिवन्धनः Kāś. on P. II. 1.36. cf. also Vāk. pad. II. 14.7.

विश्रम्भ relaxation, a characteristic of the grave accent, as contrasted with आयाम which characterizes the acute accent ; cf. उदात्तश्चानुदात्तश्च स्वरितश्च त्रयः स्वराः । आयामविश्रम्भाक्षेपैस्त उच्यन्तेऽक्षराश्रयाः । विश्रम्भः अयोगमनं गात्राणाम् Uvvaṭa on R. Pr. III. 1. विश्रम्भ is the same as अन्ववसर्गं which is explained in the Mahābhāṣya as अन्ववसर्गो गात्राणां शिथिलता. M. Bh. on P. 1.2.29, 30.

विश्रान्तविद्याधर name of a grammar work of a general type which once occupied a prominent position and was studied as a text book of grammar, representing an independent system. The work is referred to by Hemacandra and Haribhadra. It is

attributed to Vāmana who may be the same as one of the joint writers of the Kāśikāvṛtti. In that case the date of the work is the 7th century A. D.; cf. the popular verse परेत्र पाणिनीयज्ञाः केचित्कालापक्रोविदाः । एके विश्रान्त-विद्याः स्युरन्ये संक्षिप्तसारकाः ॥ quoted in Vol. VII. p. 388 Vyākaraṇa Mahābhāṣya D. E. Society's edition.

**विश्लेष** separation of vowels that are in coalescence; showing separately the two vowels that are combined together in the Saṁhitā Text. The term is contrasted with प्रश्लेष which is the same as एकादेश in the terminology of Pāṇini.

**विश्वकर्मेशाखी** name of a grammarian who wrote a commentary सत्प्रक्रिया-न्याकृति on the Prakriyā-kaumudī.

**विश्वनाथदण्डिभट्ट** a well-known grammarian of the nineteenth century who wrote several commentary works of which the commentaries on the two Śekharas of Nāgeśa are well-known to scholars.

**विश्वरूप** a grammarian of the sixteenth century who has written a small grammar treatise called विश्वरूपनिबन्ध.

**विश्वेश्वरतीर्थ** a grammarian who has written a gloss on the Siddhānta-kaumudī.

**विषमपदव्याख्या** or **विषमी** (1) a critical commentary on Nāgeśa's Laghu-śabdenduśekhara written by Rāghavendrācārya Gajendragadkar of Satara, who lived in the first half of the nineteenth century and who has also written a gloss named त्रिषयगा on the Paribhāṣenduśekhara; (2) name of a commentary on Nāgeśa's Paribhāṣenduśekhara by Cidrūpāśraya; (3) name of a commentary on Śiradeva's Paribhāṣāvṛtti. (4) name of a mocr-

entary on Śabdakaustubha by Nāgeśa.

**विषमरागता** incorrect nasalization, mentioned as a fault of pronunciation; cf. संदष्टता विषमरागता च । R. Pr. XIV. 4.

**विषय** domain; province; cf. प्रकल्प्य चापवादविषयं तत उत्सर्गोऽभिविदिशते । Par. Śek. Pari. 63.

**विषयता** being a subject of discussion of; coming under the domain of, applicability; the meaning of विषय-सप्तमी which is similar to चिद्वक्षा.

**विषयविषयिभाव** relation between the object and the subject; cf. प्रतिलक्ष्यं लक्षणभेदादस्ति विषयविषयिभावः Kaiyaṭa on P. VI. 4.104. Vārt. 2.

**विषयसप्तमी** locative case denoting the domain or province of a particular suffix or a substitute or the like, which could be actually applied later on; this विषयसप्तमी is contrasted with परसप्तमी when the thing mentioned in the locative case is required to be present in front; cf. असति पौर्वापर्ये विषयसप्तमी विज्ञास्यते M.Bh. on P. II. 4.35; cf. also आर्ध-धातुके इति विषयसप्तमी Kāś. on P. II. 4.35; cf. also M.Bh. on P. III. 1.26 and IV. 1.90.

**विषयार्थ** meant for showing the province or domain of the application of a particular rule; cf. तत्रग्रहणं (in तत्रोपपदं सप्तमीस्थम्) विषयार्थम् M.Bh. on P. III. 1.92 Vārt. 6.

**विष्णुपण्डित** or more properly **विष्णुशेष** a grammarian belonging to the famous Śeṣa family of grammarians, who has written a small treatise on Paribhāṣās or maxims of interpretation which he has named परिभाषाप्रकाश.

**विष्णुभट्ट** (विष्णुशास्त्री भट्ट) a scholar of grammar of the latter half of the nineteenth century, who has written

learned commentaries on the works of Nāgeśa Bhaṭṭa, two of which viz. चिच्चन्द्रिका and विष्णुभट्टी are well-known to scholars.

**विष्णुभट्टी** name given to the commentary on the Paribhāṣenduśekhara written by Viṣṇubhaṭṭa. See विष्णुभट्ट above.

**विष्णुमित्र** a Vedic scholar who wrote a gloss on the Ṛk-Prātiśākhya which is known as पाषेदव्याख्या.

**विष्णुमिश्र** a scholar of the Supadma system of grammar who has written a commentary named मकरन्द or Supadmamakaranda on the सुपञ्चव्याकरण and also a commentary on the सुपञ्चसमाससंग्रह.

**विसर्ग** aspiration, leaving off the breath generally at the completion of the utterance of a word when there is a pause; the term विसर्जनीय was in use in ancient times. Although not mentioned in his alphabet by Pāṇini, this phonetic element, visarga, is looked upon as a letter; it is mentioned as one of the letters in the Śikṣā and the Prātiśākhya works and Patañjali has advised its inclusion in the alphabet. As visarga cannot be found in use independently of another letter (which is any vowel after which it occurs) it is called अयोगवाह.

**विसर्जनीय** same as विसर्ग which see above cf. विसृज्यते पुनर्वर्णैर्न संबध्यते इति विसर्गः; Durgasiṃha on Kāt. I. 1.16. The term विसृष्ट is also used in the same sense. The visarjanīya has the same position (स्थान) in the mouth as the vowel after which it occurs. It is a glottal sound; the Ṛk-Prātiśākhya says that some scholars describe visarjanīya as a chest sound; cf. कण्ठयोकारः प्रथमपञ्चमौ च द्वाव-

ष्माणौ केचिदेतावुरस्यौ। R. Pr. I 18; cf. also उरसि विसर्जनीयो वा R. T. 3.

**विसृष्ट** the same as Visarjanīya or Visarga, which see above.

**विस्थान** belonging to a position of utterance (स्थान) other than the one assigned, or referred to; cf. विस्थाने स्पर्श उदये मकारः; R. Pr. IV. 3.

**विस्पष्ट** clear and correct; the term is used in connection with the pronunciation of Vedic words; cf. यथो पतत्। अविस्पष्टार्था भवन्तीति Nir. I. 16.

**विस्पष्टादि** a class of words headed by the word विस्पष्ट which retain their own accents in a compound when they are the first members of a compound, provided that any word of quality is the second member; e.g. विस्पष्टकटुकम्। व्यक्तलवणम् where the words विस्पष्ट and व्यक्त are used in the sense of clear, referring to the different tastes; cf. Kāś. on P. VI. 2.24.

**विस्वर** characterized by a faulty or incorrect accent, which is looked upon as a fault of pronunciation.

**विहार** expansion of the position (स्थान) and the means of utterance (करण) of a sound beyond the necessary extent, which produces a fault of pronunciation, called व्यास; cf. विहार-संहारयोर्व्यासपीडने। स्थानकरणयोर्विहारे विस्तारे व्यासो नामा दोषो जायते Uvvaṭa on R. Pr. XIV. 2.

**विहित** prescribed by a rule; that for which a vidhi or injunction has been laid down. The word is very frequently used by grammarians with respect to an affix prescribed after a base.

**विहितविशेषण** an adjectival word generally in a different case from that of the word to which it is applied.

as an adjective, and hence, translated as 'prescribed after' and not as 'belonging to' cf. विहितविशेषणं धातु-ग्रहणम् । धातोर्यो विहित इति । M. Bh. on P. I. 1.5 Vārt 3; cf. also M. Bh. on II. 4.74. Vārt 1.

**वीक्षा** complete application to all the different parts; comprehensive inclusion of every part or unit; desire to occupy completely; cf. व्याप्तिविशेष-विषया प्रयोक्तुरिच्छा वीप्सा । नानावाचिनामधिकरणानां क्रियारुणाभ्यां युगपत्प्रयोक्तुर्व्याप्तुमिच्छा नानाभूतार्थवाचिनां शब्दानां यान्यधिकरणानि वाच्यानि तेषां क्रियारुणाभ्यां युगपत्प्रयोक्तुमिच्छा वीप्सा; e.g. ग्रामो ग्रामो रमणीयः । Kāś. on P. VIII. 1.4. For details see Mahābhāṣya on P. VIII. 1.1 and 4.

**दु** general term for the augment दुक् and the affixes दुक्, दुच्, दुक्, and दुच्. After the indicatory letter has disappeared the remnant दु of the affixes and not of the augment, is always changed into अक्; cf. सुवोरनाकौ । P. VII. 1.1.

**दुक्** (1) augment दु added (a) to the word भू after it, when the tad. affix ढक् (एय) in the sense of अपत्य is affixed to it; cf. भ्रुवो दुक् च P. IV. 1.125; (b) to the root भू before an affix beginning with a vowel in the perfect and the aorist tenses; e.g. बभूव, अभूवन् etc.; cf. P. VI. 4.83; (c) to the root सू in the Perfect third pers. sing.; e.g. ससूव, P. VII. 4.74; (2) tad. affix अक् applied to the word कन्था as seen in use in the Bannu (वर्णु) district; e.g. कान्थकम्, cf. P. IV. 2.103.

**दुच्** tad. affix अक् applied optionally with the affixes व and इल to the preposition उप when the whole word is used as the name of a man e.g. उपकः; cf. Kāś. on P. V. 3.80.

**दुक्** (1) tad. affix अक् causing vṛddhi to the vowel of the first syllable of

that word to which it is added, as prescribed, (a) to the words denoting an offspring as also to the words उक्, उष्ट् etc. in the sense of 'a group'; e.g. औपगवकम्, औष्टकम्, कैदारकम् etc.; cf. P. IV. 2.39, 40; (b) to the words राजन्य and others in the sense of 'inhabited country'; e.g. राजन्यकः देवनायकः etc., cf. P. IV. 2.53, (c) to the words headed by अरीहण such as हुषण, खदिर, मैत्रायण, काशकृत्स्न etc. in the quadruple senses; e.g. आरीहणकम्, द्रौषणकम्, cf. P. IV. 2.80, (d) to the word धन्व meaning a desert, to words with व् or र for their penultimate, to words ending in प्रत्य, पुर and वह as also to words headed by धूम, नगर, अरण्य, कुम्भ, युगन्धर etc., under certain conditions in the miscellaneous senses; e.g. संकाश्यकः, पाटलिपुत्रकः, माकन्दकः, आङ्गकः, वाङ्गकः, भौमकः, नागरकः, आरण्यकः etc.; cf. P. IV. 2.121-130, 134, 135, 136; (e) to the words शरद्, आश्वयुजी, शीष्म, वसन्त, संवत्सर, आग्रहावणी and others in the specific senses given; cf. P. IV. 3.27, 45, 46, 49, 50; (f) to words denoting descentance or spiritual relation, words meaning families and warrior clans, words कुलल and others, words meaning clans, and students learning a specific Vedic branch in specific senses prescribed; e.g. आचार्यक, मातामहक, रत्नौक्तुकायनक, काललक, काठक, कालापक etc.; cf. P. IV. 3.77, 99, 118, 126; (g) to the words शाकल, उष्ट्र, उमा and ऊर्णा in the specially given senses; e.g. शाकलः, संघः, औष्ट्रकः, औमम्, आर्णम्, cf. P. IV. 3.188, 157, 158; (h) to words with penultimate व्, and a long vowel preceding the last one, to words in the dvandva compound, and to the words मनोज्ञ, कल्याण and others in the sense of 'nature' or 'profession'; e.g. रामणीयकम्, गौपालपशुपालिका, गार्गिका, काठिका etc.; cf. P. V. 1.132, 133, 134; (2) kṛt affix अक् added to the roots निन्द्



हिंस and others, and to the roots देव् and कृश् with a prefix in the sense of a habituated, professional or skilled agent ; e.g. निन्दकः, परिक्षेपकः, असूयकः, परिदेवकः, आक्रोशकः; etc. cf. P. III. 2.146, 147.

**वृत्** ( I ) kṛt. affix अक added to the roots पु, स, and लृ, in the sense of ' a skilled agent ' and to any root in the sense of ' an agent who is blessed ' ; e.g. प्रवकः, सरकः, लवकः, जीवकः ( meaning जीवतात् ) नन्दकः ( meaning नन्दतात् ) ; cf. P. III. 1.149, 150 ; ( 2 ) tad. affix अक added to ( a ) the words क्रम and others in the sense of ' a student of ' ; e.g. क्रमकः, पदकः शिक्षकः मीमांसकः ; cf. P. IV. 2.61 ; ( b ) the words पूर्वाङ्ग, अपराङ्ग etc. as also the words पथिन् and अमावास्या in the sense of ' produced in ' ; e.g. पूर्वाङ्गक, पन्थक, अमावास्याक ; cf. P. IV. 3.28, 29, 30 ; ( c ) the words कलापि, अश्रद्ध, यव and बुस in the sense of ' debt paid at the time of ' , the words वासुदेव and अर्जुन in the sense of ' devoted to ' , and the dvandva compounds when the words so formed mean either ' enmity ' or ' nuptial ties ' ; e.g. कलापकम् ( कृणम् ), यवकम् ( कृणम् ), वासुदेवकः, अर्जुनकः, काकोल्लभिका, कुत्सकुशिका ; cf. P. IV. 3.48, 98, 125 ; ( d ) the words गोषद, इषेत्, etc. in the sense of ' containing ' or ' possessing ' , and the word पथिन् in the sense of ' expert ' e.g. इषेत्त्वकः, पथकः ; cf. P. V. 2.62, 63 ; and ( e ) the words पाद and शत preceded by a numeral, in the sense of वीप्सा, as also in the senses of दण्ड ( fine ) and व्यवसर्ग when those words are preceded by a numeral ; e.g. द्विपदिकां ( ददाति ), द्विशतिकां ( ददाति ), द्विपदिकां दण्डितः ; cf. Kāś. on P. V. 4.1 and 2.

**वृत्** a word signifying the end of a particular group of words ; the word frequently occurs in the Dhātu-pāṭha of Pāṇini but not necessarily

at the end of each class or group therein ; e.g. दुष्प्रोषि गतिवृद्धयोः । वृत् । अयं वदतिश्च उदात्तो परस्मैमाषौ । Dhātu-pāṭha at the end of the First Conjugation. Similarly वृत् is used at the end of the fourth, fifth, and sixth conjugations.

**वृत्तादि** a class of roots headed by the root वृत् which take optionally the Parasmaipada affixes when the vikaraṇa स्य of the future tense and the conditional mood, or the desiderative vikaraṇa सन् is added to them ; e.g. वत्स्यति, वत्स्यते ; अवत्स्यत्, अवत्स्यत, विवृत्सति, विवृत्सते cf. Kāś. on P. I. 3.92 ; cf. also P. VII. 2.59.

**वृत्त** ( I ) arrived at or accomplished, as a result of वृत्ति which means a further grammatical formation from a noun or a verb ; resultant from a वृत्ति ; cf. यावता कामचारो वृत्तस्य ये लिङ्गसंख्ये ते अतिदेह्येते न पुनः प्रावृत्तेर्ये M. Bh. on P. I. 2.51 ; cf. also युक्तं पुनर्यद् वृत्तनिमित्तको नाम अनुबन्धः स्यात् ; ( 2 ) employment, the same as प्रयोग, cf. वृत्ताद्वा । वृत्तं प्रयोगः । Pradīpa on P. I. 3.9 ; ( 3 ) behaviour, treatment ; cf. नकारस्योष्मवद् वृत्तं R. Pr. X. 13 ; ( 4 ) manner of Veda writing, metrical form, metre ; cf. तद् वृत्तं प्राहुः छन्दसाम् R. Pr. XVII. 22.

**वृत्ति** ( I ) treatment, practice of pronunciation ; ( 2 ) conversion of one phonetic element into another ; cf. R. Pr. I. 95 ; ( 3 ) position of the padas or words as they stand in the Saṁhitā text, the word is often seen used in this way in the compound word पदवृत्तिः ; आन्यदाः पदवृत्तयः R. Pr. IV. 17 ; ( 4 ) modes of recital of the Vedic text which are described to be three द्रुत, मध्य and विलम्बित based upon the time of the interval and the pronunciation which differs in each one ; cf. M. Bh. on P. I. 4.109, Vārt. 4 ; also I. 69 Vārt. 11 ; ( 5 ) nature ; cf. सुर्वक्षराणां गुरुवृत्ति सर्वम् R,

Pr. XVIII. 33 ; (6) interpretation of a word ; (7) verbal or nominal form of a root ; cf. अर्थनित्यः परीक्षेत केनचिद् वृत्तिसामान्येन Nir. II. 1 ; (8) mode or treatment followed by a scientific treatise ; cf. का पुनर्वृत्तिः । वृत्तिः शास्त्रप्रवृत्तिः । M. Bh. in Āhnika 1 on वृत्तिसमवायार्थे उपदेशः Vārttika 10 ; (9) manner of interpretation with the literal sense of the constituents present or absent, described usually as two-fold जहत्स्वार्था and अजहत्स्वार्था, but with a third kind added by some grammarians viz. the जहदजहत्स्वार्था ; (10) a compound word giving an aggregate sense different from the exact literal sense of the constituent words ; there are mentioned five vṛttis of this kind ; cf. परार्थाभिधानं वृत्तिः । कृत्तद्धितसमासैकदेशधातुरूपाः पञ्च वृत्तयः । इत्यर्थविवोधकं वाक्यं विग्रहः S. K. at the end of the Ekaśeṣaprakaraṇa ; (11) interpretation of a collection of statements ; the word was originally applied to glosses or comments on the ancient works like the Sūtra works, in which the interpretation of the text was given with examples and counter-examples where necessary ; cf. वृत्तौ भाष्ये तथा नामधातुपारायणादिषु । introductory stanza in the Kāśikā. Later on, when many commentary works were written, the word वृत्ति was differentiated from भाष्य, वार्तिक, टीका, चूर्ण, नियुक्ति, टिप्पणी, पञ्जिका and others, and made applicable to commentary works concerned with the explanation of the rules with examples and counter-examples and such statements or arguments as were necessary for the explanation of the rules or the examples and counter-examples. In the Vyākaraṇa-Śāstra the word occurs almost exclusively used for the learned Vṛtti on Pāṇini-sūtras by Vāmana and Jayāditya which was given the name Kāśikā Vṛtti ; cf. तथा च वृत्तिरूप

often occurring in works on Pāṇini's grammar.

**वृत्तिकार** an important grammarian referred to by Bhartṛhari often in his Mahābhāṣyadīpikā. He is not the author of Kāśikā. Bhartṛhari extensively quotes from him e.g. in his Dīpikā, P. 112, line 14, 15, 18 etc.

**वृत्तिग्रन्थ** commentary works of the type of Vṛtti, which see above ; cf. तथा च वृत्तिग्रन्थेषूपलभ्यन्ते.

**वृत्तिचन्द्रिका** name of a grammar work written by a grammarian Kāśinātha who also is believed to have written वर्णविवेकचन्द्रिका and वैयाकरणसर्वस्व.

**वृत्तित्रयवार्तिक** a very short work in verse-form explaining in a very general manner the nature of Sūtras and Vārttikas ; the work is anonymous.

**वृत्तिदीपिका** a treatise on the different ways in which the meaning is conveyed by words according to the conventions of grammarians, written by a grammarian Kṛṣṇabhāṭṭa surnamed Maunī.

**वृत्तिपक्ष** the alternative method of speaking by the use of compound words as contrasted with simple words ; both the methods are observed in use among the people ; cf. इह द्वौ पक्षौ वृत्तिपक्षश्च वृत्तिपक्षश्च । स्वभावतश्चैतद् भवति वाक्यं च समासश्च । M. Bh. on P. II. 1.1, II. 1.51, III. 1.7, IV. 1.82.

**वृत्तिपरिगणन** a definite enumeration of words used in a specific sense (as contrasted with वर्तिपरिगणन) which means a definite enumeration of the senses in which an operation, such as a compound-formation or so, takes place ; cf. अथैतस्मिन्सति अनभिधाने यदि वृत्तिपरिगणनं क्रियते, वर्तिपरिगणनमपि कर्त-

व्यम्; cf. M. Bh. on P. II. 2.24. Vārt. 16.

**वृत्तिसंग्रह** name of a gloss on Pāṇini's Aṣṭādhyāyī written by Rāmacandra.

**वृत्तिसमवाय** serial arrangement of letters in a specific way (as for instance in the Māheśvara Sūtras) for the sake of grammatical functions; cf. वृत्तिसमवायार्थ उपदेशः। वृत्तिः शास्त्रप्रवृत्तिः। समवायो वर्णानामानुपूर्व्येण संनिवेशः M. Bh. on Āhnika 1.

**वृत्तिसमुद्देश** name given to the fourteenth section of the third Kāṇḍa of Vākyapadiya. It discusses the denotation of compact expressions (वृत्ति) such as compounds, taddhita formation and others.

**वृत्तिसूत्र** a rule forming the basis of a vṛtti, i.e. a rule on which glosses are written, as contrasted with वार्तिकसूत्र or वार्तिक, a pithy Sūtra-like statement composed as an addition or a modification of the original Sūtra; cf. केचिच्चानदाहुर्बुद्धं वृत्तिसूत्रे इति। संख्ययाव्ययासन्नदूराधिकसंख्याः संख्येये (P. II. 2.25) इति। M. Bh. on P. II. 2.24. It is mentioned by Itsing.

**वृद्ध** (1) a term used in Pāṇini's grammar for such words or nouns (प्रातिपदिक) which have for their first vowel a vṛddhi vowel, i.e. either आ or ऐ or औ; e.g. शाला, माला, etc.; cf. वृद्धिर्यस्य अत्रामादिस्तद् वृद्धम्; I.1.73 (2) a term applied to the eight pronouns headed by स्व for purposes of the addition of tad. affixes prescribed for the Vṛddha words, such as छ by वृद्धाच्छः P. IV. 2.114; (3) a term applied to words having ए or औ as the first vowel in them, provided such words denote districts of Eastern India, e.g. गोनर्द, भोजकट etc. cf. एह प्राचां देशे, P. I. 1.73, 74 and 75;

(4) a term used in the Prātiśākhya works for a protracted vowel (ऋत) which has three mātrās; cf. तिस्रो वृद्धम् R. T. 44.

**वृद्धि** (1) a technical term used by Pāṇini to denote the vowels आ, ऐ and औ; a vowel belonging to the third grade out of the three grades of vowels which are known as zero, normal and long grades; cf. वृद्धिरादैच्। P. I. 1.1; (2) lengthening completely of a vowel which is called ऋति in grammar; the term is used in the Ṛk Tantra Prātiśākhya in this sense.

**वृद्धिनिमित्त** lit. cause of Vṛddhi (वृद्धेनिमित्तम्) such as the employment of the indicatory letter व् or ण् in an affix or the letter क् in tad. affixes; the term is, however, found used in the sense of having in it a cause of Vṛddhi, i.e. an indicatory letter व्, ण् or क्; cf. वृद्धिनिमित्तस्य च तद्धितस्या-रक्तविकारे P. VI. 3.39. cf. वृद्धेनिमित्तं यस्मिन्स वृद्धिनिमित्तः M. Bh. on P. I. 1.1

**वृद्धिपाद** name given to the first pāda of Pāṇini's Aṣṭādhyāyī by grammarians, as the beginning of the pāda is made by the Sūtra वृद्धिरादैच्.

**वृषन्** (वृषा), a term used in ancient grammar works for a word of the masculine gender as contrasted with योषा.

**वृषादि** a class of words headed by the word वृष which have their initial vowel accented acute; cf. Kāś. on P. VI. 1.203.

**वृष्यण** tad. affix अण् prescribed by the sūtra कृष्यन्वकवृष्णिक्कुरुष्यश्च after words denoting members of the Vṛṣṇi race; cf. वृष्यणोऽवकाशः वायुदेवः। बलदेवः।

**वेद** a term applied to roots which optionally admit the application of

the augment इ (इद्) to the Ārdha-dhātuka affixes placed after them, e.g. roots having the indicatory vowel ऊ added to them as also the roots स्तृ, स्, घृ and the roots headed by रघृ as also some specifically mentioned roots under certain conditions; cf. P. VII. 2.44-51.

**वेतनादि** a class of words headed by वेतन which have the taddhita affix इक (ठक्) added to them in the sense of 'earning a livelihood' e.g. वैतनिकः । धानुष्कः; दाण्डिकः; cf. वैतनेन जीवति वैतनिकः कर्मकरः Kāś. on P. IV. 4.12.

**वेद** language of the Vedic Literature as contrasted with the term लोक; cf. नैव लोके न च वेदे अकारो निवृत्तोस्ति M. Bh. on Māheśvara Sūtra; cf. also रक्षार्थं वेदानामध्येयं व्याकरणम् M. Bh. Āhnika 1. The term वैदिक referring to words found in Vedic language is also frequently used in the Mahābhāṣya. Pāṇini, however, has used the term छन्दस, मन्त्र and निगम, and not वेद, out of which the first term छन्दस, is often used; cf. बहुलं छन्दसि P. II. 4.39, 76; III. 2.88; V. 2.122; or छन्दसि च P. V. 1.67, V. 4.142, VI. 3.126, VI. 1.34, VII. 1.8, etc.

**वेदमित्र** an ancient writer of a Prātiśākhya work mentioned in the Rk Prātiśākhya.

**वेबर** [WEBER, ALBRECHT of Berlin, 1825-1901] a sound scholar of Vedic Literature who has written many articles on Sanskrit Grammar in "Indische Studien."

**वैष्टक** lit. enclosure or envelope; the term is used in the sense of परिग्रह with reference to the repetition of one and the same word more than once in the Krama and other artificial recitals; cf. परिग्रहे त्वनापन्तात् तेन वैकाश्वरीकृतात् । परेषां न्यासमाचारं, व्यालिस्त्रौ चेत

स्वरौ परौ ॥ on which Uvvaṭa remarks परिग्रहे वैष्टके.

**वैकल्पिक** lit. optional, voluntary; the term is used in connection with a rule or operation prescribed alternately with another, where there is an option to apply any one of the two and arrive at two forms in the same sense.

**वैकृत** lit. subjected to modifications; which have undergone a change; the term, as contrasted with प्राकृत, refers to letters which are noticed in the Saṁhitāpāṭha and not in the Padapāṭha. The change of अय् into ओ, or of the consonant त् into द् before soft letters, as also the insertion of त् between त् and ह् etc. are given as instances. cf. वैकृताः ये पदपाठे अदृष्टाः । यथा प्रथमास्तृतीयभृताः. अन्तःपाताः इत्येवमादयः ।

**वैखरी** audible and articulate speech. cp. Vāk. pad. I. 143. cp. परैः संवेद्यं श्रोत्र-विषयत्वेन यस्याः प्रतिनियतं श्रुतिरूपं सा वैखरी श्लिष्टा व्यक्तवर्णसमुच्चारणा प्रसिद्धताधुभावा (स्वो.)

**वैचित्र्यार्थ** simply for the sake of variety without any specific purpose in view; cf. वषट्प्रहणं वैचित्र्यार्थम् । विचित्रा हि सृजस्य कृतिः पाणिनेः । Kāś. on P. I. 2.35 cf. also Kāś. on P. III. 3.96, IV. 1.148, 153, 160.

**वैदिक** found in Vedic Literature; the term is used in contrast with लौकिक which means 'found in common use'; cf. यथा लौकिकवैदिकेषु M. Bh. Āhnika 1. Kaiyaṭa explains वैदिक as श्रुत्युपनिबद्ध.

**वैदिकाभरण** an important work on general phonetic topics. It quotes a number of Śikṣā works, many of which are available. Its author Gopāla Yajvan lived sometime during the fourteenth century.

**वैदिकीप्रक्रिया** name of that section of Bhaṭṭoji's Siddhāntakaumudī which deals with Vedic peculiarities noticed by Pāṇini in his sūtras. There is a well-known commentary upon this section named सुबोधिनी written by Jayakṛṣṇa, a famous grammar scholar of the Maunin family.

**वैदिकीप्रक्रियाटीका** (1) a commentary on the sūtras of Pāṇini dealing with the Vedic words and their peculiarities written by a grammarian named Murāri; (2) a commentary on the section of Bhaṭṭoji's Siddhāntakaumudī named वैदिकीप्रक्रिया written by Jayakṛṣṇa Maunin and named Subodhinī.

**वैद्यनाथ**, Vaidyanātha Pāyagunḍe, a famous grammarian of the eighteenth century, who was one of the chief pupils of Nāgeśa and who prepared a line of pupils at Vārāṇasī. He has written learned commentaries on standard works on grammar, the principal ones being the Prabhā on the Śabdakaustubha, the Bhāva-prakāśikā on the Bṛhacchabdenduśekhara, the Cidasthimālā on the Laghuśabdenduśekhara, the Kāśikā or Gadā on the Paribhāsenduśekhara and an independent short treatise named Rapratyāhāra-khaṇḍana.

**वैभक्त** belonging to a case-affix; cf. क्रान्त्यां सो वैभक्तः (मूर्धन्यमापद्यते) । ऋक्षु । वणिक्षु । cf. also वैभक्तस्य णत्वे P. VI. 1.85 Vārttika 6.

**वैभाषिक** optional, alternative; cf. वेति वैभाषिकः T. Pr. XXII. 7; see वैकल्पिक.

**वैयधिकरण्य** lit. possession of separate residences, as contrasted with सामानाधिकरण्य, absence of apposition; use in different cases, non-agreement in case.

**वैयर्थ्य** absence of any purpose or utility; the word is used many times in the case of a rule, or a word or two of it, in whose case वैयर्थ्य or absence of utility is shown, and, with a view to prevent its being looked upon as a serious fault, something is deduced and the purpose is shown; cf. सूत्रवैयर्थ्यप्रसङ्गात् and व्यर्थं सञ्ज्ञापयति used in grammar treatises.

**वैयाकरण** lit. a student of grammar; व्याकरणमधीते वैयाकरणः cf. Kāś. on P. IV. 2.59. The word is used in the sense of 'a scholar of Grammar'; or, 'a person who has obtained proficiency in Grammar.' The word is used several times in this sense in the Mahābhāṣya. cf. M. Bh. on P. I. 1.3; I. 4.2, II. 1.53, II. 2.29, II. 3. 18, II. 4.56, III. 2.115 etc. The word is also used in the sense of 'pertaining to grammar' or 'found in grammar.'

**वैयाकरणजीवातु** a term used for the grammar treatise written by Caṅgudāsa, which is also called Cāṅgusūtra or Cāṅgavyākaraṇa.

**वैयाकरणभूषण** OR **वैयाकरणसिद्धान्तभूषण** a well-known work on the grammatical interpretation of words written by Koṇḍabhaṭṭa as an explanatory work (व्याख्यान) on the small work in verse consisting of only 72 Kārikās written by his uncle Bhaṭṭoji Dikṣita. The treatise is also named Bṛhadvaiyākaraṇabhūṣaṇa. A smaller work consisting of the same subject-matter but omitting discussions, is written by the author for facilitating the understanding of students to which he has given the name Vaiyākaraṇabhūṣaṇasāra. This latter work has got three commentary works written on it, named Kāśikā, Kānti and Matonmajjā and

one more scholarly one Sāṅkarī, recently written by Shankar Shastri Marulkar. There is also a commentary by Rudradeva.

**वैयाकरणभूषणसार** a slightly abridged form of the Vaiyākaraṇabhūṣaṇa by the author Koṇḍabhaṭṭa himself, for students and beginners. It consists of the same number of fourteen chapters as the main treatise, which are given the name Nirṇaya. See Vaiyākaraṇabhūṣaṇa.

**वैयाकरणभूषणसारटीका** a commentary written on the well-known work on the sense of words and syntax written by Koṇḍabhaṭṭa. There are many commentaries out of which, the well-known ones are (1) Darpaṇā by Harivallabha, (2) Laghubhūṣaṇakānti by Gopāladeva, a pupil of Balāmbhatta Pāyaguṇḍe, and (3) Kāśikā by Harirāma Keśava Kāle and Sāṅkarī by Śankaraśāstrī Mārulakara.

**वैयाकरणभूषणसारवृत्ति** a commentary on the Vaiyākaraṇabhūṣaṇa, written by Mahānanda in the beginning of the nineteenth century.

**वैयाकरणशब्दमाला**, **वैयाकरणशब्दरत्नमाला** a treatise on the use of words written as a helpful guide to Sanskrit writers, by a grammarian named Somayājin in 1848 A.D.

**वैयाकरणज्ञान्दबोध** import of a sentence according to the grammarians, in which verbal activity occupies a predominant place, and the residing place of the subject as also that of the verbal activity is identical in the active voice, while the object and the verbal activity have got the same place of residence in the passive voice. The other auxiliaries of activity such as the instrument,

location and the like, are connected with the verbal activity. The import of the sentence चैत्रः पचति, in short, can be expressed as चैत्रकर्तृका वर्तमानकालिका पाकक्रिया.

**वैयाकरणसर्वस्व** a small treatise on grammar written by a scholar of grammar named Kāśinātha, who has also written a few more small works वर्णविवेकचन्द्रिका, वृत्तिचन्द्रिका, धातुमञ्जरी etc.

**वैयाकरणसिद्धान्तकारिका** a very scholarly work by Bhaṭṭoji Dikṣita on the interpretation of words and sentences, based upon the learned discussion on that subject introduced in the Mahābhāṣya, Vākyapadiya, Pradīpa etc. and discussed fully in his Śabdakaustubha by the author himself. The work although scholarly and valuable, is compressed in only 72 verses (kārikās) and has to be understood with the help of the Vaiyākaraṇabhūṣaṇa or Bhūṣaṇasāra, written by Koṇḍabhaṭṭa, the nephew of the author. See वैयाकरणभूषण and वैयाकरणभूषणसार.

**वैयाकरणसिद्धान्तकौमुदी** an extremely popular work on the subject of Sanskrit grammar written for the use of students, which, although difficult at a few places, enables the students by its careful study to get a command over the subject and enable him to read other higher works on grammar. The work is, based on the Aṣṭādhyāyī of Pāṇini without omitting a single Sūtra. The arrangement of the Sūtras is entirely different, as the author, for the sake of facility in understanding, has divided the work into different topics and explained the Sūtras required for the topic by bringing them together in the topic. The main topics or Prakaraṇas are twelve in number, viz. (1) संज्ञा-

परिभाषा, (2) पञ्चसंधि, (3) सुबन्त or ष-  
लिङ्ग, (4) लीप्रत्यय, (5) कारक, (6) समास,  
(7) तद्धित, (8) तिङन्त, (9) प्रक्रिया,  
(10) कृदन्त, (11) वैदिकी and (12)  
स्वर which are sometimes styled as  
व्याकरणद्वादशी. The work is generally  
known by the term सिद्धान्तकौमुदी, or  
even कौमुदी, and it has got a large  
number of scholarly and ordinary  
commentaries as also commentaries  
on commentaries, all numbering  
above twelve, and two abridgments  
the Madhyakaumudī and the  
Laghukaumudī. The work was  
written by the reputed scholar  
Bhaṭṭoji Dikṣita of Vārāṇasī in the  
seventeenth century. See Bhaṭṭoji  
Dikṣita.

वैयाकरणसिद्धान्तकौमुदीटीका OR सिद्धान्तकौमुदी-  
व्याख्या a general name given to  
the large number of commentaries  
written by members of the line of  
pupils, and pupils of pupils of  
Bhaṭṭoji. The well-known among  
the commentaries are श्रौढमनोरमा by  
the author himself, तत्त्वबोधिनी by  
ज्ञानेन्द्रसरस्वती, सुबोधिनी by जयकृष्णभट्ट मीनी,  
बालमनोरमा by वासुदेवदीक्षित, and crown-  
ing all, the लघुशब्दन्दुशेखर by नागेशभट्ट.  
The श्रौढमनोरमा has got a learned  
commentary written by हरिदीक्षित  
called लघुशब्दरत्न or शब्दरत्न, which also  
has on it commentaries named भाव-  
प्रकाश by वाळभट्ट and शब्दरत्नदीप by  
कल्याणमह. The Laghuśabdenduśe-  
khara has got commentaries reach-  
ing about ten in number.

वैयाकरणसिद्धान्तभूषण the same as वैयाकरण-  
भूषण, which see above.

वैयाकरणसिद्धान्तमञ्जूषा a well-known  
work on the syntax and denotation  
of words written by Nāgeśabhaṭṭa  
which is popular by the name  
Laghumañjūṣā. The Paramalaghu-  
mañjūṣā is an abridgment of this

work by the author himself. There  
is a commentary called Kalā on it.

वैयाकरणसिद्धान्तरत्नाकर name of a comm-  
entary on the Siddhāntakaumudī  
by Rāmākṣṣṇa in the latter half of  
the seventeenth century.

वैयाकरणसिद्धान्तरहस्य name of a comm-  
entary on the Siddhāntakaumudī  
by Nilakaṇṭha.

वैयाग्रपद्य name of a treatise of grammar  
written in ten chapters by an an-  
cient grammarian व्याग्रपाद; cf. दशकं  
वैयाग्रपद्यम् Kāś. on P. IV. 2.65. For  
details, see Vyākaraṇamahābhāṣya  
Vol. VII. D. E. Society's Ed. pp.  
133, 134.

वैवचन a term used for the Pragrhya  
vowel, possibly the same as द्वैवचन,  
which means a specific feature of  
द्विवचन or the dual number. The  
term is used in some Śikṣā works.

वैवृत्त name given to the svarita or  
circumflex accent on the vowel  
following upon a vowel accented  
acute, when there is a vivṛtti or  
pause between the two vowels; e.g.  
य इन्द्रः; cf. वैवृत्तैरोव्यञ्जनौ क्षेप्राभिनिहितौ च  
तान् । R. Pr. III. 10.

वैशिष्ट्य specific feature, peculiarity.

वैशेष्य special differentiating feature;  
cf. अनुप्रदानात्संस्पर्गात् स्थानात् करणविन्ययात् ।  
जायते वर्णवैशेष्यं परीमाणाच्च पञ्चमात् ॥ T.Pr.  
XXIII. 2.

वैषम्य diversity in number or proper-  
ties; cf. एवमपि पञ्चागमाख्य आगमिनः  
वैषम्यात्संख्यातानुदेशो न भवति M. Bh.  
Āhnika 1; cf. also M. Bh. on P. I.  
2.27, I. 3.10. Vārt. 4, I. 4.101.

वैषयिक (1) pertaining to the word  
विषय in the sūtra विषयो देशे P. IV. 2.  
52; the term refers to the tad.

affixes prescribed in the sense of 'country' or 'district' (विषय) in P. IV. 2.52-54 as contrasted with नैवासिक affixes prescribed in the sense of 'inhabited district' by P. IV. 2.69-80. (2) one of the three senses of the locative case, viz. the sense 'substratum' of the locative case, which is not physical but which is a topical one, forming an object or aim of an action as specified by the word 'about'; cf. अधिकरणं नाम त्रिप्रकारं व्यापकमौपश्लेषिकं वैषयिकमिति ।

**व्यक्त** distinctly perceived i.e. perceived with reference to the individual referred to, which enables the speaker to apply the specific affixes in the sense of gender and number; cf. प्रातिपादिकं चाप्युपदिष्टं सामान्यभूतेर्धे वर्तते । सामान्ये वर्तमानस्य व्यक्तिरुपजायते । व्यक्तस्य सतो लिङ्गसंख्याभ्यामन्वितस्य बाह्येनार्थेन योगो भवति । M. Bh. on P. I. 1.57.

**व्यक्ति (1)** lit. distinct manifestation, as for instance that of the generic features in the individual object; cf. सामान्ये वर्तमानस्य व्यक्तिरुपजायते, M. Bh. on P. I. 1.57; (2) gender, which in fact, is the symbol of the manifestation of the generic property in the individual object; cf. हरीतक्यादिषु व्यक्तिः P. I. 2.52 Vārt. 3, as also लुपि युक्तवद् व्यक्तिवचने P. I. 2.51; (3) individual object; cf. व्यक्तिः पदार्थः, cp. also Vāk. pad. I. 68, 69; III. 14.157.

**व्यक्तिपदार्थवाद** the same as द्रव्यपदार्थवाद; the view that a word denotes the individual object and not the generic nature. The oldest grammarian referred to as holding this view, is व्याडि who preceded Patañjali.

**व्यङ्कटसुब्बादास्त्री** a grammarian who has written a grammar treatise named भाषामञ्जरीव्याकरण.

**व्यङ्ग्य (1)** suggested sense as contrasted with the denoted sense; (2) the supreme or ultimate suggested sense viz. Sphoṭa which is the ultimate sense of every sentence.

**व्यञ्जन** a consonant; that which manifests itself in the presence of a vowel, being incapable of standing alone; cf. न पुनरन्तरेणाचं व्यञ्जनस्योच्चारणमपि भवति । अन्वर्थं खल्वपि निर्वचनम् । स्वयं राजन्ते स्वराः । अन्वक् भवति व्यञ्जनम् । M. Bh. on I. 2.30; cf. also अथवा गतिरपि व्यञ्जेरर्थः । विविधं गच्छत्यनुपरागवशादिति व्यञ्जनम् । उपरागश्च पूर्वपराचसंनिधानेपि परेणात्रा भवति न पूर्वेण । Kaiyaṭa on P. I. 2.30; cf. व्यञ्जनं स्वराङ्गम् T. Pr. I. 6; cf. also व्यञ्जनसमुदायस्तु स्वरसंनिहित एव अक्षरं भवति । Uvvaṭa Bhāṣya on V. Pr. III. 45.

**व्यञ्जनसंधि** a junction or coalescence of two consonants as distinguished from स्वरसंधि. In Pāṇini's system of grammar the name ह्रस्वसंधि is given to व्यञ्जनसंधि and the Siddhāntakaumudī has given a separate section for it.

**व्यञ्जनसंनिपात** or संयोग, conjunction or falling together of two consonants; cf. हलोन्न्तराः संयोगः P. I. 1.7.

**व्यञ्जनाविद्यमानवद्भाव** consideration of a consonant being not present as far as the accentuation of a vowel is concerned, the vowel being looked upon as the initial or the final, irrespective of the consonant or consonants respectively preceding it, or following it; cf. स्वरविधौ व्यञ्जनमविद्यमानवद् भवति Par. Śek. Pari. 79.

**व्यत्** tad. affix व्य added to the word भ्रात् in the sense of अपत्य, e.g. भ्रातृव्यः; cf. P. IV. 1.144.

**व्यतिकर (1)** confusion of one number-affix for another number-affix (वचन), as noticed in the statements e.g. अक्षीणि मे दर्शनीयानि; पादा मे सुकुमारतराः M. Bh. on P. I. 4.21; (2)



any confusion, say confusion of one grammatical element for another ; cf. हिः परस्मैपदानां यथा स्यात्, स्व आत्मने-पदानां, व्यतिकरो मा भूत् M. Bh. on P. III. 4.1 Vārt. 2.

**व्यतिरिक्त** distinct from, separate from, cf. कर्मादिभ्योन्यः प्रातिपदिकार्थव्यतिरिक्तः स्वस्वामिसंबन्धादिः शेषः । Kāś. on P. II. 3. 50.

**व्यतिरेक** ( 1 ) surplus, excess ; ( 2 ) separate presence ; ( 3 ) contrary thing ; cf. तत्र फलव्यतिरेकोपि स्यात् । M. Bh. on Āhnika 1.

**व्यतिपङ्ग** reciprocal junction or connection ; cf. ह्रस्वानुस्वारव्यतिपङ्गवत् परे ; R. Pr. XIII. 16.

**व्यतिहार** exchange of activity ; cf. कर्तारि कर्मेव्यतिहारे P. I. 3.14.

**व्यत्यय** occurrence of one for another ; transposition ; cf. सुप्तिङ्प्रह ... व्यत्यय-मिच्छति शास्त्रकुदेशां...M. Bh. on P. III. 1.85. See विपथय.

**व्यथन** alteration of a phonetic element ; change of sound ; mispronunciation ; cf. तदापायव्यथनानि दोषाः R. Pr. XIV. 1.

**व्यधिकरण** characterized by different case-relations or case-affixes ; possessed of different case-affixes ; कः प्रसङ्गो यद् व्यधिकरणानां समासः स्यात् M. Bh. on P. II. 1.67.

**व्यन्** tad. affix व्य causing the acute accent for the first vowel of the word, added to the word भ्रात् when the sense of the word so formed, is ' enemy ' ; see व्यत् above ; cf. P. IV. 1. 145.

**व्यपकर्ष** exception to a rule ; cf. किमिदं व्यपकर्षविज्ञानादिति । अपवादाविज्ञानात् M. Bh. on P. VIII. 4.61 Vārt. 4.

**व्यपदेश** ( 1 ) special designation or representation ; cf. आकृतिव्यपदेशानां प्राय आदित आदितः R. Pr. XVII. 4 ; ( 2 )

main designation ; cf. निमित्तसङ्कावादि-शिष्टोपदेशः व्यपदेशः मुख्यो व्यवहारः Par. Śek. Pari. 30 ; cf. also यो द्वयोः षष्ठी-निर्दिष्टयोः प्रसङ्गे भवति, लभतेसैः अन्यतरतो व्यपदेशम् । M. Bh. on P. I. 1.51 Vārt. 7.

**व्यपदेशिवद्भाव** treatment of a secondary thing as the principal one, e.g. a person or a thing, without any second or any others, looked upon as the first or the last ; cf. व्यपदेशिव-देकस्मिन् कार्यं भवतीति वक्तव्यम् M. Bh. on P. I. 1.21. Vārt. 2. The remark or expression व्यपदेशिवद्भावेन भविष्यति is found often given in the Mahābhā-ṣya ; cf. M. Bh. Āhnika 1 Vārt. 14 ; I. 1.9, I. 1.51, I. 1.72 ; I. 2.48 etc. For details see Par. Śek. Pari. 30.

**व्यपदेशिवद्भवन** statement of Vyapade-śivadbhāva ; cf. तत्र व्यपदेशिवद्भवनम् — एकाचो द्वे प्रथमार्थे ष्ट्वे चादेशसंप्रत्ययार्थम् । M. Bh. on VIII. 3.59 Vārt. 7.

**व्यपवर्ग** ( 1 ) division of a single thing into its constituent elements ; cf. स्थानिवद्भावाद् व्यपवर्गः M. Bh. on VII. 2.36, VII. 3.44 Vārt. 3 ; ( 2 ) distinct comprehension as possessed of a specific quality ; cf. न हि गौरित्युक्ते व्यपवर्गो गम्यते शुद्धा नीला कपिलेति । M. Bh. on P. I. 2.64 Vārt. 37 ; ( 3 ) separation into parts, cf. कश्चिदेकेनैव प्रहारेण व्यपवर्गं करोति, M. Bh. on V. I. 119 Vārt. 5 ; ( 4 ) distinct notion as a separate unit after the things have been combined ; cf. एकादेशे कृते व्यपवर्गाभावः संबुद्धिलोपो न प्राप्नोति M. Bh. on P. VI. 1.69 Vārt. 3 ; cf. also M. Bh. on VII. 1. 80.

**व्यपवृक्त** distinctly separated as two or more consonants joined together in a conjunct consonant, as contrasted with the two vowels in a diphthong which cannot be called व्यपवृक्त ; cf. नाव्यपवृक्तस्थावयवे तद्विधिरथा द्वयेषु, M. Bh. on Śiva Sūtras 3, 4 Vārt. 9. cf. also

वर्णैकदेशाः के वर्णग्रहणेन गृह्यन्ते । ये व्यपवृक्ता अपि वर्णा भवन्ति, M. Bh. on Śiva Sūtras 3, 4 Vārt. 11.

व्यपेक्षणा designation, reference. cf. व्यपेक्षणा परामर्शः । पुण्य. on Vāk. pad. II. 223.

व्यपेक्षा mutual relationship in sense, as obtaining between two different words (पद) connected with each other in a sentence, as contrasted with compositeness of sense as seen in two words joined into a compound word (समास); व्यपेक्षा is given as an alternative definition of the word सामर्थ्य along with एकार्थीभाव as the other one, in the Mahābhāṣya; e. g. there is व्यपेक्षा between सपिः and पिव in the sentence सपिष्विव, but not in तिष्ठतु सपिः पिव त्वमुदकम्; cf. तथेदमपरं द्वैतं भवति एकार्थीभावो वा सामर्थ्यं स्याद् व्यपेक्षा वेति । M. Bh. on P. II. 1.1; cf. also Kāś. on P. VIII. 3.44. cf. also Vāk. pad. III. 14. 41 etc.

व्यपेत having an intervention of (a letter, or letters or a pada); the word is used in the same sense as व्यवहित; cf. स्वापिग्रहणं व्यपेतार्थम् । व्यपेतार्थोऽयमारम्भः । सुष्वापयिषति । M. Bh. on P. VII. 4 67.

व्यभिचार lit. deviation or discrepancy; irregularity re: the application of a rule; cf. संज्ञाव्यभिचारार्थश्चकारः Kāś. on P. III. 3.19; cf. also. बहुलग्रहणं व्यभिचारार्थम् । प्रवाहिका, विचर्चिका । न च भवति । शिरोलिः; Kāś. on P. III. 3. 108.

व्यभिचारिन् deviating, being irregular in application, not applying necessarily; cf. अभ्रशद्वस्यापूर्वनिपातस्य लक्षणस्य व्यभिचारित्वात्.

व्यय lit. loss; disappearance; the word is used in the sense of inflectional changes. An indeclinable is called अव्यय because it has no inflectional changes. cf. तत्क्रममनुदात्तप्रकृति नाम स्यात् । दृष्टव्यं तु भवति । Nir. I. 8; V. 23.

व्ययवत् (1) possessed of व्यय or inflectional change; a declinable word; cf. यस्य पुनर्विभक्त्यादिभिर्विकारः क्रियते स व्ययवान् । आहुदात्तः स च अन्तःशब्दो भवति । V. Pr. II. 26; (2) characterized by a loss of accent i.e. the loss of the original accent and the presence of another accent; cf. पदान्तस्य पदे दृष्टे स्वरितत्वं न दृश्यते । अदृष्टमनुदात्तत्वं च दृश्यते । Uvvaṭa on R. Pr. XI. 31.

व्यर्थ (1) useless, serving no purpose, superfluous; the word is usually used in the sense of useless or futile in connection with a rule or its part, which serves no purpose, its purpose or object being served otherwise; such words or rules have never been condemned as futile by commentators, but an attempt is made invariably by them to deduce something from the futile wording and show its necessity; cf. व्यर्थं सञ्ज्ञापयति a remark which is often found in the commentary literature; cf. अन्यथा अन्तरङ्गत्वादीर्षे कृत एव प्रत्ययप्राप्त्या तद्वर्धता स्पष्टैव । Par. Śek. Pari. 56; (2) possessed of various senses such as the words अक्षः माषाः etc.; cf. व्यर्थेषु च मुक्तसंशयम् । M. Bh. on P. I. 2.64 Vārt. 52. The word व्यर्थ possibly stands for विविधार्थे in such cases. It appears that the word व्यर्थे in the sense of futile was rarely used by ancient grammarians; the word अनर्थक appears to have been used in its place. See Mahābhāṣya in which the word व्यर्थे does not occur in this sense while the word अनर्थक occurs at several places.

व्यवच्छिन्न (1) separated; detached from a specific thing by the loss of connection with it; cf. एवमेतस्मिन्नुभयतो व्यवच्छिन्ने यदि स्वार्थं जहाति जहातु नाम M. Bh. on P. II. 1. 1. Vārt. 2; (2) characterized or possessed of an intervention by similar things cf. तद्वा अनेकेन निपातनेन व्यवच्छिन्नं न

शक्यमनुवर्तितुमिति । M. Bh. on P. III. 3.83; cf. also P. VI. 4.2.

**व्यवधान (1)** intervention; the word is used in connection with the intervention or occurrence of letters or phonetic units between the cause (निमित्त) of an operation and the operatee (विधिभाक्); cf. लोपे कृते नास्ति व्यवधानम् । स्थानिवद्भावाद् व्यवधानमेव । The word is used also in the sense of intervention in general, which separates the two connected things; व्यवधानं च भवति वाक्ये राज्ञ ऋद्धस्य पुरुषः; the word व्यवय is used in the same sense; cf. अट्कुप्वाङ्नुम्वयायेपि; (2) an inserted letter or phonetic element; cf. व्यवधानः अन्त्यनिकारे T. Pr. 185, 186.

**व्यवधायक** causing an intervention; intervener which is required to be of a different kind; cf. अतज्जातीयकं व्यवधायकं भवति M. Bh. on P. I. 1.7. Vārt. 8.

**व्यवस्था** lit. definite arrangement; restriction regarding the application of a rule, especially when it seems to overlap, as done by the Vārttikakāra, and later on by the Paribhāṣās laid down by grammarians regarding the rules of Pāṇini; cf. स्वाभिधेयापेक्षाविनियमो व्यवस्था S. K. on P. I. 1.34; cf. also लक्ष्यानुसाराद्यवस्था Par. Śek. Pari. 99, 108.

**व्यवस्थानित्यता** permanence where the inner essence remains intact although appearances show differences. cp. Vāk. pad. I. 28. कृत्स्थनित्यताया अन्या व्यवस्थानित्यता व्यवहारनित्यते यावत् ( वृ. )

**व्यवस्थितविभाषा** an option which does not apply universally in all the instances of a rule, which prescribes an operation optionally, but applies necessarily in some cases, and does not apply at all in the other cases,

the total result being an option regarding the conduct of the rule. The rules अजेर्व्यवचयोः P. II. 4.56, लटः शतृशानचावप्रथमासमानाधिकरणे III. 2.124 and वामि I. 4.5 are some of the rules which have got an option described as व्यवस्थितविभाषा. The standard instances of व्यवस्थितविभाषा are given in the ancient verse देवनातो गलो ग्राहः इतियोगे च सद्विधिः । मिथस्ते न विभाष्यन्ते गवाक्षः संशितव्रतः ॥ M. Bh. on P. III. 3.156; VII. 4.41. cp. also Vāk. pad. III. 14.45.

**व्यवहित (1)** having an intervention by a dissimilar thing; separated by something coming between; cf. संयोगसंज्ञा व्यवहितानां मा भूत् M. Bh. on I. 1.8. Vārt. 5. (2) separated; cf. Vāk. pad. II. 328.

**व्यवाय** intervention, separation by insertion; separation by means of the insertion of a phonetic element. See व्यवधान above. cf. अट्कुप्वाङ्नुम्वयायेपि P. VIII. 4.2; अङ्भ्यास्तव्यवायेपि P. VI. 1.26; cf. अङ्भ्यवाये चाङ्गपरः R. T. 190; संयोगानां स्वरभक्त्या व्यवायः R. Pr. XIV. 25. cf. Vāk. pad. II. 384.

**व्यस्त** separated into its constituent elements; separated by a new insertion; a recital of the Vedic text by separating a coalesced vowel, which is looked upon as a fault of recital.

**व्याकरण** Grammar; the development of the meaning of the term can be seen by the senses given below in a serial order and the examples after those senses; (a) analysis or explanation by analysis; (b) rules of explanation; (c) specific rules explaining the formation of words; (d) explanation of the formation of rules; (e) a treatise in which such an explanation is given; (f) a collection of such treatises and (g) a sys-

tematic explanation of the formation of words in a language (व्याकरण-शास्त्र or शब्दानुशासन); cf. (a) व्याक्रियते अनेन इति व्याकरणम् It refers to प्रकृतिप्रत्यय-विभाग; M. Bh. on Āhnika 1. Vārt. 12; cf. (b) लक्ष्यलक्षणे व्याकरणम्; M. Bh. Āhnika 1, Vārt. 14; cf. (c) न यथा लोके तथा व्याकरणे M. Bh. on P. I. 1.1. Vārt. 7; (d) सर्वत्रैव हि व्याकरणे पूर्वोच्चारितः संज्ञी परोच्चारिता संज्ञा M. Bh. on P. I. 1.1. Vārt. 7; (e) न तथा लोके यथा व्याकरणे M. Bh. on P. I. 1.23 Vārt. 4; cf. (f) इह च व्याकरणे शब्दे कार्यस्य संभवः, अर्थे असंभनः। M. Bh. on P. I. 1.68. cf. (g) व्याकरणं नाम इयमुत्तरा विद्या। M. Bh. on P. I. 2.32. The word व्याकरण is mostly used in the sense of 'the Science of Grammar' in the Mahābhāṣya. It is explained by modern scholars as 'the law of the correctness of speech and etymological science' and described both as a science and an art.

**व्याकरणकार (Or शाब्दिक)** name of a single grammarian or sometimes that of a school of grammar. They are Indra, Pāṇini, Candra, Kātantra, Jainendra, Śākāṭyāna, Hemacandra, Sārasvata, Bopadeva, Jaumar, Saupadma, Vaiṣṇava or Śaiva. The number of grammarians is given as eight in Durga and Bopadeva and five in Kāśikā on P. IV. 2.60.

**व्याकरणचन्द्रिका** a short treatise on grammar written by Kṛṣṇācārya.

**व्याकरणदर्शन** the science of Vyākaraṇa with the element of Sphoṭa introduced in it and brought consequently on a par with the other Darśanas by the stalwart grammar-scholar Bhartṛhari of the 7th century A.D. For details see Sarvadarśanasamgraha 'Pāṇinidarśanam' and page 385 Vol. VII. of the Vyākaraṇa Mahābhāṣya, published by the D. E. Society, Poona.

**व्याकरणदीप** a small treatise on grammar by Cidrūpāśraya.

**व्याकरणदीपिका** name of a short gloss or Vṛtti on the Sūtras of Pāṇini written by a modern scholar of grammar Orambhaṭṭa of Vārāṇasī.

**व्याकरणप्रकाश** name of the commentary written by Mahāmiśra on Jinendra-buddhi's great work 'Kāśikāviva-  
ranapañjikā' or Nyāsa.

**व्याकरणमहाभाष्य** see महाभाष्य.

**व्याकरणमहाभाष्यगूढार्थदीपिनी** a brief commentary on the Mahābhāṣya written by Sadāśiva, son of Nilakaṇṭha and pupil of Kamalākara Dikṣita. The gloss confines itself to the explanations of obscure and difficult passages in the Mahābhāṣya and criticises Kaiyaṭa's explanations.

**व्याकरणमहाभाष्यप्रदीप** the original name of the learned commentary on Patañjali's Mahābhāṣya by Kaiyaṭabhaṭṭa, the well-known grammarian of Kashmir of the eleventh century. See प्रदीप and कैयट.

**व्याकरणमहाभाष्यप्रदीपविवरण (1)** a gloss on the Mahābhāṣyapradīpa of Kaiyaṭa, written by ईश्वरानन्द, a pupil of सत्यानन्द; (2) a gloss on the Mahābhāṣyapradīpa of Kaiyaṭa by नारायण.

**व्याकरणमहाभाष्यप्रदीपोद्घोत** the well-known scholarly commentary by the stalwart grammarian Nāgeśabhaṭṭa on the Mahābhāṣyapradīpa of Kaiyaṭa. See उद्घोत and नागेश.

**व्याकरणमहाभाष्यव्याख्या** see महाभाष्य above.

**व्याकरणरत्नावली** a short work on grammar written by विद्यारत्न गौरमोदन.

**व्याकरणसंग्रह** a small grammar work written by a grammar scholar Gaṅgādhara which is based upon the Mugdhabodha of Bopadeva.

**व्याकरणसुधानिधि** a gloss on the Sūtras of Pāṇini written by Viśveśvara.

**व्याकरणाध्ययनप्रयोजन** the purpose of the study of Grammar which is beautifully summed up and discussed in the first Āhnika by Patañjali in his Mahābhāṣya.

**व्याकरणान्तर** a term used by scholars of the Pāṇinian system of grammar with respect to grammar works of other systems such as the Kātantra, the Śākatāyana, and others; cf. श्रुत्विग्रन्थिदम्भिस्रञ्जीनां लिटः कित्त्वं व्याकरणान्तरे S. K. on अश्रोतेश्च P. VII. 4. 72.

**व्याकृति** a commentary on Prakriyā Kaumudī by Viśvakarman.

**व्याख्यान** (1) explanation of a rule, or a line, or a verse by analysing the rule and giving examples and counter-examples; cf. न केवलानि चर्चापदानि व्याख्यानं वृद्धिः आत् येजिति । किं तर्हि । उदाहरणं प्रत्युदाहरणं वाक्याध्याहारः इत्येतत्समुदितं व्याख्यानं भवति । M. Bh. Āhnika I Vārt. 11; cf. also पदच्छेदः पदार्थोक्ति-विग्रहो वाक्ययोजना । पूर्वापरसमाधानं व्याख्यानं पञ्चलक्षणम् । (2) authoritative decision given in places of doubt by ancient scholars; cf. व्याख्यानतो विशेष-प्रतिपत्तिः न हि संदेहादलक्षणम् M. Bh. Āhnika I; Par. Śek. Pari. 1.

**व्याघ्रपाद्** name of an ancient grammarian who is quoted in the Prātiśākhya works and the Mahābhāṣya. His grammar work was called 'daśaka' possibly on account of its consisting of 10 chapters; cf. माध्यन्दिनिर्वृष्टि गुणं त्रिवगन्ते नपुंसके व्याघ्रपादां वरिष्ठः Kāś. on P. VII. I. 94; cf. also दशका वैयाघ्रपादीयाः Kāś. on P. IV. 2.65.

**व्याघ्रभूति** name of an old grammarian later than Patañjali who is quoted by later grammarians; cf. व्याघ्रभूत्यादयस्त्वेन नेह षेटुरिति स्थितम् Siddhānta-

kaumudī on आत्मनेपदेष्वन्तः P. VII. I 5.

**व्याघ्रादि** a class of words headed by व्याघ्र which, as standards of comparison, are compounded with words showing objects of comparison provided the common property is not mentioned; e.g. पुरुषव्याघ्रः, नृसिंहः etc., cf. Kāś. on P. II. 1.56.

**व्याडि** name of an ancient grammarian with a sound scholarship in Vedic phonetics, accentuation, derivation of words and their interpretation. He is believed to have been a relative and contemporary of Pāṇini and to have written a very scholarly huge volume on Sanskrit grammar named 'Samgraha' which is believed to have consisted of a lac of verses; cf. संग्रहो व्याडिकृतो लक्ष-संख्यो ग्रन्थः । Nāgeśa's Uddyota; cf. also इह पुरा पाणिनीये अस्मिन्व्याकरणे व्याडसु-परचितं लक्षग्रन्थपरिमाणं निबन्धनमासीत् । Vāk. pad. Tika. The work is not available at present. References to Vyāḍi or to his work are found in the Prātiśākhya works, the Mahābhāṣya, the Vārttikas, the Vākya-pāḍīya and many subsequent treatises. A work on the Vyākaraṇa Paribhāṣās, believed to have been written by Vyāḍi, is available by the name परिभाषासूचन which from its style and other peculiarities seems to have been written after the Vārttikas, but before the Mahābhāṣya. Vyāḍi is well-known to have been the oldest exponent of the doctrine that words denote an individual object and not the genus. For details see pp. 136-8, Vol. 7 Vyākaraṇa - Mahābhāṣya, D. E. Society's Edition.

**व्याडीय** name given to the pupils and students belonging to the school of Vyāḍi; cf. M. Bh. on P. VI. 2.36.

**व्यापक** covering or applying to the whole in entirety, and not in parts; cf. अधिकरणं नाम त्रिप्रकारं व्यापकमौपश्लेषिकं वैषयिकमिति M. Bh. on P. VI. 1. 72, cf. इतरो व्यापकत्वाच्छास्त्रासिद्धत्वं प्रदेशान्तर एव स्थापितं मन्यमान आह। Kaiyaṭa on P. VI. 4.22.

**व्यापत्ति** lit. loss or disappearance; the word is used in the sense of conversion of one thing into another in the Prāṭiśākhya works; cf. अथाप्यन्तव्यापत्तिर्भवति Nir. II. 1; cf. also अन्यैरेकारान्नतिरत्र पूर्वा ततो व्यापत्तिर्भवतीति विधात् R. Pr. V. 1.

**व्याप्त** occupied fully; cf. तदधिकरणं यत्र कृत्स्न आधारात्मा व्याप्ते भवति M. Bh. on P. I. 3.11 Vārt. 7; cf. also M. Bh. on P. I. 4.42; यावता सर्वमथापवदिव्याप्तम् P. IV. 3.134 Vārt. 2.

**व्याप्ति** occupation; presence; comprehensive nature; cf. व्याप्तिमत्त्वात्तु शब्दस्य Nir. I. 2, where व्याप्ति refers to the permanent presence of the word in the minds of the speaker and the hearer, the word शब्द referring to the नित्यशब्द or स्फोट

**व्याप्तिन्याय** the general method of taking a comprehensive sense instead of a restricted one in places of doubt; cf. व्याप्तिन्यायाद्वा Kāś. on P. III. 2.168.

**व्याप्य** lit. that which is occupied; the word refers to a kind of an object where the object is occupied by the verbal activity of the transitive root; the word व्याप्य is also used in this sense; cf. कर्म निर्वर्त्य विकार्यं प्राप्यं च। यस्य प्रकृत्युच्छेदो गुणान्तरं बोधयते तद्विकार्यम्। Śrīngāra-Prakāśa 2. The term is used as a technical term instead of the term कर्म in the Hemacandra, Cāndra and other systems of grammar; cf. Hem. II. 2.3; Cāndra I. 1.23.

**व्यायत** separated; one out of the two conjoined consonants separated by inserting a vowel in between; cf. व्यस्यन्त्यन्तमैहतोऽ व्यायतं तं दीर्घायुः सूर्यो रुशदीर्घं ऊर्जम् R. Pr. XIV. 19, where Uvvaṭa gives the explanation-दीर्घात्परं अव्यायतं अपृथग्भूतं रेफेण सक्तमित्यर्थः। एवंभूतं व्यस्यन्ति पृथक्भूयन्ति। यथा। दीर्घायुः। सूरियः। रुशदी-रिते। ऊर्जम्. Rk Saṁhitā I. 85.39, X. 158. 1, IX. 91.3 and IX. 63.2.

**व्यावर्तन** reversing the order of words and going back from a subsequent word to the previous one, as in the Krama, Jaṭā and other artificial recitals of Veda.

**व्यावृत्ति** pushing aside; removal; the word is frequently used in connection with the setting aside or removal of the application of such rules, as also of the contingency of such rules as are not desired in the formation of a correct word, by means of applying another rule necessary for the correct formation; cf. तद्धि इदं तिथ्यपुनर्वसु इत्यत्र तद्व्यावृत्त्यर्थम् Par. Śek. on Pari. 34; as also तद्धि असवर्णप्रग्रहणं ईषतुरित्यादौ इयञ्जादिव्यावृत्त्यर्थम् Par. Śek. on Pari. 55; cf. also the usual statement व्यावृत्तिः क्रियते।

**व्याश्रय** resting on, or applying to, different words or elements of words or parts of words; the word is used in connection with a grammatical operation which affects one part of the word, as distinguished from another operation which affects another part; cf. आशीर्षं कार्यं समानाश्रयमसिद्धम्। व्याश्रयं सिद्धं भवति। M. Bh. on P. III. 1.44, VI. 4.22 Vārt. 12, VI. 4.42 etc.

**व्यास** (1) showing separately; separate expression as contrasted with समास; (2) fault of pronunciation of the type of unnecessarily extending the place of origin as also the

instrument of the production of sound ; cf. स्थानकरणबोर्विस्तारे व्यासो नाम दोषो जायते Uvvaṭa on R. Pr. XIV. 2.

**व्यासशिक्षा** a comparatively older Śikṣā work belonging to the Taittiriya school of the Black Yajurveda. The Madras ms. of the work (no. 957 of 1905) contains thirteen verses treating doubling.

**व्याहृति** or व्याहृती lit. the utterance of a word ; the word is generally used in the sense of the specific utterance of the words भूः, सुवः etc ; cf. एताद्विव्याहृतीभिः प्रजापतिः Tait. Saṁ. I. 6.10 ; cf. also सुवश्च महाव्याहृतेः P. VIII. 2.71.

**व्युत्क्रमण** the same as व्यावर्तन or परिवर्तन, which see above.

**व्युत्पत्ति** derivation of a word from a root which formed a special feature of the Nairukta school of Vedic scholars in ancient times ; the word निर्वचन is used in the same sense ; cf. सति संभवे व्युत्पत्तिरन्यथा कर्तव्या रुद्धेरनियमात् । Kāś. on P. V. 2.93.

**व्युत्पत्तिपक्ष** the view that every word is derived from a suitable root as contrasted with the other view viz. the अव्युत्पत्तिपक्ष. The grammarians hold that Pāṇini held the अव्युत्पत्तिपक्ष, i.e. the view that not all words in language can be derived but only some of them can be so done, and contrast him (i.e. Pāṇini) with an equally great grammarian Śākaṭāyana who stated that every word has to be derived ; cf. न्यग्रोधयतीति न्यग्रोध इति व्युत्पत्तिपक्षे नियमार्थम् । अव्युत्पत्तिपक्षे विध्यर्थम् Kāś. on P. VII. 3.6.

**व्युत्पत्तिवाद** (1) name given to a topic in grammar which deals with the derivation of words as suitable to the sense ; (2) name given to treatises discussing the derivation

and interpretation of words like the well-known work Vyutpattivāda of Gadādhara Cakravartin.

**व्युत्पन्नत्व** derivation, correct understanding of the sense by derivation.

**व्युत्पन्नपक्ष** the view that every word in the language has been derived from a root which explains its sense ; see व्युत्पत्तिपक्ष.

**व्युदास** setting aside of a rule or operation by means of another more powerful rule, or by means of a conventional dictum. cp. Vāk. pad. II. 79.

**व्युष्टादि** a class of words headed by the word व्युष्ट to which the taddhita affix अ (अण्) is added in the sense of the place where something is given or prepared ; cf. व्युष्टे दीयते कार्यं वा वैयुष्टम् । नेल्सन् ; Kāś. on P. V. 1.97.

**व्यूह** (1) resolution or determination ; cf. अकृतव्यूहाः पाणिनीयाः । न कृतो विशिष्ट ऊहो निश्चयः शास्त्रप्रवृत्तिविषये यैः इत्यर्थः । ar. Śek. Pari. 56 ; (2) separation of the phonetic elements in a word, done especially for the recital of the Vedic texts according to metre ; cf. व्यूहैः संपत्समीक्ष्योने क्षैप्रवर्णैकमाविनाम् । व्यूहैः पृथक्करणेन Uvvaṭa on R. Pr. VIII. 22.

**व्रीडन** lowering of the chin, resulting in a fault of utterance ; cf. हन्तोव्रीडने नीचैर्भावे संदष्टं नाम दोषो भवति । Uvvaṭa on R. Pr. XIV. 3.

**व्रीह्यादि** a class of words headed by व्रीहि to which the taddhita affixes इन् and ठन् are applied in the sense of possession along with the usual affix मत् (महुप्) ; e. g. व्रीहि, व्रीहिकः, व्रीहिमान् । मायी, मायिकः मायावान् ; cf. Kāś. on P. V. 2. 116.

**व्हिट्ने** [ WHITNEY, WILLIAM DWIGHT, 1827-1894 ] a sound scholar of Vedic grammar who

has, besides some books on Linguistic studies, written a work on Vedic Grammar and edited the Atharvaveda Prātiśākhya.

श

श (1) a sibilant letter of the palatal class, possessed of the properties, श्वासानुप्रदान, अवोष and कण्ठविवृत्त्व; (2) the initial indicatory (इत्) letter श् of a non-taddhita affix in Pāṇini's grammar, which is dropped; (3) substitute for च्छ when followed by an affix beginning with a nasal consonant; e.g. प्रश्नः, cf. P. VI. 4.19; (4) substitute for स् when followed by श् or any palatal letter; e.g. वृक्षश्छादयति वृक्षश्चेते Kās. on P. VIII. 4.40.

श (1) conjugational sign (विकरण) applied to the roots of the sixth conjugation (तुदादिगण) in all conjugational tenses and moods (i. e. the present, the imperfect, the imperative and the potential) before the personal-endings; cf. तुदादिभ्यः शः, P. III. 1.77; this sign श (अ) has got the initial consonant श् as an indicatory one, and hence this अ is a Sārvadhātuka affix, but, it is weak and does not cause गुण for the preceding vowel; (2) tad. affix श् in the sense of possession applied to the words लोमन् and others; e.g. लोमशः, रोमशः cf. P. V. 2. 100; (3) kṛt affix (अ) applied to the roots पा, प्रा, ध्मा, धे and दृश् when preceded by a prefix, to the roots लिम्प, विन्द etc. not preceded by a prefix, and optionally to दा and धा of the third conjugation in the sense of 'an agent'; e.g. उत्पिबः, उत्पश्यः, लिम्पः, विन्दः, ददः, दायः; cf. P. III. 1. 137-139.

शंकरभट्ट name of a grammarian of the eighteenth century who wrote a

commentary, called शंकरी after him, on Nāgeśa's Paribhāṣenduśekhara.

शंकरशास्त्री (मारुकर) a modern scholar of grammar who lived in Poona and did the work of teaching and writing commentaries. He has written a commentary named शंकरी on the Vaiyākaraṇabhūṣaṇasāra of Koṇḍabhaṭṭa.

शंखधम name given to a Yama letter in the Śikṣā treatises.

शकन्धुक name of a class of words in whose case the last vowel of the first word does not coalesce with the first vowel of the next word; e. g. शक अन्धुक ईश । अक्षपा असि । वपा इव त्मना । दुपथा अकृण्वन् । cf. शकन्धुकादीनाम् R. T. 87 which is explained by the commentator as शकन्धुकादीनां च न संनिकृष्यते.

शकन्ध्वादि name of a class of words in which an irregular coalescence of the vowels of the kind of the latter vowel in the place of the former and latter both is observed; e.g. शकन्धुः, कुलटा, सीमन्तः, मनीषा etc. cf. शकन्ध्वादिषु च (पररूपं वाच्यम्) P. VI. 1. 94 Vārt. 4.

शक्त endowed with शक्ति i. e. the potentiality to express the sense; potent to show the particular sense.

शक्ति (शब्दशक्ति) potentiality of expressing the sense which is possessed by words permanently with them; denotative potentiality or denotation; this potentiality shows the senses, which are permanently possessed by the words, to the hearer and is described to be of one kind by ancient grammarian as contrasted with the two (अभिधा and लक्षणा) mentioned by the modern ones. It is described to be of two kinds—(a) स्मरिका शक्ति or recalling



capacity which combines चैत्रत्व with पाक, and (b) अनुभाविका शक्ति which is responsible for the actual meaning of a sentence. For details see Vākyapadiya III.

शक्य the substratum of potentiality which forms the object pointed out by means of the potentiality to the hearer by the word (i.e. शब्द) which directly communicates the sense, in which case it is termed वाचक as contrasted with भेदक or श्रोतक when the sense, which is of the type of संबन्ध is conveyed rather indirectly. This nice division into वाचकता and भेदकता was introduced clearly by भरतृहरि; cf. Vākyapadiya Kāṇḍa 2.

शङ्कटच् tad. affix शङ्कट् applied optionally with the affix शालच् (शाल) to the prefix वि in the sense of the base itself (स्वार्थे); e. g. विशङ्कटम् । विशालम् ।; cf. S. K. on R. V. 2.28; cf. Kās. on P. V. 2.28 which states विशाले विशङ्कटे शङ्के । तस्माद् शौरिषि विशङ्कट उच्यते ।

शण्डिकादि a class of words headed by the word शण्डिक which have the taddhita affix य (ज्य) added to them in the sense of 'domicile' or 'native place'; e.g. शण्डिक्यः; सार्वसेन्यः; cf. Kās. on P. IV. 3. ७४.

शत् tad. affix शत् as seen in the words त्रिशत्, चत्वारिंशत् etc., cf. पङ्क्तिविंशतित्रिंशच्चत्वारिंशत्० P. V. 1.59.

शतपाद conventional name given to the fourth pāda of the fifth adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the sūtra पादशतस्य संख्यादेर्द्विपायां बुन् लोपश्च P. V. 4 I.

शति tad. affix शति applied to the word द्वि to form the word विशति; cf. P. V. 1. 59.

शत् कृत affix अत् in the sense of 'the agent of the present time', appli-

ed to any root which takes the Parasmaipada personal affixes; cf. लटः शत्रुशानचावप्रथमासमानाधिकरणे P. III. 2.124. The words formed with this शत् (अत्) affix are termed present participles in the declension of which, by virtue of the indicatory vowel ऋ in शत्, the augment नुम् is inserted after the last vowel of the base, and the root receives such modifications as are caused by a Sārvadhātuka affix, the affix शत् being looked upon as a Sārvadhātuka affix on account of the indicatory letter श्. The word ending in this affix शत् governs a noun forming its object, in the accusative case.

शतृस्वर the acute accent specifically stated for the vowel of the case-affix beginning with a vowel etc. prescribed by the rule शतुरनुमो नञजादी P. VI. 1.173; cf. शतृस्वर । तुदती नुदती... शतुरनुमो नञजादिरन्तोदात्तादित्येष स्वरो यथा स्यात् । M. Bh. on P. VIII. 2.6. Vārt 2.

शध्यै, शध्यैन् कृत affix अध्ये in the sense of the infinitive added to a root as seen in the Vedic Literature; cf. तुमर्थे सेसेनसेअसेन्कसेकसेनध्यैअध्यैन्कध्यैकध्यैन्-शध्यैशध्यैन्त्वैतवेङ्कतवेनः, P. III. 4.9.

शप् a Vikaraṇa affix (conjugational sign) applied to roots of the first conjugation and in general to all secondary roots i.e. roots formed from nouns and from other roots before personal-endings which are Sārvadhātuka and which possess the sense of agent, provided there is no other vikaraṇa affix prescribed; e. g. भवति, एषते, कारयति, हारयति, बुभूषति, पुत्रीयति, पुत्रकाम्यति; कामयते, गोपायति, कण्डूयति, पटयति, दिनन्ति (यामिस्वः) etc. cf. कर्तरि शप् । P. III. 1.68. This affix शप् is dropped after roots of the second conjugation (अदादि) and those of the third conjugation

(जुहोत्यादि) and in Vedic Literature wherever observed; cf. P. II. 4.72, 73, 75, 76.

शबरस्वामिन् a grammarian to whom a metrical treatise on genders named लिङ्गानुशासन is ascribed. This शबरस्वामिन् was comparatively a modern grammarian who was given the title बालयोगीश्वर. This लिङ्गानुशासन has a commentary written by हर्षवर्धन. Evidently these grammarians शबरस्वामिन् and हर्षवर्धन are different from the famous author of the मीमांसाभाष्य and the patron of the poet Bāṇa respectively.

शबादेश the Vikaraṇa affixes इयन्, श, श्म्, उ and आ according to those who hold the view that these affixes do not form the exceptions of शप्, but they are substituted for शप् cf. शबादेशाः इत्यन्नादयः करिष्यन्ते M. Bh. on P. I. 1.27, II. 2.3, III. 1.33 and III. 1.67.

शब्द lit. 'sound' in general; cf. शब्दं कुरु शब्दं मा कार्षीः । ध्वनिं कुर्वन्नेवमुच्यते । M. Bh. in Āhnika I; cf. also शब्दः प्रकृतिः सर्ववर्णानाम् । वर्णपुक्तः शब्दो वाच उत्पत्तिः T. Pr. XXIII. 1, XXIII. 3. In grammar the word शब्द is applied to such words only as possess sense; cf. प्रतीतपदार्थको लोके ध्वनिः शब्दः M. Bh. in Āhnika I; cf. also येनोच्चारितेन अर्थः प्रतीयते स शब्दः Śṛṅgāra Prakāśa I; cf. also अथ शब्दानुशासनम् M. Bh. Āhnika I. In the Vājasaneyi-Prātiśākhya, शब्द is said to be constituted of air as far as its nature is concerned, but it is taken to mean in the Prātiśākhya and grammar works in a restricted sense as letters possessed of sense. The Vājasaneyi-Prātiśākhya gives four kinds of words तिङ्, कृत्, तद्धित and समास while नाम, आख्यात, निपात and उपसर्ग are described to be the four kinds in the Nirukta. As शब्द in grammar is restricted to a phonetic unit possessed of sense,

it can be applied to crude bases, affixes, as also to words that are completely formed with case-endings or personal affixes. In fact, taking it to be applicable to all such kinds, some grammarians have given twelve subdivisions of शब्द, viz. प्रकृति, प्रत्यय, उपस्कार, उपपद, प्रातिपदिक, विभक्ति, उपसर्जन, समास, पद, वाक्य, प्रकरण and प्रबन्ध; cf. Śṛṅgāra Prakāśa I.

शब्दकौस्तुभ a treatise on grammar, critically explaining and discussing the meaning of Pāṇini's Sūtras in the order of the author himself. The work is written by Bhaṭṭoji Dikṣita and is mainly based on the Mahābhāṣya.

शब्दकौरतुभगुण a short gloss on Bhaṭṭoji's Śabdakaustubha written by a grammarian named इन्द्रतोपाध्याय.

शब्दकौस्तुभटीका OR शब्दकौस्तुभप्रभा a commentary on Bhaṭṭoji's Śabdakaustubha written by Vaidyanātha Pāyagunde.

शब्दकौस्तुभव्याख्या a commentary on Bhaṭṭoji's Śabdakaustubha, named विषमपदव्याख्या, a name probably given to a commentary written by Nāgeśa.

शब्दचन्द्रिकोद्धार name of a commentary on the Śārasvata-Vyākaraṇa by Kaṁsavijaya.

शब्दतत्त्व lit. the essence of a word; the ultimate sense conveyed by the word which is termed स्फोट by the Vaiyākaraṇas. Philosophically, this Śabdātattva or Sphoṭa is the philosophical Brahman of the Vedāntins, which is named as Śabdabrahma or Nāḍabrahma by the Vaiyākaraṇas, and which appears as the phenomenal world on the basis of its own powers such as the time factor and the like; cf. अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम् । विवर्ततेर्थभावेन प्रक्रिया जगतो यतः ॥

-Vākyapadiya, I. 1; cf. also Vākya-padiya II. 31.

शब्ददीपिका name of a commentary on the Mugdhabodha Vyākaraṇa by Govindarāma.

शब्दद्योत्यत्व the indicatory power to show the sense; the word is used in connection with the potentiality to convey the sense possessed by the Nipātas.

शब्दधर्म the two special properties of word viz. the property of reception of sense and the property of delivery of sense. cp. Vāk. pad. 1.58.

शब्दनित्यत्व the doctrine of the Vaiyākaraṇas as also of the Mīmāṃsakas that word is permanent, as contrasted with that of the Naiyāyikas who advocate the impermanence of words.

शब्दपरविप्रतिषेध the comparatively superior strength possessed by a word, which in the text of a particular Sūtra is later than another word, which is put in earlier in the Sūtra. This शब्दपरविप्रतिषेध is contrasted with the standard शास्त्रपरविप्रतिषेध which is laid down by Pāṇini in his rule विप्रतिषेधे परं कार्यम् and which lays down the superior strength of that rule which is put by Pāṇini later on in his Aṣṭādhyāyī; e.g. in the rule विभाषा गमहनविदविशाम्, it is not the word हन् although occurring earlier, but the word विश् occurring later in the rule, which helps us to decide which विद् should be taken. cf. ज्ञानार्थस्य सत्यपि विदिरूपत्वे अर्थस्य भेदकत्वेन रूपवदाश्रयणात्प्रतिषेधाभावः । यद्यपि हन्तिना साहचर्यं विदेरस्ति तथापि शब्दपरविप्रतिषेधाद् विशिर्व्यवस्थाहेतुर्न हन्तिः । Kaiyaṭa on P. VII. 2.18; cf. also, P. VI. 1.158 Vart. 12.

शब्दप्रभा name of a commentary on Bhartṛhari's Vākyapadiya which is

available only on the first Kāṇḍa. It was written by Helārāja, the famous commentator of Vākyapadiya.

शब्दपारायण recital or enumeration of one word after another in a language; cf. बृहस्पतिरिन्द्राय दिव्यं वर्षसहस्रं प्रतिपदीकृतानां शब्दानां शब्दपारायणं प्रोवाच नान्तं जगाम । M. Bh. Āhnika 1. Mahābhāṣya Dīpikā says it was a grammatical work. “शब्दपारायणं नाम ग्रन्थः ।” P. 17 l. 1.

शब्दप्रयोग use of a word in the spoken language which forms in a way the basis of grammar.

शब्दबोधप्रक्रिया a grammar treatise on the denotation and relation of words written by a grammarian named Rāmakṛṣṇa.

शब्दभूषण name of a short gloss on the Sūtras of Pāṇini, written by Nārāyaṇa Paṇḍita.

शब्दभेदनिरूपण name of a small grammatical work written by Rāmacandra Dikṣita.

शब्दमञ्जरी name of a short grammar work written by Nārāyaṇa Paṇḍita.

शब्दमहार्णवव्यास name of a commentary on Hemacandra's Bṛhadvṛtti.

शब्दरत्न name of a scholarly gloss written by Haridikṣita on the Manoramā, a commentary by Bhaṭṭoji Dikṣita on his own Siddhāntakaumudī. The proper name of the commentary is लघुशब्दरत्न of which शब्दरत्न is an abridged form. The commentary लघुशब्दरत्न is generally studied along with the Manoramā by students. There is a bigger work named बृहच्छब्दरत्न written by Hari Dikṣita, of which the लघुशब्दरत्न is an abridgment.

**शब्दरत्नटीका** known by the name भाव-  
प्रकाशिका, a commentary on Hari  
Dikṣita's Śabdaratna, written by  
Vaidyanātha Pāyagūṇḍe.

**शब्दरत्नदीप** a commentary on the  
Laghuśabdaratna written by a  
grammarian named Kalyāṇamalla.

**शब्दरूप** the actual form of a word as a  
collection of letters or वर्णसमूह or  
वर्णानुपूर्वी irrespective of the sense.  
In grammar, it is the शब्दरूप that is  
mainly considered and not the  
meaning of the word; cf. स्व रूपे  
शब्दस्याशब्दसंज्ञा, P. I. 1.68.

**शब्दरूपावलि** a very brief treatise on  
declension giving the forms of the  
seven cases of a few choice-words.  
The work is studied as the first  
elementary work and is very  
common without the name of any  
specific author. There are different  
works named शब्दरूपावलि giving  
declensions of different words  
which are all anonymous, although  
from the dates of manuscripts men-  
tioned, they appear to be more  
than five or six hundred years old.

**शब्दवाच्यत्व** expression of its sense by a  
word which occurs to the mind of  
the hearer as soon as a word is  
heard.

**शब्दविवरण** a grammar work on the  
meaning of words and how it is  
conveyed, written by a grammarian  
named वणिक्वेरानन्द. The work forms a  
part of his bigger work दानभागवत.  
See वणिक्वेरानन्द.

**शब्दव्युत्पत्ति** derivation of a word by  
tracing it to the root from which it  
is formed.

**शब्दव्युत्पत्तिकौमुदी** a small treatise on the  
derivation of words written by a  
grammarian named Rājārāma-  
Śāstrin.

**शब्दशक्ति** the power possessed by a  
word of expressing its sense. cf.  
Vāk. pad. II. 168.

**शब्दशास्त्र** the science of words. The term  
is generally applied to grammar,  
although strictly speaking the  
Mīmāṃsā Śāstra is also a science of  
words.

**शब्दशास्त्र** an anonymous elementary  
booklet on declension similar to  
शब्दरूपावलि.

**शब्दसंज्ञा** a technical term given to a  
wording irrespective of the sense  
element as contrasted with अर्थसंज्ञा.  
See. e.g. वृ. म or the like; cf. शब्द-  
संज्ञायां अर्थसंप्रत्ययो यथान्यत्र P. I. 1.44  
Vārt. 2.

**शब्दसंस्कार** preparation of a word for  
its use. cf. Vāk. pad. III. 14.139.

**शब्दसत्त्वप्रकाश** a work on grammar said  
to have been written by a gramma-  
rian named इन्द्रदत्त.

**शब्दसाध्यप्रयोग** a grammar work on the  
formation of words written by a  
grammarian named रामनाथशर्मा.

**शब्दसिद्धि** (1) formation of a complete  
word fit for use by adding proper  
suffixes to the crude base and  
making the necessary modifications;  
cf. नैव व्याकरणादृते शब्दसिद्धिः । (2) name  
of a commentary by महादेव on the  
Kātantra-sūtravṛtti by Durgasiṃha

**शब्दसुधा** name of a grammar work by  
a grammarian named अनन्तभट्ट.

**शब्दानुशासन** lit. science of grammar  
dealing with the formation of  
words, their accents, and use in a  
sentence. The word is used in  
connection with standard works on  
grammar which are complete and  
self-sufficient in all the above-men-

tioned features. Patañjali has begun his Mahābhāṣya with the words अथ शब्दानुशासनम् referring possibly to the vast number of Vārttikas on the Sūtras of Pāṇini; and hence the term शब्दानुशासन according to him means a treatise on the science of grammar made up of the rules of Pāṇini with the explanatory and critical Vārttikas written by Kātyāyana and other Vārttikakāras. The word शब्दानुशासन later on became synonymous with Vyākaraṇa and it was given as a title to their treatises by later grammarians, or was applied to the authoritative treatise which introduced a system of grammar, similar to that of Pāṇini. Hemacandra's famous treatise, named सिद्धहैमचन्द्र by the author, came to be known as हैमशब्दानुशासन. Similarly, the works on grammar written by पात्यकीर्तिशाकटायन and देवनन्दिन् were called शाकटायन शब्दानुशासन and जैनेन्द्रशब्दानुशासन respectively.

**शब्दान्तर** a different wording, as it results from modifications such as āgama, or ādeśa, or lopa; cf. शब्दान्तरस्य प्राप्नुवन् विधिरनित्यः Par. Śek. Pari. 34.

**शब्दामृत** a work, explanatory of the Sūtras of Pāṇini, written by a grammarian named विप्रराजेन्द्र.

**शब्दार्थचन्द्रिका** name of a grammar work by Hamsavijayagaṇi of the seventeenth century on the introductory verses of Sārasvatapraṅgiyā.

**शब्दार्थप्रतिपत्ति**, शब्दार्थप्रत्यय knowledge of the meaning of a word from that word when heard, the word being either denotativa (वाचक) or indicative (बोधक).

**शब्दार्थरहस्य** a grammatical work on the interpretation of words by Rāmanātha Vidyāvācaspati.

**शब्दार्थसंबन्ध** the connection between a word and its sense which is a permanently established one. According to grammarians, words, their sense and their connection, all the three, are established for ever; cf. सिद्धे शब्दार्थसंबन्धे P. I. 1. Vārttika 1, and the Bhāṣya thereon सिद्ध शब्दः अर्थः संबन्धश्चेति। Later grammarians have described twelve kinds of शब्दार्थसंबन्ध viz. अभिधा, विवक्षा, तात्पर्य, प्रविभाग, व्यपेक्षा, सामर्थ्य, अन्वय, एकार्थीभाव, दोषहान, गुणोपादान, अलंकारयोग and रसावियोग; cf. Śrīgārāprakāśa. I.

**शब्दार्थव्याकरण** explanation of the sense of a word as arising from the word by stating the base, the affixes and the modifications to the base and the affixes.

**शब्दार्थशास्त्र** a science fully dealing with the words in a language and their sense; the same are शब्दानुशासन which see above.

**शब्दावतार** name of a grammatical work believed to have been written by Durgavinīta.

**शब्दावतारन्यास** name of a glass on the Mahābhāṣya attributed to Devanandin.

**शब्देन्दुशेखर** a popular name given to the Laghuśabdendusekhara written by Nāgeśabhaṭṭa. See लघुशब्देन्दुशेखरः.

**शब्देन्दुशेखरटीका**, शब्देन्दुशेखरव्याख्या See लघुशब्देन्दुशेखरटीका and लघुशब्देन्दुशेखरव्याख्या.

**शब्दोपदेश** scientific and authoritative citation or statement of a word as contrasted with अपशब्दोपदेश; cf. किं शब्दोपदेशः कर्तव्यः आहोस्विदपशब्दोपदेशः आहोस्विदुभयोपदेश इति। M. Bh. in Āhnika 1.

**शमादि** a class of eight roots headed by शम् which get their vowel lengthened before the conjunctive sign च (श्चन्) as also before the

krt. affix इन् (धिनुण्) in the sense of 'habituated to'; e.g. श्नाम्यति, ज्ञामी, आम्यति, भ्रमी etc.; cf. P. VII. 3.74 and P. III. 2.141.

**शम्भु** God Śiva who is supposed to have composed, or to have inspired Pāṇini to compose, the fourteen Sūtras अइउण्, ऋलृक् etc. giving the alphabet of the Pāṇini system; cf. त्रिषष्टिः त्रतुःषष्टिर्वा वर्णाः शम्भुमते मताः Pāṇ. Śikṣā, St. 3.

**शम्भुशिक्षा** a Śikṣā work of the Taittirīya school of the Black Yajurveda, composed in the middle of the thirteenth century. It is fairly complete and deals with accent, quantity, hiatus, doubling and so on. It is quoted (verse 36) by Vaidikābharaṇa on Taittirīya Prātiśākhya (I. 40).

**शर्** a brief term or Pratyāhāra standing for the three sibilant or spirant consonants श्, ष् and स्.

**शरणदेव** a prominent grammarian of the Eastern school of Pāṇini's system of grammar who lived in the thirteenth century and wrote works on Pāṇini's grammar. His work named दुर्घटवृत्ति which explains according to Pāṇini's rules, the Vārtikas thereon, and the Jñāpakas deduced from them, the various words difficult to be explained, is much appreciated by scholars of grammar. He has quoted from a large number of classical works, and referred to many works of the Eastern grammarians who followed the Kāśikā school.

**शरत्प्रभृति** the words of the type of शरत् such as विपाश्, अनस्, मनस्, उपानह् etc. which have the compound-ending अ (टच्) added to them when they are at the end of the Avyāyibhāva

compound; e.g. प्रतिशरदस्, प्रतिविपाशस्. cf. Kāś. on P. V. 4.107.

**शरादि** a class of words headed by the word शर which have the tad. affix मथ (मथट्) added to them in the sense of 'product' or 'portion'; e.g. शरमथस्, दर्भमथस्, मृगमथस्; cf. Kāś. on P. IV. 3.144; (2) a class of words headed by शर which get their final vowel lengthened before the tad. affix मत् when the whole word forms a proper noun; e.g. शरावती, वंशावती, हनुमान्; cf. P. VI. 3.119.

**शर्करादि** a class of words headed by शर्करा to which the tad. affix अ (अण्) is added in the sense of इव viz. similarity; cf. शर्करेव शर्करस्, कापालिकस्, पौण्डरीकस् Kāś. on P. V. 3.107.

**शर्ववर्मा** a reputed grammarian who is believed to have been a contemporary of the poet Guṇāḍhya in the court of Śātavāhana. He wrote the Grammar rules which are named the Kātantra Sūtras which are mostly based on the Sūtras of Pāṇini. In the grammar treatise named 'the Kātantra Sūtra' written by Śarvarman, the Vedic section and all the intricacies and difficult elements are carefully and scrupulously omitted by him, with a view to making his grammar useful for beginners and students of average intelligence. He is said to have written a commentary on it named Brhadvṛtti.

**शर्ष्ववाय** intervention by any one of the spirants श्, ष् and स्, which prevents the substitution of ण् for न् but allows the substitution of ष् for स; cf. चुटुतुलशर्ष्ववाये न M. Bh. on P. VIII. 4.2 as also तुम्बिसर्जनीयशर्ष्ववायेषि P. VIII. 3.58 Vārt. I.

**शल्ल** short term (प्रत्याहार) for the sibilants श्, ष्, स and ह्; cf. शल्ल इयुषधाद-लितः क्तः P. III, 1.44.

**शवर्ग** class of letters beginning with श्  
i.e. the consonants श्, ष्, स and ह्.

**शशिदेववृत्ति** name of a work on gram-  
mar by शशिदेव which is mentioned  
by Al Beruni.

**शस् (1)** case affix (अस) of the accu-  
sative plural; cf. स्वौजसमौद्शसो P. IV.  
1.2; (2) tad. affix applied to words  
meaning much or little as also to  
a numeral; e.g. बहुशो ददाति, अल्पशो  
ददाति, द्विशः, त्रिशः, पादशः etc.; cf.  
P. V. 4.42, 43.

**शाकरी (1)** name of a gloss on Koṇḍa-  
bhāṭṭa's Vaiyākaraṇabhūṣaṇasāra  
by Śaṅkaraśāstri Mārulkar; (2)  
name of a commentary on the Pari-  
bhāṣenduśekhara of Nāgeśa written  
by Śaṅkarabhāṭṭa; (3) The Vyā-  
karaṇa-vidyā or instructions in  
Grammar given by God Śiva to  
Pāṇini on which the Śikṣā of Pāṇini  
has been based.

**शाकट** a tad. affix added optionally  
with शाकिन to the words इक्षु and  
others in the sense of a field pro-  
ducing the thing; e.g. इक्षुशाकटम्; cf.  
P. V. 2.29.

**शाकटायन (1)** name of an ancient re-  
puted scholar of Grammar and  
Prātiśākhya who is quoted by  
Pāṇini. He is despisngly referred  
to by Patañjali as a traitor gram-  
marian sympathizing with the  
Nairuktas or etymologists in holding  
the view that all substantives are  
derivable and can be derived from  
roots; cf. तत्र नामान्याख्यातजानीति शाकटाय-  
नो नैरुक्तसमर्थश्च Nir. I. 12; cf. also नाम  
च धातुजमाह निरुक्ते व्याकरणे शाकटस्य च तोकम्  
M. Bh. on P. III. 3.1. Śākaṭāyana  
is believed to have been the author  
of the Uṇādisūtrapāṭha as also of  
the Ṛk Tantra Prātiśākhya of the  
Sāmaveda; (2) name of a Jain

grammarian named पात्यकीर्ति शाकटायन  
who lived in the ninth century  
during the reign of the Rāṣṭrakūṭa  
king Amoghavarṣa and wrote the  
Śabdānuśāsana which is much  
similar to the Sūtrapāṭha of Pāṇini  
and introduced a new system of  
Grammar. It has an auto-comment-  
ary called Amoghavṛtti. He freely  
takes help from Pāṇini, Kātantra,  
Jainendra and Candra. His work  
named the Śabdānuśāsana consists  
of four chapters which are arranged  
in the form of topics, which are  
named सिद्धि. The grammar work is  
called शब्दानुशासन.

**शाकटायनतरङ्गिणी** a commentary on  
Śākaṭāyana's Śabdānuśāsana.

**शाकटायनव्याकरण** the treatise on gram-  
mar written by Śākaṭāyana. See  
शाकटायन.

**शाकटायनशब्दानुशासन** name of the  
treatise on grammar written by  
पात्यकीर्ति-शाकटायन.

**शाकपार्थिवादि** a class of irregular samānā-  
dhikaraṇa Samāsas, or Karma-  
dhārāya compound formations,  
where according to the sense con-  
veyed by the compound word, a  
word after the first word or so, has  
to be taken as omitted; cf. समानाधि-  
करणाधिकारे शाकपार्थिवादीनामुपसंख्यानमुत्तरपद-  
लोपश्च वक्तव्यः । शाकभोजीपार्थिवः शाकपार्थिवः ।  
कुतपवासाः सौश्रुतः कुतपसौश्रुतः । यष्टिप्रधानो  
मौद्गल्यः यष्टिमौद्गल्यः । M. Bh. on P. II.  
1.69 Vārt. 8.

**शाकपूणि** an ancient writer of Nirukta  
who is quoted by Yāska; cf. विष्टु  
तडिद्भवतीति शाकपूणिः Nir. III. 11, or  
मानेन अन्यान् जहातीति महानिति शाकपूणिः  
Nir. III. 13 or ऋत्विक्कस्मात् । ईरणः ।  
ऋत्विक्क भवतीति शाकपूणिः Nir. III. 19.

**शाकल** a word frequently used in the  
Mahābhāṣya for a grammatical ope-

ration or injunction. (विधि) which forms a specific feature of the grammar of शाकल्य, viz. that the vowels इ, उ, ऋ, and ऌ remain without phonetical combination and a shortening of them, if they are long; cf. इकोऽसवर्णे शाकल्यस्य ह्रस्वश्च P. VI. 1.127; शाकल्यस्य इदं शाकलम् ।; cf. also M. Bh. on P. VI. 1.77, VI. 1.125, VI. 1.27; VI. 2.52, VII. 3.3 and VIII. 2.108; (2) pupils of शाकल्य; cf. शाकल्यस्य छात्राः शाकलाः M. Bh. on P. IV. 1.18; (3) a village in the Vāhika district; cf. शाकलं नाम वाहीकग्रामः M. Bh. on IV. 2.104 Vārt. 3.

**शाकलप्रकृतिभाव** absence of a phonetic coalescence (प्रकृतिभावं) as specifically mentioned by शाकल्य. See शाकल.

**शाकलप्रतिषेध** prohibition of the coalescence of any of the vowels इ, उ, ऋ and ऌ with any dissimilar vowel following it. See शाकल.

**शाकल्य** name of an ancient grammarian and Vedic scholar who is supposed to have revised the Vedic texts and written their Pada-pāṭha. He is often quoted by Pāṇini and the writers of the Prātiśākhya works; cf. शाकल्यस्य संहितामनुप्रावर्षत् M. Bh. on P. I. 4.84; also on P. I.1.18. IV. 1.18; cf. also उपचारं लक्षणतश्च सिद्धं आचार्या व्यालिशाकल्यगार्ग्याः । R.Pr. XIII.12

**शाकिन** tad. affix (originally a word formed from शाकी by affixing न as given in M. Bh. on P. V. 2.100), applied to the word इक्षु in the sense of a field producing it; e.g. इक्षु-शाकिनम्.; cf. भवने क्षेत्रे इक्ष्वादिभ्यः शाकट-शाकिनौ Kās. on P. V. 2.29.

**शाखादि** a class of words headed by the word शाखा which have the taddhita affix य added to them in the sense of इव i.e. similarity; e.g. शाख्यः, मुख्यः, जघन्यः etc. cf. Kās. on P. V. 3. 103.

**शानच्** (१) कृत् affix (आन) substituted for the Ātmanepada लृट् affixes, to which म् is prefixed if the base before the affix ends in अ; e.g. एध-मान, विद्यमान, etc.; cf. P. III. 2. 124, 125, 126; (2) Vikaraṇa affix (आन) substituted for श्ना before the personal ending हि of the imperative second person singular, if the preceding root ends in a consonant; e.g. पुषाण, सुषाण, cf. P. III. 1.83.

**शानन्** कृत् affix (आन) substituted for the Ātmanepada affixes instead of शानच्, prescribed after the roots वृ and यञ्; the application of शानन् for शानच् is for the acute accent on the initial vowel of the root; e.g. पवमानः with the acute accent on the initial vowel as contrasted with विद्यमानः with the acute accent on the last vowel; cf. P. III. 2.128.

**शान्तनव** an ancient scholar of grammar who wrote a treatise known as the Phit-sūtras on accents. He lived after Pāṇini.

**शान्दबोध** verbal interpretation; the term is generally used with reference to the verbal interpretation of a sentence as arising from that of the words which are all connected directly or indirectly with the verb-activity. It is defined as पदजन्यपदार्थोपस्थितिजन्यबोधः. According to the grammarians, verbal activity is the chief thing in a sentence and all the other words (excepting the one which expresses verbal activity) are subordinated to the verbal activity and hence are connected with it; cf. पदज्ञानं तु करणं द्वारे तत्र पदार्थधीः । शान्दबोधः फलं तत्र शक्तिधीः सङ्कारिणी । मुक्ततावली III. 81.

**शान्दबोधतरङ्गिणी** a treatise on the theory of verbal import written by ईश्वरानन्द.



शाब्दबोधप्रकाशिका a treatise on the theory of शाब्दबोध written by रामकिशोर-चक्रवर्तिन्.

शाब्दबोधवाद theory of verbal import or cognition; the theories to be noted in this respect are those of the Grammarians, the Naiyāyikas and the Mīmāṃsakas, according to whom verb-activity, agent, and injunction stand respectively as the principal factors in a sentence.

शायच् Vikaraṇa affix (आय) substituted for the Vikaraṇa श्च in Vedic Literature; e.g. गुमाय जिह्या मधु; cf. Kāś. on P. III 1.84.

शाङ्गैरवादि a class of words headed by the word शाङ्गैर which take the feminine affix ई (ङीन्) making the initial vowel of the word (to which ई of the feminine is added) an acute-accented one; e.g. शाङ्गैरनी; cf. शाङ्गैरवाचञो ङीन् P. IV. 1.73.

शालच् tad. affix शाल applied to the prefix वि in the sense of the base itself (स्वार्थे). See शङ्कच्.

शालातुरीय name of the great grammarian Pāṇini given to him on account of his being an inhabitant of शालातुर an old name of the modern Lahore or a name of a place near Lahore; cf. P. IV. 3.14.

शाश्वतिक eternal or permanent, as contrasted with कार्ये i.e. produced; cf. एतस्मिन्वाच्ये इन्दुभैत्रेयोः शाश्वतिको विरोधः Śiradeva Pari. 36; cf. also एके वर्णान् शाश्वतिकान् न कार्यान् R. Pr. XIII. 4.

शास्त्र scientific treatment of a subject; a system of thoughts giving a scientific treatment of any subject. The word is applied to the rules of Pāṇini and sometimes to an individual rule; cf. शास्त्रवाध or अशास्त्रवाध or विप्रतिषेधशास्त्र, frequently used by the

commentators; cf. न हि संदेहादलक्षणं शास्त्रमित्यर्थः Nāgeśa's Par. Śek. on Pari. 1; cf. पदान्तादिष्वेव विकारशास्त्रम् R. Pr. II. 2.

शास्त्रकृत् the originator or the founder of a Śāstra or system of particular thoughts. The word was used by ancient grammarians for Pāṇini, the founder of the great system of grammar, or of grammar in general; cf. व्यत्ययमिच्छति शास्त्रकृदेषां सोपि च सिध्यति बाहुलकेन M. Bh. P. III. 1.85.

शास्त्रकृत brought about by a rule; brought about by the science of grammar; cf. शास्त्रकृतो योगश्च Nir. I. 2; cf. also क्वचिच्च संनिपातकृतमानन्तर्यं शास्त्रकृतमनानन्तर्यम् M. Bh. on P. VII. 3.54, VIII. 2.38.

शास्त्रहानि harm or injustice to a science; i.e. non-application of a rule although it could apply, there being no prohibition for it; cf. शास्त्रहानिश्च। समुदायैकाचः शास्त्रं हीयते M. Bh. on P. VI. 1.1 Vārt. 12.

शास्त्रातिदेश supposition of the original in the place of the substitute merely for the sake of the application of a grammatical rule as contrasted with रूपातिदेश, the actual restoration of the original form; cf. किं पुनरयं शास्त्रातिदेशः। तृचो यच्छालं तदति-दिश्यते। आहोस्विद्रूपातिदेशः। तृचो यद्रूपं तदति-दिश्यते M. Bh. on P. VII. 1.95.

शास्त्रार्थ the purpose of a rule of grammar; cf. अतोत्राप्यवयवेन शास्त्रार्थः संप्रतीयते M. Bh. on P. VI. 1.84 Vārt. 5; cf. also, तद्यथा। लोके वसन्ते ब्राह्मणोऽग्नीनादधीतेति सकृदाधाय कृतः शास्त्रार्थ इति पुनः प्रवृत्तिर्न भवति। M. Bh. on VI. 1. 84 Vārt. 3; VI. 4.104 Vārt. 3.

शास्त्रासिद्धत्वं the supposed invalidity of a rule or a set of rules by virtue of the dictum laid down by Pāṇini in पूर्वशास्त्रिभ्यः VIII. 2.1; cf. शास्त्रासिद्धत्वमनेन

क्रियते । एकादेशशास्त्रं तुक्शास्त्रे असिद्धं भवति ।  
M. Bh. on P. VI. 1.86 Vārt. 5.

शि case-affix इ substituted for the case-affixes जस् and शस् of the nom. pl. and the acc. pl. in the neuter gender ; cf. ज्वशसोः शिः P. VII. 1.20. This affix शि is called सर्वनामस्थान just like the first five case-affixes in the masculine and fem. gender. This case affix is seen dropped in Vedic passages ; cf. शेच्छन्दसि बहुलं (लोपः) P. VI. 1.70.

शिक्षा general name given to a work on Phonetics. Although there are many such works which are all called शिक्षा, the work, which is often referred to, by the word, is the Śikṣā named पाणिनीयशिक्षा, about the authorship of which, however, there is a doubt whether it was the work of Pāṇini or of somebody belonging to his school. The Śikṣā works are helpful, no doubt, for the study of grammar, but no topic belonging to Śikṣā is given by Pāṇini which apparently means that these works do not come under the subject or province of Grammar. The reason why the Śikṣā topics are not given by Pāṇini, is worth consideration. These Śikṣā works are not specifically related to a particular Veda and it cannot be said whether they preceded or succeeded the Prātiśākhya works.

शिक्षा a variety of the methods of Vedic recital. It is defined as पदोत्तरां जटामेव शिक्षामार्याः प्रचक्षते । e. g. ओषधयः सं, समोषधयः, ओषधयः सं, वदन्ते । सं वदन्ते, वदन्ते सं, सं वदन्ते-सोमेन । वदन्ते सोमेन, सोमेन वदन्ते, वदन्ते सोमेन, सह । सोमेन सह, सह सोमेन, सोमेन सह, राज्ञा । सह राज्ञा,

राज्ञा सह, सह राज्ञा, राज्ञेति राज्ञा । This is an extension of जटा. It is in the order of abbaabc, bccbcd, cddccde, deeddef, effeef.

शिक्षा one of the subdivisions of the artificial recitals of the Vedic texts.

शिद् a term for सर्वनामन् ( a pronoun ) in the works of ancient grammarians ; cf. स्वाङ्गशिदामदन्तानाम् Phiṭ Sūtra 29, where शिद् is explained as सर्वनामन् in the gloss.

शित् possessed of, or characterized by, the indicatory letter श्; the kṛt affixes which are marked with the indicatory श् are termed Sārvadhātuka affixes ( cf. P. III. 4.113 ), while, the Ādeśas or substitutes, marked with the indicatory श्, are substituted for the whole of the Sthānin or the original and not for its final letter according to the rule अलोऽन्त्यस्य P. I. 1.52 ; e.g. शि is substituted, not for the final स् of जस् and शस् but for the whole जस् and the whole शस् ; cf. P. I. 1.55.

शिरस्य produced at the top of the orifice, cerebral.

शिरोमणिमहाचार्य a grammarian who wrote the grammatical works कारक-विवेक, तद्धितकोश and तिङन्तशिरोमणि.

शिवभट्ट a grammarian, who wrote a commentary named कुङ्कुमविकास on the Padamañjarī of Haradatta. He was the grandson of Nilakantha Dīkṣita who was also a grammarian and who wrote an independent work on the Paribhāṣās, named the Paribhāṣāvṛtti.

शिवराम ( चक्रवर्ती ) a grammarian who wrote a commentary on the Kātantra-pariśiṣṭa called the Siddhāntara-tnānkura.

**शिवरामेन्द्र** (सरस्वती) a grammarian who wrote (1) a gloss on the sūtras of Pāṇini, (2) a commentary named सिद्धान्तरत्नाकर on the Siddhāntakāumudī, and (3) a commentary on the Mahābhāṣya named Mahābhāṣyaprakāśa.

**शिवसूत्र** name given to the fourteen small sūtras giving the alphabet which Pāṇini took as the basis of his grammar. The Śivasūtras have got a well-known explanation in verse, named नवविंशत्यकारिका on which there is a commentary of the type of Bhāṣya by उपमन्वु. The origin of the Śivasūtra given by the writer of the Kārikā is summed up in the stanza—*नृत्तावसाने नटराजराजो ननाद दह्ना नवपञ्चवारम् । उद्धर्तुकामः [सनकादिसिद्धानेतद् विमर्शे शिवसूत्रजालम् ॥ Nand. 1.*

**शिवस्वामिन्** a grammarian mentioned by Vardhamāna and referred to in the Dhātuvṛttis of Mādhava and Śiva-swāmin. He lived in Kashmere in the tenth century.

**शिवादि** a big class of about ninety words headed by the word शिव which have the tad. affix अ (अण्) added to them in the sense of a descendant (अपत्य) in spite of other affixes such as इष्, ष्यत् and others prescribed by other rules, which sometimes do not take place, or do so optionally; e.g. शैवः; ताक्षणः, ताक्षण्यः; गङ्गः, गङ्गेयः गङ्गायतिः; cf. Kāś. on P. IV. 1.112. This class is looked upon as आकृतिगण and a word is supposed to be included in this class, when the affix अ is noticed in spite of some other affix being applicable by some other rule.

**शिष्ट** (1) cultured and learned people who want to speak correctly and who therefore have studied gra-

mmar; cf. के पुनः शिष्टाः । वैयाकरणाः । कुत एतत् । शास्त्रपूर्विका हि शिष्टिवैयाकरणाश्च शास्त्रज्ञाः । M. Bh. on P. VI. 1.109; (2) enjoined, prescribed; cf. विपश्येयुः शिष्टशिष्टेऽपरेषाम् । R. Pr. VI. 120.

**शिष्टप्रयोग** the forms of words used by the learned people; the expression used by such persons; cf. स चावश्यं शिष्टप्रयोग उपास्यः । M. Bh. on P. I. 3. 1 Vārt. 13.

**शिष्टप्रमाण** explanation (of doubtful things or expressions) given by the learned people.

**शिव्यहिता** (वृत्ति) a work on grammar written by उपमन्वु of which a mention is made by Al Beruni in his work.

**शी** (1) case affix (ई) substituted for the nom. pl. affix जस् (अस्) in the declension of the pronouns, when the affix जस् is preceded by the vowel अ; e.g. सर्वे, विश्वे; cf. Kāś. on P. VII. 1.17; (2) case affix (ई) substituted for औ of the nom. and the acc. dual after fem. bases ending in आ, as also after bases in the neuter gender; e.g. खड्गे, रमे; कुण्डे, वने; cf. Kāś. on P. VII. 1.18, 19.

**शीघ्रतर** lit. over-rapid; an extra quickness of breath (प्राण) which characterizes the utterance of a sibilant which has got one more property viz. ऊष्मत्व in addition to the three properties (बाह्यप्रयत्न) possessed by the other consonants; cf. शीघ्रतरं सोष्मसु प्राणमेके । R. Pr. XIII. 6.

**शीघ्री** a person reciting Vedic passages more rapidly, when his recital results into a fault of utterance.

**शीर्षण्य** principal; chief; the word is used in connection with the utterance of Veda passages which are uttered loudly at the time of the

third pressing (तृतीयसवन); cf. शिरसि तारम् T. Pr. XXIII. 12; cf. शीर्षण्यः स्वरः M.Bh. on P. VI. 16r.

**शुद्धयजुःप्रातिशाख्य** name of the Prātiśākhya treatise pertaining to the White Yajurveda which is also called the Vājasaneyi-Prātiśākhya. This work appears to be a later one as compared with the other Prātiśākhya works and bears much similarity with some of the Sūtras of Pāṇini. It is divided into eight chapters by the author and it deals with letters, their origin and their classification, the euphonic and other changes when the Saṁhitā text is rendered into the Pada text, and accents. The work appears to be a common work for all the different branches of the White Yajurveda, being probably based on the individually different Prātiśākhya works of the different branches of the Śukla Yajurveda composed in ancient times. Kātyāyana is traditionally believed to be the author of the work and very likely he was the same Kātyāyana who wrote the Vārttikas on the Sūtras of Pāṇini.

**शुण्डिकादि** a class of words headed by शुण्डिका to which the taddhita affix अ (अण्) is added in the sense of 'who has come from'; e.g. शौण्डिकः, कार्कणः; cf. Kāś. on P. IV. 3.76.

**शुद्ध** pure, unmixed; the term is used (1) in connection with a vowel which is not nasalized (आनुनासिक); cf. भाव्यमानेन सवर्णानां ग्रहणं नेति शुद्धो-यमुच्चार्यते, Kāś. on P. VII. 1.85; as also, (2) in connection with words which are used in their primary sense and not in any secondary sense; cf. शुद्धानां पठितानां संज्ञा कर्तव्या । संज्ञोपरजनीभूतानि न सर्वादीनि M.Bh. on P. I. 1.27 Vārt. 3.

**शुद्धाशुबोधसूत्रार्थव्याकरण** a gloss on the Āśubodha-grammar, written by a grammarian named Rāmeśvara.

**शुभ्रादि** a class of words headed by the word शुभ्र to which the taddhita affix एय (ढक्) is added in the sense of a descendant in spite of other affixes being prescribed by some other rules which sometimes are added optionally with this एय; e.g. शौभ्रेयः, वैधवेयः, रोहिणेयः This class is looked upon as आकृतिगण and hence if this affix एय is seen applied although not prescribed actually as in the word गाङ्गेय, the word is supposed to have been included in this class; cf. P. IV. 1.123.

**शूल** utterance with a swollen mouth which is looked upon as a fault of Vedic recital; cf. दुष्टं मुखेन सुचिरेण शूलम् R. Pr. XIV. 2.

**शूरसिंह** name of a grammarian who wrote a gloss named दीपिका on the Sārasvata Vyākaraṇa.

**शे** case-ending seen in Vedic Literature substituted for any one of the 21 case-endings as found in Vedic Language; words ending in this शे (ए) are not coalesced with a vowel that follows; e.g. अस्मे इन्द्राबृहस्पती; cf. P. VII. 1.39 and I. 1.13.

**शेष** (1) any other senses than what are given above; cf. शेषे P. IV.2.92; (2) surname of a reputed family of grammarians belonging to Southern India which produced many grammarians, from the fifteenth century to the eighteenth century. Rāmacandra Śeṣa was the first grammarian in the family who wrote the Prakriyākaumudī in the fifteenth century. His descendants developed the system of studying grammar by the study of topics as

given in the Prakriyā Kaumudī and wrote several works of the nature of glosses and comments.

**शेषकृष्ण** one of the prominent grammarians belonging to the Śeṣa family, who was the son of नरसिंहशेष and brother of Rāmacandraśeṣa, the author of Prakriyākaumudī. He wrote a gloss on the Prakriyākāumudī and two small works Prākṛta-candrikā and Pada-candrikā. Two other minor grammar works viz. the Yañugantaśiromaṇi and Upa-padamatiṅśūtravyākhyāna are ascribed to शेषकृष्ण who may be the same as शेषकृष्ण, the son of नरसिंह, or another, as there were many persons who had the name Kṛṣṇa in the big family. He was preceptor of Bhaṭṭoji Dikṣita.

**शेषचक्रपाणि** a grammarian of the Śeṣa family who wrote a small treatise on case-relations named कारकतत्त्व.

**शेषशर्मन्** also known by the name मनीषिशेषशर्मन्, a grammarian who has written सर्वमञ्जला, a commentary on Nāgeśa's Paribhāṣenduśekhara.

**शेषशास्त्री** a grammarian who wrote a commentary on the Paribhāṣenduśekhara of Nāgeśabhaṭṭa.

**शेषादि** a grammarian of the seventeenth century who has written a work, Paribhāṣābhāskara, on the Paribhāṣās of the Pāṇini system; the treatise is written in the manner of Śīradeva's Paribhāṣāvṛtti which has been taken as a basis by him.

**शेषे षष्ठी** the genitive case used in any other sense than those given in the specific rules. The expression शेषे षष्ठी भविष्यति is often found in commentary works.

**शैत्यायन** an ancient Grammarian and Vedic scholar who is quoted in the

Taittirīya Prātiśākhya for recommending a sharp and distinct nasalisation of the anusvāra and the fifth class-consonants; cf. तीव्रतरमानु-नासिक्यमनुस्वारोत्तमेषु इति शैत्यायनः T. Pr. XVII. 1.

**शैशिरिय** recital of the R̥gveda in the school named after Śīśira, a pupil of Śākalya.

**शैषिक** remaining, or remnant; the term is used with reference to a tad-affix prescribed in senses other than those mentioned before the rule शेषे P. IV. 2.92; cf. शैषिकान्मनु-वर्धीयाच् शैषिको मनुवर्धिकः। सरूपः प्रत्यशो नेष्टः सन्नन्तान्न सनिष्यते ॥

**शौण्डादि** a class of words headed by the word शौण्ड which are compounded with a noun in the locative case to form a locative tatpuruṣa compound; e.g. अक्षशौण्डः, अक्षधूर्तः etc. cf. Kāś. on P. II. 1.40.

**शौनक** a great ancient Vedic scholar who is believed to have written the R̥k. Prātiśākhya, which is said to be common for the two main branches of the R̥gveda but which, at present, represents, in fact, all the different branches of the R̥gveda.

**शौनकप्रतिशाख्य** a popular name of the well-known Prātiśākhya of the R̥gveda, named ऋकप्रतिशाख्य as well as ऋग्वेदप्रतिशाख्य.

**शौनकादि** a class of words headed by the word शौनक to which the taddhita affix इन् ( णिनि ) is added in the sense of 'instructed by', provided the word so formed is a portion of what is looked upon as a part of the sacred Vedic Literature; cf. शौनकेन प्रोक्तमधीयते शौनकिनः, वाजसेनयिनः cf. Kāś. on P. IV. 3.106.

**श्रुत्व** the substitution of the palatal consonants श्र, च्, छ्, ज्, झ्, and ञ् respectively for the similar consonants स, त्, थ्, द्, ध् and न् of the dental class ; cf. स्तोः श्रुना श्रुः P. VIII. 4.10.

**दित्** the syllable ति applied to the Vikaraṇa-ending form of a root to denote a root for a grammatical operation. The specific mention of a root with दित् added, shows that the root of the particular class or conjugation shown, is to be taken and not the same root belonging to any other conjugation ; cf. इक्षित्पौ धातुनिर्देशे ; e.g. अस्यतिवदित्ख्यातिभ्योऽङ् P. III. 1.52. Although operations prescribed for a primary root are applicable to a frequentative root when the frequentative sign य has been omitted, operations prescribed for a root which is stated in a rule with ति (दित्) added to it, do not take place in the frequentative roots ; cf. दित्पा शपानुदन्धेन ...पञ्चैतानि न यद्भुक्ति.

**श्रम्** a vikaraṇa or conjugational sign of the āgama type to be inserted after the last vowel of the roots of the seventh conjugation (रुधादि) ; e.g. रुधादि, भिनत्ति etc. ; cf. रुधादिभ्यः श्रम् P. III. 1.78.

**श्रा** a vikaraṇa or conjugational sign of the ninth conjugation, to be added to roots headed by क्री before the Sārvadhātuka affixes ; e.g. क्रीणाति ; cf. क्रीणादिभ्यः श्रा. P. III. 1.81. श्रा is added optionally with श्रु (नु) to the roots स्तम्, स्तुम्, स्कम्, स्कुम्, and स्कु, e.g. स्तश्नाति, स्तश्नोति, स्कुश्नाति, स्कुश्नोति etc. ; cf. P. III. 1.82.

**श्रु** a vikaraṇa or a conjugational sign to be placed after the roots headed by श्रु (i.e. roots of the fifth conjugation) as also after the root श्रु,

when श्रु is to be changed into श्र, and the roots अक्ष् and तक्ष् ; e.g. सुनोति, सुनुते ; cf. स्वादिभ्यः श्रुः P. III. 1.73. It is also added optionally with श्रा to the roots स्तम्, स्तुम्, etc. See श्रा.

**श्यन्** a vikaraṇa or conjugational sign of the fourth conjugation added to roots headed by दिव्, before the Sārvadhātuka affixes ; e.g. दीन्यति, पुष्यति, etc. श्यन् is added optionally with श्प (अ) to the roots भ्राश्, भ्रश्, क्श् and others, as also to यश्.

**श्रद्धा** a technical term for noun-stems ending in आ in the feminine gender used in the Kātantra Grammar ; cf. आ श्रद्धा Kāt. II. 1.10.

**श्रमणादि** a class of words headed by the word श्रमणा with which words in the masculine or the feminine gender are compounded when they stand in apposition ; cf. कुमारी श्रमणा कुमार-श्रमणा, युवा अध्यापकः युवाध्यापकः ; Kāś. on P. II. 1.70.

**श्रवण** hearing of a phonetic element or a word in the actual speech ; audition ; cf. तस्य चोदात्तस्वरितपरस्वे श्रवणं स्पष्टम् । S. K. on P. I. 2.32. In many technical grammatical terms, affixes and substitutes, there is sometimes a portion of them which is not a vital part of the word, but it is for the sake of causing certain prescribed grammatical operations. The letters or syllables which form such a portion are called इत् and they are only for the sake of grammatical operations (कार्यार्थं), as contrasted with the other ones which are actually heard (श्रुत्यर्थं or श्रवणार्थं).

**श्राविन्** lit. that which is heard ; cf. श्रवणं श्रावः । भावे घञ् । सोऽस्यास्तीति श्रावी Nyāsa on Kāś. V. 2.37. The term is used in connection with an affix for which no elision is prescribed and hence which remains and is heard ; cf.

- संशये श्राविणं वक्ष्यति M. Bh. on P. V. 2.37; Kās. on P. V. 2.37.
- श्रीकणोक्त** a grammarian who has written a small treatise on corrupt words or ungrammatical words, which is named अपशब्दखण्डन.
- श्रीधर (1)** an old grammarian who wrote a gloss on Bhāgavṛtti. (2) a grammarian of the last century who has written a commentary named श्रीधरी after him, on the Paribhāṣenduśekhara.
- श्रीधरी** name of a commentary on the Paribhāṣenduśekhara written by Śrīdhara. See श्रीधर.
- श्रीनिवास** a grammarian who has written a commentary on the Paribhāṣābhāskara of Haribhāskara.
- श्रीनिवासदीक्षित** probably same as Śrinivāsa given above, who wrote a scholarly work on accents named Svarasiddhantacandrikā.
- श्रीपति** wrote a supplement to Kātantra named Kātantrapariśiṣṭa. It has been commented on by Gopinātha Tarkācārya, Rāmacandra Cakravarti, Śivarāma Cakravarti and others.
- श्रीमणिकण्ठ** a famous grammarian who held the titles महामहोपाध्याय, प्रगल्भतर्कसिंह and मद्राचार्य and who has written a systematic work on case-relations named कारकखण्डनमण्डन; the work is also known by the name षट्कारकखण्डनमण्डन.
- श्रीमानशर्मा** a famous grammarian of Eastern India who has written a short scholarly gloss named Vijayā on Nāgeśa's Paribhāṣenduśekhara. For details refer to Paribhāṣāsamgraha.
- श्रुत** lit. what is actually heard; the word is used in connection with

such statements as are made by the authoritative grammarians, Pāṇini and the Vārttikakāra by their actual utterance or wording, as contrasted with such dictums as can be deduced only from their writings. cf. श्रुतानुमितयोः श्रौतः संबन्धो बलीयान्. Par. Śek. Pari. 104.

**श्रुतकेवलिन्** a term of a very great honour given to such Jain monks as have almost attained perfection; the term is used in connection with Pālyakīrti Śākaṭāvana, the Jain grammarian शाकटायन, whose works शाकटायनशब्दानुशासन and its presentation in a topical form named शाकटायनप्रक्रिया are studied at the present day in some parts of India. See शाकटायन above.

**श्रुति (1)** lit. hearing; sound. cf. श्रुतौ च रूपग्रहणम् M. Bh. on P. I. 2.64; perception, as a proof contrasted with inference; cf. ननु च श्रुतिक्रुनोपि मेदेस्ति M. Bh. on P. VII. 1.72 Vārt. 1; cf. also M. Bh. on P. VIII. 2.25; cf. also तस्मादुच्चश्रुतीनि R. T. 61; (2) authoritative word; the word is sometimes used in connection with the utterances of the Sūtrakāras viz. the Sūtra.

**श्रुतिसामान्य** common hearing; common form of technically different wordings, such as भा of दाप्, डाप् and चाप् feminine affixes, or ई of डीप्, डीर्, and डीन् fem. affixes; cf. र इति श्रुतिसामान्यमुपादीयते Kās. on P. VIII. 2.18; cf. also Kās. on VIII. 2.42 and VIII. 4.1.

**श्रुयमाण** heard, presented; cf. द्वन्द्वान्ते श्रुयमाणः शब्दः प्रत्येकमभिसंबध्यते; cf. श्रुयमाणेपि नुमि स्वरो भवति। पञ्चत्रयुपा M. Bh. on P. VII. 1.73.

**श्रेण्यादि** a class of words headed by the word श्रेणि, which are compounded with words like कृत if they stand in

apposition, provided the word so compounded has got the sense of the affix च्चि i.e. having become what was not before ; cf. अश्रणयः श्रेणयः कृताः श्रेणिकृताः, एककृताः Kāś. on P. II. 1.59.

**शुभबन्ध** a loose connection as obtaining between the various words in the Pada recital, as contrasted with श्लिष्टबन्ध in the Saṁhitā text.

**श्लिष्ट** or श्लिष्टबन्ध compact arrangement as seen in the Saṁhitā text.

**शु** a term used in the sense of elision or lopa in the case of the affix श्च when it is elided after the roots headed by हु, i.e. roots of the third conjugation as also after any root wherever it is so seen in the Vedic Literature ; cf. बहुलं छन्दसि P. III. 4. 76. This शु is looked upon as a substitute zero, or nil for the general vikaraṇa श्च in the case of these roots ; cf. जुहोत्यादिभ्यः शुः P. II. 4.75. The specific feature of this elision of the vikaraṇa श्च by means of the term शु, is that it causes reduplication of the roots to which it is added ; cf. लुकि प्रकृते शुविधानं द्विवचनार्थम् । Kāś. on P. II. 4.75 and P. III. 1.10.

**शुबन्धाव** treatment as before the elision named शु, i.e. reduplication of the preceding root. This शुबन्धाव is prescribed in the case of the roots भी, ही, च्च, and हु ; cf. भीहीचुहुवां शुबच्च P. III. 1.39.

**शुविकरण** roots characterized by the addition or application of the conjugational sign which is elided by the use of the term शु for elision ; roots of the third conjugation ; cf. य पते लुग्विकरणाः शुविकरणाश्च M. Bh. on P. III. 1.67 Vārt. 2, as also on P. III. 1.91.

**शुविधि** the specific operation caused by शु viz. the reduplication for the

preceding root ; cf. तत्र लुकि शुविधिप्रतिषेधः, M. Bh. on P. I. 1.62 Vārt. 6.

**श्लोकवार्तिक** Vārttika or supplementary rule to Pāṇini's rules laid down by scholars of grammar immediately after Pāṇini, composed in verse form. These Śloka-vārttikas, nearly 250, are quoted in the Mahābhāṣya at various places and supposed to have been current in the explanations of Pāṇini's Aṣṭādhyāyī in the days of Patañjali. The word is often used by later commentators. Śloka-vārttikas were composed by predecessors of Kātyāyana, Kātyāyana and Patañjali also.

**श्वस्तनी** a term of ancient grammarians for the first future called लुट् by Pāṇini ; cf. परिदेवने श्वस्तनी भविष्यन्त्यर्थे । इयं नु कदा गन्ता यैवं पादौ निदधति M. Bh. on P. III. 3.15.

**श्वस** lit. breath ; the voiceless breath required for uttering some letters ; the term is used in the Prātiśākhya and Vyākaraṇa books in the sense of breath which is prominently required in the utterance of the hard consonants, sibilants, visarga and the Jihvāmūliya and Upadhmaniya letters ; the term is used in connection with these letters also ; the usual term in use is, of course, श्वासानुप्रदान, the term श्वस showing the property of the breath, with which these letters are characterized.

**श्वसानुप्रदान** caused by the emission of breath ; the term is used in contrast with नादानुप्रदान in connection with hard consonants, surds, visarga, the Jihvāmūliya and the Upadhmaniya letters ; see श्वस above.

**शुभूति** an ancient grammarian who lived before Patañjali ; cp. Mahā-





dāsa who has added his own commentary to it.

**षट्कारकलक्षण** a small work in verses on the six case-relations ascribed to Amarasimha, but very likely the author was Amracandra, a Jain grammarian of the fifteenth century. The work is also named षट्कारकविवरण.

**षट्कारकविचार** an anonymous small treatise on the six case-relations in verse-form with a commentary.

**षट्कारकविवेचन** a small treatise on the six case-relations written by a grammarian Bhavānanda who held the title Siddhāntavāgīśa.

**षड्वस्था** the six kinds of subordinate activities (षड् भावविकाराः।) which the principal activity of existence called सत्ता, assumes in the ordinary affairs of the world. cp. Vāk. pad. III. 1.36.

**षडिकप्रस्ताव** a popular name given by grammarians to the topic of grammar which deals with the abbreviated popular forms of proper nouns which are names of persons, as for example the form षडिक for षडङ्गुलिदत्त; cf. ठाजादावृत्तं द्वितीयादयः P. V. 3.83.

**षड्गवच्** lit. a collection of six cows; secondarily 'a collection of six animals or quadrupeds.' The word षड्गव was prescribed by later grammarians as a tad-affix by means of a Vārtika when they saw the word षड्गव used in language after the word अश्व etc. e.g. अश्व-षड्गवम्; cf. प्रकृत्यर्थस्य षट्त्वे षड्गवच् Kāś. on P. V. 2.29.

**षड्भाषाचन्द्रिका** a work on six dialects written by a Jain grammarian लक्ष्मणसूरी.

**षण्** a term used instead of the desiderative affix सन् prescribed by P. III. 1.5. to 7, especially when the स् of the affix is changed into ष as for instance in तुष्टुषति etc.; cf. स्तौतिष्यन्तानां षण्भूते च सनि परतः अभ्यासादुत्तरस्य मूर्धन्यादेशो भवति Kāś. on स्तौतिष्योरेव षण्यभासात् P. VIII. 3.61.

**षत्व** change of the consonant स into ष in certain conditions in the formation of a word, or after prepositions in the case of verbs beginning with स. This cerebralization of स was a peculiar phonetic change which naturally occurred when स in utterance came after a vowel excepting अ. Some of the Prātiśākhya works have exhaustively treated this change and Pāṇini has also mentioned many rules in connection with it.

**षन्** (षट्) a technical term used in Pāṇini's grammar for such numeral words (संख्याशब्द) as end with ष् or न् e.g. षष्ट्, षड्वन्, सप्तन् etc.; cf. शान्ता षट् P. I. 1.24.

**षष्ठ** a term used in connection with the sixth of the spirants viz. the Jivhāmūliya letter cf. ऋकारलकारावथ षष्ठ ऊष्मा R. Pr. I. 18; the term is also used in the sense of the sixth vowel viz. ई. in the Rk. Prātiśākhya; cf. मुख्ये परे षष्ठमषष्ठयोश्च R. Pr. II. 29.

**षष्ठी** the sixth case; the genitive case. This case is generally an ordinary case or विभक्ति as contrasted with कारकविभक्ति. A noun in the genitive case shows a relation in general with another noun connected with it in a sentence. Commentators have mentioned many kinds of relations denoted by the genitive case and the phrase एकशतं षष्ठ्यर्थाः (the genitive case has senses a hundred and one in all),

is frequently used by grammarians; cf. षष्ठी शेषे P. II. 3.50; cf. also बहवो हि षष्ठ्यर्थाः स्वत्वान्यन्तरसमीपसमूह-विकारान्यवाद्यास्तत्र यावन्तः शब्दे संभवन्ति तेषु सर्वेषु प्राप्तेषु नियमः क्रियते षष्ठी स्थानेयोगा इति । Kās. on P. I. 1.49. The genitive case is used in the sense of any kāraka when that kāraka is not to be considered as a kāraka; cf. कारकत्वेन अविवक्षिते शेषे षष्ठी भविष्यति. A noun standing as a subject or object of an activity is put in the genitive case when that activity is expressed by a verbal derivative and not by a verb itself; cf. कर्तृकर्मणोः कृति P. II. 3.65. For the senses and use of the genitive case, cf. P. II. 3.50 to 73.

**षष्ठीतत्पुरुष** a tatpuruṣa compound with the first member (rarely the second member as in the case of अवयवतत्पुरुष) in the genitive case. The compound is very common as prescribed in the case of a word in the genitive case with any other word connected with it; e.g. राजपुरुषः, गुरुपत्नी etc.; the other tatpuruṣa compounds viz. द्वितीयातत्पुरुष, तृतीयातत्पुरुष and others prescribed in connection with specific words or kinds of words. The word षष्ठीसमास is also used in this sense.

**षष्ठीनिर्दिष्ट** a word put in the genitive case; a substitute given as connected with a genitive case which replaces the whole word which is put in the genitive case unless the substitute consists of a single letter or is characterized by the mute letter ह्. cf. षष्ठी स्थानेयोगा । अलोन्यस्य । अनेकादिशस्त्वस्य etc. cf. P. I. 1.49 to 55.

**षष्ठीसमास** a compound word formed by one noun with another in the genitive case; see षष्ठीतत्पुरुष above.

**षष्ठ्यर्थ** sense of the genitive case which is a relation in general. See षष्ठी above.

**षाकन्** a kṛt affix applied to the roots जल्, भिक्ष् कुट् लुण्, and वृ in the sense of an agent, the mute letter ष् signifying the addition of the fem. affix जीष् e.g. जल्पाकः, भिक्षाकः etc.; fem. base जल्पाकी, वराकी. etc.; cf. P. III. 2.155.

**षिकन्** tad. affix इक added to the word पथिन् in the sense of 'a student of' or 'a scholar of' when the word पथिन् is preceded by the word शत or षष्टिः e.g. शतपथिकः, शतपथिकी । cf. शतषष्टेः षिकन् पथः Kās. on P. II. 2.60.

**षित्** an affix or sometimes a word marked by the mute letter ष्. The mute letter ष् attached to roots signifies the addition of the kṛt affix अह् (अ) in the sense of the verbal activity; e.g. क्षमा from the root क्षम् (क्ष्), जरा from जृष् (जृ); cf. षिद्धिदादिभ्योऽह् P. III. 3.104; attached to affixes, ष् signifies the addition of the fem. affix ई (जीष्), e.g. वराकी, शतपथिकी etc. cf. षिद्धैरादिभ्यश्च P. IV. 1.41. A few roots headed by षट् (roots from षट् to त्वर्) are to be looked upon as षित् for the purpose of the addition of the kṛt. affix अ; e.g. षटा, व्यथा etc. cf. षटादयः षितः । Gaṇa-sūtra in Dhatupāṭha.

**षीध्वञ्** combination of the verbal ending ध्वञ् with the augment लीः prefixed to it, which is changed into षीद्ध्वञ् after a root base ending in a vowel excepting अ; cf. इणः षीध्वञ् लुङ्लिट्ठा घोङ्गात् P. VIII. 3.78 79.

**षुक्** augment ष् added to (१) मनु before the tad. affixes अन् and य e.g. मानुषः मनुष्यः; cf. P. IV. 1.161; (२) ञ्गु and ज्तु before the tad. affix अन् e.g. ज्ञापुषम्, जातुषम्; cf. P. IV. 3.138; (३) वेत्तु before the tad. affix य, e.g.

धेनुष्या cf. P. IV. 4.89; (4) the root नी before the affix णि of the causal, e.g. भीषयते cf. P. VII. 3.40; (5) the root नी before the affix वृन् (वृ) e.g. नेष्टा; cf. नयते: पुक् च P. III. 2.135 Vārt. 2 and Vārt. 4.

षेण्यण् tad. affix एन्य added to the word समिध्, e.g. सामिधेन्यो मन्त्रः, सामिधेनी कक्; cf. ससिधामाधाने षेण्यण्, P. IV. 3.120 Vārt. 10.

षोडशकारिका an anonymous work consisting of only 16 stanzas discussing the denotation of words and that of the case-relations with a commentary by the author himself.

ष्कन् tad. affix क added to the word पथिन् in the sense of 'one who goes', e.g. पथिकः पथिकी; cf. पथः ष्कन् P. V. 1.75.

ष्टरच् tad. affix त्र added to the words कास् and गोणी in the sense of smallness; cf. ह्रस्वा कास्; कास्तरी, गोणीतरी Kās. on P. V. 3.90.

दुत्व cerebralization of the dental consonants as prescribed by the rule हुना दुः P. VIII. 4. 41; e.g. कोयष्टिकथीकते, पेष्टा, उड्डीनः etc; cf. Kās. on P. VIII. 4.41.

दृच् (1) krt. affix ञ्, signifying the acute accent of the initial vowel and the addition of ई to the base in the feminine, added to the root धा in the sense of object (कर्मेन्) and to the roots दाप्, नी, रास् and others in the sense of instrument (करण); e.g. धात्री, दात्रम्, नेत्रम्, स्तोत्रम्, पोत्रम् etc; cf. P. III. 2. 181-183; (2) Uṇādi affix ञ् as seen in the word गात्र from the root इ; cf. अत्रवधकगात्रविचक्षणाजिराधधम् P. II. 4.54 Vārt. 12.

दृलञ् tad. affix ल्, causing Vṛddhi to the initial vowel and the addition of the fem. affix ई, applied to the

word शमी in the sense of product or portion; शामलि भस्म; cf. P. IV. 3.142.

दृच् tad. affix इक् added to the word दशैकादश in the sense of censurable giving of interest or profit; दशैकादशिकः, दशैकादशिकी; cf. Kās. on P. IV. 4.31.

दृन् tad. affix इक् (1) added to the word कुसीद in the sense of giving a sum or something on an objectionable rate of interest or profit; cf. कुसीदं प्रयच्छति कुसीदिकः, कुसीदिकी; cf. P. IV. 4.31; (2) added to the words पौरोडाश and पुरोडाश in the sense of 'explanatory book thereon'; e.g. पुरोडाशिकः पौरोडाशिकः, पुरोडाशिकी, पौरोडाशिकी; cf. P. IV. 3.70; (3) added to the words पर्ष and others as also to श्रगण, भस्त्रा and others, विवध, वीवध किशर and others, the words शलालु पात्र and the words आढक, आन्वित and पात्र at the end of Dvigu compounds in the specific senses mentioned; e. g. पर्षिकः, श्रगणिकः, भस्त्रिकः, शलालुकः व्याढकिकी etc.; cf. P. IV. 4.10, 11, 16, 17, 53, 54, V. 1.46, 54, 55.

दृल् tad. affix इक् added (1) to the word आकर्ष (touchstone) in the sense of 'living thereby'; e. g. आकर्षिकः, आकर्षिकी; cf. P. IV. 4.9; (2) to the word आवसथ in the sense of 'dwelling in', e.g. आवसथे वसति आवसथिकः, आवसथिकी; cf. P. IV. 4.74.

ष्फ feminine affix आयनी, termed also तद्धित (1) added, according to the Eastern school of grammarians, to words ending with the tad. affix यञ् (prescribed by rules like गर्गादिभ्यो यञ् IV. 1. 105) e.g. गार्ग्यायणी, वात्स्यायनी as contrasted with गार्गी or वात्सी according to the Western school of Pāṇini; (2) added to form feminine bases of the words from लोहित to कत to which

यञ् has already been added as also to the words कौरव्य and माण्डूक. e.g. लौहित्यायनी, वाञ्छ्यायणी, कात्यायनी, कौरव्यायनी, माण्डूकायनी cf. P. IV. 1.17-19.

प्फक् tad. affix आयन्, added to the words कापिशी and रूढ् as also to the words बाह्वी, उदि in the residual or miscellaneous tad. senses; e.g. कापिशायनं मधु, कापिशायनी द्राक्षा, राङ्गवायणो गोः, बाह्वायनी, औदायनी, पादायनी, cf. M. Bh. on P. IV. 2.99 and 100.

व्यङ् tad. affix य (taking Samprasāraṇa change i.e. इ before the words पुत्र and पति and वन्दु in the Bahuvrīhi compound) added, instead of the affix अण् or इञ्, in the sense of offspring, (1) to words having a long (गुरु) vowel for their penultimate, only in the formation of feminine bases; e.g. कारीषगन्ध्या, कौमुदगन्ध्या, वाराह्या; कारीषगन्धीपुत्रः, कारीषगन्धीपतिः, कारीषगन्धीवन्दुः (Bah. comp.); cf. P. IV. 1.78; (2) to words expressive of family names like पुणिक, मुखर etc. as also to the words क्रौडि, लडि, व्याडि, आपिशलि etc. and optionally to the words दैवयज्ञि and others in the formation of feminine bases; e.g. पौणिक्या, मौखर्या, क्रौड्या, व्याड्या, आपिशल्या etc.; cf. P. IV. 1.79, 80, 81.

व्यञ् tad. affix (1) in the sense of 'nature' applied optionally with the affix इमनिच् to words showing colour as also to words headed by वृट्; e.g. शौक्ल्यम्, शुक्लिमा, काष्ठीम् कुण्डिमा, दाड्ढीम्, द्रुडिमा etc.; cf. P. V. 1.123; (2) in the sense of nature as also in the sense of professional work to words of quality and words headed by ब्राह्मण, e.g. जाड्यम्, ब्राह्मण्यम् cf. P. V. 1.124; (3) to the words चतुर्वर्ण, त्रिलोकी, and others in the same sense as that of those very words; e.g. चातुर्वर्ण्यम्, त्रैलोक्यम् षाड्गुण्यम्, सैन्यम् etc. cf. P. V. 1.124 Vārt. 1.

षुन् krt. affix अक् added to a root in the sense of a skilled artisan e.g. नतैकः, नतैकी; खनकः, खनकी; रजकः, रजकी; cf. P. III. 1.145.

स

स् (1) a sibilant letter of the dental class of consonants possessed of the properties श्वास, अघोष, कण्ठविवार and महाप्राण; (2) substitute for visarjaniya if followed by a hard consonant excepting a sibilant cf. P. VIII. 3-34, 36, 38, 40, 42, 46, 47, 48-54.

स (1) short term for समास used by ancient grammarians; the term is found used in the Jainendra Vyākaraṇa also; cf. तिवाङ्कारकाणां प्राक् सुवृत्पतेः कृद्भिः सविधिः Jain. Pari. 100; cf. also राजास्ते; (2) Uṇādi affix स placed after the roots वृ, वृ, वद्, हन् and others; cf. Uṇādi-Sūtras 342-349; (3) tad. affix स in the quadruple senses (चातुरथिक) applied to the words वृण and others. e.g. वृणसः; cf. P. IV. 2.80; (4) tad. affix स applied to the word मृद् when praise is intended e.g. मृत्सा, मृत्सना; also cf. P. V. 4.41; (5) substitute for the preposition सम् before the words हित and तत; cf. समो हितततयोर्वा लोपः M. Bh. on P. VI. 1.144 Vārt. 1.

संकर्थं non-resolution of the consonants य् and व् into इय् and उव् e.g. व्यम्बकम् as contrasted with त्रियम्बकम् which is called विकर्ष.

संक्रम (1) joining with a subsequent word after omitting a word or two occurring between; cf. गल्लपदमतिक्रम्य अगलता सह संधानं संक्रमः; e.g. शूद्रे अर्थे for शूद्रे अदर्थे where यत् is passed over in the krama and other recitals; cf. V. Pr. IV. 77, 165, 194; (2) a term used in ancient grammars for such affixes and others which do not allow the substitution of guṇa or

vṛddhi for the preceding vowel; the term is also used for the letters क्, ग्, and ह् when they are mute, serving only the purpose of preventing guṇa or vṛddhi; cf. मृजेरजादौ संक्रमे विभाषा वृद्धिमारमन्ते M.Bh. on P. I. 1.3. Vārt. 10.

**संक्षिप्तसार** name of a complete grammar-work written by क्रमदीश्वर for facility of study. This grammar appears to have been written before the time of कैयट or हेमचन्द्र, as can be seen from the popular stanza परेत्र पाणिनीयज्ञाः केचित् कालापकोविदाः । एके विश्रान्तविद्याः स्युरन्ये संक्षिप्तसारकाः ॥ It is an epitome of Aṣṭādhyāyī. It is likely that Prakriyā-Kaumudī and Siddhānta-Kaumudī were modelled on Saṁkṣiptasāra. There is a commentary on it by Jumarnandin.

**संख्या ( १ )** a numeral such as एक, द्वि etc. In Pāṇini's Aṣṭādhyāyī, although the term is defined as applicable to the word बहु, गण and words ending with the tad. affixes व्तु and डति, such as तावत्, कति and the like, still the term is applied to all numerals to which it is seen applied by the people; cf. M. Bh. on P. I. 1.23 also Pari. Śek. Pari. 9; (2) numerical order; cf. स्वर्शेष्वेव संख्या V. Pr. I. 49.

**संख्यातानुदेश** application respectively of terms stated in the उद्देश्य and विषेय portions in their numerical order when the stated terms are equal in number; cf. यथासंख्यमनुदेशः समानाम् P. I. 3.10; cf. also पञ्चागमाख्य आगमिनः वैषम्यात् संख्यातानुदेशो न प्राप्नोति M. Bh. Āhnika 2.

**संख्यान ( शब्द ) ( १ )** a word denoting a number given to a collection of objects such as पञ्चत्, दशत्, etc. which is used in connexion with groups of objects. cp. Vāk. paḍ. III. 11. 19. (2) enumeration;

statement; cf. एकाजनेकाज्यहणेषु चावृत्ति संख्यानादनेकात्त्वं भविष्यति । M.Bh. on Śivasūtra 1 Vārt. 10.

**संख्यापूर्व** with a numeral word placed first or at the beginning; a term used for defining the Dvigu compound; cf. संख्यापूर्वो द्विगुः P. II. 1.52.

**संख्यासमुदेश** name given to the eleventh section of the third Kāṇḍa of Vāk-yapadiya. It deals with number.

**संख्येय** lit. those that are to be counted; objects of enumeration; cf. बहुव्रीहौ संख्येये डजवहुगणात् P. V. 4.73; cf. also अथवा संख्या नाम इयं परप्रधाना । संख्येयमनया विशेष्यम्, M.Bh. on P. II. 2.24 Vārt. 9.

**संगतार्थ** a word unit where the senses of two words are mixed together completely as in a compound word such as राजपुरुषः etc.; cf. संगतार्थं समर्थम् M.Bh. on P. II. 1.1. Vārt. 4.

**संगम** combination of things coming one after another; cf. उदात्तपूर्वोऽप्यनुदात्त-संगमः where the term is used with respect to a combination of grave syllables; cf. also व्यञ्जनसंगमं संयोगं विद्यात्, R. Pr. XVIII. 19.

**संगृहीत** included; the word is often used in the Mahābhāṣya in connection with instances which are covered by a rule, if interpreted in a specific way; cf. अथ निमित्तेऽभिसंबन्धमाने यत्तदस्य योगस्य मूर्धाभिविक्तमुदाहरणं तदपि संगृहीतं भवति M.Bh. on P. I. 1.57; cf. also एकाधीभावे सामर्थ्ये समास एकः संगृहीतो भवति, M. Bh. on P. II. 1.1.

**संग्रह** name of a very vast work on grammar attributed to an ancient grammarian Vyāḍi who is supposed to have been a relative of Pāṇini; cf. संग्रहेस्तमुपागते Bhartṛhari's Vāk-yapadiya cf. also संग्रहप्रतिकञ्चुके; cf.

संग्रहो नाम लक्ष्मणकृतको व्याडिकृतो ग्रन्थः ।  
Some quotations only are found from the Saṅgraha in grammar works, like Mahābhāṣya and Vāk-yapadīya, but the work is lost long ago. Mahābhāṣya is greatly indebted to it. cp. Vāk. pad. II. 478-481.

संघात ( 1 ) aggregate, collection; the word is often used in grammar in connection with letters ( वर्ण ) ; cf. वर्णसंघातः पदम् cf. also संघातस्यैकार्थ्यात् सुबभावो वर्णात् M. Bh. on Śiva Sūtra 5 Vārt. 13; the word is also used in connection with a collection of words; cf. संघातस्य समाससंज्ञा प्राप्नोति । ऋद्धस्य राज्ञः पुरुषः M. Bh. on P. I. 4.13 Vārt. 8; ( 2 ) effort made in the utterance of a word; cf. संघातो नाम प्रयत्नः स बाह्याभ्यन्तरस्वेन द्विधा । अनन्तभट्टभाष्य on V. Pr. I. 9. cf. also स संघातादीन् वाक् V. Pr. I. 9.

संघातार्थं collective sense given by a combination of letters called पदार्थं. When the collective sense is given by a combination of words it is called पदार्थं, and when the idea is complete it is called वाक्यार्थं. Sometimes the meaning of a compound word is taken individually and not collectively; such a meaning is called संघातविगृहीतार्थं cf. नामाख्यातग्रहणं संघातविगृहीतार्थं द्रष्टव्यम् M. Bh. on IV. 3.72 Vārt. 1.

संचय a collection or a group; cf. वर्णसंचय which means अक्षरसमाम्नाय or alphabet.

संज्ञा ( 1 ) a technical term; a short wording to convey ample sense; a term to know the general nature of things; convention; cf. वृद्धिशब्दः संज्ञा; आदेचः संज्ञिनः M. Bh. on P. I. 1.1 There are two main divisions of संज्ञा—कृत्रिमसंज्ञा or an artificial term such as टि, डु, or म which is merely conventional, and अकृत्रिमसंज्ञा which

refers to the literal sense conveyed by the word such as अव्यय, सर्वनाम and the like. Some grammar works such as the Cāndra avoid purely conventional terms. These sāmjñās are necessary for every scientific treatise. In Pāṇini's grammar, there are the first two chapters giving and explaining the technical terms whose number exceeds well-nigh a hundred. ( 2 ) संज्ञान is knowledge ( बोध ) cp. M. Bh. संज्ञानं संज्ञा, on P. I. 2.53.

संज्ञाशब्द ( i ) one of the four divisions of words, जातिशब्द, गुणशब्द, क्रियाशब्द and संज्ञाशब्द. The संज्ञाशब्द is also called यदृच्छाशब्द a word forming the name of a thing by virtue of a convention; See यदृच्छाशब्द. ( ii ) Technical terms in a Śāstra. Pāṇini gives them in first and second adhyāyas of Aṣṭādhyāyī. The technical terms of Prātiśākhya are the same as those of Aindra system according to some scholars. The technical terms of Kātantra, Śākaṭāyana ( Jain ), Jainendra, Bopadeva, Saupadma, Harināmā-mṛta and Prabodhaprakāśa are different from those of Pāṇini.

संज्ञाधिकार a topic or a chapter or a portion of a treatise in which technical terms are given and explained; cf. संज्ञाधिकारोयम्; M. Bh. on P. I. 1.46, I. 1.56, I. 4.1, I. 4.23; see the word संज्ञा.

संज्ञापूर्वक an operation with respect to which a technical term has been expressly mentioned; cf. संज्ञापूर्वको विधिरनित्यः, Par. Śek. Pari. 93.1; Vyāḍi Pari. 53.

संज्ञाभूत ( 1 ) that, which by usage has become a technical word possessed of a conventional sense; cf. किं पुनर्यानि यतानि संज्ञाभूतानि आख्यानानि तत्र उत्पत्त्या भवि-

तन्व्यम्, M. Bh. on III. 1. 26 Vārt-7; (2) which stands as a proper noun or the name of a person; cf. संज्ञा-भूतास्तु न सर्वादयः S. K. on P. I. 1.27.

**संज्ञाविधि** a rule laying down the definition of a संज्ञा or a technical term as contrasted with कार्यविधि or a rule laying down a grammatical operation; cf. संज्ञाविधौ वृद्धिरादैच् अदेङ्गुणः इति M. Bh. on Śiva Sūtra 3, 4.

**संज्ञिन्** the recipient or the bearer or possessor of a technical term; cf. संज्ञासंज्ञयसंदेहश्च । कुतो ह्यनद् वृद्धिराब्दः संज्ञा, आदेवः संज्ञिन इति । M. Bh. on P. I. 1.1 Vārt. 3; cf. also स्वभावाद् संज्ञाः संज्ञिनः प्रत्याख्य निवर्तन्ते M. Bh. on P. I. 1.1 Vārt. 7.

**संतान** continuity; line; continuous recital.

**संदर्भाश्रित** name of a commentary on the Mugdhabodha Vyākaraṇa of Bopadeva, written by a grammarian, named Bholānātha.

**संदष्ट** a fault of pronunciation when the constituent letters of a word are uttered with the teeth kept close together. Kaiyaṭa has explained the word as वधित.

**संदेह** ambiguity; doubt regarding the wording of a rule or its interpretation or regarding the correctness of a word. It is looked upon as the main purpose of grammar to solve doubts regarding the correctness of words; cf. व्याख्यानतो विशेषप्रतिपत्तिर्नहि संदेहादलक्षणम् Pari. Śekh. Pari. 1.

**संदेहनिवृत्त्यर्थ** lit. meant for the removal of doubt; the word is used in connection with a word or an expression or an addition of a mute letter, as seen in the expression of the sūtrakāra for the purpose of leaving no kind of doubt regarding

the wording or its meaning; cf. तत्र अवश्यं संदेहनिवृत्त्यर्थं विशेषाधिना विशेषोऽनुप्रयोक्तव्यः M. Bh. on P. II. 2.24. Vārt. 6.

**संधारण** putting very close in utterance; slurring of a phonetic element when it appears as almost suppressed; cf. संधारणं वर्णश्रुतेः संवरणम् । Uvvaṭa on R. Pr. VI. 5.

**संधि** euphonic combination; phonetic combination of two vowels or two consonants or one vowel and one consonant resulting from their close utterance; many kinds of such combinations and varieties are given in the Prātiśākhya works. In the Siddhāntakaumudī, Bhaṭṭoji Dikṣita has given five kinds of such Sandhis at the beginning of his work; cf. पदान्तपदाद्योः संधिः । यः कश्चिद्दे-दिक्रान्ताख्यसंधिरुच्यते स पदान्तपदाद्योर्वेदितव्यः । ते संधयश्चत्वारो भवन्ति । स्वरयोः व्यञ्जनयोः स्वर-व्यञ्जनयोश्च V. Pr. III. 3.

**संध्य** a diphthong; see the word संधिः cf. अस्थनामनी संध्यम्.

**संध्यक्षर** diphthong, a vowel resulting from a combination of two vowels, but which is to be looked upon as one single vowel by reason of only a single effort being required for its pronunciation; the letters ए, ऐ, ओ and औ are termed as संध्यक्षर, as contrasted with समानाक्षर. cf. अष्टौ समानाक्षराण्यादितस्ततश्चत्वारि संध्यक्षराण्युत्तराणि R. Pr. I. 10; cf. also T. Pr. II. 13, R. T. III; cf. also संध्यक्षराणामिदुतौ ह्रस्वादेशे Kāt. Pari. 43.

**संनमन** interpretation, explanation; cf. यथायर्थं विभक्तौः संनमयेत् Nir. 1.

**संनिकर्ष** contact, juxtaposition; this contact between two letters is called संहिता when it is very close; cf. परः संनिकर्षः संहिता P. I. 4.109.

**संनिधापन** putting together too close, so that the two phonetic elements



which are so placed, coalesce together and result into a third, or one of the two merges into another.

**संनिधि** juxtaposition; coming together phonetically very close; cf. पदानाम-विकृन्निनेनोच्चारणम् Tarka Saṅgraha; अव्यवधानेन अन्वयप्रतियोग्युपस्थितिः Tattva-cintāmaṇi 4; the same as संनिकर्ष which see above.

**संनिपात (1)** a contact or relation of two things. cf. संनिपातो द्वयोः संबन्धः। Pari. Śek. Pari. 85; (2) coming together; cf. न लक्ष्यते विकृतिः संनिपाते M. Bh. on P. III. 2.123 Vārt 5.

**संनिपातपरिभाषा** the maxim or convention that an operation which is based upon, or is caused or occasioned by, relationship between two things cannot break their relation; in short, such an operation as results in breaking the relationship between two things on which it is based, cannot take place. This dictum is many times followed in grammar in preventing the application of such rules as are likely to spoil the formation of the correct word; many times, however, this dictum has to be ignored; For details see Pari. Śek. Pari. 85; also Mahābhāṣya on P. I. 1.39.

**संनिपातलक्षण** an operation which is characterized by the relationship between two words or two phonetic elements. See संनिपातपरिभाषा above

**संनियोग** occurrence together of two or more words in one sentence or in one grammatical rule; cf. संनियोग-शिष्टानामन्यतरापाये उभयोरप्यपायः M. Bh. on IV 1.36 Vārt. 4; cf. also एष एव न्यायो यदुत संनियोगशिष्टानामन्यतरापाये उभयोरप्यभावः। तद्यथा देवदत्तयज्ञदत्ताभ्यामिदं कर्तव्यमिति देवदत्ता-पाये यज्ञदत्तोपि न करोति, M. Bh. on V. 1.64 and 76.

**संनिविष्ट** placed together in a particular order at a particular place; cf. क संनिविष्टानां प्रत्याहारः M. Bh. on P. III. 1.40 Vārt. 3; III. 2.127 Vārt. 6.

**संनिवेश** order or arrangement of letters; cf. वर्णानामानुपूर्व्येण संनिवेशः समवायः M. Bh. Āhnika I. Vārt. 15; cf. also संनिवेशोन्यः प्रत्याहारार्थः। R. T. I. 3.

**संनिहित (1)** present by implication; taken as granted; cf. अपि च ऋकारग्रहणे ळकारग्रहणं संनिहितं भवति M. Bh. on P. I. 1.9. Vārt. 5; (2) nearby, at hand; cf. इह सर्वेषु साधनेषु संनिहितेषु कदाचित् पचतीत्येतद् भवति, कदाचिन्न भवति। M. Bh. on I. 3.1. Vārt. 2; I. 4.23 Vārt.15.

**संपद्यकर्तृ** the agent of the activity or of the event which is to take place; cf. अमृततद्भावे संपद्यकर्तृरि च्चिः। संपद्यतेः कर्ता संपद्यकर्ता Kāś. on P. V. 4.50.

**संपृक्त** completely mixed in such a way that one of the two or more letters mixed together can neither be distinguished as different, nor can be separated; cf. तद्यथा। क्षीरोदके संपृक्ते आमिश्रीभूतत्वान्न ज्ञायते कियत् क्षीरं कियदुदकम्। एवमिहापि न ज्ञायते कियदुदात्तं कियदनुदात्तम्। M. Bh. on P. I. 2.32.

**संप्रतिपत्ति** understanding, comprehension of the sense; cf. गौणमुद्ध्ययोर्मुद्ध्ये संप्रतिपत्तिः, M. Bh. on P. VIII. 3.82 Vārt. 2.

**संप्रत्यय** the same as संप्रतिपत्ति which see above; cf. इतरथा ह्यसंप्रत्ययो यथा लोके M. Bh. on P. I. 1.1 Vārt. 2; cf. also येनोच्चारितेन सास्नालाङ्गूलककुदखुरविषाणिनां संप्रत्ययो भवति स शब्दः। M. Bh. on Āhnika I.

**संप्रदान** a kāraka relation or a relation between a noun and the verbal activity with which it is connected, of the type of the donation and the donee; the word is technically used in connection with the bearer of

such a relation; cf. कर्मणा यमसिप्रैति संप्रदानम् P. I. 4.32. cf. also Vāk. pad. III. 7.12.

**संप्रधारणा** simultaneous occurrence. अह्लेपस्य च यणादेशस्य नास्ति संप्रधारणा, M. Bh. on I. 4.2. Vārt. 9; cf. also सिद्धासिद्धयोश्च नास्ति संप्रधारणा M. Bh. on P. VI. 1.9. Vārt. 7.

**संप्रयुक्त** used together with; cf. ब्रह्मकारमेति स एव चास्य ढकारः सन्नृष्मणा संप्रयुक्तः R. Pr. 1.22.

**संप्रयोग** communion, union, e.g. ऋ entering into union with अ because the former has no original (स्थानी) and the latter has no substitute (आदेश). This can be possible by the maxim नष्टाश्वदग्धरथन्याय; cf. M. Bh. on Vārt. 16, on P. 1.1.50.

**संप्रसारण** lit. extension; the process of changing a semi-vowel into a simple vowel of the same sthāna or place of utterance; the substitution of the vowels इ, उ, ऋ and ॠ for the semi-vowels य, व, र् and ल respectively; cf. इग्यणः संप्रसारणम् P. 1.1.45. The term संप्रसारण is rendered as a 'resultant vowel' or as 'an emergent vowel'. The ancient term was प्रसारण and possibly it referred to the extension of य and व into their constituent parts इ + अ, उ + अ etc. the vowel अ being of a weak grade but becoming strong after the merging of the subsequent vowel into it; e.g. cf. सर्वत्र प्रसारणिन्यो ङः P. III. 2.8. Vārt. 1. For the words taking this saṁprasāraṇa change, see P. VI. 1.13 to 19. According to some grammarians the term संप्रसारण is applied to the substituted vowels while according to others, the term refers to the operation of the substitution; cf. M. Bh. on P. I. 1.15. The substitution of the saṁprasāraṇa vowel is to be given pre-

ference in the formation of a word; cf. संप्रसारणं तदाश्रयं च कार्यं बलवत् Pari. Śek. Pari. 119.

**संप्रसारणबलीयस्त्व** the relative superior strength of the saṁprasāraṇa change in comparison with other operations occurring simultaneously. The phrase न वा संप्रसारणबलीयस्त्वात् is often used in the Mahābhāṣya which is based upon the dictum of the superior strength of the saṁprasāraṇa substitution, which is announced by the writer of the Vārtikas; P. VI. 1.17 Vārt. 2. See संप्रसारण.

**संबद्धान्** with senses (of the two words) merely connected with each other and not completely mixed into each other; cf. संगतार्थं समर्थं संसृष्टार्थं समर्थं संग्रेक्षितार्थं समर्थं संबद्धान् समर्थमिति 1.. कः पुनरिह बद्धान्तर्यः। संबद्ध इत्युच्यते यो रज्ज्वा ज्ञयसा वा कीले व्यतिष्वतो भवति । M. Bh. on P. II. 1.1. Vārt. 4. This संबद्धान्त्व is connected with the definition व्यपेक्षा out of the two definitions एकार्थीभाव and व्यपेक्षा cited with respect to the word सामर्थ्य.

**संबन्ध** (1) lit. connection in general; cf. धातुसंबन्धे प्रत्ययाः P. III. 4. 1. The word is explained by the general term विशेषणविशेष्यभावः cf. संबन्धो विशेषणविशेष्यभावः Kāś. on P. III. 4.1; (2) context, cf. संबन्धादितद् गन्तव्यं यं प्रति वदप्रधानं तं प्रति तदुपसर्जनं भवति M. Bh. on P. I. 2.43. Vārt. 5.

**संबन्धपाद** name given by convention by grammarians to the fourth pāda of the third adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the sūtra धातुसंबन्धे प्रत्ययाः P. III. 4.1.

**संबन्धसमुद्देश** name given to the third section of the third Kāṇḍa of Vākya-pādiya. It discusses the relation between a word and its denotation.

**संबन्धिशब्द** relative term; the term refers to words connected in such a way by their meaning that if one of them is uttered, the other has to be anticipated and understood; e.g. पितृ, भ्रातृ; मातृ, भार्या etc. cf. तद्यथा। संबन्धिशब्दाः। मातरि वतितव्यम्। पितरि शुश्रूषितव्यम्। न चोच्यते स्वस्यां मातरि स्वस्मिन्वा पितरि इति। cf. also M. Bh. on I. 1.71. cf. also प्रधानमुपसर्जनं च संबन्धिशब्दावेतो M. Bh. on P. I. 2.43 Vārt. 5; I. 2.48 Vārt. 4. See also M. Bh. on III. 1.19. Vārt. 3.

**संबुद्धि** (1) a term used in Pāṇini's grammar for the case-affix of the vocative singular; cf. एकवचनं संबुद्धिः P. II. 3. 49; the vocative is, however, not looked upon as a separate case, but the designation संबोधन is given to the nominative case having the sense of संबोधन; (2) the word is also used in the general sense of संबोधन i.e. addressing or calling; cf. एकश्रुति दूरात्संबुद्धौ। किमिदं पारिभाषिक्याः संबुद्धेर्यहणभेकवचनं संबुद्धिः (II. 3.49) आहोस्विदन्वर्थग्रहणं संबोधनं संबुद्धिः M. Bh. on P. I. 2.33.

**संबोधन** calling or address which is given as one of the additional senses of the nominative case affixes (cf. संबोधने च P. II. 3.47) in addition to those given in the rule प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा P. II. 3.46; cf. अभिमुख्यकरणं संबोधनम् Kāś. on P. II. 3.47.

**संभव** lit. possibility. The word is used in the general sense of the possibility of the application of a rule or of the occurrence of a rule; cf. विधिनियमसंभवे विधिरेव ज्यायान् M. Bh. on VI. 4.49 Vārt.; Pari. Śek. Pari. 100; cf. also अत्रति संभवे वाचनं भवति। अस्ति च संभवो यदुभयं स्यात्। Śira-deva Pari. 35.

**संमूर्छित** lit. lying inside; present inside. Continuing its own condition or condition or existence as a cause. cp. Vāk. pad. III. 7.118 and प्रतायमानरूपमिव अध्यवसीयमानम्। (Helā.).

**संयुक्त** (1) closely connected; cf. गृहपतिना संयुक्ते व्यः P. IV. 4.90; (2) joint, conjoint; the term is used frequently in connection with two or more consonants in juxtaposition; cf. अन्तुस्वारसंयुक्तम्। T. Pr. XXII. 15.

**संयोग** connection in general; the word is used as a technical term in the grammar of Pāṇini, in the sense of two or more consonants coming closely together unseparated by any vowel; cf. हलोनन्तराः संयोगः cf. P. I. 1.7; cf. also अनन्तरं संयोगः V. Pr. I. 48.

**संयोगादिलोप** the elision of the first of the conjunct consonants if it is स् or क्, provided the conjunct consonants are at the end of a word or followed by a consonant which is not a semi-vowel nor a nasal; e.g. तक्, तष्टवान् from the root तक्ष्; cf. स्तोः संयोगाचोरन्ते च P. VIII. 2.29.

**संयोगान्तलोप** the elision of the final of the conjunct consonants when they are at the end of a word provided they are not formed of र् as the first member and any consonant except स् as the second member; e.g. गोमान्, ऊक्, etc.; cf. संयोगान्तस्य लोपः, रात्सस्य P. VIII. 2 23, 24.

**संवरण** lit. concealment; slurring over a consonant by practically merging its sound into that of the following one; the technical term अभिनिधान is also used in the same sense; e.g. षह् द्वा द्वा; cf. संधारणं संवरणं श्रुतेश्च R. Pr. VI. 5.

**संवाद्चिन्तामणि** name of a small treatise on roots and their meanings written by a grammarian named इन्द्रतोपाध्याय

who has also written a commentary on the Śabdakaustubha called कौस्तुभ-गुण and सिद्धान्तकौमुदीगूढफिककाप्रकाश.

**संवार** one of the external efforts in the production of a sound when the gullet is a little bit contracted as at the time of the utterance of the third, fourth and the fifth of the class-consonants; cf. कण्ठविलस्य संकोचः संवारः Uddyota on P. I. 1.9.

**संविज्ञात** conventional; lit. known widely among the people, as a result, of course, of convention; cf. संविज्ञातानि तानि यथा गौरश्चः पुरुषो हस्तीति Nir. I. 12.

**संविज्ञान** apprehension; cf. बहुव्रीहौ तद्गुण-संविज्ञानमपि.

**संविधान** furnishing with the necessary material for an activity. cp. Vāk. pad. III. 12.8. cp. न हि संविधानमेव प्रेषः । अपि तु तत्पूर्वकं प्रेरणं यत् कुर्वन् प्रयोजक इत्युच्यते । संविधानं हि कुर्वन्नपि यावत्प्रेषणं नाचरति न तावत्प्रयोजकः कथ्यते । (हेल.)

**संवृत** lit. covered or concealed; name of an internal effort in the production of sound which is accompanied with a laryngeal hum; cf. संवृती घोषवान्; cf. also ह्रस्वस्थावर्णस्य प्रयोगे संवृतम् । प्रक्रियादशायां तु विवृतमेव S. K. on P. I. 1.9; cf. also तत्रोत्पत्तेः प्राणयदा जिह्वाश्रोत्राग्र-मध्यमूलानि तत्तद्गणोत्पत्तिस्थानानां तात्वादीनां समीपमेव केवलं अवतिष्ठन्ते तदा संवृतता Śabda-kaus. on P. I. 1.9.

**संश्लिष्ट** very closely held together just as the sound of the consonant र in the vowel ऋ; cf. ऋल्लवर्णे रेफलकारौ संश्लिष्टौ अश्रुतिधरो एकवर्णौ where Uvvaṭa has explained the word संश्लिष्ट as एकीभूत; cf. Uvvaṭa on V. Pr. IV. 148.

**संसर्ग** lit. contact, connection; (1) contact of the air passing up through the gullet and striking the several places which produce the sound, which is of three kinds,

hard, middling and soft; cf. संसर्गो वायुस्थानसंसर्गः अभिधातात्मकः । स त्रिविधः । अयःपिण्डवद्द्वारुपिण्डवद्दूर्णापिण्डवदिति । तदुक्त-मापिशलशिक्षायाम् । स्पर्शयमवर्णकरो वायुः अयः-पिण्डवत्स्थानमापीडयति । अन्तस्थावर्णकरो दाह-पिण्डवत् । ऊर्ध्वस्थस्वरवर्णकर ऊर्णापिण्डवत् । com. on T. Pr. XXIII. 1; (2) syntactical connection between words themselves which exists between pairs of words as between nouns and adjectives as also between verbs and the kāraḥ, which is necessary for understanding the meaning of a sentence. Some Mīmāṃsakas and Logicians hold that samsarga itself is the meaning of a sentence. The syntactical relation between two words is described to be of two kinds अमेदसंसर्ग of the type of आधाराधेयभाव and भेदसंसर्ग of the type of विषयविषयिभाव, समावाय, जन्य-जनकभाव and the like.

**संसृष्ट** words syntactically connected with each other, and hence, capable of expressing the sense of a sentence; cf. संसृष्टे वाक्यार्थः । Vākya-pāṭya II. 2.

**संसृष्टवादिपक्ष** the theory, that the meaning of a sentence is a novel thing (अपूर्व), held by some Mīmāṃsakas who believe that words connected with activity display their phenomenal capacity (अनुभाविकाशक्ति) after the recalling of the senses of words by the recalling capacity (सारिकाशक्ति).

**संस्कार** (1) preparation such as (a) that of a word by placing the affix after the base and accomplishing all the necessary changes, or (b) that of a sentence by placing all words connected mutually by syntax and then explaining their formation; these two views are respectively called the पदसंस्कारपक्ष and the वाक्य-संस्कारपक्ष; (2) grammatical forma-

tion ; cf. स्वरसंस्कारयोश्छन्दसि नियमः । संस्कारो लोपागमवर्णविकारप्रकृतिभावलक्षणः । Uvvaṭa on V. Pr. I. 1 ; cf. also तद्यत्र स्वरसंस्कारौ प्रादेशिकेन गुणेन अन्वितौ स्याताम् etc. Nir. I.

**संस्कृतमञ्जरी** a short handbook on declension and case-relations written by a grammarian named Sādhusundara, who lived in the beginning of the eighteenth century.

**संस्त्यान** deterioration of qualities or parts ; contraction. cp. Vāk. pad. III. 13-27 ; III. 14.171. cp. संस्त्यानं संहननं तमोदिदृष्टिः अशक्तिः उपरतिः प्रवृत्तिः प्रतिबन्धः तिरोभावः स्त्रीत्वम् । (Saṅgraha quoted by हेला. on Vāk. pad. III. 13.2.

**संस्थान** stature, form ; cp. Vāk. pad. II. 105 ; III. 1.41.

**संस्पृष्ट** lit. formed by combination or compact ; the term is used in the Prātiśākyas for diphthongs which are combinations, in fact, of two vowels which are completely mixed being produced with a single effort. The diphthongs and ऋ also, are called संस्पृष्टवर्ण.

**संस्वाद** a peculiar phonetic element described along with another one named निगार both of which have got no definite place of utterance in the mouth ; cf. अविशेषस्थानौ संस्वादनिगारौ । पकारनकारयकाराः वा संस्वादे । हकारमकारनासिक्या वा निगारे । com. on R. T. II.

**संस्वार** a combination or collection of the Svāras or musical notes for purposes of singing the Sāma hymns.

**संहत** a note in which two or more accents or tones are mixed up with one another ; cf. Bhāradvāja Śikṣā.

**संहार** unnecessary contraction of the place (स्थान) as also of the instrument (करण), which results into a fault of utterance called पीडन ; cf. विहारसंहारयोर्व्यासपीडने R. Pr. XIV. 2.

**संहिता** position of words or parts of words in the formation of a word quite near each other which results into the natural phonetic coalescence of the preceding and the following letters. Originally when the Vedic hymns or the running prose passages of the Yajurveda were split up into their different constituent parts namely the words or padas by the Padakāras, the word संहिता or संहितापाठ came into use as contrasted with the पदपाठ. The writers of the Prātiśākyas have consequently defined संहिता as पदप्रकृतिः संहिता, while Pāṇini who further split up the padas into bases (प्रकृति) and affixes (प्रत्यय) and mentioned several augments and substitutes, the phonetic combinations, which resulted inside the word or pada, had to explain by reason of the close vicinity of the several phonetic units forming the base, the affix, the augment, the substitute and the like, and he had to define the word संहिता rather differently which he did in the words परः संनिकर्षः संहिता । cf. P. I. 4.109 ; cf. also संहितैकपदे नित्या नित्या धातूपसर्गयोः । नित्या समासे वाक्ये तु सा विवक्षामपेक्षते ॥ Śabdakaustubha on Māheśvara Sūtra 5.1.

**संहितापाठ** the running text or the original text of the four Vedas as originally composed. This text, which was the original one, was split up into its constituent padas or separate words by ancient sages शौनक, आत्रेय and others, with a view to facilitating the understanding of it, and consequently to preserving it in the oral tradition. The original was called मूलप्रकृति of which the पदपाठ and the क्रमपाठ which were comparatively older than the other artificial recitations such as the ऋटापाठ, घनपाठ and others, are found

mentioned in the Prātiśākhya works.

सक् augment स added to the roots य् र्म्, न्म् as also to roots which end in आ before affixes of the aorist tense; e.g. अयंसीत्, व्यंसीत्, अयासीत्, cf. P. VII. 2.73.

सकर्मक a root which, by virtue of the nature of its meaning i.e. verbal activity, requires or expects an object which is covered by the activity; a transitive root. In the passive voice of these roots the object is expressed by the verbal termination and hence it is put in the nominative case.

सकारक accompanied by the qualifying words such as the different Kāraḥas or causal agents for the verbal activity; cf. आख्यातं साध्यं सकारकं सकारकविशेषणं वाक्यम्! सकारकम्। ओदनं पचति। M. Bh. on P. II. 1.1. Vārt. 9.

सकृदाख्यातनिर्ग्राह्या capable of being understood on being mentioned only once just as the notion of genus or generality which is so understood; the phrase सकृदाख्यातनिर्ग्राह्या is cited as definition of जाति cf. सकृदाख्यातनिर्ग्राह्या गोत्रे च चरणैः सह। M. Bh. on P. IV. 1.63.

सकृद्गति or सकृदतिन्याय the maxim or convention of the non-application of a grammatical rule or operation any longer when, on conflict with another, it has been once set aside. The maxim is सकृद्गति विप्रतिषेधे यद्वाधितं तद्वाधितमेव M. Bh. on P. I. 1.56, I.4. 2, VI. 3.42 etc. cf. also Par. Śek. Pari. 40.

सक्रियाविशेषण accompanied by a word qualifying the verbal activity; sometimes a verb with such a word makes a sentence; cf. सक्रियाविशेषणं चेति वक्तव्यम्। सुष्ठु पचति। M. Bh. on P. II. 1.1 Vārt. 9.

सगति or सगतिक accompanied by a preposition which is called गति; cf. सगतिरपि तिङ् P. VIII. 1.68; cf. also सगतिरपि। प्रपचति M. Bh. on P. VIII. 1.68.

सङ् a short term or प्रत्याहार made up of the स of सन् in गुणिल्लिङ्गः सन् P. III. 1.5, and the ङ् of महिङ् in P. III. 4.78 with a view to including all affixes from सन् to महिङ्; cf. सङ् झलीति कुत्वादयो न सिध्यन्ति, M. Bh. on P. VI. 1.9 Vārt. 7; cf. also M. Bh. on P. VIII. 2.22.

सण् tad. affix सण् prescribed after the word पशु in the sense of collection; e.g. पश्वम्; cf. पश्वः सण् P. IV. 2.43 Vārt. 3 for which there is an alternative reading पश्वं णस् वक्तव्यः; for facility of grammatical operations णस् is recommended with preference in the Mahābhāṣya; cf. एवं तद्दि णस् वक्तव्यः M. Bh. on P. IV. 2.43 Vārt. 3; (2) सण् is given as a technical term for संयोग in the Prātiśākhya works; cf. सयुक् सण् I संयुक्तं व्यञ्जनं संयोग-संज्ञं भवति R. T. 27.

सत् a short term used for the affixes शच् (अत्) and शानच् (आन) which are applied to roots to form the present and the future participles; cf. तौ सत् P. III. 2.127; cf. also लटः सदा P. III. 3.14.

सतिशिष्ट prescribed subsequently; occurring after the preceding has taken place; cf. सति शिष्टेषु विकरणस्वरः सार्वधातु-कस्वरं न बाधते। although the words सति and शिष्टः are separate still it is habitual to take them combined in an adjectival sense and make the word सतिशिष्ट an adjective to the word स्वर as in the dictum सतिशिष्ट-स्वरबलीयस्त्वं च P. VI. 1.158 Vārt. 9.

सतिशिष्टस्वरबलीयस्त्वं the comparatively superior strength of a subsequent

accent which prevails by the removal of the accent obtaining before in the process of the formation of a word; cf. VI. 1.158 Vārt. 9. See सतिष्ठि above. cf. Vāk. pad. III. 4.413; III. 14.62.

**सत्ता** existence, supreme or universal existence; the Jāti par excellence which is advocated to be the final sense of all words and expressions in the language by Bhartṛhari and other grammarians after him who discussed the interpretation of words. The grammarians believe that the ultimate sense of a word is सत्ता which appears manifold and limited in our everyday experience due to different limitations such as deśa, kāla and others. Seen from the static viewpoint, सत्ता appears as द्रव्य, while from the dynamic viewpoint, it appears as a क्रिया. This सत्ता is the soul of everything and it is the same as शब्दतत्त्व or ब्रह्मन् or अस्त्यर्थ; cf. Vākyapadiya II. 121. The static existence, further, is called व्यक्ति or individual with reference to the object, and जाति with reference to the common form possessed by individuals. cf. Vāk. pad. III. 3.464.

**सत्त्व** an aspect of सत्ता of the type of the static existence possessed by substantives as contrasted with भाव the dynamic type of existence possessed by verbs; cf. भावप्रधान-माख्यातम् । सत्त्वप्रधानानि नामानि Nir. I; cf. also सत्त्वाभिधायकं नाम निपातः पादपूर्णः । R. Pr. XII. 8. V. Pr. VIII. 50. cf. Vāk. pad. III. 1.35.

**सत्त्वगुण** qualities of a substantive such as स्त्रीत्व, पुंस्त्व, नपुंसकत्व, or एकत्व, द्वित्व and बहुत्व cf. स्त्रीनपुंसकानि सत्त्वगुणाः एकत्व-द्वित्वबहुवचनानि च । M. Bh. on P. I. 1.38 Vārt. 6, also on P. I. 2.64 Vārt. 53.

**सत्त्वशब्द** the word सत्त्व meaning द्रव्य; cf. चादयोऽसत्त्वे । अयं सत्त्वशब्दः अस्त्येव द्रव्य-पदार्थकः । M. Bh. on P. I. 4.57.

**सत्यप्रबोध** name of commentary work on the Sārasvataprakriyā.

**सत्यानंद** a teacher of Iśvarānanda who wrote Mahābhāṣyapradīpavivarāṇa.

**सत्सप्तमी** the locative case prescribed by the rule यस्य च भावेन भावलक्षणम् P. II. 3.37 as seen in गोषु दुह्यमानास्तु गतः; cf. लुकि इति नैषा परसप्तमी । का तर्हि । सत्सप्तमी । लुकि सति इति M. Bh. on P. I. 2.49 Vārt. 2. On account of the frequent occurrence of the word सति in a large number of examples of this locative absolute, the term सतिसप्तमी is used by modern grammarians for the better word सत्सप्तमी in the Mahābhāṣya; cf. M. Bh. on P. VI. 4.23 as also on P. VIII. 3.61.

**सदाशिव-अग्निहोत्री** name of a modern grammarian of the seventeenth century who has written a gloss on Prātiśākhya works called प्रातिशाख्य-दीपिका.

**सदाशिव-मिश्र** a grammarian of the seventeenth century who has written a commentary on the Sūtras of Pāṇini and a brief commentary on the Mahābhāṣya called गूढार्थदीपिनी or गूढार्थदीपिका which is incomplete.

**सदाशिवभट्ट (घुले)** a prominent grammarian of the latter half of the eighteenth century who was a resident of Nagpur and whose gloss on the Laghuśabdenduśekhara by name सदाशिवभट्टी is well-known to scholars.

**सदाशिवभट्टी** name of a commentary written by सदाशिवभट्ट घुले on the Laghuśabdenduśekhara of Nāgeśa.

**सदेश** lit. belonging to the same place ; the word is used in the sense of immediately near ; or quite in proximity ; cf. अनन्तविकारे अन्त्यसदेशस्य Pari. Sek. Pari. 103.

**सधीनर्** tad. affix अधीन proposed by the Vārttikakāra in the sense of ' something in that or from that ' ; e.g. राजनीर् राजाधीनः ; cf. तस्मात्तत्रेदमिति सधीनर् P. V. 4.7 Vārt. 2. The standard affix in such cases is ख (ईन) by the rule अषडक्ष ...अध्युत्तरपदात् खः । P. V. 4.7.

**सन्** ( 1 ) desiderative affix स applied to any root in the sense of desire ; e. g. चिकीर्षति, जिहीर्षति, बुभूषति ; cf. धातोः कर्मणः समानकर्तृकादिच्छायां वा P. III. 1.7 ; ( 2 ) applied in the specific senses possessed by the root to the roots गुष्, तिज्, कित्, मान्, बध्, दान् and शान् ; e. g. जुगुप्सते, तितिक्षते, चिकित्सति, मीमांसते, वीभत्सते, दीदांसते, शीशांसते ; cf. P. III. 1.5 and 6. The roots to which सन् is applied are reduplicated and the reduplicated form ending with सन् ( स ) is looked upon as a different root from the original one for purposes of conjugation, which takes, however, conjugational affixes of the same Pada as the original root ; cf. सनाद्यन्ता धातवः III. 1.32.

**सन्नतर** graver, comparatively more grave ; a term used in connection with a grave accent which is followed by a vowel with an acute or circumflex accent ; e.g. the vowel इ of सरस्वति in इमं मे गङ्गे यद्गुणे सरस्वति शुतुद्रिः ; cf. सन्नं दृष्ट्वा सन्नतर इत्येतद् भवति M. Bh. on P. I. 2.33.

**सन्वद्भाव** behaviour like that of the affix सन् in point of its specific features, viz. causing reduplication in the case of the previous root by the rule सन्वडोः VI. 1.9, as also the substitution of इ for अ in the re-

duplicated syllable (अभ्यास) by P. VII. 4.79. This सन्वद्भाव is prescribed in the case of a root ending in इ ( णिच् ) before the aorist sign ( विकरण ) चङ्. cf. सन्वडुति चङ्परिज्ञग्लोपे VII. 4.93.

**सपादसहाध्यायी** a term used in connection with Pāṇini's first seven books and a quarter of the eighth, as contrasted with the term Tripādī, which is used for the last three quarters of the eighth book. The rules or operations given in the Tripādī, are stated to be asiddha or invalid for purposes of the application of the rules in the previous portion, viz. the Sapādasaptādhyāyī, and hence in the formation of words all the rules given in the first seven chapters and a quarter, are applied first and then a way is prepared for the rules of the last three quarters. It is a striking thing that the rules in the Tripādī mostly concern the padas or formed words, the province, in fact, of the Prātiśākhya treatises, and hence they should, as a matter of fact, be applicable to words after their formation and evidently to accomplish this object, Pāṇini has laid down the convention of the invalidity in question by the rule पूर्वत्रासिद्धम् P. VIII. 2.1.

**सपूर्व** together with a word that is put before, and not with any suffix like बहुच् placed before ; cf. सपूर्वायाः प्रथमाया विसाधा. P. VIII. 1.26 ; सपूर्वाच्च V. 2.87.

**सप्तम** the seventh of the vowels stated in the alphabet ; a word used for the vowel ऋ ( ऋ ) by ancient grammarians ; cf. ओजा हस्वाः सप्तमान्ताः स्वरानाम् R. Pr. I. 14.

**सप्तमी** ( 1 ) the seventh case ; the locative case ; a term used for the लोका-



tive case by ancient grammarians and Pāṇini; cf. न सप्तम्यामन्त्रितयोः V. Pr. III. 139; cf. ईदृतौ च सप्तम्यर्थे P. I. 1.19 or सप्तम्याखल P. V. 3.10; cf. also द्वितीयादयः शब्दाः पूर्वाचार्यैः सुपां त्रिकेषु स्मर्यन्ते Kāś. on P. II. 3.2; (2) the seventh of the moods and tenses; the optative mood; cf. Kāt. III. 1.20; Hemacandra III. 3.7.

**सप्तस्वर** lit. the seven accents; the term refers to the seven accents formed of the subdivisions of the three main Vedic accents उदात्त, अनुदात्त and स्वरित viz. उदात्त, उदात्तर, अनुदात्त, अनुदात्तर, स्वरित, स्वरितोदात्त, and एकश्रुति; cf. त एते तन्त्रे तरनिर्देशे सप्त स्वरा भवन्ति । उदात्तः । उदात्तरः । अनुदात्तः । अनुदात्तरः । स्वरितः । स्वरिते य उदात्तः सौन्येन विशिष्टः । एकश्रुतिः सप्तमः ॥ M. Bh. on P. I. 2.33. It is possible that these seven accents which were turned into the seven notes of the chantings of the sāmans developed into the seven musical notes which have traditionally come down to the present day known as सा रे ग म प ध नी; cf. उदात्ते निषादगान्धारौ अनुदात्ते ऋषभधैवतौ । स्वरितप्रभवा ह्येते षड्जमध्यमपञ्चमाः । Pāṇ. Śikṣā. The Vājasaneyi Prātiśākhya mentions the seven accents differently; cf. उदात्तादयः परे सप्त । यथा-अभिनिहितश्लेष-प्रशिष्ट-तैरोव्यञ्जन-तैरोविराम-पादवृत्त-ताथाभाष्याः Uvvaṭa on V. Pr. I. 114.

**सप्ताध्यायी** a term used for the first seven chapters or books of Pāṇini's grammar; cf. येन्ये सप्ताध्याय्यां स्वरारत्ने न संगृहीताः । स्युः । M. Bh. on P. VI. 1. 158 Vārt. 1.

**सप्त** equal in number to something given; cf. यथासंख्यमनुदेशः समानाम् cf. Kāś. on P. I. 3.10.

**सप्तमन्त्र** a Jain scholar of great repute who is believed to have written, besides many well-known religious books such as आप्तमीमांसा गन्धहस्तिभाष्य

etc. on Jainism, a treatise on grammar called Cintāmaṇi-Ṭippanī on Yakṣavarman's Cintāmaṇi.

**सप्तम्यप्रदीपसंकेत** a treatise on the philosophy of Vyākaraṇa written as a commentary by the author देवशर्मन् on his own Kārikās on the subject.

**सप्तमिव्याहार** utterance together of several vocal elements or words; verbal concomitance; cf. अन्त्या परिभाषया स्त्रीत्रयसप्तमिव्याहारे तद्रहिते वृष्टानां... पर्याप्तत्वमतिदिश्यते Par. Śek. Pari. 71.

**सप्तमिहार** repetition of an action; intensity of an action. पौनःपुन्यं भृशार्थो वा सप्तमिहारः Kāś. on P. III. 1.22.

**सप्तम्य** the omission of words which have already occurred before in the recital of the Pada and other Pāṭhas or recitals, with a view to avoiding an unnecessary repetition; cf. वृष्टकर्मवात्समयान् संदध्यात् सर्वशः क्रमे । पदेन च पदाभ्यां च प्रागवस्येदतीत्य च । R.Pr.X.12.

**समर्थ** (1) having an identical sense; cf. प्रोपाभ्यां समर्थीभ्याम् ।...तौ चेत् प्रोपो समर्थौ तुल्यार्थौ भवतः । क चानयोस्तुल्यार्थता । आदि-कर्मणि । Kāś. on P. I. 3.42; (2) mutually connected in meaning in such a way that the meanings are connected together or commixed together; समर्थः शक्तः । विग्रहवाक्यार्थाभिधाने यः शक्तः स समर्थो वेदितव्यः । अथवा समर्थपदाश्रयवासमर्थः । समर्थानां पदानां संबन्धार्थानां संसृष्टार्थानां विधिर्वेदितव्यः । Kāś. on P. II. 1.1; cf. also एकार्थीभावो व्यपेक्षा वा सामर्थ्यम्; (3) connected with relationship of senses, as between the activity and the subject, object, instrument etc., or as between the master and the servant or the possessor and the possessed; cf. राज्ञः पुरुषः or ग्रामं गच्छति, or सर्पिः पिव, but not सर्पिः पिव in the sentence तिष्ठतु सर्पिः पिव स्वमुदकम्; (4) capable of expressing the sense e.g. a word with the sandhis well observed; cf.

समर्थानां प्रथमाद्वा । सामर्थ्यं परिनिष्ठितत्वम् ।  
कृतसन्धिकार्यत्वमिति यावत् । S. K. on IV.  
1.82 ; cf. also समर्थः पटुः शक्तः इति  
पर्यायाः । शक्तत्वं च कार्योत्पादनयोग्यत्वम् । etc. ।  
Bālamānoramā on the above.

**समर्थनीय** that which can be justified ;  
justifiable ; एकेन वा द्रव्यवत्त्वमिति समर्थनी-  
यम् । Kāś. on P. V. 2.118.

**समर्थपाद** name given by Śirādeva and  
other grammarians to the first pāda  
of the second adhyāya of Pāṇini's  
Aṣṭādhyāyī which begins with the  
sūtra समर्थः पदविधिः P. II. 1.1.

**समर्थविभक्ति** a case which is appro-  
priate to express the sense of the  
tad. affix prescribed ; e.g. तस्यापत्यम् ।  
तस्येति षष्ठी समर्थविभक्तिः । cf. P. IV. 1.92 ;  
तेनं रक्तं रागात् । तेनेति तृतीया समर्थविभक्तिः ।  
cf. P. IV. 2.1 ; cf. प्रकृता समर्थविभक्तिरनु-  
वर्तते तस्येदमिति । M. Bh. on P. IV. 3.  
134 Vārt. 2.

**समर्थसूत्र** the rule समर्थः पदविधिः P. II.  
1.1. cf. समर्थेऽन्ने उद्गातार इति भाष्यप्रयोगात्  
S. K. on P. VI. 4.11

**समर्थाधिकार** the province or the  
jurisdiction of the rule समर्थानां प्रथमाद्वा  
( P. IV. 1.82 ), all the three words  
in which continue further on, and  
become void in every rule upto the  
end of the second pāda of the fifth  
adhyāya ; cf. समर्थानां प्रथमाद्वा । त्रयमप्य-  
धिक्रियते समर्थानामिति च प्रथमादिति च वेति च ।  
स्वार्थिकप्रत्ययावधिश्चायमधिकारः । प्राद्विशो विभक्ति-  
रिति यावत् । स्वार्थिकेषु ह्यस्य उपयोगो नास्ति ।  
विकल्पोपि तत्रानवस्थितः । Kāś. on P. IV.  
1.82.

**समवस्थित** appearing together, present-  
ing themselves together ; cf. द्वयोर्हि  
सावकाशयोः समवस्थितयोर्विप्रतिषेधो भवति । M.  
Bh. on P. I. 1.3 Vārt. 6.

**समवाय ( 1 )** combination as contrasted  
with व्यवाय disjunction or separa-  
tion ; ( 2 ) the enumeration of the

letters of the alphabet in a parti-  
cular order so as to facilitate their  
combination, technically termed  
प्रत्याहार ; cf. वृत्तिसमवायार्थे उपदेशः । का  
पुनर्वृत्तिः । शास्त्रप्रवृत्तिः । अथ कः समवायः ।  
वर्णानामानुपूर्व्येण संनिवेशः । M. Bh. Āhnika  
1 Vārt. 15. cf. also समवायो वर्णगतः  
क्रमविशेषः । Uddyota on the Bhāṣya  
mentioned above ; ( 3 ) contact ;  
cf. रक्तै रागः समवाये स्वराणाम् R. Pr.  
XIV. 24.

**समसण्** tad. affix समस् applied to the  
word इदम् to form the word ऐषमः  
meaning ' this year ' ; cf. इदमः  
समसण् । इदमः समसण् प्रत्ययो निपात्यते संवत्सरे-  
भिषेये । अस्मिन्संवत्सरे ऐषमः । M. Bh. on  
P. V. 3.22 Vārt. 3.

**समाख्या** appellation ; name ; mere app-  
ellation without any refernce to the  
real nature of the thing. cf. Vak.  
pad. III. 6.7.

**समागम** concourse, coming in close  
quarters ; cf. साङ्गसमागमे R. T. 224.

**समाधान**, समाधि reply to remove the  
objection ; conclusion.

**समान** common ; the same ; cf. समान-  
स्थानकरणा नास्तिक्यौष्ठ्याः । एतेषां यदेव स्थानं  
तदेव करणम् ; V. Pr. I. 80. समानश्चः  
खेदविगमो गम्यायां च अगम्यायां च M. Bh. on  
Āhnika 1.

**समानकर्तृक** having got the same agent ;  
the word is used in connection  
with actions ( क्रिया ) having the  
same agent of the activity ; cf.  
समानकर्तृकेषु तुमुन् P. III. 3.158.

**समानपद** the same word as contrasted  
with भिन्नपद a compound word which  
consists of two or more words. cf.  
रषाभ्यां नो णः समानपदे P. VIII. 4.1.

**समानाक्षर** simple vowels or monoph-  
thongs अ, इ and उ as contrasted  
with diphthongs ( संध्यक्षर ) ; cf. अष्टौ

समानाक्षराण्यादितस्तत्तश्चत्वारि संध्यक्षराण्युत्तराणि R. Pr. I. 11. cf. also अथ नवदितस्तमानाक्षराणि T. Pr. I. 2. Some writers of Prātiśākyas held ऋ as संध्यक्षर and not as समानाक्षर; cf. अन्यत्तु मतम्-ऋकारादीनां त्रयाणां स्वरद्वयसंधिरूपत्वाभावेपि रूपद्वयसंज्ञावादिषा संज्ञा न युक्तेति नवानामेवाहेति। gloss on T. Pr. I. 2.

**समानाधिकरण** words which have got the same individual object (द्रव्य) referred to by means of their own sense, and which are put in the same case; co-ordinate words; cf. तत्पुरुषः समानाधिकरणः कर्मधारयः P. I. 2.42; cf. अधिकरणशब्दः अभिधेयवाची। समानाधिकरणः समानाभिधेयः। Kāś. on P. I. 2.42.

**समानाश्रय** having got the same wording to operate on; the word is used in connection with operation which occur in the same word or wording as contrasted with व्याश्रय; cf. समानाश्रये कार्ये तदसिद्धं स्यात् S. K. on P. VI. 4.22; cf. also अत्रेति समानाश्रयप्रतिपत्त्यर्थम् Kāś. on P. VI. 4.22.

**समापत्ति** restoration of the resultant to the original, as for instance, restoration of the padapāṭha and the kramapāṭha to the Samhitāpāṭha; cf. प्रकृतिदर्शनं समापत्तिः A. Pr. III. I. 7.

**समाम्नाय** traditional enumeration or list of words or letters; cf. अक्षरसमाम्नाय, वर्णसमाम्नाय, शब्दसमाम्नाय etc.; cf. अथातो वर्णसमाम्नायं व्याख्यास्यामः V. Pr. VIII. 1. अथ वर्णसमाम्नायः T. Pr. I. 1; cf. also समाम्नायः समाम्नातः स व्याख्यातव्यः Nir. I. 1. समाम्नायः पाठक्रमः। Com. on T. Pr. I. 1.

**समारोपित** superimposed; secondary notion.

**समावेश** placing together at one place, simultaneous application, generally with a view that the two or more things so placed, should always go together although in a few instances

they may not go together; cf. तदधीते तद्वेद। जेतयोरावश्यकः समावेशः। भवति हि कश्चित्सं पाठं पठति न च वेत्ति। कश्चित् वेत्ति न च सं पाठं पठति। M. Bh. on P. IV. 2.59; cf. also व्याकरणेपि कर्तव्यं हर्तव्यमित्यत्र प्रत्यय-कृत्स्न्यसंज्ञानां समावेशो भवति M. Bh. on P. I. 4.1.

**समास** placing together of two or more words so as to express a composite sense; compound composition; cf. पृथगर्थानामेकार्थीभावः समासः। Although the word समास in its derivative sense is applicable to any wording which has a composite sense (वृत्ति), still it is by convention applied to the समासवृत्ति only by virtue of the Adhikārasūtra प्राक् कडारात् समासः which enumerates in its province the compound words only. The Mahābhāṣyakāra has mentioned only four principal kinds of these compounds and defined them; cf. पूर्वपदार्थप्रधानोव्ययीभावः। उत्तरपदार्थप्रधानस्तत्पुरुषः। अन्यपदार्थप्रधानो बहुव्रीहिः। उभयपदार्थप्रधानो द्वन्द्वः। M. Bh. on P. II. 1.6; cf. also M. Bh. on P. II. 1.20, II. 1.49, II. 2.6, II. 4.26, V. 1.9. Later grammarians have given many subdivisions of these compounds as for example द्विगु, कर्मधारय and तत्पुरुष (with द्वितीयातत्पुरुष, तृतीयातत्पुरुष etc. as also अव्ययतत्पुरुष, उपपदतत्पुरुष and so on) समानाधिकरणबहुव्रीहि, व्यधिकरणबहुव्रीहि, संख्याबहुव्रीहि, समाहारद्वन्द्व, इतरेतरद्वन्द्व and so on.

**समासचक्र** a short anonymous treatise on compounds which is very popular and useful for beginners. The work is attributed to वररुचि and called also समासपटल. The work is studied and committed to memory by beginners of Sanskrit studies in the Pāṭhaśālās of the old type.

**समासमञ्जरी** a metrical work on compounds which has no author mentioned in or assigned to it.

**समासवाद (1)** a short treatise on compounds by गोविन्दचक्रवर्तिन्; (2) a small compendium on compounds written by a grammarian named सर्वभौम.

**समासशोभा** a short treatise on compounds by यशःसागर.

**समासान्त** secondary suffixes which are prescribed at the end of compounds in specific cases and which are looked upon as taddhita affixes; e.g. the Samāsānta इच् (अ), causing elision of the last syllable of the compound word, is added to compounds called संख्याबहुव्रीहि; e.g. उप-दशाः, पञ्चषाः etc. P. V. 473 Samāsānta अ is added to compounds ending with ऋच्, पुर, अघ, and धुर, and अच्, to words ending with सामन्, लोमन्, अक्षन्, चतुर, पुंस्, अंनडुह्, मनस्, वचैस्; तमस्, श्रेयस्, रहस्, उरस्, गो, तावत्, अध्वन्, etc. under specific conditions; cf. P. V. 468 to 85. अच् (अ) is added at the end of the tatpuruṣa compounds to the words अङ्गुलि, and रात्रि, under specific conditions; cf. P. V. 486, 87; टच् (अ) is added at the end of tatpuruṣa compounds ending in राजन्, अहन्; सखि, गो, and उरस् and under specific conditions to those ending in तक्षन्, श्वन्, सन्धि, ना, खारी, and अञ्जलि as also to words ending in अस् and अन् in the neuter gender in Vedic Literature, and to the word ब्रह्मन् under specific conditions; cf. P. V. 491 to 105; टच् is added at the end of समाहारद्वन्द्व compounds ending in च्, छ्, ज्, झ्, ञ्, ट्, ष् and ह् and at the end of अव्ययीभाव compounds ending with the words शब्द, विपाश्, अनस्, and मनस् etc. as also at the end of words ending in अन् or with any of the class consonants except nasals, cf. P. V. 4.106-112; षच् (अ) is added to Bahuvrihi compounds ending

with सन्धि and अक्षि as limbs of the body, as also with अङ्गुलि, while ष, अघ् and अच् are added to specified words under special conditions; the Samāsānta affix अस्चि (अस्) is added at the end of a Bahuvrihi compound ending in प्रजा, and मेधा, the Samāsānta affix इच् is added at the end of the peculiar Bahuvrihi compound formed of दण्ड, मुसल etc. when they are repeated and when they show a fight with the instruments of fight exchanged; cf. P. V. 4.113-128. Besides these affixes, a general समासान्त affix ऋच् is added necessarily or optionally as specified in P. V. 4.151-159.

**समासान्तशब्दादेश** a substitute for a word or its part at the end of a compound prescribed for certain specified words under specified conditions; e.g. हु for जानु, ऊधन् for ऊधस्, धन्वन् for धनुस्, जानि for जाया, गन्धि for गन्ध, पाद् and पद् for पाद, दत् for दन्त, ककुद् for ककुद; cf. P. V. 4.129-150.

**समासान्तोदात्त** the acute accent prescribed in general at the end of compounds excepting the Bahuvrihi and some specified compounds; cf. P. VI. 1.223 and VI. 2.1. to end.

**समाहार** collection, collective notion, which is one of the four senses of the indeclinable च्. The collective notion by nature being single, the dvandva compound formed of words showing such a collection takes the neuter gender and singular number affixes; cf. यदा तिरोहिताय-यवविवक्षा संहतिः प्रधानं तदा समाहारः Sira-  
deva Pari. 16; cf. also P. II. 2.29 and II. 1.51. (2) Term for प्रत्याहार in Bopadeva's grammar.

**समुच्चय** accumulation which is one of the four senses of the indeclinable

च and which means the anticipation of another allied by the express mention of one, in which sense the Dvandva compound prescribed by the rule चार्थे द्वन्द्वः does not take place; cf. समुच्चयः । प्लक्षश्च इत्युक्ते गम्यत एतन्नयमोपपद्यते M. Bh. on P. II. 2.29 Vārt. 15.

**समुच्चिताभिधान** denotation of objects put together as by the indeclinable च; cp. Vāk. pad. II. 195. 196.

**समुदाय** aggregate, totality, collection of individual members; cf. समुदाये प्रवृत्ताः शब्दाः क्वचिदवयवेऽपि वर्तन्ते also cf. समुदाये व्याकरणशब्दः अवयवे नोपपद्यते M. Bh. Āhnika I Vārt. 14; cf. also समुदाये वाक्यपरिसमाप्तिः । Par. Śek. Pari. 108.

**समुद्देश** specific individual mention or discussion; the term is used in connection with the several sections of the third Kāṇḍa or book of Bhartṛhari's Vākyapadīya.

**समुपस्थापन** simultaneous presentation of different grammatical operations; cf. वसुसंप्रसारणादीनामाभाच्छास्त्रीयाणामेव असिद्धत्वादान्तरङ्गबहिरङ्गयोर्युगपत्समुपस्थानं नास्तीति परिभाषा न प्रवर्तते । Kāś. on P. VI. 4.22.

**समुपस्थित** presenting themselves simultaneously; the word is used in connection with two grammatical operations which present themselves simultaneously.

**समूह** aggregate, group or collection; one of the prominent senses in which the tad. affixes अण् and others are prescribed. These affixes are called सामूहिक; e.g. काकम् (काकानां समूहः); similarly भैक्षम्, राजकम्, कैदार्यम्, जनता, मायूरम्. पाश्या, रथ्या, etc. cf. P. IV. 2.37 to 51.

**समूहप्रचय** a single collection of several things forming one unit of sense as the sense of a द्वियु compound. cp. Vāk. pad. III. 14.599.

सयुक् connected, the word was used by ancient grammarians in the sense of संयुक्त; cf. सयुक् ण R. T. 27.

सर Unādi affix सर mentioned in the rule तितुननुथसिदुसरकसेषु च P. VII. 2.7. e.g. अक्षरम्; cf. अशेः कसरन् Unādi. III. 70.

सरक्, सरन् (कसरन्) Unādi affix सर e.g. कसरः, धूसरः, वसैम्, तसैम्, cf. Unādi III. 70-77.

सरला name of a comparatively modern lucid commentary written by Tārānātha Tarkavācaspati on the Siddhāntakaumudī.

सरस्वतीकण्ठाभरण called also सरस्वतीसूत्र, name of a voluminous grammar work ascribed to king Bhoja in the eleventh century. The grammar is based very closely on Pāṇini's Aṣṭādhyāyī, consisting of eight chapters or books. Although the affixes, the augments and the substitutes are much the same, the order of the Sūtras is considerably changed. By the anxiety of the author to bring together, the necessary portions of the Gaṇapāṭha, the Unādi-pāṭha and the Paribhāṣās, which the author has included in his eight chapters, the book instead of being easy to understand, has lost the element of brevity and become tedious for reading. Hence it is that it is not studied widely. It has an auto-commentary by Bhoja himself. There is a commentary called Hṛdayahāriṇī by Daṇḍanātha, Puruṣakāra by Kṛṣṇa, Ratnadarpaṇa by Rāmasimhadeva and a work called Prakriyāsindhu-ṣetu mentioned by Viṭṭhala in his Prasāda. For details see pp. 392, 393 Vyākaraṇa Mahābhāṣya Vol. VII. D. E. Society's edition.

सरूप ( १ ) having the same form for practical purposes such as the form

अ possessed by टप्, डप्, and चप् or the form अ possessed by the affixes अण्, अच्, ष, क, ण and others; (2) having the same form even literally, but possessed of different senses; e.g. the works माष, अक्ष, पाद etc.; समानानामेकशेष इत्युच्यमाने यत्र सर्वं समानं शब्दोर्थश्च तत्रैव स्यात् । वृक्षाः प्लक्षाः इति । इह न स्यात् । अक्षाः पादाः माषाः इति । रूपग्रहणे पुनः क्रियमाणे न दोषो भवति । M. Bh. on P. I. 2.64.

सर्वत्र lit. at all places, on all occasions; the word is used in connection with an essential application of a rule and not optionally in some cases; cf. सर्वत्र लोहितादिकतन्त्रेभ्यः । पूर्वेण नित्ये प्राप्ते विकल्पार्थं वचनम् । Kās. on P. IV. 1.18; cf. also प्रत्यये भाषायां नित्यवचनम् P. VIII. 4.45 Vārt. 1, सर्वत्र शाकल्यस्य VIII. 4.51. etc.

सर्वथा at all costs, in any case, in all places; cf. सर्वथावरकालैव M. Bh. on P. I. 1.69 Vārt. 4; cf. also तथा तेषां घोषिणः सर्वथोष्मभिः R. Pr. XII. 2.

सर्वनामन् pronoun; lit. standing for any noun. There is no definition as such given of the word pronoun, but the words, called pronouns, are enumerated in Pāṇini's grammar one after another in the class or group headed by सर्वं (सर्वं, विश्वं, उभ, उभय, words ending in the affixes डतर and डतम, अन्य etc.) which appear to be pronouns primarily. Some words such as पूर्वं, परं, अवर दक्षिण, उत्तर, अपर, अथर, स्व, अन्तर etc. are treated as pronouns under certain conditions. In any case, attention has to be paid to the literal sense of the term सर्वनामन् which is an ancient term and none of these words when standing as a proper noun, is to be treated as a pronoun; cf. सर्वादीनि सर्वनामानि P. I. 1. 27. cf. also संज्ञोपसर्जनीभूतास्तु न सर्वादयः M. Bh.;

on P. I. 1.27 Vārt. 2; (2) The word सर्वनामन् means also a common term, a general term; cf. एकश्रुतिः स्वरसर्वनाम, यथा ननुसकं लिङ्गसर्वनाम M. Bh. on P. VI. 4.174 Vārt. 4.

सर्वनामस्थान a term used in Pāṇini's grammar, for the first five case-affixes सु, औ, जस्, अस् and औ as also for the nom. and acc. pl. affix इ (शि) of the neuter gender. The term appears to be an old one, which was used, by a specific mention, for the first five case-affixes which caused a special change in the base before them in the case of many words; cf. शि सर्वनामस्थानम् । सुडनपुंसकस्य P. I. 1.42-43. For details see Vyākaraṇāmahābhāṣya Vol. VII. D. E. Society's ed. p. 239 footnote.

सर्वनिघात grave accent (अनुदात्त) for the whole word, generally for a verbal form or a word in the vocative case, if preceded by another word which is not a verb. The term is used in contrast with शेषनिघात the grave accent for the remaining vowels of a word when a particular vowel is definitely fixed as an acute or an independent Svarita or circumflex; cf. P. VIII. 1.23 to 74.

सर्वपदादेश a substitute for the entire word and not for a part of it. This doctrine of सर्वपदादेश everywhere is advocated by grammarians in consonance with their doctrine of शब्द-नित्यत्व; cf. सर्वे सर्वपदादेशा दाक्षीपुत्रस्य पाणिनेः । एकदेशविकारे हि नित्यत्वं नोपपद्यते ॥ M. Bh. on P. I. 1. 20, VII. 1.27.

सर्वप्रतिषेध a general prohibition of every grammatical operation that presents itself; cf. नान्तःपादमिति सर्वप्रतिषेधः । M. Bh. on P. VI. 1.115.

सर्वप्रसङ्ग a presentation of all the substitutes for all the original ones

indiscriminately ; an application in all cases irrespective of any special consideration ; cf. खानिन एकवचनिर्देशादनेकादेशनिर्देशाच्च सर्वप्रसङ्गः । M. Bh. on P. I. 1.50 Vārt. 1 and 12 ; cf. also M. Bh. on P. I. 1.60, I. 3.2, 3, 10 etc.

**सर्वप्रातिपदिक** any noun-base irrespective of any discrimination ; cf. अपर आह सर्वप्रातिपदिकेभ्य आचारे किञ्चक्तव्योश्चति गर्दभतीत्येवमर्थम् M. Bh. on P. III. 1.11 Vārt. 3.

**सर्वमङ्गला** a commentary on Nāgeśa's Paribhāṣeḥ: duśekhara written by a grammarian of the nineteenth century named शेषशर्मन् or मनीषिशेषशर्मन्. The work is incomplete.

**सर्वमुखस्थान** the whole orifice of the mouth as a place of utterance, as for example for the vowel अ ; cf. सर्वमुखस्थानमवर्णमेक इच्छन्ति । M. Bh. on P. I. 1.9 Vārt. 2.

**सर्वरक्षित** spelt as शर्वरक्षित also ; a Buddhist grammarian who is believed to have redacted or revised the grammar work Durghaṭavṛtti of Saranadeva.

**सर्वलकार** the personal affixes in general pertaining to all the ten lakāras लट्, लिट् etc., cf. सर्वलकाराणामपवादः । Kāś. on P. III. 3.144.

**सर्वलिङ्गता** use in all the genders ; cf. सल्लिङ्गता च वक्तव्या । ब्राह्मणार्थं पयः । ब्राह्मणार्थं स्रग् । ब्राह्मणार्थं यवाग् ।

**सर्वलोप** the elision of the entire word instead of the final letter only, which is prescribed by P. I. 1. 52, cf. तुः सर्वस्य लोपो वक्तव्यः अन्त्यस्य लोपो मा भूदिति । M. Bh. on P. VI. 4.154.

**सर्ववर्मन्** spelt as शर्ववर्मन् also, the reputed author of the Kātantra Vyākaraṇa. He is believed to have been a contemporary of the poet Guṇāḍ-

hya at the Śātavāhana court, and to have revised and redacted the Kātantra Sūtras already existing for the benefit of his patron. With him began the Kātantra school of grammar, the main contribution to which was made by दुर्गासिंह who wrote a scholarly gloss on the Kātantra Sūtras. For details see कातन्त्र.

**सर्वविभक्त्यन्त** lit. ending with all cases ; the term is used as an adjective of the word समास and refers to a compound which can be dissolved by putting the first member in any case ; cf. सर्वविभक्त्यन्तः समासो यथा विज्ञायेत । अलः परस्य विधिः ; अलि विधिरित्यादि M. Bh. on P. I. 1.56.

**सर्वसम्मतशिक्षा** a Śikṣā work of the Taittirīya school of the Black Yajurveda, has 170 verses and is attributed to Keśavārya (Madras ms. no. 998 of 1905). It is a comparatively older work quoted by Tribhāṣyaratna (Taitt. Prāti. XXI. 5) and Vaidikābharṇa (Taitt. Prāti. XIV. 6)

**सर्वस्यद्वेपाद** conventional name given to the first pāda of the eighth adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the Sūtra सर्वस्य द्वे VIII. 1.1.

**सर्वादि** lit. a group or a class of words beginning with the word सर्व as the first word in the list ; the term is used in general as a synonymous term with Sarvanāman ; cf. संज्ञोपसर्जनीभूतास्तु न सर्वादयः Kāś. on P. I. 1.27.

**सर्वादेश** a substitute for the entire wording instead of the final letter as prescribed by the rule अलोन्त्यस्य P. I. 1.52 ; cf. अनेकादिशरसर्वस्य P. I. 1.55.

**सर्वातुदात्त** the grave accent for the entire word. See सर्वनिवात.

**सर्वाण्य** final of all those that are denoted or enumerated ; cf. बदेव

सर्वान्तर्यमथादिशन् तस्यैव विषये स्यात् । M.Bh. on P. IV. 2.67.

**सर्वोपसर्जन** all the constituent members of which (compound) are subordinated to quite a different word and not mutually in the manner of one member to another. The Bahuvrīhi compound, as contrasted with other compounds, is described to be such a one, as all its members are subordinate in sense to another word; cf. यस्य सर्वो अवयवा उपसर्जनीभूताः स सर्वोपसर्जनो बहुव्रीहिर्गृह्यते । Kāś. on P. VI. 3.82.

**सर्वोपाधिन्वयभिचारार्थ** a term used by the authors of the Kāśikā in connection with the application of a rule irrespective of all limitations and not of any one limitation; cf. अन्येभ्योपि दृश्यते । अपिशब्दः सर्वोपाधिन्वयभिचारार्थः; Kāś. on P. III. 2.75; cf. also Kāś. on P. II. 1.32, III. 2.101, VII. 1.38.

**सल्लिङ्ग** inclusive of the notion of gender; the word is used in connection with the sense of a Prātipadika or a crude base as inclusive of the notion of gender and number; cf. अथैग्रहणस्यैतत् प्रयोजनं कृत्स्नः पदार्थो यथाभिधीयेत सद्रव्यः सल्लिङ्गः ससंख्यश्चेति । M. Bh. on P. II. 2.24. Vārt. 8.

**सवचन** with the notion of number included in the sense of the base itself; see सल्लिङ्ग.

**सवर्ग** belonging to the same class of letters; cf. उता सवर्गः । उकारेण लक्षित आदिः सह वर्गेण ग्राह्यः । चोः कुः । Cāndra I. 1.2.

**सवर्ण** cognate, homophonic; a letter belonging to the same technical category of letters *possessing an identical place of utterance and internal effort*; cf. तुल्यास्वप्रयत्नं सवर्णम् P. I. 1.9. For example, the eigh-

teen varieties of अ, due to its short, long and protracted nature as also due to its accents and nasalization, are savarṇa to each other. The vowels ऋ and ॠ are prescribed to be considered as Savarṇa *although their place of utterance differs*. The consonants in each class of consonants are savarṇa to one another, but by the utterance of one, another cannot be taken except when the vowel उ has been applied to the first. Thus कु stands for क्, ख्, ए, घ्, and ङ्. cf. तुल्यास्वप्रयत्नं सवर्णम् P. I. 1.9. and अणुद्वित्सवर्णस्य चाप्रत्ययः P. I. 1.69.

**सवर्णग्रहण** taking or including the cognate letters; a convention of grammarians to understand by the utterance of a vowel like अ, इ or उ all the 18 types of it which are looked upon as cognate (सवर्ण), as also to understand all the five consonants of a class by the utterance of the first consonant with उ added to it; e.g. कु denoting all the five consonants क्, ख्, ए, घ् and ङ्; cf. अणुद्वित्सवर्णस्य चाप्रत्ययः P. I. 1.69.

**सवर्णदीर्घ** the lengthened form of a vowel which is substituted for two cognate vowels coming near each other; cf. अकः सवर्णे दीर्घः. P. VI. 1.101.

**सविध** of the same kind; having the same accent.

**सविभक्तिक** with the suitable case-affix added; cf. प्रयाजाः सविभक्तिकाः कायाः M. Bh. in Āhnika 1.

**ससंख्य** possessed of the same number एकवचन, द्विवचन or बहुवचन; cf. कृत्स्नः पदार्थोभिधीयेत सद्रव्यः सल्लिङ्गः ससंख्यः । M. Bh. on P. II. 2.24 Vārt. 8.

**सस्थान** having got an identical place of utterance; the word is much used in the Prātiśākhya works; cf. सस्था-



नेन घोषिणां घोषिणैव R. Pr. XIII. 5.  
सस्थानत्वमिति । जिह्वामूलीयस्येयं पूर्वाचार्यसंज्ञा ।  
शर्परे विसर्जनीयः इत्येवात्र भवति ।

**सस्थानतर** more *sasthāna* i.e. nearer among those that have the same *sthāna* or place of production ; cf. ननु च षडः सस्थानतरौ अर्थकारार्थकारौ M. Bh. on P. I. 1.48 Vārt. 3.

**सस्वर** lit. connected with a vowel ; the term is used in connection with a consonant as connected with a vowel for purpose of syllabication, the vowel being either the previous one or the succeeding one.

**सहचरित** going together ; occurring together ; e.g. विपराभ्यां जेः ( where *परा* is taken as the preposition *परा* and not the pronoun *परा* which is the fem. base of *पर* on account of the *paribhāṣā* सहचरितासहचरितयोः सहचरितस्यैव ग्रहणम् ) ; cf. *Pari. Śek. Pari. 103.*

**सहविवक्षा** the same as *युगपद्विवक्षा*, the desire to put quite closely with each other ; cf. सहविवक्षायामेकशेषः । युगपद्विवक्षायामेकशेषेण भवितव्यम् M. Bh. on P. I. 2.64 Vārt. 19, I. 2.105 Vārt. 5.

**सहोक्ति** simultaneous expression of words as found in the *Dvandva* compound ; cf. सहोक्तौ द्वन्द्वः Hem. III. 1.117.

**सांख्य** a rule or a topic concerning number ; cf. यदि तर्हि दृक्त्वनः पदार्थोसिधीयते लैङ्गाः सांख्याश्च विधयो न सिध्यन्ति, M. Bh. on P. II. 2.24. Vārt. 8.9.

**सांग्रहसूत्रिक** a student of संग्रहसूत्र ; the word occurs in the *Mahābhāṣya* along with *वार्तिकसूत्रिक*, and it may therefore mean a student of the stupendous work named the *Samgraha* of व्याडि which is believed to have consisted of small numerous *sūtralike* assertions, with an exhaustive gloss thereon. See संग्रह.

**सांन्यासिक** lit. placed as a deposit, i.e. without any special purpose for the time being ; the word is used in connection with a word in a rule which apparently is superfluous ; cf. तदेतन्नित्यग्रहणं सांन्यासिकं तिष्ठतु तावत् । M. Bh. on P. VII. 1.81 ; cf. also M. Bh. on III. 2.107, VI. 1.8, VII. 2.86.

**सांप्रतिक** ( 1 ) what is actually expressed or found in the context ; cf. सांप्रतिकाभावे भूतपूर्वगतिर्विज्ञायते M. Bh. on P. VI. 1.177 Vārt. 1 ; ( 2 ) original, found in the original context or *Prakṛti* ; cf. सांप्रतिके प्रकृतिस्ये कण्ठे सति हकारो नाम बाह्यः प्रयत्नः क्रियते T. Pr. II. 6 ; ( 3 ) of the present time ; cf. *Puruṣ. Pari. 15.*

**सांहितिक** original, as belonging to the *Saṁhitāpāṭha* of the *Sūtras* and not introduced for some additional purpose without forming a part of the actual affix ; cf. आकर्षात् इत् । इह केषांश्चिस्तांहितिकं षत्वं केषांचित्पिदर्थम् M. Bh. on P. IV. 4.9.

**साकच्क** together with the affix *अकच्* which is inserted in a pronoun after its last vowel ; cf. साकच्काद्वा सावौत्वप्रतिषेधो वक्तव्यः । असकौ असुकः । M. Bh. on P. VII. 2.107 ; cf. also किमः कः । साकच्कस्याप्ययमादेशः । Kāś. on P. VII. 2.108.

**साकाङ्क्ष** possessed of an expectancy in meaning ; cf. भवेत् पूर्वं परमाकाङ्क्षीति साकाङ्क्षं स्यात्परं तु कथं साकाङ्क्षम् M. Bh. on P. III. 2.114.

**सागमक** possessed of the augment ; cf. अनागमकानां सागमका आदेशः M. Bh. on P. I. 1.20. Vārt. 5, also on P. I. 1.46 ; cf. also the verse सर्वे सर्वपदादेशां दाक्षीपुत्रस्य पाणिनेः । एकदेशविकारे हि नित्यत्वं नोपपद्यते । quoted in the *Mahābhāṣya* to support the view that augments are not inserted, but a word with an augment replaces a word with-

out that augment; cf. M. Bh. on P. I. 1.20 Vārt 5.

**साति (1)** tad. affix in the sense of entirety with respect to the occurrence of a thing where it was not before. e.g. उदकसाद्भवति लवणम्, अग्निसाद् भवति cf. P. V. 4.52, 53; (2) tad. affix in the sense of 'handing over' or 'entrusting'; e.g. राजसाद् भवति, ब्राह्मणसात् करोति, cf. P. V. 4.55.

**सात्त्वं** of a substantive, belonging to the object; cf. सत्त्वस्य इदम् । अपि वा मेदसश्च पशोश्च सात्त्वं दिवचनं स्यात् । Nir. VI. 16.

**साधक** instrument of an activity; cf. सर्वाणि कारकाणि साधकानि M. Bh. on I. 1.42; cf. also साधकं निर्वर्तकं कारकसंज्ञं भवतीति वक्तव्यम् M. Bh. on I. 4.23. See the word कारक above.

**साधकतम** most efficient in the accomplishment of an action; the kāraka called Kāraka; cf. साधकतमं करणम् । P. I. 4.42. See the word करण.

**साधन** the same as साधक or कारक which see above; cf. साधनं च क्रियायाः । क्रिया-भावात्साधनाभावः M. Bh. on P. I. 3.1. Vārt. 1; cf. also पूर्वं धातुः साधनेन युज्यते पश्चादुपसर्गेण and its opposite maxim also, पूर्वं धातुरुपसर्गेण युज्यते पश्चात्साधनेन M. Bh. on P. VI. 1.135. Vārt. 9. cf. also Śiradeva pari. 128, 129.

**साधनसमुद्देश** seventh section of the third kāṇḍa of Vākyapadīya. It discusses kāraka (साधन).

**साधारण** common, conveying a common notion; cf. साधारणान्युत्तराणि षट् दिवश्चादित्यस्य च Nir. II. 13.

**साधुसुन्दर** a scholar of grammar who was a pupil of साधुकीर्तिप्रवर and who wrote a short work on grammar named उक्तिरत्नाकर.

**सानुनासिक** nasalized; uttered partly through the nose; cf. सन्ति हि यणः

सानुनासिका निरनुनासिकाश्च M. Bh. on P. VI. 1.67.

**सानुबन्ध** or सानुबन्धक an affix or a root or the like, to which a mute letter has been attached; cf. निरनुबन्धकग्रहणे न सानुबन्धकस्य ग्रहणम् Par. Śek. Pari. 81.

**सापवादक** an injunction accompanied by a rule or rules of exception. It is a convention that an injunctive rule gets its sense completed when prohibitions or exceptions to it have been fully considered; hence the convention runs, प्रकल्प्य वापवाद-विषयं तत् उत्सर्गोभित्तिविशते । Par. Śek. Pari 63; cf. also सापवादकः स विधिरयं पुननिरपवादकः M. Bh. on P. IV. 3.155, VI. 2.177; VIII. 1.68.

**सापेक्ष** with an expectancy in sense; although in grammar expectancy is at the root of, and forms a sort of a connecting link for, the various kinds of relations which exist between the different words of a sentence which has to give a composite sense, yet, if a word outside a compound is connected with a word inside a compound, especially with a second or further member, the sense becomes ambiguous; and expectancy in such cases is looked upon as a fault; e.g. अप्रविष्टविषयो हिरक्षसाम् Raghu XI. When, however, in spite of the fault of expectancy the sense is clear, the compound is admissible; cf. यदि सविशेषणानां वृत्तिर्न वृत्तस्य वा विशेषणं न प्रयुज्यते इत्युच्यते देवदत्तस्य गुरुकुलम् देवदत्तस्य गुरुपुत्रः, अत्र वृत्तिर्न प्राप्नोति । अगुरुकुलपुत्रादीनामिति वक्तव्यम् । M. Bh. on P. II. 1.1; cf. also the expression सापेक्षत्वेपि गमकत्वात्समासः often used by commentators.

**साहसिक** prescribed in the seventh chapter or Adhyāya of the Aṣṭādhyāyī; cf. साहसिक आर्धधातुकस्येडिति पुनरयं भवति । M. Bh. on P. VI. 4.62, साहसिके

पूर्वसवर्णे कृते पुनः षाष्ठिको भविष्यति । M. Bh. on P. VI. 1.70.

साप्य furnished with आप्य or object ; a transitive root ; the term is used in the Śākaṭāyana, Haimacandra and Cāndra grammars ; cf. Cāndra I. 4. 100, Hema. III. 3.21, Śākaṭ. IV. 3.55.

साभ्यास together with the reduplicative syllable ; cf. उभौ साभ्यासस्य P. VIII. 4.21.

साम् the case-endings (अम्) of the genitive plural with the augment स prefixed ; cf. साम आवम् P. VII. 1.33.

सामतन्त्रव्याकरण an anonymous ancient work of the type of the Prātiśākhya works dealing with the euphonic changes and accents in the pada-pāṭha of the Sāmaveda. Some scholars attribute its authorship to Audavraji, others to Gārgya.

सामन् equalization of tones ; cf. वर्णानां मध्यमवृत्त्योच्चारणम् ।

सामर्थ्य lit. capacity of a word to express its sense ; the word is, however, used rather technically, as derived from समर्थ, in the sense of compositeness ; cf. तत्र एकार्थीभावः द्व्यपेक्षा वा सामर्थ्यम् । M. Bh. on P. II. 1.1. See समर्थ above. The word is also used in the sense of 'conformity in sense' or 'connectedness' ; cf. इत्सुतोः सामर्थ्ये P. VIII. 3.41 ; cf. also उपसर्गः सामर्थ्ये R. T. 105 ; cf. also R. T. 98 and 130.

सामवश name of a Samdhi or euphonic change of the type of the vowels अ, इ and उ being lengthened in some specified cases chiefly for the sake of music (साम) or metre. This lengthening is given the name छुत्ति in the Rk Prātiśākhya ; cf. दीर्घं ह्रस्वो व्यञ्जनेन्यस्त्वकाराद् यथादिष्टं सामवशः स सन्धिः । R. Fr. VII. 1.

सामवेदप्रतिशाख्य name of a Prātiśākhya work on Sāmaveda. It is probable that there were some Prātiśākhya works written dealing with the different branches or Śākhās of the Sāmaveda, as could be inferred from indirect references to such works. For instance in the Mahābhāṣya there is a passage " ननु च भोदृच्छन्दोगानां सात्यमुग्रिराणायनीयाः अर्धमेकार-मर्धमेकारं चाधीयते । . . . . पार्श्वदकृतिरेषा तत्र-भवताम् " which refers to such works. At present, however, one such work common to the several branches of the Sāmaveda, called Rktaṅtra is available, and it is called Sāmaveda Prātiśākhya. It is believed to have been written by औदव्रजि and revised by शाकटायन.

सामानाधिकरण्य standing in apposition ; the word is used many times in its literal sense 'having the same substratum'. For instance, in घटं करोति देवदत्तः, the personal ending ति and देवदत्त are said to be समानाधिकरण. The Samānādihikaraṇa words are put in the same case although, the gender and number sometimes differ. See the word समानाधिकरण.

सामान्य lit. resemblance in any one or many respects. In the Nirukta the word is used in the sense of resemblance between the word to be derived, and any form of a root ; the term refers there to grammatical resemblance and many therefore mean grammatical consideration in general ; cf. अविद्यमाने सामान्ये-प्यक्षरवर्णसामान्यात् निर्ब्रूयात् Nir. II. 1.

सामान्यग्रहण mention of a term in such a general way as would include some varieties or specific forms of it to which the expression put is common e.g. the word आप् (fem. affix) for the affixes टाप्, डाप् and चाप् ; cf. सामान्यग्रहणार्थो णकारः M. Bh. on P. III.

1.30; cf. also च्युत्सर्गः सामान्यग्रहणार्थः ।  
। III. 1.43 Vārt. 1.

**सामान्यग्रहणाविघात** the preservation of the inclusion of two or more terms by such a wording as is common to those two or more terms; e.g. डी for डीप्, डीष् and डीन्; आप् for टाप्, डाप्, and चाप्; cf. अथवा अवश्यमत्र सामान्यग्रहणाविघातार्थः क्तारोनुबन्धः कर्तव्यः । M. Bh. on P. III. 1.83 Vārt. 7. The phrase सामान्यग्रहणाविघातार्थः is very frequently used in the Kāśikāvṛtti.

**सामान्यभविष्यत्** future tense in general; the general future tense expressed by the verb-endings substituted for लृट्. There is also the term शुद्धभविष्यत् or भविष्यन्ती used in the same sense; cf. लृट् शेषे च । शेषे शुद्धे भविष्यति काले धातोर्लृट् प्रत्ययो भवति । Kāś. on P. III. 3.13.

**सामान्यवचन** denotation of a general nature. cf. Vāk. pad. III. 14 387. cf. अन्यतरगतत्वेनापि शब्देनाभिधीयमानो धर्मो वास्तवेन रूपेण भेदापरामर्शात् सामान्यमिति तदभि-  
दधद्भवति सामान्यवचनः शब्दः । (हेल.)

**सामान्यविशेषभाव** the relationship between the general and the particular, which forms the basis of the type of apavāda which is explained by the analogy of तर्ककौण्डिन्याय; the word also refers to the method followed by the Sūtras of Pāṇini, or any treatise of grammar for the matter of that, where a general rule is prescribed and, for the sake of definiteness, some specific rules laying down exceptions, are given afterwards: cf. किञ्चित्सामान्यविशेषबलक्षणं प्रवर्त्य येनाल्पेन यत्नेन महतः शब्देनाम् प्रतिपद्येरन् । M. Bh. Āhnika 1.

**सामान्यविहित** a general rule, a rule laid down in general which is restricted by special rules afterwards; cf. वाचकेनानेन भवेत्तव्यं सामान्यविहितस्य विशेष-  
विहितेन M. Bh. on P. II. 1.24 Vārt.

5, cf. also M. Bh. on III. 1.94, III. 2.77 etc.

**सामान्यातिदेश** extended application of a thing to others in general; cf. सामान्यातिदेशे विशेषानतिदेशः । तेन अनद्यतन-  
भूतरूपे विशेषे विहितयोर्लृट्प्रत्ययौ 'भूतवच्' (3.3.132) इत्यनेनातिदेशः । Pari. Śek. Pari. 101.

**सामान्यातिदेशपरिभाषा** name given to the Paribhāṣā सामान्यातिदेशे विशेषानतिदेशः  
Pari. Śek. Pari. 101.

**सामान्यापेक्ष** referring only to a general thing indicated, and not to any specific instances. The word is used in connection with a Jñāpana or indication drawn from the wording of a rule, which is taken to apply in general to kindred things and rarely to specific things; cf. इदं च सामान्यापेक्षं ज्ञापकं आवतिञ्चोपि पूर्वमुत्पत्तेः ।  
Pari. Śek. on Pari. 50.

**सामान्याभिधान** denotation of the genus factor of a word, as contrasted with द्रव्याभिधान denotation of the individual object; cf. तद्यदा द्रव्याभिधानं तदा बहुवचनं भविष्यति, यदा सामान्याभिधानं तदैक-  
वचनं भविष्यति M. Bh. on P. I. 2. 58 Vārt. 7.

**सामासिक** pertaining to a compound; found inside a compound; cf. मा भूतां यातौ सामासिकी विभक्तिस्तस्याम्, यासौ समासाद्धिभक्तिस्तस्यां भविष्यतः । M. Bh. on P. VII. 1.1; cf. also सामासिकलुक्ः अप्राप्त्या etc. Pari. Śek. on Pari. 56.

**सामूहिक** name given to tad. affixes prescribed in the sense of collection (समूह) by the rule तस्य समूहः and the following ones; P. IV. 2.37. to 51.

**साम्य** similarity, homogeneity: described to be of two kinds— in words and in sense; cf. किं पुनः शब्दतः/साम्ये संख्यातानुदेशो भवत्याहोस्विदर्थतः M. Bh. on P. I. 3.10. Vārt. 3; cf. also स्थानकरण-  
कालादिसिः तौल्यम् T. Pr. XXIV. 5.

**सायण, सायणाचार्य** the celebrated Vedic scholar and grammarian of Vijayanagar who flourished in the 14th century and wrote, besides the monumental commentary works on the Vedas, a grammatical work on roots and their forms known by the name माधवीया धातुवृत्ति. As the colophon of the work shows, the Dhātuvṛtti was written by Sāyaṇācārya, but published under the name of Mādharma, the brother of Sāyaṇācārya; cf. इति महामन्त्रिणा सायणमुनेन माधवसहोदरेण सायणाचार्येण विरचितायां माधवीयायां धातुवृत्तौ.. Mādhamaviyā Dhātuvṛtti at the end; cf. also तेन सायणमुनेन सायणेन मनीषिणा । व्याख्येया माधवी चैयं धातुवृत्तिर्विच्यते । Mād. Dhātuvṛtti at the beginning.

**सारङ्गकवि** name of a grammarian, the writer of प्रयुक्ताख्यातमञ्जरीसारसंग्रह.

**सारप्रदीपिका** name of a commentary by Jagannātha on the Sārasvata Prakriyā.

**सारसत्तरी** name of a grammar work written by Kavichandra.

**सारसिद्धान्तकौमुदी** a further abridgement of लघुसिद्धान्तकौमुदी, See लघुकौमुदी.

**सारस्वत व्याकरण** name of a grammar work which was once very popular on account of its brevity, believed to have been written in the sūtra form by an ancient grammarian named Narendra who is said to have composed 700 sūtras under the inspiration of Sarasvatī. The exposition of these Sūtras by a reputed grammarian named Anubhūtiśvarūpācārya, who possibly flourished in the thirteenth century A. D., is known by the name सारस्वत-प्रक्रिया, which has remained as a text book on grammar to the present day in some parts of India. This प्रक्रिया is popularly known as सारस्वत-

व्याकरण. The technical terms in this grammar are the current popular ones.

**सारस्वतटीका** name in general given to commentary works on the Sārasvata Vyākaraṇa, out of which Vidvatprabodhinī by Rāmanārāyaṇa, Dīpikā by Satyaprabodha, Tīppaṇa by Kṣemaṅkar, Sārapradīpikā by Jagannātha are known to scholars. Besides these, there are commentaries by Puñjarāja, Subodhikā by Amṛtabhārati. (Mss. of Subodhikā mention different names as its authors viz. Viśveśvarābdi, Satyaprabodhabhaṭṭāraka, all belonging to fifteenth century), a commentary by Narendra, Subodhikā of Candrakīrti, a commentary by Mādharma (16th. cent.) Vāsudevabhaṭṭa (17th. cent.), Maṇḍana, Megharāja (Dhūṇḍhikā), Dhaneśvara, Sāradīpikā of Jagannātha, Sārasvatabhāṣya of Kāśinātha, Sāraprakriyāvārtika of Sahajakīrti, a commentary by Bhaṭṭagopāla, Śabdārthacandrikā by Hansavijayagaṇi, Vidvatprabodhinī by Rāmbhaṭṭa, and commentaries by Ratnākara, Nārāyaṇabhārati, Kṣemaṅkar and Mahīdhara.

**सारस्वतदीपिका** by Megharatna of the seventeenth century, is a commentary on Sārasvataprakriyā. It is also called Sārasvatavyākaraṇaḍḍhūṇḍhikā.

**सारस्वतपरिभाषा** a grammar work of the Sārasvata school written by Dayāratna in explanation of the technical rules giving conventions and maxims.

**सारस्वतप्रक्रिया** the popular name given to the gloss by Anubhūtiśvarūpācārya on Narendra's grammar rules. See सारस्वत above.

सारस्वतप्रक्रियाटीका see सारस्वतटीका above.

सारस्वतप्रसाद a commentary on Sārasvataparakriyā by Vāsudevabhāṭṭa of the sixteenth century.

सारस्वतभाष्य a critical gloss on the Sārasvata grammar by a grammarian named Kāśīnātha.

सारस्वतव्याकरण see सारस्वत above.

सारस्वतसार a work giving a short substance of the Sārasvata Vyākaraṇa with a commentary named Mitākṣarā on the same by Harideva.

सारस्वतसिद्धान्तचन्द्रिका a work on the Sārasvata Vyākaraṇa by a grammarian named Rāmāśrama.

सारस्वताख्यातदीपिका a work on the Sārasvata Vyākaraṇa by Śūrasimha.

सारावली Or सारावली-व्याकरण an independent treatise on grammar by Nārāyaṇa Vandyopādhyāya.

सारासारविवेक name of a commentary on Nāgeśa's Paribhāṣenduśekhara written by बालशास्त्री रानडे, the stalwart grammarian of the nineteenth century at Vārāṇasī.

सार्थक lit. possessed of sense; significant, as contrasted with निरर्थक; cf. इतरे च सार्थकाः Rk. Prāti. XIII. 9.

सार्वकालिक denoting time, irrespective of its divisions such as the past, the present and the future; e.g. the kṛt affixes prescribed by rules before P. III. 2.84; cf. अतः सार्वकालिका विधयो वेदितव्याः Kāś. on P. III. 2.83.

सार्वधातुक a term used in Pāṇini's grammar for affixes applied to verbs, such as the personal endings and those kṛt affixes which are marked with the mute letter श्; cf. तिङ्शित्सार्वधातुकम् P. III. 4. 113. The term was taken into his grammar

by Pāṇini from ancient grammar works and thence in their grammars by other grammarians; cf. सार्वधातुकमिति पूर्वाचार्यप्रसिद्धा संज्ञेयं निरन्वया, स्वभावात्तुसकलिङ्गमिति। Trilok-com. on Kāt. III. 1.34. The term सार्वधातुका also was used by ancient grammarians before Pāṇini; cf. आपिशलास्तुस्तुशम्यमः सार्वधातुकासु च्छन्दसीति पठन्ति. Kāś. on P. VII. 3.95.

सार्वनामिक lit. pertaining to pronouns; the term is used in connection with rules or operations concerning exclusively the pronouns; cf. नान्यत्सार्वनामिकम्। Kāt. II. 1.33.

सार्वभौम a grammarian of the eighteenth century who wrote a very brief critical work on compounds named समासवाद.

सार्वविभक्तिक pertaining to all cases, i.e. prescribed to convey the sense of all case affixes; the term is commonly used by commentators with reference to the tad. affix तस्य prescribed by the rule प्रतिषेधे पञ्चम्यास्तसिः and the Vārttika तसिप्रकरणे आद्यादिभ्य उपसंख्यानम् thereon, cf. P. V. 4.44 and Vārt. 1.

सावकाश possessed of scope for its application as contrasted with निरवकाश; a term used in connection with a rule which has got its application to some cases without conflict with any other rule; cf. इयोहि सावकाशयोः समवस्थितयोर्विप्रतिषेधो भवति। M. Bh. on P. I. 1.3 Vārt. 6.

सावर्ण्य the quality of being cognate or allied; see the word सवर्ण above.

सान्यय together with avyaya or indeclinable; cf. आख्यातं सान्ययं वाक्यम्। उच्चैः पठति। नीचैः पठति। M. Bh. on P. II. 1.1. Vārt. 9.

साहचर्य presence together, mention together, association; this साहचर्य is

many times of use in cases of doubt regarding the meaning of a word or the choice of a word in a particular sense; cf. अथवा साहचर्यात्ताच्छब्दं भविष्यति । M. Bh. on P. I. 1.70, I. 2.27; cf. सहचरितो योर्थस्तस्य गतिर्भविष्यति साहचर्यात्; M. Bh. on P. I. 2.51 Vārt. 3.

सि ( 1 ) personal ending सिप् of the sec. pers. sing.; cf. तिप्तस्झिसिप्थस्थ.. महिष् P. III. 4.78; ( 2 ) Uṇādi affix क्ति ( सि ) cf. लुषिकुषिशुषिभ्यः क्तिः Uṇ. III. 155.

सिंहावलोकितन्याय the analogy of the backward look peculiar to a lion, who, as he advances, does always look back at the ground covered. The word is used in grammar with reference to a word taken back from a rule to the preceding rule which technically is called अपकर्ष; cf. वक्ष्यमाणं विभाषाग्रहणमिह सिंहावलोकितन्यायेन संबध्यते Kāś. on P. III. 3.49.

सिच् one of the substitutes ( स ) for the general sign क्लि of the aorist tense ( लृट् ); cf. क्लि लुङि । क्लेः सिच् P. III. 1.43, 44.

सिचिपाद name given by convention to the second pāda of the seventh adhyāya of Pāṇini's Aṣṭādhyāyī as the pāda begins with the sūtra सिचि वृद्धिः परस्मैपदेषु. P. VII. 2.1.

सिच् an affix marked with the mute letter स signifying the designation पद for the preceding base to which that affix has been added; for examples where such affixes are noticed, see the words भवदीयः, ऊर्णायुः, ऋत्विजः, पार्श्वश्च; cf. सिति च P. I. 4.16.

सिद्ध ( 1 ) established; the term is used in the sense of नित्य or eternal in the Vārttika सिद्धे शब्दार्थसंबन्धे where, as Patañjali has observed, the word सिद्ध meaning नित्य has been purposely put in to mark an auspicious beginning of the शब्दानुशासनशास्त्र which

commences with that Vārttika; cf. साङ्गलिक आचार्यो महतः शास्त्रौघस्य मङ्गलार्थं सिद्ध-शब्दमादितः प्रयुक्ते M. Bh. on Ahnika 1; ( 2 ) established, proved, formed; the word is many times used in this sense in the Mahābhāṣya, as also in the Vārttikas especially when a reply is to be given to an objection; cf. P. I. 1.3 Vārt. 17, I. 1.4 Vārt. 6; I. 1.5, Vārt. 5, I. 1.9 Vārt. 2 etc.

सिद्धकाण्ड the chapter or portion of Pāṇini's grammar which is valid to the rules inside that portion, as also to the rules enumerated after it. The word is used in connection with the first seven chapters and a quarter of the eighth chapter of Pāṇini's Aṣṭādhyāyī, as contrasted with the last three quarters called त्रिपादी, the rules in which are not valid to any rule in the preceding portion, called by the name सपादसप्ताध्यायी or सपादी as also to any preceding rule in the Tripādī itself; cf. पूर्वत्रासिद्धश्च P. VIII. 2.1.

सिद्धचन्द्रिन् an ancient Jain sage who is believed to have written an original work on grammar.

सिद्धहेमचन्द्र a title given to his grammar by Hemacandra himself, which subsequently came to be called हेम-शब्दानुशासन or हेमव्याकरण. For details see हेमचन्द्र.

सिद्धान्त established tenet or principle or conclusion, in the standard works of the different Śāstras.

सिद्धान्तकौमुदी a critical and scholarly commentary on the Sūtras of Pāṇini, in which the several Sūtras are arranged topicwise and fully explained with examples and counter examples. The work is exhaustive, yet not voluminous, difficult yet popular, and critical yet lucid. The work is next in importance to the

Mahābhāṣya in the system of Pāṇini, and its study prepares the way for understanding the Mahābhāṣya. It is prescribed for study in the courses of Vyākaraṇa at every academy and Pāṭhaśālā and is expected to be committed to memory by students who want to be thorough scholars of Vyākaraṇa. By virtue of its methodical treatment, it has thrown into the background all kindred works and glosses or Vṛttis on the Sūtras of Pāṇini. It is arranged into two halves, the first half dealing with seven topics (1) संज्ञापरीभाषा, (2) पञ्चसंधि, (3) षड्विज्ञ, (4) स्त्रीप्रत्यय, (5) कारक, (6) समास, (7) तद्धित, and the latter half dealing with five topics, (1) दशगणी, (2) द्वादशप्रक्रिया, (3) वृद्धन्त, (4) वैदिकी and (5) स्वर. The author भग्नेजीदीक्षित has himself written a scholarly gloss on it called प्रौढमनोरमा on which, his grandson, Hari Dikṣita has written a learned commentary named लघुशब्दरत्न or simple शब्दरत्न. The Siddhāntakaumudī has got a large number of commentaries on it out of which, the commentaries प्रौढमनोरमा, बालमनोरमा, (by वासुदेवदीक्षित), तत्त्वबोधिनी and लघुशब्देन्दुशेखर are read by almost every true scholar of Vyākaraṇa. Besides these four, there are a dozen or more commentaries some of which can be given below with their names and authors (1) सुबोधिनी by जयकृष्णमौनि, (2) सुबोधिनी by रामकृष्णभट्ट, (3) बृहच्छब्देन्दुशेखर by नारोदा, (4) बालमनोरमा by अनन्तपण्डित, (5) वैयाकरणसिद्धान्तसहस्य by नीलकण्ठ, (6) रत्नार्णव by कृष्णमित्र, (7) वैयाकरणसिद्धान्तरत्नाकर by शिवरामचन्द्र, (8) सरला by तारानाथ, (9) सुमनोरमा by तिरुमल्ल, (10) सिद्धान्तकौमुदीव्याख्या by लक्ष्मीनृसिंह, (11) सिद्धान्तकौमुदीव्याख्या by विश्वेश्वरतीर्थ, (12) रत्नाकर by शिवरामेन्द्रसरस्वती and (13) प्रकाश by तोप्लदीक्षित. Although the real name of the work is वैयाकरणसिद्धान्तकौमुदी as

given by the author, still popularly the work is well-known by the name सिद्धान्तकौमुदी. The work has got three abridged forms, the Madhyakaumudī, Sārasiddhāntakaumudī and the Laghukaumudī all written by Varadarāja, the pupil of Bhaṭṭoji Dikṣita.

सिद्धान्तकौमुदीगृह्यफक्रिकाप्रकाश a small gloss on Bhaṭṭoji's Siddhāntakaumudī, explaining its difficult lines and passages, written by a grammarian named इन्द्रदत्तोपाध्याय.

सिद्धान्तकौमुदीरहस्य or Vaiyākaraṇasiddhāntakaumudīrabasya, a commentary by Nīlakaṇṭha Dixita on Siddhāntakaumudī; cp. Paribhāṣā-saṁgraha, p. 303.

सिद्धान्तकौमुदीवादार्थ an explanatory work, discussing the difficult sentences and passages of the Siddhāntakaumudī, written by a grammarian named Rāmakṛṣṇa.

सिद्धान्तचन्द्रिका a grammar work based on the Sārasvataprakriyā written by Rāmacandrāśrama. It has a commentary called Tattvadīpikā by Lokeśakāra, Subodhini by Sadānanda, Laghusiddhāntacandrikā is an abridgement by the author himself.

सिद्धान्तसरस्वत an independent gloss on the Sarasvatisūtra written by a grammarian named Jinacandra.

सिद्धान्तरत्नाकर name of a commentary on the Kātantrapariśiṣṭa by Śivārāmacakravartin.

सिद्धान्तरत्नावली a commentary on Sārasvataprakriyā written by Mādhava.

सिद्धान्तसारस्वत an independent work on grammar believed to have been written by Devanandin.



**सिद्धान्तिन्** a term used in connection with the writer himself of a treatise when he gives a reply to the objections raised by himself or quoted from others, the term पूर्वपक्षिन् being used for the objector.

**सिद्धि** formation of a word; establishment of the correct view after the removal of the objection; e. g. संज्ञासिद्धि, कार्यसिद्धि, स्वरसिद्धि.

**सिप्** (1) the personal ending (सि) of the second person singular (मध्यमपुरुषैकवचन) substituted for the affix ल्, of the ten tenses and moods लट्, लिट्, लृट् and others; cf. P. III. 4.78; (2) Vikaraṇa affix स् added to a root before the affixes of लोट् or Vedic Subjunctive.

**सिम्** a technical term used in the Vājasaneyi-Prātiśākhya for the first eight vowels of the alphabet, viz. अ, आ, इ, ई, उ, ऊ, ऋ and ॠ; cf. सिमादितोद्यौ स्वरानाम् V. Pr. I. 44.

**सीयुद्** augment सीय्, prefixed to the personal affixes which are substituted for the लिङ् affixes in the Ātmanepada; e.g. पचेत् पचेवाताम् cf. P. III. 4.102.

**सीरदेव** a prominent grammarian of the Eastern part of India who lived in the twelfth century A.D. He was a very sound scholar of Pāṇini's grammar and wrote a few glosses on prominent works in the system. His Paribhāṣāvṛtti is a masterly independent treatise among the recognised works on the Paribhāṣās in which he has quoted very profusely from the works of his predecessors, such as the Kāśikā, Nyāsa, Anunyāsa and others. The reputed scholar Maitreya Rakṣita is more often quoted than others.

**सु** (1) case affix (स्) of the nominative singular and (सु) of the

locative plural; cf. P. IV. 1.2; (2) Unādi affix सु (क्सु) applied to the root इष्; e.g. इष्णुः cf. इषेः क्सुः Unādi 437.

**सुक्** augment सुक् added according to some grammarians to any word optionally with अहुक्, which is prescribed in the case of the words अश्व, वृष, क्षीर and लवण before the affix क्यच् (य) in the sense of desire. e.g. दधिस्थिति, मधुस्थिति etc. cf. P. VII. 1.51 Vārttika.

**सुच्** (1) tad. affix स् applied to द्वि, त्रि, चतुर् and to एक optionally, in the sense of 'repetition of the activity' e.g. द्विः करोति etc. cf. Kāś. on P. V. 4. 18, 19; (2) Unādi affix स, see सु above.

**सुजनपण्डित** a grammarian who wrote a small treatise on genders named लिङ्गाथेचन्द्रिका.

**सुद्** (1) short term (प्रत्याहार) for the first five case-affixes which are called सर्वनामस्थान also, when they pertain to the masculine or the feminine gender; cf. सुडनपुंसकस्य I. 1.43; (2) augment स् prefixed to the root क् and to the root कृ when preceded by certain prepositions and as seen in the words कुस्तुम्बश्च and others as also in the words अपरस्पर, गोष्पद, आस्पद, आक्षय्य, अपस्कर, विष्किर, हरिश्चन्द्र, प्रस्कण्व, मस्कर, कास्तीर, अजस्तुन्द, कारस्कर and words in the class of words headed by पारस्कर, under certain conditions; cf. P. VI. 1.135-57; (3) augment स prefixed to the case-affix आम् after a pronoun; e. g. सर्वेषाम् cf. P. VII. 1.52; (4) augment स prefixed to the consonant त् or थ् pertaining to लिङ् affixes, e. g. कृषीष्ट cf. P. III. 4.107.

**सुभाजन** an anonymous commentary on the Siddhāntakaumudī of Bhaṭṭojī Dikṣita.

सुप् (1) locative case affix सु; (2) short term for case-affixes, as formed by the syllable सु (the nom. sing. affix) at the beginning and the final consonant प् of सुप्, the locative plural case-affix in the rule स्वौजसमौद्...ल्योस्सुप् P. IV. 1.2. These case affixes are called 'vibhakti' also. These सुप् affixes are elided after an indeclinable word; cf. अन्ययादाप्सुपः P. II. 4.82; in Veda स्, शे (प), या, डा, ड्या, याच् and आत् as seen, are substituted for these case affixes, which sometimes are even dropped or assimilated with the previous vowel of the base; e. g. सन्तु पन्थाः, आर्द्रं चर्मन् etc. cf. P. VII. 1.39. These case-affixes are as a rule, grave-accented (अनुदात्त) excepting in such cases as are mentioned in P. VI. 1. 166 to 184 and 191.

**सुपन्नव्याकरण** an independent work on grammar written by a scholar of grammar named पन्ननाभ, who flourished in Mithilā in the fifteenth century A. D.

**सुपन्नव्याकरणटीका** a commentary written by a scholar of grammar named विष्णुमिश्र on the Supadnavyākaraṇa, which see above.

**सुपन्नसमाससंग्रह** a treatise written by a grammarian named रूपनारायण, on the सुपन्नव्याकरण, which see below.

**सुपन्नसमाससंग्रहटीका** a commentary by a grammarian named विष्णुमिश्र, on the सुपन्नसमाससंग्रह which see above.

**सुसुप्तसमास** a popular name given to a compound formed of two nouns, which cannot be ordinarily explained by the rules of grammar laid down in definite terms by Pāṇini in II. 1.51 to II. 2.29. These so called irregular compounds are explained as formed in accordance

with the rule सह सुपा II. 1.4 wherein the word पद presents itself by अनुवृत्ति from सुवामन्त्रिते पराङ्गवत् स्तरे II. 1.2, the rule सह सुपा as a result being explained as सुप् सुपा सह समस्यते. As these compounds cannot be put under the topics of अन्ययीमान्, तत्पुरुष and others mentioned by Pāṇini in II. 1.5 to II. 2.29 they are called सुसुप्तसमास or केवलसमास.

**सुबन्त** name given to a word formed with the addition of a case-affix and hence capable of being used in a sentence by virtue of its being called a पद by the rule सुप्तिङन्तं पदम्. The ancient grammarians gave four kinds of words or padas viz. नाम, आख्यात, उपसर्ग and निपात which Pāṇini has brought under two heads सुबन्त including नाम, उपसर्ग and निपात and तिङन्त standing for आख्यात; cf. सुप्तिङन्तं पदम् P. I. 4. 14.

**सुबोधिनी** name given to (1) a commentary on the Siddhāntakaumudī by Kṛṣṇamaunin or Jayakṛṣṇamaunin; (2) a commentary on the Sārasvata Vyākaraṇa by Amṛtabhārati; (3) a commentary on the Sārasvata Vyākaraṇa by Candrakīrti. (4) a commentary by Gopālagiri on Vijjalabhūpati's Prabodha-prakāśa. Another similar name Subodhikā should be understood as a commentary on Sārasvatapraṅkriyā by Amṛtabhārati.

**सुधातु** a root formed from a noun or a subanta by the addition of any of the following affixes—क्यच् (by P. III. 1.8, 10 and 19), कान्यच् (by P. III. 1.9), क्यङ् (by P. III. 1.11, 12 and 14-18), क्यश् (by P. III. 1.13), णिङ् (by P. III. 1.20), णिच् (P. III. 1.21 and 25) and क्क् (by P. III. 1.27) and also by क्तिप् or zero affix by P. III. 1.11 Vārttika 3. All these formations ending with the affixes

mentioned above are termed roots by the rule सनाबन्ता धातवः ( P. III. 1. 32 ) and are regularly conjugated in all the ten tenses and moods with the general conjugational sign श् added to them in the conjugational tenses, and स्य, तास्, and others in the other tenses and moods, and have verbal derivatives also formed by the addition of suitable कृत affixes.

**सुभूति** known also as Subhūticandra was a grammarian who wrote a commentary on the Amarakośa. He is mentioned by Ujjvaladatta.

**सुमनोरमा** name of a commentary written by a Southern grammarian तिरुमल्ल on Bhaṭṭoji's Siddhāntakāumudī.

**सूत्र** a short pithy assertion laying down something in a scientific treatise; aphorism; the word is sometimes used in a collective sense in the singular, referring to the whole collection of Sūtras or rules; cf. व्याकरणस्य सूत्रम् M. Bh. on Āhnika 1. The term is defined as अल्पाक्षरमसंदिग्धं सारवद्विश्वतोमुखम् । अस्तो-मननवधं च सूत्रं सूत्रविदो विदुः॥ There are given generally six kinds of Sūtras viz. संज्ञासूत्र, परिभाषासूत्र, विधिसूत्र, नियमसूत्र, प्रतिषेधसूत्र and अधिकारसूत्र; also cf. संज्ञा च परिभाषा च विधिलियम एव च । प्रतिषेधोधिकारश्च षड्विधं सूत्रलक्षणम् ॥ Com. on Kāt. I. 1.2.

**सूत्रकार** the original writer of the sūtras; e.g. पाणिनि, शाकटायन, शर्षवर्षीन्, हेमचन्द्र and others. In Pāṇini's system, Pāṇini is called Sūtrakāra, as contrasted with Kātyayana, who is called the Vārttikakāra and Patañjali, who is called the Bhāṣyakāra; cf. पाणिनेः सूत्रकारस्य M. Bh. on P. II. 2.11.

**सूत्रपाठ** the text of Pāṇini's Sūtras, handed down by oral tradition from

the preceptor to the pupil. Although it is said that the actual text of Pāṇini was modified from time to time, still it can be said with certainty that it was fixed at the time of the Bhāṣyakāra who has noted a few different readings only. The Sūtra text approved by the Bhāṣyakāra was followed by the authors of the Kāśikā excepting in a few cases. It is customary with learned Pandits and grammarians to say that the recital of the Sūtras of Pāṇini was originally a continuous one in the form of a Saṁhitā-text and it was later on, that it was split up into the different Sūtras, which explains according to them the variation in the number of Sūtras which is due to the different ways of splitting the Sūtrapāṭha.

**सूत्रभेद** ( 1 ) splitting up of a grammatical rule ( योगविभाग ); ( 2 ) change in the wording of a rule; cf. स एष सूत्रभेदेन लकारोपदेशः प्लुत्याद्यर्थः सन् प्रत्याख्यायते सैषा महतो वंशस्तन्वाछद्मानुक्रुष्यते M. Bh. on Śiva Sūtra 2 Vārt. 5.

**सूत्रशाटकन्याय** reference to something as present, when, in fact, it is yet to come into existence, on the analogy of the expression अस्य सूत्रस्य शाटकं वय; cf. भाविनी संज्ञा विज्ञास्यते सूत्रशाटकवत् । M. Bh. on P. I. 3.12 Vārt. 2.

**सूत्रस्थान** the place of the articulation or production of the sound इ.

**सुष्टिधर** name of the famous commentator on Puruṣottama-deva's Bhāṣāvṛtti, who lived in the fifteenth century A.D.

**से** ( 1 ) one of the several affixes found in Veda in the sense of तुमुन् ( तुम् of the infinitive ); e.g. वृक्षे रावः; cf. P. III. 4.9; ( 2 ) personal-ending substituted for धास् in the pres., perfect, and other tenses; cf. धासः से P. III. 4.80.

लेट् together with the augment 'it' prescribed in general for being prefixed to an Ārdhahātuka affix beginning with any consonant except व्. The word is also used in the sense of a root which allows the augment इद् (इ) to be prefixed to valādi Ārdhahātuka affixes placed after it, in contrast with such roots which do not allow it and hence which are termed अनिद्.

लेट्क possessed of the augment इद्. See सेट्.

लेतुसंग्रह name of a commentary on Bopadeva's Mugdhahodha Grammar written by a grammarian named Gaṅgādhara.

लेन् one of the several affixes found in Veda in the sense of the infinitive affix तुम्, e.g. एषे रथानां, cf. P. III. 4.9.

लेनक name of an ancient grammarian quoted by Pāṇini in the rule निरेश्च सेनकस्य P. V. 4.112.

लेढ tad. affix लेढ prescribed in the sense of 'milk', optionally along with the affixes दूस् and मरीस् after the word अवि; e.g. अविलेढम् cf. अवेर्दुग्धे लेढद् समरीसचः P. IV. 2.36. Vārt. 5.

लेढत्व nature of being borne in mind; being stored up in memory; memorization by frequent utterance cf. एकस्याः स्मृतिबुद्धेर्विषयभावः लेढत्वम् बुद्धावेकस्याः यद्रूपमारोहति तत् । वृ. on Vāk. pad. I. 82.

लोपसर्ग together with a preposition (उपसर्ग) prefixed; the term is used in connection with a root to which a preposition such as प्र, परा etc. has been prefixed; cf. अकर्मका अपि वै लोपसर्गाः सकर्मका भवन्ति. M. Bh. on P. I. 1.44.

लोपस्कार having utility; having some purpose to serve. cp. Vāk. pad. III. 14.465.

लोम, लोमथार्य name of the writer of a gloss named त्रिभाष्यरत्न on the Taittirīya Prātiśākhya.

लोमदेव a Jain Grammarian, the writer of a gloss Śabdārnavacandrikā on the Jainendra Vyākaraṇa named शब्दाणव by the author, who was a resident of the Deccan and lived in a village named Arjurikā (called आजर् to-day) near Kolhapur in the twelfth century. Śabdārnavā is said to be another name for the southern version of Jainendra Vyākaraṇa, which is attributed to Guṇanandin.

लोमनन्दिन् a grammarian quoted by Ujjvaladatta, possibly the same as Somadeva, which see above.

लोमयाजिन् a modern grammarian of the nineteenth century who wrote a short grammatical work as a handbook for scholars who aspired to be poets. The work was called वैयाकरणशब्दमाला.

लोष्मन् accompanied by a rush of breath. The word is taken to apply to the second and fourth consonants which are produced by the rush of unintonated breath through the open mouth like steam through a pipe; the second and fourth class consonants; cf. युग्माः श्लेषाणः R. T. 16.

सौत्र belonging to the sūtra; found in the sūtra as contrasted with what is given elsewhere; cf. सौत्रोयं धातुः or सौत्रं पुंस्त्वम् etc. cf. also सौत्रो निर्देशः M. Bh. on P. III. 2.139, III. 4.60, 64, IV. 2.64 etc.

सौनाग name of a school of ancient grammarians who composed Vārttikas in explanation of the sūtras of Pāṇini; cf. सौनागाः पठन्ति P. III. 2 56 Vārt. I, IV. 1.74. Vārt. I. cf. पतदेव

सौनागैर्विस्तररकेण पठितम् M. Bh. on II.  
2.18. Vārt. 4.

सौपद्य school of grammar founded by Padmanābhādatta. See सुपद्यन्याकरण. Padmanābha has himself written Supadmapāfijikā. Accessories written by Padmanābha are Saupadmaparibhāṣāvṛtti, Unādi, Gaṇapāṭha by Kāśīśvara and commented on it by Ramākānta. There are works in the system like Saupadamakaranda by Viṣnumitra, and commentary works by Kāśīśvara. Śīdhara Cakravartin and Rāmacandra.

सौभ्रव name of a grammarian who is believed to have criticised the arguments of the author of Mahābhāṣya as quibbling. cf. Vāk. pad. II. 481.

सौर्यभगवान् an ancient grammarian quoted in the Mahābhāṣya ; cf. तत्र सौर्यभगवतोक्तमनिष्टिज्ञो वाडवः पठति । इष्यत एव चतुर्मात्रः प्लुतः M. Bh. on P. VIII. 2.106. Vārt. 3.

सौवादिक a root of the स्वादिगण or the Fifth Conjugation.

स्कन्धच् a tad. affix in the sense of collection, added to the words नर, करि and तुरङ्ग ; cf. Vārttika on P. IV. 2.51 quoted in the Kāśīkāvṛtti.

सु a term used for the sibilant स and dental class consonants for the substitution of the sibilant श् and palatal consonants in respective order ; cf. स्तोः श्रुना श्रुः P. VIII. 4.40.

स्त्री (1) the sense of the feminine ; cf. स्त्रियाम् P. IV. 1.3-81 (2) a word ending with an affix in the sense of femininity such as टाप्, डाप् or चाप् or डीप्, डीप् or डीन् or the like ; cf. स्त्रीभ्यो ङक् IV. 1.120 ; (3) a word in the sense of feminine cf. स्त्री पुंवच्च. P. I. 2.66.

स्त्रीप्रत्यय (1) affixes added to the masculine base of a word to show the sense of the feminine, such as आ in टाप्, डाप् and चाप् and ई in डीप्, डीप् and डीन्. See P. IV. 1.3 to 81. (2) name of a section of Bhaṭṭoji's Siddhāntakaumudī which gives the affixes added for the formation of a feminine base.

स्थ based upon ; the word is peculiarly used in the Prātiśākhya works in the sense of 'based on', 'belonging to' or 'made up of' ; cf. अस्थनामिनी सन्ध्वम्, R. T. 94, so also cf. वं नैगि उस्थे R. T. 162.

स्थविरकौण्डिन्य name of an ancient writer of Prātiśākhya works who is quoted in the Taittiriya Prātiśākhya cf. T. Pr. XVII. 4.

स्थविरजिनेन्द्र name of Jinendrabuddhi ; see जिनेन्द्रबुद्धि.

स्थान place of articulation ; place of the production of sound, which is one of the chief factors in the production of sound ; cf. अनुप्रदानात् संसर्गात् स्थानात् करणविन्ययात् । जायते वर्णवैशेष्यं परिमाणान्च पञ्चमात् ॥ T. Pr. XXIII. 2. Generally there are given five places of the production of sound viz. कण्ठ, तालु, मूर्धन्, दन्त and ओष्ठ, respectively for the articulation of guttural, palatal, cerebral, dental and labial letters and नासिका as an additional one for the articulation of the nasal consonants ब्, म्, ङ्, ण् and न्. For the Jihvāmūliya sound (ः क), जिह्वामूल is given as a specific one. For details and minor differences of views, see T. Pr. III, R. Pr. 1.18 to 20, R. T. 2-10 ; V. Pr. I. 65 to 84 and M. Bh. on P. I. 1.9. (2) place, substratum, which is generally understood as the sense of the genitive case-affix in rules which prescribe substitutes ; cf. षष्ठी स्थानेयोगा. P. I. 1.49.

**स्थानषष्ठी** one of the several kinds of the genitive case when it means a place or substratum, see the word स्थान.

**स्थानिन्** the original word or part of a word such as a syllable or two of it or a letter of it, for which a substitute (आदेश) is prescribed; cf. स्थानिवदादेशोऽनल्विधौ P. I. 1.56.

**स्थानिवत्** similar to the original behaviour; cf. स्थानिवदादेशोऽनल्विधौ P. I. 1.56. See स्थानिवद्भाव.

**स्थानितत्त्व** acting like the original. See स्थानिवद्भाव.

**स्थानिवद्भाव** behaviour of the substitute like the original in respect of holding the qualities of the original and causing grammatical operations by virtue of those qualities. By means of स्थानिवद्भाव, the substitute for a root is, for instance, looked upon as a root; similarly, a noun-base or an affix or so, is looked upon like the original and it can cause such operations or be a recipient of such operations as are due to its being a root or a noun or an affix or the like. This स्थानिवद्भाव cannot be, and is not made also, a universally applicable feature; and there are limitations or restrictions put upon it, the chief of them being अल्विधौ or in the matter of such operations as are caused by 'the property of being a single letter' (अल्विधौ). There are two views regarding this 'behaviour like the original': (1) supposed behaviour which is only instrumental in causing operations or undergoing them which is called शास्त्रातिदेश and (2) actual restoration to the form of the original under certain conditions only as prescribed which is called रूपातिदेश. The रूपातिदेश is actually resorted to by

some grammarians in the case of the reduplication of roots; cf. Kās. on द्विवचनेचि P. I. 1.59 and M. Bh. on P. I. 1.59. See the word रूपातिदेश also. For details see Vol. VII. pp. 241-243, Vyākaraṇa Mahābhāṣya D. E. Society's Edition.

**स्थानेद्विवचनपक्ष** one of the two alternative views regarding reduplication according to which two wordings or units of the same form replace the original single wording, cf. स्थानेद्विवचनपक्षे स्थानिवद्भावात्प्रकृतिव्यपदेशः। Siradeva Pari. 68. The other kind of reduplication is called द्विःप्रयोगद्विवचनपक्ष which looks upon reduplication as the mere placing of an exactly similar unit or wording after the original first unit. This alternative view is accepted in the Kāśikā; cf. Kās. on P. VI. 1.1.

**स्थानेयोगा** a variety of the genitive case when it is connected in sense with the Prātipadika by the relationship of स्थान or place, as contrasted with the relationships of the kind of विषय-विषयिभाव, अवयवावयविभाव and others. As grammar is a science of words, in those places where one word is mentioned for another by the use of the genitive case it should be understood that the word mentioned is to be substituted for the other; cf. the rule of Pāṇini for that purpose षष्ठी स्थानेयोगा explained by Bhaṭṭoji Dikṣita as अनिर्धारितसंबन्धविशेषा षष्ठी स्थानेयोगा बोध्या; cf. S. K. on P. I. 1.49. In some grammars the sthānin and ādeśa are expressed in the same case, viz. the nominative case.

**स्थान्यादेशभाव** the relation between the original and the substitute which is described as of two kinds:—supposed and actual; cf. आनुमानिकस्थान्यादेशभावकल्पनेपि श्रौतस्थान्यादेशभावस्य न त्यागः Pari. Śek. Pari.

स्थापितव्य to be established, to be brought about.

स्थित (1) happened, come to pass; e.g. राम डस् इति स्थिते etc.; (2) established; remaining intact after the removal of doubts; cf. एवं हि स्थितमेतत्; (3) remaining unaffected as referring to अस्पृष्टकरण; cf. स्वराणामनुस्वारस्य रूपमणां च अस्पृष्टं करणं वेदितव्यम् तच्च स्थितमित्युच्यते । यत्र वर्णस्थानमाश्रित्य जिह्वावतिष्ठते तत् स्थितमित्युच्यते Uvvaṭa on R. Pr. XIII.; (4) established or stated in the Pada-pāṭha; cf. स्थिते पदे पदपाठे इत्यर्थः gloss on T. Pr. XX. 2.

स्थिति utterance of a pada or padas in the Padapāṭha without इति; the utterance with इति being called उपस्थिति; cf. पदं यदा केवलमाह सा स्थितिः R. Pr. XI. 15; (2) established practice or view; cf. शाकल्यस्य स्थविरस्येतरा स्थितिः R. Pr. II. 44.

स्थिरमति a Buddhist scholar who translated grammar-works of the Cāndra-school into Tibetan.

स्त् tad. affix स्त् added optionally with स्, to the word मृद् in the sense of praiseworthy; e.g. मृत्स्ना also मृत्सा; cf. सस्नौ प्रशंसायाम् । P. V. 4 40.

स्त्नञ् tad. affix स्त्, added in many tad-dhita senses, अपत्य, जात, समूह, आगत and others mentioned upto P. V. 1st pāda end; e.g. क्षेत्रः, पौस्तः, cf. स्त्री-पुंसाभ्यां नस्त्नञौ भवनात् P. IV. 1.87.

स्पर्ध a word used in the sense of 'a conflict of two rules' (विप्रतिषेध) in some grammars such as those of Jainendra, Sākaṭāyana and Hema-candra; cf. Jain. I. 2.39, Śāk. I. 1.46 and Hema. VII. 4.119.

स्पर्श a contact consonant; a term used in connection with the consonants of the five classes, verily because the karaṇa or the tip of

the tongue touches the place of utterance in the mouth in their pronunciation; cf. कादयो मावसानाः स्पर्शाः S. K. Saṃjñāprakaraṇa on P. VIII. 2.1; cf. also आद्याः स्पर्शाः पञ्च ते पञ्चवर्गाः R. Pr. I.78; cf. also T. Pr. I.7.

स्पृष्टार्थ an expression used often by commentators with reference to a line or a passage of the text the meaning of which is clear and no explanation in necessary.

स्पृष्ट name of one of the four internal efforts when the instrument (करण) of articulation fully touches the sthāna or the place of the production of sound in the mouth. See the word स्पर्श above; तत्र स्पृष्टं प्रयतनं स्पर्शानाम् S. K. on P. VIII. 2.1; cf. also M. Bh. on P. I. 1.9.

स्फ a short technical term used in the Jainendra Vyākaraṇa instead of the संयोग in Pāṇini's grammar. cp. Jain. Sū. 1.1.3.

स्फोट name given to the radical Śabda which communicates the meaning to the hearers as different from ध्वनि or the sound in ordinary experience. The Vaiyākaraṇas, who followed Pāṇini and who were headed by Bhartṛhari entered into discussions regarding the philosophy of Grammar, and introduced by way of deduction from Pāṇini's grammar, an important theory that शब्द which communicates the meaning is different from the sound which is produced and heard and which is merely instrumental in the manifestation of an internal voice which is called Sphoṭa. स्फुट्यतेऽनेन अर्थः इति स्फोटः or स्फोटः शब्दो ध्वनिस्तस्य व्यायमादुपजायते Vākyapadiyā; cf. also अभिव्यक्तवादाक्तो मध्यमावस्थ आन्तरः शब्दः Kaiyata's Pradīpa. For details see Vākyapadiya I and Śabdakaustubha

Āhnikā 1. It is doubtful whether this Sphoṭa theory was advocated before Pāṇini. The word स्फोटायन has been put by Pāṇini in the rule अवङ् स्फोटायनस्य only incidentally and, in fact, nothing can be definitely deduced from it although Haradatta says that स्फोटायन was the originator of the स्फोटवाद. The word स्फोट is not actually found in the Prāṭisākhya works. However, commentators on the Prāṭisākhya works have introduced it in their explanations of the texts which describe वर्णोत्पत्ति or production of sound; cf. com. on R. Pr. XIII 4., T. Pr. II. 1. Grammarians have given various kinds of Sphoṭa; cf. स्फोटो द्विधा ॥ व्यक्तिस्फोटो जातिस्फोटश्च । व्यक्तिस्फोटः सखण्ड अखण्डश्च । सखण्डः । वर्णपदवाक्यभेदेन त्रिधा । अखण्डः पदवाक्य भेदेन द्विधा । एवं पञ्च व्यक्तिस्फोटाः । जातिस्फोटः वर्णपदवाक्यभेदेन त्रिधा । इत्येवमष्टौ स्फोटाः तत्र अखण्डवाक्यस्फोट एव मुख्य इति नन्वाः । वाक्य जातिस्फोट इति तु प्राञ्चः ॥ cf. also पदप्रकृतिः संहिता इति प्रातिशाख्यमत्र मानम् । पदानां प्रकृतिरिति षष्ठीतत्पुरुषे अखण्डवाक्यस्फोटपक्षः । बहुव्रीहौ सखण्डवाक्यस्फोटः ॥

**स्फोटचटक** a small treatise on the theory of Sphoṭa by a sound modern scholar of Vyākaraṇa and Nyāya, by name Kṛṣṇaśāstri Ārade, who lived in Benaras in the earlier part of the nineteenth century.

**स्फोटचन्द्रिका** a small treatise on the theory of Sphoṭa written by Jayakṛṣṇa Maunī of the famous Maunin family. The author is known as Kṛṣṇabhāṭṭa also.

**स्फोटतत्त्वनिरूपण** a work on the Sphoṭa theory by the famous grammarian Kṛṣṇaśeṣa of the Śeṣa family of grammarians.

**स्फोटन** (1) manifestation of the sense of a word by the external sound or dhvani; the same as sphoṭa; (2)

separate or distinct pronunciation of a consonant in a way by breaking it from the conjunct consonants; cf. स्फोटनं नाम षिण्डीभूतस्य संयोगस्य पृथुगुच्चारणम् । स दोषो वा नवा । V. Pr. IV. 165.

**स्फोटनिरूपण** name of a work discussing the nature of Sphoṭa written by Āpadeva.

**स्फोटवाद** a general name given to treatises discussing the nature of Sphoṭa written by the Vaiyākaraṇas who defend and establish the theory of Sphoṭa and by the Naiyāyikas who criticise the theory. Famous among these works are (1) स्फोटवाद by a stalwart Grammarian Koṇḍabhaṭṭa, the author of the Vaiyākaraṇabhūsaṇa and (2) स्फोटवाद by Nāgeśa, the reputed grammarian of the eighteenth century.

**स्फोटसिद्धान्त** the doctrine of Sphoṭa, as advocated by the grammarians and criticised by others. See the word स्फोट.

**स्फोटसिद्धि** (1) name of a short treatise on the nature of Sphoṭa, written by a grammarian named Bharata Miśra; (2) name of a short disquisition on Sphoṭa by Maṇḍana-miśra.

**स्फोटायन** an ancient grammarian referred to by Pāṇini in the rule अवङ् स्फोटायनस्य P. VI. 1.123. Great grammarians like Haradatta observe that this स्फोटायन was the first advocate of the Sphoṭa theory and hence he was nicknamed स्फोटायन cf. स्फोटः अयनं परायणं यस्य स स्फोटायनः । स्फोटप्रतिपादनपरो वैयक्तरणत्वार्यः । Padamañ-jarī on P. VI. 1.123.

**स्मात्** case-ending स्मात् substituted for the ablative sing. case-affix ङसि placed after pronouns; cf. ङसिङ्योः छात्सिमनौ P. VII. 1.15, 16.



स्मृति an authoritative dictum of an ancient grammarian before the famous author of the Vārttikas; cf. तथा च स्मृतिः क्तिपा शपानुवन्धेन निदिष्टं etc, Śīradeva Pari. 68.

स्मै case ending स्मै, substituted for the dative sing. case-affix डे after pronouns; cf. समेनाम्नः स्मै P. VII. 1.14.

स्य (1) case-ending स्य substituted for the genitive singular case-affix after bases ending in अ; cf. टाडसिडसामिनात्स्याः P. VII. 1.12; (2) Vikaraṇa affix स्य placed before the personal endings of लृट् and लृङ् (the second future tense and the conditional mood); cf. स्वतासी लृङ्गोः P. III. 1.33. (3) a term used for words ending with the genitive singular affix स्य, used by ancient grammarians.

स्याट् augment स्वा affixed to a case-affix marked with the mute ह् i.e. डे, डसि, डम् and डि of the dat. abl. gen. and loc. singular after a pronoun and optionally after तृतीय and द्वितीय ending with the fem. affix आ; cf. सर्वस्यै, सर्वस्याः, सर्वस्याम्, द्वितीयस्यै, द्वितीयाय, तृतीयस्यै, तृतीयाय; cf. P. VII. 3.114. 115.

स्यादि the Vikaraṇas headed by the Vikaraṇa स्य mentioned in P. III. 1.33 upto III. 1.90.

स्व (1) personal-ending of the second person sing. Ātmanepada in the imperative mood; cf. आसः से । सवाभ्यां वामौ । P. III. 4.80, 91; (2) a term used in the sense of स्वर्गीय (belonging to the same class or category) in the Prātiśākhya works; cf. स्पर्शः स्वे R. T. 25; cf. also कान्त् स्वे R. T. 1.55; cf. also R. Pr. IV. 1; and VI. 1; (3) cognate, the same as सवर्ण defined by Pāṇini in तुल्यास्यप्रयत्नं सवर्णम् P. I.1.9; the term is

found used in the Jain grammar works of Jainendra, Śākaṭāyana and Hemacanda cf. Jain. I. 1.2. Śāk. I. 1.2; Hema. I. 1.17.

स्वतन्त्र lit. independent; independent in activity; the subject or agent of an action (कर्ता) is defined as स्वतन्त्र independent in his activity, i. e. not depending upon any one for the same; cf. स्वतन्त्रः कर्ता P. I. 4. 54.

स्वतन्त्रपदोपस्थितिपक्ष an alternative view regarding the explanation of the rule 'इको गुणवृद्धी' P. I. 1. 3 by taking an additional word गुणवृद्धी supplied in the sūtra. For full explanation see Śabdakaustubha on P. I. 1. 3.

स्वपदार्थ meaning of one's own, as possessed by a word. In many compounds especially in the Bahuvrīhi compounds the meaning expressed by the compound word is quite different from the one expressed by the constituent words; cf. स्वपदार्थे कर्मधारयः । अन्यपदार्थे बहुव्रीहिः । M. Bh. on P. II. 1. 69.

स्वपाठ the original recital of the Veda; the Saṁhitāpāṭha as opposed to the Padapāṭha which is looked upon more or less as artificial.

स्वमात्रा existence or nature of self; evolution or development of self. cp. सर्वो हि विकारः आत्ममात्रेति केषांचिद्देशनम् । (स्वो. on Vāk. pad. I. 129)

स्वर (1) vowel, as contrasted with a consonant which never stands by itself independently. The word स्वर is defined generally as स्वयं राजन्ते ते स्वराः (M. Bh. on P.), The word स्वर is always used in the sense of a vowel in the Prātiśākhya works; Pāṇini, however, has got the word अच् (short term or Pratyāhāra form-

ed of अ in 'अइउण्' and च् at the end of ऐऔच् Māheśvara sūtra 4) always used for vowels, the term स्वर being relegated by him to denote accents which are also termed स्वर in the ancient Prātiśākhya and grammars. The number of vowels, although shown differently in different ancient works, is the same, viz. five simple vowels अ, इ, उ, ऋ, लृ, and four diphthongs ए, ऐ, ओ, and औ. These nine, by the addition of the long varieties of the first four such as आ, ई, ऊ, and ऋ, are increased to thirteen and further to twentytwo by adding the pluta forms, there being no long variety for लृ and short one for the diphthongs. All these twentytwo varieties have further subdivisions, made on the criterion of each of them being further characterized by the properties उदात्त, अनुदात्त and स्वरित and निरनुनासिक and सानुनासिक. (2) The word स्वर also means accent, a property possessed exclusively by vowels and not by consonants, as they are entirely dependent on vowels and can at the most be said to possess the same accent as the vowel with which they are uttered together. The accents are mentioned to be three; the acute (उदात्त), the grave अनुदात्त and the circumflex (स्वरित) defined respectively as उच्चैरुदात्तः, नीचैरनुदात्तः and समाहारः स्वरितः by Pāṇini (P. I. 2.29, 30, 31). The point whether समाहार means a combination or coming together one after another of the two, or a commixture or blending of the two is critically discussed in the Mahābhāṣya. (vide M. Bh. on P. I. 2.31). There are, however, two kinds of svarita mentioned by Pāṇini and found actually in use: (a) the independent स्वरित as possessed by the word

स्वर् (from which possibly the word स्वरित was formed) and a few other words as also many times by the resultant vowel out of two vowels (उदात्त and अनुदात्त) combined, and (b) the enclitic or secondary svarita by which name, one or more grave vowels occurring after the udātta, in a chain, are called; cf. P. VIII. 2.4 VIII. 2.6 and VIII. 4.66 and 67. The topic of accents is fully discussed by the authors of the Prātiśākhya as also by Pāṇini. For details, see R. Pr. III. 1.19; T. Pr. 38-47 V. Pr. I. 108 to 132, II. 1.65 A. Pr. Adhyāya 1 pādas 1, 2, 3 and Rk-Tantra 51-66; see also Kaiyaṭa on P. I. 2.29; (3) The word स्वर is used also in the sense of a musical tone. This meaning arose out of the second meaning 'accent' which itself arose from the first viz. 'vowel', and it is fully discussed in works explanatory of the chanting of Sāmas. Patañjali has given seven subdivisions of accents which may be at the origin of the seven musical notes. See सप्तस्वर above.

**स्वरप्रतिरूपक** a word or Prātipadika which is exactly similar to a single vowel such as उ or आ or ए and the like; such words are to be looked upon as Avyayas and the case-affixes after them are dropped when they are used. cf. स्वरप्रतिरूपकमव्ययम्.

**स्वरभक्ति** a vowel part; appearance of a consonant as a vowel; the character of a vowel borne by a consonant. Many times a semi-vowel which consists of one letter has to be divided especially for purposes of metre, as also for accentuation into two letters or rather, has to be turned into two letters by inserting a vowel before it or after it, for instance य् is to

be turned into इय् e. g. in त्रियम्बकं यजामहे, while र् or रेफ is to be turned into र्क as for instance in कर्हि चित् which is to be uttered as कर् ऋ हि चित्. This prefixing or suffixing of a vowel is called स्वरभक्ति; cf. स्वरभक्तिः पूर्वभागक्षराङ्गं द्राघीयसी सार्धमात्रेतरं च । अर्धोनान्या । R. Pr. I. 32-35; cf. also न संयोगं स्वरभक्तिर्विहन्ति R. Pr. VI. 35; cf. also रेफात् स्वरोपहिताद् व्यञ्जनोदयाद् ऋकारवर्णा स्वरभक्तिरुत्तरा; R. Pr. VI. 46. In Pāṇini's grammar, however, the word अञ्भक्ति, which means the same, is used for स्वरभक्ति; cf. ऋति ऋ वा लृति लृ वा इत्युभयत्रापि विधेयं वर्णद्वयं द्विमात्रम् । आद्यस्य मध्ये द्वौ रेफौ तयोरेका मात्रा । अभितोऽभक्तेरपरा । S. K. on VI. 1.101.

**स्वरभिन्न** differing in the matter of accent; words so differing are practically looked upon as one and the same; cf. स्वरभिन्नानां यस्योत्तरस्वरविधित्तस्यैकशेषो वक्तव्यः । अक्षश्च अक्षश्च अक्षौ । M. Bh. on l. 2. 64 Vārt. 24. For technical purposes, they are sometimes looked upon as different; cf. स्वरभिन्नस्य च प्राप्नुवन् विधिरित्यः । Par. Śek. Pari. 49.

**स्वरभेद** difference in accents. See स्वरभिन्न above.

**स्वरभङ्गरी** a grammar-work on accents by Nṛsiṃha, who is quoted by writers of works on accents. They mostly refute his arguments and views. He belonged to the seventeenth century. He is quoted in the Chandas' section of Nārayana-bhaṭṭa's Prakriyāsarvasva.

**स्वरविधि** a rule prescribing an accent or a modification of accent.

**स्वरविराम** a pause between two vowels in one and the same word as in तितउ or पउग or in two different words coming close by the visarga or य् between the two being elided, as for instance in देवा इह.

**स्वरविवृत्ति** (1) the same as स्वरविराम which see above; (2) short treatise on Vedic accents written by a modern Vedic scholar and grammarian named Indradattopādhāya.

**स्वरसंधि** euphonic combination of two vowels, a detailed description of which forms a small topic in the Prātiśākhya and grammar works; vide R. Pr. chapter II. 1-26; T. Pr. chapters 9 and 10 V. Pr. III. and अञ्चसन्धिप्रकरणम् in the Siddhāntakaumudī.

**स्वरसर्वनाम** a common accent; the accent which is supposed to be present in a word when none of the three accents is definite, cf. एकश्रुतिः स्वरसर्वनाम यथा नपुंसकं लिङ्गसर्वनाम M. Bh. on VI. 4.174.

**स्वरसहितोच्चारण** recital of the Veda Saṁhitā text with intonation or accents, as contrasted with एकश्रुत्युच्चारण which is specially prescribed in a few cases; tonal system showing distinction between words of different senses although pronounced alike, in the Saṁhitā text. e.g. नतेन and न तेन.

**स्वरसिद्धान्तचन्द्रिका** a scholarly work on accents by Śrīnivāsadīxita, pupil of Rāmacandra Dīxita. He lived in the seventeenth century.

**स्वराथ** for purposes of accent, meant for accent; cf. अवश्यं चैषा परिभाषा (असिद्धे बहिरङ्गमन्तरङ्गे) आश्रयितव्या स्वराथम् M. Bh. on P. I. 1.57.

**स्वरित** the circumflex accent, the accent between the acute (उदात्त) and the grave (अनुदात्त); for details see स्वर.

**स्वरितकरण** marking or characterizing by a svarita accent, as is supposed to have been done by Pāṇini when he wrote down his sūtras of gram-

mar as also the Dhātupāṭha, the Gaṇapāṭha and other subsidiary appendixes. Although the rules of the Aṣṭādhyāyī are not recited at present with the proper accents possessed by the various vowels as given by the Sūtrakāra, still, by convention and traditional explanation, certain words are to be believed as possessed of certain accents. In the Dhātupāṭha, by oral tradition the accents of the several roots are known by the phrases अथ स्वरितेत्, अथाद्युदात्ताः, अथान्तोदात्ताः, अथानुदात्तेतः put therein at different places. In the sūtras, a major purpose is served by the circumflex accent with which such words, as are to continue to the next or next few or next many rule, have been marked. As the oral tradition, according to which the Sūtras are recited at present, has preserved no accents, it is only the authoritative word, described as 'pratiñā' of the ancient grammarians, which now is available for knowing the svarita. The same holds good in the case of nasalization (आनुनासिक्य) which is used as a factor for determining the indicatory nature of vowels as stated by the rule उपदेशेजनुनासिक इत्; cf. प्रतिज्ञानुनासिक्याः पाणिनीयाः S. K. on P. I. 3.2.

**स्वरितप्रतिज्ञा** the conventional dictum that a particular rule or part of a rule, is marked with the accent स्वरित which enables the grammarians to decide that that rule or that part of a rule is to occur in each of the subsequent Sūtras, the limit of continuation being ascertained from convention. It is possible that Pāṇini in his original recital of the Aṣṭādhyāyī recited the words in the rules with the necessary accents; probably he

recited every word, which was not to proceed further, with one acute or with one circumflex vowel, while, the words which were to proceed to the next rule or rules, were marked with an actual circumflex accent (स्वरित), or with a neutralization of the acute and the grave accents (स्वरितत्व), that is, probably without accents or by एकश्रुति or by प्रचय; cf. स्वरितेनाधिकारः P. I. 3.11 and the Mahābhāṣya thereon.

**स्वरितेत्** marked with a mute circumflex vowel; the term is used in connection with roots in the Dhātupāṭha which are said to have been so marked for the purpose of indicating that they are to take personal endings of both the padas; cf. स्वरितञितः कर्त्रभिप्राये क्रियाफले P. I.3.72.

**स्वरूपग्रहण** mention by the verbal form, and not by the description of characteristics; e. g. मृजेवृद्धिः P. VII. 2.114; सृजिदृशोर्द्धत्यमकिति VI. 1. 58; cf. धातोः स्वरूपग्रहणे तत्प्रत्यये कार्यविज्ञानम् M. Bh. on P. VI. 1.58.

**स्वरूपयोग्यता** deserving by virtue of one's own form.

**स्वरूपविधि** an operation prescribed for the verbal form of the word and not for such words as possess the meaning of the word; cf. अस्ति कश्चित्पुरुषारम्भः। कः। स्वरूपविधिर्नाम। हन्तेरात्मनेपदमुच्यमानं हन्तेरेव स्याद्वयेन स्यात्। M. Bh. on P. I. 1.56 Vārt. 1. In grammar there is a general dictum that in connection with words of a Sūtra, unless they are technical terms, the word-forms are to be understood, and not those shown by the sense of the word; cf. स्वं रूपं शब्दस्याशब्दसंज्ञा P. I. 1.68. This rule has some exceptions; for example, in the rule नदीभिश्च P. II. 1.20 the various rivers

are to be understood and not the word नदी.

**स्वस्थ** lit. remaining in its own form without admitting any euphonic change for the final letter; an ancient term for 'praghyā' of Pāṇini.

**स्वस्वामिसंबन्ध** relationship of the possessor and the possessed; one of the general meanings of the type of relation, expressed by the genitive case; cf. अधिरीश्वरे । ईश्वरः स्वामी । स च स्वमपेक्षते तदयं स्वस्वामिसंबन्धः कर्मप्रवचनीयसंज्ञो भवति । Kās. on P. I. 4.97.

**स्वाङ्ग** (1) one's own limb, as contrasted with that of another person; cf. स्वाङ्गकर्मकाच्चेति वक्तव्यम् । स्वाङ्गं चेहं न पारिभाषिकं गृह्यते । किं तर्हि स्वमङ्गं स्वाङ्गम् । Kās. on P. I. 3.28; (2) forming a part, a portion; cf. स्वाङ्गञ्चोपसर्जनादसंयोगोपधात् । किं स्वाङ्गं नाम । अद्रवं मूर्तिमत्स्वाङ्गं प्राणिस्थमविकारजम् । अतस्त्वं तत्र दृष्टं च तस्य चेत्तत्तथा युतम् ॥ अप्राणिनोपि स्वाङ्गम् । M. Bh. on P. IV. 1.54.

**स्वातन्त्र्य** independence, or autonomy as a characteristic of the agent (कर्ता); cf. कर्मकर्तारि कर्तृत्वमस्ति । कुतः । स्वातन्त्र्यस्य विवक्षितत्वात् । स्वातन्त्र्येणैवात्र कर्ता विवक्षितः । M. Bh. on P. III. 1.87 Vārt. 5.

**स्वादि** the affixes headed by सु; a general term for case-affixes; cf. स्वौजसमौद्गशस्याभ्या ... ड्योस्तुप् P. IV. 1.2.

**स्वाद्युत्पत्ति** the addition of case-affixes which requires the designation प्रातिपदिक for the preceding base by the rule अर्थवदधातुरप्रत्ययः प्रातिपदिकम् or कृत्तद्धितसमासाश्च । P. I. 2.45, 46. The addition of a case-affix entitles the word, made up of the base and the case-affix, to be termed a Pada which is fit for use in language; cf. अपदं न प्रयुञ्जीत; cf. निपातस्य अनर्थकस्य प्रातिपदिकसंज्ञा वक्तव्या । किं पुनरत्र पदसंज्ञया प्राथ्यते । प्रातिपदिकादिति स्वाद्युत्पत्तिः, सुबन्तं

पदमिति पदसंज्ञा, पदस्य पदादिति निघातो यथा स्यात् । M. Bh. on P. I. 2.45 Vārt. 12.

**स्वाभाविक** natural, unartificial; the word is used frequently in connection with the capacity of denotation which words naturally possess; cf. अभिधानं पुनः स्वाभाविकम् P. I. 2.64 Vārt. 36.

**स्वाभाव्य** inherence; natural capacity; the word is used many times in connection with the power of denotation; cf. शब्दशक्तिस्वाभाव्यात् । Nyāsa on P. III. 1.112 or अभिधानशक्तिस्वाभाव्यात् Nyāsa on P. IV. 4.60.

**स्वार** a term used in the Prātiśākhya works for स्वरित or the circumflex accent; स्वारः स्वरितः । Com. on T. Pr. XVII. 6; cf. also T. Pr. XX. 20; XXIII. 24. There are seven varieties of स्वार given in the Prātiśākhya works, viz. क्षेप, नित्य, प्रातिहत, असिनिहत, प्रस्त्रिष्ट, पादवृत्त and तैरोव्यञ्जन, cf. T.Pr. XX. 1-7.

**स्वार्थ** one's own sense possessed by a word, such as जाति, गुण, क्रिया or संज्ञा which is called प्रवृत्तिनिमित्त in the case of nouns, and क्रिया in the case of verbs; cf. also अनिदिष्टार्थः प्रत्ययाः स्वार्थे भवन्ति M. Bh. on P. III. 2.4. Vārt. 2.

**स्वार्थिक** prescribed (after a base) in the sense of itself; i.e. in the sense of the base. The word is used in connection with a large number of tad. affixes which are prescribed without any special sense attached to them; vide P. V. 3.36 to P. V. 4.67. The Samāsānta affixes prescribed from P.V. 4.68 onwards can also be called स्वार्थिक; cf. स्वार्थिकाश्च प्रकृतितो लिङ्गवचनान्यनुवर्तन्ते । M. Bh. on P. V. 4.14, 27. See the word स्वार्थे.

**स्वाश्रय** possessed as its own, as contrasted with artificial or inten-

tionally stated (आनुदेशिक); cf. अस्त्वन्न आनुदेशिकस्य बलादित्स्य प्रतिषेधः । स्वाश्रयमन्न बलादित्त्वं भविष्यति M. Bh. on P. I. 1.59 Vārt. 6.

ह

ह the last of the spirant consonants; which is a glottal, voiced letter called also ऊष्म or spirant of a partial contact, i.e. possessed of the properties कण्ठ्य, नादानुप्रदान, ऊष्म and ईषत्सृष्टत्व. This letter has been given twice in the Pāṇinian alphabet, viz. the Māheśvara Sūtras, and the Bhāṣyakāra has given the purpose of it, viz. the technical utility of being included among soft consonants along with semivowels, nasals and the fifth, the fourth, and the third class-consonants (हश् अश् etc.), as also among the hard consonants along with the fourth and the third class-letters and spirants (शल्). The second letter ह in हल् appears, however, to have only a technical utility, as the purpose of its place there among spirants is served by the Jihvāmūliya and the Upadhmaniya letters, which are, in fact, the velar and the labial spirants respectively, besides the other three श्, ष् and स्. The Ṛk Prātiśākhya calls ह a chest sound. For details, see Mahābhāṣya on the Śiva Sūtra ह्यवरद् Vārttikas I, 2 and 3.

ह (1) representation of the consonant ह् with अ added for facility of pronunciation; (2) a technical term for the internal effort between विवृत and संवृत, which causes घोष in the consonants cf. संवृतविवृतयोर्मध्ये मध्यमप्रकारे यः शब्दः क्रियते स हकारसंज्ञो भवति । संज्ञायाः प्रयोजनं 'हकारो हचतुर्थेषु' इति (तै प्रा. २।९) । Tribhāṣyaratna on T.Pr. II.6; (3) name of an external

efforts causing घोष; cf. संप्रतिके प्रकृतिस्थे कण्ठे सति हकारो नामः बाह्यः प्रयत्नः क्रियते । तेन च व्यञ्जनेषु घोषो जायते । Vaidikābharāṇa on T.Pr. II.6; (4) name of a kind of external effort of the type of अनुप्रदान found in the utterance of the consonant (ह्) and the fourth class-consonants; cf. हकारो हचतुर्थेषु T.Pr. II.9.

हंसपदा name given to a kind of svarabhakti, when the consonant र्, followed by ए, is read as र + ए + ह्.

हंसविजयगणि author of Śabdārthacandrikā, a small treatise on the introductory verses of Śārasvata-prakriya.

हकार See ह् as also ह्,

हृदचन्द्र an old grammarian quoted by Ujjvaladatta and Rāyamukuṭa. He has written a commentary on Amarakośa.

हनु inside of the chin, mentioned as a स्थान or place which is touched by the tongue when a peculiar sound described as something like किद्-किद् is produced; cf. किद्किडाकारो हन्वा तिष्ठति R.T.10.

हरदत्त name of a reputed grammarian of Southern India who wrote a very learned and scholarly commentary, named पद्मजरी, on the Kāśikāvṛtti which is held by grammarians as the standard vṛtti or gloss on the sūtras of Pāṇini, and studied especially in the schools of the southern grammarians. Harādatta was a Drāviḍa Brāhmaṇa, residing in a village on the Bank of Kāveri. His another name was Sudarśana. His father's name was Padmakumāra. He was a pupil of Aparājita. He lived in the beginning of the twelfth century after Kaiyaṭa. His scholarship in Grammar was very sound and he is believed to have

commented on many grammar-works. The only fault of the scholar was a very keen sense of egotism which is found in his work, although it can certainly be said that the egotism was not ill-placed and could be justified; cf. एवं प्रकृतितोस्माभिर्भाष्ये परिचयः परः । तस्य निःशेषतो मन्ये प्रतिपत्तापि दुर्लभः ॥ also प्रक्रियातर्कगहने प्रविष्टो हृष्टमानसः । हरदत्तहरिः स्वैरं विहरन् केन वार्यते ॥ Padamañjarī, on P. I. r. 3, 4. The credit of popularising Pāṇini's system of grammar in Southern India goes to Haradatta to a considerable extent.

**हरि** a short form used for भर्तृहरि, the stalwart grammarian Bhartṛhari, by later grammarians and commentators in their references to him. See the word भर्तृहरि above.

**हरिकृष्ण** a scholar of grammar who wrote a short treatise on the nature and function of prepositions names उपसर्गवाद्.

**हरिणी** name of a kind of svarabhakti when r (र) followed by ś (श्) and s (स) is read as र + इ + श् and र + इ + स respectively.

**हरितादि** a class of words headed by the word हरित to which the taddhita affix क्त् (आयन) is added in the sense of a descendant after the affix अ (अब्) has already been added to them by P. IV. 1.104, the word so formed possessing the sense of the great grandchild (युवापत्य) of the individuals denoted by हरित and others; e.g. हरितायनः; cf. इह तु गोत्राधिकारेपि सामर्थ्याद् यूनि प्रत्ययो-न्निधीयते Kās. on P. IV. 1.100.

**हरिदत्त** a grammarian who wrote a commentary on the Uṇādi Sūtras, called उणादिसूत्रटीका.

**हरिदीक्षित** a reputed grammarian of the Siddhāntakaumudī school of

Pāṇini who lived in the end of the seventeenth century. He was the grandson of Bhaṭṭojī Dikṣita and the preceptor of Nāgeśabhaṭṭa. His commentary named लघुशब्दरत्न, but popularly called शब्दरत्न on Bhaṭṭojī Dikṣita's Praudhāmanoramā, is widely studied by the pupils along with the Praudhāmanoramā in the Vyākaraṇapāṭhaśālās. There is a work named 'Bṛhatsabdaratna' which has been written by Hari-dikṣita, although some scholars believe that it was written by Nāgeśa who ascribed it to his preceptor. For details see लघुशब्दरत्न.

**हरिनाथद्विवेदी** a grammarian of the nineteenth century who has written a commentary named अक्षाण्डताण्डव on Nāgeśa's Paribhāṣenduśekhara.

**हरिनाम्नामृत** name of a grammar work by Rūpagoswāmin.

**हरिभास्कर (अग्निहोत्री)** a grammarian of the Deccan who lived in the seventeenth century at Nāśik and wrote commentaries on grammar-works out of which his treatise on Paribhāṣās (परिभाषाभास्कर) written independently but based upon Siradeva's Paribhāṣāvṛtti, deserves a special notice and mention.

**हरिराम (हरिराम केशव काळे)** a modern grammarian who has written a commentary named Kāśikā on Koṇḍabhaṭṭa's Vaiyākaraṇabhū-ṣaṇasāra. He lived in the second half of the eighteenth century and the commentary Kāśikā was written by him in 1797. He is said to have been a pupil of the great grammarian Bhairavamiśra.

**हरिवल्लभ** a grammarian who has written commentaries named दर्पणा on the Vaiyākaraṇabhūṣaṇasāra of Koṇḍabhaṭṭa, and Laghubhūṣanakānti on

the Śabdakaustubha of Bhaṭṭoji Dikṣita.

हरिशास्त्री (भागवत) a grammarian of the nineteenth century who has written Vākyārthacandrikā, a commentary on Nāgeśa's Paribhāṣenduśekhara.

हर्यक्ष name of an ancient grammarian who found fault with the Mahābhāṣya as quibblings as also by advancing baseless arguments cp. Vāk. pad. II. 48r.

हर्षकीर्ति a pupil of Candrakīrti. He wrote a Dhātupāṭha for Sārasvata grammar and wrote a Vṛtti on the latter called Tarāṅgiṇī. He lived in the seventeenth century.

हर्षवर्द्धनस्वामिन् a fairly old grammarian who wrote an extensive metrical compendium on genders named लिङ्गानुशासन on which a commentary was written by a grammarian named शबरस्वामिन्. These grammarians were, of course, different from the reputed king हर्षवर्द्धन and the Mīmāṃsaka शबरस्वामिन्.

हल् a short term (प्रत्याहार) for consonants, made up of the first letter ह् in ह्यवरट् and the last letter ल् in हल्. The term is universally used for the word व्यञ्जन in Pāṇini's grammar; cf. हलोनन्तराः संयोगः P. I. 1.7. हलन्ताच्च I. 2.10 etc.

हलन्त a term used for words ending in consonants; cf. हलन्तस्येत्येवं भविष्यति M. Bh. on P. I. 1.3 Vārt. 10; cf. also the term हलन्तलक्षणा वृद्धि for the Vṛddhi prescribed by the rule वदन्न-हलन्तस्याच्चः P. VII. 2.3.

हलादि beginning with a consonant; cf. हलादयो विशक्तयः, M. Bh. on P. II. 4.32 Vārt. 2; धातुर्थं एकाञ्च हलादिः M. Bh. on P. III. 1.22. Vārt. 2. etc.

हलादिशेष a term frequently used by commentators for the omission of all consonants except the initial one in the reduplicative syllable as prescribed by the rule of Pāṇini हलादिः शेषः VII. 4.60. The word 'हलादिः शेष' as one word, is also found used in the same sense.

हल्स्वरप्राप्ति a possibility of the application of an accent to the consonant by the literal interpretation of rules prescribing an accent for the first or the last letter of a word, to prevent which a ruling is laid down that a consonant is not to be accented; cf. हल्स्वरप्राप्तौ व्यञ्जनमविद्यमानवत् Par. Śek. Pari. 80.

हश् a short term (प्रत्याहार) for semi-vowels, ह्, and the fifths, the fourths and the thirds of the class-consonants; cf. हश् च P. VI. 1.114.

हारिता name given to a kind of Svārahakti when the consonant ल् is followed by श् and the conjunct consonant लश् is read as ललश्, or ल इश्; cf. वनस्पते शतवत्शा विरोह Tait. Saṃh. 1.

हि (1) personal-ending of the second pers. sing. substituted for सि in the imperative mood; cf. सेह्येपिच P. III. 4.87; (2) a sign-word used in the Vājasaneyi-prātiśākhya to mark the termination of the words of the Adhikārasūtra V. Pr. III. 5, IV. 11.

हुष्करण the use of the sign-word हुष्, put in the grammar of Āpiśali according to some grammarians who read हुष्करण for पुष्करण in the Kāśikāvṛtti on P. IV. 3. 115.

हत् a technical term of Jainendra grammar, corresponding to तद्धित of Pāṇini cp. हत्तः । Jain. Sū. 3.1.61.



**हृदयहारिणी** name of a commentary written by a grammarian named दण्डनाथ on the Sarasvatīkaṅthābharāṇa of Bhojarāja.

**हेतु** (1.) cause; cf. नतेः परस्योभयहेतुसंग्रहात् R. Pr. XI.2; also cf. हेतौ P. II. 3.23; हेतुहेतुमतोल्लिख् P. III. 3.126; (2) causal agent cf. यः कारयति स हेतुः Kāt. II. 4.15; cf. also तद्प्रयोजको हेतुश्च P. I. 4.55. cp. Vāk. pad. III. 7.26,27.

**हेतुमणिच्** the affix णिच् added to a root in the sense of the activity of the causal agent; see हेतुमत् above; cf. तत्र हेतुमणिचः प्रतिषेधः P. I. 1.62. Vārt.7.

**हेतुमत्** the activity of the causal agent to express which a root has the affix णिच् added to it; cf. हेतुः स्वतन्त्रस्य कर्तुः प्रयोजकः । तदीयो व्यापारः प्रेषणादिलक्षणो हेतुमान् । तस्मिन्नभिषेये धातोर्णिच् स्यात् । Kās. on P. III. 1.26.

**हेमचन्द्र** a Jain sage and scholar of remarkable erudition in the religious works of the Jainas as also in several Śāstras. He was a resident of Dhandhukā in Gujarat, who, like Śaṅkarācārya took संन्यासदीक्षा at a very early age and wrote a very large number of original books and commentaries, the total number of which may well nigh exceed fifty, during his long life of eighty-four years (1088 to 1172). He stayed at Anhilavādā-Paṭṭana in the North Gujarat and was patronised with extreme reverence by King Kumār-apāla who, in fact, became his devoted pupil. Besides the well-known works on the various Śāstras like Kāvyaṅuśāsana, Abhidhānacintāmaṇi, Deśināmamālā, Yogaśāstra, Dvyāśrayakāvya, Triṣaṣṭīśālākāpuruṣacarita and others which are well-known, he wrote a big work on grammar called सिद्धहेमचन्द्र by him, but popularly known by the name

हेमव्याकरण or हेमशब्दानुशासन. The work consists of eight books or Adhyāyas, out of which the eighth book is devoted to Prakrit Grammar, and can be styled as a Grammar of all the Prakrit dialects. The Sanskrit Grammar of seven chapters is based practically upon Pāṇini's Aṣṭādhyāyī, the rules or sūtras referring to Vedic words or Vedic affixes or accents being entirely omitted. The wording of the Sūtras is much similar to that of Pāṇini; at some places it is even identical. The order of the treatment of the subjects in the सिद्धहेमशब्दानुशासनसूत्र is not, however, similar to that obtaining in the Aṣṭādhyāyī of Pāṇini. He is mainly indebted to Pāṇini and Amoghavṛtti and Jainendra Mahāvṛtti. It is somewhat topicwise as in the Kātantra Vyākaraṇa. The first Adhyāya and a quarter of the second are devoted to Saṁjñā, Pāribhāṣā and declension; the second Pāda of the second Adhyāya is devoted to kāraṇa, while the third Pāda of it is devoted to cerebralization and the fourth to the Strīpratyayas. The first two Pādas of the third Adhyāya are devoted to Samāsas or compound words, while the last two Pādas of the third Adhyāya and the fourth Adhyāya are devoted to conjugation. The fifth Adhyāya is devoted to verbal derivatives or kṛdanta, while the sixth and the seventh Adhyāyas are devoted to formations of nouns from nouns, or taddhita words. On this Śabdānuśāsana, which is just like Pāṇini's Aṣṭādhyāyī, the eighth adhyāya of Hemacandra being devoted to the grammar of the Ārṣa language similar to Vedic grammar of Pāṇini, Hemacandra has himself written two glosses which are named लघुवृत्ति and

बृहद्वृत्ति and the famous commentary known as the Bṛhannyāsa. Besides these works viz. the हैमशब्दानुशासन, the two Vṛttis on it and the Bṛhannyāsa, he has given an appendix viz. the Liṅgānuśāsana. The Grammar of Hemacandra, in short, introduced a new system of grammar different from, yet similar to, that of Pāṇini, which by his followers was made completely similar to the Pāṇiniya system by writing works similar to the Siddhāntakamudī, the Dhātuvṛtti, the Manoramā and the Paribhāṣenduśekhara. He has drawn very freely on earlier Brahmanical and Jain grammatical works.

**हेमहंसगणि** a grammarian belonging to the school of Hemacandra, who lived in the fifteenth century and wrote a work on Paribhāṣās named न्यायसंग्रह, on which he himself wrote a commentary called न्यायाधेमच्छूषा and another one called by the name न्यास.

**हेलाराज** a learned grammarian who wrote a commentary on the third Kāṇḍa of the Vākyapadīya of Bhartṛhari to which he has given the name प्रकीर्णप्रकाश.

**हैमकौमुदी** also called Candraprabhā—an exhaustive commentary on the Śabdānuśāsana of Hemacandra written by a Jain grammarian Meghavijaya in the seventeenth century which is similar to the Siddhāntakamudī of Bhaṭṭojī Dikṣita.

**हैमधातुपाठ** name of a treatise on roots, as found in Bṛhadvṛtti of Hemacandra.

**हैमधातुव्याख्या** written by a Jain grammarian named पुण्यसुंदर which is

similar to the Mādhaviyā Dhātuvṛtti.

**हैमबृहत्प्रक्रिया** a work very similar to the Siddhāntakamudī written by a comparatively modern Jain scholar named Gīrjāshankar Shāstri.

**हैमबृहद्वृत्ति** a gloss written on the Haima Śabdānuśāsana Sūtrapāṭha by Hemacandra himself. See हैमचन्द्र above.

**हैमबृहत्प्रयास** an extensive critical commentary written by Hemacandra on his own work, Haima Śabdānuśāsana. See हैमचन्द्र.

**हैमलघुन्यास** a commentary on Hemacandra's Bṛhadvṛtti by Devendrasūri, pupil of Udayacandra.

**हैमलघुप्रक्रियावृत्ति** a topicwise work based on Hemacandra's Śabdānuśāsana written by Vinayavijaya, a Jain scholar of grammar.

**हैमलघुवृत्ति** a short gloss on the Śabdānuśāsana, written by Hemacandra himself. See हैमचन्द्र above.

**हैमलिङ्गानुशासन** a treatise on genders written by हैमचन्द्र. See हैमचन्द्र above.

**हैमलिङ्गानुशासनविवरण** a commentary, written in the seventeenth century by Kalyāṇasāgara on the हैमलिङ्गानुशासन.

**हैमलिङ्गानुशासनव्याख्या** a commentary named उद्धार also, written by Jayānanda on the हैमलिङ्गानुशासन.

**हैमव्याकरण** a treatise on grammar written by हैमचन्द्र, called by the name हैमशब्दानुशासन. See हैमचन्द्र above.

**हैमशब्दानुशासन** a treatise on grammar written by Hemacandra. See हैमचन्द्र above.

**हैमशब्दानुशासनलघुन्यास** a short commentary on Hemacandra's Śabdānuśāsana written by Devendrasūri.

हैमशब्दानुशासनवृत्ति a short gloss called अवचूरि also, written by a Jain grammarian नन्दसुन्दर on the हैमशब्दानुशासन.

ह्यस्तनी imperfect tense; a term used by ancient grammarians for the affixes of the immediate past tense, but not comprising the present day, corresponding to the term लङ् of Pāṇini. The term is found in the Kātantra and Haimacandra grammars; cf. Kāt. III. 1.23, 27; cf. Hema. III. 3.9.

ह्युएनत्संग a Chinese pilgrim (602-664 A. D.) who came to India in 629 A. D. stayed and extensively travelled in many parts of the country. He wrote a work entitled Records of the Western Countries (Si-yuki) wherein details regarding Indian alphabet and Indian grammarians are given.

ह्रस्व short, a term used in connection with the short vowels taking a unit of time measured by one mātrā for their utterance; cf. ऊकालोद्भ्रस्वदीर्घ-प्लुतः P. I. 2.27.