

Chapter IV
आख्यातप्रकरणम्
ĀKHYĀTA-PRAKARAṆAM

Śrīla Jīva Gosvāmī's Invocation
 प्रवर्तन्ते क्रियाः सर्वा यतोऽर्वाचीनवस्तुषु ।
 हरेस्तस्यैव लीलास्ता निरूप्यन्ते यथामति ॥

pravartante kriyāḥ sarvā
yato 'rvācīna-vastuṣu
hares tasyaiva lilās tā
nirūpyante yathā-mati

pravartante—(they) emanate; *kriyāḥ* (*prath b*)—activities; *sarvāḥ* (*prath b*)—all; *yataḥ* (*pañc e*)—from Whom; *arvācīna-vastuṣu* (*sap b*)—in all the objects of this world; *hareḥ* (*ṣaṣ e*)—of Hari; *tasya* (*ṣaṣ e*)—His; *eva*—indeed; *lilāḥ* (*prath b*)—pastimes; *tāḥ* (*prath b*)—they; *nirūpyante*—are described; *yathā-mati*—according to my intelligence.

“All the activities in this world emanate from the Lord. They are actually the pastimes of Hari and they are described according to my intelligence.”

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भूसनन्ताद्या धातवः ॥२४१॥

bhū-sanantādyā dhātavaḥ

bhū—the root *bhū*; *san-anta-ādyāḥ* (*prath b*)—the *sanantādis*, verbs formed with *san* and other *pratyayas*; *dhātavaḥ* (*prath b*)—*dhātus*, verbal roots.

The verbal roots beginning with *bhū*, and the *sanantādis*, are called *dhātus*.

I) According to the *Dhātu-pāṭha* (the original list of all *dhātus*) there are 2000 primary *dhātus*, divided in ten classes: 1) *bhvādi*, 2) *adādi*, 3) *hvādi*, 4) *divādi*, 5) *svādi*, 6) *tudādi*, 7) *rudhādi*, 8) *tanādi*, 9) *kryādi* and 10) *curādi*. This is what the *sūtra* refers to as ‘beginning with *bhū*’.

II) The *sanantādis* are secondary *dhātus* which are derived either from original *dhātus* or from *nāmas* by applying certain suffixes like *san*, *ni*, *yañ*, *āya*, etc.

III) *Pratyaya* is a general term for suffix. There are specifically four types of *pratyayas*: *svādis*, *tibādis*, *ṛdantas* and *taddhitas*. Of these the *svādis* and *tibādis* are also called *Viṣṇubhaktis*. The *ṛdanta* and *taddhita pratyayas* will be explained in the fifth and seventh chapters. There are also other suffixes called *vikaraṇas* which are sometimes counted as *pratyayas*. These *vikaraṇas* come between the *dhātu* and the *tibādis*.

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धातोः ॥२४२॥

dhātoḥ

dhātoḥ (*pañc e*)—after a *dhātu*.

After a *dhātu*.

I) This is an *adhikāra sūtra* (39), which means that the word ‘*dhātoḥ*’ is implied in throughout the whole chapter.

तत्र प्रायो वर्तमानकाले तिबादयोऽष्टादशाच्युतनामानः ॥२४३॥

tatra prāyo varttamāna-kāle tib-ādayo 'ṣṭādaśācyuta-nāmānaḥ

tatra—there; *prāyaḥ*—generally; *varttamāna-kāle* (*sap e*)—in present tense; *tip-ādayaḥ* (*prath b*)—beginning with *tip*; *aṣṭādaśa*—eighteen; *acyuta-nāmānaḥ* (*prath b*)—having the name *Acyuta* ('the infallible Lord').

Generally in the present tense the eighteen *pratyayas* beginning with *tip* are applied, and they are called *Acyuta*.

I) Some preliminary information about conjugation:

* *Tibādi* is a general term for the 180 verbal *pratyayas* which are classified in ten groups, the first of which is *Acyuta*.

* The eighteen *pratyayas* of each group are divided in two categories – *parapada* and *ātmapada*, which will be explained later (264 to 268).

* The following chart will be used in this chapter for presenting the groups of the *tibādīs* and the conjugation of verbs:

	<i>eka-vacana</i> (singular)	<i>dvi-vacana</i> (dual)	<i>bahu-vacana</i> (plural)
<i>prathama-puruṣa</i> (third person) ⁱ			
<i>madhyama-puruṣa</i> (second person)			
<i>uttama-puruṣa</i> (first person)			

ⁱ (In Sanskrit the order of personal pronouns is inverted, in relation to English grammar).

II) The *Acyuta pratyayas*:

a) *Acyuta-parapada*

<i>ti[p]</i>	<i>tas</i>	<i>anti</i>
<i>si[p]</i>	<i>thas</i>	<i>tha</i>
<i>mi[p]</i>	<i>vas</i>	<i>mas</i>

b) *Acyuta-ātmapada*

<i>te</i>	<i>āte</i>	<i>ante</i>
<i>se</i>	<i>āthe</i>	<i>dhve</i>
<i>e</i>	<i>vahe</i>	<i>mahe</i>

III) Example:

a) *bhaj[a]* (worship) in *Acyuta-parapada* (active voice):

<i>bhajati</i>	<i>bhajataḥ</i>	<i>bhajanti</i>
<i>bhajasi</i>	<i>bhajathaḥ</i>	<i>bhajatha</i>
<i>bhajāmi</i>	<i>bhajāvaḥ</i>	<i>bhajāmaḥ</i>

(The exact procedure to combine the *dhātu* with the *pratyayas* is explained later).

govindam bhaktaḥ bhajati – 'A devotee worships Govinda'.

govindam saḥ bhajati – 'He worships Govinda'.

govindam bhaktau bhajataḥ – 'Two devotees worship Govinda'.

govindam tau bhajathaḥ – 'They two worship Govinda'.

govindam bhaktāḥ bhajanti – 'The devotees worship Govinda'.

govindam te bhajanti – 'They worship Govinda'.

b) *bhaj[a]*, *Acyuta-ātmapada* (passive voice):

<i>bhajyate</i>	<i>bhajyete</i>	<i>bhajyante</i>
<i>bhajyase</i>	<i>bhajyethe</i>	<i>bhajyadhve</i>
<i>bhajye</i>	<i>bhajyāvahe</i>	<i>bhajyāmahe</i>

kṛṣṇaḥ vaiṣṇavena bhajyate – ‘Kṛṣṇa is worshiped by the Vaiṣṇava’.

kṛṣṇa-prabhupādaḥ vaiṣṇavena bhajyete – ‘Kṛṣṇa and Prabhupāda are worshiped by the Vaiṣṇava’.

kṛṣṇa-rāma-nṛsiṃhādayaḥ vaiṣṇavena bhajyante – ‘Kṛṣṇa, Rāma and Nṛsiṃhadeva are worshiped by the Vaiṣṇava’.

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विधिसम्भावनादौ यादादयो विधिनामानः ॥२४४॥

vidhi-sambhāvanādaḥ yād-ādayo vidhi-nāmānaḥ

vidhi—rules and regulations, instruction, commands, duty; *sambhāvana*—possibility, option; *ādaḥ (sap e)*—etc.; *yāt-adāyaḥ (prath b)*—beginning with *yāt*; *vidhi-nāmānaḥ*—having the name *Vidhi* (Lord Brahma, ‘the regulator’).

The *pratyayas* beginning with *yāt* are applied mainly in the sense of *vidhi* or *sambhāvana*, and they are called *Vidhi*.

I) The *Vidhi pratyayas*:

a) *Vidhi-parapada*

<i>yāt</i>	<i>yātām</i>	<i>yus</i>
<i>yās</i>	<i>yātam</i>	<i>yāta</i>
<i>yām</i>	<i>yāva</i>	<i>yāma</i>

b) *Vidhi-ātmapada*

<i>īta</i>	<i>īyātām</i>	<i>īran</i>
<i>īthas</i>	<i>īyāthām</i>	<i>īdhvam</i>
<i>īya</i>	<i>īvahi</i>	<i>īmahi</i>

II) Examples:

bhaktāḥ śrīmad-bhāgavatam vidyāt – ‘The devotee must know the Śrīmad-Bhāgavatam’. (in the sense of *vidhi*)

vaiṣṇavāḥ kṛṣṇa-prasadam adyuh – ‘The Vaiṣṇavas must eat Kṛṣṇa-prasada’ (*vidhi*).

śudha-bhaktāḥ na pateyuh – ‘The pure devotees cannot fall down’ (*sambhāvana*).

śvaḥ yamunām ahaṁ vrajeyam – ‘Tomorrow, I must go to Yamunā’ (*vidhi*), or ‘Tomorrow, I may go to Yamunā’ (*sambhāvana*).

(Bg 6.5) *uddhared ātmanātmānam nātmānam avasādayet* – ‘One must deliver himself with the help of his mind and not degrade himself’ (*vidhi*).

(Bg 3.24) *utsīdeyur ime lokā na kuryām karma ced aham* – ‘If I would not perform prescribed duties, all these worlds would become ruined’ (*sambhāvana*);

saṅkarasya ca kartā syām upahanyām imāḥ prajāḥ – ‘I would be the creator of unwanted population, and I would destroy the peace of all living being’ (*sambhāvana*).

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आशीःप्रेरणादौ तुबादयो विधातुनामानः ॥२४५॥

āśīḥ-preraṇādaḥ tub-ādayo vidhāṭṛ-nāmānaḥ

āśīḥ—*āśīr-vāda*, blessings; *preraṇa*—order, assignment to work, encouragement; *ādaḥ (sap e)*—etc.; *tup-ādayaḥ (prath b)*—beginning with *tup*; *vidhāṭṛ-nāmānaḥ (prath b)*—having the name *Vidhāṭṛ* (Lord Brahmā, ‘the creator’).

The *pratyayas* beginning with *tup* are called *Vidhāṭṛ*, and they are used for *āśīr-vāda* and *preraṇa*, etc..

I) The *Vidhāṭṛ pratyayas*:

a) *Vidhāṭṛ-parapada*

<i>tu[p]</i>	<i>tām</i>	<i>antu</i>
<i>hi</i>	<i>tam</i>	<i>ta</i>
<i>āni[p]</i>	<i>āva[p]</i>	<i>āma[p]</i>

b) *Vidhātr-ātmapada*

<i>tām</i>	<i>ātām</i>	<i>antām</i>
<i>sva</i>	<i>āthām</i>	<i>dhvam</i>
<i>ai[p]</i>	<i>āvahai[p]</i>	<i>āmahai[p]</i>

I) Examples:

cirat jīva— ‘May you live a long life’ (*āśīr-vāda*).

śāntim labhasva – ‘May you obtain peace’ (*āśīr-vāda*).

bhaja govinda mūdha-mate – ‘Worship Govinda, O fool!’ (*preraṇa*).

sarva-manavaḥ kṛṣṇam bhajantu – ‘All men must worship Kṛṣṇa’ (*preraṇa*).

kṛṣṇaḥ sarva-ṛṣibhiḥ bhajyatām – ‘Kṛṣṇa must be worshiped by all ṛṣis’ (*preraṇa*).

(Bg 4.34) *tad viddhi praṇipātena* – ‘Just try to learn the truth by approaching a spiritual master’ (*preraṇa*).

(Bg 3.43) *jahi śatrum mahā-bāho* – ‘Kill the enemy, O might-armed one’ (*preraṇa*).

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अनद्यतनभूते दिवादयो भूतेश्वरनामानः

an-adyatana-bhūte dib-ādayo bhūteśvara-nāmānaḥ

an—not; *adyatana*—today; *bhūte* (*sap e*)—in the past; *dib-ādayaḥ* (*prath b*)—*dip*, etc. ;

bhūteśvara-nāmānaḥ (*prath b*)—called *Bhūteśvara* (Lord Śiva, ‘the lord of the *bhūtas*, spirits’).

***Dip*, etc. are called *Bhūteśvara*, and they are used in past tense which does not include the same day.**

I) The *Bhūteśvara* *pratyayas*:

a) *Bhūteśvara-parapada*

<i>d[ip]</i>	<i>tām</i>	<i>an</i>
<i>s[ip]</i>	<i>tam</i>	<i>ta</i>
<i>[p]am</i>	<i>va</i>	<i>ma</i>

b) *Bhūteśvara-ātmapada*

<i>ta</i>	<i>ātām</i>	<i>anta</i>
<i>thās</i>	<i>āthām</i>	<i>dhvam</i>
<i>i</i>	<i>vahi</i>	<i>mahi</i>

I) Examples:

govardhana-samīpe gopālāḥ akriḍan – ‘The cowherd boys played near Govardhana’.

prabhupādaḥ vaiṣṇava-mantram ajapat – ‘Prabhupāda chanted the Vaiṣṇava *mantra*’.

sandhipāṇi-muṇy-āśrame kṛṣṇa-balarāmau sarvam apaṭhatām— ‘Kṛṣṇa and Balarāma learned everything in the *āśrama* of Sandhipāṇi Muni’.

vṛndāvane kṛṣṇa-balarāmau vrajavāsinaḥ arakṣatām – ‘In Vṛndāvana, Kṛṣṇa and Balarāma protected the *vrajavāsis*’.

(Bg 1.13) *sa śabdās tumulo bhavat* – ‘That sound became tumultuous’.

(Bg 1.46) *rathopastha upāviśat* – ‘He sat down again on the chariot’.

(Bg 11.14) *kṛtānjalir abhāṣata* – ‘With folded hands he began to speak’.

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भूते दिवादयो भूतेशनामानः ॥२४७॥

bhūte dib-ādayo bhūteśa-nāmānaḥ

bhūte (*sap e*)—in past tense; *dib-ādayaḥ* (*prath b*)—the *pratyayas* *dip*, etc. ; *bhūteśa-nāmānaḥ* (*prath b*)—having the name *Bhūteśa* (Lord Śiva).

The same *pratyayas dip*, etc. are also called *Bhūteśa* when they are used to indicate any past tense (even for the same day).

I) Examples:

(Bg 18.74) *saṁvādam imam aśrausam* – ‘I have heard this discussion’.

(SB 3.2.4) *sa muhūrtaṁ tūṣṇīm abhūt* – ‘For a moment, he became silent’.

(SB 4.20.2) *indraḥ haya-medha-śatasya bhaṅgam akārsīt* – ‘Indra created the disturbance of the one hundredth *aśvamedha*’.

(SB 6.2.42) *dvijaḥ puruṣān adrākṣīt* – ‘The *brāhmaṇa* saw the *puruṣas* (the *Viṣṇudūtas*)’.

(SB 6.12.20) *bhavān jana-mohinīm māyām atārsīt* – ‘You have crossed *māyā*, which deludes the people’.

(SB 8.6.1) *rajan evam stutaḥ sura ganair bhagavān āvirabhūt* – ‘O king, being thus praised by the demigods, the Lord appeared’.

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परोक्षभूते णलदयोऽधोक्षजनामानः ॥२४८॥

parokṣa-bhūte ṅal-ādayo 'dhokṣaja-nāmānaḥ

paraḥ-akṣa—beyond the reach of sight; *bhūte* (*sap e*)—in past tense; *ṅal-ādayaḥ* (*prath b*)—beginning with *ṅal*; *adhokṣaja-nāmānaḥ* (*prath b*)—having the name *Adhokṣaja* (the Lord, who is beyond the perception of the senses).

ṅal, etc. are called **Adhokṣaja**, and they are used in past tense for an activity that was not witnessed by the speaker.

I) The *Adhokṣaja pratyayas*:

a) *Adhokṣaja-parapada*

<i>[ṅ]a[l]</i>	<i>atus</i>	<i>us</i>
<i>thal</i>	<i>athus</i>	<i>a</i>
<i>[ṅ]a[l]</i>	<i>va</i>	<i>ma</i>

b) *Adhokṣaja-ātmapada*

<i>e</i>	<i>āte</i>	<i>ire</i>
<i>se</i>	<i>āthe</i>	<i>dhve</i>
<i>e</i>	<i>vahe</i>	<i>mahe</i>

II) Examples:

śrī bhagavān uvāca – ‘The Supreme Personality of Godhead said’.

(Bg 1.18) *śaṅkhān dadhmuḥ pṛthak pṛthak* – ‘They blew the conchshells separately’.

(Bg 2.9) *na yotsye iti govindam uktvā gudākeśaḥ tūṣṇīm babhuva* – ‘I will not fight, after saying this to Govinda, Gudakeśa became silent’.

(SB 6.2.42) *dvijaḥ puruṣān vavande* – ‘The *brāhmaṇa* offered obeisances to the *puruṣas* (the *Viṣṇudūtas*)’.

(SB 8.7.43) *jala-kalmaṣaḥ śivasya gale nīlaṁ cakāra* – ‘The poison from the water made blue line, on Lord Śiva’s neck’.

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आशीषि यात्यास्तामित्यादयः कामपालनामानः ॥२४९॥

āsīṣi yāt-yāstām-ity ādayaḥ kāmāpāla-nāmānaḥ

āsīṣi (*sap e*)—in blessings; *yāt-yāstām-iti* -the *pratyayas yāt* and *yāstām* ; *ādayaḥ* (*prath b*)—beginning with; *kāmāpāla-nāmānaḥ* (*prath b*)—having the name of *Kāmāpāla* (Lord Balarāma, the protector of the transcendental Kāmadeva, Śrī Kṛṣṇa)

The group of *pratyayas* beginning with *yāt*, *yāstām*, etc. are called *Kāmapāla*, and they are used for offering blessings.

I) The *Kāmapāla pratyayas*:

a) *Kāmapāla-parapada*

<i>yāt</i>	<i>yāstām</i>	<i>yāsus</i>
<i>yās</i>	<i>yāstam</i>	<i>yāsta</i>
<i>yāsam</i>	<i>yāsva</i>	<i>yāsma</i>

b) *Kāmapāla-ātmapada*

<i>sīṣṭa</i>	<i>sīyāstām</i>	<i>sīran</i>
<i>sīṣṭhās</i>	<i>sīyāsthām</i>	<i>sīdhvam</i>
<i>sīya</i>	<i>sīvahi</i>	<i>sīmahi</i>

II) Examples:

(SB 1.19.16) *anante bhagavati ratir bhūyāt* – ‘Let there be attraction towards the unlimited Lord’.

(SB 4.1.57) *bhagavān naḥ sura-gaṇān adabhra-karuṇena vilokanena dr̥śyāt* – ‘May the Supreme Lord look at us the demigods with merciful glance’.,

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अर्हार्थेऽनद्यतनभविष्यति च तादयो बालकल्किनामान ॥२५०॥

arhārthe ’nadyatana-bhaviṣyati ca tādayo bālakalki-nāmāna

arha—of merit; *arthe* (*sap e*)—in this sense; *an-adyatana*—not today; *bhaviṣyati* (*sap e*)—in the future; *ca*—and; *tā-ādayaḥ* (*prath b*)—beginning with *tā*; *bāla-kalki-nāmānaḥ* (*prath b*)—having the name *Bālakalki* (The young Kalki avatāra).

***Tā*, etc. are called *Bālakalki*, and they are used in the sense of qualifying or deserving and to form a future tense which does not include the same day.**

I) The *Bālakalki pratyayas*:

a) *Bālakalki-parapada*

<i>tā</i>	<i>tārau</i>	<i>Tāras</i>
<i>tāsi</i>	<i>tāsthas</i>	<i>Tāstha</i>
<i>tāsmi</i>	<i>tāsvas</i>	<i>Tāsmas</i>

b) *Bālakalki-ātmapada*

<i>tā</i>	<i>tārau</i>	<i>Tāras</i>
<i>tāse</i>	<i>tāsāthe</i>	<i>Tādhe</i>
<i>tāhe</i>	<i>tāsvahe</i>	<i>Tāmahe</i>

II) Examples:

(Bḡ 2.52) *yadā te moha-kalilam buddhir vyatitariṣyati*

tadā śrotavyasya śrutasya ca nirvedam gantā asi

‘When your intelligence has crossed the *moha-kalila*, the confused mass of illusion, at that time you will reach the *nirvedam*, complete indifference, of what has been heard and what is to be heard’.

(SB 1.13.59) *viduras tad ascaryam niśāmya tasmāt gantā* – ‘Vidura after seeing that wonderful incident will leave that place’.

(SB 10.2.22) *yaḥ atyanta-nṛsansitena varteta sa gatā tamo’ndham* – ‘He who lives by very cruel mischief will go to the hell known as *Andhatama*’.

भविष्यत्काले स्यत्यादयः कल्किनामानः ॥२५१॥

bhaviṣyat-kāle syaty-ādayaḥ kalki-nāmānaḥ

bhaviṣyat—future; *kāle (sap e)*—in this tense; *syati-ādayaḥ (prath b)*—beginning with *syati*; *kalki-nāmānaḥ (prath b)*—having the name *Kalki*.

Syati, etc. are called Kalki, and they are used to form the future tense.

I) The *Kalki pratyayas*:

a) *Kalki-parapada*

<i>syati</i>	<i>syatas</i>	<i>syanti</i>
<i>syasi</i>	<i>syathas</i>	<i>syatha</i>
<i>syāmi</i>	<i>syāvas</i>	<i>syāmas</i>

b) *Kalki-ātmapada*

<i>syate</i>	<i>syete</i>	<i>syante</i>
<i>syase</i>	<i>syethe</i>	<i>syadhve</i>
<i>sye</i>	<i>syāvahe</i>	<i>syāmahe</i>

II) Examples:

(Bg 4.32) *evam jñātvā vimokṣyase*—‘Thus knowing this you will be liberated’.

(Bg 4.34) *tattva-darśinaḥ jñānam te upadekṣyanti*—‘They will give you knowledge’.

(Bg 10.19) *hanta te kathayiṣyāmi* – ‘Yes, I shall speak to you’.

(Bg 18.66) *aham tvām sarva-pāpebhyo mokṣayiṣyāmi* – ‘I will deliver you from all sinful reactions’.

(Bg 18.73) *tava vacanaṁ kariṣye* – ‘I shall execute your order’.

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साकाङ्क्षं यत्र क्रियातिक्रमो निर्दिश्यते तत्र कार्यकारणयोः
स्यदादिका अजितनामानो भूते भविष्यति च ॥२५२॥

***sākāṅkṣaṁ yatra kriyātikramo nirdiśyate tatra kārya-kāraṇayoḥ
syad-ādikā ajita-nāmāno bhūte bhaviṣyati ca***

sa-ākāṅkṣaṁ—with *ākāṅkṣā* or expectation; *yatra* -where; *kriyā-atikramaḥ (prath e)*—a consequent activity; *nirdiśyate*—is indicated; *tatra*—there; *kārya-kāraṇayoḥ (ṣaṣ d)*—of cause and effect; *syat-ādikāḥ (prath b)*—beginning with *syat*; *ajita-nāmānaḥ (prath b)*—having the name *Ajita* (the Lord, who is unconquerable); *bhūte (sap e)*—in past tense; *bhaviṣyati (sap e)*—in future tense; *ca*—and.

When there is *ākāṅkṣā* and *kriyātikrama* in a relationship of cause and effect then the *pratyayas syat, and so on, are used, either in past or future tenses, and they are called *Ajita*.*

I) *ākāṅkṣā* and *kriyātikrama* are explained as follows:

In the example: “If he would go to Vṛndāvana, he would see Kṛṣṇa”.

ākāṅkṣā: “What would happen if he would go to Vṛndāvana?” (expectation).

kriyātikrama: “He would see Kṛṣṇa” (the first *kriyā*—‘going to Vṛndāvana’—is incomplete. The second *kriyā*—‘seeing Kṛṣṇa’—completes the idea and at the same time is the effect of the first one)

II) The *Ajita pratyayas*:

a) *Ajita-parapada*

<i>syat</i>	<i>syatām</i>	<i>Syan</i>
<i>syas</i>	<i>syatam</i>	<i>Syata</i>
<i>syam</i>	<i>syāva</i>	<i>Syāma</i>

b) *Ajita-ātmapada*

<i>syata</i>	<i>syetām</i>	<i>Syanta</i>
<i>syathas</i>	<i>syethām</i>	<i>syadhvam</i>
<i>sye</i>	<i>syāvahi</i>	<i>syāmahi</i>

III- Examples:

śrī-vṛndāvanam ced agamiṣyat kṛṣṇam adrakṣyat – ‘If he had gone to Vṛndāvana he would have seen Kṛṣṇa’ (past), or – ‘If he would go to Vṛndāvana he would see Kṛṣṇa’ (fut).

yadi śrī-kṛṣṇa-avatāro na abhaviṣyat, daityā muktā na abhaviṣyan – ‘If Śrī Kṛṣṇa avatāra had not become manifest, the *daityas* would not have become liberated’.

(CC Adī 4.118) *hariḥ rādhikā ca mathurāyām na cet avāvatarīṣyat iyam viṣṭiḥ vṛthā abhaviṣyat*¹ – ‘If Lord Hari had not descended in Mathurā with Śrīmatī Rādhārāṇī, this entire creation would have been useless’.

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पितृथुः ॥२५३॥

pit pṛthuh

pit—having *p* as *it* or *anubhanda*; *pṛthuh* (*prath e*)—called *Prthu*

All the *pratyayas* that have *p* as *it* are called *Prthu*.

I) Some examples of *Prthu pratyayas*: *ti[p]*, *si[p]*, *āni[p]*, *[ś]a[p]*, etc.

II) In this and the next five *sūtras*, the *pratyayas* are classified according to their *anubhandas*. This classification, which includes the *Tibādīs* and others, is important for the application of certain rules.

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णिन् नृसिंहः ॥२५४॥

ṇin nṛsimhaḥ

The *pratyayas* that have *ṇ* as *it* are called *Nṛsimha*.

I) Example: *[ṇ]a[l]* of *Adhokṣaja*.

255

कित्कपिलः ॥२५५॥

kit kapilaḥ

If *k* is *it* the *pratyayas* are called *Kapila*.

I) Example: *ya[k]*

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डिन् निर्गुणः ॥२५६॥

ṇin nirguṇaḥ

If *ṇ* is *it* they are called *Nirguṇa*.

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किच्च डिच्च कंसारिः ॥२५७॥

kic ca ṇic ca kamsāriḥ

The *Kapila* and *Nirguṇa pratyayas* are also called *Kamsāri*.

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शित्शिवः ॥२५८॥

śit śivaḥ

The *pratyayas* that have *ś* as *it* are called *Śiva*.

I) Examples: [*ś*]a[*p*], [*ś*]ya, [*ś*]nu, [*ś*]a, [*ś*]nam, [*ś*]nā

259

तिबादिनवनवानाम्पूर्वपूर्वाणि परपदसंज्ञानि ॥२५९॥

tib-ādi-nava-navānām pūrva-pūrvāṇi parapada-saṁjñāni

tib-ādi—of the *tibādis*; *nava*—nine; *navānām* (*śaṣ b*)—of the nine groups of *pratyayas* (here *Bhūteśvara* and *Bhūteśa* are counted as one); *pūrva-pūrvāṇi* (*prath b*)—the first ones; *parapada-saṁjñāni* (*prath b*)—called *parapada*.

The first nine *pratyayas* of each group of *tibādis* are called *parapada*.

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उत्तरोत्तराण्यात्मपदसंज्ञकानि ॥२६०॥

uttarottarāṇyātmapada-saṁjñakāni

uttara-uttarāṇi (*prath b*)—the last ones; *ātmapada-saṁjñakāni* (*prath b*)—called *ātmapada*.

The other ones are called *ātmapada*

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नवकेषु त्रीणि त्रीणि प्रथममध्यमोत्तमपुरुषसंज्ञकानि ॥२६१॥

navakeṣu trīṇi trīṇi prathama-madhyamottama-puruṣa-saṁjñakāni

navakeṣu (*sap b*)—in every group of nine; *trīṇi trīṇi* (*prath b*)—group of three; *prathama-madhyama-uttama-puruṣa-saṁjñakāni* (*prath b*)—called *prathama*, *madhyama* and *uttama puruṣa*.

Each group of nine *pratyayas* is divided in groups of three, called *prathama-puruṣa*, *madhyama-puruṣa* and *uttama-puruṣa*.

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अच्युतादयः पञ्च शिवश्च कृष्णधातुकाः ॥२६२॥

acyutādayaḥ pañca śivaś ca kṛṣṇa-dhātukāḥ

acyuta-ādayaḥ (*prath b*)—beginning with *Acyuta*; *pañca* (*prath b*)—five; *śivaḥ* (*prath e*)—the *pratyayas* that *ś* is *it*; *ca*—also; *kṛṣṇa-dhātukāḥ* (*prath b*)—called *Kṛṣṇa-dhātukas*.

The first five groups of *tibādis*—*Acyuta*, etc.—and the *Śiva pratyayas* are called *Kṛṣṇa-dhātukas*.

I) The *Kṛṣṇa-dhātukas* are: *Acyuta*, *Vidhi*, *Vidhātr*, *Bhūteśvara* and *Bhūteśa*, plus all the *Śiva pratyayas*.

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अन्ये प्रत्यया रामधातुकाः ॥२६३॥

anye pratyayā rāma-dhātukāḥ

anye (*prath b*)—other; *pratyayāḥ* (*prath b*)—*pratyayas*; *rāma-dhātukāḥ* (*prath b*)—called *Rāma-dhātukas*.

All other *pratyayas* are called *Rāma-dhātukas*.

I) The *Rāma-dhātukas* are: *Adhokṣaja*, *Kāmapāla*, *Bālakalki*, *Kalki*, *Ajita*, the *kṛdantas*, and any *vikaraṇa* which is not *Śiva*.

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परपदानि कर्तारि ॥२६४॥

parapadāni kartari

parapadāni (*prath b*)—the *parapada Viṣṇubhaktis*; *kartari* (*sap e*)—in *karṭṛ-vācya* or active voice.
The *parapada Viṣṇubhaktis* are used in *karṭṛ-vācya*.

I) Examples:

kṛṣṇaḥ gopaiḥ vanam gacchati – ‘Kṛṣṇa goes to the forest with the *gopas*’.

kṛṣṇa-bhaktāḥ param siddhim āpnoti – ‘The Kṛṣṇa-*bhakta* attain the supreme perfection’.

(Bg 4.8) *sambhavāmi yuge yuge* – ‘I myself appear in each *yuga*’.

(Bg 18.54) *brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati* – ‘One who is Brahman realized and whose mind is pacified does not lament nor desire anything’.

265

आत्मपदिभ्य आत्मपदानि जितश्च ॥२६५॥

ātmapadibhya ātmapadāni nītaś ca

ātmapadibhyaḥ (*pañc b*)- after the *ātmapada dhātus* ; *ātmapadāni* (*prath b*)—the *ātmapada Viṣṇubhaktis* ; *nītaḥ* (*pañc e*)—after any *dhātu* that have *ñ* as *anubhandha*; *ca*—also (the active voice).

But if the *dhātu* is *ātmapada*, or has *ñ* as *it*, the *karṭṛ-vācya* is made with *ātmapada Viṣṇubhaktis*.

I) The *dhātus* are of three kinds: *parapada*, *ātmapada*, and *ubhayapada*. One can know to which category a particular *dhātu* belongs by referring to *Dhātu-paṭhā*, the original list of the 2000 *dhātus* compiled by Pāṇini. Śrīla Jīva Gosvāmī has also compiled a book on *dhātus* called *Dhātu-saṅgraha*. Usually any dictionary gives the category of the *dhātu*.

II) The *parapada dhātus* are those that take only *parapada Viṣṇubhaktis* for *karṭṛ-vācya*. The *ātmapada dhātus* never use the *parapada Viṣṇubhaktis*.

III) Examples:

prabhupādaḥ kṛṣṇe modate – ‘Prabhupāda rejoices in Kṛṣṇa’.

pañḍavāḥ kurukṣetre sva-bandhūn ikṣante – ‘In Kurukṣetra the Paṇḍavas see their kingsmen’.

(Bg 1.29) *gāṇḍivam sramsate hastāt* – ‘Arjuna’s bow is slipping from his hand’.

(Bg 14.26) *brahma-bhūyāya kalpate* – ‘He becomes fit for Brahman realization’.

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उभयपदिभ्य उभयपदानि जितश्च ॥२६६॥

ubhayapadibhya ubhayapadāni nītaś ca

ubhayapadibhyaḥ (*pañc b*)—after the *ubhayapada dhātus* ; *ubhayapadāni* (*prath b*)—both *parapada* and *ātmapada Viṣṇubhaktis*; *nītaḥ* (*pañc e*)—after the *dhātus* that have *ñ* as *anubhandha*; *ca*—also (the active voice).

And the *ubhayapada dhātus* and those that have *ñ* as *it* can take either *parapada* or *ātmapada Viṣṇubhaktis* for their *karṭṛ-vācya*.

I) Examples:

(Bs) *govindam ādi-puruṣam tam aham bhajāmi* – ‘I worship Govinda, the primeval Lord’.

(Bs 5.56) *bhaje śvetadvīpaṁ tam aham* – ‘I worship Śvetadvīpa’.

(Bg 15.19) *sa sarva-vid bhajati mām* – ‘He, the knower of everything, renders devotional service unto Me’.

(Bg 7.28) *te bhajante mām dṛḍha-vratāḥ* – ‘They render devotional service unto Me with determination’.

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आत्मपदान्येव कर्मणि ॥२६७॥

ātmapadāny eva karmaṇi

ātmapadāni (*prath b*)—the *ātmapada*; *eva*—only; *karmaṇi* (*sap e*)—in *karma-vācyā*, passive voice.
In *karma-vācyā* only *ātmapada Viṣṇubhaktis* are used.

I) Examples:

(Bg 3.38) *vahnir dhūmena āvriyate* – ‘The fire is covered by the smoke’.

(Bg 4.14) *sa karmabhir na badhyate* – ‘He is not bound by the *karmas*’.

(Bg 6.35) *abhyāsenā vairāgyena ca grhyate* – ‘It is controlled by practice and renunciation’.

(Bg 9.1) *yaj jñātvā aśubhāt mokṣyase* – ‘Knowing which you will be released from inauspiciousness’.

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आत्मपदप्रथमपुरुषैकवचनमेव भावे ॥२६८॥

ātmapada-prathama-puruṣaika-vacanam eva bhāve

ātmapada—the *ātmapada Viṣṇubhaktis* ; *prathama-puruṣa-eka-vacanam* (*prath e*)—first person singular; *eva*—only; *bhāve* (*sap e*)—in *bhāva-vācyā* or in those cases where the function of the verb is the subject of the sentence.

In *bhāva-vācyā*, only *prathama-puruṣa eka-vacana* of *ātmapada* is used.

I) Explanation of *karṭṛ*, *karma* and *bhāva-vācyā*:

In *karṭṛ-vācyā* the *karṭā*, or the doer of the *kriyā*, is the subject of the sentence. *Karṭṛ-vācyā* is therefore equivalent to active sentence. (As the verbs in any other languages, in Sanskrit, the *dhātus* are used to indicate action, state of being and feelings. These functions of the *dhātu* are called *kriyā*).

In *karma-vācyā*, the *karma* or object of the *kriyā* is the subject of the sentence.

In *bhāva-vācyā*, the *kriyā* itself is the subject of the sentence.

II) Examples:

a) *karṭṛ-vācyā*:

<i>karṭā</i>	<i>karma</i>	<i>kriyā</i>
<i>prabhupādaḥ</i>	<i>kṛṣṇam</i>	<i>bhajati</i>

Translation: ‘Prabhupāda worships Kṛṣṇa’.

b) *karma-vācyā*:

<i>karma</i>	<i>karṭā</i>	<i>kriyā</i>
<i>kṛṣṇaḥ</i>	<i>prabhupādena</i>	<i>bhajyate</i>

Translation: ‘Kṛṣṇa is worshiped by Prabhupāda’.

c) *bhāva-vācyā*:

<i>karṭā</i>	<i>Kriyā</i>
<i>prabhupādena</i>	<i>Bhajyate</i>

Translation: ‘The act of worshiping is done by Prabhupāda’.

Bhāva-vācyā can also have a relation with the object of the verb, but this is not common:

Ex: ***bhajyate kṛṣṇam prabhupādena*** – ‘The act of worship Kṛṣṇa is done by Prabhupāda’.

Bhāva-vācyā can also be used in *Vidhi*, *Vidhatṛ*, etc..

Ex: ***bhaktaiḥ japyeta*** – ‘The act of chanting *japa* should be done by the *bhaktas*’.

III) **Summary of the last five sūtras:**

* The *parapada Viṣṇubhaktis* are used only with *parapada dhātus* to form the *karṭṛ-vācyā*, never for the *karma-vācyā*.

* For *karma-vācyā* and *bhāva-vācyā* only *ātmapada Viṣṇubhaktis* can be used.

* The *ātmapada dhātus* only take *ātmapada Viṣṇubhaktis* for both their *karṭṛ* and *karma-vācyā*.

* The *ubhayapada dhātus* can take either *parapada* or *ātmapada Viṣṇubhaktis* for their *karṭr-vācya*. But their *karma* and *bhāva-vācya* can only be made with *ātmapada Viṣṇubhaktis*.

	<i>karṭr-vācya</i>	<i>karma-vācya</i>	<i>bhāva-vācya</i>
<i>parapada dhātus</i>	<i>parapada V.bh.</i>	<i>ātmapada V.bh.</i>	<i>ātmapada V.bh.</i>
<i>ātmapada dhātus</i>	<i>ātmapada V.bh.</i>	<i>ātmapada V.bh.</i>	<i>ātmapada V.bh.</i>
<i>ubhayapada dh.</i>	<i>parap / ātmap V.bh</i>	<i>ātmapada V.bh.</i>	<i>ātmapada V.bh.</i>

BHVĀDIS
FIRST CLASS

I) In Sanskrit there are ten classes of *dhātus* according to the peculiarities of their conjugation.

The first class is called *bhvādis* because it begins with the *dhātu bhū*.

II) A *dhātu* is a verbal root, from which the different verbal forms are developed, including the infinitive. Therefore the infinitive should not be equated with a *dhātu*. The *dhātu* itself cannot be used in a sentence as an independent word – it has to be inflected. The *dhātu vid*, for example, from which the word *veda* is formed, conveys the idea of ‘knowing’, or ‘having knowledge’. To express the infinitive ‘to know’ *vid* becomes *veditum* (Bg 18.1).

III) To indicate the class and the nature of a *dhātu*, the following notation will be used:

a) 1 to 10—class

b) P—*parapada*; A—*ātmapada*; U—*ubhayapada*.

The meaning of the *dhātu* will be given in Sanskrit, represented in English with the infinitive without its particle ‘to’.

Ex: *budh[ir]*, *bodhane* (1A) – know, understand, think.

(In Sanskrit the meaning appears in *saptamī* and the literal interpretation would be ‘in the sense of knowing, etc’).

First Part – Bvādi-parapada-prakriyā

(Most of the *sūtras* of this section are general rules also applicable to *ātmapada*, *ubhayapada*, and to other classes as well.)

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शक्ृष्णधातुके ॥२६९॥

śap kṛṣṇa-dhātuke

śap (*prath e*)—the *vikaraṇa* [ś/a/p] (see 241 III); *kṛṣṇa-dhātuke* (*sap e*)—before a *Kṛṣṇa-dhātuka pratyaya*.

Śap is inserted before a Kṛṣṇa-dhātuka pratyaya.

I) *Śap* is Śiva, and therefore it is itself *Kṛṣṇa-dhātuka* (258,262).

270

धातोरन्तस्य गोविन्दः प्रत्यये ॥२७०॥

dhātor antasya govindaḥ pratyaye

dhātoḥ (*śaṣ e*)—of a *dhātu*; *antasya* (*śaṣ e*)—of the last letter; *govindaḥ* (*prath e*)—*Govinda* (116); *pratyaye* (*sap e*)—before a *pratyaya*.

The last letter of a dhātu takes Govinda before a pratyaya.

I) *bhū*, *sattāyam* (1P) – be, become, exist, etc.

bhū, *Acyuta* (*karṭṛ-vācya*):

bhū+ tip ⇒ (269) bhū+ [ś]a[p]+ ti[p] ⇒ (270) bho+ a+ ti ⇒ (52) *bhavati* (he is)

bhū+ tas ⇒ (269) bhū+ [ś]a[p]+ tas ⇒ (270) bho+ a+ tas ⇒ (52,93) *bhavataḥ* (they two are)

II) Other examples of *Acyuta* (*karṭṛ-vācya*):

* *ji*, *jaye* (1P) – conquer

ji+ tip ⇒ (269) ji+ [ś]a[p]+ ti[p] ⇒ (270) je+ a+ ti ⇒ (51) *jayati* (he conquers)

* *rakṣa*, *pālana* (1P) – protect

rakṣ+ tip ⇒ (269) rakṣ+ [ś]a[p]+ ti[p] ⇒ rakṣ+ a+ ti ⇒ *rakṣati*

* *gai*, *śabde* (1P) – sing

gai+ tip ⇒ (269) gai+ [ś]a[p]+ ti[p] ⇒ (51) *gāyati*

* *smṛ*, *cintāyām* (1P) – remember

smṛ+ tip ⇒ (269) smṛ+ [ś]a[p]+ ti[p] ⇒ (270) smar+ a+ ti ⇒ *smarati*

270a¹

अपृथुकृष्णधातुको निर्गुणः

apr̥thu-kṛṣṇa-dhātuko nirguṇaḥ

a-pr̥thu- not *Pr̥thu*; *kṛṣṇa-dhātuka* (*prath e*)—any *Kṛṣṇa-dhātuka pratyaya*; *nirguṇaḥ* (*prath e*)—*Nirguṇa*.

Any *Kṛṣṇa-dhātuka pratyaya* which is not *Pr̥thu* must be considered *Nirguṇa*.

I) This a *saṃjñā sūtra* (it is only giving nomenclature, and not making any rule).

II) bhū+ tas ⇒ (269) bhū+ [ś]a[p]+ tas ⇒ (270) bho+ a+ tas ⇒ (52,93) *bhavataḥ* (they two are)

III) *Śap* is *Pr̥thu*, therefore it is not *Nirguṇa*.

IV) *Tas* is *Nirguṇa*. As *Nirguṇa*, it is also *Kaṃsāri* (257). Therefore *tas* is simultaneously *Kṛṣṇa-dhātuka* (262), *Nirguṇa*, and *Kaṃsāri*.

V) There are some rules applied to *Nirguṇa* and *Kaṃsāri pratyayas*, like the one mentioned in the upcoming *sūtra* (274).

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अरामहर एअयोरविष्णुपदान्ते ॥२७१॥

a-rāma-hara e-ayor aṣṇupadānte

a-rāma—of the letter *a*; *haraḥ* (*prath e*)—*Hara*, the removal; *e-ayoḥ* (*sap d*)—before the letters *e* and *a*; *a-ṣṇupada-ante* (*sap e*)—not at the end of a *Viṣṇupada* (inflected word).

***A-Rāma* is *Hara* before *e* or *a*, but not at *Viṣṇupadānta*.**

I) bhū+ anti ⇒ (269) bhū+ [ś]a[p]+ anti ⇒ (270) bho+ a+ anti ⇒ (271) bho+ anti ⇒ (52) *bhavanti* (they are)

II) Other cases:

bhū+ sip ⇒ bhū+ [ś]a[p]+ si[p] ⇒ bho+ a+ si ⇒ *bhavasi* (you are)

Similarly: *bhavataḥ* (you two are); *bhavatha* (you all are).

III) ji + anti ⇒ *jayanti* (they conquer)

rakṣ+ anti ⇒ *rakṣanti* (they protect)

gai+ anti ⇒ *gāyanti* (they sing)

smṛ+ anti ⇒ *smaranti* (they remember)

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अ आ वमोः ॥२७२॥

¹Bṛhat 396

a ā va-moḥ

a ā—the letter *a* becomes *ā* ; *va-moḥ* (*sap d*)—before the letters *v* or *m*.

Vāmana *a* becomes *Trivikrama* before *v* or *m*.

I) *bhū*, *Acyuta* (*karṭṛ-vācya*):

* *bhū*+ *mip* ⇒ (269) *bhū*+ [ś]a[p]+ *mi*[p] ⇒ (270) *bho*+ *a*+ *mi* ⇒ (272) *bho*+ *ā*+ *mi* ⇒ (52) *bhavāmi* (I am)

* *bhū*+ *vas* ⇒ (269) *bhū*+ [ś]a[p]+ *vas* ⇒ (270) *bho*+ *a*+ *vas* ⇒ (272) *bho*+ *ā*+ *vas* ⇒ (52,93) *bhavāvaḥ* (we two are)

* *bhū*+ *mas* ⇒ *bhavāmaḥ* (we are)

The complete chart of *bhū*, followed by *Acyuta parapada Viṣṇubhaktis*:

<i>bhavati</i>	<i>Bhavataḥ</i>	<i>bhavanti</i>
<i>bhavasi</i>	<i>Bhavathaḥ</i>	<i>bhavatha</i>
<i>bhavāmi</i>	<i>Bhavāvaḥ</i>	<i>bhavāmaḥ</i>

II) *arc*, *pujāyām* (1P) – worship

arc, *Acyuta* (*karṭṛ-vācya*):

<i>arcati</i>	<i>Arcataḥ</i>	<i>arcanti</i>
<i>arcasi</i>	<i>Arcathaḥ</i>	<i>arcatha</i>
<i>arcāmi</i>	<i>Arcāvaḥ</i>	<i>arcāmaḥ</i>

273

यक् कृष्णधातुके भावकर्मणोः ॥२७३॥

yak kṛṣṇa-dhātuke bhāva-karmaṇoḥ

yak (*prath e*)—the *vikrama ya[k]* ; *kṛṣṇa-dhātuke* (*sap e*)—before a *Kṛṣṇa-dhātuka pratyaya* ; *bhāva-karmaṇoḥ* (*sap d*)—in *bhāva* and *karma-vācya* (268).

In *bhāva* and *karma-vācya*, *yak* is inserted before the *Kṛṣṇa-dhātukas pratyayas*.

I) This *sūtra* modifies 269. *Ya[k]* is *apavāda* (exception) of *śap*.

II) *ya[k]* is *Kapila* and *Kaṁsāri*.

274

ईशस्य न गोविन्दवृष्णीन्द्रौ कंसारिषु ॥२७४॥

īsasya na govinda-vṛṣṇīndrau kaṁsāriṣu

īsasya (*śaṣ e*)—of an *Īśa* (9); *na*—not; *govinda-vṛṣṇīndrau* (*prath d*)—*Govinda* and *Vṛṣṇīndra* ; *kaṁsāriṣu* (*sap b*)—before the *Kaṁsāri pratyayas*.

There is no *Govinda* or *Vṛṣṇīndra* of *Īśa* when the *dhātu* is followed by *Kaṁsāri*.

I) This *sūtra* modifies 270.

II) The *dhātu bhū*, *sattāyām* (1P) – ‘be, exist, become, etc’. used in the examples until now is an *akarmaka dhātu*, (intransitive verb), therefore it cannot be used in *karma-vācya*, or passive voice. The examples in *karma-vācya* given here correspond to another *dhātu* [*bhū*, *praptau* (1U)—obtain] which is transitive (*sakarmaka*).

II) *bhū*, *praptau*, *Acyuta* (*karma-vācya*):

bhū+ *te* ⇒ (273) *bhū*+ *ya*[k]+ *te* ⇒ (274) *bhū*+ *ya*+ *te* ⇒ *bhūyate* (it is obtained)

Similarly: *bhū*+ *se* ⇒ *bhūyase*

275

अत आ ईस्तथयोः ॥२७५॥

ata ā īs ta-thayoḥ

ataḥ (*pañc e*)—after the letter *a* ; *ā*—the letter *ā* ; *iḥ* (*prath e*)—the letter *i* ; *ta-thayoḥ* (*sap d*)—before *t* or *th*.

Ā changes to ī if comes after Vāmana a and before t or th.

I) *bhū*, *praptau*, *Acyuta* (*karma-vācya*):

bhū+ *āte* ⇒ (273) *bhū*+ *ya*[k]+ *āte* ⇒ (274,275) *bhū*+ *ya*+ *īte* ⇒ (41) *bhūyete* (they two are obtained)

Similarly: *bhū*+ *āthe* ⇒ *bhūyethe*

* *bhū*+ *ante* ⇒ (273) *bhū*+ *ya*[k]+ *ante* ⇒ (274,271) *bhū*+ *y*+ *ante* ⇒ *bhūyante*

Similarly: *bhū*+ *e* ⇒ *bhūye*

* *bhū*+ *vahe* ⇒ (273,274,272) *bhūyāvahe*

<i>bhūyate</i>	<i>bhūyete</i>	<i>bhūyante</i>
<i>bhūyase</i>	<i>bhūyethe</i>	<i>bhūyadhve</i>
<i>bhūye</i>	<i>bhūyāvahe</i>	<i>bhūyāmahe</i>

II) *jap[a]*, *vyaktāyām vāci mānase* (1P) – mutter, meditate

jap[a], *Acyuta* (*karma-vācya*):

<i>japyate</i>	<i>japyete</i>	<i>japyante</i>
<i>japyase</i>	<i>japiethe</i>	<i>japyadhve</i>
<i>japye</i>	<i>japyāvahe</i>	<i>japyāmahe</i>

276

अतो या ईः ॥२७६॥

ato yā īḥ

ataḥ (*pañc e*)—after the letter *a* ; *yā* (*prath e*)—the syllable *yā* ; *iḥ* (*prath e*)—the letter *i*.

After a the syllable yā changes to ī.

I) *bhū*, *Vidhi* (*karṭṛ-vācya*):

bhū+ *yāt* ⇒ (269) *bhū*+ [*ś*]*a*[*p*]+ *yāt* ⇒ (270) *bho*+ *a*+ *yāt* ⇒ (276) *bho*+ *a*+ *īt* ⇒

(41) *bho*+ *et* ⇒ (52) *bhavet* (he should be)

Similarly: *bhū*+ *yātām* ⇒ *bhabetām*

bhū+ *yās* ⇒ *bhaveḥ*

bhū+ *yāva* ⇒ *bhaveva*

277

अत इट् युसि ॥२७७॥

ata iṭ yusi

ataḥ (*pañc e*)—after the letter *a* ; *iṭ* (*prath e*)—the particle *i[ṭ]* ; *yusi* (*sap e*)—before *yus*.

When yus is preceded by a, iṭ is inserted.

I) *bhū*+ *yus* ⇒ (269) *bhū*+ [*ś*]*a*[*p*]+ *yus* ⇒ (270) *bho*+ *a*+ *yus* ⇒ (277) *bho*+ *a*+ *i[ṭ]*. *yus*

⇒ (41) *bho*+ *ei**yus* ⇒ (52) *bhaveyus* ⇒ (93) *bhaveyuḥ* (they should be)

278

अतो यामियम् ॥२७८॥

ato yām iyam

ataḥ (*pañc e*)—after the letter *a* ; *yām* (*prath e*)—the *pratyaya yām* ; *iyam* (*prath e*)—the replacement *iyam*.

Yām is replaced by iyam when it is preceded by a.

I) *bhū, Vidhi (karṭr-vācya)*:

bhū+ yām ⇒ (269) bhū+ [ś]a[p]+ yām ⇒ (270) bho+ a+ yām ⇒ (278) bho+ a+ iyam
⇒ (41,52) *bhaveyam* (I should be)

<i>bhavet</i>	<i>Bhavetām</i>	<i>bhaveyuh</i>
<i>bhaveḥ</i>	<i>Bhavetam</i>	<i>bhaveta</i>
<i>bhaveyam</i>	<i>bhaveva</i>	<i>bhavema</i>

II) *tyaj[a], hanau* (1P) – abandon, give up

tyaj[a], Vidhi (karṭr-vācya):

<i>tyajet</i>	<i>Tyajetām</i>	<i>tyajeyuh</i>
<i>tyajeh</i>	<i>Tyajetam</i>	<i>tyajeta</i>
<i>tyajeyam</i>	<i>Tyajeva</i>	<i>tyajema</i>

III) *bhū, praptau Vidhi (karṃa-vācya)*:

(There are no special rules for this tense.)

bhū+ īta ⇒ (273) bhū+ ya[k]+ īta ⇒ (274) bhū+ ya+ īta ⇒ (41) *bhūyeta* (it should be obtained)

<i>bhūyeta</i>	<i>Bhūyeyātām</i>	<i>bhūyeraṇ</i>
<i>bhūyethāḥ</i>	<i>Bhūyeyāthām</i>	<i>bhūyedhvam</i>
<i>bhūyeya</i>	<i>Bhūyevahi</i>	<i>bhūyemahi</i>

IV) *phal[a], niṣpatau* (1P) – bear fruit, result

phal[a], Vidhi (karṭr-vācya):

<i>phalyeta</i>	<i>Phalyeyātām</i>	<i>phalyeraṇ</i>
<i>phalyethāḥ</i>	<i>Phalyeyāthām</i>	<i>phalyedhvam</i>
<i>phalyeya</i>	<i>Phalyevahi</i>	<i>phalyemahi</i>

279

तुह्योस्तातङ् आशिषि वा सर्वत्र ॥२७९॥

tu-hyos tātaṅ āśiṣi vā sarvatra

tu-hyoh (śaṣ d)—of the *Viṣṇubhaktis tu[p]* and *hi* of *Vidhātr*; *tātaṅ*—the replacement *tāt[an]*; *āśiṣi* (*sap e*)—in the sense of *āśir-vāda*, offering blessings; *vā*—optionally; *sarvatra*—in all cases, without exception.

All *dhātus* can replace *tup* and *hi* by *tātān* if they are used in the sense of *āśir-vāda*.

II) *bhū, Vidhātr (karṭr-vācya)*:

bhū+ tu[p] ⇒ (269) bhū+ [ś]a[p]+ tu[p] ⇒ (270) bho+ a+ tu ⇒ (52) *bhavatu* (may he be)

or (279) bhū+ tātaṅ ⇒ (269) bhū+ [ś]a[p]+ tāt[an] ⇒ (270) bho+ a+ tāt ⇒ (52) *bhavatāt*

280

अतो हेर्हरः ॥२८०॥

ato her haraḥ

ataḥ (*pañc e*)—after the letter *a*; *heḥ* (*śaṣ e*)—of the *pratyaya hi*; *haraḥ* (*prath e*)—*Hara*, elision.

After *a*, *hi* is *Hara*.

I) *bhū, Vidhātr (karṭr-vācya)*:

bhū+ hi ⇒ (269) bhū+ [ś]a[p]+ hi ⇒ (270) bho+ a+ hi ⇒

(two forms, when there is *āśir-vāda*):

a) (280) bho+ a ⇒ (52) *bhava* (may you be)

b) (279) bho+ a+ tāt[an] ⇒ (52) *bhavatāt*

<i>bhavatu / bhavatāt</i>	<i>Bhavatām</i>	<i>bhavatantu</i>
<i>bhave / bhavatāt</i>	<i>Bhavatam</i>	<i>bhavata</i>
<i>bhavāni</i>	<i>Bhavāva</i>	<i>bhavāma</i>

II) *khād[a]*, *bhakṣane* (1P) – eat
khād[a], *Vidhātr* (*karṭṛ-vācya*):

<i>khādatu / khādatāt</i>	<i>Khādatām</i>	<i>khādatantu</i>
<i>khāde / khādatāt</i>	<i>Khādatam</i>	<i>khādata</i>
<i>khādāni</i>	<i>Khādāva</i>	<i>khādāma</i>

IV) *bhū*, *praptau Vidhātr* (*karma-vācya*):
(There are no special rules for this tense.)

bhū+tām ⇒ (273) *bhū+ya[k]+tām* ⇒ (274) *bhūyatām* (it should be obtained)

<i>bhūyatām</i>	<i>Bhūyetām</i>	<i>bhūyantām</i>
<i>bhūyasva</i>	<i>Bhūyethām</i>	<i>bhūyadhvam</i>
<i>bhūyai</i>	<i>Bhūyāvahai</i>	<i>bhūyāmahai</i>

V) *bhaj[a]*, *sevāyām* (1P) – worship
bhaj[a], *Vidhātr* (*karma-vācya*):

<i>bhajatām</i>	<i>Bhajyetām</i>	<i>bhajyantām</i>
<i>bhajyasva</i>	<i>Bhajyethām</i>	<i>bhajyadhvam</i>
<i>bhajyai</i>	<i>Bhajyāvahai</i>	<i>bhajyāmahai</i>

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प्रादय उपेन्द्रसंज्ञा धातुयोगे, ते च प्राक् ॥२८१॥

prādaya upendra-samjñā dhātu-yoge, te ca prāk

pra-ādayaḥ (*prath b*)—the prefixes *pra*, etc. ; *upendra-samjñāḥ* (*prath b*)—are called *Upendra* ; *dhātu-yoge* (*sap e*)—in *yoga* or connection with a *dhātu* ; *te* (*prath b*)—they; *ca*—also; *prāk*—before (prefixed to the *dhātus*).

***Pra*, etc. are called *Upendras* when they are used as prefixes to the *dhātus*.**

I) List of *Upendras* or *prādis* (The indications given in parenthesis are to be taken as guidelines to infer the meaning of the *dhātu* when the *Upendras* are applied to it):

- 1) *pra* (forward, away, before)
- 2) *parā* (away, back, towards, etc.)
- 3) *apa* (away, improper, etc.)
- 4) *sam* (together with, very, thoroughly)
- 5) *anu* (after, behind, along, by the side, etc.)
- 6) *ava* (away, off, down, etc.)
- 7) *nir* (away from, without)
- 8) *dur* (hard, difficult, bad, etc.)
- 9) *abhi* (to, towards, to express intensity)
- 10) *vi* (to express separation, disjunction, or the reverse of an action)
- 11) *adhi* (over, above, fully, etc.)
- 12) *su* (well, thoroughly, very, beautifully, etc.)
- 13) *ud* (up, upwards, upon, over, out from, etc.)
- 14) *ati* (very, extremely, over, etc.)
- 15) *ni* (down, under, below, etc.)
- 16) *prati* (towards, in direction of, back again, upon, etc.)
- 17) *pari* (round, about, further, opposite to, extremely, etc.)
- 18) *api* (near, over, towards, up to)
- 19) *upa* (towards, near to, under, down)

20) *ā/n̄* (near, towards, all around, pervade, and opposite sense when added before verbs of motion).

II) Examples of *dhātus* preceded by *Upendras*:

- * *bhū*, *sattāyām* (1P) – be, exist, become, be manifest
anu-bhū (experience), *abhi-bhū* (overcome), *ud-bhū* (arise), *parā-bhū* (vanquish), *pra-bhū* (be produced, rule), *sam-bhū* (be possible), etc.
- * *hr̥*, *harane* (1U) – take away
apa-hr̥ (take away), *abhi-hr̥* (offer), *vi-ava-hr̥* (behave), *ā-hr̥* (obtain, eat), *vi-ā-hr̥* (utter), *sam-ā-hr̥* (collect), *ud-hr̥* (lift, rescue), *upa-hr̥* (offer), *pari-hr̥* (avoid),
pra-hr̥ (strike), *vi-hr̥* (enjoy oneself), *sam-hr̥* (check).
- * *gam[l]*, *gatau* (1P) – go
adhi-gam (acquire); *anu-gam* (follow); *abhi-gam* (approach); *ava-gam* (know);
ā-gam (come); *ud-gam* (rise); *upa-gam* (approach); *nis-gam* (go out); *prati-gam* (return); *vi-gam* (pass away).
- * *as[a]*, *bhuvi* (4P) – be
apa-as (cast away); *abhi-as* (practice); *ni-as* (put down); *sam-ni-as* (give up)
- * *ūh[a]*, *vitarka* (1A) – guess
apa-ūha (remove); *prati-ūha* (impede); *vi-ūha* (arrange troops)
- * *āp[l]*, *vyāptau* (5P) – pervade, obtain
āva-āp (secure); *pra-āp* (get, reach)
- * *ās[a]*, *upaveśane* (2A) – sit
adhi-ās (occupy); *upa-ās* (serve, worship)
- * *iṣ[a]*, *icchāyām* (6P) – wish
anu-iṣ (search)
- * *īkṣ[a]*, *darśane* (1A) – see
anu-īkṣ (seek); *apa-īkṣ* (expect, need); *upa-īkṣ* (neglect); *pari-īkṣ* (examine);
prati-īkṣ (wait for)
- * *kāś[r]*, *diptau* (1A) – shine
pra-kāś (shine); *vi-kāś* (bloom)
- * *[ḍu]kr̥[ñ]*, *karane* (8U) – do
adhi-kr̥ (refer to); *anu-kr̥* (imitate); *apa-kr̥* (harm); *upa-kr̥* (help); *upaskr̥* (decorate);
vi-kr̥ (change); *vi-ā-kr̥* (explain)
- * *kṛṣ[a]*, *vilekhane* (1P) – draw, plough
ā-kṛṣ (attract); *ni-kṛṣ* (lessen)
- * *kram[u]*, *pāda-vikṣepe* (1P) – walk, step
ati-kram (cross); *abhi-kram* (approach); *ā-kram* (attack); *upa-kram* (begin – A)
- * *[ḍu]kr̥i[ñ]*, *dravya-vinimaye* (9U) – buy
pari-kr̥i (hire – A); *vi-kr̥i* (sell – A)
- * *kṣip[a]*, *preraṇe* (6U) – throw, cast
ā-kṣip (allude); *sam-kṣip* (abridge)
- * *gah[ū]*, *vilodane* (1A) – dive into, bathe, penetrate
ava-gah (dive)
- * *grah[a]*, *upādāne* (9U) – take, seize
anu-grah (favour); *ni-grah* (check); *pari-grah* (clasp); *prati-grah* (accept);
sam-grah (collect)
- * *car[a]*, *gatau* (1P) – go, move
anu-car (follow); *ā-car* (practice); *upa-car* (serve)
- * *ci[ñ]*, *cayane* (5U) – collect
ava-ci (gather); *ā-ci* (heap up); *nir-ci* (ascertain)
- * *ji*, *jaye abhibhave ca* (1P) – conquer, overcome
pari-ji (defeat – A)
- * *jīv[a]*, *praṇa-dharane* (1U) – live
ati-jīv (survive); *upa-jīv* (maintain oneself)
- * *jñā*, *avabodhane* (9U) – know
anu-jñā (permit); *abhi-jñā* (recognize); *ava-jñā* (despise); *prati-jñā* (promise);
vi-jñā (ascertain); *sam-jñā* (agree – A)
- * *tan[u]*, *vistāre* (8U) – spread, stretch

vi-tan (spread)

* *tī*, *plavana-taraṇayoḥ* (1P) – swim, cross over

ati-tī (overcome); *ava-tī* (descend)

* *tyaj[a]*, *hānau* (1P) – abandon

pari-tyaj (forsake); *sam-tyaj* (give up)

* [*ḍu*]*dā[ñ]*, *dāne* (3U) – give

ā-dā (receive); *prati-dā* (give back); *vi-dā* (distribute)

* *diś[a]*, *atisarjane āññāpane kathane ca* (6U) – give, order, tell

ā-diś (prescribe); *upa-diś* (instruct)

* *dyut[a]*, *dīptau* (1A) – shine, bright

vi-dyut (flash)

* [*ḍu*]*dhā[ñ]*, *dharāṇa-poṣaṇayoḥ* (3U) – hold, maintain, give

ā-dhā (deposit – A); *prati-ni-dhā* (substitute); *vi-dhā* (prescribe)

* *dhṛ*, *dhāraṇe* (10U) – hold, owe

ava-dhṛ (determine); *nir-dhṛ* (pick out)

* *nam[a]*, *prahvatve śabde ca* (1P) – bow, bend, sound

pari-nam (change into)

* *ni[ñ]*, *prāpaṇe* (1U) – lead, carry

ā-ni (bring, fetch); *nir-ni* (decide); *pari-ni* (marry)

* *pad[a]*, *gatau* (4A) – go

upa-pad (occur); *pra-pad* (seek refuge); *prati-pad* (receive); *vi-pad* (fail);

sam-pad (succeed)

* *pracch[a]*, *jñāpsāyām* (6P) – ask, seek, desire, know

pari-pracch (enquire)

bandh[a], *bandhane* (9P) – bind, fasten, attract, form

anu-bandh (combine); *ni-bandh* (check)

* *budh[a]*, *bodhane* (4A) – know, understand

anu-budh (think of); *ava-budh* (perceive); *prati-budh* (observe); *vi-budh* (learn); *sam-budh*

(recognize)

* *bru[ñ]*, *vyaktāyām vāci* (2U) – speak

anu-brū (repeat); *prati-brū* (answer)

* *bhuj[a]*, *pālanābhyavahārayoḥ* (7U) – protect, govern (P), eat, enjoy, suffer

upa-bhuj (enjoy); *sam-bhuj* (enjoy)

* *man[a]*, *jñāne* (4A) – think

anu-man (agree); *apa-man* (despise); *abhi-man* (desire); *ava-man* (despise);

sam-man (esteem)

* *mantr[i]*, *gupta-paribhāṣaṇe* (10A) – consult, ponder over, advise

abhi-mantr (address); *ā-mantr* (take leave); *ni-mantr* (invite); *sam-mantr* (consult)

* *mā* (2P), *mā[ñ]* (3A), *mane* – measure

anu-mā (infer); *upa-mā* (compare)

* *mud[a]*, *harṣe* (1A) – be glad, rejoice

anu-mud (approve); *pra-mud* (rejoice)

* *yam[a]*, *uparame* (1P) – check, stop, refrain

ud-yam (strive); *upa-yam* (marry – A); *ni-yam* (check); *pra-yam* (bestow);

sam-yam (curb)

* *yā*, *prāpaṇe* (2P) – go, pass away, elapse

nir-yā (go out); *pra-yā* (set out)

* [*ṭu*]*yāc[r]*, *yācñāyām* (1U) – beg, ask, solicit

anu-yāc (beseech); *sam-yāc* (solicit)

* *yuj[ir]*, *yoge* (7U) – join, mix, appoint

ud-yuj (get ready); *upa-yuj* (use, enjoy)

* *rañj*, *rāge* (4U) – dye, be attached to

anu-rañj (love)

* *vad[a]*, *vyaktāyām vāci* (1P) – speak, tell, utter

- abhi-vad* (address); *vi-vad* (quarrel – A); *sam-vad* (converse – A)
- * *vah[a]*, *prāpane* (1U) – carry, bear, flow as a stream
nir-vah (carry out)
- * *viś[a]*, *praveśane* (6P) – enter
upa-viś (sit down); *abhi-ni-viś* (resort to)
- * *vṛt[u]*, *vartane* (1A) – be, happen, be occupied, act
anu-vṛt (conform); *ni-vṛt* (return); *pari-vṛt* (turn round); *pra-vṛt* (set out)
- * *śās[u]*, *anuśiṣṭau* (2P) – govern, instruct, teach, inform, advise, order, enact
anu-śās (instruct); *ā-śās* (desire – A); *pra-śās* (rule)
- * *śī[ñ]*, *svapne* (2A) – sleep, lie down
ati-śī (surpass); *adhi-śī* (dwell); *sam-śī* (hesitate)
- * *śram[u]*, *tapasi khede ca* (4P) – perform austerity, be wearied
pari-śram (be exhausted); *vi-śram* (rest, stop)
- * *śri[ñ]*, *sevāyām* (1U) – serve, depend upon, resort to
ā-śri (seek refuge)
- * *śliṣ[a]*, *āliṅgane* (4P) – embrace, adhere to, cling to
ā-śliṣ (embrace); *vi-śliṣ* (separate)
- * *śvas[a]*, *prāṇane* (2P) – breathe, respire
ā-śvas (revive); *vi-śvas* (confide in)
- * *śr*, *gatau* (1P) – go, move
anu-śr (follow); *apa-śr* (depart); *nir-śr* (emerge)
- * *śrj[a]*, *visarge* (6P) – leave, create
ud-śrj (discharge); *vi-śrj* (dismiss)
- * *sev[r]*, *sevane* (1A) – serve, worship
ni-sev (frequent)
- * *śo*, *antakarmani* (4P) – put an end to, destroy, perish
vi-ava-so (decide)
- * *sthā*, *gati-nivṛtau* (1P) – stand, stay, be
adhi-sthā (dwell); *anu-sthā* (perform); *ava-sthā* (stand still); *vi-ava-sthā* (remain); *ud-sthā* (rise)

281a²

धात्वादेशो नः

dhātv āder ṇo naḥ

dhātu-ādeḥ (ṣaṣ e)—of the beginning of a *dhātu*; *naḥ* (*prath e*)—the letter *ṇ*; *naḥ* (*prath e*)—the letter *n*.

The initial *ṇ* of a *dhātu* changes to *n*.

I) Examples:

<i>ṇam[a]</i> (<i>namati</i>)	<i>prahvatve śabde ca</i>	1P	bow down, sound
<i>ṇī[ñ]</i> (<i>nayati</i>)	<i>prapane</i>	1U	lead
<i>ṇad[a]</i> (<i>nadati</i>)	<i>avyakte śabde</i>	1P	sound, thunder
<i>ṇid[a]</i> (<i>nindati</i>)	<i>kutsāyām</i>	1P	blame, criticize
<i>ṇīl[a]</i> (<i>nilati</i>)	<i>varṇe</i>	1P	colour
<i>ṇaś[a]</i> (<i>naśyati</i>)	<i>adarśane</i>	4P	be lost, perish

II) Bṛhat 481:

sarve nādayo ṇopadeśā, nṛ-nṛti-nardi-nandi-nakki-nāthi-nāthi-naṭi-varjam

All *dhātus* beginning with *n* are *ṇopadeśas* (originally beginning with *ṇ*), except:

<i>nṛ</i>	<i>naye</i>	9P	lead
<i>nṛt[ī]</i>	<i>gātra-vikṣepe</i>	4P	dance
<i>nard[a]</i>	<i>śabde</i>	1P	sound
<i>[tu]nad[ī]</i>	<i>samṛddhau</i>	1P	be glad, be satisfied
<i>nakk[a]</i>	<i>nāśane</i>	10U	perish
<i>nāth[r]</i>	<i>yācñā-upatāpa-aiśvarya-</i>	1A	ask, harass, be master of,

²Bṛhat 450

<i>nādh[r]</i> <i>nat[a]</i>	<i>āśiḥṣu prayatne ca</i> (same) <i>nṛtau</i>	1P	bless, endeavor dance
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III) The modern dictionaries list the *dhātus* as if beginning with *n*.

282

उपेन्द्रात्णोपदेशस्य णत्वम् ॥२८२॥

upendrāt ṇopadeśasya ṇatvam

upendrāt (pañc e)—after *Upendra* ; *ṇa-upadeśasya* (sap e)—of a *ṇopadeśa dhātu* – a *dhātu* listed in the *Dhātu-pāṭha* as beginning with *ṇ* ; *ṇatvam* (prath e)—the condition of *mūrdhanya ṇ*.

After *Upendra*, the original *mūrdhanya ṇ* of a *dhātu* is re-established.

I) Examples:

* *pariṇam* (change into) – *pariṇamati*, *pariṇamataḥ*, *pariṇamanti*, etc.

* *praṇam* (bow down) – *praṇamati*, *praṇamataḥ*, *praṇamanti*, etc.

* *pariṇī* (marry) – *pariṇayati*, *pariṇayataḥ*, *pariṇayanti*, etc.

II) According to the conditions given in 110 the *Upendras* accepted here are *pra*, *parā*, *nir*, *dur* and *pari*. (282 is necessary because *Upendra* and *dhātu* are different *Viṣṇupadas*.)

Ex: *ānayati* (he brings) [no *ṇatva*, 282 is not applied]

upanayati (he offers) [no *ṇatva*]

pariṇayati (he marries) [*ṇatva*, by 282 and 110]

283

हिनुमीनानिपाञ्च ॥२८३॥

hinu-mīnānipāñ ca

hinu-mīnā-ānipām (ṣaṣ b)—of *hinu* (*dhātu hi* plus *vikaraṇa [ś]nu*), *mīnā* (*dhātu mī* plus *vikaraṇa [ś]nā*), and *ānip* (*Vidhātṛ pratyaya*); *ca*—also.

The *n* of *hinu*, *mīnā* and *ānip* also changes to *mūrdhanya* (according to *sūtras* 282 and 110)

I) *pra*+ *bhū*+ *ānip* ⇒ (269) *pra*+ *bhū*+ [ś]a[p]+ *āni*[p] ⇒ (270) *pra*+ *bho*+ *a*+ *āni* ⇒

(52) *prabhavāni* ⇒ (283) *prabhavāni*

* but *abhibhavāni*

284

धातोः पूर्वमभूतेश्वरभूतेशाजितेषु ॥२८४॥

dhātoḥ pūrvam at bhūteśvara-bhūteśajiteṣu

dhātoḥ (ṣaṣ e)—of a *dhātu*; *pūrvam*—before; *at* (prath e)—the particle *a[t]* ; *bhūteśvara-bhūteśa-ajiteṣu* (sap b)—before *Bhūteśvara*, *Bhūteśa* and *Ajita Viṣṇubhaktis*.

Before *Bhūteśvara*, *Bhūteśa* and *Ajita*, *at* is prefixed to the *dhātus*.

I) *bhū*, *Bhūteśvara* (*karṭṛ-vācya*):

bhū+*dīp* ⇒ (284) *a[t]*. *bhū*+ *dīp* ⇒ (269) *abhū*+ [ś]a[p]+ *d*[ip] ⇒ (270) *abho*+ *a*+ *d* ⇒

(52) *abhavad* ⇒ (180) *abhavat* (he became)

<i>abhavat</i>	<i>abhavatām</i>	<i>abhavan</i>
<i>abhavaḥ</i>	<i>abhavatam</i>	<i>abhavata</i>
<i>abhavam</i>	<i>abhavāva</i>	<i>abhavāma</i>

II) *kṛīd[r]*, *kṛīdayām* (1P) – play

kṛīd, *Bhūteśvara* (*karṭṛ-vācya*):

<i>akṛīdat</i>	<i>akṛīdatām</i>	<i>akṛīdan</i>
<i>akṛīdaḥ</i>	<i>akṛīdatam</i>	<i>akṛīdata</i>
<i>akṛīdam</i>	<i>akṛīdāva</i>	<i>akṛīdāma</i>

III) *bhū*, *praptau Bhūteśvara* (*karma-vācya*):

bhū+ *ta* ⇒ (284) *abhū*+ *ta* ⇒ (273) *abhū*+ *ya*[*k*]+ *ta* ⇒ (274) *abhūyata* (it was obtained)
bhū+ *ātām* ⇒ (284,273) *abhū*+ *ya*[*k*]+ *ātām* ⇒ (274,275) *abhū*+ *ya*+ *ītām* ⇒ *abhūyetām*

<i>abhūyata</i>	<i>abhūyetām</i>	<i>abhūyanta</i>
<i>abhūyathāḥ</i>	<i>abhūyethām</i>	<i>abhūyadhvam</i>
<i>abhūye</i>	<i>abhūyāvahi</i>	<i>abhūyāmahi</i>

IV) *kṛiḍ[ṛ]*, *Bhūteśvara* (*karma-vācya*):

<i>akṛiḍyata</i>	<i>akṛiḍyetām</i>	<i>akṛiḍyanta</i>
<i>akṛiḍyathāḥ</i>	<i>akṛiḍyethām</i>	<i>akṛiḍyadhvam</i>
<i>akṛiḍye</i>	<i>akṛiḍyāvahi</i>	<i>akṛiḍyāmahi</i>

285

सिर्भूतेशे ॥२८५॥

sir bhūteśe

siḥ (*prath e*)—the *vikaraṇa s[i]* ; *bhūteśe* (*sap e*)—before *Bhūteśa Viṣṇubhaktis*.

Before *Bhūteśa*, *si* is applied.

I) This *sūtra* modifies 269. *s[i]* is *apavāda* (exception) of *śap*.

286

इणस्थापिबतिदामोदरभूयः सेर्महाहरः परपदे ॥२८६॥

iṅ-sthā-pibati-dāmodara-bhūbhyaḥ ser mahāharaḥ parapade

iṅ-sthā-pibati-dāmodara-bhūbhyaḥ (*pañc b*)—after the *dhātus i[n]*, *sthā*, *pā* (*pibati*), *Dāmodara* (explained in the next *sūtra*) and *bhū* ; *seh* (*śaṣ e*)—of *s[i]* ; *mahāharaḥ* (*prath e*)—*Mahāhara*, elimination; *parapade* (*sap e*)—before *parapada viṣṇubhakti*.

After the *dhātus i[n]*, *sthā*, *pā*, *Dāmodara* and *bhū*, *si* is *Mahāhara* if it is followed by *Bhūteśa parapada*.

I) *i[n]*, *gatau* (2P) – go, move;

sthā, *gati nivrtau* (1P) – stand stop

pā, *pāne* (1P) – drink

II) In this *sūtra* *pā* is indicated by *pibati*, by the following principle: when there are two or more *dhātus* that have the same form and belong to different *gaṇas*, the *kṛdanta pratyaya [ś/ti/p]* is used to identify the specific *dhātu*.

This is explained in the *kṛdanta sūtra* – *ik-śtipau dhātu-nirdeśe* (681). When *[ś/ti/p]* is applied the word looks like *Acyuta parapada prathama-puruṣa eka-vacana*.

287

दापदैपदीडो विना दाधादामोदरसंज्ञाह् ॥२८७॥

dāp-daip-dīno vinā dā-dhā-dāmodara-samjñāḥ

dāp-daip-dīnaḥ (*dvit b*)—the *dhātus dā-p*, *dai[p]* and *dī[n]*; *vinā*—except; *dā-dhā*—the syllables *dā* and *dhā* ; *dāmodara-samjñāḥ* (*prath b*)—called *Dāmodara dhātus*.

The *dhātus* that begin with the syllables *dā* or *dhā* are called *Dāmodara*, except *dā[p]*, *dai[p]* and *dī[n]*.

I) *dā[p]*, *davane* (2P) – cut

dai[p], *śodhane* (1P) – purify

dī[n], *kṣaye* (4A) – perish

II) List of the *Dāmodaras*:

<i>dā[n]</i>	<i>dāne</i>	1P	give
<i>[tu]dā[n]</i>	<i>dāne</i>	3U	give
<i>dān[a]</i>	<i>khaṇḍane āṛjave ca</i>	1U	cut off, straighten

<i>dāy[ṛ]</i>	<i>dāne</i>	1A	give
<i>dās[ṛ]</i>	<i>dāne</i>	1U	give
<i>dās[ṛ]</i>	<i>dāne</i>	1U	give
<i>[tu]dā[ñ]</i>	<i>dharana-poṣaṇayor dāne ca</i>	3U	hold, maintain, give
<i>dhāv[u]</i>	<i>gati-śuddhayoḥ</i>	1U	run, cleanse, wash

III) In the course of conjugation, *dai[p]* and *di[n]* change to *dā*, but still they will not be *Dāmodara* (357).

288

भुवो न गोविन्दः सिलुकि ॥२८८॥

bhuvo na govindaḥ si-luki

bhuvaḥ (ṣaṣ e)—of *bhū* ; *na*—not; *govindaḥ* (prath e)—*Govinda*; *si-luki* (sap e)—when *s/i* is *Mahāhara*.

After the *Mahāhara* of *si*, *bhū* does not take *Govinda*.

I) *bhū*, *Bhūteśa* (karṭṛ-vācya)

bhū+ dip ⇒ (284) a[t]. bhū+ dip ⇒ (285) abhū+ si+ dip ⇒ (286) abhū+ d[ip] ⇒

(288) abhūd ⇒ (180) *abhūt* (he was)bhū+ tām ⇒ (284,285) a[t]. bhū+ si+ tām ⇒ (286) abhū+ tām ⇒ (288) *abhūtām* (they two were)bhū+ sip ⇒ (284,285) a[t]. bhū+ si+ sip ⇒ (286,288) abhū+ s[ip] ⇒ (93) *abhūḥ*

289

भुवो भूवूतेशाधोक्षजसर्वेश्वरे ॥२८९॥

bhuvo bhūv bhūteśādhokṣaja-sarveśvare

bhūvaḥ (ṣaṣ e)—of *bhū* ; *bhūv* (prath e)—the replacement *bhūv* ; *bhūteśa-adhokṣaja*—of *Bhūteśvara* and *Adhokṣaja* ; *sarveśvare* (sap e)—before *Sarveśvara*

***Bhū* changes to *bhūv* before the *Sarveśvaras* of *Bhūteśa* and *Adhokṣaja Viṣṇubhaktis*.**

I) bhū+ an ⇒ (284,285) abhū+ si+ an ⇒ (286,288) abhū+ an ⇒ (289) *abhūvan* (they were)bhū+ [p]am ⇒ *abhūvam*II) *bhū*, *Bhūteśa* (karṭṛ-vācya):

<i>abhūt</i>	<i>abhūtām</i>	<i>abhūvan</i>
<i>abhūḥ</i>	<i>abhūtam</i>	<i>abhūta</i>
<i>abhūvam</i>	<i>abhūva</i>	<i>abhūma</i>

III) *sthā*, *Bhūteśa* (karṭṛ-vācya):

<i>asthāt</i> ¹	<i>asthātām</i>	<i>asthuḥ</i> ²
<i>asthāḥ</i>	<i>asthātam</i>	<i>asthāta</i>
<i>asthām</i>	<i>asthāva</i>	<i>asthāma</i>

¹(286); ²(see 366)

290

इण्भूतेशते भावकर्मनोः ॥२९०॥

iṅ bhūteśa-te bhāva-karmanoḥ

iṅ (prath e)—the particle *i[n]*; *bhūteśa* -of *Bhūteśa*; *te* (sap e)—before the *pratyaya ta*; *bhāva-karmanoḥ* (sap d)—in *bhāva-vācya* and *karma-vācya*.

***Iṅ* is applied before the *Bhūteśa pratyaya ta*, in *bhāva* and *karma -vācya*.**

I) *i[n]* is a *Nṛsimha pratyaya*.II) This *sūtra* modifies 285.

291

अन्तस्य वृष्णीन्द्रो नृसिम्हे ॥२९१॥

antasya vṛṣṇīन्द्रo nṛsimhe

antasya (ṣaṣ e)—of the last letter; *vṛṣṇīन्द्रaḥ* (prath e)—*Vṛṣṇīन्द्रa* (127); *nṛsimhe* (sap e)—before a *Nṛsimha* pratyaya.

The final vowel of a dhātu takes Vṛṣṇīन्द्रa before Nṛsimha pratyayas.

292

इणस्तो हरः ॥२९२॥

iṅas to haraḥ

iṅaḥ (pañc e)—after *i[n]*; *taḥ* (prath e)—the *Viṣṇubhakti ta*; *haraḥ* (prath e)—*Hara*, elision.
After iṅ, ta is Hara.

I) *bhū*, *Bhūteṣa* (*karma-vācyā*)

bhū+ ta ⇒ (284) a[t]. *bhū+ ta* ⇒ (290) *abhū+ iṅ+ ta* ⇒ (291) *abhau+ iṅ+ ta* ⇒ (292) *abhau+ i[n]* ⇒ (52) *abhāvi* (it was obtained)

293

इट् रामधातुके ॥२९३॥

iṭ rāma-dhātuke

iṭ (prath e)—the particle *i[t]*; *rāma-dhātuke* (sap e)—before a *Rāma-dhātuka* pratyaya.
Iṭ is applied before Rāma-dhātukas.

I) *bhū*, *Bhūteṣa* (*karma-vācyā*)

bhū+ ātām ⇒ (284) a[t]. *bhū+ ātām* ⇒ (285) *abhū+ si+ ātām* ⇒ (293) *abhū+ i[t]+ si¹+ ātām* ⇒ (270) *abho+ i[t]+ s[i]+ ātām* ⇒ *abho+ i+ s+ ātām* ⇒ (52) *abhavisātām* ⇒ (107) *abhaviṣātām*

¹(*s[i]* is *Rāma-dhātuka* by 263)

293a³

नेट् यसर्वेश्वरयोः

neṭ ya-sarveśvarayoḥ

na—not; *iṭ* (prath e)—*i[t]*; *ya-sarveśvarayoḥ* (sap d)—before *Sarveśvara* and the letter *y*.
But before Rāma-dhātukas beginning with y or Sarveśvara, iṭ is not applied.

294

सहजसर्वेश्वरान्तहनग्रहदृशिभ्य इण्वदिङ् वा

स्यसिकामपालबालकल्किषु भावकर्मनोः ॥२९४॥

**saha-ja-sarveśvarānta-hana-graha-dṛśibhya iṅvad iḍ vā
sya-si-kāmapāla-bālakalkiṣu bhāva-karmanoḥ**

saha-ja—having that particular characteristic in the original state; *sarveśvara-anta*—*Sarveśvarānta dhātu*, a *dhātu* ending in *Sarveśvara*; *hana-graha-dṛśibhyaḥ¹* (pañc b)—after the *dhātus han[a]*, *grah[a]* and *dṛś[ir]*; *iṅvad*—like *i[n]* (290); *iṭ* (prath e)—*i[t]* (293); *vā*—optionally; *sya-si-kāmapāla-bālakalkiṣu* (sap b)—before the *pratyaya* beginning with *sya* (*Kalki* and *Ajita*), and before *s[i]*, *Kāmapāla* and *Bālakalki*; *bhāva-karmanoḥ* (sap d)—in *bhāva* and *karma-vācyā*.

¹Here *i[k]* has been applied to *dṛś* (286 II and *kṛdanta* 681)

After the dhātus ending originally in Sarveśvara, and after han[a], grah[a], dṛś[ir], iṭ can be optionally treated as iṅ if these dhātus are followed by si, Kāmapāla, Bālakalki, Kalki and Ajita, in bhāva and karma-vācyā.

³Bṛhat 442

I) *han[a]*, *himsa-gatyoh* (2P) – kill, go
grah[a], *upādāne* (9U) – seize, grasp, take
ḍṛś[ir], *prekṣane* (1U) – see

II) When *i[t]* is treated as *i[n]*, it is considered *Nṛsimha*.

III) This *sūtra* can be applied in *bhū*, *Bhūteśa* (*karma-vācya*) as optional form of the example developed in 293:

bhū+ ātām ⇨ (284,285) *abhū+ si+ ātām* ⇨ (293) *abhū+ iṭ+ si+ ātām* ⇨
(294,291) *abhau+ i[t]+ s[i]+ ātām* ⇨ (52) *abhāviṣātām* ⇨ (107) *abhāviṣātām*

295

अरामान्यवर्णादन्तेअन्तामन्तानाम्नस्य हरः ॥२९५॥

a-rāmānya-varṇād ante-antām-antānām nasya haraḥ

a-rāma-anya—other than *a-Rāma* ; *varṇāt* (*pañc e*)—after a letter; *ante-antām-antānām* (*ṣaṣ b*)—of the *Viṣṇubhaktis ante*, *antām* and *anta*; *nasya* (*ṣaṣ e*)—of the letter *n* ; *haraḥ* (*prath e*)—*Hara*, elision.

The *n* of the *Viṣṇubhaktis ante*, *antām* and *anta* is *Hara* when they are preceded by any letter other than *a-Rāma*.

II) *bhū*, *Bhūteśa* (*karma-vācya*)

bhū+ anta ⇨ (284,285,293) *abhū+ i[t]+ s[i]+ anta* ⇨ (295) *abhū+ i+ s+ ata* ⇨
(two forms, by 294):

a) (270) *abho+ i+ s+ ata* ⇨ (52,107) *abhaviṣata*

b) (294,291) *abhau+ i+ s+ ata* ⇨ (52,107) *abhāviṣata*

bhū+ thās ⇨ (284,285,293) *abhū+ i[t]+ s[i]+ thās* ⇨ (two forms):

a) (270) *abho+ i+ s+ thās* ⇨ (52,107,200a,93) *abhaviṣthāḥ*

b) (295,291) *abhau+ i+ s+ thās* ⇨ (52,107,200a,93) *abhāviṣthāḥ*

Similarly: a) *abhaviṣāthām* or b) *abhāviṣāthām*

296

शीङो रुट् च ॥२९६॥

śīṅo ruṭ ca

śīṅaḥ (*pañc e*)—after the *dhātu śī[n]*, *svapne* (2A) –lie down, sleep.; *ruṭ* (*prath e*)—the particle *r[ut]* ; *ca*—also

(After *Hara* of *n* of *ante*, *antām* and *anta*), *ruṭ* is applied after *śī[n]*.

I) See 454.

297

वैत्ते रुट् तु वा ॥२९७॥

vette ruṭ tu vā

vetteḥ (*pañc e*)—after the *dhātu vid* (*vetti*¹); *ruṭ* (*prath e*)—the particle *r[ut]* ; *tu*—but; *vā*—optional.

¹(this is another instance where *[ś]ti[p]* is used – 286 II and *kṛdanta* 681)

But *ruṭ* is optional after *vid*.

I) *vid*, *jñāne* (2P) – know

298

सस्य हरो धे ॥२९८॥

sasya haro dhe

sasya (*ṣaṣ e*)—of the letter *s* ; *haraḥ* (*prath e*)—*Hara*, elision; *dhe* (*sap e*)—before the letter *dh*.

Before *dh*, *s* is *Hara*.

299

ईश्वरहरिमित्रहकारेभ्यः सीध्वंभूतेशाधोक्षजानां धस्य ढः ॥२९९॥
īśvara-harimitra-hakārebhyaḥ sīdhvam-bhūteśādhokṣajānām
dhasya dhaḥ

īśvara-harimitra-hakārebhyaḥ (pañc *b*)—after *īśvara*, *Harimitra* or *ha-kāra*, the letter *h* ;
sīdhvam-bhūteśa-adhokṣajānām (ṣaṣ *b*)—of *sīdhvam* and *Bhūteśa* and *Adhokṣaja Viṣṇubhaktis*
; *dhasya* (ṣaṣ *e*)—of the letter *dh* ; *dhaḥ* (prath *e*)—the letter *dh*.

After *īśvara*, *Harimitra* or *h*, *dh* of *sīdhvam* (*Kāmapala*), (*dhvam*) of *Bhūteśa* and (*dhe*) of *Adhokṣaja* changes to (*mūrdhanya*) *dh*.

300

इव्यवधाने तु वा ॥३००॥
iḍ-vyavadhāne tu vā

iḍ-vyavadhāne (sap *e*)—when there is *vyavadhāna* or interposition of *i[t]* ; *tu*—but; *vā*—optional.

But this change is optional when there is *vyavadhāna* of *iḍ*.

I) *bhū*+ *dhvam* ⇒ (284,285,293) *abhū*+ *i[t]*+ *s[i]*+ *dhvam* ⇒ (280,298) *abho*+ *i*+ *dhvam* ⇒ (52) *abhavidhvam* ⇒ (299) *abhavidhvam* or (300) *abhavidhvam* (it was obtained) (295 can also be applied: *abhavidhvam* or *abhavidhvam*).

II) *bhū*—*prāptau*, *Bhūteśa* (*karma-vācya*):

<i>abhāvi</i>	<i>abhaviṣātām</i> ¹	<i>abhaviṣata</i> ²
<i>abhaviṣṭhāḥ</i> ³	<i>abhaviṣāṭhām</i> ⁴	<i>abhavidhvam</i> ⁵
<i>abhaviṣi</i> ⁶	<i>abhaviṣvahi</i> ⁷	<i>abhaviṣmahi</i> ⁸

(The following forms are also possible: ¹*abhaviṣātām*; ²*abhaviṣata*; ³*abhaviṣṭhāḥ*; ⁴*abhaviṣāṭhām*; ⁵*abhavidhvam*, *abhavidhvam*, *abhavidhvam*; ⁶*abhaviṣi*; ⁷*abhaviṣvahi*; ⁸*abhaviṣmahi*).

301

धातोर्द्विर्वचनमधोक्षजसन्नयंषु ॥३०१॥

dhātor dvir-vacanam adhokṣaja-sann-añ-yaṅṣu

dhatoḥ (ṣaṣ *e*)—of a *dhātu*; *dvir-vacanam* (prath *e*)—reduplication; *adhokṣaja-san-añ-yaṅṣu* (sap *b*)—before *Adhokṣaja Viṣṇubhaktis*, or before the *pratyayas san, añ, yaṅ*.

A *dhātu* is reduplicated when it is followed by *Adhokṣaja*, *san*, *añ* or *yaṅ*.

I) The *pratyayas san* and *yaṅ* are used to form secondary *dhātus*. And *añ* is sometimes applied in *Bhūteśa* (See 513 and 518).

302

पूर्वो नरः, परो नारायणः ॥३०२॥

pūrho naraḥ, paro nārāyaṇaḥ

pūrvaḥ (prath *e*)—the first; *naraḥ* (prath *e*)—*Nara*; *paraḥ* (prath *e*)—the other; *nārāyaṇaḥ* (prath *e*)—*Nārāyaṇa*.

When there is reduplication, the first part is called *Nara*, and the second, *Nārāyaṇa*.

302a⁴

सर्वेश्वरपर्यन्तस्यादिभागस्य अनरस्य द्विर्वचनम्
sarveśvara-paryantasyādi-bhāgasya a-narasya dvir-vacanam

⁴Bṛhat 435

sarveśvara-pari-antasya (ṣaṣ e)—having a *Sarveśvara* as its limits; *ādi-bhāgasya* (ṣaṣ e)—of the first syllable; *a-narasya* (ṣaṣ e)—not of *Nara*; *dviḥ-vacanam* (prath b)—reduplication.

The reduplication of a dhātu goes only up to the first Sarveśvara of its initial syllable (but this initial syllable cannot be Nara).

I) Some of the secondary *dhātus* are derived by a process of reduplication by *san* or *yañ*. As such they would have both *Nara* and *Nārāyaṇa*. In those cases this *sūtra* is not applied.

303

भूनरस्य भोऽधोक्षजे ॥३०३॥

bhū-narasya bho 'dhokṣaje

bhū-narasya (ṣaṣ e)—of the *Nara* of *bhū*; *bhaḥ* (prath e)—the syllable *bha*; *adhokṣaje* (sap e)—before *Adhokṣaja Viṣṇubhaktis*.

When *bhū* is followed by *Adhokṣaja*, the *Nara* changes to *bha*.

304

हरिखड्गस्य हरिकमलं, हरिघोषस्य हरिगदा नरस्य ॥३०४॥

harikhadgasya harikamalaṁ, harighoṣasya harigadā narasya

harikhadgasya (ṣaṣ e)—of *Harikhadga*; *harikamalam* (prath e)—*Harikamala*; *harighoṣasya* (ṣaṣ e)—of *Harighoṣa*; *harigadā* (prath e)—*Harigadā*; *narasya* (ṣaṣ e)—of *Nara*.

In *Nara*, *Harikhadga* changes to *Harikamala*, and *Harighoṣa* changes to *Harigadā*.

I) *bhū*, *Adhokṣaja* (*karṭr-vācya*):

$bhū + ṅal \Rightarrow \{(301) bhū. bhū \rightarrow (303) bha. bhū \rightarrow (304) ba. bhū\} + [ṅ]a[l] \Rightarrow$

(293a)¹ *babhū* + a \Rightarrow (289) *babhūva* (it was)

¹ (*ṅal* is *Rāma-dhātuka* which requires 293; but 293a takes precedence)

Similarly: *babhūvatuh*, *babhūvuh*, etc.

$bhū + thal \Rightarrow (301,303,304) ba. bhū + thal \Rightarrow (293) babhū + i[t] + tha[l] \Rightarrow (289) babhūvitha$

Similarly: *babhūviva*, *babhūvima*.

<i>babhūva</i>	<i>babhūvatuh</i>	<i>Babhūvuh</i>
<i>babhūvitha</i>	<i>babhūvathuh</i>	<i>Babhūva</i>
<i>babhūva</i>	<i>babhūviva</i>	<i>babhūvima</i>

II) *bhū*—*prāptau*, *Adhokṣaja* (*karma-vācya*):

$bhū + e \Rightarrow$ (like *babhūva*) *babhūve* (it was obtained)

Similarly: *babhūvate*, *babhūvire*, *babhūvathe*.

$bhū + se \Rightarrow (301,303,304,293) babhū + i[t] + se \Rightarrow (289) babhūvise \Rightarrow (107) babhūviṣe$

<i>babhūve</i>	<i>babhūvāte</i>	<i>Babhūvire</i>
<i>babhūviṣe</i>	<i>babhūvāthe</i>	<i>babhūvidhve</i> ¹
<i>babhūve</i>	<i>babhūvivahe</i>	<i>babhūvimahe</i>

¹(also *babhūvidhve*)

305

कामपालपरपदं कपिलः ॥३०५॥

kāmapāla-parapadam kapilaḥ

kāmapāla-parapadam (prath e)—*Kāmapāla-parapada Viṣṇubhakti*; *kapilaḥ* (prath e) -*Kapila*.

The *Kāmapāla-parapada Viṣṇubhaktis* are considered *Kapila*.

I) *bhū*, *Kāmapāla* (*karṭr-vācya*):

$bhū + yāt \Rightarrow (305,257,274,293a) bhūyāt$ (let there be)

Ex: *vaiṣṇavāya kuśalam bhūyāt* – ‘Let there be auspiciousness for the *Vaiṣṇava*’.

<i>bhūyāt</i>	<i>bhūyāstām</i>	<i>Bhūyāsuḥ</i>
<i>bhūyāḥ</i>	<i>bhūyāstam</i>	<i>Bhūyāsta</i>

<i>bhūyāsam</i>	<i>bhūyāsva</i>	<i>Bhūyāsma</i>
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II) *bhū*—*praptau*, *Kāmapāla* (*karma-vācya*):

bhū+ *sīṣṭa* ⇒ (293) *bhū*+ *i*[*t*]+ *sīṣṭa* ⇒ (270) *bho*+ *i*+ *sīṣṭa* ⇒ (52,107) *bhaviṣiṣṭa*

Another form: (294/291) *bhau*+ *i*+ *sīṣṭa* ⇒ (52,107) *bhāviṣiṣṭa*

<i>bhaviṣiṣṭa</i> ¹	<i>bhaviṣiṣyāstām</i> ²	<i>Bhaviṣīran</i> ³
<i>bhaviṣiṣṭāḥ</i> ⁴	<i>bhaviṣiṣyāsthām</i> ⁵	<i>bhaviṣiḍhvam</i> ⁶
<i>bhaviṣiṣya</i> ⁷	<i>bhaviṣiṣvahi</i> ⁸	<i>bhaviṣimahi</i> ⁹

(The following forms are also possible: ¹*bhāviṣiṣṭa*, ²*bhāviṣiṣyāstām*, ³*bhāviṣīran*, ⁴*bhāviṣiṣṭāḥ*, ⁵*bhāviṣiṣyāsthām*, ⁶*bhāviṣiḍhvam*, *bhaviṣiḍhvam*, *bhāviṣiḍhvam*, ⁷*bhāviṣiṣya*, ⁸*bhāviṣiṣvahi*, ⁹*bhāviṣimahi*.)

III) *bhū*, *Bālakalki* (*karṭṛ-vācya*):

bhū+ *tā* ⇒ (293) *bhū*+ *i*[*t*]+ *tā* ⇒ (270) *bho*+ *i*+ *tā* ⇒ (52) *bhavitā* (he will be)

<i>bhavitā</i>	<i>bhavitārau</i>	<i>Bhavitārah</i>
<i>bhavitāsi</i>	<i>bhavitāsthaḥ</i>	<i>bhavitāstha</i>
<i>bhavitāsmi</i>	<i>bhavitāsvaḥ</i>	<i>bhavitāsmah</i>

IV) *bhū*—*praptau*, *Bālakalki* (*karma-vācya*):

bhū+ *tā* ⇒ (293) *bhū*+ *i*[*t*]+ *tā* ⇒ (270) *bho*+ *i*+ *tā* ⇒ (52) *bhavitā* (it will be obtained)

Another form: (294/291) *bhau*+ *i*+ *tā* ⇒ (52) *bhāvitā*

<i>bhavitā</i> ¹	<i>bhavitārau</i> ²	<i>Bhavitārah</i> ³
<i>bhavitāse</i> ⁴	<i>bhavitāsāthe</i> ⁵	<i>bhavitādhve</i> ⁶
<i>bhavitāhe</i> ⁷	<i>bhavitāsvahe</i> ⁸	<i>bhavitāsmah</i> ⁹

(The following forms are also possible: ¹*bhāvitā*, ²*bhāvitārau*, ³*bhāvitārah*, ⁴*bhāvitāse*, ⁵*bhāvitāsāthe*, ⁶*bhāvitādhve*, ⁷*bhāvitāhe*, ⁸*bhāvitāsvahe*, ⁹*bhāvitāsmah*.)

V) *bhū*, *Kalki* (*karṭṛ-vācya*):

bhū+ *syati* ⇒ (293) *bhū*+ *i*[*t*]+ *syati* ⇒ (270) *bho*+ *i*+ *syati* ⇒ (52,107) *bhaviṣyati* (he will be)

<i>bhaviṣyati</i>	<i>bhaviṣyataḥ</i>	<i>bhaviṣyanti</i>
<i>bhaviṣyasi</i>	<i>bhaviṣyathāḥ</i>	<i>bhaviṣyatha</i>
<i>bhaviṣyāmi</i>	<i>bhaviṣyāvaḥ</i>	<i>bhaviṣyāmah</i>

VI) *bhū*—*praptau*, *Kalki* (*karma-vācya*):

bhū+ *syate* ⇒ (293) *bhū*+ *i*[*t*]+ *syate* ⇒ (270) *bho*+ *i*+ *syate* ⇒ (52,107) *bhaviṣyate* (it will be obtained)

Another form: (294/291) *bhau*+ *i*+ *syate* ⇒ (52, 107) *bhāviṣyate*

<i>bhaviṣyate</i> ¹	<i>bhaviṣyete</i> ²	<i>bhaviṣyante</i> ³
<i>bhaviṣyase</i> ⁴	<i>bhaviṣyethe</i> ⁵	<i>bhaviṣyadhve</i> ⁶
<i>bhaviṣye</i> ⁷	<i>bhaviṣyāvahe</i> ⁸	<i>bhaviṣyāmah</i> ⁹

(the following forms are also possible: ¹*bhāviṣyate*, ²*bhāviṣyete*, ³*bhāviṣyante*, ⁴*bhāviṣyase*, ⁵*bhāviṣyethe*, ⁶*bhāviṣyadhve*, ⁷*bhāviṣye*, ⁸*bhāviṣyāvahe*, ⁹*bhāviṣyāmah*.)

VII) *bhū*, *Ajita* (*karṭṛ-vācya*):

bhū+ *syat* ⇒ (284,293) *abhū*+ *i*[*t*]+ *syat* ⇒ (270) *abho*+ *i*+ *syat* ⇒

(52,107) *abhaviṣyat*

<i>abhaviṣyat</i>	<i>abhaviṣyatām</i>	<i>abhaviṣyan</i>
<i>abhaviṣyaḥ</i>	<i>abhaviṣyatam</i>	<i>abhaviṣyata</i>
<i>abhaviṣyam</i>	<i>abhaviṣyāva</i>	<i>abhaviṣyāma</i>

VIII) *bhū*—*praptau*, *Ajita* (*karma-vācya*):

bhū+ *syata* ⇒ (284,293) *abhū*+ *i*[*t*]+ *syata* ⇒ (270) *abho*+ *i*+ *syata* ⇒

(52,107) *abhaviṣyata*

Another form: (294/291) *abhau*+ *i*+ *syata* ⇒ (52,107) *abhāviṣyata*

<i>abhaviṣyata</i> ¹	<i>abhaviṣyetām</i> ²	<i>abhaviṣyanta</i> ³
<i>abhaviṣyathāḥ</i> ⁴	<i>abhaviṣyethām</i> ⁵	<i>abhaviṣyadhvam</i> ⁶
<i>abhaviṣye</i> ⁷	<i>abhaviṣyāvahi</i> ⁸	<i>abhaviṣyāmahi</i> ⁹

(the following forms are also possible: ¹*abhāviṣyata*, ²*abhāviṣyetām*, ³*abhāviṣyanta*, ⁴*abhāviṣyathaḥ*, ⁵*abhāviṣyethām*, ⁶*abhāviṣyadhvam*, ⁷*abhāviṣye*, ⁸*abhāviṣyāvahi*, ⁹*abhāviṣyāmahi*.)

IX) All the forms of *bhāva-vācya* will be the same as the *prathama-puruṣa eka-vacana* of *karma-vācya*. In *bhāva-vācya*, *bhū* can be taken either as *sattāyām* or *praptau*.

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द्व्यक्षरधातोरन्तः पूर्वश्च सर्वेश्वरः सविष्णुचापः जागृकथादिवर्जम् ॥३०६॥
dvy- akṣara-dhātor antaḥ pūrvaś ca sarveśvaraḥ sa-viṣṇucāpaḥ
jāgr-kathādi-varjam

dvi-akṣara-dhātoḥ (ṣaṣ e)—of a *dhātu* with two syllables; *antaḥ* (*prath e*)—the last; *pūrvaḥ* (*prath e*)—the first; *ca*—and; *sarveśvaraḥ* (*prath e*)—*Sarveśvara* ; *sa-viṣṇucāpaḥ* (*prath e*)—originally marked with a *Viṣṇucāpa* (as an indication of *anubandha*); *jāgr-kathādi-varjam* (*prath e*)—with the exception of *jāgr*, and the *kathādis* (a group of 77 *dhātus* of the 10th class beginning with *katha*).

If the *dhātu* has two syllables, the initial or final *Sarveśvara* is considered *anubandha*, excepting *jāgr* and the *kathādis*.

I) *jāgr*, *nidrā-kṣaye* (2P) – be awake

katha, *vakya-prabandhe* (10P) – tell

II) In *dhātus* like *phal[a]*, *niṣpatau* (1P) – result; *cal[a]*, *kampane* (1P) – shake; *vraj[a]*, *gatau* (1P) – go, etc. the last *Sarveśvara* is *anubandha*, and in the *dhātus* like *[o]vai*, *śoṣane* (1P) – dry; *[o]śvi*, *gati-vṛddhayoḥ* (1P) – go, increase, the first *Sarveśvara* is *anubandha*.

307

लघूद्धवस्य गोविन्दः ॥३०७॥

laghūddhavasya govindaḥ

laghūddhavasya (ṣaṣ e)—of a *laghu Uddhava* (55b); *govindaḥ* (*prath e*)—*Govinda*.

A *laghu Uddhava* takes *Govinda*.

I) Some examples of *dhātus* which have *laghu Uddhava*:

<i>cit[ī]</i>	<i>saṁjñane</i>	1P	be conscious, be aware
<i>śidh[ū]</i>	<i>śāstre māṅgalye ca</i>	1P	comand, ordain, do good
<i>śuc[a]</i>	<i>śoke</i>	1P	regret, grieve
<i>sphuth[ir]</i>	<i>visarane</i>	1P	split
<i>tuḍ[r]</i>	<i>toḍane</i>	1P	tear, break
<i>kṛṣ[a]</i>	<i>vilekhane ākarśane ca</i>	1P	draw, plow
<i>vṛṣ[u]</i>	<i>secane</i>	1P	rain
<i>mṛṣ[u]</i>	<i>sahane</i>	1P	tolerate, endure
<i>mih[a]</i>	<i>secane</i>	1P	urinate, sprinkle
<i>ruh[a]</i>	<i>janmani prādubhāve ca</i>	1P	grow from seed, be born
<i>mud[a]</i>	<i>harśe</i>	1A	rejoice
<i>gup[a]</i>	<i>gopane</i>	1A	protect
<i>śubh[a]</i>	<i>cliptau</i>	1A	be happy, shine
<i>vṛt[u]</i>	<i>varttane</i>	1A	be, happen
<i>vṛdh[u]</i>	<i>vṛddhau</i>	1A	grow, increase
<i>ruc[a]</i>	<i>diptau</i>	1A	please, shine
<i>budh[ir]</i>	<i>bodhane</i>	1U	know

II) *cit[ī]*—*saṁjñāne*¹, *Acyuta* (*karṭṛ-vācya*):

cit+ *tip* ⇒ (269) *cit*+ [ś[a][p]+ *ti*][p] ⇒ (307) *cet*+ *a*+ *ti* ⇒ *cetati* (he is conscious or aware)

<i>cetati</i>	<i>cetataḥ</i>	<i>cetanti</i>
<i>cetasi</i>	<i>cetathaḥ</i>	<i>cetatha</i>
<i>cetāmi</i>	<i>cetāvaḥ</i>	<i>cetāmaḥ</i>

¹*cit[i]*, *saṃjñāne* – be conscious, is *akarmaka*. But sometimes *cit[i]* is used as a transitive or *sakarmaka dhātu*, in the sense of *jñāna* – have knowledge. The examples in *karma-vācya* illustrates this meaning.

III) *cit[i]*—*jñāne*, *Acyuta* (*karma-vācya*):

cit+ te ⇒ (273) *cit+ ya[k]+ te* ⇒ (274¹) *cityate* (it is known)

¹(274 takes precedence over 307)

cit+ āte ⇒ (273,274) *cit+ ya[k]+ āte* ⇒ (275) *cit+ ya+ īte* ⇒ (41) *cityete*

<i>cityate</i>	<i>cityete</i>	<i>cityante</i>
<i>cityase</i>	<i>cityethe</i>	<i>cityadhve</i>
<i>citye</i>	<i>cityāvahe</i>	<i>cityamahe</i>

III) *cit[i]*—*saṃjñāne*, *Vidhi* (*karṭṛ-vācya*):

cit+ yāt ⇒ (269) *cit+ [ś]a[p]+ yāt* ⇒ (307,276) *cet+ a+ īt* ⇒ (41) *cetet* (he should be conscious or aware)

cit+ yus ⇒ (269) *cit+ [ś]a[p]+ yus* ⇒ (307,277) *cet+ a+ i[t]+ yus* ⇒ (41,93) *ceteyuḥ*

cit+ yām ⇒ (269) *cit+ [ś]a[p]+ yām* ⇒ (307,278) *cet+ a+ iyam* ⇒ (41) *ceteyam*

<i>cetet</i>	<i>cetetām</i>	<i>ceteyuḥ</i>
<i>ceteh</i>	<i>cetetam</i>	<i>ceteta</i>
<i>ceteyam</i>	<i>ceteva</i>	<i>cetema</i>

IV) *cit[i]*—*jñāne*, *Vidhi* (*karma-vācya*):

cit+ īta ⇒ (273,274) *cit+ ya[k]+ īta* ⇒ (41) *cityeta* (it should be known)

<i>cityeta</i>	<i>cityeyātām</i>	<i>cityeran</i>
<i>cityethaḥ</i>	<i>cityeyāthām</i>	<i>cityedhvam</i>
<i>cityeya</i>	<i>cityevahy</i>	<i>cityemahi</i>

V) *cit[i]*—*saṃjñāne*, *Vidhatṛ* (*karṭṛ-vācya*):

cit+ tup ⇒ (269) *cit+ [ś]a[p]+ tu[p]* ⇒ (307) *cet+ a+ tu* ⇒ *cetatu* or (279) *cetāt*

cit+ hi ⇒ (269,307) *cit+ [ś]a[p]+ hi* ⇒ (280) *cet+ a* ⇒ *ceta* (be conscious or aware)

<i>cetatu / cetāt</i>	<i>cetātām</i>	<i>cetantu</i>
<i>ceta / cetāt</i>	<i>cetātam</i>	<i>cetata</i>
<i>cetāmi</i>	<i>cetāva</i>	<i>cetāma</i>

VI) *cit[i]*—*jñāne*, *Vidhatṛ* (*karma-vācya*):

cit+ tām ⇒ (273,274) *cit+ ya[k]+ tām* ⇒ *cityatām* (let it be known)

cit+ atām ⇒ (273,274,275) *cit+ ya[k]+ itām* ⇒ *cityetām*

<i>cityatām</i>	<i>cityetām</i>	<i>cityantām</i>
<i>cityasva</i>	<i>cityethām</i>	<i>cityadhvam</i>
<i>cityai</i>	<i>cityāvahai</i>	<i>cityamahai</i>

VII) *cit[i]*—*saṃjñāne*, *Bhūteśvara* (*karṭṛ-vācya*):

cit+ dip ⇒ (284,269,307) *acet+ [ś]a[p]+ d[ip]* ⇒ (180) *acetat* (he was conscious or aware)

<i>acetat</i>	<i>acetātām</i>	<i>acetan</i>
<i>acetaḥ</i>	<i>acetatam</i>	<i>acetata</i>
<i>acetam</i>	<i>acetāva</i>	<i>acetāma</i>

VIII) *cit[i]*—*jñāne*, *Bhūteśvara* (*karma-vācya*):

cit+ ta ⇒ (273,274,284) *acit+ ya[k]+ ta* ⇒ *acityata* (it was known)

cit+ atām ⇒ (same,275) *acit+ ya+ itām* ⇒ (41) *acityetām*

<i>acityata</i>	<i>acityetām</i>	<i>acityanta</i>
<i>acityathāḥ</i>	<i>acityethām</i>	<i>acityadhvam</i>
<i>acitye</i>	<i>acityāvahi</i>	<i>acityāmahi</i>

asti-sibhyām (pañc e)—after the *dhātu as* (*asti*¹), *bhuvi* (2P) – be, and after *pratyaya s[i]* (285); *ī* (*prath e*)—the particle *i[t]*; *dip-sipoh* (*sap d*)—before the *Viṣṇubhaktis dip* and *sip* (*Bhūteśvara / Bhūteśa*).

¹(Here *[ś/ṭi/p]* is applied – 286 II, *kṛdanta* 681)

After *as[a]* or *si*, *ī* is applied before *dip* and *sip*.

309

इटः सिलोप ईटि ॥३०९॥

ītaḥ si-lopa īti

ītaḥ (pañc e)—after *i[t]* (s.293); *si-lopaḥ* (*prath e*)—the elision of *s[i]* (s.285); *īti* (*sap e*)—before *i[t]* (s.308).

***Si* is elided if it comes between the affixes *ī* and *ī*.**

I) *cit[ī]-saṃjñāne*, *Bhūteśa* (*karṭṛ-vācya*):

* *cit*+ *dip* ⇒ (284,285) *acit*+ *si*+ *dip* ⇒ (307,293) *acet*+ *ī*+ *si*+ *dip* ⇒ (308) *acet*+ *ī*+ *si*+ *ī*+ *dip* ⇒ (309) *acet*+ *i[t]*+ *ī*+ *d[ip]* ⇒ (180) *acetit* (he was conscious or aware)

* *cit*+ *sip* ⇒ (same process) ⇒ *acetis* ⇒ (93) *acetih*

* *cit*+ *tām* ⇒ (284,285) *acit*+ *si*+ *tām* ⇒ (307,293) *acet*+ *i[t]*+ *s[i]*+ *tām* ⇒ (107,190a) *acetīṣṭām*

310

सिनारायणवेत्तिभ्यो अन उस् ॥३१०॥

si-nārāyaṇa-vettibhyo ana us

si-nārāyaṇa-vettibhyaḥ (pañc b)—after *si* (285), *Nārāyaṇa* (302), and the *dhātu vid* (*vetti*), *jñāne* (2P) – know; *anaḥ* (*ṣaṣ e*)—of the *Viṣṇubhakti an* (*Bhūteśa-parapada*); *us* (*prath e*)—the replacement *us*.

After *si*, *Nārāyaṇa* and *vid*, *an* is replaced by *us*.

I) *Nārāyaṇa* also appears in the secondary *dhātus* formed by *san* and *yañ*, as well as before the *pratyaya aṅ*. When these secondary *dhātus* are conjugated in *Bhūteśvara* and *Bhūteśa*, 310 is applied.

II) *cit[ī]-saṃjñāne*, *Bhūteśa* (*karṭṛ-vācya*):

cit+ *an* ⇒ (284,285,307,293) *acet*+ *i[t]*+ *s[i]*+ *an* ⇒ (310) *acet*+ *i*+ *s*+ *us* ⇒

(107,93) *acetisuh* (they were conscious or aware)

<i>acetit</i>	<i>acetīṣṭām</i>	<i>acetisuh</i>
<i>acetih</i>	<i>acetīṣṭam</i>	<i>acetīṣṭa</i>
<i>acetīṣam</i>	<i>acetīṣva</i>	<i>acetīṣma</i>

III) *cit[ī]-jñāne*, *Bhūteśa* (*karṭṛ-vācya*):

cit+ *ta* ⇒ (284,290) *acit*+ *i[n]*+ *ta* ⇒ (307,292) *acet*+ *I* ⇒ *aceti* (it was known)

cit+ *ātām* ⇒ (284,285,307,293) *acet*+ *i[t]*+ *s[i]*+ *ātām* ⇒ (107) *acetīṣātām*

<i>aceti</i>	<i>acetīṣātām</i>	<i>acetīṣata</i> ¹
<i>acetīṣṭhāḥ</i>	<i>acetīṣāthām</i>	<i>acetīdhvam</i> ²
<i>acetīṣi</i>	<i>acetīṣvahi</i>	<i>acetīṣmahi</i>

¹(295); ²(298; 299/300: optional form *acetīdhvam*)

311

असंयोगादलिदधोक्षज कपिलः ॥३११॥

a-saṃyogād a-lid-adhokṣaja kapilah

a-saṃyogāt (pañc e)—not after a conjunction of consonants, *saṃyoga* or *sat-saṅga*; *a-lit-adhokṣajah* (*prath e*)—the *a-lid-Adhokṣaja-Viṣṇubhaktis*, or any *Adhokṣaja Viṣṇubhaktis* which does not have *l* as *it* (i.e. other than *[n]a[l]* and *tha[l]*); *kapilah* (*prath e*)—*Kapila*.

The *a-lid-Adhokṣaja-Viṣṇubhaktis* are considered *Kapila*, when they are applied after *dhātus* not ending in *sat-saṅga*.

I) From *Adhokṣaja* onwards, the *Viṣṇubhaktis* are *Rāma-dhātukas* by 263, then *i[t]* is applied or not according to 293 and 293a or by some other rule.

II) *cit[i]*—*saṁjñāne, Adhokṣaja (karṭṛ-vācya)*:

cit+ ṅal ⇒ (301,302a) *ci. cit+ [ṅ]a[l]* ⇒ (307,293a) *cicet+ a* ⇒ *ciceta* (he was conscious or aware)

cit+ atus ⇒ (301,302a) *ci. cit+ atus* ⇒ (311¹,274,293a, 93) *cicitatuh*

¹(by 311, *atus* is *Kapila*, then 274 takes precedence over 307)

cit+ thal ⇒ (301,302a,307,293) *ci. cet+ i[t]+ tha[l]* ⇒ *cicetiṭha*

<i>ciceta</i>	<i>cicitatuh</i>	<i>cicituḥ</i>
<i>cicetiṭha</i>	<i>cicitathuḥ</i>	<i>cicita</i>
<i>ciceta</i>	<i>cicitiva</i>	<i>cicitima</i>

III) *cit[i]*—*jñāne, Adhokṣaja (karṃa-vācya)*:

cit+ e ⇒ (301,302a,311,274,293a) *cicite* (it was known)

(In the *karṃa-vācya* of *cit* all *AdhokṣajaViṣṇubhaktis* are considered *Kapila* by 311; *i[t]* is applied only when the *Viṣṇubhaktis* begin with *Viṣṇujana* by 293a.)

<i>cicite</i>	<i>cicitāte</i>	<i>cicitire</i>
<i>cicitiṣe</i>	<i>cicitāthe</i>	<i>cicitiḍhve / dhve</i>
<i>cicite</i>	<i>cicitivahe</i>	<i>cicitimahe</i>

IV) *cit[i]*—*saṁjñāne, Kāmapāla (karṭṛ-vācya)*:

(The *Kāmapāla-parapada Viṣṇubhaktis* are *Kapila* by 305, therefore 274 takes precedence over 307; also 293a takes precedence over 293)

cit+ yāt ⇒ (293a,305,34) *cityāt* (may he be conscious or aware)

<i>cityāt</i>	<i>cityāstām</i>	<i>cityāsuḥ</i>
<i>cityāḥ</i>	<i>cityāstam</i>	<i>cityāsta</i>
<i>cityāsam</i>	<i>cityāsva</i>	<i>cityāsma</i>

V) *cit[i]*—*jñāne, Kāmapāla (karṃa-vācya)*:

(From this point till the end, that is, *Ajita (karṃa-vācya)*, 307 and 293 are applied in all cases)

cit+ sīṣṭa ⇒ (307,293) *cet+ i[t]+ sīṣṭa* ⇒ (107) *ceṭiṣīṣṭa* (may it be known)

<i>ceṭiṣīṣṭa</i>	<i>ceṭiṣīyāstām</i>	<i>ceṭiṣīran</i>
<i>ceṭiṣīṣṭhaḥ</i>	<i>ceṭiṣīyāsthām</i>	<i>ceṭiṣīdhvam</i>
<i>ceṭiṣīya</i>	<i>ceṭiṣīvahi</i>	<i>ceṭiṣīmahi</i>

VI) *cit[i]*—*saṁjñāne, Balakalki (karṭṛ-vācya)*:

cit+ tā ⇒ (307,293) *cet+ i[t]+ tā* ⇒ *ceṭitā* (he will be conscious or aware)

<i>ceṭitā</i>	<i>ceṭitārau</i>	<i>ceṭitārah</i>
<i>ceṭitāsi</i>	<i>ceṭitāsthaḥ</i>	<i>ceṭitāstha</i>
<i>ceṭitāsmi</i>	<i>ceṭitāsvaḥ</i>	<i>ceṭitāsmah</i>

VII) *cit[i]*—*jñāne, Balakalki (karṃa-vācya)*:

cit+ tā ⇒ (307,293) *cet+ i[t]+ tā* ⇒ *ceṭitā* (it will be known)

<i>ceṭitā</i>	<i>ceṭitārau</i>	<i>ceṭitārah</i>
<i>ceṭitāse</i>	<i>ceṭitāsthe</i>	<i>ceṭitādhve</i>
<i>ceṭitāhe</i>	<i>ceṭitāsvahe</i>	<i>ceṭitāsmah</i>

VIII) *cit[i]*—*saṁjñāne, Kalki (karṭṛ-vācya)*:

cit+ syati ⇒ (307,293) *cet+ i[t]+ syati* ⇒ (107) *ceṭiṣyati* (he will be conscious or aware)

<i>ceṭiṣyati</i>	<i>ceṭiṣyataḥ</i>	<i>ceṭiṣyanti</i>
<i>ceṭiṣyasi</i>	<i>ceṭiṣyathāḥ</i>	<i>ceṭiṣyatha</i>
<i>ceṭiṣyāmi</i>	<i>ceṭiṣyāvaḥ</i>	<i>ceṭiṣyāmah</i>

IX) *cit[i]*—*jñāne, Kalki (karṃa-vācya)*:

cit+ syate ⇒ (307,293) *cet+ i[t]+ syate* ⇒ (107) *ceṭiṣyate* (it will be known)

<i>ceṭiṣyate</i>	<i>ceṭiṣyete</i>	<i>ceṭiṣyante</i>
<i>ceṭiṣyase</i>	<i>ceṭiṣyethe</i>	<i>ceṭiṣyadhve</i>

<i>cetiṣye</i>	<i>cetiṣyāvahe</i>	<i>cetiṣyāmahe</i>
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X) *cit[i]*—*sañjñāne*, *Ajita* (*karṭr-vācyā*):

cit+ *syat* ⇨ (284,307,293) *acet+* *i[t]*+ *syat* ⇨ (107) *acetiṣyat* (he would be conscious or aware)

<i>acetiṣyat</i>	<i>acetiṣyatām</i>	<i>acetiṣyan</i>
<i>acetiṣyah</i>	<i>acetiṣyatam</i>	<i>acetiṣyata</i>
<i>acetiṣyam</i>	<i>acetiṣyāva</i>	<i>acetiṣyāma</i>

XI) *cit[i]*—*jñāne*, *Ajita* (*karma-vācyā*):

cit+ *syata* ⇨ (284,307,293) *acet+* *i[t]*+ *syata* ⇨ (107) *acetiṣyata* (it would be known)

<i>acetiṣyata</i>	<i>acetiṣyetām</i>	<i>acetiṣyanta</i>
<i>acetiṣyathaḥ</i>	<i>acetiṣyethām</i>	<i>acetiṣyadhvam</i>
<i>acetiṣye</i>	<i>acetiṣyāvahi</i>	<i>acetiṣyāmahi</i>

312

स्वञ्जेर्वा ॥३१२॥

svañjer vā

sañjehⁱ (*pañc e*)—after the *dhātu* *svañj[a]*; *vā*—(311 is) optional (even though *sañj[a]* ends in *sat-saṅga*)

ⁱ (The *kṛdanta* *pratyaya* *i/[k]* is used here; 286 II, *kṛd* 681)

After *svañj[a]*, the *a-lid-Adhokṣaja-Viṣṇubhaktis* are optionally *Kapila*.

I) *svañj[a]*, *pariṣvange* (1A) – clasp, embrace

II) The application of this *sūtra* is shown in 388.

312a⁵

श्रन्थिग्रन्थिदम्भिभ्यस्तल्च वा

śranthi-granthi-dambhibhyas thal ca vā

śranthi-granthi-dambhibhyaḥⁱ (*pañc b*)—after *śranth[a]*, *granth[a]* and *dambh[u]*; *thal*—the *Viṣṇubhakti* *tha[l]* (even though it is not *a-lit*); *ca*—also (here *ca* is used to include the *a-lid Adhokṣaja Viṣṇubhaktis*); *vā*—optionally (considered as *Kapila*, although these *dhātus* end in *sat-saṅga*).

ⁱ (Here *i/[k]* is used; 286 II, *kṛd* 681)

***Thal* is also optionally *Kapila* after *śranth[a]*, *granth[a]* and *dambh[u]*, (along with the *a-lid-Adhokṣaja Viṣṇubhaktis*).**

I)

<i>śranth[a]</i>	<i>vimocana-pratiharsyoh</i>	9P	be loose, delight, arrange
	<i>sandarbhe ca</i>		
<i>śranth[a]</i>	<i>grantha-sandarbhe</i>	1P	arrange
<i>granth[a]</i>	<i>sandarbhe</i>	9P	put together
<i>granth[a]</i>	<i>bandhane sandarbhe ca</i>	1P	bind, compose
<i>dambh[u]</i>	<i>dambhe</i>	5P	deceive, injure

II) The application of this *sūtra* is shown in 330a.

313

अरामहरस्य निमित्तमरामः पूर्ववच्च ॥३१३॥

a-rāma-harasya nimittam a-rāmaḥ pūrva-vac ca

a-rāma-harasya (*ṣaṣ e*)—of *Hara*, elision of *a-Rāma*; *nimittam* (*prath e*)—the cause; *a-rāmaḥ* (*prath e*)—*a-Rāma*; *pūrva-vat*—like it was before; *ca*—also.

When *a-Rāma* is *Hara* because of another *a-Rāma* (by 271), *sūtra* 295 is not applied.

⁵Bṛhat 451

I) Literal translation: ‘*A-Rāma* is the cause of elision of *a-Rāma* and is also considered as the elided *a-Rāma*’.

II) Ex: *bhaj[a]*, *Acyuta (karma-vācyā)*:

bhaj+ ante ⇒ (273,274) *bhaj+ ya[k]+ ante* ⇒ (271) *bhaj+ y+ ante* ⇒ (313) *bhajyante*

314

इरनुबन्धान् ङो वा भूतेशपरपदे ॥३१४॥

ir-anubandhān ṅo vā bhūteśa-parapade

ir-anubandhāt (pañc e)—after a *dhātu* that have *ir* as *anubandha*; *ṅaḥ* (prath e)—the replacement [ṅ]a ; *vā*—optional; *bhūteśa-parapade* (sap e)—before *Bhūteśa-parapada Viṣṇubhaktis*.

After the *ir-anubandha dhātus*, *ṅa* is optionally applied before *Bhūteśa-parapada Viṣṇubhaktis*.

I) Some *ir-anubandha dhātus*:

<i>sphuṭ[ir]</i>	<i>visaraṇe</i>	1P	split, burst
<i>cyuṭ[ir]</i>	<i>asecane</i>	1P	trickle, flow
<i>ścyuṭ[ir]</i>	<i>kṣaraṇe</i>	1P	Ooze
<i>guṣ[ir]</i>	<i>śabde</i>	1P	Sound
<i>vṛh[ir]</i>	<i>vṛddhau śabde ca</i>	1P	sound, increase
<i>skand[ir]</i>	<i>gati-śoṣaṇayoḥ</i>	1P	dry, fall
<i>dṛś[ir]</i>	<i>prekṣane</i>	1P	See
<i>budh[ir]</i>	<i>bodhane</i>	1P	know, understand, think
<i>nij[ir]</i>	<i>śauce</i>	3U	purify, wash
<i>vij[ir]</i>	<i>pṛthag bhāve</i>	3U	distinguish, divide
<i>śuc[ir]</i>	<i>pūti bhāve</i>	4U	Moisture, decay
<i>rudhir</i>	<i>avaraṇe</i>	7U	enclose, besiege, oppose
<i>bhid[ir]</i>	<i>vidāraṇe</i>	7U	break down, separate
<i>yug[ir]</i>	<i>yoge</i>	7U	mix, joint

II) *sphuṭ[ir]*, *Acyuta (karṭṛ-vācyā)*:

sphuṭ+ tip ⇒ (269,307) *sphoṭ+ [ś]a[p]+ ti[p]* ⇒ *sphoṭati*

<i>sphoṭati</i>	<i>sphoṭataḥ</i>	<i>sphoṭanti</i>
<i>sphoṭasi</i>	<i>sphoṭataḥ</i>	<i>sphoṭatha</i>
<i>sphoṭāmi</i>	<i>sphoṭāvaḥ</i>	<i>sphoṭāmaḥ</i>

III) *sphuṭ[ir]*, *Acyuta (karma-vācyā)*:

sphuṭ+ te ⇒ (273,274) *sphuṭ+ ya[k]+ te* ⇒ *sphuṭyate*

<i>sphuṭyate</i>	<i>sphuṭyete</i> ¹	<i>sphuṭyante</i> ²
<i>sphuṭyase</i>	<i>sphuṭyethe</i> ¹	<i>sphuṭyadhve</i>
<i>sphuṭye</i>	<i>sphuṭyāvahe</i>	<i>sphuṭyāmahe</i>

¹(275); ²(271,313)

IV) *sphuṭ[ir]*, *Vidhi (karṭṛ-vācyā)*:

sphuṭ+ yāt ⇒ (269,307,276) *sphoṭ+ [ś]a[p]+ it* ⇒ (41) *sphoṭet*

<i>sphoṭet</i>	<i>sphoṭetām</i> ¹	<i>sphoṭeyuḥ</i> ²
<i>sphoṭeḥ</i>	<i>sphoṭetam</i>	<i>sphoṭeta</i>
<i>sphoṭeyam</i> ³	<i>sphoṭeva</i> ⁴	<i>sphoṭema</i>

¹(276); ²(277); ³(278); ⁴(276)

V) *sphuṭ[ir]*, *Vidhi (karma-vācyā)*:

sphuṭ+ ita ⇒ (273,274) *sphuṭ+ ya[k]+ ita* ⇒ *sphuṭyeta*

<i>sphuṭyeta</i>	<i>sphuṭyeyātām</i>	<i>sphuṭyeraṇ</i>
<i>sphuṭyethāḥ</i>	<i>sphuṭyeyāthām</i>	<i>sphuṭyedhvam</i>
<i>sphuṭyeya</i>	<i>sphuṭyevahe</i>	<i>sphuṭyemahe</i>

VI) *sphuṭ[ir]*, *Vidhātṛ (karṭṛ-vācyā)*:

sphuṭ+ tup ⇒ (269,307) *sphoṭ+ [ś]a[p]+ tu[p]* ⇒ *sphoṭatu*

<i>sphoṭatu / sphoṭāt</i> ¹	<i>sphoṭatām</i>	<i>sphoṭantu</i>
<i>sphoṭa</i> ² / <i>sphoṭāt</i>	<i>sphoṭatam</i>	<i>sphoṭata</i>
<i>sphoṭāni</i>	<i>sphoṭāva</i>	<i>sphoṭāma</i>

¹(279); ²(280)

VII) *sphuṭ[ir]*, *Vidhātr* (*karma-vācyā*):

sphuṭ+ tām ⇒ (273,274) sphuṭ+ ya[k]+ tām ⇒ *sphuṭyatām*

<i>sphuṭyatām</i>	<i>sphuṭyetām</i> ¹	<i>sphuṭyantām</i> ²
<i>sphuṭyasva</i>	<i>sphuṭyethām</i>	<i>sphuṭyadhvam</i>
<i>sphuṭyai</i>	<i>sphuṭyāvahe</i>	<i>sphuṭyāmahe</i>

¹(275); ²(271,313);

VIII) *sphuṭ[ir]*, *Bhūteṣvara* (*kartr-vācyā*):

sphuṭ+ dip ⇒ (284,269,307) asphoṭ+ [ś][a][p]+ d[ip] ⇒ (180) *asphoṭat*

<i>asphoṭat</i>	<i>asphoṭatām</i>	<i>asphoṭan</i>
<i>asphoṭaḥ</i>	<i>asphoṭatam</i>	<i>asphoṭata</i>
<i>asphoṭam</i>	<i>asphoṭāva</i>	<i>asphoṭāma</i>

IX) *sphuṭ[ir]*, *Bhūteṣvara* (*karma-vācyā*):

sphuṭ+ ta ⇒ (284,273,274) asphuṭ+ ya[k]+ ta ⇒ *asphuṭyata*

<i>asphuṭyata</i>	<i>asphuṭyetām</i> ¹	<i>asphuṭyanta</i>
<i>asphuṭyathāḥ</i>	<i>asphuṭyethām</i>	<i>asphuṭyadhvam</i>
<i>asphuṭye</i>	<i>asphuṭyāvahe</i>	<i>asphuṭyāmahe</i>

¹(275)

X) *sphu[ir]*, *Bhūteṣa* (*kartr-vācyā*):

sphuṭ+ dip ⇒ (284,285,307) asphoṭ+ si+ dip ⇒ (293,308) asphoṭ+ i[t]+ si+ i[t]+ d[ip] ⇒ (309)

asphoṭ+ i+ i+ d ⇒ (180) *asphoṭit*

Optional form: sphuṭ+ dip ⇒ (284,314,274,293a) asphuṭ+ [ṇ]a+ d[ip] ⇒ (180) *asphuṭat*

sphuṭ+ tām ⇒ (284,285,307,293) asphoṭ+ i[t]+ s[i]+ tām ⇒ (107,200a) *asphoṭiṣṭām*

Optional form: (284,314,274) asphuṭ+ [ṇ]a+ tām ⇒ *asphuṭatām*

<i>asphoṭit / asphuṭat</i>	<i>asphoṭiṣṭām / asphuṭatām</i>	<i>asphoṭiṣuḥ / asphuṭan</i>
<i>asphoṭiḥ / asphuṭaḥ</i>	<i>asphoṭiṣṭam / asphuṭatam</i>	<i>asphoṭiṣṭa / asphuṭata</i>
<i>asphoṭiṣam / asphuṭam</i>	<i>asphoṭiṣva / asphuṭāva</i>	<i>asphoṭiṣma / asphuṭāma</i>

XI) *sphu[ir]*, *Bhūteṣa* (*karma-vācyā*):

sphuṭ+ ta ⇒ (284,290,307) asphoṭ+ i[ṇ]+ ta ⇒ asphoṭ+ i ⇒ *asphoṭi*

sphuṭ+ ātām ⇒ (284,285,307) asphoṭ+ si+ ātām ⇒ (293) asphoṭ+ i[t]+ s[i]+ ātām ⇒

(107) *asphoṭiṣātām*

<i>asphoṭi</i>	<i>asphoṭiṣātām</i>	<i>asphoṭiṣata</i> ¹
<i>asphoṭiṣṭhāḥ</i>	<i>asphoṭiṣāthām</i>	<i>asphoṭiḍhvam</i> ²
<i>asphoṭiṣi</i>	<i>asphoṭiṣvahe</i>	<i>asphoṭiṣmahe</i>

¹(295); ²(298); optional form (299)– *asphoṭiḍhvam*.

315

नरविष्णुजनानामादिः शिष्यते ॥३१५॥

nara-viṣṇujanānām ādiḥ śiṣyate

nara—of *Nara* ; *viṣṇujanānām* (*śaṣ b*)—of the *Viṣṇujanas*; *ādiḥ* (*prath e*)—the first; *śiṣyate*—is selected

In *Nara*, only the first *Viṣṇujana* remains.

I) Some examples in *Adhokṣaja*:

<i>cyut[ir]</i> <i>jval[a]</i> <i>tyaj[a]</i> <i>dhvam[su]</i>	<i>diptau</i> <i>avastramsane</i>	1P 1A	burn, glow fall down, perish, go	(<i>cucyota</i>) (<i>jajvāla</i>) (<i>tatyāja</i>) (<i>dadhvamse</i>)
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<i>prath[a]</i> <i>vraj[a]</i>	<i>gatau ca</i> <i>prakhyāne</i>	1A	be famous	(<i>paprathe</i>) (<i>vavrāja</i>)
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316

शौरिशिस्कस्तु सात्वतः ॥३१६॥

śauri-śiraskas tu sātватаḥ

śauri-śiraskas (*prath e*)—beginning with *Śauri* (headed by *Śauri*); *tu*—but; *sātवताḥ* (*prath e*)—*Sātवता*.

But if the *dhātu* begins with *Śauri* in conjunction with *Sātवता*, only the *Sātवता* remains.

I) Some examples of this rule in *Adhokṣaja* :

<i>sphuṭ[ir]</i>				(<i>pusphoṭa</i>)
<i>ṣṭiv[u]</i>	<i>nirasane</i>	1P	spit out, spatter	(<i>tiṣṭeva</i>)
<i>stabh[i]</i>	<i>pratibandhane</i>	1A	stop, hinder	(<i>tastambhe</i>)
<i>spad[i]</i>	<i>kiñcicalane</i>	1A	throb, go	(<i>paspande</i>)
<i>spardh</i>	<i>saṅgharṣe</i>	1A	contend with, challenge	(<i>paspardhe</i>)

II) Some examples of *dhātus* in which the initial *Śauri* is not in conjunction with a *Sātवता* (therefore 315 is applied) and their forms in *Adhokṣaja*:

<i>[tu]/[o]ṣvi</i>	<i>gativṛddhayoḥ</i>	1P	go, grow, increase, swell	(<i>śiśvaya</i>)
<i>smi[n]</i>	<i>iṣad-dhasane</i>	1A	smile, expand, bloom	(<i>siṣmiye</i>)
<i>syand[ū]</i>	<i>prasarāvane</i>	1A	ooze, distil, sprinkle, go	(<i>sasyande</i>)
<i>svañj[a]</i>	<i>pariṣvaṅge</i>	1A	embrace, clasp, encircle	(<i>sasvañje</i>)
<i>[ñi]svid[ā]</i>	<i>sneha-</i> <i>namocanayoḥ</i>	1A	be anointed, be greasy, be disturbed	(<i>siṣvide</i>)

III) *sphuṭ[ir]*, *Adhokṣaja* (*karṭr-vācyā*):

sphuṭ+ ṅal ⇒ {(301,302a) *sphu.* *sphuṭ* → (316) *phu.* *sphuṭ* → (304) *pu.* *sphuṭ*} + *ṅal* ⇒

(307,293a) *pusphoṭ+ [ṅ]a[l]* ⇒ *pusphoṭa*¹

¹(107 is not applied here because the *s* is not part of the *pratyaya*.)

sphuṭ+ atus ⇒ (same) *pu.* *sphuṭ+ atus* ⇒ (311,274,293a,93) *pusphuṭatuḥ*

sphuṭ+ thal ⇒ (same) *pu.* *sphuṭ+ thal* ⇒ (307,293) *pusphoṭ+ i[t]+ tha[l]* ⇒ *pusphoṭiṭha*

<i>pusphoṭa</i>	<i>pusphuṭatuḥ</i>	<i>pusphutuḥ</i>
<i>pusphoṭiṭha</i>	<i>pusphuṭathuḥ</i>	<i>pusphuṭa</i>
<i>pusphoṭa</i>	<i>pusphuṭiva</i>	<i>pusphuṭima</i>

IV) *sphuṭ[ir]*, *Adhokṣaja* (*karma-vācyā*):

sphuṭ+ e ⇒ (same) *pu.* *sphuṭ+ e* ⇒ (311,274,293a) *pusphuṭe*

sphuṭ+ se ⇒ (same) *pu.* *sphuṭ+ se* ⇒ (311,274,293) *pusphuṭ+ i[t]+ se* ⇒ (107) *pusphuṭiṣe*

<i>pusphuṭe</i>	<i>pusphuṭāte</i>	<i>pusphuṭire</i>
<i>pusphuṭiṣe</i>	<i>pusphuṭāthe</i>	<i>pusphuṭidhve</i>
<i>pusphuṭe</i>	<i>pusphuṭivahe</i>	<i>pusphuṭimahe</i>

V) Other cases:

a) *sphuṭ[ir]*, *Kāmapāla* (*karṭr-vācyā*):

(305,274,293a,93)

<i>sphuṭyāt</i>	<i>sphuṭyāstām</i>	<i>sphuṭyāsuh</i>
<i>sphuṭyāḥ</i>	<i>sphuṭyāstam</i>	<i>sphuṭyāsta</i>
<i>sphuṭyāsam</i>	<i>sphuṭyāsva</i>	<i>sphuṭyāsma</i>

b) *sphuṭ[ir]*, *Kāmapāla* (*karma-vācyā*):

(293,307,107,299,300,93)

<i>sphoṭiṣiṣṭa</i>	<i>sphoṭiṣiyāstām</i>	<i>sphoṭiṣiran</i>
<i>sphoṭiṣiṣṭhāḥ</i>	<i>sphoṭiṣiyāsthām</i>	<i>sphoṭiṣidhvam</i> ¹
<i>sphoṭiṣiya</i>	<i>sphoṭiṣivahi</i>	<i>sphoṭiṣimahi</i>

¹(or *sphoṭiṣidhvam*)

c) *sphuṭ[ir]*, *Bālakalki* (*karṭr-vācyā*):

(293,307,93)

<i>sphoṭitā</i>	<i>sphoṭitārau</i>	<i>sphoṭitārah</i>
<i>sphoṭitāḥ</i>	<i>sphoṭitāsthah</i>	<i>sphoṭitāstha</i>
<i>sphoṭitāsmi</i>	<i>sphoṭitāsvaḥ</i>	<i>sphoṭitāsmah</i>

d) *sphut[ir]*, *Bālakalki* (*karma-vācya*):
(293,307,93)

<i>sphoṭitā</i>	<i>sphoṭitārau</i>	<i>sphoṭitārah</i>
<i>sphoṭitāse</i>	<i>sphoṭitāsāthe</i>	<i>sphoṭitādhve</i>
<i>sphoṭitāhe</i>	<i>sphoṭitāsvahe</i>	<i>sphoṭitāsmah</i>

e) *sphut[ir]*, *Kalki* (*karṭṛ-vācya*):
(293,307,107,93)

<i>sphoṭisyati</i>	<i>sphoṭisyataḥ</i>	<i>sphoṭisyanti</i>
<i>sphoṭisyasi</i>	<i>sphoṭisyathah</i>	<i>sphoṭisyatha</i>
<i>sphoṭisyāmi</i>	<i>sphoṭisyāvaḥ</i>	<i>sphoṭisyāmah</i>

f) *sphut[ir]*, *Kalki* (*karma-vācya*):
(293,307,107)

<i>sphoṭisyate</i>	<i>sphoṭisyete</i>	<i>sphoṭisyante</i>
<i>sphoṭisyase</i>	<i>sphoṭisyethe</i>	<i>sphoṭisyadhve</i>
<i>sphoṭisye</i>	<i>sphoṭisyāvahe</i>	<i>sphoṭisyāmahe</i>

g) *sphut[ir]*, *Ajita* (*karṭṛ-vācya*):
(284,293,307,107,93)

<i>asphoṭisyat</i>	<i>asphoṭisyatām</i>	<i>asphoṭisyan</i>
<i>asphoṭisyah</i>	<i>asphoṭisyatam</i>	<i>asphoṭisyata</i>
<i>asphoṭisyam</i>	<i>asphoṭisyāva</i>	<i>asphoṭisyāma</i>

h) *sphut[ir]*, *Ajita* (*karma-vācya*):
(same)

<i>asphoṭisyata</i>	<i>asphoṭisyetām</i>	<i>asphoṭisyanta</i>
<i>asphoṭisyathah</i>	<i>asphoṭisyetām</i>	<i>asphoṭisyadhvam</i>
<i>asphoṭisye</i>	<i>asphoṭisyāvahi</i>	<i>asphoṭisyāmahi</i>

317

अनिरामेताम्बिष्णुजनान्तानामुद्धवनरामहरः कंसारौ ॥३१७॥

an-i-rāmetām viṣṇujanāntānām uddhava-na-rāma-harah kaṁsārau

an—not; *i-rāma-itām* (*ṣaṣ b*)—of the *i-Rāmet dhātus*, those that have *i-anubandha*; *viṣṇujana-antānām* (*ṣaṣ b*)—ending in *Viṣṇujana*; *uddhava-na-rāma*—*Uddhava-na-Rāma* (158); *harah* (*prath e*)—*Hara*, elision; *kaṁsārau* (*ṣap e*)—before *Kaṁsāri*.

If the *dhātu* does not have *i-Rāma-it* but has *Uddhava n* and ends with *Viṣṇujana*, there is *Hara* of *n* before *Kaṁsāri*.

I) The *Hariveṇu* or *Viṣṇucakra* that precedes a *Vaiṣṇava* in a *dhātu* is actually the *sandhi* of an original *na-Rāma* (from *Jīva Gosvāmi*'s *vṛtti* -- *na-rāma-jāv anusvāra-pañcamau jhali dhātuṣu*).

Ex: *añc[u]*, *rañj[a]*, *śaṁs[u]*, *syand[ū]*.

II) Some examples of *dhātus* which follow this rule:

<i>manth[a]</i>	<i>vilodane</i>	1P	churn, agitate
<i>kuñc[a]</i>	<i>kauṭilya-alpī-bhāvayoh</i>	1P	be crooked, diminish
<i>añc[ū]</i>	<i>gati-pūjanayoh</i>	1P	go, worship
<i>daṁś[a]</i>	<i>daṁśane</i>	1P	Bite
<i>dhvaṁs[u]</i>	<i>adeḥ patane</i>	1A	fall down
<i>bhraṁs[u]</i>	(same)		
<i>sraṁs[u]</i>	(same)		
<i>rañj[a]</i>	<i>rāge</i>	1P	Dye
<i>śaṁs[u]</i>	<i>himsāyām stutau ca</i>	1P	praise, hurt

<i>syand[ū]</i>	<i>prasrāvane</i>	1A	Flow
<i>svaṅj[a]</i>	<i>pariṣvaṅge</i>	1A	Embrace

III) Example: *manth[a]*

* *Acyuta*:

(*karṭṛ-vācya*): *manth*+ [ś]a[p]+ ti[p] ⇒ *manthati*

(*karma-vācya*): *manth*+ ya[k]+ te ⇒ (317) *mathyate*

* *Vidhi*: (*karṭṛ-vācya*): *manth*+ [ś]a[p]+ yāt ⇒ *manthet*

(*karma-vācya*): *manth*+ ya[k]+ īta ⇒ (317) *mathyeta*

* *Vidhātr*:

(*karṭṛ-vācya*): *manth*+ [ś]a[p]+ tu[p] ⇒ *manthatu*

(*karma-vācya*): *manth*+ ya[k]+ tām ⇒ (317) *mathyatām*

* *Bhūteśvara*:

(*karṭṛ-vācya*): *amanth*+ [ś]a[p]+ d[ip] ⇒ *amanthat*

(*karma-vācya*): *amanth*+ ya[k]+ ta ⇒ (317) *amathyata*

* *Bhūteśa*:

(*karṭṛ-vācya*): *amanth*+ i[t]+ ī[t]+ d[ip] ⇒ *amanthīt*

(*karma-vācya*): *amanth*+ i[n]+ ta ⇒ (292) *amanthi*

* *Adhokṣaja*:

(*karṭṛ-vācya*): *mamanth*+ [ṇ]a[l] ⇒ *mamantha*

(*karma-vācya*): *mamanth*+ e ⇒ *mamanthe*

* *Kāmapāla*:

(*karṭṛ-vācya*): *manth*+ yāt ⇒ (305,317,293a) *mathyāt*

(*karma-vācya*): *manth*+ i[t]+ siṣṭa ⇒ *manthiṣiṣṭa*

* In *Bālakalki*, *Kalki* and *Ajita*, 317 is not applied.

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इरामेद्धातोर्नुम् ॥३१८॥

i-rāmed-dhātor num

i-rāma-it—having *i-Rāma* as *it* ; *dhātoḥ* (*ṣaṣ e*)—of a *dhātu*; *num* (*prath e*)—the particle *n[um]* (a *mit pratyaya*).

Num is applied to an *i-Rāmet dhātu*.

I) Some examples of *i-Rāma-it* (*i-Rāmet*) *dhātus*:

<i>kuth[i]</i>	<i>himsā-saṅkleśayoḥ</i>	1P	cause trouble, be violent
<i>id[i]</i>	<i>paramaiśvare</i>	1P	have superhuman power
<i>ṇid[i]</i>	<i>kutsāyām</i>	1P	Criticize
<i>[tu]nad[i]</i>	<i>samṛddhau</i>	1P	Rejoice
<i>lag[i]</i>	<i>gatau</i>	1P	Go
<i>vāch[i]</i>	<i>icchāyām</i>	1P	Desire
<i>luṭ[i]</i>	<i>steye</i>	1P	Steal
<i>cub[i]</i>	<i>vakra-samyoge</i>	1P	Kiss
<i>vad[i]</i>	<i>abhivādana stutyoḥ</i>	1A	glorify, offer obeisances
<i>pid[i]</i>	<i>sanghāte</i>	1A	put together roll into a ball or lump
<i>śak[i]</i>	<i>śaṅkāyām</i>	1A	doubt suspect fear
<i>ak[i]</i>	<i>lakṣane</i>	1A	Mark
<i>kap[i]</i>	<i>calane</i>	1A	Shake

II) *kuth[i]*, *Acyuta*: (*karṭṛ-vācya*):

kuth+ tip ⇒ (318,157) *ku. n[um]. th*+ [ś]a[p]+ ti[p] ⇒ *kunthati*

<i>kunthati</i>	<i>kunthataḥ</i>	<i>kunthanti</i>
<i>kunthasi</i>	<i>kunthataḥ</i>	<i>kunthatha</i>
<i>kunthāmi</i>	<i>kunthāvaḥ</i>	<i>kunthāmaḥ</i>

III) *kuth[i]*, *Acyuta* (*karma-vācya*):

kuth+ te ⇒ (318,157) *ku. n[um]. th*+ ya[k]+ te ⇒ *kunthyate*

<i>kunthyate</i>	<i>kunthyete</i>	<i>kunthyante</i>
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<i>kunthyase</i>	<i>kunthyethe</i>	<i>kunthyadhve</i>
<i>kunthye</i>	<i>kunthyāvahe</i>	<i>kunthyāmahe</i>

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कवर्गनरस्य चवर्गः ॥३१९॥

ka-varga-narasya ca-vargaḥ

ka-varga—the *viṣṇujanās* *k, kh, g, gh, ṅ* ; *narasya* (*śaṣ e*)—of *Nara* ; *ca-vargaḥ* (*prath e*)—the *Viṣṇujanās* *c, ch, j, jh, ṅ*.

Ka-varga of Nara changes to ca-varga.

I) *kuth[i]*, *Adhokṣaja* (*karṭr-vācyā*):

kuth+ ṅal ⇒ (318) *kunth+ ṅal* ⇒ (301,302) *ku. kunth+ ṅal* ⇒ (319) *cu. kunth+ [ṅ]a[l]*

⇒ *cukuntha*

<i>cukuntha</i>	<i>cukunthatuḥ</i>	<i>cukunthuḥ</i>
<i>cukunthitha</i>	<i>cukunthathuḥ</i>	<i>cukuntha</i>
<i>cukuntha</i>	<i>cukunthiva</i>	<i>cukunthima</i>

II) *garj[a]*, *śabde* (1P) – roar

garj[a], *Adhokṣaja* (*karma-vācyā*):

<i>garja</i>	<i>garjatuḥ</i>	<i>garjuḥ</i>
<i>garjitha</i>	<i>garjathuḥ</i>	<i>garja</i>
<i>garja</i>	<i>garjiva</i>	<i>garjima</i>

III) List of some *dhātus* that begin with *ka-varga* and their forms in *Adhokṣaja*¹:

<i>kākṣ[i]</i>	<i>icchāyām</i>	1P	Desire	(<i>cakāṅkṣa</i>) ¹
<i>krṣ[a]</i>	<i>vilokhane</i>	1P	draw, plough	(<i>cakarṣa</i>)
<i>kram[u]</i>	<i>pāda-vikṣepe</i>	1P	Walk	(<i>cakrāma</i>)
<i>krīd[r]</i>	<i>vihāre</i>	1P	Play	(<i>cikrīda</i>)
<i>kṣi</i>	<i>kṣye</i>	1P	Decay	(<i>cikṣaya</i>)
<i>khād[r]</i>	<i>bhakṣane</i>	1P	Eat	(<i>cakhāda</i>)
<i>gad[a]</i>	<i>vyaktāyām vāci</i>	1P	Speak	(<i>jagāda</i>)
<i>gam[r]</i>	<i>gatau</i>	1P	Go	(<i>jagāma</i>)
<i>gup[ū]</i>	<i>rakṣane</i>	1P	Protect	(<i>jugopa</i>)
<i>gai</i>	<i>śabde</i>	1P	Sing	(<i>jagau</i>)
<i>ghrā</i>	<i>gandha upādane</i>	1P	Smell	(<i>jaghrau</i>)
<i>ghuṣ[ir]</i>	<i>aviśabdane</i>	1P	sound, declare	(<i>jughoṣa</i>)
<i>kam[u]</i>	<i>kāntau</i>	1A	Desire	(<i>cakame</i>)
<i>kṣubh[a]</i>	<i>sañcarane</i>	1A	be agitated	(<i>cukṣube</i>)
<i>gras[u]</i>	<i>adane</i>	1A	Eat	(<i>jagrase</i>)
<i>kap[i]</i>	<i>kantau</i>	1A	Desire	(<i>cakampe</i>)
<i>guh[ū]</i>	<i>saṁvarane</i>	1U	hide, cover	(<i>jugūha, jugūhe</i>)

320

धात्वादेः षः सः ॥३२०॥

dhātv-ādeḥ ṣaḥ saḥ

dhātu-ādeḥ (*śaṣ e*)—of the beginning of a *dhātu*; *ṣaḥ* (*prath e*)—the letter *ṣ*; *saḥ* (*prath e*)—the letter *s*.

The initial ṣ of a dhātu changes to s.

I) If the *dhātu* is listed in the *Dhātu-pāṭha* as beginning with *ṣ*, it is called *ṣopadeśa*.

320a⁶

सर्वेश्वरदन्त्यापरा धातोरादिसाः षोपदेशाः

⁶Bṛhat 461

sarveśvara-dantya-parā dhātor ādi-sāḥ ṣopadeśāḥ

sarveśvara-dantya-parāḥ (prath b)—having Sarveśvara or dantya (t, th, d, dh, n) as the following letter; dhātoḥ (ṣaṣ e)—of a dhātu; ādi-sāḥ (prath b)—all the cases of initial s ; ṣa-upadeśāḥ (prath b)—the ṣopadeśa dhātus.

The dhātus whose initial s is followed by Sarveśvara or dantya, are originally ṣopadeśa.

I) Some examples of ṣopadeśa dhātus:

ṣidh[ū]	śāstre-māṅgalye ca	1P	command, do auspicious work
ṣap[a]	samavāye	1P	Connect
ṣamb[a]	sambandhane	1P	go, creep
ṣu	prasavaiśvaryayoḥ	1P	permit, possess power
ṣumb[a]	bhāṣā-hiṁsayoḥ	1P	speak, kill
ṣtam[a]	vaiklavyoḥ	1P	be confused, be agitated
ṣṛks[a]	gatau	1P	go, move
ṣṭhā	gati-nivṛtau	1P	stand, stay, be
ṣev[r]	sevane	1A	serve, worship
ṣad[l]	khedana-gaty- avasādaneṣu	1P	divide, break, go, dispond, be weary, be trown down

II) Bṛhat 462:

svaṣka-svida-svada-svañj-svapa-sminām ca

The following dhātus are also ṣopadeśas:

svask[a]	gatau	1A	Go
[ñi]ṣvid[a]	gāta-prakāraṇe	4P	sweat
ṣvad[a]	āsvadane	1A	taste, give pleasure
ṣvañj[a]	pariṣvaṅge	1A	Embrace
[ñi]ṣvap[a]	śaye	2P	sleep, lay down
ṣmi[ṇ]	iṣad dhasane	1A	smile

III) Bṛhat 463:

**srp[!]-sr-str-srj-stṛ-styā-śuca-sūtra-stana-saṁgrāma-
sāra-sabhāja-sekr-stena-stoma-varjam**

The following dhātus are exceptions to sūtra 320a:

srp[!]	gatau	1A	go
sr	gatau	1A	Go
str[ñ]	ācchādane	5U	cover
srj[a]	visarge	4A	let loose, abandon, drop
srj[a]	visarge	6P	leave, create
stṛ[ñ]	ācchādane	9U	cover
styai	śabda-saṅgātayoḥ	1P	sound, heap, spread
śuca	paiśumye	10P	betray, reveal, ascertain, espy
sūtra	avamocane	10P	tye, bind
stana	deva-śabde	10P	Thunder
saṁgrāma	yude	10A	Fight
sabhāja	prṭi-sevanayoḥ	10P	please, serve, honor, salute
sekr[r]	gatau	1A	go, move
stena	caurye	10P	steal
stoma	ślāgāyām	10P	praise.

IV) Bṛhat 464:

upendrāt api ṣopadeśasya ṣatvaṁ kvacit

After Upendra the ṣopadeśa dhātus change the initial s back to ṣ, as a general rule. (This sūtra is an extension of 107 because here the change is taking in the beginning of Viṣṇupāda).

According to the conditions given in 107 the Upendras accepted here should end in i, u, or r (anu, nir, dur, abhi, vi, adhi, su, ati, ni, prati, pari, api).

Examples: ni-ṣev[a] (pursue) – niṣevate

ni-ṣad[l] (sink) – niṣadati

vi-ṣad[l] (be dejected) – viṣadati

V) *ṣidh[ū]*, *Acyuta*:

(*karṭṛ-vācya*): *ṣidh+ tip* ⇒ (320) *sidh+ tip* ⇒ (307,269) *sedh+ [ś]a[p]+ ti[p]* ⇒ *sedhati*

(*karma-vācya*): (320) *sidh+ te* ⇒ *sidh+ ya[k]+ te* ⇒ *sidhyate*

* *Vidhi*:

(*karṭṛ-vācya*): (320) *sidh+ [ś]a[p]+ yāt* ⇒ (276) *sedhet*

(*karma-vācya*): (320) *sidh+ ya[k]+ ita* ⇒ *sidhyeta*

* *Vidhātṛ*:

(*karṭṛ-vācya*): (320) *sidh+ [ś]a[p]+ tup (tāt)* ⇒ *sedhatu, sedhatāt*

(*karma-vācya*): (320) *sidh+ ya[k]+ tām* ⇒ *sidhyatām*

* *Bhūteśvara*:

(*karṭṛ-vācya*): (320) *asidh+ [ś]a[p]+ d[ip]* ⇒ *asedhat*

(*karma-vācya*): (320) *asidh+ ya[k]+ ta* ⇒ *asidhyata*

V) From JG *vṛtti*: ***ra-ṣabhyām tus ta-varga-jah*** – ‘In the *dhātus* the *ta-varga* that comes after *r* or *ṣ* is the *sandhi* of an originally *ta-varga*’.

Ex: *ṣthā* ⇒ *sthā*

321

स्वरतिसूतिसूयतिधूजूदित इङ् वा ॥३२१॥

svarati-sūti-sūyati-dhūñ-ūd-ita iḍ vā

*svarati*ⁱ- after the *dhātu svṛ*, *śabda-upatapyoḥ* (1P) – sound, feel pain; *sūti-sūyati*ⁱⁱ- the *dhātus sū[n]* (2A) and *sū[n]* (4A), *prāṇigarbha-vimokṣane* – give birth, produce; *dhūñ*—the *dhātu dhū[n]*, *kampane* (9U,10U) – shake, agitate; *ūt-itah* (*pañc e*)—and after a *dhātu* that has *ū-Rāma* as *iḥ*; *iḥ* (*prath e*)—the particle *i[t]*; *vā*—optionally.

ⁱ (Here *[ś]ti[p]* is used: (262,269,270) *svar+ [ś]a[p]+ [ś]ti[p]* ⇒ *svarati*; ref: 286 II and *kr̥danta* 681)

ⁱⁱ (For *sūti* and *sūyati* specific rules for 2th and 4th classes are applied along with *[ś]ti[p]*)

After *svṛ*, *sū[n]* (*sūti*), *sū[n]* (*sūyati*) and *dhū[n]*, and after *ū-Rāmet dhātus*, *iḥ* is optional.

I) Although *i[t]* is prescribed before *Rāma-dhātuka pratyayas* (293), it is not applied everywhere.

The *dhātus* that don't take *i[t]* are called *aniḥ* (the list of *aniḥ dhātus* is given under the *sūtra* 336). The *dhātus* in which *i[t]* is optional – like those mentioned in this *sūtra* – are called *veḥ* (*vā-iḥ*), and the *dhātus* that take *i[t]* as a general rule are called *seḥ* (*sa-iḥ*).

II) Some *ū-Rāmet dhātus*:

<i>ṣidh[ū]</i>	<i>śastre-mangalye ca</i>	1P	command, do auspicious work
<i>gup[ū]</i>	<i>rakne</i>	1P	protect, conceal
<i>gah[ū]</i>	<i>vilodane</i>	1A	dive into, penetrate
<i>syand[ū]</i>	<i>prasrāvane</i>	1A	Flow
<i>kr̥p[ū]</i>	<i>sāmarthyē</i>	1A	be able, be fit for
<i>guh[ū]</i>	<i>saṁvarane</i>	1U	cover, hide
<i>kliś[ū]</i>	<i>vibādhene</i>	9P	torment, distress

III) *ṣidh[ū]*, *Bhūteśa* (*karṭṛ-vācya*):

(two forms by 321)

a) *i[t]* is inserted:

(320) *sidh+ dip* ⇒ (284,285) *asidh+ si+ dip* ⇒ (293,308) *asidh+ iḥ+ si+ iḥ+ dip* ⇒

(309) *asidh+ i[t]+ i[t]+ d[ip]* ⇒ (307,180) *asedhīt*

b) *i[t]* is not inserted: (next *sūtra*)

322

विष्णुजनान्तानामनिटां वृष्णीन्द्रः सौ परपदे ॥३२२॥

viṣṇujanāntānām aniṭām vṛṣṇīndrah sau parapade

viṣṇujana-antānām (*ṣaṣ b*)—of *dhātus* ending in *Viṣṇujana*; *aniṭām* (*ṣaṣ b*)—of *aniḥ dhātus* – those in which *i[t]* (293) is not applied; *vṛṣṇīndrah* (*prath e*)—*Vṛṣṇīndra*; *sau* (*sap e*)—before *si* (285); *parapade* (*sap e*)—before *parapada Viṣṇubhaktis*.

The *aniṭ dhātus* ending in *Viṣṇujana* take *Vṛṣṇīndra* when they are followed by both *si* and *parapada*.

I) (cont. from 321 IIIb)

i[t] is not inserted (according to 321 the *ū-Rāmet dhātus* are optionally *aniṭ*):

(320) *sidh*+ *dip* ⇒ (284,285) *asidh*+ *si*+ *dip* ⇒ (308) *asidh*+ *si*+ *ī*+ *dip* ⇒

(322) *asaidh*+ *s[i]*+ *ī[t]*+ *d[ip]* ⇒ (63,180) *asaitsit*

323

वामनवैष्णवाभ्याम्सेहरो वैष्णवे, न त्विटः ॥३२३॥

vāmana-vaiṣṇavābhyām ser haro vaiṣṇave, na tv iṭaḥ

vāmana-vaiṣṇavābhyām (*pañc b*)—after *Vāmana* or *Vaiṣṇava*; *seh* (*ṣaṣ e*)—of *si* (295); *haraḥ* (*prath e*)—*Hara*, elision; *vaiṣṇave* (*sap e*)—before *Vaiṣṇava*; *na*—not; *tu*—but; *iṭaḥ* (*pañc e*)—after *ī[t]* (293).

Except after *iṭ*, *si* is *Hara* if it comes after *Vāmana* or *Vaiṣṇava* and before another *Vaiṣṇava*.

I) *ṣidh[ū]*, *Bhūteśa* (*karma-vācya*):

(320) *sidh*+ *tām* ⇒ (284,285) *asidh*+ *si*+ *tām* ⇒

(two forms, by 321):

a) *i[t]* is inserted:

(293) *asidh*+ *ī[t]*+ *s[i]*+ *tām* ⇒ (307) *asedhistām* ⇒ (107,114a) *asedhiṣṭām*

b) *i[t]* not inserted: (next *sūtra*)

324

हरिघोषात्तथोर्धो धावर्जम् ॥३२४॥

harighoṣāt tathor dho dhā-varjam

harighoṣāt (*pañc e*)—after *Harighoṣa*; *ta-thoḥ* (*ṣaṣ d*)—of the letters *t* and *th*; *dhaḥ* (*prath e*)—the letter *dh*; *dhā-varjam*—with the exception of the *dhātu dhā*, *dhāraṇa-poṣaṇayor dāne* (3U) – put, grant, produce, bear.

After *Harighoṣa t* and *th* change to *dh*, except in the case of the *dhātu dhā*.

I) (cont. from 323 Ib)

i[t] is not inserted:

(320) *sidh*+ *tām* ⇒ (284,285) *asidh*+*si*+ *tām* ⇒ (322) *asaidh*+ *si*+ *tām* ⇒ (323) *asaidh*+ *tām* ⇒

(324) *asaidh*+ *dhām* ⇒ (61) *asaiddhām*

II) *ṣidh[ū]*, *Bhūteśa* (*karṭṛ-vācya*):

<i>asedhit / asaitsit</i>	<i>asedhiṣṭām / asaiddhām</i>	<i>asedhiṣuḥ / asaitsuh</i>
<i>asedhiḥ / asaitsiḥ</i>	<i>asedhiṣtam / asaiddham</i>	<i>asedhiṣṭa / asaiddha</i>
<i>asedhiṣam / asaitsam</i>	<i>asedhiṣva / asaitsva</i>	<i>asedhiṣma / asaitsma</i>

324a⁷

ऋद्वयाद्विष्णुजनान्तेशोद्धवाच्च वैष्णावादिसिकामपालौ कपिलावात्मपदे, गमेस्तु वा

*ṛ-dvayād-viṣṇujanāntēśoddhavāc ca
vaiṣṇāvādi-si-kāmapālau kapilāv ātmapade,
gameṣ tu vā*

ṛ-dvayāt (*pañc e*)—after *dhātus* ending in *ṛ-dvaya*; *viṣṇujana-anta-iśa-uddhavāt* (*pañc e*)—after *dhātus* ending in *Viṣṇujana* having *Īśa* as *Uddhava*; *ca*—also; *vaiṣṇāva-adi*—beginning with *Vaiṣṇāva* (not preceded by *i[t]*); *si-kāmapālau* (*prath d*)—both *si* and *Kāmapāla*; *kapilau*—*Kapilas*; *ātmapade* (*sap e*)—in *ātmapada*; *gameṣ* (*pañc e*)—after *gam[!]*, *gatau* (1P) – go; *tu*—but; *vā*—optional.

After *dhātus* ending in *ṛ-dvaya* or *Viṣṇujana* preceded by *Īśa*, *si* and *Kāmapāla* are *Kapila* in *ātmapada* if they are not preceded by *iṭ*. But for *gam[!]* this rule is optional.

⁷Bṛhat 469

I) *ṣidh[ū]*, *Bhūteśa* (*karma-vācya*):

(284) a. *sidh+ ta* ⇒ (290) *asidh+ i[ṇ]+ ta* ⇒ (307,292) *asedhi*

(284) a. *sidh+ ātām* ⇒ (two forms by 321):

a) *i[t]* is applied:

(285,293) *asidh+ i[t]+ s[i]+ ātām* ⇒ (307,107) *asedhiṣātām*

b) *i[t]* is not applied:

(285) *asidh+ s[i]+ ātām* ⇒ (324a/274,63) *asitsātām*

(284) a. *sidh+ thās* ⇒ (two forms by 321):

a) *i[t]* is applied:

(285,293) *asidh+ i[t]+ s[i]¹+ thās* ⇒ (307,93,200a) *asedhiṣthāh*

¹(Preceded by *i[t]*, *s[i]* is not *Hara*, by 323)

b) *i[t]* is not applied:

(285) *asidh+ si+ thās* ⇒ (323,63,93) *asitthāh*

<i>asedhi</i>	<i>asedhiṣātām / asitsātām</i>	<i>asedhisata / asitsata¹</i>
<i>asedhiṣthāh / asitthāh</i>	<i>asedhiṣāthām / asitsāthām</i>	<i>asedhiṣdhvam / asiddhvam</i>
<i>asedhiṣi / asitsi</i>	<i>asedhiṣvahi / asitsvahi</i>	<i>asedhiṣmahi / asitsmahi</i>

¹(295)

324b⁸

कृसृभृवृस्तुदुश्रुसृभ्य एव अधोक्षजमात्रे नेट्

kr-ṣṛ-bhr-vṛ-stu-dru-śru-srubhya eva adhokṣaja-mātre neṭ

kr-ṣṛ-bhr-vṛ-stu-dru-śru-srubhya (*pañc b*)—after the *dhaṭus* [*du*] *kr[ṇ]*, *ṣṛ*, *bhr[ṇ]*, *vṛ[ṇ]*, *stu[ṇ]*, *dru*, *śru*, and *sru*; *eva*—only; *adhokṣaja-mātre* (*sap e*)—before *Adhokṣaja*, as the only requirement; *na*—not; *iṭ* (*prath e*)—*i[t]* (293).

Before *Adhokṣaja Viṣṇubhaktis* only [*du*] *kr[ṇ]*, *ṣṛ*, *bhr[ṇ]*, *vṛ[ṇ]*, *stu[ṇ]*, *dru*, *śru* and *sru* don't take *iṭ*.

I) Any other *dhātu*, whether they are *aniṭ* or *vet*, must take *i[t]*.

II)

[<i>du</i>] <i>kr[ṇ]</i>	<i>karāṇe</i>	8U	do
<i>ṣṛ</i>	<i>gatau</i>	1P	go
<i>bhr[ṇ]</i>	<i>dhārana</i>	3U	support, nourish
<i>bhr[ṇ]</i>	<i>bharāṇe</i>	1U	fill, support
<i>vṛ[ṇ]</i>	<i>sambhaktau</i>	9A	serve, worship
<i>stu[ṇ]</i>	<i>stutau</i>	2U	praise
<i>dru</i>	<i>gatau</i>	1P	go
<i>śru</i>	<i>śravane</i>	1P	hear
<i>sru</i>	<i>gatau</i>	1P	go

325

विष्णुजनादेर्लघोररामस्य वृष्णीन्द्र इडादौ सौ वा परपदे ॥३२५॥

viṣṇujanāder laghor a-rāmasya vṛṣṇīndra id-ādau sau vā parapade

viṣṇujana-ādeḥ (*ṣaṣ e*)—of a *dhātu* beginning with *Viṣṇujana*; *laghoḥ* (*ṣaṣ e*)—of *laghu*, short; *a-rāmasya* (*ṣaṣ e*)—of *a-Rāma*; *vṛṣṇīndraḥ* (*prath e*)—*Vṛṣṇīndra*; *iṭ-ādau* (*sap e*)—being preceded by *i[t]* (293); *sau* (*sap e*)—before *si* (285); *vā*—optional; *parapade* (*sap e*)—before *parapada Viṣṇubhaktis*.

In a *dhātu* beginning with *Viṣṇujana*, *laghu a-Rāma* optionally takes *Vṛṣṇīndra* when *si* and *iṭ* are applied before *parapada*.

I) Ex: *gad[a]*, *vyaktāyām vāci* (1P) – speak;

gad, *Bhūteśa* (*karṭṛ-vācya*):

⁸Bṛhat 470

gad+ dip ⇒ (284,285) agad+ si+ dip ⇒ (293,308) agad+ iṭ+ si+ iṭ+dip ⇒
(by 325, there are two forms)

a) regular form (*a-Rāma* does not take *Vṛṣṇindra*):

(309) agad¹+ i[t̥]+ ī[t̥]+ d[ip] ⇒ (180) *agadit*

¹(307 is not applied because there is no *Govinda* in *a*)

b) optional form:

(309,325) agād+ i[t̥]+ ī[t̥]+ d[ip] ⇒ (180) *agādit*

<i>agadit / agādit</i>	<i>agadiṣṭām / agādiṣṭām</i>	<i>agadiṣan / agādiṣan</i>
<i>agadiḥ / agādiḥ</i>	<i>agadiṣṭam / agādiṣṭam</i>	<i>agadiṣṭa / agādiṣṭa</i>
<i>agadiṣam / agādiṣam</i>	<i>agadiṣva / agādiṣva</i>	<i>agadiṣma / agādiṣma</i>

326

उद्धवारामस्य वृष्णीन्द्रो नृसिंहे ॥३२६॥

uddhavā-rāmasya vṛṣṇīन्द्रo nṛsimḥe

uddhava-a-rāmasya (ṣaṣ e)—of *a-Rāma* which is *Uddhava*; *vṛṣṇīन्द्रaḥ* (prath e)—*Vṛṣṇindra*; *nṛsimḥe* (sap e)—(when the *dhātu* comes) before *Nṛsimha* *pratyaya*.

***Uddhava a-Rāma* takes *Vṛṣṇindra* before *Nṛsimha*.**

I) *gad*, *Bhūteśa* (*karma-vācya*):

gad+ ta ⇒ (284,290) agad+ iṇ+ ta ⇒ (326,292) agād+ i[n] ⇒ *agādi*

gad+ ātām ⇒ (284,285,293) *agadiṣātām*

<i>agādi</i>	<i>agadiṣātām</i>	<i>Agadiṣata</i>
<i>agadiṣṭhāḥ</i>	<i>agadiṣṭhām</i>	<i>Agadidhvam</i>
<i>agadiṣi</i>	<i>agadiṣvahi</i>	<i>Agadiṣmahi</i>

II) *gad*, *Adhokṣaja* (*karṭṛ-vācya*):

gad+ ṇal ⇒ {(301,302a) ga. gad → (219) ja. gad}+ ṇal ⇒ (326) jagād+ [ṇ]a[l] ⇒

(293a) *jagāda*

<i>jagāda</i>	<i>jagadatuḥ</i>	<i>Jagaduḥ</i>
<i>jagaditha</i>	<i>jagadathuḥ</i>	<i>Jagada</i>
<i>jagāda</i>	<i>jagadiva</i>	<i>Jagadima</i>

327

सर्वेश्वरादेवृष्णीन्द्रोऽत्प्रसङ्गमात्रे ॥३२७॥

sarveśvarāder vṛṣṇīन्द्रo 't-prasaṅga-mātre

sarveśvara-ādeḥ (ṣaṣ e)—of the initial *Sarveśvara*; *vṛṣṇīन्द्रaḥ* (prath e)—*Vṛṣṇindra*; *at-prasaṅga-mātre* (sap e)—in conjunction with *a[t̥]* (284).

The initial *Sarveśvara* of a *dhātu* takes *Vṛṣṇindra* in conjunction with *at*.

I) *i[d]*, *paramēśvare* (1P) – have superhuman power

i[d], *Bhūteśvara* (*karṭṛ-vācya*):

id+ dip ⇒ (318) ind+ dip ⇒ (284,269) a[t̥]. ind+ [ś]a[p]+ d[ip] ⇒ (327) a. aind+ a+ d ⇒ (45,180)

aindat

<i>aindat</i>	<i>aindatām</i>	<i>Aindan</i>
<i>aindah</i>	<i>aindatam</i>	<i>aindata</i>
<i>aindam</i>	<i>aindāva</i>	<i>aindāma</i>

II) *a[t̥]* (?), *gatau* (1P) – roam, wander

a[t̥], *Bhūteśvara* (*karṭṛ-vācya*):

aṭ+ dip ⇒ (284) a[t̥]. aṭ+ dip ⇒ (327,269) a. āṭ+ [ś]a[p]+ d[ip] ⇒ (180) *ātat*

III) *īkṣ*, *darśane* (1A) – see

īkṣ, *Ajita* (*karṭṛ-vācya*):

īkṣ+ syata ⇒ (284) a[t̥]. īkṣ+ syata ⇒ (327) a. aikṣ+ syata ⇒ (293) aikṣ+ i[t̥]+ syata ⇒

(107) *aikṣisyata*

<i>aikṣiṣyata</i>	<i>aikṣiṣyetām</i>	<i>aikṣiṣyanta</i>
<i>aikṣiṣyathaḥ</i>	<i>aikṣiṣyethām</i>	<i>aikṣiṣyadhvam</i>
<i>aikṣiṣye</i>	<i>aikṣiṣyāvahi</i>	<i>aikṣiṣyāmahi</i>

328

नरादेररामस्य त्रिविक्रमः ॥३२८॥

narāder a-rāmasya trivikramah

nara-ādeḥ (ṣaṣ e)—of the first letter of *Nara*; *a-rāmasya* (ṣaṣ e)—of *a-Rāma*; *trivikramah* (prath e)—*Trivikrama*.

The initial *a-Rāma* of *Nara* changes to *Trivikrama*.

I) *aṭ*, *Adhokṣaja* (*karṭṛ-vācya*):

aṭ+ *ṇal* ⇨ (301,302) a. *aṭ*+ [ṇ]a[l] ⇨ (328) ā. *aṭ*+ a ⇨ *āṭa*¹

¹(In this example this rule does not affect the final product. The implication is shown in the next *sūtra*.)

<i>āṭa</i>	<i>āṭatuḥ</i>	<i>āṭuḥ</i>
<i>āṭitha</i>	<i>āṭathuḥ</i>	<i>āṭa</i>
<i>āṭa</i>	<i>āṭivahe</i>	<i>āṭimahe</i>

329

तस्मान् नुङ् द्विविष्णुजने धातौ ॥३२९॥

tasmān nuḍ dvi-viṣṇujane dhātau

tasmāt (*pañc e*)—after that (the application of the previous *sūtra*; *nuṭ* (*prath e*)—the particle *n[ut]*; *dvi-viṣṇujane* (*ṣap e*)—having two *Viṣṇujanas*; *dhātau* (*ṣap e*)—before a *dhātu*.

After the application of the *sūtra* 328, *nuṭ* is inserted if the *dhātu* has two *Viṣṇujanas*.

I) *ard[a]*, *gatau vacane* (1P) – ask, beg

ard[a], *Adhokṣaja* (*karṭṛ-vācya*):

ard+ *ṇal* ⇨ (301,302a) a. *ard*+ *ṇal* ⇨ (328) ā. *ard*+ *ṇal* ⇨ (329) ā. *n[ut]*. *ard*+ [ṇ]a[l] ⇨ *ānarda*

<i>ānarda</i>	<i>ānardatuḥ</i>	<i>ānarduḥ</i>
<i>ānarditha</i>	<i>ānardathuḥ</i>	<i>ānarda</i>
<i>ānarda</i>	<i>ānardiva</i>	<i>ānardima</i>

330

आदेशहिननराद्यक्षरस्य धातोरसंयुक्तविष्णुजनमध्यस्यारामस्य एत्वं नरादर्शनञ्च,
कपिलाधोक्षजे सेट्थलि च ॥३३०॥

ādeśa-hina-narādy-akṣarasya dhātor asaṃyukta-viṣṇujana-madhyasyā-rāmasya etvaṃ narādarśanañ ca, kapilādhokṣaje seṭ-thali ca

ādeśa-hina—having no *ādeśa*, replacement; *nara-ādi-akṣarasya* (ṣaṣ e)—of the initial letter of *Nara*; *dhātoḥ* (ṣaṣ e)—of a *dhātu*; *asaṃyukta-viṣṇujana*—having no *sat-saṅga*, conjunct of consonants; *madhyasya* (ṣaṣ e)—being in the middle; *a-rāmasya* (ṣaṣ e)—of *a-Rāma*; *etvam* (*prath e*)—becoming *e*; *nara-adarśanam* (*prath e*)—the disappearance of *Nara*; *ca*—also; *kapila-adhokṣaje* (*ṣap e*)—before *Kapila Adhokṣaja Viṣṇubhaktis* (311); *sa-it*—having *i[t]* (293); *thali* (*ṣap e*)—before *thal Viṣṇubhakti*; *ca*—also.

The middle *a* of a *dhātu* changes to *e* before *Kapila Adhokṣaja Viṣṇubhaktis* when the *dhātu* has no *sat-saṅga* and there is no *ādeśa* in *Nara*. After this *Nara* disappears. This change also takes place when *thal* is preceded by *it*.

I) *rad[a]*, *vilekhane* (1P) – split, scratch

rad[a], *Adhokṣaja* (*karṭṛ-vācya*):

rad+ *ṇal* ⇨ {(301,302a) ra. *rad* → (326) ra. *rād*}+ [ṇ]a[l] ⇨ (293a) *rarāda*

rad+ atus ⇒ {(same) rarad → (330) rared → red}+ atus ⇒ (293a,311/274) redatus ⇒ (93)
redatuh

rad+ thal ⇒ (same) red+ thal ⇒ (293) red+ i[t]+ tha[1] ⇒ *reditha*

<i>rarāda</i>	<i>redatuh</i>	<i>reduh</i>
<i>reditha</i>	<i>redathuh</i>	<i>reda</i>
<i>rarāda</i>	<i>rediva</i>	<i>redima</i>

II) Some examples of *dhātus* that follow this rule, and their forms in *Adhokṣaja* with *ṇal*, *atus* and *thal* or the corresponding ones in *ātmapada*:

<i>car[a]</i>	<i>gatau</i>	1P	go, walk	<i>cacāra, ceratuh, ceritha</i>
<i>cal[a]</i>	<i>kampane</i>	1P	shake	<i>cacāla, celatuh, celitha</i>
<i>tap[a]</i>	<i>sampāte</i>	1P	heat, burn, shine	<i>tatāpa, tepatuh, tepitha</i>
<i>dal[a]</i>	<i>viśaraṇe</i>	1P	break, split, expand open	<i>dadāla, delatuh, delitha</i>
<i>dah[a]</i>	<i>bhasmikaraṇe</i>	1P	burn, reduce to ashes	<i>dadāha, dehatuh, dehitha</i>
<i>ṇat[a]</i>	<i>nṛtau</i>	1P	dance	<i>nanāṭa, neṭatuh, neṭitha</i>
<i>pat[l]</i>	<i>gatau</i>	1P	come, down fall	<i>papāta, petatuh, petitha</i>
<i>yam[a]</i>	<i>uparame</i>	1P	check, stop, refrain	<i>yayāma, yematuh, yemitha</i>
<i>lap[a]</i>	<i>vyaktāyām vāci</i>	1P	speak, talk, whisper	<i>lalāpa, lepatuh, lepitha</i>
<i>las[a]</i>	<i>ślepaṇa- kriḍhaṇayoḥ</i>	1P	embrace, play, shine	<i>lalāsa, lesatuh, lesitha</i>
<i>yat[i]</i>	<i>prayatne</i>	1A	strive, endeavour	<i>yete, yetāte, yetiṣe</i>
<i>ram[a]</i>	<i>kriḍhāyām</i>	1A	sport, amuse oneself, play	<i>reme, remāte, remiṣe</i>

III) Bṛhat 478:

tī-phala-bhaja-trapām na-lopi-granthi-śranthi-danbhīnām ca

Sūtra 330 is also applied to the following *dhātus*, (although they don't have the required characteristics demanded by the *sūtra*):

1	<i>tī</i>	<i>plavana-taranayoḥ</i>	1P	Cross over, swim
2	<i>phal[a]</i>	<i>nispattau</i>	1P	bear fruit, result, be successful
3	<i>[ñi]phal[ā]</i>	<i>viśaraṇe</i>	1P	break, open, expand
4	<i>śranth[a]</i>	<i>vimocana-pratiharsyoḥ sandarbhe ca</i>	9P	be loose, delight, arrange
5	<i>śranth[a]</i>	<i>grantha-sandarbhe</i>	1P	Arrange
6	<i>granth[a]</i>	<i>sandarbhe</i>	9P	put together
7	<i>granth[a]</i>	<i>bandhane sandarbhe ca</i>	1P	bind, compose
8	<i>dambh[u]</i>	<i>dambhe</i>	5P	Deceive, injure
9	<i>trap[ūṣa]</i>	<i>lajjāyām</i>	1A	Become perplex, be ashamed, modest
10	<i>bhaj[a]</i>	<i>sevāyām</i>	1U	Worship, serve

1- *tī* is specifically mentioned here to conform with 373 and overrule 334a (forms in *Adhokṣaja*:

tatāra, teratuh, teritha).

2,3- *phal[a]* and *[ñi]phal[ā]* has *adeśa* in *Nara* (*paphāla, phelatuh, phelitha*).

4,5- *śranth[a]* has *sat-saṅga*. (330 is applicable to *śranth[a]*, *granth[a]* and *danbh[a]* only when *n* is *Hara* by 311, 312a and 317 – *śaśrantha, śaśranthatuh* or *śrethatuh, śaśranthitha* or *śrethitha*).

6,7- *granth[a]* has *sat-saṅga* and *adeśa* in *Nara* (*jagrantha, jagranthatuh* or *grethatuh, jagranthitha* or *grethitha*).

8- *danbh[a]* originally has *sat-saṅga* (*dadambha, dadambhatuh* or *debhatuh, dadambhitha* or *debhitha*).

9- *trap[ūṣa]* has *sat-saṅga* (*trepē, trepāte, trepiṣe* or *trepṣe* [321])

10- *bhaj[a]* has *adeśa* in *Nara* (*babhāja, bheje; bhejatuh, bhejāte; bhejitha* or *babhaktha* (344a) , *bhejiṣe*).

IV) Bṛhat 479:

jī-bhramu-trasa-phaṇādīnām himsārtha-rādhas ca vā

330 is optionally applied to the following *dhātus*:

<i>jī[ṣ]</i> ¹	<i>vayo-hānau</i>	1,4P	Grow old
<i>jī</i> ¹	(same)	9P	
<i>bhram[u]</i> ²	<i>calane</i>	1P	roam about
<i>bhram[u]</i> ²	<i>anavasthāne</i>	4P	move unstead
<i>tras[i]</i> ³	<i>udvege</i>	1,4P	tremble, fear

the *phanādis*:

<i>phan[a]</i> ⁴	<i>gatau</i>	1P	Go
<i>svan[a]</i> ⁵	<i>śabde</i>	1P	Sound
<i>syam[u]</i> ⁶	(same)		
<i>[tu]bhrāj[r]</i> ⁷	<i>diptau</i>	1A	Shine
<i>[tu]bhrās[r]</i> ⁸	(same)		
<i>[tu]bhlās[r]</i> ⁸	(same)		
<i>rāj[r]</i> ⁹	<i>diptau</i>	1U	Shine
<i>apa-rādh[a]</i> ¹⁰	<i>himsāyām</i>	4,5P	Be violent

Forms in *Adhokṣaja*:

¹ same pattern as *tī* : *jajāra*, *jajaratuḥ* or *jeratuḥ*, *jajaritha* or *jeritha*

² *babhrāma*, *babhramatuḥ* or *bhrematuḥ*, *babhramitha* or *bhremitha*

³ *tatrāsa*, *tatrasatuḥ* or *tresatuḥ*, *tatrasitha* or *tresitha*

⁴ *paphāna*, *paphanatuḥ* or *phenatuḥ*, *paphanitha* or *phenitha*

⁵ *sasvāna*, *sasvanatuḥ* or *svenatuḥ*, *sasvanitha* or *svenitha*

⁶ *sasyāma*; *sasyāmatuḥ* or *syematuḥ*; *sasyāmitha* or *syemitha*

⁷ *babhrāje* or *bhrejje*; *babhrājāte* or *bhrejāte*; *babhrājīṣe* or *bhrejīṣe*

⁸ same pattern

⁹ *rarāja*, *rarāje* or *reje*; *rarājatuh* or *rejatuh*, *rarājāte* or *rejāte*; *rarājītha* or *rejītha*, *rarājīṣe* or *rejīṣe*

¹⁰ *apararādha*; *apararādhatuḥ* or *aparedhatuḥ*; *apararādhitā* or *aparedhitā*

331

ऋच्छवर्जितगुर्वीश्वरादेरामधोक्षज ॥३३१॥

ṛccha-varjita-gurv-īśvarāder ām adhokṣaje

ṛccha-varjita—except *ṛcch[a]*; *guru-īśvara*—a *guru-Īśvara*; *ādeḥ* (*ṣaṣ e*)—being at the beginning of a *dhātu*; *ām*—the *pratyaya ām*; *adhokṣaje* (*sap e*)—before an *Adhokṣaja Viṣṇubhakti*.

After *dhātus* beginning with *guru-Īśvara*, *ām* is applied before *Adhokṣaja*. (Exception – *ṛcch[a]*)

I) *ṛcch[a]*, *gatau* (1,6P) – go, reach

II) List of some *guru-Īśvara dhātus*:

<i>[ñi]indh[i]</i>	<i>diptau</i>	7A	Shine, kindle
<i>ikṣ[a]</i>	<i>darśane</i>	1A	See
<i>īś[a]</i>	<i>aiśvārye</i>	2A	command, possess power
<i>ih[a]</i>	<i>ceṣṭāyām</i>	1A	endeavor
<i>und[i]</i>	<i>kledane</i>	7P	Wet
<i>ubj[a]</i>	<i>ārjave</i>	6P	Make straight
<i>ūrj[a]</i>	<i>balaprāṇanayoh</i>	1P	be strong, live
<i>ūh[a]</i>	<i>vitārke</i>	1A	conjecture
<i>ṛmṣh[a]</i>	<i>himsāyām</i>	6P	Kill
<i>edh[a]</i>	<i>vṛddhau</i>	1A	Increase

III) List of some *i-Rāmet dhātus* beginning with *laghu-Īśvara*. To these *dhātus num* is applied by 318, and then the *laghu-Īśvara* becomes *guru*. When *num* is applied, the *dhātu* is considered *num-upadeśa*, which means that it is accept as having an original *n*.

<i>id[i]</i>	<i>parameśvārye</i>	1P	have superhuman power
<i>iv[i]</i>	<i>vyāptau</i>	1P	Pervade

<i>ukh[i]</i>	<i>gatau</i>	1P	go
<i>rj[i]</i>	<i>bharjane</i>	1A	Fry

332

आमः कृभ्वस्तयोऽनुप्रयुज्यन्ते ॥३३२॥

āmah kr-bhv-astayo 'nu-prayujyante

āmah (*pañc e*)—after *ām*; *kr-bhv-astayah*¹ (*prath b*)—the *dhātus* [*ḍu*]*kr[ñ]*, *bhū* and *as*; *anu-prayujyante*—are always used as auxiliaries.

¹(*astayah* is the plural of *asti*, which is the form of *as* plus [*ś*]*ti*[*p*]; 286 II and *krd* 681)

After *ām* the *dhātus* [*ḍu*]*kr[ñ]*, *bhū* or *as[a]* are always used.

I) [*ḍu*]*kr[ñ]*, *karane* (8U) – do:

bhū, *sattāyām* (1P) – be;

as[a], *bhuvi* (2P) – be.

333

नरकरामस्यारामः ॥३३३॥

nara-ṛ-rāmasyā-rāmah

nara—of *Nara*; *ṛ-rāmasya* (*ṣaṣ e*)—of *ṛ-Rāma*; *a-rāmah* (*prath e*)—*a-Rāma*.

***Ṛ -Rāma* of *Nara* changes to *a*.**

333a⁹

द्विर्वचननिमित्तसर्वेश्वरपरमात्रे सति यः सर्वेश्वरस्यादेशः स स्थानिवद्विर्वचने एव कर्तव्ये
dvirvacana-nimitta-sarveśvara-para-mātre sati yaḥ sarveśvarasyādeśaḥ sa
sthānivat dvirvacane eva kartavye

dvirvacana-nimitta—the cause of *dvirvacana*, reduplication; *sarveśvara-para*—the following *Sarveśvara*; *mātre* (*sap e*)—the only requirement; *sati* (*sap e*)—being; *yaḥ* (*prath e*)—which; *sarveśvarasya* (*ṣaṣ e*)—of *Sarveśvara*; *adeśaḥ* (*prath e*)—the *adeśa*, replacement; *saḥ* (*prath e*)—that; *sthānivat*—*sthānivat* (the replacement which is considered as the substituted letter); *dvirvacane* (*sap e*)—*dvirvacana*, reduplication; *eva*—only (applicable to *dvirvacana*); *kartavye* (*sap e*)—when it is to be done.

When the cause of *dvirvacana* is a *pratyaya* beginning with *Sarveśvara*, the *dvirvacana* is done by considering the *adeśa* of any *Sarveśvara* as *sthānivat*.

I) *Sthānivat* can be understood in this way:

'*Sthā* (*gati-nivṛtau*, 1P) means 'stand', 'be situated', 'remain', etc.. From it the word *sthāna* (position, place, situation) is derived. That which occupies the *sthāna* is called *sthāni*; and that which replaces the *sthāni* and functions like it, is called *sthānivat*'.

As for example: The 'presidence' is the *sthāna*, and the 'president' is the *sthāni*. So the representative of the president (vice-president, ambassador, etc) would be the *sthānivat*.

II) Reduplication of *kr* using the concept of *sthānivat*:

Ex: *kr+* [*ṇ*]*a*[*l*] ⇒ ...

Step One: ... ⇒ (291) *kār+* [*ṇ*]*a*[*l*] ⇒ ...

(*Vṛṣṇindra* is done before *dvirvacana*)

Step Two: ... ⇒ (301,333a) *kr. kār. a* ⇒ ...

In *kār*, 'ār' is the *adeśa* of 'ṛ', and reduplication is caused by *ṇal* (which begins with *Sarveśvara*). So 'ār' should be considered as *sthānivat* of 'ṛ', and 'ṛ' is therefore reduplicated instead of 'ār'.

Step Three: ... ⇒ (319) *ṣṛ. kār. a* ⇒ (333) *ca. kār. a* ⇒ *cakāra*

⁹Bṛhat 490

III) The same form (*cakāra*) could be obtained by making the reduplication before *Vṛṣṇindra*, or even reduplicating *kār*. But this is not the standard process, and it is bound to find instances in which it does not work.

III) Example: *id[i]*, *Adhokṣaja* (*karṭṛ-vācya*):

id[i]+ *ṇal* ⇒ (318) *i. n[um]*. *d+* *ṇal* ⇒ (331) *ind. ām+* *ṇal* ⇒

(three forms by 332): a) *indām*. {*kṛ+* *ṇal*}

b) *indām*. {*bhū+* *ṇal*}

c) *indām*. {*as+* *ṇal*}

a) *indām. cakāra* ⇒ (162) *indāmcaakāra* or (162,71) *indāñcakāra*

b) *indām. bhū+* *ṇal* ⇒ *indāmbabhūva* (see 304 I)

c) *indām. as+* *ṇal* ⇒ *indām. {(301,302a) a. as → (328) ā. as}+ [ṇ]a[l]* ⇒ *indāmāsa*

<i>indāñcakāra</i> <i>indāmbabhūva</i> <i>indāmāsa</i>	<i>indāñcakratuḥ</i> <i>indāmbabhūvatuḥ</i> <i>indāmāsatuḥ</i>	<i>indāñcakruḥ</i> <i>indāmbabhūvuḥ</i> <i>indāmāsuḥ</i>
<i>indāñcakartha</i> ¹ <i>indāmbabhūvitha</i> <i>indāmāsitha</i>	<i>indāñcakrathuḥ</i> <i>indāmbabhūvathuḥ</i> <i>indāmāsathuḥ</i>	<i>indāñcakra</i> <i>indāmbabhūva</i> <i>indāmāsa</i>
<i>indāñcakāra</i> <i>indāmbabhūva</i> <i>indāmāsa</i>	<i>indāñcakṛva</i> ¹ <i>indāmbabhūviva</i> <i>indāmāsiva</i>	<i>indāñcakṛma</i> ¹ <i>indāmbabhūvima</i> <i>indāmāsima</i>

¹(324b)

333b¹⁰

नरेदुतोरियुवावेकात्मकेतरसर्वेश्वरे

nared-utor iy-uvāv ekātmaketara-sarveśvare

nara-it-utoḥ (*ṣaṣ d*)—of the letters *i* or *u* of *Nara*; *iy-uvau* (*prath d*)—the replacement *iy* and *uv* ; *ekātmaka-itara*—other than the *ekātmaka*; *sarveśvare* (*sap e*)—before *Sarveśvara*.

I and u of Nara change to iy or uv before Sarveśvara other than their ekātmaka.

I) *ukh[a]*, *gatau* (1P) – go

ukh[a], *Adhokṣaja* (*karṭṛ-vācya*):

ukh+ *ṇal* ⇒ (307) *okh+* *ṇal* ⇒ (301/333a,302a) *u. okh+* *[ṇ]a[l]* ⇒ (333b) *uvokha*

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नरस्य वामनः ॥३३४॥

narasya vāmanaḥ

narasya (*ṣaṣ e*)—of *Nara* ; *vāmanaḥ* (*prath e*)—*Vāmana*.

The Trivikrama of Nara changes to Vāmana.

I) Ex: *jīv[a]*, *praṇa-dhāraṇe* 1U – *jīva*, *jīvitha*, *jīve*, *jīviṣe*

jīv+ *ṇal* ⇒ (301,302a) *jī.jīv+ṇal* ⇒ (334,293a) *jī.jīv+* *[ṇ]a[l]* ⇒ *jījīva*

Some other examples:

<i>kṛīḍ[r]</i>	<i>vihāre</i>	1P	<i>cikrīḍa</i> , <i>cikrīḍitha</i>
<i>tūṣ[a]</i>	<i>tuṣtau</i>	1P	<i>tutūṣa</i> , <i>tutūṣitha</i>
<i>dāś[r]</i>	<i>dāne</i>	1A	<i>dadāye</i> , <i>dadāyiṣe</i>
<i>dīkṣ[a]</i>	<i>maunda-ijya-upanayana-</i> <i>niyama-vrata-adeśeṣu</i>	1A	<i>didikṣe</i> , <i>didikṣiṣe</i>
<i>pūṣ[a]</i>	<i>vṛddhau</i>	1P	<i>pupūṣa</i> , <i>pupūṣitha</i>
<i>mūl[a]</i>	<i>pratiṣṭhāyām</i>	1P	<i>mumūla</i> , <i>mumūlitha</i>
<i>bhāṣ[a]</i>	<i>vyaktāyām vāci</i>	1A	<i>babhāṣe</i> , <i>babhāṣiṣe</i>

II) Bṛhat 497:

śasu-dada-va-rāmādinām govindā-rāmasya ca naitvādi

¹⁰Bṛhat 493

330 is not applicable to *śasu*, *dada* and *dhātus* beginning with *v*, as well as to those in which the middle *a* is a product of *Govinda*.

śas[u], *himsāyām* (1P) – kill, injure

dad[a], *dane* (1A) – give

Some *dhātus* beginning with *v*, and their forms in *Adhokṣaja*:

<i>vakṣ[a]</i> ¹	<i>roce sandhāte ca</i>	1P	be angry, accumulate
<i>vaj[a]</i> ²	<i>gatau</i>	1P	go
<i>vat[a]</i> ³	<i>paribhāṣaṇe</i>	1P	speak
<i>van[a]</i> ⁴	<i>śabde sambhaktau ca</i>	1P	sound, honor, help
<i>[tu]vam[a]</i> ⁵	<i>udgirāṇe</i>	1P	vomit, pour out, reject
<i>val[a]</i> ⁶	<i>samvarāṇe sañcaraṇe ca</i>	1A	be surrounded, cover, move to and fro
<i>vak[i]</i> ⁷	<i>kauṭilye</i>	1A	be crooked

¹(*vavakṣa*, *vavakṣatuḥ*, *vavakṣitha*)

²(*vavāja*, *vavajatuḥ*, *vavajitha*)

(*vaj*+ *ṇal* ⇒ (301,302a) *va. vaj*+ [*ṇ*]a[*l*] ⇒ (226) *vavāja*)

³(*vavāta*, *vavātatuh*, *vavāṭitha*)

⁴(*vavāna*, *vavanatuḥ*, *vavanitha*)

⁵(*vavāma*, *vavamatuḥ*, *vavamitha*)

⁶(*vavale*, *vavalāte*, *vavaliṣe*)

⁷(*vavake*, *vavakāte*, *vavakiṣe*)

Some *dhātus* in which the middle *a* comes as a product of *Govinda*:

<i>dṛ</i> ¹	<i>bhaye</i>	1P	fear
<i>dṛ</i> ¹	<i>vidāraṇe</i>	9P	tear, split
<i>nṛ</i> ²	<i>naye</i>	9P	lead
<i>pṛ</i> ³	<i>pālana-pūranayoḥ</i>	3P	protect, nourish, fill
<i>mṛ</i> ⁴	<i>himsāyām</i>	9P	kill, injure
<i>śṛ</i> ⁵	<i>himsāyām</i>	9P	tear to pieces, hurt, destroy

¹(*dadāra*, *dadaratuh*, *dadaritha*)

dṛ+ *ṇal* ⇒ {(301) *dṛ. dṛ* → (334) *dṛ. dṛ* → (333) *da. dṛ* → (91) *da. dār*}+ [*ṇ*]a[*l*] ⇒ *dadāra*

²(*nanāra*, *nanaratuh*, *nanaritha*)

³(*papāra*, *paparatuḥ*, *paparitha*)

⁴(*mamāra*, *mamaratuḥ*, *mamaritha*)

⁵(*śaśāra*, *śaśaratuh*, *śaśaritha*)

335

सस्य जो जे , न तु वैष्णवे ॥३३५॥

sasya jo je , na tu vaiṣṇave

sasya (*śas e*)—of the letter *s*; *jah* (*prath e*)—the letter *j*; *je* (*sap e*)—before *j*; *na*—not; *tu*—but; *vaiṣṇave* (*sap e*)—before *Vaiṣṇava*.

Before *j*, *s* changes to *j*, unless *j* is followed by *Vaiṣṇava*.

I) This rule is applicable to the following *dhātus*:

<i>śasj[a]</i>	<i>gatau</i>	1P	go, become ready
<i>bhrasj[a]</i>	<i>pāke</i>	6P	parch, fry
<i>[tu]masj[o]</i>	<i>śuddhau</i>	6P	be drown, bath
<i>[o]lasj[i]</i>	<i>vṛdāyām</i>	6A	be ashamed, blush

II) *śasj[a]*, *Acyuta* (*karṭṛ-vācyā*):

(320) *sasj*+ *tip* ⇒ (269) *sasj*+ [*ś*]a[*p*]+ *ti*[*p*] ⇒ (334) *sajj*+ *a*+ *ti* ⇒ *sajjati*

<i>sajjati</i>	<i>sajjataḥ</i>	<i>sajjanti</i>
<i>sajjasi</i>	<i>sajjathah</i>	<i>sajjatha</i>
<i>sajjāmi</i>	<i>sajjāvah</i>	<i>sajjāmah</i>

III) (Bg 3.28) *iti matvā na sajgate*

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वदव्रजयोर्वृष्णीन्द्रः सौ परपदे ॥३३६॥

vada-vrajayor vṛṣṇīndraḥ sau parapade

vada-vrajayoh (ṣaṣ d)—of the *dhātus vad[a]* and *vraj[a]*; *vṛṣṇīndraḥ* (prath e)—*Vṛṣṇīndra*; *sau* (sap e)—before *si* (285); *parapade* (sap e)—before *parapada*

Vad[a] and vraj[a] take Vṛṣṇīndra when they are followed by both si and parapada.

I) *vad[a]*, *vyaktāyām vāci* (1P) – speak, tell, utter

vraj[a], *gatau* (1P) – go, pass away

II) *vad[a]*, *Bhūteśa* (*karṭṛ-vācya*):

vad+ dip ⇒ (284,285) *avad+ si+ dip* ⇒ (335) *avād+ si+ dip* ⇒ (293,308) *avād+ iṭ+ si+ iṭ+ dip* ⇒ (309) *avād+ i[t̄]+ iṭ[t̄]+ d[ip]* ⇒ (180) *avādīt*

<i>avādīt</i>	<i>avādiṣṭām</i>	<i>avādiṣan</i>
<i>avādīh</i>	<i>avādiṣtam</i>	<i>avādiṣṭa</i>
<i>avādiṣam</i>	<i>avādiṣva</i>	<i>avādiṣma</i>

III) *vraj[a]* follows the same pattern.

337

अजेर्वी घणं विना रामधातुके ॥३३७॥

ajer vī ghaṇam vinā rāma-dhātuke

ajeh (ṣaṣ e)—of the *dhātu aj[a]*; *viḥ* (prath e)—the replacement *vī*; *ghaṇam* (*dvit e*)—the *kṛdānta pratyaya ghaṇ*; *vinā*—except; *rāma-dhātuke* (sap e)—before *Rāma-dhātuka pratyayas*.

Aj[a] is replaced by vī before Rāma-dhātuka pratyayas, except before ghaṇ.

I) *aj[a]*, *gati-kṣepanyoh* (1P):

Acyuta (*karṭṛ-vācya*):

aj+ tip ⇒ (269) *aj+ [ś]a[p]+ ti[p]* ⇒ *ajati*

Acyuta (*karma-vācya*):

aj+ te ⇒ (273) *aj+ ya[k]+ te* ⇒ (337) *vī+ ya+ te* ⇒ *vīyate*

II) Complementary notes:

List of the Anīṭ Dhātus¹**(anīṭ-gaṇa)**

¹(*dhātus* in which the *sūtra* ‘*i[t̄]-rāma-dhātukhe*’ (293) is not applied. This specific group of *dhātus* is also called *sahaja-anīṭ*, ‘originally *anīṭ*’, as opposed to those which become *anīṭ* under certain conditions).

From JG’s vṛtti:

1

ū-ṛ-rāmānta-ru-snu-kṣnu-śi-yu-nu-kṣu-śvi-dī-śribhiḥ**vṛṇ-vṛṇbhyām ca vinaikācaḥ, svarāntā dhātavo ’nīṭaḥ**

a) Any *dhātu* ending with *Sarveśvara* is *anīṭ*, except those ending in *ū* and *ṛ*.

b) Also the following *dhātus* ending in *Sarveśvara* are exceptionally *seṭ* :

<i>ru</i>	<i>śabde</i>	2P	sound
<i>ṣnu</i>	<i>prasavaṇe</i>	2P	ooze, drop, distil
<i>kṣnu</i>	<i>tejane</i>	2P	sharpen
<i>kṣu</i>			
<i>ś i[ṇ]</i>	<i>svapane</i>	2A	sleep, lie down
<i>yu</i>	<i>miśraṇāmiśraṇyoh</i>	2P	mix, separate
<i>nu</i>	<i>stutau</i>	2P	praise
<i>[t̄u][o]śvi</i>	<i>gati-vṛddhyoh</i>	1P	go, grow
<i>dīṇ[a]</i>	<i>viḥāyasā gatau</i>	1,4A	fly
<i>śri[ṇ]</i>	<i>sevāyām</i>	1U	serve
<i>vṛ[ṇ]</i>	<i>sambhaktau</i>	9A	serve
<i>vṛ[ṇ]</i>	<i>varane</i>	5U	choose, ask for, cover

2

***anidekaḥ śakḷḥ kānte cānte paci-vaci-vicīḥ
sicir mucī ricī caikaś chānte pracchir udāhṛtaḥ***

(Now, the list of the *dhātus* ending in *Viṣṇujana* that are exceptionally *anī*):

a) *anī* *dhātu* ending in *k*:

<i>śak[!]</i>	<i>śaktau</i>	5P	be able, be powerful
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b) ending in *c*:

<i>[ḍu]pac[aṣ]</i>	<i>pāke</i>	1U	cook, burn, bake
<i>vac[a]</i>	<i>paribhāṣaṇe</i>	1,2P	speak, read
<i>vic[ir]</i>	<i>pṛthak-bhāve</i>	7U	divide, discriminate, separate
<i>sic[ir]</i>	<i>kṣaraṇe</i>	6U	sprinkle, filter, moisten
<i>muc[!]</i>	<i>mokṣṇe</i>	6U	release
<i>ric[ir]</i>	<i>virecane</i>	7U	purge, empty, evacuate

c) ending in *ch*:

<i>pracch[a]</i>	<i>jñīpsāyām</i>	6P	ask, seek, desire, know
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3

***bhaji-bhañji-yaji-tyaji-rañji-bhujī-sañji-srjō 'pyatha
yuji-bhrjī-nijir-vijiraś ca tathā, svajir uddhavane jagame 'py anitaḥ***

a) ending in *j*:

<i>bhaj[a]</i>	<i>sevāyām</i>	1U	serve, worship
<i>bhanj[o]</i>	<i>amardane</i>	7P	break, interrupt, disappoint
<i>yaj[a]</i>	<i>deva-pūja-saṅgati- karaṇa-yajana-daneṣu</i>	1U	worship, offer sacrifice, give, associate
<i>tyaj[a]</i>	<i>hānau</i>	1P	abandon
<i>ranj[a]</i>	<i>rāge</i>	4U	dye, be attached to
<i>ruj[o]</i>	<i>baṅge</i>	6P	break, destroy
<i>bhuj[a]</i>	<i>pālana- a bhyava hārayoḥ</i>	7U	protect, govern, eat, enjoy, suffer
<i>bhuj[o]</i>	<i>kautilye</i>	6P	bend, curve, be crooked
<i>sanj[a]</i>	<i>saṅge</i>	1P	adhere, embrace
<i>srj[a]</i>	<i>visarge</i>	4A	let loose, abandon
<i>srj[a]</i>	<i>visarge</i>	6P	leave, create
^[tu] <i>masj^[o]</i>	<i>śuddhau</i>	6P	bathe, sink, purify
<i>yuj[a]</i>	<i>samāddhau</i>	4A	concentrate the mind, meditate
<i>yuj[ir]</i>	<i>yoge</i>	7U	join, mix, appoint
<i>bhrasj[ā]</i>	<i>pāke</i>	6U	parch, fry
<i>nij[n]</i>	<i>śauce</i>	3U	wash
<i>vij[ir]</i>	<i>pṛthak-bhāve</i>	3U	separate, discern
<i>svanj[a]</i>	<i>pariṣvaṅge</i>	1A	embrace

4

***adim hadim skandi-bhidi-cchidi-kṣudin
śadimsadim svidyati padyati khidim
tudim nudim vidyatikaṁ vinatikaṁ
pratihi dāntan daśa pañca cāniṭaḥ***

a) ending in *d*:

<i>ad[a]</i>	<i>bhākṣaṇe</i>	2P	eat
<i>had[a]</i>	<i>puriṣtsarge</i>	1A	evacuate
<i>skand[ir]</i>	<i>gati-śoṣanayoḥ</i>	1P	go, jump, be dried, perish
<i>bhid[ir]</i>	<i>vidāraṇe</i>	7U	separate, break down
<i>chid[ir]</i>	<i>dvidhā-karaṇe</i>	7U	cut, mow
<i>kṣud[ir]</i>	<i>sampeṣaṇe</i>	7U	strike against, pound
<i>śad[!]</i>	<i>śātane</i>	1P	perish, decay
<i>ṣad[!]</i>	<i>khedana-gaty- avasadaneṣu</i>	1P	break, go, sink down, decay
<i>ṣad[!]</i>	<i>viśaraṇe</i>	6P	
^[ni] <i>svid^[a]</i>	<i>gātra-prakṣaraṇe</i>	4P	sweat, perspire

<i>pad[a]</i>	<i>gatau</i>	1P	go, move
<i>khid[a]</i>	<i>dainye</i>	4,7A	be depressed, suffer pain or misery
<i>khid[a]</i>	<i>parighāte</i>	6P	strike, afflict
<i>tud[a]</i>	<i>vyathane</i>	6U	strike, wound
<i>nud[a]</i>	<i>prerane</i>	6U	push, incite, remove, throw
<i>vid[a]</i>	<i>sattāyām</i>	4A	happen, be
<i>vid[a]</i>	<i>vicāraṇe</i>	7A	discuss, consider

5

***krudhi-rādhi-rudhi-kṣudhi-budhyatamo
vyadhi-śuddhyati-sidhyati-bandhi-yudhaḥ
saha-sādhaya ity aṇito dha gane,
hani-manyati-cetyapi-nantagne***

a) ending in *dh*:

<i>krudh[a]</i>	<i>kope</i>	4P	be angry
<i>rādh[a]</i>	<i>saṁsiddhau</i>	5P	accomplish, kill, propitiate
<i>rudh[ir]</i>	<i>āvarane</i>	7U	besiege, oppose, hold up, oppress
<i>anurudh[a]</i>	<i>kāme</i>	4A	desire, obey
<i>kṣudh[a]</i>	<i>bubhukyām</i>	4P	be hungry
<i>budh[a]</i>	<i>avagame</i>	4A	know, understand
<i>vyadh[a]</i>	<i>tādane</i>	4P	hurt, pierce
<i>śudh[a]</i>	<i>śauce</i>	4P	be pure, have the doubts removed
<i>śidh[u]</i>	<i>saṁrāddhau</i>	4P	reach, attain one's end, succeed, accomplish
<i>bandh[a]</i>	<i>bandhane</i>	9P	bind, attract, form
<i>yudh[a]</i>	<i>samprahāre</i>	4A	fight, conquer in fight

b) ending in *n*:

<i>han[a]</i>	<i>himsā-gatyoh</i>	2P	kill, beat, hurt, conquer
<i>man[a]</i>	<i>jñāne</i>	4A	know, think

6

***svapi-vapi-tipi-tapi-ṭṛpyāpi śapo 'pi
kipi-sṛpi-lipi-lumpa-cchupi-ḍṛpayah
pānta-gaṇeśvatha bhānte-labhi-rabhi-yabha
mangane-yami-rami-nami-nama yaś ca***

a) ending in *p*:

<i>[ñi]svap</i>	<i>śaye</i>	2P	sleep, repose
<i>[ḍu]vap[a]</i>	<i>bija-tantu-santāne</i>	1U	sow, scatter, weave, cut, shave
<i>tip[a]</i>	<i>kṣarane</i>	1A	drop down, sprinkle
<i>tap[a]</i>	<i>santāpe</i>	1P	shine, heat
<i>tap[a]</i>	<i>dāhe aiśvarye vā</i>	4A	rule, be powerful
<i>ṭṛp[a]</i>	<i>prīnane</i>	5P	be please, please
<i>āp[!]</i>	<i>vyāptau</i>	5P	pervade, obtain
<i>śap[a]</i>	<i>ākrośe</i>	1,4U	curse, wear, blame
<i>kṣip[a]</i>	<i>prerane</i>	4P	throw, cast
<i>sṛp[!]</i>	<i>gatau</i>	1P	creep, go
<i>lip[a]</i>	<i>upadehe</i>	6U	anoint, cover, stain
<i>lup[!]</i>	<i>chedane</i>	6U	break, take away, seize, suppress
<i>chup[a]</i>	<i>saṁsparśe</i>	6P	touch
<i>ḍṛp[a]</i>	<i>garve</i>	4P	be glad, be proud

b) ending in *bh*:

<i>[ḍu]labh[as]</i>	<i>praptau</i>	1A	get, take, have, be able
<i>rabh[a]</i>	<i>rābhasye</i>	1A	begin, embrace, long for, act rashly
<i>yabh[a]</i>	<i>maithune</i>	1P	cohabit

c) ending in *m*:

<i>yam[u]</i>	<i>uparame</i>	1P	check, offer, lift up, go, show
<i>ram[u]</i>	<i>kriḍāyām</i>	1A	play, amuse oneself, sport

<i>ṇam[a]</i>	<i>prahvatve śabde ca</i>	1P	salute, bend, sound
<i>gam[!]</i>	<i>gatau</i>	1P	go

7

śiṣi-śliṣi-duṣya-viṣi-tviṣi-dvaṣin
piṣim-kṛṣim-puṣyati-śuṣya-tuṣyatīn
diṣim-dṛṣim-damśi-mṛṣi-riṣim-ruṣim
lici-spr̥ṣi-kroṣaviṣe 'mito jaguḥ

a) ending in ś:

<i>śiṣ[a]</i>	<i>himsāyām</i>	1P	hurt, kill
<i>śiṣ[!]</i>	<i>viṣeraṇe</i>	7P	leave, distinguish from others
<i>śliṣ[a]</i>	<i>aliṅgane</i>	4P	embrace, cling to, join
<i>duṣ[a]</i>	<i>vaikṛtye</i>	4P	be wrong, be impure
<i>viṣ[!]</i>	<i>vyāptau</i>	3U	pervade, surround
<i>viṣ[u]</i>	<i>secane</i>	1P	sprinkle, pour out
<i>tviṣ[a]</i>	<i>diptau</i>	1U	shine, glitter
<i>dviṣ[a]</i>	<i>apṛitau</i>	2U	hate
<i>piṣ[!]</i>	<i>sañcūrṇane</i>	7P	grind, hurt
<i>kṛṣ[a]</i>	<i>vilekhane akarṣane ca</i>	1P	draw, plough
<i>kṛṣ[a]</i>	<i>vilekhane</i>	6P	draw, plough
<i>puṣ[a]</i>	<i>puṣtau</i>	4P	nourish, develop, bear, show
<i>śuṣ[a]</i>	<i>śoṣaṇe</i>	4P	dry up, be dried, be afflicted
<i>tuṣ[a]</i>	<i>tuṣtau</i>	4P	be pleased or satisfied

b) ending in ś:

<i>diś[a]</i>	<i>atisarjane</i>	6U	give, order, tell
<i>dṛś[ir]</i>	<i>prekṣaṇe</i>	1P	see, visit, know
<i>danś[a]</i>	<i>danśane</i>	10A	bite
<i>mṛś[a]</i>	<i>āmarsaṇe</i>	6P	touch, shake, consider
<i>riś[a]</i>	<i>himsāyām</i>	6P	tear, injure
<i>ruś[a]</i>	<i>himsāyām</i>	6P	hurt, destroy
<i>liś[a]</i>	<i>alpi-bhāve</i>	4A	be small or reduced
<i>spr̥ś[a]</i>	<i>saṁsparṣe</i>	6P	touch, come in contact with
<i>kruś[a]</i>	<i>āhvāne</i>	1P	call, cry, lament
<i>viś[a]</i>	<i>praveśane</i>	6P	enter, fall to the share of

8

ghasiś ca vasatiḥ sānte-hānte-dahati-mehati
dihir-duhi-lihi-rihi-vahi-nahi-rime 'niṭaḥ

a) ending in s:

<i>ghas[!]</i>	<i>adane</i>	1P	eat
<i>vas[a]</i>	<i>nivāse</i>	1P	dwelt, be, spend (time)

b) ending in h:

<i>dah[a]</i>	<i>bhasmī-karaṇe</i>	1P	burn, pain
<i>mih[a]</i>	<i>secane</i>	1P	make water, wet
<i>dih[a]</i>	<i>upacaye</i>	2U	augment, anoint
<i>duh[a]</i>	<i>prapūraṇe</i>	2U	milk, make profit
<i>lih[a]</i>	<i>āsvādane</i>	2U	lick, taste
<i>ruh[a]</i>	<i>janmani pradurbhāve</i> <i>ca</i>	1P	grow, increase, rise, reach
<i>vah[a]</i>	<i>prāpaṇe</i>	1U	bear along, carry, flow, marry
<i>nah[a]</i>	<i>vandhane</i>	4U	tie, bind

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ईशान्तस्य वृष्णीन्द्रः सौ परपदे ॥३३८॥

īśāntasya vṛṣṇīndraḥ sau parapade

īsa-antasya (ṣaṣ e)—the final *Īsa* ; *vṛṣṇindrah* (prath e)—*Vṛṣṇindra* ; *sau* (sap e)—before *si* (285); *parapade* (sap e)—before *parapada tibādis*.

The dhātus ending in *Īsa* take *Vṛṣṇindra* when they are followed by both *si* and *parapada*.

I) *aj[a]*, *Bhūteśa* (*karṭr-vācya*):

aj+ dip ⇒ (337) *vī*+ dip ⇒ (284,285) *avī*+ *si*+ dip ⇒ (*anī*, 306) *avī*+ *si*+ *ī*+ dip ⇒

(338) *avai*+ *s*[*ī*]+ *ī*[*ī*]+ *d*[*ip*] ⇒ (107,180) *avaiṣīt*

<i>avaiṣīt</i>	<i>avaiṣtām</i>	<i>avaiṣan</i>
<i>avaiṣīḥ</i>	<i>avaiṣtam</i>	<i>avaiṣta</i>
<i>avaiṣam</i>	<i>avaiṣva</i>	<i>avaiṣma</i>

II) *kṣi*, *Bhūteśa* (*karṭr-vācya*):

kṣi+ dip ⇒ (284,285,308,338) *akṣaiṣīt*

<i>akṣaiṣīt</i>	<i>akṣaiṣtām</i>	<i>akṣaiṣan</i>
<i>ākṣaiṣīḥ</i>	<i>akṣaiṣtam</i>	<i>akṣaiṣta</i>
<i>akṣaiṣam</i>	<i>akṣaiṣva</i>	<i>akṣaiṣma</i>

339

उर्णोतेर्वा ॥३३९॥

ūrṇoter vā

ūrṇoteḥ (ṣaṣ e)—of *ūrṇu[ṅ]*, *ācchādane* (2U) – cover; *vā*—optional.

Sūtra 338 is optional for *ūrṇu[ṅ]*.

340

धातोश्चतुःसनस्येयुवौ सर्वेश्वरे ॥३४०॥

dhātoś catuḥsanasyey-uvau sarveśvare

dhātoḥ (ṣaṣ e)—of a *dhātu*; *catuḥsanasya* (ṣaṣ e)—of (the final) *Catuḥsana* (11); *iy-uvau* (prath d)—the replacements *iy* and *uv* (*i*, *ī* change to *iy*, and *u*, *ū* change to *uv*); *sarveśvare* (sap e)—before *Sarveśvara*.

Final *Catuḥsana* of a *dhātu* changes to *iy* or *uv* before *Sarveśvara*.

I) *kṣi*, *Adhokṣaja* (*karṭr-vācya*):

kṣi+ *ṅal* ⇒ {(301) *kṣi*. *kṣi* → (315) *ki*. *kṣi* → (319) *ci*. *kṣi*}+ *ṅal* ⇒ (291) *ci*. *kṣai*+ [*ṅ*]a[*l*] ⇒ (51) *cikṣāya*

kṣi+ *atus* ⇒ (same) *ci*. *kṣi*+ *atus* ⇒ (311/274,340,93) *cikṣiyatuḥ*

II) *dru*, *gatau* 1P – go

dru, *Adhokṣaja* (*karṭr-vācya*):

dru+ *ṅal* ⇒ {(301,315) *du*. *dru* → (291) *du*. *drau*}+ [*ṅ*]a[*l*] ⇒ (52) *dudrāva*

dru+ *atus* ⇒ (same) *du*. *dru*+ *atus* ⇒ (311/274,340,93) *dudruvatuḥ*

341

संयुक्तश्च ॥३४१॥

saṁyukta-śnoś ca

saṁyukta—coming along with *sat-saṅga* or *saṁyoga*, a conjunct of consonants; *śnoḥ* (ṣaṣ e)—of the (*u* of) [*ś*]*nu* (*vikarāna* used in the conjugation of the *svādis*, fifth class); *ca*—also (*u* changes to *uv*, by 340).

After *dhātu* ending with *Viṣṇujana*, the *u* of *śnu* changes to *uv* before *Sarveśvara*¹.

¹lit. transl.: ‘After *sat-saṅga*, (the *Catuḥsana*) of *śnu* also (changes to *uv* before *Sarveśvara*)

342

असंयोगपूर्वस्यानेकसर्वेश्वरस्येद्वस्य तु यः ॥३४२॥

asaṁyoga-pūrvasyāneka-sarveśvarasye-dvasya tu yaḥ

asaṃyoga-pūrvasya (ṣaṣ e)—not preceded by *sat-saṅga*; *an-eka-sarveśvarasya* (ṣaṣ e)—having more than one *Sarveśvara*; *i-dvasya* (ṣaṣ e)—of *i* or *ī*; *tu*—but (before *Sarveśvara*, 340); *yaḥ* (*prath e*)—the letter *y*.

But final *i-Dvaya* changes to *y* before *Sarveśvara*, if it belongs to a *dhātu* that has more than one *Sarveśvara*¹ and is not preceded by *sat-saṅga*.

I) This *sūtra* modifies 340.

II) *aj[a]*, *Adhokṣaja* (*karṭṛ-vācya*):

$aj + \eta a \Rightarrow (337) \bar{v}i + \eta a \Rightarrow \{(301) \bar{v}i. \bar{v}i \rightarrow (334) \bar{v}i. \bar{v}i\} + \eta a \Rightarrow (291) \bar{v}i. \bar{v}i + [\eta]a[l] \Rightarrow (51) \bar{v}i\bar{v}i\eta a$

$aj + atus \Rightarrow (337) \bar{v}i + atus \Rightarrow (301,334) \bar{v}i. \bar{v}i + atus \Rightarrow (311/274,293a,342^1,93) \bar{v}i\bar{v}i\eta a$

¹(The *dhātu* is counted as having more than one *Sarveśvara* also when *Nara* and *Nārāyaṇa* come together)

343

एतिहवोर्यवौ कृष्णधातुक एव ॥३४३॥
eti-huvor yavau kṛṣṇa-dhātuka eva

eti-huvoh (ṣaṣ d)—of the *dhātus* *i[n̄]* and *hu*; *ya-vau* (*prath d*)—the letters *y* and *v*; *kṛṣṇa-dhātuke* (*sap e*)—before a *Kṛṣṇa-dhātuka pratyaya* (beginning with *Sarveśvara*, 340); *eva*—always.

Before *Kṛṣṇa-dhātuka* beginning with *Sarveśvara*, the *i* of *iṅ* changes to *y* and the *u* of *hu* changes to *v*.

I) *i[n̄]*, *gatau* (2P) – go

hu, *dānādanayoh* (3P) – offer sacrifice, eat, take, please

(the application of this rule is given in the corresponding section).

344

सर्वेश्वरान्तात्सहजानिट इड् वा थलि ॥३४४॥
sarveśvarāntāt sahajāṇiṭa iḍ vā thali

sarveśvara-antāt (*pañc e*)—after a *Sarveśvarānta dhātu*, a *dhātu* ending in *Sarveśvara*; *sahajāṇiṭaḥ* (*pañc e*)—after a *dhātu* that is originally *aniṭ*; *iḍ* (*prath e*)—*i[t]* (293); *vā*—optional; *thali* (*sap e*)—before *tha[l]*.

Before *thal*, *iḍ* is optional to the *Sarveśvarānta dhātus* that are originally *aniṭ*.

I) *kṣi*, *Adhokṣaja* (*karṭṛ-vācya*):

$kṣi + thal \Rightarrow (301,315,319) \bar{c}i. kṣi + thal \Rightarrow$ (two forms by 344):

a) *i[t]* is applied:

(293) $\bar{c}i. kṣi + i[t] + tha[l] \Rightarrow (30) \bar{c}i. kṣe + i + tha \Rightarrow (51) \bar{c}i\bar{kṣ}i\eta i\eta a$

b) *i[t]* not applied:

(30) $\bar{c}i. kṣe + tha[l] \Rightarrow \bar{c}i\bar{kṣ}e\eta a$

<i>cikṣāya</i>	<i>cikṣiyatuḥ</i>	<i>cikṣiyuḥ</i>
<i>cikṣayitha / cikṣetha</i>	<i>cikṣiyathuḥ</i>	<i>cikṣiya</i>
<i>cikṣāya</i>	<i>cikṣiva</i>	<i>cikṣima</i>

344a¹¹

सहजारामवत्तश्च तदृशत्
sahajā-rāma-vataś ca tadr̥śat

sahaja-a-rāma-vataḥ (*pañc e*)—after a *dhātu* that have an original *a-Rāma*; *ca*—also (*i[t]* is applied before *thal*); *tadr̥śat*—similarly.

¹¹Bṛhat 509

Similarly, before *thal*, *iṭ* is also optional after the *dhātus* that have an original *a-Rāma*.

I) *aj[a]*, *Adhokṣaja* (*karṭṛ-vācya*):

aj+ thal ⇒ (337) *vī+ thal* ⇒ (301,334) *vi. vī+ thal* ⇒ (two forms by 344a):

a) *i/[t]* is applied:

(293) *vivī+ i[t]+ tha[l]* ⇒ (270) *vive+ i+ thal* ⇒ (51) *vivayitha*

b) *i/[t]* not applied:

(270) *vive+ tha[l]* ⇒ *vivetha*

<i>vivāya</i>	<i>Vivyatuh</i>	<i>vivyuh</i>
<i>vivayitha / vivetha</i>	<i>Vivyathuh</i>	<i>vivya</i>
<i>vivāya</i>	<i>Viviva</i>	<i>vivima</i>

344b¹²

वामनस्य त्रिविक्रमः कृत्कृष्णधातुकेतरयप्रत्यये

vāmanasya trivikramah kṛt-kṛṣṇa-dhātuketara-ya-pratyaye

vāmanasya (*ṣaṣ e*)—of *Vāmana*; *trivikramah* (*prath e*)—*Trivikrama*; *kṛt*—*kṛdānta pratyaya*; *kṛṣṇa-dhātuka*—*Kṛṣṇa-dhātuka*; *itara*—other than; *ya-pratyaye* (*ṣap e*)—before a *pratyaya* beginning with *y*.

The final *Vāmana* of a *dhātu* changes to *Trivikrama* before a *pratyaya* beginning with *y*, excepting the *kṛdāntas* and *Kṛṣṇa-dhātukas*.

I) *kṣi*, *Acyuta* (*karṭṛ-vācya*):

kṣi+ tip ⇒ (269,270) *kṣe+ [ś]a[p]+ ti[p]* ⇒ (51) *kṣayati*

<i>kṣayati</i>	<i>Kṣayataḥ</i>	<i>kṣayanti</i>
<i>kṣayasi</i>	<i>Kṣayathaḥ</i>	<i>kṣayatha</i>
<i>kṣayāmi</i>	<i>Kṣayāvaḥ</i>	<i>kṣayāmaḥ</i>

II) *kṣi*, *Acyuta* (*karma-vācya*):

kṣi+ te ⇒ (273) *kṣi+ ya[k]+ te* ⇒ (344b) *kṣi+ ya+ te* ⇒ *kṣiyate*

<i>kṣiyate</i>	<i>Kṣiyāte</i>	<i>kṣiyante</i>
<i>kṣiyase</i>	<i>Kṣiyāthe</i>	<i>kṣiyadhve</i>
<i>kṣiye</i>	<i>Kṣiyāvahe</i>	<i>kṣiyāmahe</i>

345

गुपूधूपविच्छिपणिपनिभ्य आयः ॥३४५॥

gupū-dhūpa-vicchi-pani-panibhya āyah

gupū-dhūpa-vicchi-pani-panibhya (*pañc b*)—after the *dhātus* *gup[ū]*, *dhūp[a]*, *vicch[i]*, *pañ[i]* and *pan[i]*; *āyah* (*prath e*)—the *pratyaya āya*.

After the *dhātus* *gup[ū]*, *dhūp[a]*, *vicch[i]*, *pañ[i]* and *pan[i]* the *pratyaya āya* is applied.

I)

<i>gup[ū]</i>	<i>rakṣane</i>	1P	protect
<i>dhūp[a]</i>	<i>santape</i>	1P	heat
<i>vicch[i]</i>	<i>gatau</i>	6P	go
<i>pañ[i]</i>	<i>vyavahāre stutau ca</i>	1A	praise
<i>pan</i>	(same)		

II) The *pratyaya āya* is one of the *sanādis*. They are used to form, from a primary *dhātu* or from a *nāma*, the secondary or *sanantādi dhātus* (241). When the *sanādi pratyayas* are used they are integrated to the original *dhātu* and the product is then treated as the new *dhātu*.

III) *Bṛhat*, 515-*vṛtti*:

***san-kyan-kyanās ca kāmyās ca*
*kyan-ārtha-kvip ca nis tathā***

¹²*Bṛhat* 513

***kaṇḍvādi-yak tathaivāya
īyaṅ yaṅ syuḥ san-ādayaḥ***

‘The *pratyayas san, kyan, kyaṅ, kāmya, kvip* (in the meaning of *kyaṅ*), *ṇi, yak* of the *kaṇḍvādis, āya, īyaṅ* and *yaṅ* are known as *sanādis*’.

IV) *gup[ū]*, *Acyuta (karṭr-vācyā)*:

First *gup[u]* is combined with *āya* to form the secondary *dhātu*; then the *Viṣṇubhaktis* are applied.

(345) *gup+ āya* ⇒ (307) *gopāya*

gopāya+ tip ⇒ (269) *gopāya+ [ś|a|p]+ ti|p* ⇒ (271) *gopāyati*

<i>gopāyati</i>	<i>gopāyataḥ</i>	<i>gopāyanti</i>
<i>gopāyasi</i>	<i>gopāyathaḥ</i>	<i>gopāyatha</i>
<i>gopāyāmi</i>	<i>gopāyāvaḥ</i>	<i>gopāyāmaḥ</i>

346

अराम हरो रामधातुके ॥३४६॥

a-rāma haro rāma-dhātuke

a-rāma haraḥ (prath e)—the *Hara*, elision, of *a-Rāma*; *rāma-dhātuke (sap e)*—before a *Rāma-dhātuka pratyaya*.

A-Rāma is Hara before a Rāma-dhātuka.

I) *gup*, *Acyuta (karṇa-vācyā)*:

(345,307) *gopāya+ te* ⇒ (273) *gopāya+ ya[k]+ te* ⇒ (346) *gopāy+ ya+ te* ⇒ *gopāyyte*

346a¹³

आय इयङ् कमेर्णिङ् च रामधातुके तु वा

āya iyaṅ kamer ṇiṅ ca rāma-dhātuke tu vā

āyaḥ (prath e)—the *pratyaya āya*; *īyaṅ (prath e)*—the *pratyaya iyaṅ*; *kameḥ (ṣaṣ e)*—of the *dhātu kam[u]*, *kāntau (1A)* – desire; *ṇiṅ (prath e)*—the *pratyaya ṇiṅ (395)*;

ca—also; *rāma-dhātuke (sap e)*—before *Rāma-dhātuka pratyayas*; *tu*—but; *vā*—optional.

The *pratyayas āya, iyaṅ and ṇiṅ (of kam[u])* are optional before a *Rāma-dhātuka*.

I) *gup[ū]*, *Acyuta (karṇa-vācyā)*:

(optional form without *āya*)

(346a) *gup+ te* ⇒ (273) *gup+ ya[k]+ te* ⇒ *gupyate*

II) *gup[ū]*, *Bhūteśa (karṭr-vācyā)*:

(two alternatives by 346a)

a) *āya (345)* is applied:

(345,307) *gopāya+ dip* ⇒ (284,285) *agopāya+ si+ dip* ⇒ (346) *agopāy+ si+ dip* ⇒

(293,308) *agopāy+ iṭ+ si+ iṭ+ dip* ⇒ (309) *agopāy+ i[t]+ i[t]+ dip* ⇒

(180) *agopāyīt*

b) *āya* not applied:

gup[ū]+ dip ⇒ (284,285) *agup+ si+ dip* ⇒ (two forms by 321):

1) *i[t]* is applied:

(270,293,308) a. *gop+ i[t]+ si+ i[t]+ d[ip]* ⇒ (309) a. *gop+ i+ i+ d* ⇒ (180) *agopīt*

2) *i[t]* is not applied:

(308,322) *agaup+ s[i]+ i[t]+ d[ip]* ⇒ (180) *agaupsīt*

347

अनेकसर्वेश्वरकासिभ्यामामधोक्षजे ॥३४७॥

aneka-sarveśvara-kāsibhyām ām adhokṣaje

¹³Bṛhat 517

an-eka-sarveśvara—more than one *Sarveśvara*; *kāsibhyām* (*pañc d*)—and after *kās[r]*, *diptau* (4P) – shine; *ām* (*prath e*)—the *pratyaya ām*; *adhokṣaje* (*sap e*)—before *Adhokṣaja Viṣṇubhaktis*.

After a *dhātu* that have more than one *Sarveśvara*, and after *kās[r]*, *ām* is applied before *Adhokṣaja*.

I) *gup[ū]*, *Adhokṣaja* (*karṭr-vācyā*):

(two forms by 346a) :

a) *āya* is applied:

(345,307) *gopāya+ ṅal* ⇒ (346) *gopāy+ ṅal* ⇒ (347,332) *gopāy. ām.* (*kr+ ṅal*) ⇒ *gopāyañcakāra*

Options: *gopāyāmbabhūva* or *gopāyāmāsa*.

b) *āya* not applied:

gup+ ṅal ⇒ (301,302a) *gu. gup+ ṅal* ⇒ (307) *gu. gop+ [ṅ]a[l]* ⇒ (293a) *gugopa*

348

ष्टिवाचमुक्त्वां त्रिविक्रमः शिवे ॥३४८॥

ṣṭhiv-ācamu-klamām trivikramaḥ śive

ṣṭhiv-ācamu-klamām (*ṣaṣ b*)—of the *dhātus ṣṭhiv[u]*, *ā.cam[u]* and *klam[u]*; *trivikramaḥ* (*prath e*)—*Trivikrama*; *śive* (*sap e*)—before *Śiva*.

***Ṣṭhiv[u]*, *ācam[u]* and *klam[u]* change the *Vāmana* to *Trivikrama* before *Śiva*.**

I) *ṣṭhiv[u]*, *nirasane* (1,4P) – spit; (*cam[u]*, *adane* (1P) – eat), *ā-cam[u]* – sip, do *ācamana*; *klam[u]*, *glānau* (1,4P) – be fatigued.

II) *ācam[u]*, *Acyuta* (*karṭr-vācyā*):

ācam+ tip ⇒ (269) *ācam+ śap+ tip* ⇒ (348) *ācām+ [ś]a[p]+ ti[p]* ⇒ *ācāmati*

II) *ācam[u]*, *Acyuta* (*karma-vācyā*):

ācam+ te ⇒ (273,274) *ācam+ ya[k]+ te* ⇒ *ācamyate*

349

इषुगमियमां छः शिवे ॥३४९॥

iṣu-gami-yamām chaḥ śive

iṣu-gami-yamām (*ṣaṣ b*)—of the *dhātus iṣ[u]*, *gam[l]* and *yam[a]*; *chaḥ* (*prath e*)—the letter *ch*; *śve* (*sap e*)—before *Śiva*,

***Iṣ[u]*, *gam[l]* and *yam[u]* change to *icch*, *gacch* and *yacch*, before *Śiva*¹.**

¹(Lit. transl.: The last letter of *iṣ[u]*, *gam[l]* and *yam[a]* change to *ch* before *Śiva*.)

I) *iṣ[u]*, *icchāyām* (6P) – wish; *gam[l]*, *gatau* (1P) – go; *yam[a]*, *uparame* (1P) – check, offer, lift up, go, show.

II) *gam[l]*, *Acyuta* (*karṭr-vācyā*):

gam+ tip ⇒ (269) *gam+ śap+ tip* ⇒ (349) *gacch¹+ [ś]a[p]+ ti[p]* ⇒ *gacchati*

¹(1st. step – *ch* is reduplicated by 72; 2nd – *chch* changes to *cch* by 63)

<i>gacchati</i>	<i>gacchataḥ</i>	<i>gacchanti</i>
<i>gacchasi</i>	<i>gacchathaḥ</i>	<i>gacchatha</i>
<i>gacchāmi</i>	<i>gacchāvaḥ</i>	<i>gacchāmaḥ</i>

III) Similarly: a) *iṣ+ tip* ⇒ *icchati*

b) *yam+ tip* ⇒ *yacchati*

IV) *gam[l]*, *Acyuta* (*karma-vācyā*):

gam+ te ⇒ (273,274) *gam+ ya[k]+ te* ⇒ *gamyate*

350

यमरमनमआरामान्तेभ्यः सुगिटौ सौ परपदे ॥३५०॥

yama-rama-nama-ā-rāmāntebhyaḥ sug-iṭau sau parapade

yama-rama-nama—after *yam[a]*, *ram[u]*, *nam[a]*; *ā-rāmāntebhyaḥ* (*pañc b*)—after the *ā-Rāmānta dhātus*, those ending in *ā-Rāma*; *suk-iṭau*(*prath d*)—the *pratyayas s[uk]* and *i[t]*; *sau* (*sap e*)—before *si* (285); *parapade*(*sap e*)—before *parapada*.

After *ā-Rāmānta dhātus* and after *yam[a]*, *ram[u]* and *nam[a]*, *suk* and *iṭ* are inserted before *si* and *parapada*.

I) *yam[a]*, *uparame* (1P) – check, offer, etc; *ram[u]*, *kriḍāyām* (1A) – play, rejoice at, take rest; *nam[a]*, *prahvate śabde ca* (1P) – salute, bend, sound.

II) Some *ā-Rāmānta dhātus*:

<i>khyā</i>	<i>prakathane</i>	2P	relate, tell
<i>ghrā</i>	<i>gandhopādāne</i>	1P	Smell
<i>jñā</i>	<i>avabodhane</i>	9U	Know
<i>jyā</i>	<i>vayohānau</i>	9P	become old
<i>dā</i>	<i>dāne</i>	1P	Give
<i>dā</i>	<i>lavane</i>	2P	Cut
<i>dā</i>	<i>dāne</i>	3U	give, put
<i>dhmā</i>	<i>śabdāgni-samyogayoḥ</i>	1P	exhale, blow, throw away
<i>pā</i>	<i>pāne</i>	1P	drink, absorb
<i>pā</i>	<i>rakṣane</i>	2P	protect, rule
<i>bhā</i>	<i>dīptau</i>	2P	Shine
<i>mā</i>	<i>māne</i>	2P	measure, limit, compare with, form, show
<i>yā</i>	<i>prāpaṇe</i>	2P	go, invade, pass away
<i>rā</i>	<i>dāne</i>	2P	give, bestow
<i>lā</i>	<i>ādāne dāne ca</i>	2P	take, obtain
<i>vā</i>	<i>gatigandhanayoḥ</i>	2P	blow, go, strike, kill
<i>sthā</i>	<i>gati-nivṛttau</i>	1P	stand, wait, be
<i>snā</i>	<i>śauce</i>	2P	Bathe
<i>hā</i>	<i>tyāge</i>	3P	Abandon

III) *yam[a]*, *Bhūteśa* (*karṭṛ-vācya*):

* *yam+ dip* ⇒ (284,285,308) *ayam+ si+ iṭ+ dip* ⇒ (350) *ayam+ suk+ iṭ+ si+ iṭ+ dip* ⇒ (309)

ayam+ s[uk]+ i[t]+ i[t]+ d[ip] ⇒ (70,180) *ayaṃsīt*

* *yam+ tām* ⇒ (284,285,350) *ayam+ s[uk]+ i[t]+ s[i]+ tām* ⇒ (70,107,200a) *ayaṃsiṣṭām*

<i>ayaṃsīt</i>	<i>ayaṃsiṣṭa</i>	<i>ayaṃsiṣan</i>
<i>ayaṃsiḥ</i>	<i>ayaṃsiṣṭam</i>	<i>ayaṃsiṣṭa</i>
<i>ayaṃsiṣam</i>	<i>ayaṃsiṣva</i>	<i>ayaṃsiṣma</i>

IV) *yam[a]*, *Bhūteśa* (*karma-vācya*):

yam+ ta ⇒ (284,290) *ayam+ iṇ+ ta* ⇒ (326,292) *ayām+ i[ṇ]* ⇒ *ayāmi*

yam+ ātām ⇒ (284,285) *ayam+ s[i]+ ātām* ⇒ *ayaṃsātām*

<i>ayāmi</i>	<i>ayaṃsātām</i>	<i>ayaṃsata</i>
<i>ayaṃsthāḥ</i>	<i>ayaṃsāthām</i>	<i>ayamdhvam</i>
<i>ayaṃsi</i>	<i>ayaṃsvahi</i>	<i>ayaṃsmahi</i>

351

सूचनार्थाद्यमः सिः कपिल आत्मपदे, स्विकारार्थाद्वा ॥३५१॥

sūcanārthād yamaḥ siḥ kapila ātmapade, svikārārthād vā

sūcana-arthād(*pañc e*)—having the meaning of *sūcana*, criticizing; *yamaḥ* (*pañc e*)—after *yam[a]*; *siḥ* (*prath e*)—*s[i]* (285); *kapilaḥ* (*prath e*)—*Kapila*; *ātmapade* (*sap e*)—before *ātmapada Viṣṇubhaktis*; *svikāra-arthād* (*pañc e*)—having the meaning of *svikāra*, accepting; *vā*—optional.

After *sūcanārtha yam[a]*¹, *si* is *Kapila* before *ātmapada*. After *svikārārtha yam[a]*² this rule is optional.

¹(*yam[a]* in the sense of *sūcana* is preceded by the *Upendras ud* and *ā – udāyam*; and ² in the sense of *svikāra*, it is preceded by *upa* and *ā – upāyam*)

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हरिवेण्वन्तसहजानितां तनुक्षणुक्षिणुत्तृणुवनुमनूनमपि
हरिवेणुहरो वैष्णवादिकंसारौ ॥३५२॥

hariveṇv-anta-sahajāṇitām
tanu-kṣaṇu-kṣiṇu-trṇu-vanu-manūnam api
hariveṇu-haro vaiṣṇavādi-kāmsārau

hariveṇu-anta—ending in *Hariveṇu*; (*ṣaṣ b*)—of *dhātus* which are originally *aniṭ*; *tanu-kṣaṇu-kṣiṇu-trṇu-vanu-manūnam* (*ṣaṣ b*)—of the *dhātus* *tan[u]*, *kṣaṇ[u]*, *kṣiṇ[u]*, *trṇ[u]*, *van[u]* and *man[u]*; *api*—also; *hariveṇu-haraḥ* (*prath e*)—the *Hara*, elision, of *Hariveṇu*; *vaiṣṇava-adi-kāmsārau* (*sap e*)—before the *Kāmsāri* *pratyayas* beginning with *Vaiṣṇava*.

There is Hara of the Hariveṇu of the Hariveṇvanta-sahajāṇiṭ dhātus, and of tan[u], kṣaṇ[u], kṣiṇ[u], trṇ[u], van[u] and man[u] before vaiṣṇavādi-kāmsāris.

I)

<i>tan[u]</i>	<i>vistāre</i>	8U	spread
<i>kṣaṇ[u]</i>	<i>himsāyām</i>	8U	hurt, kill
<i>kṣiṇ[u]</i>	(same)		
<i>trṇ[u]</i>	<i>adane</i>	8U	Eat, graze
<i>van[u]</i>	<i>yācane</i>	8A	Beg, request
<i>man[u]</i>	<i>bodhane</i>	8A	know, think

II) List of the *Hariveṇvanta-sahajāṇiṭ dhātus*:

<i>han[a]</i>	<i>himsā-gatyoh</i>	2P	kill, beat, hurt, conquer
<i>man[a]</i>	<i>jñāne</i>	4A	know, think
<i>yam[a]</i>	<i>uparame</i>	1P	check, offer, lift up, go, show
<i>ram[u]</i>	<i>kriḍāyām</i>	1A	play, rejoice at, take rest
<i>nam[a]</i>	<i>prahvatve śabde ca</i>	1P	salute, bend, sound
<i>gam[l]</i>	<i>gatau</i>	1P	Go

III) *ud.ā.yam[a]*, *Bhūteśa* (*karma-vācyā*):

udāyam+ ta ⇒ (284,290) *udā. a[t]. yam+ iṇ+ ta* ⇒ (326,292) *udāyām+ i[ṇ]* ⇒ *udāyāmi*
udāyam+ ātām ⇒ (284,285) *udā. a[t]. yam+ si+ ātām* ⇒ (351,352) *udāya+ s[i]+ ātām* ⇒ *udāyasātām*

IV) *up.ā.yam[a]*, *Bhūteśa* (*karma-vācyā*):

(two forms by 351): *upāyasātām* and *upāyamsātām*.

V) For the *dhātus* mentioned in this *sūtra*, there is no examples in which *vaiṣṇavādi-kāmsāri* appears in *ākhyāta* directly after the *dhātu*, except for *han[a]* (425), *yam[a]* (*s[i]* 351), and *gam[l]* (*s[i]*, 324a). *Adhokṣaja* is ruled out by *i[t]* (324b).

In *ākhyāta* the *dhātu* is not followed directly by *vaiṣṇavādi-kāmsāri* because there is interposition of the *vikaraṇas*, like [*ś/a/p*], etc. But in *kṛdānta-prakaraṇam* (chapter V) this rule is more often applied.

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अरलित्यन्तस्य वृष्णीन्द्रः सौ परपदे ॥३५३॥

ar-al-ity antasya vṛṣṇīndrah sau parapade

ar-al-ity—the syllables *ar* and *al*; *antasya* (*ṣaṣ e*)—at the end of a *dhātu*; *vṛṣṇīndrah* (*prath e*)—*Vṛṣṇīndra*; *sau* (*sap e*)—before *si* (285); *parapade* (*sap e*)—before *parapada*
***Dhātus* ending in *ar* and *al* take *Vṛṣṇīndra* before *si* in *parapada*.**

I) Some *dhātus* ending in *ar* and *al*:

<i>kal[a]</i>	<i>śabda-saṅkhyānayoḥ</i>	1A	sound, count
<i>kṣar[a]</i>	<i>sañcalane</i>	1P	flow, distil
<i>car[a]</i>	<i>gatau</i>	1P	Walk
<i>cal[a]</i>	<i>kampane</i>	1P	stir, shake
<i>jvar[a]</i>	<i>rege</i>	1P	be hot with fever or passion

<i>jval[a]</i>	<i>diptau</i>	1P	burn, glow
<i>tvar[a]</i>	<i>sambhrame</i>	1A	Hurry
<i>tsar[a]</i>	<i>ghadnagatau</i>	1P	proceed with fraud
<i>dal[a]</i>	<i>viśaraṇe</i>	1P	burst open, expand
<i>phal[a]</i>	<i>niṣpattau</i>	1P	bear fruit, result
<i>[ñi]phal[ā]</i>	<i>viśaraṇe</i>	1P	burst, open, split
<i>sthal[a]</i>	<i>sthāne</i>	1P	stand firm

II) *dal[a]*, *Bhūteśa* (*karṭṛ-vācya*):

* *dal*+ *dip* ⇒ (284,285) *adal*+ *si*+ *dip* ⇒ (353) *adāl*+ *si*+ *dip* ⇒ (293,308) *adāl*+ *i[t]*+ *si*+ *ī[t]*+ *d[ip]* ⇒ (309) *adālīd* ⇒ (180) *adālīt*

* *dal*+ *tām* ⇒ (284,285,353,293,107,200a) *adāliṣṭām*

<i>adālīt</i>	<i>adāliṣṭām</i>	<i>adāliṣan</i>
<i>adālīh</i>	<i>adāliṣtam</i>	<i>adāliṣta</i>
<i>adāliṣam</i>	<i>adāliṣva</i>	<i>adāliṣma</i>

354

जेस्त्वन्त्वोस्त्यन्ती ॥३५४॥

jes tv-antvos ty-antī

jeh (*ṣaṣ e*)—of *ji*, *jaye* (1P) – conquer; *tu-antvoḥ* (*ṣaṣ d*)—of the *Viṣṇubhaktis tu[p]* and *antu* (of *Vidhātṛ*); *ti-anti* (*prath d*)—the replacements *ti* and *anti*.

After *ji*, *tup* and *antu* change to *ti* and *anti*.

I) *ji*, *Vidhātṛ* (*karṭṛ-vācya*):

ji+ *tup* ⇒ (354) *ji*+ *ti* ⇒ (269,270) *je*+ [ś]a[p]+ *ti* ⇒ (51) *jayati*

optional form: *ji*+ *tāt[an]* ⇒ (same) *jayatāt*

ji+ *antu* ⇒ (354) *ji*+ *anti* ⇒ (269,270) *je*+ [ś]a[p]+ *anti* ⇒ (271) *je*+ *anti* ⇒ (51) *jayanti*

<i>jayati / jayatāt</i>	<i>jayatām</i>	<i>jayanti</i>
<i>jaya / jayatāt</i>	<i>jayatam</i>	<i>jayata</i>
<i>jayāni</i>	<i>jayāva</i>	<i>jayāma</i>

355

जेर्गिः सन्नधोक्षजयोः, चेः किर्वा ॥३५५॥

jer giḥ sann-adhokṣajayoh, ceḥ kir vā

jeh (*ṣaṣ e*)—of the *dhātu ji*; *giḥ* (*prath e*)—the replacement *gi*; *san-adhokṣajayoh* (*ṣap d*)—before the *pratyaya san* and *Adhokṣaja*; *ceḥ* (*ṣaṣ e*)—of *ci[ñ]*, *cayane* (5U) – collect; *kih* (*prath e*)—the replacement *ki*; *vā*—optionally.

Before *san* and *Adhokṣaja*, *ji* is replaced by *gi*, and *ci[ñ]* is optionally replaced by *ki*.

I) *ji*, *Adhokṣaja* (*karṭṛ-vācya*):

* *ji*+ *ṇal* ⇒ (355) *gi*+ *ṇal* ⇒ {(301) *gi*. *gi* → (319) *ji*. *gi* ⇒ (291) *ji*. *gai*}+ [n]a[l] ⇒ (51) *jigāya*

* *ji*+ *atus* ⇒ (355) *gi*+ *atus* ⇒ (301,319) *ji*. *gi*+ *atus* ⇒ (311/274,47,93) *jigyatuh*

* *ji*+ *thal* ⇒ (355) *gi*+ *thal* ⇒ (two forms by 344)

a) *i[t]* is applied:

(301,319,344/293,270) *ji*. *ge*+ *i[t]*+ *tha[l]* ⇒ (51) *jigayitha*

b) *i[t]* not applied:

(301,319) *ji*. *gi*+ *tha[l]* ⇒ (270) *jigetha*

<i>jigāya</i>	<i>jigyatuh</i>	<i>jigyuh</i>
<i>jigayitha / jigetha</i>	<i>jigyathuh</i>	<i>jigya</i>
<i>jigāya</i>	<i>jigayiva</i>	<i>jigayima</i>

356

कृष्पृश्मृश्तृद्दृप्सृपः सिर्वा ॥३५६॥

kṛṣ-sprś-mṛś-trp-drp-sṛpaḥ sir vā

kṛṣ-sprś-mṛś-trp-drp-sṛpaḥ (pañc e)—after the *dhātus* *kṛṣ[a]*, *sprś[a]*, *mṛś[a]*, *trp[a]*, *drp[a]*, and *sṛp[!]* (all *aniṭ*); *siḥ* (prath e)—*si* (295); *vā*—optional.

***Si* is optional after *kṛṣ[a]*, *sprś[a]*, *mṛś[a]*, *trp[a]*, *drp[a]*, *sṛp[!]*.**

356a¹⁴

षढोः कः से

ṣa-dhoḥ kaḥ se

ṣa-dhoḥ (*ṣaṣ d*)—of the letters *ṣ* and *dh*; *kaḥ* (prath e)—the letter *k*; *se* (*sap e*)—before the letter *s*.

***Ṣ* and *dh* change to *k* before *s*.**

I) *kṛṣ[a]*, *Bhūteśa* (*karṭṛ-vācya*):

(two forms by 356)

a) *si* is applied:

* *kṛṣ*+ *dip* ⇒ (284,285) *akṛṣ*+ *si*+ *dip* ⇒ (356) *akṛk*+ *si*+ *dip* ⇒ (308) *akṛk*+ *si*+ *ī[t]*+ *dip* ⇒ (322) *akār*+ *s[ī]*+ *ī[t]*+ *d[ip]* ⇒ (107,180) *akār*+ *ṣīt*

* *kṛṣ*+ *tām* ⇒ (same) *akṛṣ*+ *si*+ *tām* ⇒ (322) *akār*+ *si*+ *tām* ⇒ (323) *akār*+ *tām* ⇒ (200a) *akār*+ *tām*

b) *si* not applied: (next *sūtra*)

356b¹⁵

ईशोद्धवादनितो हरिगोत्रान्तात्सक् भूतेशे, दृशिं विना

īśoddhavād aniṭo harigotrāntāt sak bhūteśe, dṛṣim vinā

īśa-uddhavāt (pañc e)—after a *dhātu* that have *Īśa* as *Uddhava*; *aniṭah* (pañc e)—which is *aniṭ*; *harigotra-antāt* (pañc e)—ending in *Harigotra*; *sak* (prath e)—the *vikaraṇa sa[k]*; *bhūteśe* (*sap e*)—before *Bhūteśa*; *dṛṣim* (*dvit e*)—the *dhātu dṛś[ir]*, *prekṣane* (1P) – see; *vinā*—with the exception of.

Excepting *dṛś[ir]*, after the *aniṭ dhātus* that end in *Harigotra* and have *Uddhava-Īśa*, *sak* is applied before *Bhūteśa*.

I) List of the *harigotrānta aniṭ dhātus*:

<i>śiṣ[a]</i>	<i>himsāyām</i>	1P	hurt, kill
<i>śiṣ[!]</i>	<i>viśerane</i>	7P	leave, distinguish from others
<i>śliṣ[a]</i>	<i>aliṅgane</i>	4P	embrace, cling to, join
<i>duṣ[a]</i>	<i>vaikṛtye</i>	4P	be wrong, be impure
<i>viṣ[!]</i>	<i>vyāptau</i>	3U	pervade, surround
<i>viṣ[u]</i>	<i>secane</i>	1P	sprinkle, pour out
<i>tviṣ[a]</i>	<i>diptau</i>	1U	shine, glitter
<i>dviṣ[a]</i>	<i>apṛitau</i>	2U	Hate
<i>piṣ[!]</i>	<i>sañcūrṇane</i>	7P	grind, hurt
<i>kṛṣ[a]</i>	<i>vilekhane akarṣane ca</i>	1P	draw, plough
<i>kṛṣ[a]</i>	<i>vilekhane</i>	6P	draw, plough
<i>puṣ[a]</i>	<i>puṣtau</i>	4P	nourish, develop, bear, show
<i>śuṣ[a]</i>	<i>śoṣane</i>	4P	dry up, be dried, be afflicted
<i>tuṣ[a]</i>	<i>tuṣtau</i>	4P	be pleased or satisfied
<i>diś[a]</i>	<i>atisarjane</i>	6U	give, order, tell
<i>mṛś[a]</i>	<i>āmarṣane</i>	6P	touch, shake, consider
<i>riś[a]</i>	<i>himsāyām</i>	6P	tear, injure
<i>ruś[a]</i>	<i>himsāyām</i>	6P	hurt, destroy
<i>liś[a]</i>	<i>alpi-bhāve</i>	4A	be small or reduced

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<i>sprś[a]</i>	<i>saṁsparśe</i>	6P	touch, come in contact with
<i>kruś[a]</i>	<i>āhvāne</i>	1P	call, cry, lament
<i>viś[a]</i>	<i>praveśane</i>	6P	enter, fall to the share of
<i>mih[a]</i>	<i>secane</i>	1P	make water, wet
<i>dih[a]</i>	<i>upacaye</i>	2U	augment, anoint
<i>duh[a]</i>	<i>prapūrane</i>	2U	milk, make profit
<i>lih[a]</i>	<i>āsvādane</i>	2U	lick, taste
<i>ruh[a]</i>	<i>janmani pradurbhāve ca</i>	1P	grow, increase, rise, reach

II) *krṣ[a]*, *Bhūteśa* (*karṭṛ-vācya*):

(cont. previous *sūtra*)

b) *sa[k]* is applied:

$krṣ + dip \Rightarrow (284,356b) akṛṣ + sa[k] + d[ip] \Rightarrow (356a,107,180) akṛkṣat$

$krṣ + tām \Rightarrow (same) akṛṣ + sa[k] + tām \Rightarrow (356a,107) akṛkṣatām$

<i>akārṁṣit / akṛkṣat</i>	<i>akārṁṣtām / akṛkṣatām</i>	<i>akārṁṣan / akṛkṣan</i>
<i>akārṁṣih / akṛkṣah</i>	<i>akārṁṣtam / akṛkṣatam</i>	<i>akārṁṣta / akṛkṣata</i>
<i>akārṁṣam / akṛkṣam</i>	<i>akārṁṣva / akṛkṣāva</i>	<i>akārṁṣma / akṛkṣāma</i>

III) *krṣ[a]*, *Bhūteśa* (*karma-vācya*):

$krṣ + ta \Rightarrow (284,290^1) akṛṣ + i[ṅ] + ta \Rightarrow (291,307) akārṣ + i[ṅ] \Rightarrow akārṣi$

¹(only one form because 290 takes precedence over 356)

IV) Bṛhat 539:

sako'nta-haraḥ sarveśvare

'The *a* of *sak* is *Hara* before *Sarveśvara*'.

V) $krṣ + ātām \Rightarrow$ (two forms by 356,356b):

a) regular:

$(284,285) akṛṣ + si + ātām \Rightarrow (324a/274,346a) akṛk + s[i] + ātām \Rightarrow (107) akṛkṣātām$

b) *sa[k]* is applied:

$krṣ + ātām \Rightarrow (284,356b) akṛṣ + sa[k] + ātām \Rightarrow (356a,356b\ IV,274) akṛk + sa + ātām \Rightarrow (107) akṛkṣātām$ (same final result)

$krṣ + anta \Rightarrow (same) akṛk + s + anta \Rightarrow (295) akṛk + s + ata \Rightarrow (107) akṛkṣata$

* (284) $a.kṛṣ + thās \Rightarrow$ (two forms by 356,356b):

a) regular:

$(285,324a/274) akṛṣ + si + thās \Rightarrow (323,107,200a,93) akṛṣthāḥ$

b) *sa[k]* is applied:

$(356b) a.kṛṣ + sa[k] + thās \Rightarrow (274,356a) akṛk + sa + thās \Rightarrow (107,93) akṛkṣathāḥ$

* (284) $a.kṛṣ + dhvam \Rightarrow$ (two forms by 356,356b):

a) regular:

$(285,324a/274) akṛṣ + si + dhvam \Rightarrow (323,179) akṛḍ + dhvam \Rightarrow (200a) akṛḍdhvam$

b) *sa[k]* is applied:

$(356b,274,356a,107) akṛkṣadhvam$

<i>akarṣi</i>	<i>akṛkṣātām</i>	<i>akṛkṣata</i>
<i>akṛṣthāḥ / akṛkṣathāḥ</i>	<i>akṛkṣāthām</i>	<i>akṛḍdhvam / akṛkṣadhvam</i>
<i>akṛkṣi</i>	<i>akṛkṣvahi / akṛkṣāvahi</i>	<i>akṛkṣmahi / akṛkṣāmahi</i>

357

चतुर्व्यूहान्तानामारामान्तपाठोऽशिवे ॥३५७॥

caturvyūhāntānām ā-rāmānta-pātho 'śive

caturvyūha-antānām (*ṣaṣ b*)—of *dhātus* ending in *Caturvyūha* (*e, ai, o, au*); *ā-rāma-anta-pāthah* (*prath e*)—as if listed in the *Dhātu-pātha* as ending originally in *ā-Rāma*; *a-śive* (*sap e*)—before a *pratyaya* which is not *Śiva*.

Before a non-Śiva *pratyaya*, final *Caturvyūha* change to *ā-Rāma*, and all rules for the *ā-Rāmānta dhātus* are also applied.

I) Some *Caturvyūhānta dhātus*:

<i>kai</i>	<i>Śabde</i>	1P	Sound
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<i>gai</i>	<i>Śabde</i>	1P	sing, relate
<i>glai</i>	<i>klame harṣa-kṣaye ca</i>	1P	be weary, fade
<i>trai[n]</i>	<i>Pālāne</i>	1A	protect, preserve
<i>dai[p]</i>	<i>Śodhane</i>	1P	purify cleanse
<i>do</i>	<i>Avakhaṇḍane</i>	4P	cut, mow
<i>drai</i>	<i>Svapne</i>	1P	Sleep
<i>dhyai</i>	<i>Cintāyām</i>	1P	think of, meditate
<i>mlai</i>	<i>harṣa-kṣaye</i>	1P	fade, grow weary, be sad
<i>[o]vai</i>	<i>Prayatne</i>	1A	strive, make effort, endeavour
<i>śai</i>	<i>Pāke</i>	1P	Cook
<i>śrai</i>	<i>Śrapane</i>	1P	Cook
<i>ṣo</i>	<i>Antakarmaṇi</i>	4P	put an end to, destroy, perish
<i>ṣtai</i>	<i>Veṣtane</i>	1P	put on, cover, adorn
<i>ṣtyai</i>	<i>śabda-saṅgatayoh</i>	1P	sound, be collected into a heap
<i>kṣai</i>	<i>Kṣaye</i>	1P	wear out, waste

II) *glai*, *Acyuta* (*karṭr-vācya*):

glai+ *tip* ⇒ (269) *glai*+ [ś]a[p]+ *ti*[p] ⇒ *glai*+ *a*+ *ti* ⇒ (51) *glāyati*

<i>glāyati</i>	<i>glāyataḥ</i>	<i>glāyanti</i>
<i>glāyasi</i>	<i>glāyathaḥ</i>	<i>glāyatha</i>
<i>glāyāmi</i>	<i>glāyāvah</i>	<i>glāyāmaḥ</i>

III) *glai*, *Acyuta* (*karma-vācya*):

glai+ *te* ⇒ (273) *glai*+ *ya*[k]+ *te* ⇒ (357) *glā*+ *ya*+ *te* ⇒ *glāyate*

<i>glāyate</i>	<i>glāyāte</i>	<i>glāyante</i>
<i>glāyase</i>	<i>glāyāthe</i>	<i>glāyadhve</i>
<i>glāyai</i>	<i>glāyāahe</i>	<i>glāyamahe</i>

IV) *glai*, *Bhūteśa* (*karṭr-vācya*):

glai+ *dīp* ⇒ (284,285) *aglāi*+ *si*+ *dīp* ⇒ (357) *aglā*+ *si*+ *dīp* ⇒ (350,308) *aglā*+ *suk*+ *iṭ*+ *si*+ *iṭ*+ *dīp* ⇒ (309) *aglā*+ *s*[uk]+ *i*[ṭ]+ *i*[ṭ]+ *d*[īp] ⇒ (180) *aglāsīt*

glai+ *tām* ⇒ (284,285,357) *aglā*+ *si*+ *tām* ⇒ (350) *aglā*+ *s*[uk]+ *i*[ṭ]+ *s*[i]+ *tām* ⇒ (107,200a) *aglāsīṣṭām*

<i>aglāsīt</i>	<i>aglāsīṣṭām</i>	<i>aglāsīṣuḥ</i> ¹
<i>aglāsīḥ</i>	<i>aglāsīṣṭam</i>	<i>aglāsīṣṭa</i>
<i>aglāsīsam</i>	<i>aglāsīṣva</i>	<i>aglāsīṣma</i>

¹310

358

आतो युगिणि नृसिंहकृति च ॥३५८॥

āto yug iṇi nṛsimha-kṛti ca

ātaḥ (*pañc e*)—after the letter *a*; *yuk* (*prath e*)—the particle *yuk*; *iṇi* (*sap e*)—before *i*[ṇ] (290); *nṛsimha-kṛti* (*sap e*)—before a *Nṛsimha kṛdanta pratyaya*.

After Trivikrama ā, yuk is inserted before iṇ or Nṛsimha kṛdanta pratyaya.

I) *glai*, *Bhūteśa* (*bhāva-vācya*):

glai+ *ta* ⇒ (284,290) *aglāi*+ *iṇ*+ *ta* ⇒ (357,292) *aglā*+ *iṇ* ⇒ (358) *aglā*+ *y*[uk]+ *i*[ṇ] ⇒ *aglāyi*

II) *glai*, *Bhūteśa* (*karma-vācya*):

glai+ *ātām* ⇒ (same) *aglā*+ *s*[i]+ *ātām* ⇒ *aglāsātām*

<i>aglāyi</i>	<i>aglāsātām</i>	<i>aglāsata</i>
<i>aglāsthāḥ</i>	<i>aglāsāthām</i>	<i>aglādhvam</i>
<i>aglāsi</i>	<i>aglāsvahi</i>	<i>aglāsmahi</i>

359

आरामाण्णल औ ॥३५९॥

ā-rāmāṅ ṅala au

ā-rāmāt (*pañc e*)—after the letter *ā*; *ṅalaḥ* (*ṣaṣ e*)—of the *Viṣṇubhakti ṅal*; *au*—the replacement *au*.

After *ā-Rāma*, *ṅal* is replaced by *au*.

I) *glai*, *Adhokṣaja* (*karṭṛ-vācya*):

glai+ *ṅal* ⇒ (357) *glā*+ *ṅal* ⇒ (358) *glā*+ *au* ⇒ {(301) *glā*. *glā* → (315) *gā*. *glā* → (319) *jā*. *glā* → (339) *ja*. *glā*}+ *au* ⇒ (46) *jaglau*

360

आरामहरा?कंसारिसर्वेश्वररामधातुके इति उसि च ॥३६०॥

ā-rāma-harāḥ kaṁsāri-sarveśvara-rāma-dhātuke iṭi usi ca

ā-rāma-harāḥ (*prath e*)—the elision of *ā*; *kaṁsāri-sarveśvara-rāma-dhātuke* (*sap e*)—before a *Rāma-dhātuka pratyaya* which is *Kaṁsāri* and begins with *Sarveśvara*; *iṭi* (*sap e*)—before *i[t]* (293); *usi* (*sap e*)—before *us* (*Adhokṣaja*, 310,366); *ca*—and.

***Ā-Rāma* is *Hara* before *Kaṁsāri Rāma-dhātuka* beginning with *Sarveśvara*, and also before *iṭ* and *us*.**

I) *glai*, *Adhokṣaja* (*karṭṛ-vācya*):

* *glai*+ *atus* ⇒ (357) *glā*+ *atus* ⇒ (301,315,319,339) *ja*. *glā*+ *atus* ⇒ (311/360) *jagl*+ *atus* ⇒ (93) *jaglatuḥ*

* *glai*+ *thal* ⇒ (same) *ja*. *glā*+ *thal* ⇒ (two forms by 344):

a) *i[t]* is inserted:

(293) *jaglā*+ *iṭ*+ *thal* ⇒ (360) *jaglā*+ *i[t]*+ *tha[l]* ⇒ *jagatitha*

b) *i[t]* not inserted:

jaglā+ *tha[l]* ⇒ *jaglātha*

<i>jaglau</i>	<i>jaglatuḥ</i>	<i>Jagluḥ</i>
<i>jaglatitha / jaglātha</i>	<i>jaglathuḥ</i>	<i>Jagla</i>
<i>jaglau</i>	<i>jaglāva</i>	<i>Jaglāma</i>

361

सत्सङ्गादेरात एरामः कपिलकामपाले वा ॥३६१॥

sat-saṅgāder āta e-rāmaḥ kapila-kāmapāle vā

sat-saṅga-adeḥ (*ṣaṣ e*)—of a *dhātu* that begins with *sat-saṅga*; *ātaḥ* (*ṣaṣ e*)—of the letter *ā*; *e-rāmaḥ* (*prath e*)—the letter *e*; *kapila-kāmapāle* (*sap e*)—before the *Kapila Viṣṇubhaktis* of *Kāmapāla* (*Kāmapāla-parapada*, 305); *vā*—optional.

Final *ā-Rāma* of a *dhātu* beginning with *sat-saṅga* changes to *e* optionally before *Kapila Kāmapāla*.

I) *glai*, *Kāmapāla* (*karṭṛ-vācya*):

glai+ *yāt* ⇒ (357) *glā*+ *yāt* ⇒

(two forms by 361):

a) *glāyāt*

b) (361) *gle*+ *yāt* ⇒ *gleyāt*

<i>glāyāt / gleyāt</i>	<i>Glāyāstām / gleyāstām</i>	<i>glāyāsuḥ / gleyāsuḥ</i>
<i>glāyāḥ / gleyāḥ</i>	<i>Glāyāstam / gleyāstam</i>	<i>glāyāsta / gleyāsta</i>
<i>glāyāsam / gleyāsam</i>	<i>Glāyāsva / gleyāsva</i>	<i>glāyāsma / gleyāsma</i>

दामोदरमास्थागापिबतिजहातिस्यातीनामीरामो, विष्णुजनरामधातुककंसारौ ॥३६२॥

dāmodara-mā-sthā-gā-pibati-jahāti-syātīnām ī-rāmo,
viṣṇujana-rāma-dhātuka-kāmsārau

dāmodara-mā-sthā-gā-pibati-jahāti-syātīnām (ṣaṣ b)—of the *Dāmodara dhātus* (47), and the *dhātus mā, sthā, gai (gā), pā (pibati), [o]hā[k] (jahāti), ṣo (syāti)*; *ī-rāmaḥ (prath e)*—the letter *ī*; *viṣṇujana-rāma-dhātuka-kāmsārau (sap e)*—before a *Rāma-dhātuka pratyaya* that is *Kāmsāri* and begins with *Viṣṇujana*.

The last letter of the *Dāmodaras, mā, sthā, gai, pā, [o]hā[k]* and *ṣo*, changes to *Trivikrāma ī* before *Kāmsāri Rāma-dhātuka* beginning with *Viṣṇujana*.

I) The *Dāmodaras*:

<i>dā[n]</i>	<i>Dāne</i>	1P	Give
<i>[tu]dā[ñ]</i>	<i>Dāne</i>	3U	Give
<i>dān[a]</i>	<i>khaṇḍane āṛjave ca</i>	1U	cut off, straighten
<i>dāy[r]</i>	<i>Dāne</i>	1A	Give
<i>dās[r]</i>	<i>Dāne</i>	1U	Give
<i>dās[r]</i>	<i>Dāne</i>	1U	Give
<i>[tu]dā[ñ]</i>	<i>dharāṇa-poṣaṇayor dāne ca</i>	3U	hold, maintain, give
<i>dhāv[u]</i>	<i>gati-suddhayoḥ</i>	1U	run, cleanse, wash

II)

<i>mā</i>	<i>māne</i>	2P	measure
<i>mā[ñ]</i>	<i>māne</i>	3A	measure, compare with
<i>mā[ñ]</i>	<i>māne</i>	4A	measure
<i>sthā</i>	<i>gati-nivṛttau</i>	1P	stand, wait, be
<i>gai</i>	<i>śabde</i>	1P	sing, relate
<i>pā</i>	<i>pāne</i>	1P	drink, absorb
<i>pā</i>	<i>rakṣane</i>	2P	protect, rule
<i>hā</i>	<i>tyāge</i>	3P	abandon
<i>ṣo</i>	<i>antakarmani</i>	4P	put an end to, destroy, perish

III) *gai, Acyuta (karṭṛ-vācya)*:

gai+ tip ⇒ (269) *gai+ [ś[a]p]+ ti[p]* ⇒ (51) *gāyati*

<i>gāyati</i>	<i>gāyataḥ</i>	<i>gāyanta</i>
<i>gāyasi</i>	<i>gāyathāḥ</i>	<i>gāyatha</i>
<i>gāyāmi</i>	<i>gāyāvah</i>	<i>gāyāmaḥ</i>

IV) *gai, Acyuta (karṇa-vācya)*:

gai+ te ⇒ (273,357) *gā+ yak+ te* ⇒ (362) *gī+ ya[k]+ te* ⇒ *gīyate*

<i>gīyate</i>	<i>gīyāte</i>	<i>gīyante</i>
<i>gīyase</i>	<i>gīyāthe</i>	<i>gīyadhve</i>
<i>gīye</i>	<i>gīyāvah</i>	<i>gīyāmahe</i>

363

दामोदरादीनामेरामः कपिलकामपाले ॥३६३॥

dāmodarādīnām e-rāmaḥ kapila-kāmapāle

dāmodara-adīnām (ṣaṣ b)—of the *Dāmodaras* and the list of *dhātus* given in 362; *e-rāmaḥ (prath e)*—the letter *e*; *kapila-kāmapāle (sap e)*—before the *Kapila Viṣṇubhaktis* of *Kāmapāla (Kāmapāla parapada, 305)*.

Before *Kapila Kāmapāla*, the last letter of the *Dāmodaras, etc.* changes to *e*.

I) This *sūtra* modifies 362.

II) *gai, Kāmapāla (karṭṛ-vācya)*:

gai+ yāt ⇒ (357) *gā+ yāt* ⇒ (363) *ge+ yāt* ⇒ *geyāt*

<i>geyāt</i>	<i>geyāstām</i>	<i>geyāsuḥ</i>
<i>geyāḥ</i>	<i>geyāstam</i>	<i>geyāsta</i>

geyāsam	geyāsva	geyāśma
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364

धेत्स्विभ्यामङ् वा भूतेशे कर्तरि ॥३६४॥

dheṭ-śvibhyām aṅ vā bhūteśe kartari

dheṭ-śvibhyām (pañc d)—after the *dhātus* *dhe[t]* and *[tu-o]śvi*; *aṅ* (prath e)—the *vikarāṇa* *a[n̄]*; *vā*—optional (instead of *si*, 285); *bhūteśe* (*sap e*)—in *Bhūteśa*; *kartari* (*sap e*)—in *karṭr-vācya* or active voice.

After *dhe[t]* and *[tu-o]śvi*, *aṅ* is optional before *Bhūteśa* in *karṭr-vācya*.

I) *dhe[t]*, *pāne* (1P) – suck, drink;

[tu-o]śvi, *gati-vṛddhyoḥ* (1P) – go, grow, increase, swell.

(the development of *dhe[t]* is given in the following *sūtras*).

365

घ्राधेद्शाखासाभ्यः सेर्महाहरो वा परपदे ॥३६५॥

ghrā-dheṭ-śā-chā-sābhyah ser mahāharo vā parapade

ghrā-dheṭ-śā-chā-sābhyah (pañc b)—after the *dhātus* *ghrā*, *dhe[t]*, *śo*, *cho* and *ṣo*; *seh* (*ṣaṣ e*)—of *si* (285); *mahā-harah* (prath e)—*Mahā-Harah*, elimination; *vā*—optional; *parapade* (*sap e*)—before *parapada*.

***Si* is optionally *Mahā-Hara* before *parapada* after *ghrā*, *dhe[t]*, *śo*, *cho* and *ṣo*.**

<i>ghrā</i>	<i>gandhopādāne</i>	1P	smell
<i>dhe[t]</i>	<i>pāne</i>	1P	suck, drink
<i>śo</i>	<i>tanū-karaṇe</i>	4P	whet, make thin, sharpen
<i>cho</i>	<i>chedane</i>	4P	cut, mow
<i>ṣo</i>	<i>antakarmaṇi</i>	4P	put an end to, destroy, perish

I) *dhe[t]*, *Bhūteśa* (*karṭr-vācya*):

(three forms – one by 286, and two by 364 and 365)

a) *si* is *Mahā-Hara*:

dhe+ *dip* ⇒ (284,285) *adhe*+ *si*+ *dip* ⇒ (357) *adhā*+ *si*+ *dip* ⇒

(now *dhe[t]* is *Dāmodara* (287) and 286 is applied)

(286) *adhā*+ *d[ip]* ⇒ (180) *adhāt*

b) *si* is not *Mahā-Hara*:

dhe+ *dip* ⇒ (284,285) *adhe*+ *si*+ *dip* ⇒ (357) *adhā*+ *si*+ *dip* ⇒ (308) *adhā*+ *s[i]*+ *ī[t]*+ *d[ip]* ⇒

(180) *adhāsīt*

c) *aṅ* is applied:

dhe+ *dip* ⇒ (284,364) *adhe*+ *aṅ*+ *dip* ⇒ (357) *adhā*+ *aṅ*+ *dip* ⇒

(by 301, there is reduplication before *aṅ*)

a{(301) *dhā*. *dhā* → (304) *dā*. *dhā* → (334) *da*. *dhā*}+ *aṅ*+ *dip* ⇒

(*aṅ* is *Kaṁsāri* by 257 and 360 is applied)

(360) *adadh*+ *a[n̄]*+ *d[ip]* ⇒ (180) *adadhat*

* *dhe*+ *tām* ⇒ (same)

a) (same) *adhātām*

b) (same) *adhāstām*

c) (same) *adadhātām*

II) *ghrā*, *Bhūteśa* (*karṭr-vācya*):

ghrā+ *dip* ⇒ (two forms by 365):

a) *aghrāsīt* (like *adhāsīt*)

b) *aghrāt* (like *adhāt*)

366

आरामादन उस्, भूतेश्वरस्य तु वा ॥३६६॥

ā-rāmād ana us , bhūteśvarasya tu vā

ā-rāmāt (*pañc e*)—after the letter *ā*; *anaḥ* (*ṣaṣ e*)—of the *Viṣṇubhakti an ; us* (*prath e*)—the replacement *us* ; *bhūteśvarasya* (*ṣaṣ e*)—of *Bhūteśvara*; *tu*—but; *vā*—optional.

After *ā-Rāma an* is replaced by *us*, but it is optional in *Bhūteśvara*.

I) *dhe[t]*, *Bhūteśa* (*karṭṛ-vācya*):

a) *si* is not applied(286):

dhe+ an ⇨ (284,357) *adhā+ an* ⇨ (366) *adhā+ us* ⇨ (360) *adh+ us* ⇨ (93) *adhuḥ*

b) *añ* is applied:

dhe+ an ⇨ (284,364) *adhe+ añ+ an* ⇨ (357) *adhā+ añ+ an* ⇨

(by 301, there is reduplication before *añ*)

a{(301) *dhā. dhā* → (304) *dā. dhā* → (334) *da. dhā*}+ *añ+ an* ⇨

(*añ* is *Kaṁsāri* by 257 and 360 is applied)

(360) *adadh+ a[ñ]+ an* ⇨ (261) *adadh+ an* ⇨ *adadhan*

c) *si* is applied:

dhe+ an ⇨ (284,285) *adhe+ si+ an* ⇨ (357) *adhā+ si+ an* ⇨ (310) *adhā+ s[i]+ us* ⇨

(93) *adhāsuḥ*

<i>adhāt / adadhat</i> / <i>adhāsīt</i>	<i>adhātām / adadhatām /</i> <i>adhāstām</i>	<i>adhuḥ / adadhan</i> / <i>adhāsuḥ</i>
<i>adhāḥ / adadhaḥ</i> / <i>adhāsīḥ</i>	<i>adhātām / adadhatām /</i> <i>adhāstām</i>	<i>adhāta / adadhata</i> / <i>adhāsta</i>
<i>adhātām / adadham</i> / <i>adhāsām</i>	<i>adhāva / adadhāva</i> / <i>adhāsva</i>	<i>adhāma / adadhāma</i> / <i>adhāsma</i>

367

स्थादामोदरयोरिरामो वैष्णवादिसावात्मपदे, सिश्च कपिलः ॥३६७॥

sthā-dāmodarayor i-rāmo vaiṣṇavādi-sāv ātmapade, siś ca kapilaḥ

sthā-dāmodarayoḥ (*ṣaṣ d*)—(the last letter) of the *dhātus sthā* and *Dāmodaras* ;
i-Rāmaḥ (*prath e*)—the letter *i* ; *vaiṣṇava-adi-sau* (*sap e*)—before *vaiṣṇavādi-si*¹ (*si* not
preceded by *i[t]*); *ātmapade* (*sap e*)—before *Ātmapada*; *siḥ* (*prath e*)—*si* (285); *ca*—and;
kapilaḥ (*prath e*)—*Kapila*².

¹(*sthā* and *Dāmodaras* are *aniṭ dhātus*, but by 294 *i[t]* (293) can be optionally applied along
with *si* (285). Without *i[t]*, *si* is called *vaiṣṇavādi-si*).

²(Because *si* is *Kapila*, there is no *Govinda* for *i* by 274).

**In *Ātmapada*, the *ā* of the *Dāmodaras* and *sthā* changes to *i* before a *vaiṣṇavādi-si* , and *si* is
considered *Kapila*.**

I) *dhe[t]*, *Bhūteśa* (*karma-vācya*):

dhe+ ta ⇨ (284,290,357) *adhā+ iñ+ ta* ⇨ (358,292) *adhā+ y[uk]+ i[ñ]* ⇨ *adhāyi*

dhe+ ātām ⇨ (284,285,357) *adhā+ si+ ātām* ⇨ (367/274) *adhi+ s[i]+ ātām* ⇨

(107) *adhiṣātām*

<i>adhāyi</i>	<i>adhiṣātām</i>	<i>Adhiṣata</i>
<i>adhithaḥ</i> ¹	<i>adhiṣāthām</i>	<i>adhidhvam</i> ^{1,2}
<i>adhiṣi</i>	<i>adhiṣvahi</i>	<i>Adhiṣmahi</i>

¹(323), ²(299)

II) *dhe[t]*, *Kāmapāla* (*bhāva-vācya*):

dhe+ siṣṭa ⇨ (357) *dhāsiṣṭa*

368

पः पिबः, घो जिग्रः, ध्मो धमः, स्थस्तिष्ठः, मनो मनः, दाणो यच्छः, दृशेः पश्यः,
अर्तेरृच्छः, सतेर्जवार्थस्य धावः, शदेः शियः, सदेः सीदः शिवे ॥३६८॥

***paḥ pibaḥ, ghro jigraḥ, dhmo dhamah, sthas tiṣṭhaḥ, mno manah, dāṇo
yacchaḥ, dr̥ṣeḥ paśyaḥ, arter ṛcchaḥ, sarter javārthasya dhāvah, śadeḥ śiyah,
sadeḥ sīdah śive.***

paḥ (śaṣ e)—of the *dhātu pā* ; *pibaḥ* (*prath e*)—the replacement *piba* ; *ghraḥ*—of *ghrā* ; *jigraḥ*—*jighra* ; *dhmah*—of *dhmā* ; *dhamah*—*dhama* ; *sthaḥ*—of *sthā* ; *tiṣṭhaḥ*—*tiṣṭha* ; *mnaḥ*—of *mnā* ; *manah*—*mana* ; *dāṇah*—of *dā[n]* ; *yacchaḥ*—*yaccha* ; *dr̥ṣeḥ*—of *dr̥ṣ[ir]* ; *paśyaḥ*—*paśya* ; *arteḥ*—of *r* ; *ṛcchaḥ*—*ṛccha* ; *sarteḥ*—of *sṛ* ; *java-arthasya* (śaṣ e)—having the meaning of ‘speed’ ; *dhāvah*—*dhāva* ; *śadeḥ*—of *śad[!]* ; *śiyah*—*śiya* ; *sadeḥ*—of *śad[!]* ; *sīdah*—*sīda* ; *śive* (*sap e*)—before *Śiva*.

Before Śiva the following changes take place: *pā* → *piba* ; *ghrā* → *jighra* ; *dhmā* → *dhama* ; *sthā* → *tiṣṭha* ; *mnā* → *mana* ; *dā[n]* → *yaccha* ; *dr̥ṣ[ir]* → *paśya* ; *r* → *ṛccha* ; *sṛ* (in the sense of ‘speed’) → *dhava* ; *śad[!]* → *śiya* ; and *śad[!]* → *sīda*.

I)

<i>pā</i>	<i>pāne</i>	1P	Drink
<i>ghrā</i>	<i>gandhopādāne</i>	1P	Smell
<i>dhmā</i>	<i>śabdāgni-saṃyogayoḥ</i>	1P	Blow
<i>sthā</i>	<i>gati-nivṛtau</i>	1P	stand, stay, be
<i>mnā</i>	<i>abhyase</i>	1P	study, repeat, remember, think
<i>dā [n]</i>	<i>dāne</i>	1P	Give
<i>dr̥ṣ[ir]</i>	<i>prekṣane</i>	1P	See
<i>r</i>	<i>gati-prāpanayoḥ</i>	1P	go, get
<i>sṛ</i>	<i>gatau</i>	1P	Go
<i>śad[!]</i>	<i>śātane</i>	1P	perish gradually, throw down, go
<i>śad[!]</i>	<i>viśaraṇa-gaty-avasādaneṣu</i>	1P	divide, break, go, wither, despond, be weary

369

अन्तहरे न गोविन्दवृष्णीन्द्रौ ॥३६९॥

anta-hare na govinda-vṛṣṇīndrau

anta-hare (*sap e*)—when the last letter is *Hara* ; *na*—not ; *govinda-vṛṣṇīndrau* (*prath d*)—*Govinda* or *Vṛṣṇīndra*.

When the last letter is *Hara* there is no *Govinda* or *Vṛṣṇīndra*.

I) This *sūtra* is *apavāda* of 307.

II) *pā*, *Acyuta*

(*karṭr-vācyā*): *pā*+ *tip* ⇒ (269) *pā*+ *śap*+ *tip* ⇒ (368) *piba*+ [ś]a[p]+ ti[p] ⇒ (271,369¹) *pib*+ a+ ti ⇒ *pibati*

<i>pibati</i>	<i>pibataḥ</i>	<i>pibanti</i>
<i>pibasi</i>	<i>pibathaḥ</i>	<i>pibatha</i>
<i>pibāmi</i>	<i>pibāvah</i>	<i>pibāmah</i>

(*karma-vācyā*): *pā*+ *te* ⇒ (273) *pā*+ *yak*+ *te* ⇒ (362) *pī*+ *ya*[k]+ *te* ⇒ *pīyate*

III) *ghrā*, *Acyuta*

(*karṭr-vācyā*): *ghrā*+ *tip* ⇒ (269) *ghrā*+ *śap*+ *tip* ⇒ (368) *jighra*+ [ś]a[p]+ ti[p] ⇒ (271,369) *jighr*+ a+ ti ⇒ *jighrati*

(*karma-vācyā*): *ghrā*+ *te* ⇒ (273) *ghrā*+ *ya*[k]+ *te* ⇒ *ghrāyate*

IV) *dhmā*, *Acyuta*:

(*karṭr-vācyā*): *dhmā*+ *tip* ⇒ (269) *dhmā*+ *śap*+ *tip* ⇒ (368) *dhama*+ [ś]a[p]+ ti[p] ⇒ (271,369) *dham*+ a+ ti ⇒ *dhamati*

(*karma-vācyā*): *dhmā*+ *te* ⇒ (273) *dhmā*+ *ya*[k]+ *te* ⇒ *dhmāyate*

V) *sthā*, *Acyuta*:

(*karṭr-vācyā*): *sthā*+ *tip* ⇒ (269) *sthā*+ *śap*+ *tip* ⇒ (368) *tiṣṭha*+ [ś]a[p]+ ti[p] ⇒ (271,369) *tiṣṭh*+ a+ ti ⇒ *tiṣṭhati*

<i>tiṣṭhati</i>	<i>tiṣṭhataḥ</i>	<i>tiṣṭhanti</i>
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<i>tiṣṭhasi</i>	<i>tiṣṭhathaḥ</i>	<i>tiṣṭhatha</i>
<i>tiṣṭhāmi</i>	<i>tiṣṭhāvah</i>	<i>tiṣṭhāmah</i>

(*bhāva-vācya*): sthā+ te ⇒ (273) sthā+ yak+ te ⇒ (362) sthī+ ya[k]+ te ⇒ *sthiyate*
(*sthā* is *akarmaka*, intransitive, therefore there is no *karma-vācya*).

VI) *sthā*, *Bhūteśa*

(*karṭṛ-vācya*): sthā+ dip ⇒ (284,285) a.sthā+ si+ dip ⇒ (286) a.sthā+ d[ip] ⇒
(180) *asthāt*

sthā+ an ⇒ (284, 285/286,366) a.sthā+ us ⇒ (360,93) *asthuḥ*

<i>asthāt</i>	<i>asthātām</i>	<i>asthuḥ</i>
<i>asthāḥ</i>	<i>asthātām</i>	<i>asthāta</i>
<i>asthām</i>	<i>asthāva</i>	<i>asthāma</i>

(*karma-vācya*):

a) sthā+ ta ⇒ (284,290) asthā+ iṅ+ ta ⇒ (292) asthā+ iṅ ⇒ (358) asthā+ y[uk]+ iṅ ⇒ *asthāyi*

b) sthā+ ātām ⇒ (284,285) asthā+ si+ ātām ⇒ (367,274) asthi+ s[i]+ ātām ⇒

(107) *asthiṣātām*

<i>asthāyi</i>	<i>asthiṣātām</i>	<i>asthiṣata</i>
<i>asthithāḥ</i> ¹	<i>asthiṣāthām</i>	<i>asthidhvam</i> ^{1,2}
<i>asthiṣi</i>	<i>asthiṣvahi</i>	<i>asthiṣmahi</i>

¹(323), ²(299)

VII) *sthā*, *Adhokṣaja* (*karṭṛ-vācya*):

sthā+ ṅal ⇒ {(301) sthā. sthā → (316) thā. sthā → (304) tā. sthā → (339) ta. sthā}+ ṅal ⇒ (359)

tasthā+ au ⇒ (46) *tasthau*

<i>tasthau</i>		

VIII) *sthā*, *Kāmapāla* (*karṭṛ-vācya*):

(two forms, by 361)

a) sthā+ yāt ⇒ *sthāyāt*

b) sthā+ yāt ⇒ (361) sthe+ yāt ⇒ *stheyāt*

<i>sthāyāt / stheyāt</i>	<i>sthāyāstām / stheyāstām</i>	<i>sthāyāsuḥ / stheyāsuḥ</i>
<i>sthāyāḥ / stheyāḥ</i>	<i>sthāyāstām / stheyāstām</i>	<i>sthāyāsta / stheyāsta</i>
<i>sthāyāsam / stheyāsam</i>	<i>sthāyāsva / stheyāsva</i>	<i>sthāyāsmā / stheyāsmā</i>

370

उदः स्थास्तम्भोः सस्य हरः ॥३७०॥

udaḥ sthā-stambhoḥ sasya haraḥ

udaḥ (*pañc e*)—after the *Upendra ud* ; *sthā-stambhoḥ* (*ṣaṣ d*)—of *sthā* and *stambh[u]*,
pratibandhane (1A) – make immovable, support, stop; *sasya* (*ṣaṣ e*)—of the letter *s*; *haraḥ*
(*prath e*)—*Hara*, elision.

After *ud* the *s* of *sthā* and *stambhu* is *Hara*.

I) *ud*+ *sthā* ⇒ (370) *utthā* (stand up, arise, etc)

ud+ *stambh* ⇒ (370) *uttambh* (uphold, support, etc)

II) *utthā*, *Acyuta*

(*karṭṛ-vācya*): *ud*. sthā+ tip ⇒ (269) *ud*. sthā+ śap+ tip ⇒ (368) *ut*. tiṣṭha+ [ś]a[p]+ ti[p] ⇒
(271/369) *uttiṣṭh+ a+ ti* ⇒ *uttiṣṭhati*

(optional form applying 75 – *uttiṣṭhati*)

(*karma-vācya*): *ud*. sthā+ te ⇒ (370) *utthā+ te* ⇒ (273,362) *utthī+ ya[k]+ te* ⇒

utthiyate

371

अर्तिसत्सङ्गाद्यदन्तयोर्गोविन्दो यक्कामपालययोर्यङि च ॥३७१॥

arti-sat-saṅgādy-rd-antayor govindo yak-kāmapāla-yayor yaṅi ca
arti—of the *dhātu r*, *gatau* (1,3P) – go, get; *sat-saṅgādy-rd-antayoḥ* (ṣaṣ d)—and of any *dhātu* beginning with *sat-saṅga* and ending in *r-Rāma*; *govindaḥ* (*prath e*)—*yak-kāmapāla-yayoḥ* (*sap d*)—before *yak* (273), and *y* of *Kāmapāla* (*parapada Viṣṇubhaktis*); *yaṅi* (*sap e*)—before *pratyaya yaṅ* (518); *ca*—and.

Sat-saṅgādi dhātus ending in r , and the dhātu r , take Govinda before yak, y of Kāmapāla and yaṅi.

I) This *sūtra* modifies 273.

II) List of the *sat-saṅgādi r-rāmānta dhātus*:

<i>dvṛ</i>	<i>saṁvarāṇe aṅgikṛtau ca</i>	1P	cover, appropriate
<i>dhvṛ</i>	<i>hūrccchane</i>	1P	bend, make crooked
<i>str[ñ]</i>	<i>ācchādane</i>	5U	Cover
<i>spr</i>	<i>prīti-pālanayoḥ</i>	5P	gratify, defend
<i>smṛ</i>	<i>cintāyām</i>	1,5P	Remember
<i>svṛ</i>	<i>śabdopatāpayoḥ</i>	1P	sound, pain
<i>hvṛ</i>	<i>kauṭilye</i>	1P	be crooked, deceive, injure, bend

II) a) *smṛ*, *Acyuta*

(*karṭṛ-vācya*): *smṛ*+ *tip* ⇒ (269,270) *smar*+ [ś][a][p]+ *ti*[p] ⇒ *smarati*

<i>smarati</i>	<i>smarataḥ</i>	<i>Smaranti</i>
<i>smarasi</i>	<i>smarathaḥ</i>	<i>Smaratha</i>
<i>smarāmi</i>	<i>smarāvāḥ</i>	<i>Smarāmah</i>

(*karma-vācya*): *smṛ*+ *te* ⇒ (273) *smṛ*+ *yak*+ *te* ⇒ (371) *smar*+ *ya*[k]+ *te* ⇒ *smaryate*

<i>smaryate</i>	<i>smaryete</i>	<i>Smaryante</i>
<i>smaryase</i>	<i>smaryethe</i>	<i>Smaryadhve</i>
<i>smarye</i>	<i>smaryāvahe</i>	<i>Smaryāmahe</i>

b) *smṛ*, *Bhūteśa* (*karṭṛ-vācya*):

smṛ+ *dip* ⇒ (284,285) a.*smṛ*+ *si*+ *dip* ⇒ (308) a.*smṛ*+ *si*+ *iṭ*+ *dip* ⇒ (338) a.*smār*+ *s*[i]+ *i*[t]+ *d*[ip] ⇒ *asmārsīt*

smṛ+ *tām* ⇒ (284,285) a.*smṛ*+ *si*+ *tām* ⇒ (338) a.*smār*+ *s*[i]+ *tām* ⇒ (107,200a) *asmārṣṭām*

c) *smṛ*, *Bhūteśa* (*karma-vācya*):

smṛ+ *ta* ⇒ (284,290) a.*smṛ*+ *iṅ*+ *ta* ⇒ (291,292) a.*smār*+ *i*[ṅ] ⇒ *asmāri*

372

ऋरामवृत्सत्सङ्गाद्युदन्तेभ्य इङ् वा सिकामपालयोरात्मपदे ॥३७२॥

r̄-rāma-vṛ-sat-saṅgādy-rd-antebhya iḍ vā si-kāmapālayor ātmapade

r̄-rāma—after *dhātus* ending in *Trivikrama r̄*; *vṛ*—after *vṛ[ñ]*, *varāṇe* (5U) – choose, ask for, cover, and *vṛ[ñ]*, *sambhaktau* (9A) – serve, worship; *sat-saṅgādy-rd-antebhyaḥ* (*pañc b*)—and after *dhātus* ending in *Vāmana r* and beginning with *sat-saṅga*; *iḍ* (*prath e*)—*i*[t] (293); *vā*—optional; *si-kāmapālayoḥ* (*sap d*)—before *si* (285) and *Kāmapāla Viṣṇubhaktis*; *ātmapade* (*sap e*)—before *ātmapāda*.

Sat-saṅgādi dhātus ending in r , any dhātu ending in Trivikrama r̄ , and the dhātu vṛ[ñ] , take iḍ before si and Kāmapāla, both in ātmapada.

I) *smṛ*, *Bhūteśa* (*karma-vācya*):

smṛ+ *ātām* ⇒ (284,285) a.*smṛ*+ *s*[i]+ *ātām* ⇒

(three forms, by 372 and 294)

a) *i*[t] not applied:

(324a/274,107) *asmṛṣātām*

b) *i*[t] is applied:

(372/293) a.*smṛ*+ *i*[t]+ *s*[i]+ *ātām* ⇒ (270) a.*smar*+ *i*+ *s*+ *ātām* ⇒ (107) *asmariṣātām*

c) *i*[t] acts as *iṅ*:

(372/293) a.smṛ+ i[t]+ s[i]+ ātām ⇒ (294/291) a.smār+ i+ s+ ātām ⇒ (107) *asmāriṣātām*

373

सत्सङ्गाद्युदन्तस्य ऋच्छेरुरामान्तानाञ्च गोविन्दोऽधोक्षजमात्रे न तु वृष्णीन्द्रे ॥३७३॥

***sat-saṅgādy-ṛd-antasya ṛccher ṛ-rāmāntānāñ ca
govindo 'dhokṣaja-mātre na tu vṛṣṇīndre***

sat-saṅga-adi-ṛt-antasya (ṣaṣ e)—of a *dhātu* beginning with *sat-saṅga* and ending with *Vāmana ṛ*; *ṛccheḥ* (ṣaṣ e)—of *ṛcch[a]*, *gati-indriya-pralaya-mūrti-bhāveṣu* (6P) – become hard, fail in faculties, go; *ṛ-rāma-antānām* (ṣaṣ b)—of the *dhātus* ending with *Trivikrama ṛ*; *ca*—also; *govindah* (prath e)—*Govinda*; *adhokṣaja-mātre* (sap e)—before any *Adhokṣaja Viṣṇubhaktis* (even those which may be considered *Kapila* by 311¹); *na*—not; *tu*—but; *vṛṣṇīndre* (sap e)—in case of *Vṛṣṇīndra* (291).

¹(This emphasis is given by the word *matre*)

Sat-saṅgādi dhātus ending in ṛ, any dhātu ending in Trivikrama ṛ and the dhātu ṛcch[a] take Govinda before Adhokṣaja, but not if Vṛṣṇīndra is prescribed.

I) This *sūtra* modifies 274.

II) Bṛhat 511:

atty-arti-vṛ-vyeñbhyo nityam (thali)

‘After *ad, ṛ, vṛ* and *vyeñ, i[t]* is compulsory before *thal*’.

<i>ad[a]</i>	<i>bhakṣane</i>	2P	eat
<i>ṛ</i>	<i>gatau prāpane ca</i>	1P	go, give
<i>ṛ</i>	<i>gatau</i>	3P	go
<i>vṛ[ñ]</i>	<i>āvraṇe</i>	5U	choose, select, ask for, cover
<i>vye</i>	<i>saṁvaraṇe</i>	1U	cover, veil

III) Bṛhat 512:

ṛ-rāmāt tu nityam neṭ

‘But after *ṛ-Rāmānta dhātus* (other than *ṛ* and *vṛ[ñ]*) *i[t]* is never inserted before *thal*’.

IV) *smṛ, Adhokṣaja (karṭṛ-vācyā)*:

smṛ+ ṇal ⇒ {(301) smṛ. smṛ → (315) sṛ. smṛ → (333) sa. smṛ → (291) sa. smār}+ [ṇ]a[l] ⇒ *sasmāra*

smṛ+ atus ⇒ (same) sa. samṛ+ atus ⇒ (273) sa. samar+ atus ⇒ (93) *sasamaratuḥ*

smṛ+ thal ⇒ (same, 373 III) sa. smṛ+ thal ⇒ (373) sa. smar+ tha[l] ⇒ *sasmartha*

smṛ+ va ⇒ (same) sa. samar+ va ⇒ (293) sa. smar+ i[t]+ va ⇒ *sasmariva*

374

ऋरामहनिभ्यामिट् स्ये स्वरतेश्च ॥३७४॥

ṛ-rāma-hanibhyām iṭ sye svarateś ca

ṛ-rāma—after the *dhātus* ending in *ṛ-Rāma*; *hanibhyām* (pañc d)—after *han[a]*, *himsā-gatyoh* (2P) – kill, go; *iṭ* (prath e)—*i[t]* (293); *sye* (sap e)—before *sya* (any *pratyaya* beginning with *sya* – *Kalki* and *Ajita*); *svarateḥ* (pañc e)—after *svṛ, śabdopatāpayoh* (1P) – sound, pain; *ca*—also. **After *ṛ-rāma, han[a]* and *svṛ, iṭ* is applied before *sya*.**

I) *ṛ-rāmānta dhātus* and *han[a]* are *aniṭ*, but by 374 they take *i[t]* before *Kalki* and *Ajita*.

II) *smṛ, Kalki*:

(*karṭṛ-vācyā*): smṛ+ syati ⇒ (270,374) smar+ i[t]+ syati ⇒ (107) *smariṣyati*

(*karma-vācyā*): smṛ+ syate ⇒ (same) *smariṣyate*

III) For *svṛ, iṭ* is optional by 321, but before *Kalki* and *Ajita* *iṭ* is compulsory by 374.

IV) *svṛ, Bhūteśa (karṭṛ-vācyā)*:

svṛ+ dip ⇒ (284,285) a.svṛ+ si+ dip ⇒ (338) a.svār+ si+ dip ⇒

(two forms by 321)

a) *i[t]* is applied:

(321/293,308) a.svār+ i[t]+ si+ i[t]+ d[ip] ⇒ (309) a.svār+ i+ ī+ d ⇒ (180) *asvārīt*

b) *i/[t]* not applied:

(308) *asvār*+ *s[i]*+ *ī[t]*+ *d[ip]* ⇒ (107,180) *asvārṣīt*

V) *svṛ*, *Kalki* (*karṭṛ-vācya*):

svṛ+ *syati* ⇒ (374,270) *svār*+ *i[t]*+ *syati* ⇒ (107) *svarīṣyati*

375

ऋरामस्य रिः शयक्कामपाल्येषु, न च त्रिविक्रमः ॥३७५॥

r-rāmasya riḥ śa-yak-kāmapāla-yeṣu, na ca trivikramah

r-rāmasya (*śaṣ e*)—of *r-Rāma* ; *riḥ* (*prath e*)—the syllable *ri* ; *śa*—before *vikaraṇa śa* (479); *yak*—before *ya[k]* (273); *kāmapāla-yeṣu* (*sap b*)—and before *Kāmapāla Viṣṇubhaktis* beginning with *y* (*Kāmapāla parapada*); *na*—not; *ca*—also; *trivikramah* (*prath e*)—*Trivikrama*. ***R-Rāma changes to ri before śa , yak or Kāmapāla beginning with y (and there is no further development into Trivikrama).***

I) This *sūtra* modifies 344b.

II) *sṛ*, *gatau* (1P) – go, move

sṛ, *Acyuta* (*karṭṛ-vācya*):

sṛ+ *tip* ⇒ (269) *sṛ*+ *śap*+ *tip* ⇒ (368) *dhāva*+ [*ś*]a[p]+ *ti*[p] ⇒ (271) *dhāvati*

sṛ, *Acyuta* (*karma-vācya*):

sṛ+ *te* ⇒ (273) *sṛ*+ *yak*+ *te* ⇒ (375) *sri*+ *ya*[k]+ *te* ⇒ *sriyate*

sṛ, *Kāmapāla* (*karṭṛ-vācya*):

sṛ+ *yāt* ⇒ (375) *sri*+ *yāt* ⇒ *sriyāt*

376

सर्तिशास्त्यर्तिभ्यो ङो भूतेशे कर्तरि ॥३७६॥

sarti-śāsty-artibhyo ṅo bhūteśe kartari

sarti-śāsty-artibhyaḥ (*pañc b*)—after *sṛ* , *śās[u]* and *ṛ* ; *ṅaḥ* (*prath e*)—the *pratyaya ṅa* (applied instead of *ṣi*); *bhūteśe* (*sap e*)—in *Bhūteśa*; *kartari* (*sap e*)—in *karṭṛ-vācya*, active voice.

After the dhātus *sṛ*, *śās[u]* and *ṛ* , *ṅa* is applied in *Bhūteśa karṭṛ-vācya*.

I)

<i>sṛ</i>	<i>gatau</i>	1P	go, move
<i>śās[u]</i>	<i>icchāyām</i>	2A	desire, bless, long for
<i>ṛ</i>	<i>gatau prāpane ca</i>	1P	go, give
<i>ṛ</i>	<i>gatau</i>	3P	Go

377

ऋद्वयान्तदृश्योर्गोविन्दो ङे ॥३७७॥

r-dvayānta-dṛśyor govindo ṅe

r-dvayānta—of any *dhātu* ending in *ṛ* or *ṝ*; *dṛśyoh* (*śaṣ d*)—and of *dṛṣ[ir]* (see 314); *govindah* (*prath e*)—*Govinda*; *ṅe* (*sap e*)—before [*ṅ*]a (314).

R-dvayānta dhātus and dṛṣ[ir] take Govinda before ṅa.

I) [*ṅ*]a is *Nirguṇa* and *Kāmsāri* (257), therefore this *sūtra* modifies 274.

II) *sṛ*, *Bhūteśa* (*karṭṛ-vācya*):

sṛ+ *dip* ⇒ (284,376) *a.sṛ*+ *ṅa*+ *dip* ⇒ (377) *a.sar*+ [*ṅ*]a+ *d*[ip] ⇒ (180) *asarat*

sṛ, *Bālakalki* (*karṭṛ-vācya*):

sṛ+ *tā* ⇒ (270) *sartā*

sṛ, *Kalki* (*karṭṛ-vācya*):

sṛ+ *syati* ⇒ (270,374) *sar*+ *i[t]*+ *syati* ⇒ (107) *sariṣyati*

III) *ṛ*, *Acyuta* (*karṭṛ-vācya*):

ṛ+ *tip* ⇒ (269) *ṛ*+ *śap*+ *tip* ⇒ (368) *ṛccha*+ [*ś*]a[p]+ *ti*[p] ⇒ (271) *ṛcchati*

ṛ, *Acyuta* (*karma-vācya*):

ṛ+ te ⇨ (273) ṛ+ yak+ te ⇨ (371) ar+ ya[k]+ te ⇨ *aryate*
r, Bhūteśvara (karṭṛ-vācya):
 ṛ+ dip ⇨ (284,269) a[t].ṛ+ śap+ dip ⇨ (368) a.ṛccha+ śap+ dip ⇨
 (327) a.ārccha+ [ś]a[p]+ d[ip] ⇨ (271,180) *ārcchat*
r, Bhūteśa (karṭṛ-vācya):
 ṛ+ dip ⇨ (284,376) a.ṛ+ ṇa+ dip ⇨ (327) āṛ+ [ṇ]a+ d[ip] ⇨ (180) *ārat*
r, Adhokṣaja (karṭṛ-vācya):
 a) ṛ+ ṇal ⇨ {(301) ṛ. ṛ → (333) a. ṛ → (328) ā. ṛ}+ [ṇ]a[l] ⇨ (49) *āra*
 b) similarly: *āratuḥ, āruḥ*
 c) ṛ+ thal ⇨ (same,373 IV) *āritha*

378

श्रुवः शपः श्रुस्तस्य शृश्च ॥३७८॥

śruvaḥ śapaḥ śnus tasya śrś ca

śruvaḥ (pañc e)—after *śru, śravaṇe* (1P) – hear, listen, obey; *śapaḥ (śaṣ e)*—of *śap* (269); *śnuḥ (prath e)*—the replacement *śnu*; *tasya (śaṣ e)*—of it (i.e. of *śnu*); *śrḥ (prath e)*—the replacement *śr*; *ca*—also.

When *śru* is followed by *śap* they both change to *śr* and *śnu*.

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उश्रुवोर्गोविन्दः ॥३७९॥

u-śnvor govindaḥ

u-śnvoḥ (śaṣ e)—of the *pratyayas u* and *śnu*; *govindaḥ (prath e)*—*Govinda*.

The *pratyayas u* and *śnu* take *Govinda*.

I) *śnu* is *Kṛṣṇa-dhātuka* (262) and also *Kaṁsāri* (270a,257) therefore there is no *Govinda* of the *dhātu* (274). By the same principle, *śnu* only take *Govinda* before *Prthu*.

II) *śru, Acyuta (karṭṛ-vācya):*

* *śru*+ tip ⇨ (269) *śru*+ [ś]a[p]+ tip ⇨ (378) *śr*+ *śnu*+ tip ⇨ (379) *śr*+ [ś]no+ ti[p] ⇨ (110) *śrṇoti*

* *śru*+ tas ⇨ (269) *śru*+ śap+ tas ⇨ (378) *śr*+ *śnu*+ tas ⇨ (270a/274) *śr*+ [ś]nu+ tas ⇨ (110,93) *śrṇutah*

* *śru*+ anti ⇨ (269) *śru*+ śap+ anti ⇨ (378,270a/274) *śr*+ [ś]nu+ anti ⇨ (48,110) *śrṇvanti*

* *śru*+ sip ⇨ (269,378,379,110,107) *śrṇoṣi*

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असंयोगपूर्वस्य प्रत्ययोरामस्य हरो वा निर्गुणवमोः ॥३८०॥

asaṁyoga-pūrvasya pratyayo-rāmasya haro vā nirguṇa-vamoḥ

asaṁyoga-pūrvasya (śaṣ e)—not preceded by *saṁyoga* or *sat-saṅga*; *pratyaya-u-rāmasya (śaṣ e)*—of the letter *u* of a *pratyaya*; *haraḥ (prath e)*—*Hara*, elision; *vā*—optinal; *nirguṇa-vamoḥ (sap d)*—before the letters *v* or *m* of a *Nirguṇa pratyaya*.

The *u* of a *pratyaya* is optionally *Hara* before *v* or *m* of *Nirguṇa pratyaya*, provided this *u* is not in contact with a preceding *sat-saṅga*.

I) *śru, Acyuta (karṭṛ-vācya):*

. *śru*+ vas ⇨ (269) *śru*+ śap+ vas ⇨ (378) *śr*+ [ś]nu+ vas ⇨

(two forms by 380):

a) (110,93) *śrṇuvah*

b) (380) *śr*+ n+ vas ⇨ (110,93) *śrṇvah*

<i>śrṇoti</i>	<i>śrṇutah</i>	<i>Śrṇvanti</i>
<i>śrṇoṣi</i>	<i>śrṇuthah</i>	<i>Śrṇutha</i>
<i>śrṇomi</i>	<i>śrṇuvah / śrṇvah</i>	<i>śrṇumah / śrṇmah</i>

381

करोतेस्तु नित्यं ये च ॥३८१॥

karotes tu nityam ye ca

karoteḥ (pañc e)—of [ḍu]kr[ñ], *karane* (8U) – do; *tu*—but; *nityam*—always; *ye* (sap e)—before the letter y (*Vidhi* and *Kāmapāla*); *ca*—also.

But for [ḍu]kr[ñ], sūtra 380 is compulsory, even before y.

I) [ḍu]kr[ñ] is a *tanādi dhātu* (eighth class), and the conjugation is given under the respective section (491-498).

II) [ḍu]kr[ñ], *Acyuta* (*karṭṛ-vācya*): *kurvaḥ*, *kurmaḥ*
[ḍu]kr[ñ], *Vidhi* (*karṭṛ-vācya*): *kuryāt*

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उरामात्प्रत्ययादसंयोगपूर्वाद्हेहरः ॥३८२॥

u-rāmāt pratyayād asaṁyoga-pūrvād her haraḥ

u-rāmāt (pañc e)—after the letter *u*; *pratyayāt* (pañc e)—after the *pratyaya*; *asaṁyoga-pūrvāt* (pañc e)—not preceded by *samyoga* or *sat-saṅga*; *heḥ* (ṣaṣ e)—of *hi* (*Vidhātṛ*); *haraḥ*(*prath e*)—*Hara*, elision.

After u of a pratyaya, hi is Hara, but u should not be preceded by a sat-saṅga.

I) *śru*, *Vidhātṛ* (*karṭṛ-vācya*):

* *śru*+ *tup* ⇒ (269) *śru*+ *śap*+ *tup* ⇒ (378) *śṛ*+ *śnu*+ *tup* ⇒

(because *tup* is *Prthu*, 139 is applied)

(379) *śṛ*+ [ś]no+ *tu*[p] ⇒ *śṛnotu*

(optional form): (279) *śru*+ *tātaṅ* ⇒ (269 → 378,270a/274,110) *śṛ*+ [ś]nu+*tāt*[aṅ] ⇒ *śṛnutāt*

* *śru*+ *hi* ⇒ (269) *śru*+ *śap*+ *hi* ⇒ (378,270a/274) *śṛ*+ [ś]nu+ *hi* ⇒ (382,110) *śṛnu*

* *śru*+ *ānip* ⇒ (269→378) *śṛ*+ *śnu*+ *ānip* ⇒ (379) *śṛ*+ [ś]no+ *āni*[p] ⇒

(52,110) *śṛnavāni*

<i>śṛnotu / śṛnutāt</i>		
<i>śṛnu / śṛnutāt</i>		
<i>śṛnavāni</i>	<i>śṛnavāva</i>	<i>Śṛnavāma</i>

II) *śru*, *Bhūteśvara* (*karṭṛ-vācya*):

śru+ *dip* ⇒ (284,269→378) *a.śṛ*+ *śnu*+ *dip* ⇒ (379) *a.śṛ*+ [ś]no+ *d*[ip] ⇒ (180) *aśṛnot*

III) *śru*, *Bhūteśa* (*karṭṛ-vācya*):

śru+ *dip* ⇒ (284,285,308) *a.śru*+ *si*+ *ī*[t]+ *d*[ip] ⇒ (337) *a.śrau*+ *s*[i]+ *ī*[t]+ *d*[ip] ⇒ (107,180) *aśrausīt*

IV) *śru*, *Adhokṣaja* (*karṭṛ-vācya*):

śru+ *ṅal* ⇒ {(301) *śru*. *śru* → (315) *śu*, *śru* → (291) *śu*, *śrau*}+ [ṅ]a[l] ⇒ (52) *śuśrāva*

śru+ *atus* ⇒ {(301,315) *śu*. *śru* → (340) *śu*. *śruv*}+ *atus* ⇒ (93) *śuśruvatuḥ*

śru+ *thal* ⇒ {(same) *śu*. *śru* → (270,324b) *śu*. *śro*}+ *tha*[l] ⇒ *śuśrotha*

V) *śru*, *Kāmapāla* (*karṭṛ-vācya*):

śru+ *yāt* ⇒ (344b) *śrū*+ *yāt* ⇒ (305,274) *śrūyāt*

śru, *Balakalki* (*karṭṛ-vācya*):

śru+ *tā* ⇒ (270) *śro*+ *tā* ⇒ *śrotā*

śru, *Kalki* (*karṭṛ-vācya*):

śru+ *syati* ⇒ (270,107) *śroṣyati*

śru, *Ajita* (*karṭṛ-vācya*):

śru+ *syat* ⇒ (284,270,107) *aśroṣyat*

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णिश्रिद्रुस्रुकमिभ्योऽङ् भूतेशे कर्तरि ॥३८३॥

ṇi-śri-dru-sru-kamibhyo 'ṅ bhūteśe kartari

ñi—after *dhātus* ending with the *pratyaya ñi* (causatives or *nyanta dhātus*); *śri-dru-sru-kamibhyaḥ* (*pañc b*)—after *śri[ñ]*, *dru*, *sru* and *kam[u]*; *añ* (*prath e*)—the *pratyaya a[ñ]* (used instead of *si*); *bhūteṣe* (*sap e*)—before *Bhūteṣa*; *kartari* (*sap e*)—in *karṭṛ-vācyā*, active voice.
***Añ* is applied after the *nyanta dhātus*, and after *śri*, *dru*, *sru* and *kamu* before *Bhūteṣa* in *karṭṛ-vācyā*.**

I)

<i>śri[ñ]</i>	<i>sevāyām</i>	1U	serve, depend upon
<i>dru</i>	<i>gatau</i>	1P	go
<i>sru</i>	<i>gatau</i>	1P	go
<i>kam[u]</i>	<i>kāntau</i>	1A	desire

II) *sru*, *Bhūteṣa* (*karṭṛ-vācyā*):

sru+ dip ⇒ (284,383) a.sru+ añ+ dip ⇒

(there is reduplication before *a[ñ]* by 301)a{(301) sru. sru → (315) su. sru → (340) su. sruv}+ a[ñ+ d[ip] ⇒ (180) *asusruvat*

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पुषादिद्युतादिलदितो ङो भूतेशपरपदे ॥३८४॥
puṣādi-dyutādi-ḷdīto ṅo bhūteṣa-parapade

puṣādi-dyutādi - after the *puṣādis* (any *dhātu* of the group beginning with *puṣ[a]*) and *dyutādis* (group beginning with *dyut[a]* ; *ḷd-itah* (*pañc e*)—and after the *dhātus* that have *ḷ* as *it* ; *ṅaḥ* (*prath e*)—the *pratyaya ṅa* (used instead of *si*); *bhūteṣa-parapade* (*sap e*)—in *Bhūteṣa parapada*.

After the *puṣādis* and *dyutādis*, and after *dhātus* that have *ḷ* as *it*, *ṅa* is applied before *Bhūteṣa parapada*.

I) This *sūtra* modifies 285.II) The *puṣādis*:All *puṣādis* are *divādi-gaṇa parapada* (4P)

1	<i>puṣ[a]</i>	<i>Puṣṭau</i>	nourish, increase
2	<i>śuṣ[a]</i>	<i>Śoṣaṇe</i>	dry up
3	<i>duṣ[a]</i>	<i>vaikṛtye</i>	be bad, be corrupted
4	<i>śliṣ[a]</i>	<i>Āliṅgane</i>	embrace, adhere to, cling to
5	<i>[ñi]ṣvid[ā]</i>	<i>grātra-prakṣaraṇe</i>	sweat, perspire
6	<i>kṣudh[a]</i>	<i>Bubhukṣāyām</i>	be hungry
7	<i>śuddh[a]</i>	<i>Śauce</i>	become pure, make clear
8	<i>śidh[u]</i>	<i>Samrādhau</i>	succeed, accomplish
9	<i>radh[a]</i>	<i>samrāddhau hirsāyām ca</i>	accomplished, be right, cook, mature; kill, injure
10	<i>trp[a]</i>	<i>Prīṇane</i>	be satisfied, please
11	<i>drp[a]</i>	<i>Garve</i>	be proud, arrogant
12	<i>muh[a]</i>	<i>Vaicitye</i>	faint, swoon, err, be foolish
13	<i>druh[a]</i>	<i>Jighāmsāyām</i>	bear hatred, seek to hurt
14	<i>ṣnuh[a]</i>	<i>Udgiraṇe</i>	vomit
15	<i>ṣnih[a]</i>	<i>Pṛitau</i>	love, like, be affectionate
16	<i>ṇaś[a]</i>	<i>Adarśane</i>	perish, disappear, be unsuccessful
17	<i>kram[u]</i>	<i>pāda-vikṣepe</i>	walk
18	<i>śam[u]</i>	<i>Upāsame</i>	be calm, be pacified
19	<i>dam[u]</i>	”	tame, subdue
20	<i>tam[u]</i>	<i>Glānau</i>	be fatigued
21	<i>sram[u]</i>	<i>tapasi khede ca</i>	perform austerities; be wearied
22	<i>bhram[u]</i>	<i>Anavasthāne</i>	move unsteady
23	<i>kṣam[ū]</i>	<i>Sahane</i>	undure, forgive

24	<i>klam[u]</i>	<i>Glānau</i>	be fatigued
25	<i>mad[i]</i>	<i>Harṣe</i>	be glad
26	<i>as[u]</i>	<i>Kṣepaṇe</i>	throw
27	<i>yas[u]</i>	<i>Prayatne</i>	strive, endeavor
28	<i>jas[u]</i>	<i>Mokṣaṇe</i>	set free
29	<i>das[u]</i>	<i>Upakṣaye</i>	perish
30	<i>plus[a]</i>	<i>Dāhe</i>	burn
31	<i>luṭh[a]</i>	<i>Vilodane</i>	churn, shake
32	<i>uc[a]</i>	<i>Samavāye</i>	gather together
33	<i>bhrś[u]</i>	<i>adhah-patane</i>	fall down
34	<i>bhramś[u]</i>	” ”	” ”
35	<i>kṛś[a]</i>	<i>tanū-karaṇe</i>	become lean
36	<i>[ñi]trṣ[ā]</i>	<i>Pipāsāyām</i>	to be thirsty, wish
37	<i>tuṣ[a]</i>	<i>Tuṣṭau</i>	rejoice
38	<i>hrṣ[a]</i>	”	” , be in ecstasy
39	<i>kup[a]</i>	<i>Kope</i>	be angry
40	<i>ruṣ[a]</i>	<i>Rune</i>	kill, injure
41	<i>ṣṭup[a]</i>	<i>Samucchāye</i>	heap up, pile, collect, erect
42	<i>lubh[a]</i>	<i>Gārddhye</i>	covet, long for, allure
43	<i>kṣubh[a]</i>	<i>Sañcalane</i>	be agitated
44	<i>klid[u]</i>	<i>ārdri-bhāve</i>	become wet
45	<i>[ñi]mid[ā]</i>	<i>Snehane</i>	love, be soft, affectionate
46	<i>[ñi]kāvid[ā]</i>	<i>mocane ca</i>	be unctous; discharge
47	<i>ṛdh[u]</i>	<i>Vṛddhau</i>	increase, prosper
48	<i>grdh[u]</i>	<i>Abhikāṅkṣāyām</i>	covet, desire

III) The *dyutādīs*:

All the *dyutādīs* are *bhvādi ātmapada* (1A) but in *Bhūteśa* they can also take *parapada Viṣṇubhaktis*.

1	<i>dyut[a]</i>	<i>Dīptau</i>	shine, be bright
2	<i>śubh[a]</i>	”	” , be splendid, happy, become
3	<i>ruc[a]</i>	”	shine (please, like)
4	<i>śvit[ā]</i>	<i>Varṇe</i>	be white
5	<i>[ñi]mid[ā]</i>	<i>Snehane</i>	love, melt, affection
6	<i>[ñi]ṣvid[ā]</i>	<i>snehane mocane ca</i>	love, melt, affection, liberate to, be annointed, to be disturbed
7	<i>ghuṭ[a]</i>	<i>Parivartane</i>	return, exchange
8	<i>luṭ[a]</i>	<i>śokādinā patane</i>	oppose, resist
9	<i>luṭh[a]</i>	” ”	” ”
10	<i>kṣubh[a]</i>	<i>Sañcalane</i>	to be agitated, to be disturbed
11	<i>bhrans[u]</i>	<i>adhah patane</i>	fall down
12	<i>srans[u]</i>	” ”	” ” , dropp, slip
13	<i>dhvans[u]</i>	” ”	” ” , perish, go
14	<i>sranbh[u]</i>	<i>viśvāse pramāde ca</i>	entrust; to err
15	<i>vṛt[u]</i>	<i>Vartane</i>	change, happen, act, be occupied
16	<i>vṛdh[u]</i>	<i>Vṛddhau</i>	increase, grow
17	<i>śṛdh[u]</i>	<i>apāna-śabde</i>	break wind downwards, pass gas
18	<i>syand[ū]</i>	<i>Prasraṇe</i>	ozz, distill, sprinkle, go
19	<i>kṛp[ū]</i>	<i>sāmarthyē</i>	be fit for, to be able

IV) List of some of the *l-Rāmāntas*:

<i>gam[l]</i>	<i>gatau</i>	1P	go
<i>srp[l]</i>	<i>(same)</i>		
<i>ghas[l]</i>	<i>adane</i>	1P	eat
<i>pat[l]</i>	<i>gatau</i>	1U	come down, fall
<i>śad[l]</i>	<i>khedana-gaty- asādeneṣu</i>	1U	devide, break, go, despond, be weary, throw down

<i>śad[!]</i>	<i>viśaraṇe</i>	6P	divide, break, go wither, despond, weary
<i>śad[!]</i>	<i>śātane</i>	1U	perish gradually, fall
		6P	(same)
<i>viṣ[!]</i>	<i>vyāptau</i>	3U	pervade
<i>āp[!]</i>	(same)	5P	(same)
	<i>lambhane</i>	10P	obtain
<i>śak[!]</i>	<i>śaktau</i>	5P	be able
<i>muc[!]</i>	<i>mokṣane</i>	6U	release
<i>lup[!]</i>	<i>chedane</i>	6U	cut
<i>vid[!]</i>	<i>lābhe</i>	6U	get, obtain
<i>śiṣ[!]</i>	<i>viśeṣaṇe</i>	7P	distinguish, separate, assign attributes or qualities to
<i>piṣ[!]</i>	<i>sañcurṇane</i>	7P	grind, pound, crush

V) *gam[!]* (a), *Bhūteśa* (*karṭr-vācya*):

gam+ dip ⇒ (284,384) agam+ [ṅ]a+ d[ip] ⇒ (180) *agamat*

<i>agamat</i>	<i>agamatām</i>	<i>agaman</i>
<i>agamaḥ</i>	<i>agamatam</i>	<i>agamata</i>
<i>agamam</i>	<i>agamāva</i>	<i>agamāma</i>

VI) *gam[!]* (a), *Bhūteśa* (*karma-vācya*):

gam+ ta ⇒ (284,290) a.gam+ iṅ+ ta ⇒ (326,292) a.gām+ i[ṅ] ⇒ *agāmi*

gam+ ātām ⇒ (two forms by 324a)

a) regular:

(284,285) a.gam+ s[i]+ ātām ⇒ (162) *agamśātām*

b) *si* considered *Kapila*:

(284,285,324a) a.gam+ si+ ātām ⇒ (352) a.ga+ s[i]+ ātām ⇒ *agasātām*

<i>agāmi</i>	<i>Agamśātām / agasātām</i>	<i>agamśata / agasata</i>
<i>agamsthāḥ / agasthāḥ</i>	<i>Agamśāthām / agasāthām</i>	<i>agandhvam / agadhvam</i>
<i>agamśi / agasi</i>	<i>agamśvahi / agasvahi</i>	<i>agamśmahi / agasmahi</i>

V) *gam[!]*, *Adhokṣaja* (*karṭr-vācya*):

gam+ ṅal ⇒ {(301) gam. gam → (302a) ga. gam → (319) ja. gam → (326) jagām}+ [ṅ]a[!l] ⇒ *jagāma*

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गमहनजनखनघसामुद्धवादर्शनं कंसारि सर्वेश्वरे ङं विना ॥३८५॥

gama-hana-jana-khana-ghasām uddhavādarśanam

kaṁsāri sarveśvare ṅam vinā

gama-hana-jana-khana-ghasām (ṣaṣ b)—of *gam[!]*, *han[a]*, *jan[a]*, *khan[a]* and *ghas[!]*; *uddhava*—of *Uddhava*; *adarśanam* (*prath e*)—disappearance; *kaṁsāri* (*ṣap e*)—before *Kaṁsāri*; *sarveśvare* (*ṣap e*)—before *Sarveśvara*; *ṅam* (*dvit e*)—the *pratyaya* [ṅ]a; *vinā*—except.

The *Uddhava* of *gam[!]*, *hana*, *jana*, *khana* and *ghas[!]* disappears before a *Kaṁsāri* beginning with *Sarveśvara*, excepting *ṅa*.

I) *gam[!]*, *Adhokṣaja* (*karṭr-vācya*):

gam+ atus ⇒ {(301,302a) ga. gam → (319) ja. gam}+ atus ⇒ (311/385) jagm+ atus ⇒ (93) *jagmatuḥ*

gam+ thal ⇒ (301,302a,319) jagam+ thal ⇒

(two forms by 344a):

a) *i[t]* is inserted:

(324b) jagam+ i[t]+ tha[l] ⇒ *jagamitha*

b) *i[t]* not inserted:

(162) jagamtha ⇒ (71) *jagantha*

गमेरिट् सरामादिरामधातुखे, नात्मपदे ॥३८६॥

gamer iṭ sa-rāmādi-rāma-dhātukhe, nātmapade

gameḥ (pañc e)—after *gam*[l] ; *iṭ* (prath e)—*i*[t] (293); *sa-rāma-ādi*—beginning with *sa-Rāma*; *rāma-dhātukhe* (*sap e*)—before *Rāma-dhātuka*; *na*—not; *ātmapade* (*sap e*)—before any *Ātmapada Viṣṇubhakti*.

***Iṭ* is applied to *gam* before *Rāma-dhātuka pratyayas* beginning with *s*, but not in *ātmapada*.**

I) *gam*, *Kalki* (*karṭṛ-vācya*):

gam+ *syati* ⇒ (386) *gam*+ *i*[t]+ *syati* ⇒ (107) *gamiṣyati*

gam, *Kalki* (*karma-vācya*):

gam+ *syate* ⇒ (162) *gamṣyate*

II) *gam*, *Ajita* (*karṭṛ-vācya*):

gam+ *syat* ⇒ (284,386) *agam*+ *i*[t]+ *syat* ⇒ (107) *agamiṣyat*

gam, *Ajita* (*karma-vācya*):

gam+ *syata* ⇒ (284,162) *agamṣyata*

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ऋरामस्यैर्कसरौ ॥३८७॥

ṛ-rāmasyer kaṁsarau

ṛ-rāmasya (*śaṣ e*)—of the letter *ṛ*; *ir* (*prath e*)—the replacement *ir*; *kaṁsarau* (*sap e*)—before *Kaṁsari*.

***Trivikrama ṛ* is replaced by *ir* before *Kaṁsāri*.**

I) *tṛ*, *plavana-taranayoḥ* (1P) – swim, cross over.

tṛ, *Acyuta* (*karṭṛ-vācya*):

tṛ+ *tip* ⇒ (269,270) *tar*+ [ś[a]p]+ *ti*[p] ⇒ *tarati*

<i>tarati</i>	<i>tarataḥ</i>	<i>taranti</i>
<i>tarasi</i>	<i>tarathaḥ</i>	<i>taratha</i>
<i>tarāmi</i>	<i>tarāvaḥ</i>	<i>tarāmaḥ</i>

II) *tṛ*, *Acyuta* (*karma-vācya*):

tṛ+ *te* ⇒ (273) *tṛ*+ *yak*+ *te* ⇒ (387) *tir*+ *yak*+ *te* ⇒ (187) *tir*+ *ya*[k]+ *te* ⇒ *tiryate*

III) Bṛhat 578:

**ṛ-rāma-vṛbhya iṭas trivikramo vā, na tu parapada-sau
kāmapālādhokṣajayoś ca**

‘After *ṛ-rāmāntas dhātus* and *vṛ[ñ]*, *i*[t] becomes *Trivikrama* optionally, but not before *si* in *parapada*, *Adhokṣaja* and *Kāmapāla*’.

(*ṛ-rāmānta dhātus* and *vṛ[ñ]* are not *aniṭ*, by the first *sloka* of the *aniṭ-gaṇa*).

IV) Bṛhat 579:

iṇvad-ito na trivikramaḥ

‘But *i*[t] does not change to *Trivikrama* if it is treated like *i*[ñ] (294)’.

V) *tṛ*, *Bhūteśa* (*karṭṛ-vācya*):

tṛ+ *dip* ⇒ (284,285) *a.tṛ*+ *si*+ *dip* ⇒ (338) *a.tār*+ *si*+ *dip* ⇒ (293,308) *a.tār*+ *iṭ*+ *si*+ *iṭ*+ *dip* ⇒

(309) *a.tār*+ *i*[t]+ *i*[t]+ *d*[ip] ⇒ (180) *atārīt*

VI) *tṛ*, *Bhūteśa* (*karma-vācya*):

* *tṛ*+ *ta* ⇒ (284,290) *a.tṛ*+ *iṇ*+ *ta* ⇒ (291,292) *a.tār*+ *i*[ñ] ⇒ *atāri*

* *tṛ*+ *ātām* ⇒ (284,285) *a.tṛ*+ *si*+ *ātām* ⇒ (four forms):

a) (293,270) *a.tar*+ *i*[t]+ *s*[i]+ *ātām* ⇒ (107) *atarīṣātām*

b) (293,387 III,270) *a.tar*+ *i*[t]+ *s*[i]+ *ātām* ⇒ (107) *atarīṣātām*

c) (293,294/291,387 IV) *a.tār*+ *i*[t]+ *s*[i]+ *ātām* ⇒ (107) *atārīṣātām*

d) (372,324a,387) *a.tir*+ *si*+ *ātām* ⇒ (197) *a.tir*+ *s*[i]+ *ātām* ⇒ (107) *atirīṣātām*

* *tṛ*+ *dhvam* ⇒ (284,285) *tṛ*+ *si*+ *dhvam* ⇒ (five forms):

a) (270,293,298) *a.tar*+ *i*[t]+ *dhvam* ⇒ (299) *atarīḍhvam*

b) (same) (300) *atarīḍhvam*

- c) (270,293,387 III,298) a.tar+ i[t̄]+ dhvam ⇒ (299) *atarīdhvam*
d) (same) (300) *atarīdhvam*
e) (372,324a,387) a.tir+ si+ dhvam ⇒ (197,298) a.tir+ dhvam ⇒ (299) *atīrdhvam*
VII) *t̄r̄, Kāmapāla (karṭr-vācya)*:
t̄r̄+ yāt ⇒ (324a,387) tir+ yāt ⇒ (187) t̄r̄+ yāt ⇒ *tiryāt*
VIII) *t̄r̄, Kāmapāla (karṃa-vācya)*:
* t̄r̄+ sīṣṭa ⇒ (three forms):
a) (270,293) tar+ i[t̄]+ sīṣṭa ⇒ (107) *tariṣīṣṭa*
b) (293,294/291) tār+ i[t̄]+ sīṣṭa ⇒ (107) *tāriṣīṣṭa*
c) (324a,372,387) tir+ sīṣṭa ⇒ (197) t̄r̄+ sīṣṭa ⇒ (107) *tīrṣīṣṭa*
* t̄r̄+ sīdhvam ⇒ (five forms):
a) (270,293) tar+ i[t̄]+ sīdhvam ⇒ (299,107) *tariṣīdhvam*
b) (same) (300) *tariṣīdhvam*
c) (293,294/291) tār+ i[t̄]+ sīdhvam ⇒ (299,107) *tāriṣīdhvam*
d) (same) (300) *tāriṣīdhvam*
e) (324a,372,387) tir+ sīdhvam ⇒ (187) t̄r̄+ sīdhvam ⇒ (299,107) *tīrṣīdham*
IX) *t̄r̄, Balakalki (karṭr-vācya)*:
* t̄r̄+ tā ⇒ (293) tā+ i[t̄]+ tā ⇒ (three forms):
a) (270) *taritā*
b) (294/291,387 IV) *tāritā*
c) (270,387 III) *taritā*
X) *t̄r̄, Kalki (karṭr-vācya)*:
t̄r̄+ syati ⇒ (three forms by the same process):
a) *tariṣyati*, b) *tāriṣyati*, and c) *tarīṣyati*
XI) *t̄r̄, Ajīta (karṭr-vācya)*:
(284) a.t̄r̄+ syat ⇒ (same process):
a) *atarīṣyat*, b) *atāriṣyat*, and c) *atarīṣyat*

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दन्शरन्जषन्जस्वन्जां नस्य हरः शपि ॥३८८॥

danśa-ranja-ṣanja-svanjām nasya haraḥ śapi

danśa-ranja-ṣanja-svanjām (ṣaṣ b)—of *danś[a]*, *ranj[a]*, *ṣanj[a]* and *svanj[a]*; *nasya* (ṣaṣ e)—of the letter *n*; *haraḥ* (*prath e*)—*Hara*, elision; *śapi* (*sap e*)—before *[śja][p]*.

N of danś[a], ranj[a], ṣanj[a], and svanj[a] is Hara before śap.

- I) *ṣanj[a], Acyuta (karṭr-vācya)*:
(320) sanj+ ti ⇒ (269,388) saj+ [ś]a[p]+ ti[p] ⇒ *sajati*
* *ṣanj[a], Acyuta (karṃa-vācya)*:
(320) sanj+ te ⇒ (273) sanj+ yak+ te ⇒ (317) saj+ ya[k]+ te ⇒ *sajyate*
II) *ṣanj[a], Bhūteśa (karṭr-vācya)*:
* (320) sanj+ dip ⇒ (284,285,308) a.sanj+ si+ īt+ dip ⇒ {(302) a.sānj → (174) a.sāng → (63) a.sānk → (162) a.sām̄k → (71) a.sānk} + s[i]+ ī[t̄]+ d[ip] ⇒ (107,180) *asānkṣit*
* (320) sanj+ tām ⇒ (same,83) *asānktām*
III) *ṣanj[a], Adhokṣaja (karṭr-vācya)*:
* (320) sanj+ ṇal ⇒ {(301,302a) sa. sanj → (162) sa. sam̄j → (71) sa. sañj} + [ṇ]a[l] ⇒ *sasañja*
* (320) sanj+ atus ⇒ *sasañjatuh*
IV) *svanj[a], Adhokṣaja (karṭr-vācya)*:
* *svanj+ ṇal* ⇒ {(301,302a) sva. svanj → (315) sa. svanj} + [ṇ]a[l] ⇒ *sasvanja*
* *svanj+ atus* ⇒ (two forms by 312):
a) *atus* is not *Kapila*:
(same) *sasvanjatuh*
b) *atus* as *Kapila*:
(same,312,317) sa. saj+ [ṇ]a[l] ⇒ *sasvajatuh*

सृजिदृशोरमकपिलवैष्णवे ॥३८९॥

srji-dr̥ṣor am akapila-vaiṣṇave

srji-dr̥ṣoḥ (ṣaṣ d)—of *srj[a]*, *visarge* (6P) – create, leave, and *dr̥ṣ[ir]*, *prkṣane* (1P) – see; *am* (*prath e*)—the particle *am* ; *akapila-vaiṣṇave* (*sap e*)—before a *pratyaya* that is not *Kapila* and begins with *Vaiṣṇava*.

Am is applied to srj[a] and dr̥ṣ[ir] before non-Kapila pratyayas beginning with Vaiṣṇava.

I) *dr̥ṣ[ir]*, *Acyuta* (*karṭr-vācyā*):

dr̥ṣ+ tip ⇒ (269) *dr̥ṣ+ śap+ tip* ⇒ (368) *paśya+ [śa[p]+ ti[p]* ⇒ (271) *paśyati*

<i>paśyati</i>	<i>paśyataḥ</i>	<i>paśyanti</i>
<i>paśyasi</i>	<i>paśyathaḥ</i>	<i>paśyatha</i>
<i>paśyāmi</i>	<i>paśyāvaḥ</i>	<i>paśyāmah</i>

II) *dr̥ṣ[ir]*, *Acyuta* (*karṭr-vācyā*):

dr̥ṣ+ te ⇒ (273) *dr̥ṣ+ ya[k]+ te* ⇒ *dr̥ṣyate*

<i>dr̥ṣyate</i>	<i>dr̥ṣyete</i>	<i>dr̥ṣyante</i>
<i>dr̥ṣyase</i>	<i>dr̥ṣyethe</i>	<i>dr̥ṣyadhve</i>
<i>dr̥ṣye</i>	<i>dr̥ṣyāvahe</i>	<i>dr̥ṣyāmahe</i>

III) *dr̥ṣ[ir]*, *Bhūteśvara* (*karṭr-vācyā*):

(284) *a.dr̥ṣ+ dip* ⇒ (269) *a.dr̥ṣ+ śap+ dip* ⇒ (368) *a.paśya+ [śa[p]+ d[ip]* ⇒

(271,180) *apaśyat*

<i>apaśyat</i>	<i>apaśyatām</i>	<i>apaśyan</i>
<i>apaśyah</i>	<i>apaśyatam</i>	<i>apaśyata</i>
<i>apaśyam</i>	<i>apaśyāva</i>	<i>apaśyāma</i>

IV) *dr̥ṣ[ir]* A, *Bhūteśa* (*karṭr-vācyā*):

(284) *a.dr̥ṣ+ dip* ⇒ (two forms by 314):

a) *si* is applied:

(285,308) *a.dr̥ṣ+ si+ īṭ+ dip* ⇒ (389/157) *a.dr̥. a[m]. ś+ s[i]+ ī[ṭ]+ d[ip]* ⇒ {(49) *a.draś* →

(322) *a.drāś* → (177) *a.drāṣ* → (356) *a.drāk*}+ *s+ ī+ d* ⇒ (107,180) *adrākṣīt*

b) *na* is applied:

(314) *a.dr̥ṣ+ na+ dip* ⇒ (377) *a.darś+ [n]a+ d[ip]* ⇒ (180) *adarśat*

* (284) *a.dr̥ṣ+ tām* ⇒ (two forms by 314):

a) (285) *a.dr̥ṣ+ si+ tām* ⇒ (389,323) *a.dr̥. a[m]. ś+ tām* ⇒ (49,177,200a) *adraṣṭām*

b) (314) *a.dr̥ṣ+ na+ tām* ⇒ (377) *a.darś+ [n]a+ tām* ⇒ *adarśatām*

V) *dr̥ṣ[ir]* A, *Bhūteśa* (*karma-vācyā*):

(284) *a.dr̥ṣ+ ta* ⇒ (290) *a.dr̥ṣ+ iṇ+ ta* ⇒ (307,292) *a.darś+ i[n]* ⇒ *adarśi*

(284) *a.dr̥ṣ+ ātām* ⇒ (285) *a.dr̥ṣ+ si+ ātām* ⇒ (two forms):

a) regular:

{(324a/34) *a.dr̥ṣ* → (177) *a.dr̥ṣ* → (356) *a.dr̥k*}+ *s[i]+ ātām* ⇒ (107) *adr̥kṣātām*

b) *i[t]* is taken by *i[n]*:

(294/293) *a.dr̥ṣ+ i[t]+ s[i]+ ātām* ⇒ (307) *a.darś+ i+ s+ ātām* ⇒ (107) *adarśiṣātām*

VI) *Bṛhat* 510:

sr̥ji-dr̥ṣibhyām ca (iḍ vā thali)

‘After *sr̥j[a]* and *dr̥ṣ[ir]*, *i[t]* is optional before *thal*’.

VII) *dr̥ṣ[ir]*, *Adhokṣaja* (*karṭr-vācyā*):

dr̥ṣ+ ṇal ⇒ {(301,302a) *dr̥. dr̥ṣ* → (333) *da. dr̥ṣ* → (307) *da. darś*}+ *[n]a[l]* ⇒ *dadarśa*

dr̥ṣ+ thal ⇒ (301,302a,333) *da. dr̥ṣ+ thal* ⇒

(two forms by 389 VI):

a) (389) *da. dr̥. a[m]. ś+ tha[l]* ⇒ (49,177,200a) *dadraṣṭha*

b) (307,389 VI) *da. darś+ i[t]+ tha[l]* ⇒ *dadarśitha*

VIII) *dr̥ṣ[ir]*, *Kāmapāla*:

(*karṭr-vācyā*): *dr̥ṣ+ yāt* ⇒ (305,274) *dr̥ṣyāt*

(*karma-vācyā*): *dr̥ṣ+ sīṣṭa* ⇒ (two forms):

- a) {(324a,274) drś → (177) drṣ → (356) dr̥k} + sīṣṭa ⇒ (107) *dr̥ksīṣṭa*
 b) (294/293) drś+ iṭ+ sīṣṭa ⇒ (307) darś+ i[t]+ sīṣṭa ⇒ (107) *darśīṣīṣṭa*
 IX) *dr̥ś[ir]*, *Balakalki*:
 drś+ tā ⇒ (two forms):
 a) {(389) dr. a[m]. ś → (49) draś → (177) draṣ} + tā ⇒ (200a) *draṣṭa*
 b) (294/293) drś+ iṭ+ tā ⇒ (307) darś+ i[t]+ tā ⇒ *darśītā*
 X) *dr̥ś[ir]*, *Kalki*:
 drś+ syati ⇒ (two forms):
 a) {(389) dr. a[m]. ś → (49) draś → (177) draṣ → (356) drak} + syati ⇒ *drakṣyati*
 b) (294/293) drś+ i[t]+ syati ⇒ (307,107) *darśīṣyati*
 XI) *dr̥ś[ir]*, *Ajita*:
 (284) a.drś+ syat ⇒ (two forms):
 a) *adrakṣyati* ; b) *adarśīṣyati*

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गुप्तिज्जिद्धयः सन् ॥३९०॥

gup-tij-kidbhyaḥ san

gup-tij-kidbhyaḥ (*pañc b*)—after *gup[a]*, *tij[a]* and *kit[a]*; *san* (*prath e*)—the *pratyaya sa[n]*.
San is applied after *gup[a]*, *tij[a]* and *kit[a]*.

I)

<i>gup[a]</i>	<i>gopana-kutsanayoḥ</i>	1A	protect, conceal
<i>tij[a]</i>	<i>niśāne kṣamāyām ca</i>	1A	whet, sharpen
<i>kit[a]</i>	<i>nivāsa rogāpanayane saṁśane ca</i>	1P,A	dwel, cure, doubt

II) *sa[n]* restricts the meaning of these *dhātus*:

gup+ sa[n] – *kutsane* (criticize)

tij+ sa[n] – *kṣamāyām* (tolerate)

kit+ sa[n] – *rogāpanayane saṁśane ca* (cure and doubt)

III) When *sa[n]* is applied to a *dhātu* it create a secondary *dhātu* called *sananta*, or “desiderative”. In general these *sananta dhātus* conveys the idea of ‘desiring to do the activity indicated by the primary *dhātu*’.

IV) When *sa[n]* is applied the *sananta dhātu* takes *Parapada. Ātmapada*, or *Ubhayapada pratyayas* as corresponding to the primary *dhātus*.

V) In the special cases when *sa[n]* does not change the meaning of the *dhātus* (like *gup*, etc) it is referred to as *svārtha* (see next *sūtra*).

VI) *gup[a]* (*ātmapada dhātu*), (*gopane* – protect)

Acyuta (karṭṛ-vācyā): *gup+ te* ⇒ (307,269) *gup+ [ś]a[p]+ te* ⇒ *gopate*

VII) *gup[a]*, (*kutsane* – criticize)

(the first step is to create a secondary or *sananta dhātu*, then it is conjugated)

sananta dhātu: (390) *gup+ san* ⇒ {(301,302a) *gu. gup* → (319) *ju. gup*} + *sa[n]* ⇒ *jugupsa*

Acyuta (karṭṛ-vācyā): *jugupsa+ te* ⇒ (269) *jugupsa+ [ś]a[p]+ te* ⇒ *jugupsate*

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नेट् स्वार्थे सनि ॥३९१॥

neṭ svārthe sani

na—not; *iṭ* (*prath e*)—*i[t]* (293); *svārthe* (*sap e*)—in the *dhātus* own meaning; *sani* (*sap e*)—before *sa[n]*.

***Iṭ* is not applied before *san* if the *dhātu* does not change to desiderative.**

I) *Sa[n]* is *Rāma-dhātuka* by 109, and *i[t]* normally is applied.

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ईशसमीपाद्विष्णुजनादनित् सन् कपिलः, ईशाच्च ॥३९२॥३९३॥

***īśa-samīpād viṣṇujanād aniṭ san kapilaḥ,
īśāc ca***

īśa-samīpāt (pañc e)—next to *īśa* ; *viṣṇujanāt* (pañc e)—after *Viṣṇujana*; *aniṭ* (prath e)—not being preceded by *i[ṭ]* (293); *san* (prath e)—the *pratyaya sa[n]* ; *kapilaḥ* (prath e)—*Kapila*.
īśāt (pañc e)—after *īśa* ; *ca*—also

San is Kapila after aniṭ dhātus ending in īśa, or in Viṣṇujana preceded by īśa.

I) *kit[a]* (*rogāpanayane samśane ca*)

sananta dhātu: (390,391,392/274) *kit+ san* ⇒ {(301,315) *ki. kit* → (319) *ci. kit*} + *sa[n]* ⇒ *cikitsa*
Acyuta (*karṭṭ-vācya*): *cikitsa+ tip* ⇒ (269) *cikitsa+ [ś]a[p]+ ti[p]* ⇒ (271) *cikitsati*

Bhvādi-ātmapada-prakriyā

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रधिजभोर्नुमस्वेष्वरे ॥३९४॥

radhi-jabhor num sarveśvare

radhi-jabhoḥ (pañc d)—after *radh[a]* and *jabh[a]*; *num* (prath e)—the particle *n[um]*; *sarveśvare* (*sap e*)—before *Sarveśvara*.

After *radh[a]* and *jabh[a]*, *num* is applied before a *pratyaya* beginning with *Sarveśvara*.

I) *rabh[a]*, *samrāddhau himśayām ca* (4P) – kill, injure accomplish, be right;

jabh[a], *gātra-vināme* (1A) – yawn, gape;

II) *jabh[a]*, *Acyuta*

(*karṭṭ-vācya*): *jabh+ te* ⇒ (269) *jabh+ [ś]a[p]+ te* ⇒ (394,157) *ja.n[um].bh+ a+ te* ⇒ (162,71)
jambhate

(*karma-vācya*): (273) *jabh+ ya[k]+ te* ⇒ *jabhyate*

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कमेर्णिङ् ॥३९५॥

kamer ṇiṅ

kameḥ (pañc e)—after *kam[u]*, *kāntau* (1A) – desire; *ṇiṅ* (prath e)—the *pratyaya [ṇ]i[ṅ]*.

***Ṇiṅ* is applied after *kam[u]*.**

I) The *pratyaya [ṇ]i[ṅ]* is the same as *[ṇ]i* (345 II), used to make secondary *dhātus*. *[ṇ]i* makes the *dhātu ubhayapada* (508), but *[ṇ]i[ṅ]* is used exclusively for *kam[u]* to make it *ātmapada*.

II) *kam[u]*, *Acyuta* (*karṭṭ-vācya*):

(395) {*kam+ [ṇ]i[ṅ]* → (326) *kām+ i*} + *te* ⇒ *kāmi+ te* ⇒ (269) *kāmi+ śap+ te* ⇒

(270) *kāme+ [ś]a[p]+ te* ⇒ (51) *kāmayate*

396

णेर्हरोऽनिडादौ रामधातुके ॥३९६॥

ṇer haro 'niḍ-ādau rāma-dhātuke

ṇeḥ (ṣaṣ e)—of the *pratyaya [ṇ]i* ; *haraḥ* (prath e)—*Hara*, elision; *aniṭ-ādau* (*sap e*)—not preceded by *i[ṭ]*; *rāma-dhātuke* (*sap e*)—before a *Rāma-dhātuka pratyaya*.

***Ṇi* is *Hara* before a *Rāma-dhātuka pratyaya* when *iṭ* is not applied.**

I) *kam[u]*, *Acyuta* (*karṭṭ-vācya*):

(two forms by 346a)

a) *[ṇ]i[ṅ]* is applied:

{(395) *kam+ ṇiṅ* → (326) *kām. ṇiṅ*} + *te* ⇒ (273) *kām. ṇiṅ+ yak+ te* ⇒ (396) *kām+ ya[k]+ te* ⇒ *kāmyate*

b) *[ṇ]i[ṅ]* not applied:

kam+ te ⇒ (273,274) *kam+ ya[k]+ te* ⇒ *kamyate*

397

अशास्वृदित उद्धवस्य वामनः ॥३९७॥

aśāsv-ṛd-ita uddhavasya vāmanaḥ

a-śāsu—of a *dhātu*, excepting *śās[u]*, *himsāyām* (1P) – kill, injure; *ṛd-itaḥ* (*ṣaṣ e*)—the *ṛ-Rāmet dhātus* or those that have *ṛ-Rāma* as it ; *uddhavasya* (*pañc e*)—of *Uddhava* ; *vāmanaḥ* (*prath e*)—*Vāmana*.

***Uddhava* of a *dhātu* become *Vāmana* before *ṇi* plus *añ*¹. Exceptions: *śās[u]* and *ṛ-Rāmet dhātus*.**

I) ¹The requirement that the *dhātu* has to be followed by *ṇi* and *añ* is established by *sūtra* 401. *ṇi* and *añ* together constitute the *paranimitta* for *sūtras* 397, 398 and 399.

398

लघुयुक्तधात्वक्षरपरस्य नरस्य सन्निमित्तकार्यम् ॥३९८॥

laghu-yukta-dhātv-akṣara-parasya narasya san-nimitta-kāryam

laghu-yukta—possessing a *laghu*, light or short; *dhātu-akṣara*—the original syllable of the *dhātu*; *parasya* (*ṣaṣ e*)—being followed; *narasya* (*ṣaṣ e*)—of *Nara*; *san-nimitta*—having *sa[n]* (241,301) as the cause; *kāryam* (*prath e*)—the effect, function, (change).

If *Nara* is followed by a *laghu* syllable, the *pratyayas ṇi* plus *añ* cause the same change as *san*.¹

¹(Lit. transl.: ‘The effect of *san* is applied for *Nara* which is followed by a syllable of a *dhātu* which contains a *laghu*’. The ‘effect of *san* is seen in the next *sūtra*)

399

नरारामस्येरामः सनि ॥३९९॥

narā-rāmasye-rāmaḥ sani

nara-a-rāmasya (*ṣaṣ e*)—of *a-Rāma* of *Nara*; *i-rāmaḥ* (*prath e*)—*i-Rāma*; *sani* (*sap e*)—before the *pratyaya sa[n]*.

***A-Rāma* of *Nara* changes to *i* when the *dhātu* is followed by *san*.**

400

तत्परस्य नरलघोस्त्रिविक्रमः ॥४००॥

tat-parasya nara-laghoḥ trivikramaḥ

tat-parasya (*ṣaṣ e*)—being followed by that (by the *dhātu* which is described as *laghu-yukta-dhātv-akṣara* in *sūtra* 398); *nara-laghoḥ* (*ṣaṣ e*)—of the *laghu* of *Nara*; *trivikramaḥ* (*prath e*)—*Trivikrama*.

The *laghu* of *Nara* becomes *Trivikrama* if it is followed by a *laghu* syllable (and if the *dhātu* is followed by *ṇi* plus *añ*).

401

अंपरे णौ, न तु दशावतारादर्शने ॥४०१॥

añ-pare ṇau, na tu daśāvatārādarśane

añ-pare (*sap e*)—being followed by *a[ṇ]* ; *ṇau* (*sap e*)—before *[ṇ]i* ; *na*—not; *tu*—but; *daśāvatāra-adarśane* (*sap e*)—when *Daśāvatāra* is dropped (e.g. by 106 the *a* of the *kathādis*, 306, is *Hara* before *[ṇ]i*).

(*Sūtras* 397, 398 and 400 are applied) when the *dhātu* is followed by *ṇi* and *añ*, but not if *Daśāvatāra* is dropped.

I) *kam[u]*, *Bhuteśa* (*karṭṛ-vācya*):

(two forms by 346a)

a) *ṇi[ṇ]* (395) is applied:

(395) kam. [ṅ]i[ṅ]+ ta ⇒ (326) kām. [ṅ]i[ṅ]+ ta ⇒ (383) kām. [ṅ]i[ṅ]+ aṅ+ ta ⇒
 (397) kam. [ṅ]i[ṅ]+ aṅ+ ta ⇒ {301,302a} ka. kam → (319) cakam → (398/399) cikam → (400)
 cīkam}. [ṅ]i[ṅ]+ aṅ+ ta ⇒ (396) cīkam+ aṅ+ ta ⇒ (284) a.cīkam + a[ṅ]+ ta ⇒ *acīkamata*
 b) *ni/ñ* not applied:
 (284) akam+ ta ⇒ (383) akam+ aṅ+ ta ⇒ a. {(301,302a) ka. kam → (337) ca. kam}
 + a[ṅ]+ ta ⇒ *acakamata*

402

दीप्जनीबुध्यतिपूरीतायिप्यायिभ्य इण्वा भूतेशते कर्तरि ॥४०२॥

dīp-janī-budhyati-pūri-tāyi-pyāyibhya in vā bhūteśa-te kartari

dīp-janī-budhyati-pūri-tāyi-pyāyibhyaḥ (pañc b)—after *dīp[i]*, *jan[i]*, *budh[a]*, *pūr[i]*, *tāy[r]*
 and *[o]pyāy[i]*; *in* (prath e)—the *pratyaya i[ṅ]* (290); *vā*—optional; *bhūteśa-te* (sap e)—before
Viṣṇubhakti ta of *Bhūteśa*; *kartari* (sap e)—in *karṭr-vācyā*, active voice.

**After *dīp[i]*, *jan[i]*, *budh[a]*, *pūr[i]*, *tāy[r]* and *[o]pyāy[i]*, *in* is optional before *ta* of *Bhūteśa*
 in *karṭr-vācyā*.**

<i>dīp[i]</i>	<i>diptau</i>	4A	Shine
<i>jan[i]</i>	<i>pradurbhāve</i>	4A	be born, grow, become
<i>budh[a]</i>	<i>avagamane</i>	4A	know, understand
<i>pūr[i]</i>	<i>āpyāyane</i>	4A	fill, satisfy
<i>tāy[r]</i>	<i>vistāra-pālanayoḥ</i>	1A	spread, protect, preserve
<i>[o]pyāy[i]</i>	<i>vrddhau</i>	1A	grow, swell, increase

I) *[o]pyāy[i]*, *Acyuta* (*karṭr-vācyā*):

pyāy+ te ⇒ (269) *pyāy+ [ś]a[p]+ te* ⇒ *pyāyate*

II) *[o]pyāy[i]*, *Bhūteśa* (*karṭr-vācyā*):

pyāy+ ta ⇒ (two forms by 402):

a) *in* is applied:

(284,290) a.*pyāy+ in+ ta* ⇒ (292,293a) a.*pyāy+ i[ṅ]* ⇒ *apyāyi*

b) *in* not applied:

(284,285) a.*pyāy+ si+ ta* ⇒ (293) a.*pyāy+ i[t]+ s[i]+ ta* ⇒ (107,200a) *apyāyiṣṭa*

403

प्यायः पीर्यङ्धोक्षजयोः ॥४०३॥

pyāyah pīr yañ-adhokṣajayoḥ

pyāyah (śaṣ e)—of *[o]pyāy[i]*; *pīh* (prath e)—the replacement *pī*; *yañ-adhokṣajayoḥ*
 (sap d)—before the *pratyayas yañ* (301) or *Adhokṣaja*.

***[O]pyāy[i]* is replaced by *pī* before *yañ* or *Adhokṣaja*.**

I) *[o]pyāy[i]*, *Adhokṣaja* (*karṭr-vācyā*):

pyāy+ e ⇒ (403) *pī+ e* ⇒ (301,339) *pi. pī+ e* (47) *pipye*

Similarly: *pipyāte*, *pipyire*

404

देङः सनरस्य दिगिरधोक्षजे ॥४०४॥

deṅḥ sa-narasya digir adhokṣaje

deṅḥ (śaṣ e)—of *de[ṅ]*, *pālāne* (1A) – protect; *sa-narasya* (śaṣ e)—together with its *Nara*;
digir (prath e)—the replacement *digi*; *adhokṣaje* (sap e)—before *Adhokṣaja*.

In *Adhokṣaja*, *de[ṅ]* and *Nara* together are replaced by *digi*.

I) *de[ṅ]*, *Adhokṣaja* (*karṭr-vācyā*):

de+ e ⇒ (301) *de. de+ e* ⇒ (404) *digi+ e* ⇒ (47) *digye*

405

मानबधदानशान्भ्यः सन् ईरामश्च नरस्य ॥४०५॥

māna-badha-dāna-śānbhyaḥ sann ī-rāmaś ca narasya

māna-badha-dāna-śānbhyaḥ (pañc b)—after *mān[a]-badh[a]-dān[a]-śān[a]*; *san* (prath e)—the *pratyaya san* (301); *ī-rāmaḥ* (prath e)—*i-Rāma*; *ca*—also; *narasya* (ṣaṣ e)—of *Nara*.

After *mān[a]*, *badh[a]*, *dān[a]* and *śān[a]*, *san* is applied, and the *Sarveśvara* of *Nara* changes to *Trivikrama ī*.

I) *Sūtra* 405 takes precedence over 399.

II)

<i>mān[a]</i>	<i>vicarane pujāyām ca</i>	1A	Analise, worship
<i>badh[a]</i>	<i>bandhane nindāyām ca</i>	1A	criticize, bind
<i>dān[a]</i>	<i>avakhandane</i>	1U	cut off, straighten
<i>śān[a]</i>	<i>tejane</i>	1U	sharpen

III) *san* in this case is also *svārtha* (390 IV) and it restrains the meaning of:

mān[a]+ *san*, *vicarane* – analise

badh[a]+ *san*, *nindāyām* – criticize

IV) *badh[a]*, *nindāyām*, *Acyuta* (*karṭṛ-vācya*):

a) *badh*+ *san* ⇒ {(301,302a) ba. *badh* → (405) bī. *badh*}+ *sa[n]* ⇒ (179) *bībhadh*+ *sa* ⇒ (63) *bībhatsa*

b) *bībhatsa*+ *te* ⇒ (269) *bībhatsa*+ [ś]a[p]+ *te* ⇒ (271) *bībhatsate*

V) *badh[a]*, *nindāyām*, *Adhokṣaja* (*karṭṛ-vācya*):

bībhatsa+ *e* ⇒ (347,332) {*bībhatsa. ām*}. {*kr*+ *e*} ⇒ *bībhatsām*. {(301,319,333) *caḥ*+ *e*} ⇒ (162,71) *bībhatsāṅcakre*

VI) *badh[a]*, *bandhane nindāyām ca*

Acyuta, (*karṭṛ-vācya*): (269) *badh*+ [ś]a[p]+ *te* ⇒ *badhate*

Adhokṣaja (*karṭṛ-vācya*): (301,302a) *babadh*+ *e* ⇒ (311,330) *bedhe*

406

रभिलभोर्नुशपधोक्षजवर्जितसर्वेश्वरे ॥४०६॥

rabhi-labhor num śap-adhokṣaja-varjita-sarveśvare

rabhi-labhoḥ (ṣaṣ d)—of *rabh[a]* and [ḍu]labh[aṣ]; *num* (prath e)—the particle *n[um]*; *śap-adhokṣaja-varjita*—excepting [ś]a[p] or *Adhokṣaja*; *sarveśvare* (*sap e*)—before *Sarveśvara*.

Num is applied to *rabh[a]* and [ḍu]labh[aṣ] when they are followed by *Sarveśvara*, excepting *śap* and *Adhokṣaja*.

<i>rabh[a]</i>	<i>rābhasye</i>	1A	play, enjoy, begin
[ḍu]labh[aṣ]	<i>praptau</i>	1A	Obtain

I) *ārabh[a]*¹, *Acyuta*

¹(When *rabh[a]* is preceded by *Upendra ā[n]*, the meaning is *ārambhe* (1A) – begin)

(*karṭṛ-vācya*): *ārabh*+ *te* ⇒ (269) *ārabh*+ [ś]a[p]+ *te* ⇒ *ārabhate*

(*karma-vācya*): *ārabh*+ *te* ⇒ (273,274) *ārabh*+ *ya[k]*+ *te* ⇒ *ārabhyate*

II) *ārabh[a]* (*aniṭ*), *Bhuteśa* (*karṭṛ-vācya*):

ārabh+ *ta* ⇒ (284,285) a. *ārabh*+ *si*+ *ta* ⇒ (323) *ārabh*+ *ta* ⇒ (61,84) *ārabdha*

III) *ārabh[a]* (*aniṭ*), *Bhuteśa* (*karma-vācya*):

ārabh+ *ta* ⇒ (284,290) a. *ārabh*+ *iṅ*+ *ta* ⇒ (292) *ārabh*+ *iṅ* ⇒ (406,71) *āra. n[um]. bh*+ *i[n]* ⇒ (162,71) *arambhi*

407

लभेर्नुम्णम्विणोर्वा, सोपेन्द्रस्य तु नित्यम् ॥४०७॥

labher num ṅamv-iṅor vā, sopendrasya tu nityam

labheḥ (ṣaṣ e)—of [ḍu]labh[aṣ]; *num* (prath e)—the particle *n[um]*; *ṇamv-iṇoḥ* (ṣaṣ d)—before [ṇ]am[u] (*krdānta*) and *i[ṇ]* (290) (although these *pratyaya* begin with *Sarveśvara*, 406); *vā*—optionally; *sa-upendrasya* (ṣaṣ e)—together with *Upendra*; *tu*—but; *nityam*—always.

But if [ḍu]labh[aṣ] is followed by *ṇamu* and *iṇ*, *num* is optional. This option is not acceptable if [ḍu]labh[aṣ] is preceded by *Upendra*.

I) [ḍu]labh[aṣ] (*aniṭ*), *Bhuteśa* (*karṭṛ-vācyā*):

labh+ ta ⇒ (284,285) a.labh+ si+ ta ⇒ (323) a.labh+ ta ⇒ (324) a.labh+ dha ⇒ (61) *alabdha*

II) [ḍu]labh[aṣ] (*aniṭ*), *Bhuteśa* (*karma-vācyā*):

labh+ ta ⇒ (284,290) a.labh+ iṇ+ ta ⇒

(two forms, by 407)

a) *n[um]* is inserted:

(407) ala. n[um]. bh+ i[ṇ]+ ta ⇒ (292) alanbhi ⇒ (162,71) *alambhi*

b) *n[um]* not applied:

(326) alābh+ i[ṇ]+ ta ⇒ (292) *alābhi*

III) *pra.labh* (deceive), *Bhuteśa* (*karma-vācyā*):

pra. labh+ ta ⇒ (284,290) pra. a. labh+ iṇ+ ta ⇒ (407,292) pra. a. la. n[um]. bh+ i[ṇ] ⇒ (162,71) *pralambhi*

408

सपरसर्वेश्वरयवराणामिउक्ररामादेशः सङ्कर्षण संज्ञः ॥४०८॥
sa-para-sarveśvara- ya-va- rānām i-u-r-rāmādeśaḥ
saṅkarṣaṇa -saṃjñāḥ

sa-para-sarveśvara—along with the following *Sarveśvara*; *ya-va-rānām* (ṣaṣ b)—of the letters *y*, *v* and *r*; *i-u-r-rāma-adeśaḥ* (prath e)—the substituting letters *i*, *u* or *r*-*Rāma*; *saṅkarṣaṇa -saṃjñāḥ* (prath e)—called *Saṅkarṣana*.

When the letters *y*, *v* or *r* plus any following *Sarveśvara* is replaced by *i*, *u* or *r* respectively, this is called *Saṅkarṣana*.

I)

		<i>Saṅkarṣana</i>
y + any <i>Sarveśvara</i>		<i>i</i>
v + " "		<i>u</i>
r + " "		<i>r</i>

409

द्युतिष्वाप्योर्नरस्य सङ्कर्षणः ॥४०९॥

dyuti-ṣvāpyor narasya saṅkarṣaṇaḥ

dyuti-ṣvāpyoḥ (ṣaṣ d)—of *dyut[a]* and *ṣvāp*, the *nyanta* or causative form of [ṇi]ṣvap(267); *narasya* (ṣaṣ e)—of *Nara*; *saṅkarṣaṇaḥ* (prath e)—*Saṅkarṣana*.

The *Nara* of *dyut[a]* and [ṇi]ṣvāp take *Saṅkarṣana*.

<i>dyut[a]</i>	<i>diptau</i>	1A	Shine
[ṇi]ṣvap[a]	<i>śayane</i>	1A	sleep, go to bed, lay down

I) This *sūtra* takes precedence over 315.

II) *dyut[a]*, *Adhokṣaja* (*karṭṛ-vācyā*):

dyut+ e ⇒ (301,302a) dyu. dyut+ e ⇒ (409) di. dyut+ e ⇒ *didyute*

III) *ṣvāp*, *Adhokṣaja* (*karṭṛ-vācyā*):

(320) ṣvāp+ e ⇒ (301,302a) svā. svāp+ e ⇒ (409) su. svāp+ e ⇒ *susvāpe*

410

वृत्तुवृधुशुधुस्यन्दूभ्यो नेट् सरामे आत्मपदाभवे ॥४१०॥
vṛtu-vṛdhu-śṛdhu-syandūbhyo neṭ sa-rāme ātmapadābhave

vṛtu-vṛdhu-śṛdhu-syandūbhyaḥ (pañc b)—after *vṛt[u]*, *vṛdh[u]*, *śṛdh[u]* and *syand[ū]*; *na*—not; *iṭ* (prath e)—*i[t]* (293); *sa-rāme* (sap e)—before *sa-Rāma*; *ātmapada-abhave* (sap e)—when there is *abhāva*, non-existence of *ātmapada*.

After *vṛt[u]*, *vṛdh[u]*, *śṛdh[u]* and *syand[ū]*, *iṭ* is not applied before *sa-Rāma*, but this rule is not applicable in *ātmapada*.

I) Bṛhat 611:

vṛtābhyaḥ parapadaṁ vā sya-sanoh

‘The *vṛtādis* (which are *ātmapada dhātus*) can optionally take the *parapada Viṣṇubhaktis* beginning with *sya* (*Kalki* and *Ajita*) and also after *pratyaya san*.

II) The *vṛtādis* (five *dhātus* belonging to the *dyutādis* – 384 III):

<i>vṛt[u]</i>	<i>vartane</i>	1A	be, happen, be occupied, act
<i>vṛdh[u]</i>	<i>vṛddhau</i>	1A	increase, grow
<i>śṛdh[u]</i>	<i>śabda-kutsāyām</i>	1A	break wind downwards
<i>syand[ū]</i>	<i>prasravane</i>	1A	ooze, instil, sprinkle, go
<i>kṛp[u]</i>	<i>sāmarthye</i>	1A	be fit for, be able

III) *vṛt[u]*, *Acyuta* (*karṭṛ-vācya*):

vṛt+ te ⇒ (269,307) *vart+ [ś]a[p]+ te* ⇒ *vartate*

<i>vartate</i>	<i>vartete</i>	<i>vartante</i>
<i>vartase</i>	<i>vartethe</i>	<i>vartadhve</i>
<i>varte</i>	<i>vartāvahe</i>	<i>vartāmahe</i>

IV) *vṛt[u]*, *Bhūteśa* (*karṭṛ-vācya*):

(two forms):

a) regular:

(284,285,293) a.*vṛt+ i[t]+ s[i]+ ta* ⇒ (307) a.*vart+ i+ s+ ta* ⇒ (107,200a) *avartiṣṭa*

b) with *parapada Viṣṇubhaktis*:

(284,384,274,293a) a.*vṛt+ [ṇ]a+ d[ip]* ⇒ (180) *avṛtat*

V) *vṛt[u]*, *Kalki* (*karṭṛ-vācya*):

(two forms by 410 I)

a) with *parapada Viṣṇubhaktis* :

vṛt[u]+ syati ⇒ (410) *vṛtsyati*

b) with *ātmapada Viṣṇubhaktis*:

vṛt+ syate ⇒ (293) *vṛt+ i[t]+ syate* ⇒ (107) *vṛtiṣyate*

411

कृपेरु ल् ॥४११॥

kṛper ṛ !

kṛpeḥ (śaṣ e)—of *kṛp[ū]*, *sāmarthye* (1A) – be able, fit for.

***R* of *kṛp[ū]* changes to *!*.**

I) *kṛp[ū]*, *Acyuta* (*karṭṛ-vācya*):

(411) *kṛp+ te* ⇒ (269,307) *kalp+ [ś]a[p]+ te* ⇒ *kalpate*

<i>kalpate</i>	<i>kalpete</i>	<i>kalpante</i>
<i>kalpase</i>	<i>kalpethe</i>	<i>kalpadhve</i>
<i>kalpe</i>	<i>kalpāvahe</i>	<i>kalpāmahe</i>

412

व्यथो नरस्य सङ्कर्षणोऽधोक्षजे पुनर्न सङ्कर्षणः ॥४१२॥

vyatho narasya saṅkarṣaṇo ’dhokṣaje punar na saṅkarṣaṇaḥ

vyathaḥ (śaṣ e)—of *vyath[a]*, *bhaya-calanayoḥ* (1A) – fear, be afflicted, tremble; *narasya* (śaṣ e)—of *Nara*; *saṅkarṣaṇaḥ* (prath e)—*Saṅkarṣaṇa*; *adhokṣaje* (sap e)—before *Adhokṣaja Viṣṇubhaktis* (but not when *Nara* is caused by *san*, *añ* or *yañ*); *punar*—once more; *na*—not; *saṅkarṣaṇaḥ* (prath e)—*Saṅkarṣaṇa*.

In *Adhokṣaja*, *Nara* of *vyath[a]* takes *Saṅkarṣaṇa*, but only once.

I) This *sūtra* takes precedence over 315.

II) *vyath[a]*, *Acyuta* (*karṭr-vācya*):

vyath+ te ⇒ (269) *vyath+ [ś]a[p]+ te* ⇒ *vyathate*

III) *vyath[a]*, *Bhūteśa*

(*karṭr-vācya*): *vyath+ ta* ⇒ (284,285,293) a.*vyath+ i[t]+ s[i]+ ta* ⇒ (107,200a) *avyathiṣṭa*

(*karma-vācya*): *vyath+ ta* ⇒ (284,290) a.*vyath+ in+ ta* ⇒ (326,292) a.*vyāth+ i[n]* ⇒ *avyāthi*

IV) *vyath[a]*, *Adhokṣaja* (*karṭr-vācya*):

vyath+ e ⇒ (301,302a) *vya. vyath+ e* ⇒ (412) *vi. vyath+ e* ⇒ *vivyathe*

413

उपेन्द्रादूहतेर्वामनः कपिलये ॥४१३॥

upendrād ūhater vāmanaḥ kapila-ye

upendrāt (*pañc e*)—after *Upendra*; *ūhateḥ* (*śaṣ e*)—of *ūh[a]*, *vitarka* (1A) – conjecture, argue; *vāmanaḥ* (*prath e*)—*Vāmana*; *kapila-ye* (*sap e*)—before *Kapila pratyayas* beginning with *y*.

After *Upendra*, the *ū* of *ūh[a]* becomes *Vāmana* before *Kapila* beginning with *y*.

I) *ūh[a]*, *Acyuta*

(*karṭr-vācya*): (269) *ūh+ [ś]a[p]+ te* ⇒ *ūhate*

(*karma-vācya*): (273,274) *ūh+ ya[k]+ te* ⇒ *ūhyate*

II) *sam.ūh[a]* (collect), *Acyuta* (*karma-vācya*):

(273) *sam. ūh+ ya[k]+ te* ⇒ (413) *samuhyate*

* *ā.ūh[a]*, *Acyuta* (*karma-vācya*):

(273) *ā. ūh+ ya[k]+ te* ⇒ (42) *ohyate*

* *sam.ā.ūh[a]*, *Acyuta* (*karma-vācya*):

(273) *sam. ā. ūh+ ya[k]+ te* ⇒ *samohyate*

* *sam.ā.ūh[a]*, *Bhūteśvara* (*karṭr-vācya*):

sam. ā. ūh+ ta ⇒ (284,269) *sam. ā. a[t]. ūh+ ya[k]+ ta* ⇒ (327) *sama. ā. a. auh+ ya+ ta* (327 takes precedence over 413) ⇒ (46) *samauhyata*

Bhvādi-Miśra-Prakriyā

(Miscellaneous section of *bhvādis*)

414

पतः पुम्डे ॥४१४॥

pataḥ pum ne

pataḥ (*śaṣ e*)—of *pat[l]*, *gatau* (1P) – fall; *pum* (*prath e*)—the particle *p[um]*; *ne* (*sap e*)—before the *pratyaya [ñ]a* (384).

When *pat[l]* is followed by *na*, *pum* is applied.

I) *pat[l]*, *Acyuta* (*karṭr-vācya*):

(269) *pat+ [ś]a[p]+ ti* ⇒ *patati*

<i>patati</i>	<i>patataḥ</i>	<i>patanti</i>
<i>patasi</i>	<i>patataḥ</i>	<i>patatha</i>
<i>patāmi</i>	<i>patāvaḥ</i>	<i>patāmaḥ</i>

II) *pat[l]*, *Bhūteśa* (*karṭr-vācya*):

pat+ dip ⇒ (284,384) a.*pat+ na+ dip* ⇒ (414/157) a.*pa. p[um]. t+ [ñ]a+ d[ip]* ⇒

(180) *apaptat*

415

सहिवहोररामस्य ओरामो ढलेपे ॥४१५॥

sahi-vahor a-rāmasya o-rāmo dha-lope

sahi-vahoḥ (śaṣ d)—of *śah[a]* and *vah[a]*; *a-rāmasya* (śaṣ e)—of *a-Rāma*; *o-rāmaḥ* (prath e)—*o-Rāma*; *ḍha-lope* (sap e)—when the letter *ḍh* is *Hara*.

The a of *śah[a]* and *vah[a]* changes to o when *ḍh* is *Hara*.

I)

<i>śah[a]</i>	<i>marṣaṇe</i>	1A	suffer, forbear
<i>vah[a]</i>	<i>prāpaṇe</i>	1U	bear, carry, flow as a stream

II) *śah[a]*, *Acyuta* (*karṭṛ-vācya*):

(320) *sah*+ *te* ⇒ (269) *sah*+ [ś]a[p]+ *te* ⇒ *sahate*

III) Bṛhat 540:

iṣu-saha-luṭha-ruṣa iḍ vā te

‘*I[t]* is optional before *pratyayas* beginning with *t*, for the following *dhātus*:

<i>iś[a]</i>	<i>gatau</i>	4P	Go
<i>iś[a]</i>	<i>icchāyām</i>	6P	Wish
<i>śah[a]</i>	<i>marṣane</i>	1A	suffer, forbear
<i>luṭh[a]</i>	<i>pratidhāte</i>	1A	oppose, resist
<i>luṭh[a]</i>	<i>upadhate</i>	1P	strike, knock down
<i>luṭh[a]</i>	<i>saṁśleṣaṇe</i>	6p	join, roll, wallow
<i>ruṣ[a]</i>	<i>himsāyām</i>	1P	kill, injure
<i>ruṣ[a]</i>	<i>himsāyām</i>	4P	kill, injure

IV) Bṛhat 542:

ḍhasya haro ḍhe pūrvasya trivikramāś ca

‘*Dh* is *Hara* before another *ḍh* and the preceding letter becomes *Trivikrama*’.

V) *śah[a]*, *Bālakalki* (*karṭṛ-vācya*):

(320) *sah*+ *tā* ⇒ (two forms by 415 III):

a) *i[t]* is applied:

(293) *sah*+ *i[t]*+ *tā* ⇒ *sahitā*

b) *i[t]* is not applied:

(203) *saḍh*+ *tā* ⇒ (324) *saḍh*+ *dhā* ⇒ (200a) *saḍh*+ *ḍhā* ⇒ (415,415 IV) *sodhā*

416

शदेरात्मपदमिशिवे ॥४१६॥

śader ātmapadam śive

śadeḥ (śaṣ e)—of *śad[l]*, *śātane* (1P) – perish gradually, throw down, go; *ātmapadam* (prath e)—*ātmapada Viṣṇubhaktis*; *śive* (sap e)—before *Śiva*.

When *śad[l]* is followed by *Śiva*, *ātmapada Viṣṇubhaktis* are applied.

I) *śad[l]*, *Acyuta* (*karṭṛ-vācya*):

śad+ *ti* ⇒ (269) *śad*+ *śap*+ *ti* ⇒ (368,416) *śīya*+ [ś]a[p]+ *te* ⇒ (271) *śīyate*

417

जनखनसनामारामो वा कंसारिये ॥४१७॥

jana-khana-sanām ā-rāmo vā kaṁsāri-ye

jana-khana-sanām (śaṣ b)—of *jan[a]*, *jan[ī]*, *khan[u]* and *saṅ[u]*; *ā-rāmaḥ* (prath e)—*ā-Rāma*; *vā*—optional; *kaṁsāri-ye* (sap e)—before *Kaṁsāri pratyayas* beginning with *y*.

The *n* of *jan[a]*, *jan[ī]*, *khan[u]* and *saṅ[u]* optionally changes to *ā* before *Kaṁsāri* beginning with *y*.

<i>jan[a]</i>	<i>janane</i>	3P	be born
<i>jan[ī]</i>	<i>prādurbhāve</i>	1A	be born
<i>khan[u]</i>	<i>avadāraṇe</i>	1U	Dig
<i>saṅ[u]</i>	<i>dāne</i>	8U	give, honour, obtain, worship

I) *khan[u]*, *Acyuta* (*karṭṛ-vācya*):

a) khan+ tip ⇨ (269) khan+ [ś]a[p]+ ti[p] ⇨ *khanati*

b) khan+ te ⇨ (269) khan+ [ś]a[p]+ te ⇨ *khanate*

* *khan[u]*, *Acyuta* (*karṣṇa-vācya*):

khan+ te ⇨ (273) khan+ ya[k]+ te ⇨

(two forms by 417):

a) *khanyate*

b) (417) kha. ā+ ya[k]+ te ⇨ *khāyate*

II) *khan[u]*, *Adhokṣaja* (*karṣṇa-vācya*):

a) khan+ nal ⇨ {(301,302a) kha. khan → (319) ca. khan → (326) cakhān} + [ṇ]a[l] ⇨ *cakhāna*

b) khan+ atus ⇨ (same) ca. khan+ atus ⇨ (385) cakhn+ atus ⇨ (93) *cakhnatuḥ*

III) *khan[u]*, *Kāmapāla* (*karṣṇa-vācya*):

khan+ yāt ⇨ (two forms by 417):

a) (293a) *khanyāt*

b) (305,293a,417) kha. ā+ yāt ⇨ *khāyāt*

417a¹⁶

गोह ओ ऊः सर्वेश्वरे

goḥa o ūḥ sarveśvare

goḥa (*ṣaṣ e*)—of *guh[ū]*, *saṁvarane* (1U) – cover, hide; *o*—the vowel *o*; *ūḥ* (*prath e*)—*Trivikrama ū*; *sarveśvare* (*ṣaṣ e*)—before *Sarveśvara*.

In the conjugation of *guh[ū]*, *o* changes to *ū* before *pratyaya* beginning with *Sarveśvara*.

I) *guh[ū]*, *Acyuta* (*karṣṇa-vācya*):

a) *guh*+ tip ⇨ (307,269) *guh*+ [ś]a[p]+ ti[p] ⇨ (417a) *gūh*+ a+ ti ⇨ *gūhati*

b) *guh*+ te ⇨ (307,269) *guh*+ [ś]a[p]+ te ⇨ (417a) *gūhate*

418

दुहि?दि?गुहेभ्यः सको हरो वा दन्त्याद्यात्मपदे ॥४१८॥

duh-lih-dih-guhebhyah sako haro vā dantya-ādya-ātmapade

duh-lih-dih-guhebhyah (*pañc b*)—after *duh[a]*, *lih[a]*, *dih[a]* and *guh[ū]*; *sakah* (*ṣaṣ e*)—of the *pratyaya sa[k]* (356b); *haraḥ* (*prath e*)—*Hara*, elision; *vā*—optional; *dantya-ādi*—beginning with *dantya* (*ta-varga* and *s*); *ātmapade* (*ṣaṣ e*)—before *ātmapada Viṣṇubhaktis*.

***Sak* is optionally *Hara* after *duh[a]*, *lih[a]*, *dih[a]* and *guh[ū]* before *ātmapada Viṣṇubhaktis* beginning with *dantya*.**

I) *guh[ū]*, *Bhūteśa* (*karṣṇa-vācya*, *parapada Viṣṇubhaktis*):

(284) a.*guh*+ dip ⇨ (two forms by 356b):

a) regular:

(307,285,93,308) a.*guh*+ iṭ+ si+ iṭ+ dip ⇨ (417a,309) a.*gūh*+ i[t]+ i[t]+ d[ip] ⇨ (180) *agūhit*

b) *sa[k]* is applied:

(here *guh[ū]* is treated as *aniṭ*, by 321)

(321/356b,274) a.*guh*+ sak+ dip ⇨ a.{(203) *guh*+ → (184) *guh*+ → (356a) *guh*+}+ sa[k]+ d[ip] ⇨ (107,180) *aghuḥṣat*

II) *guh[ū]*, *Bhūteśa* (*karṣṇa-vācya*, *ātmapada Viṣṇubhaktis*):

(284) a.*guh*+ ta ⇨ (three forms):

a) regular:

(307,293,285) a.*guh*+ iṭ+ si+ ta ⇨ (417a) a.*gūh*+ i[t]+ s[i]+ ta ⇨ (107,200a) *agūhiṣṭa*

b) *sa[k]* is applied:

(same as *aghuḥṣat*) *aghuḥṣata*

c) *sa[k]* is *Hara*:

(321/356b,274) a.*guh*+ sak+ ta ⇨ (203,418) a.*guh*+ ta ⇨ (324) a.*guh*+ dha ⇨

(200a) a.*guh*+ dha ⇨ (415 IV) *agūḍha*

¹⁶Bṛhat 623

419

हस्य जो नरस्य ॥४१९॥

hasya jo narasya

hasya (ṣaṣ e)—of the letter *h*; *jaḥ* (prath e)—the letter *j*; *narasya* (ṣaṣ e)—of *Nara*.
In *Nara h* changes to *j*.

I) *hr[ñ]*, *harāṇe* (1U) – carry, take, steal*hr[ñ]*, *Acyuta* (*karṭṛ-vācyā*):a) *hr+* *ti* ⇒ (269,270) *har+* [ś]a[p]+ *ti*[p] ⇒ *harati*b) *hr+* *te* ⇒ (same) *harate**hr[ñ]* (*a*), *Bhūteśa* (*karṭṛ-vācyā*):(284) *a.hr+* *dip* ⇒ (285,337,308) *a.hār+* *s*[i]+ *ī*[t]+ *d*[ip] ⇒ *ahārṣīt**hr[ñ]*, *Adhokṣaja* (*karṭṛ-vācyā*):*hr+* *nal* ⇒ {(301) *hr. hr* → (333) *ha. hr* → (419) *ja. hr* → (326) *ja. hār*}+ [n]a[l] ⇒ *jahāra*

420

वचिस्वपियजादीनां सङ्कर्षणः कपिले ॥४२०॥

vaci-svapi-yajādīnām saṅkarṣaṇaḥ kapile

vaci-svapi-yajādīnām (ṣaṣ b)—of the *vacyādis*: *vac[a]*, [ñi]ṣvap, and the *yajādis*; *saṅkarṣaṇaḥ* (prath e)—*Saṅkarṣaṇa*; *kapile* (*sap e*)—before *Kapila*.

***Vaca*, [ñi]ṣvap and the *yajādis* take *Saṅkarṣaṇa* before *Kapila*.**I) The *vacyādis*:

<i>vac[a]</i>	<i>Paribhāṣaṇe</i>	2P	Speak
[ñi]ṣvap	<i>Śayane</i>	2P	Sleep

the *yajādis*:

<i>yaj[a]</i>	<i>deva-pūja-saṅgati-karaṇa-yajana-dāneṣu</i>	1U	do sacrifice, associate, give
[du]vap[a]	<i>bīja-tantu-santāne</i>	1U	sow, propagate, cut, shave, weave
<i>vah[a]</i>	<i>Prāpaṇe</i>	1U	bear, carry, flow as a stream
<i>ve[ñ]</i>	<i>tantu-santāne</i>	1U	weave, sew, compose
<i>vye[ñ]</i>	<i>Samvaraṇe</i>	1U	cover, veil
<i>hve[ñ]</i>	<i>sparddhāyām śabde ca</i>	1U	vie with, struggle, sound, call
<i>vas[a]</i>	<i>Nivāse</i>	1P	dwell, live
<i>vad[a]</i>	<i>vyaktāyām vacī</i>	1P	speak, tell, utter
[tu-o]śvi	<i>gati-vṛddhyoḥ</i>	1P	go, grow, increase, swell

II) *yaj[a]*, *Acyuta* (*karṭṛ-vācyā*): *yajati*, *yajate**yaj[a]*, *Acyuta* (*karma-vācyā*):*yaj+* *te* ⇒ (273) *yaj+* *yak+* *te* ⇒ (420) *ij+* *ya*[k]+ *te* ⇒ *ijyate**yaj[a]*, *Bhūteśvara* (*karma-vācyā*):(284) *a.yaj+* *ta* ⇒ (273) *a. yaj+* *yak+* *ta* ⇒ (420) *a. ij+* *yak+* *ta* ⇒ (327) *a. aij+* *ya*[k]+ *ta* ⇒ (45) *aigyata*III) *yaj[a]*, *Bhūteśa* (*karṭṛ-vācyā*):(284) *a.yaj+* *dip* ⇒ (285,308) *a.yaj+* *si+* *ī*!+ *dip* ⇒ *a.*{(322) *yāj* → (177) *yāṣ* → (356a) *yāk*}+ *s*[i]+ *ī*[t]+ *d*[ip] ⇒ (107,180) *ayākṣīt*

421

वच्यादीनां ग्रहादीनाञ्च नरस्य सङ्कर्षणोऽधोक्षजे ॥४२१॥

vacyādīnām grahādīnāñ ca narasya saṅkarṣaṇo 'dhokṣaje

vacyādīnām (ṣaṣ b)—of the *vacyādis* (420); *grahādīnām* (ṣaṣ b)—of the *grahādis* (next *sūtra*); *ca*—also; *narasya* (ṣaṣ e)—of *Nara*; *saṅkarṣaṇaḥ* (prath e)—*Saṅkarṣaṇa*; *adhokṣaje* (*sap e*)—before *Adhokṣaja Viṣṇubhaktis*.

In Adhokṣaja, the Nara of the vacyādis and grahādis take Saṅkarsaṇa.

I) *yaj[a]*, *Adhokṣaja* (*karṭṛ-vācyā*):

* *yaj*+ *nal* ⇒ {(301,302a) *ya. yaj* → (326) *ya. yāj* → (421) *i. yāj*}+ [*n*]a[*l*] ⇒ *iyāja*

* (311) *yaj*+ *atus* ⇒ {(301,302a) *ya. yaj* → (420) *ya. ij* → (421) *i. ij*}+ *atus* ⇒ (93) *ijatuh*

* *yaj*+ *thal* ⇒ (301,302a) *ya. yaj*+ *thal* ⇒ (421) *i. yaj*+ *thal* ⇒

(two forms by 344a)

a) *i[t]* is applied: (293) *i. yaj*+ *i[t]*+ *tha*[*l*] ⇒ *iyajitha*

b) *i[t]* not applied: (174,200a) *iyas̥tha*

II) [*du*]vap[*a*], *Acyuta*

(*karṭṛ-vācyā*): *vapati*, *vapate*

(*karma-vācyā*): (273) *vap*+ *ya*[*k*]+ *te* ⇒ (420) *upyate*

III) *vah[a]*, *Acyuta*

(*karṭṛ-vācyā*): *vahati*, *vahate*

(*karma-vācyā*): (273) *vah*+ *ya*[*k*]+ *te* ⇒ (420) *uhyate*

IV) *ve[ñ]*, *Acyuta*

(*karṭṛ-vācyā*): (269) *ve*+ [*ś*]a[*p*]+ *ti*[*p*] ⇒ (51) *vayati*; *vayate*

(*karma-vācyā*): (273) *ve*+ *ya*[*k*]+ *te* ⇒ (420) *uyate*

422

गृह्यज्यावयिव्यधिवशिव्यचित्रश्चिप्रच्छिभ्रस्जीनाम् सङ्कर्षणः कंसारौ ॥४२२॥

***grahi-jyā-vayi-vyadhi-vaśi-vyaci-vraści-pracchi-bhrasjīnām*
*saṅkarsanaḥ kaṁsārau***

grahi-jyā-vayi-vyadhi-vaśi-vyaci-vraści-pracchi-bhrasjīnām (*śaṣ b*)—of *grah[a]*, *jyā*, *vay* (optional form of *ve[ñ]* in *Adhokṣaja*), *vyadh[a]*, *vaś[a]*, *vyac[a]*, [*o*]vraśc[*ū*], *pracch[a]*, and *bhrasj[a]*; *saṅkarsanaḥ* (*prath e*)—*Saṅkarsaṇa*; *kaṁsārau* (*sap e*)—before *Kaṁsāri pratyayas*. ***Grah[a]*, *jyā*, *vay* of *ve[ñ]*, *vyadh[a]*, *vaś[a]*, *vyac[a]*, [*o*]vraśc[*ū*], *pracch[a]*, and *bhrasj[a]* take *Saṅkarsaṇa* before *Kaṁsāri*.**

I)

<i>grah[a]</i>	<i>upādāne</i>	9U	take
<i>jyā</i>	<i>vāyo-hānau</i>	9P	become old, decay
<i>ve[ñ]</i>	<i>tantu-santāne</i>	1U	weave, sew, compose
<i>vyadh[a]</i>	<i>tārḍane</i>	4P	strike, hurt, pierce
<i>vaś[a]</i>	<i>kāntau</i>	2P	Desire
<i>vyac[a]</i>	<i>vyāji-karaṇe</i>	6P	Deceive
[<i>o</i>]vraśc[<i>ū</i>]	<i>chedane</i>	6P	cut, tear, wound
<i>pracch[a]</i>	<i>jñīpsāyām</i>	6P	ask, seek, desire, know
<i>bhrasj[a]</i>	<i>pāke</i>	6U	parch, fry

II) Bṛhat 629:

veño vayi vādhokṣaje

‘*Ve[ñ]* is optionally replaced by *vay* in *Adhokṣaja*’.

423

वयो यस्य वो वा कपिले ॥४२३॥

vayo yasya vo vā kapile

vayh (*śaṣ e*)—of *vay* (422 II); *yasya* (*śaṣ e*)—of the letter *y*; *vah* (*prath e*)—the letter *v*; *vā*—optional; *kapile* (*sap e*)—before *Kapila pratyayas*.

***Y* of *vay* optionally changes to *v* before *Kapila*.**

I) Bṛhat 628:

veño na saṅkarsaṇo ’dhokṣaje

‘*Ve[ñ]* does not take *Saṅkarsaṇa* in *Adhokṣaja*’.

II) *ve[ñ]*, *Adhokṣaja* (*karṭṛ-vācyā*):

* ve+ ṅal ⇒ (two forms by 422 II):

a) (423 I,357) vā+ ṅal ⇒ {(301) vā. vā → (339) va. vā}+ ṅal ⇒ (359) va. vā+ au ⇒ (46) *vavau*

b) (422 II) vay+ ṅal ⇒ {(301,302a) va. vay → (422) u. vay}+ [ṅ]a[l] ⇒ *uvaya*

* ve+ atus ⇒ (three forms):

a) (423 I,357) vā+ atus ⇒ (301,339) va. vā+ atus ⇒ (360) vav+ atus ⇒ (93) *vavatuḥ*

b) (422 II) vay+ atus ⇒ {(301,302a) va. vay → (422) u. vay → (420) u. uy}+ atus ⇒ (two options):

a1) (93) *ūyatuh*

b1) (423) u. uv+ atus ⇒ (93) *ūvatuh*

423a¹⁷

लिपिसिचिहो ङो भूतेशे कर्तारि

lipi-sici-hvo ṅo bhūteśe kartari

lipi-sici-hvaḥ (*pañc e*)—after *lip[a]* and *ṣic[a]* (6U – see 481), and *hve[ṅ]*, *sparddhāyām śabde ca* (1U) – vie with, struggle, challenge, call; *ṅaḥ* (*prath e*)—the *pratyaya [ṅ]a*; *bhūteśe* (*sap e*)—before *Bhūteśa*; *kartari* (*sap e*)—in *karṭr-vācya*, active voice.

***ṅa* is applied to *lip[a]*, *ṣic[a]* and *hve[ṅ]* in *Bhūteśa karṭr-vācya*.**

424

जूस्तन्भूमुचुमुचुग्लुग्लुचुक्षिभ्यो ङो वा भूतेश परपदे ॥४२४॥

jṛ-stanbhū-mrucu-mlucu-gluṅcu-gluca-śvibhyo

ṅo vā bhūteśa parapade

jṛ-stanbhū-mrucu-mlucu-gluṅcu-gluca-śvibhyah (*pañc b*)—after *jṛ[ṣ]*, *stanbh[ū]*, *mruc[u]*, *mluc[u]*, *gluṅc[u]*, *gluc[u]*, and *[tu-o]śvi*; *ṅaḥ* (*prath e*)—the *pratyaya [ṅ]a*; *vā*—optional; *bhūteśa parapade* (*sap e*)—before *Bhūteśa parapada Viṣṇubhaktis*.

***ṅa* is optionally applied to *jṛ[ṣ]*, *stanbh[ū]*, *mruc[u]*, *mluc[u]*, *gluṅc[u]*, *gluc[u]*, and *[tu-o]śvi* in *Bhūteśa parapada*.**

I)

<i>jṛ[ṣ]</i>	<i>vayo-hanau</i>	4A	grow old, decay
<i>stanbh[ū]</i>	<i>rodhane dhāraṇe ca</i>	5P	suppress, hinder, support
<i>mruc[u]</i>	<i>Gatau</i>	1P	Go
<i>mluc[u]</i>	(same)		
<i>gluṅc[u]</i>	(same)		
<i>gluc[u]</i>	(same)		
<i>[tu-o]śvi</i>	<i>gati-vrddhyoḥ</i>	1P	Increase

II) *[tu-o]śvi*, *Acyuta* (*karṭr-vācya*):

śvi+ tip ⇒ (269,270) śve+ [ś]a[p]+ ti[p] ⇒ (51) *śvayati*

III) Bṛhat 639:

śvayater i-rāma-haro ṅe

‘*I-Rāma* of *[tu-o]śvi* is *Hara* before *ṅa*’.

IV) Bṛhat 514:

ha-ma-yānta-kṣana-svasa-śvīnām e-rāmetaś ca na vṛṣṇīndrah,
seṭi sau parapade

‘The *dhātus* ending in *h*, *m* or *y*, the *dhātus kṣan[a]*, *svas[a]*, *śvi*, and the *e-Rāmet dhātus*, don’t take *Vṛṣṇīndra* before *i[t]* and *si* in *parapada*’.

V) *[tu-o]śvi*, *Bhūteśa* (*karṭr-vācya*):

(284) a.śvi+ dip ⇒ (three forms, by 354 and 424):

a) *si* is applied:

(285,293,308,424 IV) a.śvi+ iṭ+ si+ iṭ+ dip ⇒ (270,309) a.śve+ i[t]+ i[t]+ d[ip] ⇒

(51,180) *aśvayīt*

¹⁷Bṛhat 633

b) *na* is applied:

(424) a.švi+ *na*+ dip ⇒ (293a,424 III) a.šv+ [n̄]a+ d[ip] ⇒ (180) *ašvat*

c) *añ* is applied:

(364,293a) a.švi+ *añ*+ dip ⇒ a. {(301,315) *ši. švi* → (340) *šišviy*}+ a[n̄]+ d[ip] ⇒
 (180) *ašišviyat*