

ADĀDIS
SECOND CLASS

425

अदादेः शपो महाहरः ॥४२५॥

adādeḥ śapo mahāharaḥ

ad-ādeḥ (pañc e)—after the *adādis*, second class *dhātus*, beginning with *ad[a]*, *bhakṣane* (2P) – eat; *śapaḥ* (śaṣ e)—of *śap* (269); *mahāharaḥ* (*prath e*)—*Mahāhara*, elimination.

After the *adādis śap* is *Mahāhara*.

I) *ad[a]*, *Acyuta* (*karṭṛ-vācya*):

ad+ tip ⇒ (425¹) ad+ ti[p] ⇒ (63) *atti*

¹(It is understood that *śap* (269) is applied, and then it becomes *Mahāhara*).

ad+ anti ⇒ (425) *adanti*

<i>atti</i>	<i>attaḥ</i>	<i>Adanti</i>
<i>atsi</i>	<i>atthaḥ</i>	<i>Attha</i>
<i>admi</i>	<i>advah</i>	<i>Admaḥ</i>

II) *ad[a]*, *Acyuta* (*karma-vācya*):

ad+ te ⇒ (273) ad+ ya[k]+ te ⇒ *adyate*

* *ad[a]*, *Vidhi* (*karṭṛ-vācya*):

ad+ yāt ⇒ (425) *adyāt*

* *ad[a]*, *Vidhāṭṛ* (*karṭṛ-vācya*):

ad+ tup ⇒ (425) ad+ tu[p] ⇒ (63) *attu*

426

हुवैष्णवाभ्यम्हेर्धिः ॥४२६॥

hu-vaiṣṇavābhyam her dhiḥ

hu—after *hu*, *dānādanayoḥ* (3P) – offer as an oblation, eat, take, please; *vaiṣṇavābhyam* (*pañc d*)—and any *dhātu* ending in *Vaiṣṇava*; *heḥ* (śaṣ e)—of *hi* (*Vidhāṭṛ*); *dhiḥ* (*prath e*)—the replacement *dhi*.

After *Vaiṣṇava* and after the *dhātu hu*, *hi* changes to *dhi*.

I) *ad[a]*, *Vidhāṭṛ* (*karṭṛ-vācya*):

ad+ hi ⇒ (425,426) ad+ dhi ⇒ *addhi*

<i>attu / attāt</i>	<i>attām</i>	<i>Adantu</i>
<i>addhi / attāt</i>	<i>attam</i>	<i>Atta</i>
<i>adāmi</i>	<i>adāva</i>	<i>adāma</i>

427

अदेरट् भूतेश्वरदिस्योः ॥४२७॥

ader aṭ bhūteśvara-di-syoḥ

adeḥ (pañc e)—after *ad[a]*; *aṭ* (*prath e*)—the particle *a[t]*; *bhūteśvara-di-syoḥ* (*śap d*)—before *d[ip]* and *s[ip]* of *Bhūteśvara*.

After *ad[a]* *aṭ* is applied before *dip* and *sip* of *Bhūteśvara*.

I) *ad[a]*, *Bhūteśvara* (*karṭṛ-vācya*):

(284) a. ad+ dip ⇒ (425,427) a. ad+ aṭ+ dip ⇒ (327) a. ād+ a[t]+ d[ip] ⇒ (180) *ādat*

(284) a. ad+ sip ⇒ (same) *ādaḥ*

<i>ādat</i>	<i>āttām</i>	<i>ādan</i>
<i>ādaḥ</i>	<i>āttam</i>	<i>ātta</i>
<i>ādama</i>	<i>ādva</i>	<i>ādma</i>

428

अदो घस्भूतेशसनोरधोक्षजे तु वा ॥४२८॥

ado ghasṛ bhūteśa-sanor adhokṣaje tu vā

adaḥ (*ṣaṣ e*)—of *ad[a]* ; *ghasṛ* (*prath e*)—the replacement *ghas[ṛ]*; *bhūteśa-sanoḥ* (*sap d*)—before any *Bhūteśa Viṣṇubhaktis*, and before the *pratyaya san* (301); *adhokṣaje* (*sap e*)—before any *Adhokṣaja Viṣṇubhaktis*; *tu*—but; *vā*—optional.

***Ad[a]* is replaced by *ghas[ṛ]* before *Bhūteśa*, *Adhokṣaja* and *san*. In *Adhokṣaja* this rule is optional.**

I) *ad[a]* (*a*), *Bhūteśa* (*karṭṛ-vācya*):

(284) a.ad+ dip ⇒ (428) a.ghas[ṛ]+ dip ⇒ (384) a.ghas[ṛ]+ [ṇ]a+ d[ip] ⇒ (180) *aghasat*

II) *ad[a]* (*a*), *Bhūteśa* (*karma-vācya*):

(284) ad+ ta ⇒ (428,290) a.ghas[ṛ]+ iṇ+ ta ⇒ (291,292) a.ghās+ i[ṇ] ⇒ *aghāsi*

428a¹

सस्य तः सरामादिरामधातुके

sasya taḥ sa-rāmādi-rāma-dhātuke

sasya (*ṣaṣ e*)—of the letter *s* ; *taḥ* (*prath e*)—the letter *t* ; *sa-rāma-ādi-rāma-dhātuke* (*sap e*)—before a *Rāma-dhātuka* beginning with *sa-Rāma*.

***S* changes to *t* before *Rāma-dhātuka* beginning with *s*.**

I) *ad[a]* (*a*), *Bhūteśa* (*karma-vācya*):

(284) a.ad+ ātām ⇒ (428,285) a.ghas+ si+ ātām ⇒ (428a) a.ghat+ s[i]+ ātām ⇒ *aghatsātām*

II) *ad[a]* (*a*), *Adhokṣaja* (*karṭṛ-vācya*):

(two forms, by 428):

* ad+ ṇal ⇒

a) (428) ghas+ ṇal ⇒ {(301,302a) gha. ghas → (304) ga. ghas → (319) ja. ghas → (326) ja. ghās} + [ṇ]a[l] ⇒ *jaghāsa*

b) {(301,302a) a. ad → (326) a. ād} + [ṇ]a[l] ⇒ *adā*

III) Bṛhat 271:

vasi-ghasyoḥ ṣaḥ

‘The *s* of *vas[a]* and *ghas* changes to *ṣ* (under the conditions given by 107)’.

IV) ad+ atus ⇒

a) (428) ghas+ atus ⇒ {(301,302a,304,319) ja. ghas → (385) ja. ghs → (63) ja. ks} + atus ⇒ (428a IV,93) *jakṣatuḥ*

b) (301,302a) a.ad+ atus ⇒ *ādatuḥ*

* ad+ thal ⇒

¹Bṛhat 637

a) (428) ghas+ thal ⇒ (301,302a,304,319) ja. ghas+ thal ⇒ (344a) ja. ghas+ i[t]+ tha[l] ⇒ *jaghasitha*

b) (301,302a) a.ad+ thal ⇒ (344a) ād+ i[t]+ tha[l] ⇒ *āditha*

V) *vaś[a]*, *Acyuta* (*karṭṛ-vācya*):

(*vaś[a]*, *kāntau* (2P) – desire)

vaś+ tip ⇒ (425,177) vaś+ ti[p] ⇒ (200a) *vaṣṭi*

vaś+ tas ⇒ (425,177) vaś+ tas ⇒ (200a) vaś+ ṭas ⇒ (270a/422,93) *uṣṭaḥ*

vaś+ anti ⇒ (425,270a/422) *uśanti*

vaś+ sip ⇒ (425,177) vaś+ sip ⇒ (202) vak+ si[p] ⇒ (107) *vakṣi*

VI) *vaś[a]*, *Acyuta* (*karma-vācya*):

vaś+ te ⇒ (273) vaś+ ya[k]+ te ⇒ (422) *uśyate*

VII) *vaś[a]*, *Vidhātṛ* (*karṭṛ-vācya*):

vaś+ tup ⇒ (425,177) vaś+ tu[p] ⇒ (200a) *vaṣṭu*

vaś+ hi ⇒ (425,177) vaś+ hi ⇒ (426) vaś+ dhi ⇒ (179) vaḍ+ dhi ⇒ (200a) vaḍ+ ḍhi ⇒ (270a/422) *uḍḍhi*

429

विष्णुजनादिस्योर्हरः ॥४२९॥

viṣṇujanād di-syor haraḥ

viṣṇujanāt (*pañc e*)—after *Viṣṇujana*; *di-syoh* (*sap d*)—before *sip* and *dip* of *Bhūteśvara* / *Bhūteśa*; *haraḥ* (*prath e*)—*Hara*, elision.

After *Viṣṇujana*, *dip* and *sip* are *Hara*.

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

(284) a.vaś+ dip ⇒ (425,177) a.vaś+ dip ⇒ (429) a.vaś ⇒ (179) a.vaḍ ⇒ (180) *avaṭ*

(284) a.vaś+ tām ⇒ (425,177) a.vaś+ tām ⇒ (270a/422) a.uṣ+ tām ⇒ (327) a.auṣ+ tām ⇒ (46,200a) *auṣṭām*

430

हन्हेर्जहि ॥४३०॥

han-her jahi

han-heḥ (*ṣaṣ e*)—of *han[a]*, *himsa-gatyoh* (2P) – kill, go, followed by *hi* (*Vidātṛ*); *jahi*—the final product *jahi*.

***Han[a]* plus *hi* becomes *jahi*.**

I) *han[a]*, *Acyuta* (*karṭṛ-vācya*):

han+ tip ⇒ (425) han+ ti[p] ⇒ *hanti*

han+ tas ⇒ (425,270a/352) ha+ tas ⇒ (93) *hataḥ*

han+ anti ⇒ (425,270a/385) hn+ anti ⇒ (191) ghn+ anti ⇒ *ghnanti*

han+ sip ⇒ (425) han+ si[p] ⇒ (162) *haṁsi*

<i>hanti</i>	<i>hataḥ</i>	<i>ghnanti</i>
<i>haṁsi</i>	<i>hathaḥ</i>	<i>hatha</i>
<i>hanmi</i>	<i>hanvaḥ</i>	<i>hanmaḥ</i>

II) *han[a]*, *Vidhātṛ* (*karṭṛ-vācya*):

han+ hi ⇒ (430) *jahi*

optional form: (279) han+ tāt ⇒ (425,270a/352) *hatāt*

हनो वधो भूतेशकामपालयोः ॥४३१॥

hano vadho bhūteśa-kāmapālayoḥ

hanaḥ (ṣaṣ e)—of *hah[a]*; *badhaḥ* (prath e)—the replacement *vadha*; *bhūteśa-kāmapālayoḥ* (ṣap d)—before *Bhūteśa* and *Kāmapāla Viṣṇubhaktis*.

Han[a] is replaced by vadha in Bhūteśa and Kāmapāla.

I) *han[a]*, *Bhūteśa* (*karṭṛ-vācya*):

(284) a.han+ dip ⇨ (431) a.vadha+ dip ⇨ (285,293,308) a.vadha+ iṭ+ si+ iṭ+ dip ⇨ (309) a.vadha+ i[t]+ i[t]+ d[ip] ⇨ (346) a.vadh+ i+ d ⇨ (180) *avadhīt*

432

भूतेशात्मपदे तु वा ॥४३२॥

bhūteśātmapade tu vā

bhūteśa-ātmapade (ṣap e)—in *Bhūteśa ātmapada*; *tu*—but; *vā*—optional.

But in Bhūteśa ātmapada the replacement of han[a] by vadha is optional.

I) (284) a.han+ ta ⇨ (two forms, by 432):

a) (431) a.vadha+ ta ⇨ (290) a.vadha+ iṇ+ ta ⇨ (346,292) a.vadh+ i[ṇ] ⇨ *avadhi*

b) (290) a.han+ iṇ+ ta ⇨ (326,292) a.hān+ i[ṇ] ⇨ (191) a.ghān+ i ⇨ *aghāni*

II) Br̥hat 654:

hanaḥ siḥ kapilaḥ

‘After *han[a]*, *si* is considered *Kapila*’.

III) *han[a]*, *Bhūteśa* (*karma-vācya*) (cont.):

(284) ahan+ ātām ⇨ (two forms by 432):

a) *han[a]* replaced by *vadha*:

(431,285,293) a.vadha+i[t]+ s[i]+ ātām ⇨ (346,107) *avadhiṣātām*

b) *han[a]* (*anit*) not replaced by *vadha*:

(285) a.han+ s[i]+ ātām ⇨ (432 II,352) *ahasātām*

433

नराद्धन्तेर्हस्य घः ॥४३३॥

narād dhanter hasya ghaḥ

narāt (pañc e)—after *Nara*; *hanteḥ* (ṣaṣ e)—of *han[a]*; *hasya* (ṣaṣ e)—of the letter *h*; *ghaḥ* (prath e)—the letter *gh*.

After Nara, the h of han[a] changes to gh.

I) *han[a]*, *Adhokṣaja* (*karṭṛ-vācya*):

* han+ ṇal ⇨ {(301,302a) ha. han → (433) ha. ghan → (326) ha. ghān → (419) ja. ghān}+ [ṇ]a[l] ⇨ *jaghāna*

* han+ atus ⇨ {(301,302a) ha. han → (385) ha. hn → (433) ha. ghn → (419) ja. ghn}+ atus ⇨ (93) *jaghnatuh*

II) *han[a]*, *Kāmapāla* (*karṭṛ-vācya*):

han+ yāt ⇨ (431) vadha+ yāt ⇨ (346,293a) vadh+ yāt ⇨ *vadhyāt*

* *han[a]*, *Kalki* (*karṭṛ-vācya*):

han+ syati ⇨ (374) han+ i[t]+ syati ⇨ (107) *haniṣyati*

434

इणो गा भूतेसे ॥४३४॥

iṅo gā bhūteśe

iṅah (ṣaṣ e)—of *i[n]*, *gatau* (2P) – go; *gāh* (prath e)—the replacement *gā*; *bhūteśe* (sap e)—before *Bhūteśa Viṣṇubhaktis*.

***I[n]* is replaced by *gā* in *Bhūteśa*.**

I) *i[n]*, *Acyuta* (*karṭṛ-vācya*):

* i+ tip ⇒ (425,270) e+ ti[p] ⇒ *eti*

* i+ tas ⇒ (425,270a/274,93) *itah*

II) *i[n]*, *Acyuta* (*karma-vācya*):

i+ te ⇒ (273,274) i+ yak+ te ⇒ (344b) ī+ ya[k]+ te ⇒ *iyate*

III) *i[n]*, *Bhūteśa* (*karṭṛ-vācya*):

(284) a.i+ dip ⇒ (285) a.i+ si+ dip ⇒ (286) a.i+ dip ⇒ (434) a.gā+ d[ip] ⇒ (180) *agāt*

IV) *i[n]*, *Adhokṣaja* (*karṭṛ-vācya*):

* i+ ṅal ⇒ {(301) i.i → (291) i.ai → (434a) iy.ai}+ [ṅ]a[l] ⇒ (51) *iyāya*

* i+ atus ⇒ {(301) i.i → (340) i.iy}+ atus ⇒ (93) *iyatuḥ*

* i+ thal ⇒ (301) i.i+ thal ⇒ (344,270) i.e+ i[t]+ thal ⇒ (434a) iy.e+ i[t]+ tha[l] ⇒

(51) *iyayitha*

435

इकिडौ नित्यमधिपूर्वो ॥४३५॥

ik-iṅau nityam adhi-pūrvau

ik-iṅau (prath d)—the *dhātus* *i[k]* and *i[n]*; *nityam*—always; *adhi-pūrvau* (prath d)—preceded by *adhi*.

***I[k]* and *i[n]* are always preceded by *adhi*.**

I) *adhi.i[k]*, *smarane* (2P) – remember, think;

adhi.i[n], *adhyayane* (2A) – study.

II) *i[k]*, *Acyuta* (*karṭṛ-vācya*):

(435) *adhi.i+ tip* ⇒ (425,270) *adhi.e+ ti[p]* ⇒ (47) *adhyeti*

(435) *adhi.i+ tas* ⇒ (425,270a/274,93) *adhītah*

(435) *adhi.i+ anti* ⇒ (425,270a/274) *adhī+ anti* ⇒ (340) *adhiy+ anti* ⇒ *adhiyanti*

III) *i[k]*, *Bhūteśa* (*karṭṛ-vācya*):

(435,284) *adhi.a.i+ dip* ⇒ (similarly to *i[n]*, 194 is applied here) *adhyagāt*

IV) *i[n]*, *Acyuta* (*karṭṛ-vācya*):

(435) *adhi.i[n]+ te* ⇒ (425,270a/274) *adhīte*

(435) *adhi.i+ āte* ⇒ (425,340,270a/274) *adhi.iy+ āte* ⇒ *adhīyāte*

(435) *adhi.i+ ante* ⇒ (425,340,270a/274,295) *adhi.i+ ate* ⇒ *adhīyate*

V) *i[n]*, *Acyuta* (*karma-vācya*):

(435) *adhi.i+ te* ⇒ (273,274) *adhi.i+ ya[k]+ te* ⇒ *adhīyate*

VI) *i[n]*, *Bhūteśvara* (*karṭṛ-vācya*):

(435,284) *adhi.a[t].i+ ta* ⇒ (425,327) *adhi.a.ai+ ta* ⇒ (45,47) *adhyaita*

435a²

उरामस्य वृष्णीन्द्रः शब्लुकि पृथुविष्णुजने

u-rāmasya vṛṣṇīndraḥ śab-luki pṛthu-viṣṇujane

u-rāmasya (śaṣ e)—of *u-Rāma*; *vṛṣṇīndraḥ* (prath e)—*Vṛṣṇīndra*; *śab-luki* (sap e)—when *śap* (269) is *Hara*; *pṛthu-viṣṇujane* (sap e)—before *Pṛthu pratyayas* beginning with *Viṣṇujana*.

U-Rāma takes Vṛṣṇīndra before Pṛthu beginning with Viṣṇujana when śap is Hara.

I) This rule is not applicable to *Nārāyaṇa*.

II) *ṣtu[ñ]*, *Acyuta* (*karṭṛ-vācya*):

(*ṣtu[ñ]*, *stutau* (2U) – praise, extol)

(320) *stu+ ti[p]* ⇒ (425,435a)

(320) *stu+ te* ⇒ (425,270a/274) *stute*

(320) *stu+ anti* ⇒ (425,270a/274,340) *stuvanti*

III) *ṣtu[ñ]*, *Acyuta* (*karma-vācya*):

(320) *stu+ te* ⇒ (273,274) *stu+ ya[k]+ te* ⇒ (344b) *stūyate*

IV) Bṛhat 572:

su-stu-dhuñbhya iṭ sau parapade

‘*ṣu, ṣtu[ñ]* and *dhu[ñ]* take *i[t]* before *si* in *parapada*’.

* *ṣu*, *prasave* (1P,2P) – permit

dhu[ñ], *kampane* (5U) – shake, tremble

* *ṣtu[ñ]*, *Bhūteśa* (*karṭṛ-vācya*):

(320,284) *a.stu+ dip* ⇒ (285,306,435a V) *a.stu+ iṭ+ si+ iṭ+ dip* ⇒ (338,309) *a.stau+ i[t]+ i[t]+*

d[ip] ⇒ (52,180) *astāvīt*

436

अस्यतिवक्तिख्यातिभ्यो ङो भूतेशे कर्तारि ॥४३६॥

asyati-vakti-khyātibhyo ṅo bhūteśe kartari

asyati-vakti-khyātibhyah (pañc b)—after *as[a]*, *vac[a]* and *khyā*; *ṅaḥ* (prath e)—the *pratyaya [ṅ]a* (applied instead of *si*); *bhūteśe* (sap e)—before *Bhūteśa Viṣṇubhaktis*; *kartari* (sap e)—in *karṭṛ-vācya*, active voice.

After *as[a]*, *vac[a]* and *khyā, ṅa* is applied in *Bhūteśa karṭṛ-vācya*.

<i>vac[a]</i>	<i>paribhāṣaṇe</i>	2P	speak
<i>khyā</i>	<i>prakathane</i>	2P	tell
<i>as[a]</i>	<i>kṣepaṇe</i>	4P	throw

I) *khyā*, *Acyuta*

(*karṭṛ-vācya*): *khyā+ tip* ⇒ (425) *khyāti*

(*karma-vācya*): *khyā+ te* ⇒ (273) *khyā+ yak+ te* ⇒ (344b) *khyī+ ya[k]+ te* ⇒ *khyīyate*

II) *khyā*, *Vidhi* (*karṭṛ-vācya*):

khyā+ yāt ⇒ (425) *khyāyāt*

III) *khyā*, *Bhūteśa* (*karṭṛ-vācya*):

(284) *a.khyā+ dip* ⇒ (436) *a.khyā+ ṅa+ dip* ⇒ (360) *a.khy+ [ṅ]a+ d[ip]* ⇒ (180) *akhyat*

437

वेत्तिप्रबृतीनाम्वेदादयो नव निपाता वा ॥४३७॥

vetti-prabṛtīnām vedādayo nava nipātā vā

vetti-prabṛtīnām (śaṣ b)—of the forms of *vid[a]*, beginning with *vetti*; *veda-ādayah* (prath b)—*veda*, etc.; *nava* (prath b)—nine; *nipātā* (prath b)—substitute forms; *vā*—optional.

There are nine optional forms of *vid[a]* in *Acyuta*, beginning with *veda*.

I) *vid[a]*, *Acyuta* (*karṭṛ-vācya*):

(regular forms):

vid+ tip ⇒ (425,307) ved+ ti[p] ⇒ (63) *vetti*

vid+ tas ⇒ (425,270a,63,93) *vittah*

vid + anti ⇒ (425,270a) *vidanti*

<i>vetti</i>	<i>vittah</i>	<i>vidanti</i>
<i>vetsi</i>	<i>vitthah</i>	<i>vittha</i>
<i>vedmi</i>	<i>vidvah</i>	<i>vidmah</i>

Optional forms, by 437:

<i>veda</i>	<i>vidatuḥ</i>	<i>viduḥ</i>
<i>vettha</i>	<i>vidathuḥ</i>	<i>vida</i>
<i>veda</i>	<i>vidva</i>	<i>vidma</i>

438

वेत्तुप्रभृतीनां विदाङ्करोत्तुप्रभृतीनि वा ॥४३८॥

vettu-prabhṛtīnām vidāṅkarotu-prabhṛtīni vā

vettu-prabhṛtīnām (ṣaṣ *b*)—of *vettu*, *Vidhāṭṛ* form of *vid[a]*, etc.; *vidāṅkarotu-prabhṛtīni* (*prath b*)—*vidāṅkarotu*, etc.; *vā*—optional.

In *Vidhāṭṛ*, *vid[a]* has also optional forms beginning with *vidāṅkarotu*.

I) *vid[a]*, *Vidhāṭṛ* (*karṭṛ-vācya*):

regular forms:

<i>vettu / vittāt</i>	<i>vittām</i>	<i>vidantu</i>
<i>viddhi / vittāt</i>	<i>vittam</i>	<i>vitta</i>
<i>vidāmi</i>	<i>vedāva</i>	<i>vedāma</i>

Optional forms:

<i>vidāṅkarotu / vidāṅkarutāt</i>	<i>vidāṅkurutām</i>	<i>vidāṅkurvantu</i>
<i>vidāṅkuru / vidāṅkurutāt</i>	<i>vidāṅkurutam</i>	<i>vidāṅkuruta</i>
<i>vidāṅkaravāni</i>	<i>vidāṅkaravāva</i>	<i>vidāṅkaravāma</i>

439

दधो रुः सिपि वा ॥४३९॥

da-dho ruḥ sipi vā

da-dhoḥ (ṣaṣ *d*)—of the letters *d* and *dh*; *ruḥ* (*prath e*)—the replacement *r[u]*; *sipi* (*sap e*)—before *s[ip]*; *vā*—optional.

***D* or *dh* are optionally replaced by *r[u]* before *sip*.**

I) *vid[a]*, *Bhūteśvara* (*karṭṛ-vācya*):

(284) a.vid+ dip ⇒ (425,307) a.ved+ d[ip] ⇒ (173,180) *avet*

(284) a.vid+ tām ⇒ (425,270a) a.vid+ tām ⇒ (63) *avittām*

(284) a.vid+ an ⇒ (425,270a,310) a.vid+ us ⇒ (93) *aviduḥ*

(284) a.vid+ sip ⇒ (425,307) a.ved+ sip ⇒

(two forms, by 439):

a) (439) a.ver+ s[ip] ⇒ a.vers ⇒ (173,93) *aveḥ*

b) a.ved+ s[ip] ⇒ a.veds ⇒ (173,180) *avet*

II) *vid[a]*, *Bhūteśa* (*karṭr-vācya*):

(284) a.vid+ dip ⇒ (285,293,308) a.vid+ iṭ+ si+ īṭ+ dip ⇒ (307,309) a.ved+ i[t]+ ī[t]+ d[ip]
⇒ (180) *avedit*

439a³

उषवेत्तिजागृभ्य आमधोक्षजे वा

uṣa-vetti-jāgr̥bhya ām adhokṣaje vā

uṣa-vetti-jāgr̥bhyaḥ (*pañc b*)—after *uṣ[a]*, *vid[a]*, and *jāgr̥*; *ām* (*prath e*)—the *pratyaya ām* ; *adhokṣaje* (*sap e*)—in *Adhokṣaja*; *vā*—optional.

After *uṣ[a]*, *vid[a]* and *jāgr̥[r]*, *ām* is optionally applied in *Adhokṣaja*.

I)	<i>uṣ[a]</i>	<i>dahe</i>	1P	Burn
	<i>jāgr̥</i>	<i>nidrākṣaye</i>	2P	awake

440

विदेरामि न गोविन्दः ॥४४०॥

vider āmi na govindaḥ

videḥ (*ṣaṣ e*)—of *vid[a]*; *āmi* (*sap e*)—before *ām* ; *na*—not; *govindaḥ* (*prath e*)—*Govinda*.
***Vid[a]* does not take *Govinda* before *ām*.**

I) *vid[a]*, *Adhokṣaja* (*karṭr-vācya*):

vid+ ṇal ⇒ (two forms by 439a):

a) regular:

{(301,302a) vi. vid → (307) vi. ved}+ [ṇ]a[l] ⇒ *viveda*

b) *ām* is applied:

(439a,440,332) vid. ām. {kr+ ṇal} ⇒ *vidāñcakāra* (see 333)

441

श्रमस्त्योररामहरो निर्गुणे ॥४४१॥

śnam-astyor a-rāma-haro nirguṇe

śnam-astyoḥ (*ṣaṣ d*)—of the *vikaraṇa śnam* and the *dhātu as, bhuvī* (2P) – be; *a-rāma-haraḥ* (*prath e*)—the *Hara*, elision, of *a-Rāma*; *nirguṇe* (*sap e*)—before a *Nirguṇa pratyaya*.

***A-Rāma* of *śnam* and the *dhātu as[a]* is *Hara* before *Nirguṇa*.**

I) *as*, *Acyuta* (*karṭr-vācya*):

as+ tip ⇒ (425) as+ ti[p] ⇒ *asti*

as+ tas ⇒ (425,270a/441) s+ tas ⇒ (93) *staḥ*

as+ anti ⇒ (same) s+ anti ⇒ *santi*

442

अस्तेः सलोपः से ॥४४२॥

asteḥ sa-lopaḥ se

³Bṛhat 541

asteḥ (ṣaṣ e)—of *as* ; *sa-lopaḥ* (prath e)—the elision of the letter *s* ; *se* (*sap e*)—before letter *s*.

S of *as[a]* is *Hara* before *pratyaya* beginning with *s*.

I) *as*, *Acyuta* (*karṭṛ-vācyā*):

as+ sip ⇒ (425,442) a+ si[p] ⇒ *asi*

<i>asti</i>	<i>staḥ</i>	<i>santi</i>
<i>asi</i>	<i>sthaḥ</i>	<i>stha</i>
<i>asmi</i>	<i>svaḥ</i>	<i>smaḥ</i>

443

अस्तेर्भूर्ब्रुवो वची रामधातुके ॥४४३॥

aster bhūr bruvo vacī rāma-dhātuke

asteḥ (ṣaṣ e)—of *as* ; *bhūḥ* (prath e)—the replacement *bhū*; *bruvaḥ* (ṣaṣ e)—of *bru[ñ]* (*brū*), *vyaktāyām vāci* (2U) – speak; *vacīḥ*¹ (prath e)—the replacement *vac[a]*; *rāma-dhātuke* (*sap e*)—before a *Rāma-dhātuka pratyaya*.

¹(*vac[a]+ i[k]* – 286 II, *kṛd* 681), (*vacī* – 82)

Before *Rāma-dhātuka as[a]* changes to *bhū*, and *brū* changes to *vac*.

I) *as*, *Acyuta* (*karma-vācyā*):

as+ te ⇒ (273,274) as+ yak+ te ⇒ (443) bhū+ ya[k]+ te ⇒ *bhūyate*

(Ordinarily *bhū* is not used in *karma-vācyā* because it is *akarmaka*, intransitive; but some times *bhū* has the meaning of *prāpti*, acquire, and in such cases it can be used in *karma-vācyā*).

II) *as*, *Vidhi* (*karṭṛ-vācyā*):

as+ yāt ⇒ (425,270a/441) s+ yāt ⇒ *syāt*

<i>syāt</i>	<i>syātām</i>	<i>syuḥ</i>
<i>syāḥ</i>	<i>syātam</i>	<i>syāta</i>
<i>syām</i>	<i>syāva</i>	<i>syāma</i>

444

अस्तेरेधि ॥४४४॥

as her edhi

as (prath e)—the *dhātu as* ; *heḥ* (*sap e*)—followed by *hi* (*Vidhāṭṛ*); *edhi*—the final product *edhi*.

***As[a]* plus *hi* becomes *edhi*.**

I) *as*, *Vidhāṭṛ* (*karṭṛ-vācyā*):

as+ tup ⇒ (425) as+ tu[p] ⇒ *astu*

optional form: as+ tātaṅ ⇒ (425,270a/441) s+ tāt[an] ⇒ *stāt*

as+ hi ⇒ (444) *edhi*

as+ ānip ⇒ (425) as+ āni[p] ⇒ *asāni*

<i>astu / stāt</i>	<i>Stām</i>	<i>santu</i>
<i>edhi / stāt</i>	<i>Stam</i>	<i>sta</i>
<i>asāni</i>	<i>Asāva</i>	<i>asāma</i>

445

अस्तेर्नारामहरो भुतेश्वरे ॥४४५॥

aster nā-rāma-haro bhuteśvare

asteḥ (ṣaṣ e)—of *as* ; *na*—not; *a-rāma-harah* (*prath e*)—the elision of *a-Rāma*; *bhuteśvare* (*ṣap e*)—before *Bhūteśvara Viṣṇubhaktis*.

In *Bhūteśvara a-Rāma* of *as[a]* is not *Hara*.

I) This *sūtra* takes precedence over 441.

II) *as*, *Bhūteśvara* (*karṭṛ-vācya*):

(284) *a.as*+ *dip* ⇒ (425,308¹) *a.as*+ *ī[t]*+ *d[ip]* ⇒ (180) *āsīt*

¹(*asti sibhyām id dip-sipoh*)

(284) *a.as*+ *tām* ⇒ (425,445) *āstām*

<i>āsīt</i>	<i>Āstām</i>	<i>āsan</i>
<i>āsīh</i>	<i>Āstam</i>	<i>āsta</i>
<i>āsam</i>	<i>Āsva</i>	<i>āsma</i>

III) *as*, *Bhūteśa* (*karṭṛ-vācya*):

(284) *a.as*+ *dip* ⇒ (443,285) *a.bhū*+ *si*+ *dip* ⇒ (286) *a.bhū*+ *d[ip]* ⇒ (180) *abhūt*

(the same as *bhū*, 1P)

<i>abhūt</i>	<i>abhūtām</i>	<i>abhūvan</i>
<i>abhūh</i>	<i>Abhūtam</i>	<i>abhūta</i>
<i>abhūvam</i>	<i>Abhūva</i>	<i>abhūma</i>

446

वच उम्डे ॥४४६॥

vaca um ṇe

vacah (ṣaṣ e)—of *vac[a]*, *paribhāṣaṇe* (2P) – speak; *um* (*prath e*)—the particle *u[m]* ; *ṇe* (*ṣap e*)—before the *pratyaya [ṇ]a*.

***Um* is applied to *vac[a]* before *ṇa*.**

I) *vac[a]*, *Acyuta* (*karṭṛ-vācya*):

vac+ *ti* ⇒ (425,174) *vak*+ *ti[p]* ⇒ *vakti*

vac+ *tas* ⇒ (425,174) *vak*+ *tas* ⇒ (93) *vaktaḥ*

vac+ *anti* ⇒ (this form does not exist, as well as *vac*+ *antu* in *Vidhātṛ*, and *vac*+ *an* in *Bhūteśa*).

<i>vakti</i>	<i>Vaktaḥ</i>	<i>xxx</i>
<i>vakṣi</i>	<i>Vakthaḥ</i>	<i>vaktha</i>
<i>vacmi</i>	<i>Vacvaḥ</i>	<i>vacmah</i>

II) *vac[a]*, *Acyuta* (*karma-vācya*):

vac+ *te* ⇒ (273,274) *vac*+ *ya[k]*+ *te* ⇒ (420) *ucyate*

<i>ucyate</i>	<i>Ucyete</i>	<i>ucyante</i>
<i>ucyase</i>	<i>Ucyethe</i>	<i>ucyadhve</i>
<i>ucye</i>	<i>Ucyavahe</i>	<i>ucyamahe</i>

III) *vac[a]*, *Bhūteśa* (*karṭṛ-vācya*):

(284) *a.vac*+ *dip* ⇒ (436) *a.vac*+ *ṇa*+ *dip* ⇒ (446) *a.va.u[m].c*+ *[ṇ]a*+ *d[ip]* ⇒

(180) *avocat*

(284) *a.vac*+ *tām* ⇒ (436,446) *a.va.u[m].c*+ *[ṇ]a*+ *tām* ⇒ *avocatām*

IV) *vac[a]*, *Adhokṣaja* (*karṭṛ-vācya*):

vac+ *nal* ⇒ {(301,302a) *va. vac* → (420) *va. vāc* → (321) *u. vāc*}+ [*ṅ*]a[l] ⇒ *uvāca*

vac+ *atus* ⇒ {(301,302a) *va. vac* → (320) *va. uc* → (321) *u. uc*}+ *atus* ⇒ (93) *ūcatuḥ*

447

रुदादिभ्य इट् कृष्णधातुके ॥४४७॥

rudādibhya iṭ kṛṣṇa-dhātuke

rudādibhyaḥ (*pañc b*)—after the *rudādis*; *iṭ* (*prath e*)—*i[t]* (293); *kṛṣṇa-dhātuke* (*sap e*)—before *Kṛṣṇa-dhātuka pratyayas*.

After the *rudādis iṭ* is applied before *Kṛṣṇa-dhātuka*.

I) Bṛhat 645:

rudāder iṭ ca (bhūteśvara-hi-syoḥ)

‘But before *dip* and *sip* of *Bhūteśvara* the *rudādis* take either *i[t]* or *a[t]*’.

II) The *rudādis*:

<i>rud[ir]</i>	<i>aśru-vimocane</i>	2P	cry
<i>[ñi]ṣvap[a]</i>	<i>śaye</i>	2P	sleep
<i>śvas[a]</i>	<i>praṇāne</i>	2P	breathe
<i>an[a]</i>	<i>praṇāne</i>	2P	live
<i>jakṣ[a]</i>	<i>bhaḥṣa-nasanayoḥ</i>	2P	eat, laugh

III) *rud[ir]*, *Acyuta* (*karṭṛ-vācya*):

rud+ *tip* ⇒ (425,307) *rod*+ *tip* ⇒ (447) *rod*+ *i[t]*+ *ti[p]* ⇒ *roditi*

rud+ *tas* ⇒ (425,270a/274,447) *rud*+ *i[t]*+ *tas* ⇒ (93) *ruditaḥ*

rud+ *anti* ⇒ (425,270a/274,293a¹) ⇒ *rudanti*

¹(293a takes precedence over 447)

IV) *rud[ir]*, *Acyuta* (*karma-vācya*):

rud+ *te* ⇒ (273,274) *rud*+ *ya[k]*+ *te* ⇒ *rudyate*

V) *rud[ir]*, *Bhūteśvara* (*karṭṛ-vācya*):

(284) *a.rud*+ *dip* ⇒ (two forms by 447 I):

a) (425,447,293a,447 I) *a.rud*+ *iṭ*+ *dip* ⇒ (307) *a.rod*+ *i[t]*+ *d[ip]* ⇒ (180) *arodit*

b) (same) *a.rod*+ *a[t]*+ *d[ip]* ⇒ (180) *arodat*

(284) *a.rud*+ *tām* ⇒ (425,270a/274,447) *a.rud*+ *i[t]*+ *tām* ⇒ *aruditām*

(284) *a.rud*+ *an* ⇒ (425,270a/274,293a) *a.rud*+ *an* ⇒ *arudan*

VII) *rud[ir]*, *Bhūteśa* (*karṭṛ-vācya*):

(284) *a.rud*+ *dip* ⇒ (two forms, by 314):

a) regular:

(285,293,308) *a.rud*+ *iṭ*+ *si*+ *iṭ*+ *dip* ⇒ (307,309) *a.rod*+ *i[t]*+ *i[t]*+ *d[ip]* ⇒ (180) *arodit*

b) [*ñ*]a is applied:

(314,274,293a) *a.rud*+ [*ñ*]a+ *d[ip]* ⇒ (180) *arudat*

VIII) [*ñi*]ṣvap[a], *Acyuta*

(*karṭṛ-vācya*): (320) *svap*+ *tip* ⇒ (425,447) *svap*+ *i[t]*+ *ti[p]* ⇒ *svapiti*

(*karma-vācya*): (320) *svap*+ *te* ⇒ (273,274,320) *sup*+ *ya[k]*+ *te* ⇒ *supyate*

[*ñi*]ṣvap, *Balakalki*:

(320) *svap*+ *tā* ⇒ *svaptā*

IX) *svas[a]*, *Acyuta* (*karṭṛ-vācya*):

svas+ *tip* ⇒ (425,447) *svas*+ *i[t]*+ *ti[p]* ⇒ *svasiti*

X) *an[a]*, *Acyuta* (*karṭṛ-vācya*):

an+ *tip* ⇒ (425,447) *an*+ *i[t]*+ *ti[p]* ⇒ *aniti*

जक्षादिरपि नारायणः ॥४४८८॥

jakṣādir api nārāyaṇaḥ

jakṣādih (prath e)—the *jakṣādis*; *api*—also; *nārāyaṇaḥ* (prath e)—*Nārāyaṇa*.

The *jakṣādis* are also *Nārāyaṇa*.

I) The *jakṣādis*:

<i>jakṣ[a]</i>	<i>bhākṣa-hasanayoḥ</i>	2P	eat, laugh
<i>jāgr</i>	<i>nidrākṣaye</i>	2P	be awake
<i>daridrā</i>	<i>durgatau</i>	2P	be poor, be distressed
<i>cakās[r]</i>	<i>dīptau</i>	2P	shine, be prosperous
<i>sās[u]</i>	<i>anuśītau</i>	2P	govern, instruct, inform, advise

II) All rules applicable to *Nārāyaṇa* are applicable to *jakṣādis*.

448a⁴

नारायणादन्तो नस्य हरः

nārāyaṇād anto nasya haraḥ

nārāyaṇāt (pañc e)—after *Nārāyaṇa*; *antaḥ* (ṣaṣ e)—of the syllable *ant* (in *anti*, *antu*, *ante*, *antam*, and *anta*¹); *nasya* (ṣaṣ e)—of letter *n*; *haraḥ* (prath e)—*Hara*, elision.

¹(by 295, it was already indicated the *Hara* of the *n* of *ante*, *antam*, and *anta*).

After *Nārāyaṇa*, *n* of *anti*, *antu*, etc. is *Hara*.

I) *jāgr*, *Acyuta* (*karṭr-vācyā*):

jāgr+ tip ⇒ (425,270) *jāgar*+ ti[p] ⇒ *jāgarti*

jāgr+ tas ⇒ (425,270a/274,93) *jāgrtaḥ*

jāgr+ anti ⇒ (425,270a/274,448a) *jāgr*+ ati ⇒ (49) *jāgrati*

448b⁵

ईशान्तस्य गोविन्दोऽन उसि

īśāntasya govindo 'na usi

īśāntasya (ṣaṣ e)—of the *dhātu* ending in *Īśa*; *govindaḥ* (prath e)—*Govinda*; *anaḥ* (ṣaṣ e)—of an (*Bhūteśvara* / *Bhūteśa*); *us* (prath e)—the replacement *us*.

***Īśa* takes *Govinda* when *an* changes to *us*.**

449

दरिद्रातेरिरामो निर्गुणविष्णुजने ॥४४९॥

daridrāter i-rāmo nirguṇa-viṣṇujane

daridrāteḥ (ṣaṣ e)—of *daridrā*; *i-rāmaḥ* (prath e)—*i-Rāma*; *nirguṇa-viṣṇujane* (sap e)—before a *Nirguṇa pratyaya* beginning with *Viṣṇujana*.

***Ā* of *daridrā* changes to *i* before *Nirguṇa* beginning with *Viṣṇujana*.**

I) *daridrā*, *Acyuta* (*karṭr-vācyā*):

⁴Bṛhat 682

⁵Bṛhat 685

daridrā+ tip ⇒ (425) *daridrāti*
daridrā+ tas ⇒ (425,270a/274,449) daridr+ tas ⇒ (93) *daridritaḥ*

450

श्रानारायणयोरारामहरो निर्गुणकृष्णधातुके ॥४५०॥

śnā-nārāyaṇayor ā-rāma-haro nirguṇa-kṛṣṇa-dhātuke

śnā-nārāyaṇayoḥ (ṣaṣ d)—of *pratyaya śna* and of *Nārāyaṇa*; *ā-rāma-haraḥ* (prath e)—the *Hara*, elision of *ā-Rāma* ; *nirguṇa-kṛṣṇa-dhātuke* (sap e)—before *Nirguṇa-Kṛṣṇa-dhātuka* *pratyaya*.

The *ā-Rāma* of *śnā* and *Nārāyaṇa* is *Hara* before *Nirguṇa-Kṛṣṇa-dhātuka*.

I) *daridrā*, *Acyuta* (*karṭṭ-vācya*):

daridrā+ anti ⇒ (425,270a/274,450) daridr+ anti ⇒ (448a) daridr+ ati ⇒ *daridrati*

451

दरिद्रातेरारामहरो वैष्णवादिस्न्युक्तनवर्जित रामधातुके ॥४५१॥

daridrāter ā-rāma-haro vaiṣṇavādi-san-yuk-ṭana-varjita-rāma-dhātuke

daridrāteḥ (ṣaṣ e)—of *daridrā*; *ā-rāma-haraḥ* (prath e)—the *Hara* of *ā-Rāma* ; *vaiṣṇava-ādi-san*—*vaiṣṇavādi-san*, *pratyaya san* not preceded by *i[t]*; *yuk-ṭana*—the *pratyayas y[uk]* and *[ṭ]ana*; *varjita*—excepting; *rāma-dhātuke* (sap e)—before *Rāma-dhātuka* *pratyaya*.

***Ā-Rāma* of *daridrā* is *Hara* before *Rāma-dhātuka*, excepting *vaiṣṇavādi-san*, *yuk* and *ṭana*.**

I) *daridrā*, *Acyuta* (*karṭṭ-vācya*):

daridrā+ te ⇒ (273,274,451) daridr+ ya[k]+ te ⇒ *daridryate*

452

भूतेशे तु वा ॥४५२॥

bhūteṣe tu vā

bhūteṣe (sap e)—in *Bhūteṣa*; *tu*—but; *vā*—optional.

But in *Bhūteṣa* the *Hara* of *ā-Rāma* of *daridrā* is optional.

I) *daridrā*, *Bhūteṣa* (*karṭṭ-vācya*):

(284) a. *daridrā*+ dip ⇒ (285) a. *daridrā*+ si+ dip ⇒

(two forms by 452):

a) *ā-Rāma* is *Hara*:

(451,293,308) a. *daridr*+ iṭ+ si+ iṭ+ dip ⇒ (309) a. *daridr*+ i[t]+ i[t]+ d[ip] ⇒ (180) *adaridrīt*

b) *ā-Rāma* is not *Hara*:

(350,308) a. *daridrā*+ suk+ iṭ+ si+ iṭ+ dip ⇒ (309) a. *daridrā*+ s[uk]+ i[t]+ i[t]+ d[ip] ⇒

(180) *adaridrāsīt*

452a⁶

सस्य तो दिब्लोपे

⁶Bṛhat 690

sasya to dib-lope

sasya (śaṣ e)—of the letter *s* ; *taḥ* (*prath e*)—the letter *t* ; *dib-lope* (*sap e*)—when *dip* is *Hara*, or dropped.

S changes to t when there is Hara of dip.

I) *cakās[r]*, *Acyuta* (*karṭṛ-vācyā*):

cakās+ *tip* ⇒ (425) *cakāsti*

cakās[r], *Vidhātṛ* (*karṭṛ-vācyā*):

cakās+ *hi* ⇒ (425,426) *cakās*+ *dhi* ⇒ (298) *cakā*+ *dhi* ⇒ *cakādhi*

cakās[r], *Bhūteśvara* (*karṭṛ-vācyā*):

(284) a.*cakās*+ *dip* ⇒ (425,429) a.*cakās* ⇒ (452a) *acakāt*

452b⁷

सिब्लोपे तु रश्च

sib-lope tu raś ca

sip-lope (*sap e*)—when *sip* is *Hara*; *tu*—but; *raḥ* (*prath e*)—the letter *r* ; *ca*—also.

But when sip is Hara, s changes either to r or t.

I) *cakās[r]*, *Bhūteśvara* (*karṭṛ-vācyā*):

(284) a.*cakās*+ *sip* ⇒ (425,429) a.*cakās* ⇒

(two forms, by 452b):

a) (452b) *acakāt*

b) (452b) a.*cakār* ⇒ (93) *acakāḥ*

453

शासः शिष्कंसारिविष्णुजनडयोः ॥४५३॥

śāsaḥ śiṣ kamsāri-viṣṇujana-ñayoḥ

śāsaḥ (śaṣ e)—of *śās[u]*; *śiṣ* (*prath e*)—the replacement *śis* ; *kamsāri-viṣṇujana-ñayoḥ* (*sap d*)—before *Kamsāri* beginning with *Viṣṇujana* and *pratyaya* [ñ]a.

Śās[u] is replaced by śis before Kamsāri beginning with Viṣṇujana and ña.

I) *śās[u]*, *Acyuta* (*karṭṛ-vācyā*):

śās+ *tip* ⇒ (425) *śāsti*

śās+ *tas* ⇒ (425,270a/453) *śiṣ*+ *tas* ⇒ (200a,93) *śiṣtaḥ*

śās+ *anti* ⇒ (425,448a) *śās*+ *ati* ⇒ *śāsati*

II) *śās[u]*, *Acyuta* (*karma-vācyā*):

śās+ *te* ⇒ (273,274) *śās*+ *yak*+ *te* ⇒ (453) *śiṣ*+ *ya*[k]+ *te* ⇒ *śiṣyate*

III) *śās[u]*, *Vidhi* (*karṭṛ-vācyā*):

śās+ *yāt* ⇒ (425,270a/453) *śiṣ*+ *yāt* ⇒ *śiṣyāt*

IV) Bṛhat 693:

śās heḥ śādhi

‘*śās[u]* plus *hi* is replaced by *śādhi*’.

V) *śās[u]*, *Vidhātṛ* (*karṭṛ-vācyā*):

śās+ *hi* ⇒ (453 IV) *śādhi*

VI) *śās[u]*, *Kāmapāla* (*karṭṛ-vācyā*):

śās+ *yāt* ⇒ (425,305/453) *śiṣ*+ *yāt* ⇒ *śiṣyāt*

⁷Bṛhat 691

454

शीङः शे कृष्णधातुके ॥४५४॥

śīṅaḥ śe kṛṣṇa-dhātuke

śīṅaḥ (ṣaṣ e)—of *śī[ṅ]*, *svapne* (2A) – sleep, lay down; *śe* (*prath e*)—the replacement *śe* ; *kṛṣṇa-dhātuke* (*sap e*)—before *Kṛṣṇa-dhātuka*.

Śī[ṅ] changes to śe before Kṛṣṇa-dhātuka.

I) *śī[ṅ]*, *Acyuta* (*karṭṛ-vācya*):

śī+ te ⇒ (425,270a/274,454) śe+ te ⇒ *śete*

śī+ āte ⇒ (same) śe+ āte ⇒ (51) *śayate*

śī+ ante ⇒ (same) śe+ ante ⇒ (295) śe+ ate ⇒ (296) śe+ r[ut]+ ate ⇒ *śerate*

455

शेतेः शकंसारिये ॥४५५॥

śeteḥ śay kamsāri-ye

śeteḥ (ṣaṣ e)—of *śī[ṅ]*; *śay* (*prath e*)—the replacement *śay*; *kamsāri-ye* (*sap e*)—before *Kamsāri* beginning with *y*.

Śī[ṅ] changes to śay before Kamsāri beginning with y.

I) śī+ te ⇒ (273,274) śī+ ya[k]+ te ⇒ (455) śay+ ya[k]+ te ⇒ *śayyate*

456

ब्रुव ईट् कृष्णधातुकपृथुविष्णुजने ॥४५६॥

bruva īṭ kṛṣṇa-dhātuka-prthu-viṣṇujane

bruvah (ṣaṣ e)—of *brū[ṅ]*, *vyaktāyām vāci* (2U) – speak; *īṭ* (*prath e*)—*i[t]* (308) ; *kṛṣṇa-dhātuka-prthu-viṣṇujane* (*sap e*)—before *Prthu-Kṛṣṇa-dhātuka* beginning with *Viṣṇujana*.

After brūṅ īṭ is applied.

I) *brū[ṅ]*, *Acyuta* (*karṭṛ-vācya*):

brū+ tip ⇒ (425,270,456) bro+ ī[t]+ ti[p] ⇒ (52) *bravīti*

brū+ tas ⇒ (425,270a/274,93) *brūtaḥ*

brū+ anti ⇒ (425,270a/274,340) *bruvanti*

457

चक्रपानेस्तु वा ॥४५७॥

cakrapānes tu vā

cakrapāneḥ (*pañc e*)—after *cakrapāni* (a classe of secondary *dhātus*, explained in 526-549); *tu*—but; *vā*—optional.

But after cakrapāni īṭ is optional (before Prthu-Kṛṣṇa-dhātuka beginning with Viṣṇujana).

458

ब्रवीत्यादिपञ्चानामाहादयो वा ॥४५८॥

bravīty-ādi-pañcānām āhādayo vā

bravīty-ādi-pañcānām (ṣaṣ b)—of the five first forms of *brū[ñ]*; *āha-ādayaḥ* (*prath b*)—*āha*, etc; *va*—optional.

The first five forms of *brū[ñ]* in *Acyuta parapada* can be optionally replaced by *āha*, etc.

I) *brū[ñ]*, *Acyuta* (*karṭṛ-vācya*), including the five optional forms:

<i>bravīti / āha</i>	<i>brūtaḥ / āhataḥ</i>	<i>bruvanti / āhuḥ</i>
<i>bravīsi / ātha</i>	<i>brūthaḥ / āhathuḥ</i>	<i>brūtha</i>
<i>bravīmi</i>	<i>brūvaḥ</i>	<i>brūmaḥ</i>

II) *brū[ñ]*, *Acyuta* (*karma-vācya*):

brū+ *te* ⇒ (443,273,274) *vac*+ *ya*[k]+ *te* ⇒ (420) *ucyate*

III) *brū[ñ]*, *Vidhi* (*karṭṛ-vācya*):

brū+ *yāt* ⇒ (425,270a/274) *brūyāt*

IV) *brū[ñ]*, *Vidhāṭṛ* (*karṭṛ-vācya*):

brū+ *tup* ⇒ (425,270,456) *bro*+ *ī*[t]+ *tu*[p] ⇒ (52) *bravītu*

optional form: (279) *brū*+ *tāt*[aṅ] ⇒ (425,270a/274) *brūtāt*

brū+ *hi* ⇒ (425,270a/274) *brūhi*

brū+ *ānip* ⇒ (425,270) *bro*+ *āni*[p] ⇒ (52) *bravāni*

V) *brū[ñ]*, *Bhūteśvara* (*karṭṛ-vācya*):

(284) *a.brū*+ *dip* ⇒ (425,270,456) *a.bro*+ *ī*[t]+ *d*[ip] ⇒ (52,180) *abravīt*

VI) *brū[ñ]*, *Bhūteśa* (*karṭṛ-vācya*):

(284) *a.brū*+ *dip* ⇒ (443,436) *a.vac*+ *na*+ *dip* ⇒ (446) *a.va.u*[m].*c*+ *[ñ]**a*+ *d*[ip] ⇒ *avocat*

VII) *brū[ñ]*, *Adhokṣaja* (*karṭṛ-vācya*):

brū+ *ṅal* ⇒ (443) *vac*+ *ṅal* ⇒ *uvāca* (see 446)

HVĀDIS
THIRD CLASS

459

जुहोत्यादेः पूर्ववदिद्वर्वचनशब्दुकि ॥४५९॥

juhoty-ādeḥ pūrvavad dvirvacanam śab-luki

juhoty¹-ādeḥ (ṣaṣ e)—of the *hvādis* (also called *juhotyādis*), or the group of *dhātus* beginning with *hu*, *dānādanayoḥ* (3P) – offer as an oblation, sacrifice, eat, take, please; *pūrvavat*—according to rules already mentioned; *dvirvacanam* (*prath e*)—reduplication; *śab-luki* (*śap e*)—when *śap* (269) is *Hara* (425)^{2,3}

¹(*hu*+ *[ś]**tī*[p] ⇒ *juhoti*; ref. 286 II and 681)

²(The *sūtra* “*adādeḥ śapo mahāharaḥ*” is also applied to the *hvādis* because in the *Dhātupatha* these two *gaṇas* (*adādis* and *hvādis*) are grouped together).

³(The reduplication of the *hvādis* is only before *Kṛṣṇa-dhātuka*).

The *hvādis* are reduplicated before *Kṛṣṇa-dhātuka*⁴.

⁴(Lit. transl.: ‘There is reduplication of the *juhotyādis* according to the rules already given, when *śap* is *Hara*’).

I) *hu*, *Acyuta* (*karṭṛ-vācya*):

hu+ *tip* ⇒ {(459) *hu. hu* → (419) *juhu* → (270) *juho*}+ *ti*[p] ⇒ *juhoti*

hu+ *tas* ⇒ {(459,270a/274) *hu. hu* → (419) *juhu*}+ *tas* ⇒ (93) *juhutaḥ*

hu+ *anti* ⇒ {(same) *juhu* → (343) *juhv*}+ *anti* ⇒ (448a) *juhu*+ *ati* ⇒ *juhvati*

II) *hu*, *Vidhāṭṛ* (*karṭṛ-vācya*):

hu+ hi ⇒ (same) juhu+ hi ⇒ (426) juhu+ dhi ⇒ *juhudhi*

III) *hu*, *Bhūteśvara* (*karṭr-vācya*):

(284) a.hu+ dip ⇒ (459,419,270) ajuho+ d[ip] ⇒ (180) *ajuhot*

(284) a.hu+ an ⇒ (459,270a/274,419) ajuho+ an ⇒ (310) ajuho+ us ⇒ (448b) ajuho+ us ⇒ (52,93) *ajuhavuh*

460

भीहीभृभ्य आमधोक्षजे वा, द्विर्वचनञ्च ॥४६०॥

bhī-hrī-bhṛ-hubhya ām adhokṣaje vā, dvirvacanañ ca

bhī-hrī-bhṛ-hubhyaḥ (*pañc b*)—after *bhī[ñi]*, *hrī*, [*ḍu*]bhṛ[ñ] and *hu*; *ām* (*prath e*)—the *pratyaya ām*; *adhokṣaje* (*sap e*)—before *Adhokṣaja Viṣṇubhaktis*; *vā*—optional; *dvirvacanam* (*prath e*)—reduplication; *ca*—and.

After *bhī[ñi]*, *hrī*, [*ḍu*]bhṛ[ñ] and *hu*, *ām* is applied before *Adhokṣaja*, and there is also reduplication of the *dhātu*.

<i>bhī[ñi]</i>	<i>bhaye</i>	3P	to be afraid of
<i>hrī</i>	<i>lajjāyām</i>	3P	be ashamed
[<i>ḍu</i>]bhṛ[ñ]	<i>dhāraṇa-poṣaṇayoḥ</i>	3U	bear, support, nourish

I) *hu*, *Adhokṣaja* (*karṭr-vācya*):

hu+ ṇal ⇒ (301,419) juhu+ ṇal ⇒

(two forms, by 460):

a) regular:

(291) ju. hau+ [ṇ]a[l] ⇒ (52) *juhvāva*

b) *ām* is applied:

(270,460,332) ju. ho. ām. {kṛ+ ṇal} ⇒ (52) *juhavām*. (*cakāra*) ⇒ *juhavāñcakāra* (see 332)

461

भियो वामनो वा कृष्णधातुके ॥४६१॥

bhiyo vāmano vā kṛṣṇa-dhātuke

bhiyaḥ (*ṣaṣ e*)—of *bhī*; *vāmana* (*prath e*)—*Vāmana*; *vā*—optional; *kṛṣṇa-dhātuke* (*sap e*)—before *Kṛṣṇa-dhātuka pratyayas*.

***Bhī* optionally takes *Vāmana* before *Kṛṣṇa-dhātuka*.**

I) *bhī*, *Acyuta* (*karṭr-vācya*):

* bhī+ tip ⇒ {(459) bhī. bhī → (304) bī. bhī → (334) bi. bhī → (270) bi. bhe}+ ti[p] ⇒

bibheti

(461 is not applied because the final result would be the same).

* bhī+ tas ⇒ (two forms by 461):

a) regular:

(459,270a/274,304,334) bi. bhī+ tas ⇒ (93) *bibhītaḥ*

b) 461 is applied: *bibhītaḥ*

* bhī+ anti ⇒ (459,270a/274,304,334) bibhī+ anti ⇒ (448a) bibhī+ ati ⇒ (342) bibhy+ ati ⇒

bibhyati

(same final result by applying 461).

II) *bhī* (*a*), *Bhūteśa* (*karṭr-vācya*):

(284) a.bhī+ dip ⇒ (285,308) a.bhī+ si+ it+ dip ⇒ (338) a.bhai+ s[i]+ i[t]+ d[ip] ⇒ (107,180)

abhaiṣīt

III) *hrī*, *Acyuta* (*karṭr-vācya*):

- * hrī+ tip ⇨ {(459) hrī. hrī → (315) hī. hrī → (334) hi. hrī → (419) ji. hrī → (270) ji. hre}+ ti[p] ⇨ *jihreti*
 * hrī+ tas ⇨ (459,270a/274,315,334,419,93) *jihritah*
 * hrī+ anti ⇨ (same) jihrī+ anti ⇨ (340,448a) jihriy+ ati ⇨ *jihriyati*

462

अतिपिपत्योर्नरस्येरामः कृष्णधातुके ॥४६२॥

arti-pipartyor narasye-rāmaḥ kṛṣṇa-dhātuke

arti-pipartyoḥ (ṣaṣ d)—of *r*, *pṛ* and *pṝ*; *narasya* (ṣaṣ e)—of *Nara*; *i-rāmaḥ* (prath e)—*i-Rāma*; *kṛṣṇa-dhātuke* (sap e)—before *Kṛṣṇa-dhātuka*.

The Sarveśvara of Nara of *r*, *pṛ* and *pṝ* changes to *i* before *Kṛṣṇa-dhātuka*.

<i>r</i>	<i>gatau</i>	3P	Go
<i>pṛ</i>	<i>pālana-pūraṇayoḥ</i>	3P	protect, deliver, fill, promote
<i>pṝ</i>	(same)	3P	protect, nourish, fill

I) This *sūtra* takes precedence over 333.

II) *pṝ*, *Acyuta* (*karṭṛ-vācya*):

pṝ+ tip ⇨ {(459) pṝ. pṝ → (462) pi. pṝ → (270) pi. par}+ ti[p] ⇨ *piparti*

III) *r*, *Acyuta* (*karṭṛ-vācya*):

r+ tip ⇨ {(459) r. r → (462) i. r → (434a) iy. r → (270) iy. ar}+ ti[p] ⇨ *iyarti*

r+ tas ⇨ {(459,270a/274,462,434a) iy. r}+ tas ⇨ (93) *iyṛtaḥ*

r+ anti ⇨ (same) iy. r+ anti ⇨ (448a) iy. r+ ati ⇨ (49) *iyṛati*

IV) *r*, *Bhūteśvara* (*karṭṛ-vācya*):

(284) a. r+ dip ⇨ a{(459,462,434a,270) iy. ar}+ dip ⇨ (327,429) a. ai. y. ar ⇨ (45,93) *aiyaḥ*

(284) a. r+ tām ⇨ (459,270a/274,462,434a) a. iy. r+ tām ⇨ *ayṛtām*

(284) a. r+ an ⇨ (same) a. iy. r+ an ⇨ (310) a. iy. r+ us ⇨ (448b) a. iy. ar+ us ⇨

(93) *aiyaruḥ*

463

ओष्ठोद्धवस्य ऋत उर्कसारौ ॥४६३॥

oṣṭhyoddhavasya ṛta ur kamsārau

oṣṭhya—labial letter (*p*, *ph*, *b*, *bh*, and *m*); *uddhavasya* (ṣaṣ e)—of a *dhātu* having such *Uddhava*; *ṛth* (ṣaṣ e)—of the letter *ṛ*; *ur* (prath e)—the replacement *ur*; *kamsārau* (sap e)—before *Kamsāri*.

Ṛ preceded by *pa-varga* changes to *ur* before *Kamsāri*.

I) *pṝ*, *Acyuta* (*karṭṛ-vācya*):

* *pṝ*+ tas ⇨ {459,270a,274} pṝ. pṝ → (462) pi. pṝ → (463) pi. pur → (187) pi. pūr}+ tas ⇨ (93) *pipūrtah*

* *pṝ*+ anti ⇨ (same) pi. pur+ anti ⇨ (448a) pi. pur+ ati ⇨ *pipurati*

II) *pṝ*, *Acyuta* (*karma-vācya*):

pṝ+ te ⇨ (273,274) pṝ+ yak+ te ⇨ (463) pur+ yak+ te ⇨ (187) pūr+ ya[k]+ te ⇨ *pūryate*

III) *pṝ*, *Adhokṣaja* (*karṭṛ-vācya*):

pṝ+ atus ⇨ {(301) pṝ. pṝ → (339) pa. pṝ → (373¹) papar}+ atus ⇨ (93) *paparatuḥ*

¹(373 takes precedence over 463)

IV) *pṛ*, *Acyuta* (*karṭṛ-vācya*):

pr+ tip ⇨ {(459) pr. pr → (462) pi. pr → (270) pi. par}+ ti[p] ⇨ *piparti*
 pr+ tas ⇨ (same) pi. pr+ tas ⇨ (270a274,93) *piprtah*
 V) *pr*, *Adhokṣaja* (*karṭṛ-vācya*):
 pr+ atus ⇨ (311/274,301,333) pa. pr+ atus ⇨ (49,93) *paprataḥ*

464

दामोदरम्बिना श्रानारायणारामयोरीः कृष्णधातुकनिर्गुणविष्णुजने, जहातेरिश्च ॥४६४॥
***dāmodaram vinā śnā-nārāyaṇā-rāmayor iḥ kṛṣṇa-dhātuka-nirguṇa-
 viṣṇujane, jahāter is ca***

dāmodaram (*prath e*)—the *Dāmodara dhātus*; *vinā*—except; *śnā-nārāyaṇa-ā-rāmayoḥ* (*śaṣ d*)—of *ā-Rāma* of *pratyaya śnā*, and *Nārāyaṇa*; *iḥ* (*prath e*)—the replacement *i*; *kṛṣṇa-dhātuka-nirguṇa-viṣṇujane* (*sap e*)—before *Nirguṇa-Kṛṣṇa-dhātuka Viṣṇubhaktis* beginning with *Viṣṇujana*; *jahāteḥ* (*śaṣ e*)—of [*o*]hā[*k*], *tyage* (3P) – abandon; *iḥ* (*prath e*)—the replacement *i*; *ca*—also.

Except in *Dāmodaras* the *ā-Rāma* of *śnā* and *Nārāyaṇa* changes to *i* before *Nirguṇa-Kṛṣṇa-dhātuka* beginning with *Viṣṇujana*. In [*o*]hā[*k*] the *ā* can either changes to *i* or *i*.

I) This *sūtra* takes precedence over 450.

II) *hā*, *Acyuta* (*karṭṛ-vācya*):

hā+ tip ⇨ {(459) hā. hā → (339) ha. hā → (419) ja. hā}+ ti[p] ⇨ *jahāti*

hā+ tas ⇨ (same) ja. hā+ tas ⇨

(two forms, by 464): *jahītaḥ* or *jahitaḥ*

hā+ anti ⇨ (same) ja. hā+ anti ⇨ (448a,450) jah+ ati ⇨ *jahati*

III) *hā*, *Acyuta* (*karma-vācya*):

hā+ te ⇨ (27,274) hā+ yak+ te ⇨ (362) hī+ ya[*k*]+ + te ⇨ *hiyate*

465

जहातेराराम हरः कृष्णधातुकये ॥४६५॥

jahāter ā-rāma haraḥ kṛṣṇa-dhātuka-ye

jahāteḥ (*śaṣ e*)—of [*o*]hā[*k*]; *ā-rāma haraḥ* (*prath e*)—the elision of *ā-Rāma*; *kṛṣṇa-dhātuka-ye* (*sap e*)—before *Kṛṣṇa-dhātuka* beginning with *y*.

***Ā-Rāma* of [*o*]hā[*k*] is *Hara* before *Kṛṣṇa-dhātuka* beginning with *y*.**

I) [*o*]hā[*k*], *Vidhi* (*karṭṛ-vācya*):

hā+ yāt ⇨ {(459) hā. hā → (339) ha. hā → (419) ja. hā → (465) ja. h}+ yāt ⇨ *jahyāt*

II) [*o*]hā[*k*], *Vidhātṛ* (*karṭṛ-vācya*):

hā+ hi ⇨ (same) ja. hā+ hi ⇨

(two forms, by 464): *jahīhi* and *jahihi*

465a⁸

णिजिविजिविषाम्नरस्य गोविन्दः कृष्णधातुकमात्रे

niji-viji-viṣām narasya govindah kṛṣṇa-dhātuka-mātre

niji-viji-viṣām (*śaṣ b*)—of *nij[ir]*, *vij[ir]* and *viṣ[!]*; *narasya* (*śaṣ e*)—of *Nara*; *govindah* (*prath e*)—*Govinda*; *kṛṣṇa-dhātuka -mātre* (*sap e*)—before *Kṛṣṇa-dhātuka* (even if it is *Nirguṇa*).

⁸Bṛhat 716

The Nara of *ñij[ir]*, *vij[ir]* and *viṣ[l]* takes *Govinda* before *Kṛṣṇa-dhātuka*.

<i>ñij[ir]</i>	<i>śauce</i>	3U	Clean
<i>vij[ir]</i>	<i>pṛthak-bhāve</i>	3U	Separate
<i>viṣ[l]</i>	<i>vyāptau</i>	3U	Pervade

I) *ñij[ir]*, *Acyuta (karṭṛ-vācya)*:

(281a II) *ñij*+ *tip* ⇒ {(459,302a) *ni. ñij* → (307) *ni. nej* → (465a) *ne. nej* → (174) *ne. neg* → (149) *ne. nek*}+ *ti[p]* ⇒ *nenekti*

II) *Br̥hat 717*:

na nārāyaṇoddhavasya govindaḥ kṛṣṇa-dhātuke sarveśvare

‘The *Uddhava* of *Nārāyaṇa* does not take *Govinda* before *Kṛṣṇa-dhātuka* beginning with *Sarveśvara*’.

IV) *ñij[ir]*, *Vidhātṛ (karṭṛ-vācya)*:

(281a II) *ñij*+ *ānīp* ⇒ (459,302a,465a,465a III) *ne. ñij*+ *ānī[p]* ⇒ *nenijāni*

V) *viṣ[ir]*, *Acyuta (karṭṛ-vācya)*:

viṣ+ *tip* ⇒ {(459,302a) *vi. viṣ* → (307) *vi. veṣ* → (465a) *ve. veṣ*}+ *ti[p]* ⇒ (200a) *veveṣṭi*

466

दामोदरस्यैत्वनरादर्शने हौ ॥४६६॥

dāmodarasyaiva-narādarśane hau

dāmodarasya (ṣaṣ e)—of a *Dāmodara*; *etva-nara-adarśane (sap e)*—the transformation into *e*, and the disappearance of *Nara*; *hau (sap e)*—before *hi (Vidhātṛ)*.

Before *hi*, the *ā* of a *Dāmodara* changes to *e*, and *Nara* disappears.

I) [*ḍu*]*dā[ñ]*, *dāne* (3U) – give

[*ḍu*]*dā[ñ]*, *Acyuta (karṭṛ-vācya)*:

dā+ *tip* ⇒ {(459) *dā. dā* → (339) *da. dā*}+ *ti[p]* ⇒ *dadāti*

dā+ *te* ⇒ {(459,270a/274,339) *da. dā* → (450) *dad*}+ *te* ⇒ (63) *datte*

dā+ *tas* ⇒ (same) *dattah*

dā+ *anti* ⇒ (same) *dad*+ *anti* ⇒ (448a) *dad*+ *ati* ⇒ *dadati*

II) [*ḍu*]*dā[ñ]*, *Acyuta (karṇa-vācya)*:

dā+ *te* ⇒ (273,274) *dā*+ *yak*+ *te* ⇒ (362) *dī*+ *ya[k]*+ *te* ⇒ *dīyate*

III) [*ḍu*]*dā[ñ]*, *Vidhātṛ (karṭṛ-vācya)*:

dā+ *hi* ⇒ {(459,339) *da. dā* → (466) *de*}+ *hi* ⇒ *dehi*

IV) [*ḍu*]*dā[ñ]*, *Bhūteśvara (karṭṛ-vācya)*:

(284) *a.dā*+ *dīp* ⇒ (459,339) *a.da. dā*+ *d[ip]* ⇒ (180) *adadāt*

V) [*ḍu*]*dā[ñ]* (*aniṭ*), *Bhūteśa (karṭṛ-vācya)*:

(284) *a.dā*+ *dīp* ⇒ (285) *a.dā*+ *si*+ *dīp* ⇒ (286) *a.dā*+ *d[ip]* ⇒ (180) *adāt*

(284) *a.dā*+ *an* ⇒ (same,366) *a.dā*+ *us* ⇒ (360) *ad*+ *us* ⇒ (93) *aduh*

VI) [*ḍu*]*dā[ñ]* (*aniṭ*), *Bhūteśa (karṇa-vācya)*:

(284) *a.dā*+ *ta* ⇒ (290) *a.dā*+ *iṇ*+ *ta* ⇒ (358,292) *a.dā*+ *y[uk]*+ *i[ṇ]* ⇒ *adāyi*

(284) *a.dā*+ *ātām* ⇒ (285) *a.dā*+ *si*+ *ātām* ⇒ (two forms):

a) regular:

(367) *a.dī*+ *s[i]*+ *ātām* ⇒ (107) *adiṣātām*

b) 294 is applied (*i[t]* acts as *i[ṇ]*):

(294) *a.dā*+ *iṭ*+ *si*+ *ātām* ⇒ (358) *a.dā*+ *y[uk]*+ *i[t]*+ *s[i]*+ *ātām* ⇒ (107) *adāyiṣātām*

धाजो नरस्य धो निर्गुणे वैष्णवे

dhāño narasya dho nirguṇe vaiṣṇave

dhañah (ṣaṣ e)—of [ḍu]dhā[ñ], *dhārana-poṣaṇayoḥ* (3U) – hold, maintain, give; *narasya* (ṣaṣ e)—of *Nara*; *dhaḥ* (prath e)—the replacement *dha*; *nirguṇe* (sap e)—before *Nirguṇa*; *vaiṣṇave* (sap e)—before *Vaiṣṇava*.

Nara of [ḍu]dhā[ñ] becomes dha before Nirguṇa beginning with Vaiṣṇava.

I) This *sūtra* modifies 304.

II) [ḍu]dhā[ñ], *Acyuta* (*karṭṛ-vācya*):

dhā+ tip ⇒ {(459) dhā. dhā → (304) dā. dhā → (339) da. dhā}+ ti[p] ⇒ *dadhāti*

dhā+ tas ⇒ {(459,270a) dhā. dhā → (466a) dha. dhā → (450) dha. dh}+ tas ⇒

(63,93) *dhataḥ*

dhā+ se ⇒ (same) dha. dh+ se ⇒ (63) *dhatse*

dhā+ dhve ⇒ (same) dha. dh+ dhve ⇒ (61) *dhaddhve*

हाङ्माङोर्नरस्येरामः कृष्णधातुके ॥४६७॥

hāñ-māñor narasye-rāmaḥ kṛṣṇa-dhātuke

hāñ-māñoh (ṣaṣ d)—of [o]hā[ñ] and mā[ñ]; *narasya* (ṣaṣ e)—of *Nara*; *i-rāmaḥ* (prath e)—*i-Rāma*; *kṛṣṇa-dhātuke* (sap e)—before *Kṛṣṇa-dhātuka*.

The Sarveśvara of Nara of [o]hā[ñ] and mā[ñ] change to i before Kṛṣṇa-dhātuka.

I) [o]hā[ñ], *gatau* (3A) – go, move

mā[ñ], *māne* (3A) – measure, compare with

II) [o]hā[ñ], *Acyuta* (*karṭṛ-vācya*):

hā+ te ⇒ {(459) hā. hā → (467) hi. hā → (419) ji. hā → (464) ji. hī}+ te ⇒ *jihīte*

hā+ āte ⇒ (same) ji. hā+ āte ⇒ (450) ji. h+ āte ⇒ *jihāte*

III) mā[ñ], *Acyuta* (*karṭṛ-vācya*):

mā+ te ⇒ {(459) mā. mā → (467) mi. mā → (464) mi. mī}+ te ⇒ *mimīte*

mā+ āte ⇒ (same) mi. mā+ āte ⇒ (450) mi. m+ āte ⇒ *mimāte*

भृज आमि च ॥४६८॥

bhr̥ña āmi ca

bhr̥ñah (ṣaṣ e)—of *bhr̥[ñ]*, *dhārana-poṣaṇayoḥ* (3U) – bear, support, nourish; *ām* (sap e)—before *Viṣṇubhakti ām*; *ca*—also.

The Sarveśvara of Nara of *bhr̥[ñ]* changes to *i-Rāma* before *Kṛṣṇa-dhātuka* or *ām*.

I) The *Sarveśvara* of *Nara* changes to *i* in the following six *dhātus*: *r*, *pr*, *pṛ* (462), [o]hā[ñ] and mā[ñ] (467) and *bhr̥[ñ]* (468).

II) *bhr̥[ñ]*, *Acyuta* (*karṭṛ-vācya*):

bhr̥+ tip ⇒ {(459) bhr̥. bhr̥ → (304) br̥. bhr̥ → (468) bi. bhr̥ → (270) bi. bhar}+ ti[p] ⇒

bibharti

bhr̥+ te ⇒ (same) bi. bhr̥+ te ⇒ (270a/274) *bibhr̥te*

⁹Bṛhat 722

III) *bhṛ[ñ]*, *Adhokṣaja* (*karṭṛ-vācya*):

bhṛ+ ṅal ⇒ (301,304) *br. bhṛ+ ṅal* ⇒

(two forms, by 460):

a) regular:

{(333) *ba. bhṛ* → (291) *ba. bhār*}+ [ṅ]a[l] ⇒ *babhāra*

b) *ām* is applied (460,332):

{*br. bhṛ. ām*}. {*kṛ+ ṅal*} ⇒ {(468,270) *bi. bhar. ām*}. {*cakāra*} ⇒ *bibharāñcakāra* (see 332)

DIVĀDIS
FOURTH CLASS

469

दिवादेः शपः श्यः ॥४६९॥

divādeḥ śapaḥ śyaḥ

divādeḥ (*pañc e*)—after the *divādis*, fourth class *dhātus*, beginning with *div[u]*; *śpaḥ* (*śas e*)—of *śap* (269); *śyaḥ* (*prath e*)—the *vikaraṇa* [*ś*]ya.

After the *divādis*, *śap* is replaced by *śya*.

I) *div[u]*, *krīḍāvijigīṣāvvyavahāra-dyuti-stuti-modamada-svapna-kānti-gatiṣu* (4P) – play, desire to overcome, deal, shine, praise, be glad, be mad, be sleepy, love, go.

II) *div[u]*, *Acyuta* (*karṭṛ-vācya*):

div+ tip ⇒ (469,270a/274) *div+ śya+ tip* ⇒ (187) *dīv+ [ś]ya+ ti[p]* ⇒ *dīvyati*

470

नृतीकृत्यादेरिड् वा से सिं विना ॥४७०॥

nṛtī-krtyāder iḍ vā se siṃ vinā

nṛtī-krtyā—after *nṛt[i]*, *krty[i]* (of *tudādi-gaṇa*); *ādeḥ* (*pañc e*)—etc. (also after *krty[i]* of *rudhādi-gaṇa*); *iḍ* (*prath e*)—*i[t]* (293); *vā*—optional; *se* (*śap e*)—before *pratyaya* beginning with *s*; *siṃ* (*dvit e*)—the *pratyaya* *si* (285); *vinā*—except.

After *nṛt[i]* and *krty[i]* *iḍ* is optional before *s*, excepting *si*.

I) *nṛt[i]*, *Acyuta* (*karṭṛ-vācya*):

nṛt+ tip ⇒ (469,270a/274) *nṛt+ [ś]ya+ ti[p]* ⇒ *nṛtyati*

II) *nṛt[i]*, *Kalki* (*karṭṛ-vācya*):

nṛt+ syati ⇒ (two forms, by 470):

a) regular:

(307,293) *nart+ i[t]+ syati* ⇒ (107) *nartīsyati*

b) *i[t]* not applied:

(307,470) *nartsyati*

471

ओरामस्य हरः श्ये ॥४७१॥

o-rāmasya haraḥ śye

o-rāmasya (*śas e*)—of *o-Rāma*; *haraḥ* (*prath e*)—*Hara*, elision; *śye* (*śap e*)—before [*ś*]ya.

***O-Rāma* is *Hara* before *śya*.**

I) (*śo*, *tanu-karaṇe* (4P) – whet, make thin, sharpen)

* *śo*, *Acyuta* (*karṭṛ-vācya*):

śo+ tip ⇒ (469,270a/274) śo+ śya+ tip ⇒ (471) ś+ [ś]ya+ ti[p] ⇒ *śyati*

* *śo*, *Kāmapāla* (*karṭṛ-vācya*):

śo+ yāt ⇒ (357) śa+ yāt ⇒ *śāyāt*

472

रधादेरिड् वा ॥४७२॥

radhāder iḍ vā

radhā-ādeḥ (*pañc e*)—after the *radhādis*; *iḍ* (*prath e*)—*i[t]* (293); *vā*—optional.

After the *radhādis* *iḍ* is optional .

I) The *radhādis*:

<i>radh[a]</i>	<i>sarṅrādhau himsāyām ca</i>	4P	hurt, destroy
<i>trp[a]</i>	<i>prīṇane</i>	4P	become satisfied
<i>dr̥d[a]</i>	<i>garve</i>	4P	Be glad, be proud
<i>muh[a]</i>	<i>vaicitye</i>	4P	faint, fall, err, be foolish
<i>druh[a]</i>	<i>jighāsāyām</i>	4P	bear malice or hatred
<i>śnuh[a]</i>	<i>udgiraṇe</i>	4P	vomit
<i>śnih[a]</i>	<i>prītau</i>	4P	have affection, be kind to
<i>naś[a]</i>	<i>adarśane</i>	4P	Be lost, perish

II) *radh[a]*, *Acyuta* (*karṭṛ-vācya*):

radh+ tip ⇒ (469,270a/274) radh+ [ś]ya+ ti[p] ⇒ *radhyati*

radh[a], *Bhūteśa* (*karṭṛ-vācya*):

(284) a.radh+ dip ⇒ (384) a.radh+ [ṇ]a+ d[ip] ⇒ (180) *aradhat*

radh[a], *Bhūteśa* (*karma-vācya*):

(284) a.radh+ ātām ⇒ (285) a.radh+ si+ ātām ⇒

(two forms, by 472):

a) regular:

(293) a.radh+ i[t̥]+ s[i]+ ātām ⇒ (107) *aradhiṣātām*

b) *i[t̥]* not applied:

(63) a.rat+ s[i]+ ātām ⇒ *aratsātām*

472a¹⁰

मस्जिनशोः नुम्वैष्णवे

masji-naśoḥ num vaiṣṇave

masji-naśoḥ (*śaṣ d*)—of [*tu*]*masj[o]* and *naś[a]*; *num* (*prath e*)—the particle *n[um]*;

vaiṣṇave (*śap e*)—before *Vaiṣṇava*.

***Num* is inserted in [*tu*]*masj[o]* and *naś[a]* before *Vaiṣṇava*.**

I) *naś[a]*, *Kalki* (*karṭṛ-vācya*):

naś+ syati ⇒ na. m[um]. ś+ syati ⇒ {(177) *nans* → (356a) *nank* → (161,71) *naṅk*}+ syati ⇒

(107) *naṅksyati*

473

¹⁰Br̥hat 733

शमादीनां त्रिविक्रमः शिवे ॥४७३॥

samādinām trivikramah śive

sama-ādinām (ṣaṣ b)—of the *samādis*; *trivikramah* (prath e)—*Trivikrama*; *śive* (sap e)—before *Śiva*.

The *samādis* take *Trivikrama* before *Śiva*.

I) The *samādis*:

<i>śam[u]</i>	<i>upaśame</i>	4P	be calm, be pacified, pacify
<i>dam[u]</i>	<i>upaśame</i>	4P	tame, subdue
<i>tam[u]</i>	<i>kānṅkṣāyām khede ca</i>	4P	desire, be exhausted
<i>śram[u]</i>	<i>tapasi khede ca</i>	4P	perform austerity, be wearied
<i>bhram[u]</i>	<i>anavasthāne</i>	4P	move unsteadily
<i>klam[u]</i>	<i>glānau</i>	4P	be fatigued
<i>mad[i]</i>	<i>harṣe</i>	4P	be glad
<i>kṣam[ū]</i>	<i>sahane</i>	4P	endure, forgive

II) *sam[u]*, *Acyuta* (*karṭr-vācya*):

sam+ *tip* ⇒ (469) *sam*+ *śya*+ *tip* ⇒ (473) *sām*+ [ś]ya+ ti[p] ⇒ *sāmyati*

* *klam[u]*, *Acyuta* (*karṭr-vācya*): *klāmyati*

474

ज्ञानोर्जा शिवे ॥४७४॥

jñā-janor jā śive

jñā-janoḥ (ṣaṣ d)—of *jñā* and *jan[i]*; *jā* (prath e)—the replacement *jā*; *śive* (sap e)—before *Śiva*.

***Jñā* and *jan[i]* change to *jā* before *Śiva*.**

I) *jñā*, *avabodhane* (9P) – know

jan[i], *pradurbhāve* (4A) – take birth

II) *jan[i]*, *Acyuta* (*karṭr-vācya*):

jan+ *te* ⇒ (469) *jan*+ *śya*+ *te* ⇒ (474) *jā*+ [ś]ya+ *te* ⇒ *jāyate*

* *jan[i]*, *Acyuta* (*karma-vācya*):

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

(two forms, by 417): *janyate* or (417) *jāyate*

III) *jan[i]*, *Bhūteśa* (*karṭr-vācya*):

(284) a.*jan*+ *ta* ⇒ (two forms, by 402):

a) regular:

(285,293) a.*jan*+ i[t]+ s[i]+ d[ip] ⇒ (107,200a) *ajaniṣṭa*

b) (402) a.*jan*+ iṅ+ *ta* ⇒ (292) *ajan*+ i[ṅ] ⇒ *ajani*

SVĀDIS
FIFTH CLASS

475

स्वादेः शपः श्नुः ॥४७५॥

svādeḥ śapaḥ śnuḥ

svādeḥ (pañc e)—after the *svādis*, *dhātus* of the fifth class beginning with *ṣu[ñ]*, *svapana-pīḍana-snāna-pūrāsandhaneṣu* (5U) – sprinkle, pour out, bathe, squeeze; *śapaḥ (ṣaṣ e)*—of *śap* (269); *śnuḥ (prath e)*—the replacement *śnu*.

After the *svādis śap* is replaced by *śnu*.

I) *ṣu[ñ]*, *Acyuta (karṭr-vācyā)*:

(320) *su+ tip* ⇒ (475) *su+ [ś]nu+ tip* ⇒ (379) *suno+ ti[p]* ⇒ *sunoti*

(320) *su+ te* ⇒ (475,270a/274) *su+ [ś]nu+ te* ⇒ *sunute*

(320) *su+ anti* ⇒ (475,270a/274) *su+ [ś]nu+ anti* ⇒ (48) *sunvanti*

(320) *su+ sip* ⇒ (475) *su+ [ś]nu+ sip* ⇒ (379) *suno+ si[p]* ⇒ (107) *sunosi*

II) *ṣu[ñ]*, *Acyuta (karṃa-vācyā)*:

(320) *su+ te* ⇒ (273,274) *su+ yak+ te* ⇒ (344b) *sū+ ya[k]+ te* ⇒ *sūyate*

III) *ṣu[ñ]* (a), *Bhūteśa (karṭr-vācyā)*:

* (320,284) *su+ dip* ⇒ (285) *a.su+ si+ dip* ⇒ (337) *a.sau+ si+ dip* ⇒

(435a V,308) *asau+ iṭ+ si+ iṭ+ dip* ⇒ (309,52) *asāvīt*

* (320,284) *su+ ta* ⇒ (285) *a.su+ si+ ta* ⇒ (270) *a.so+ s[i]+ ta* ⇒ (107,200a) *asoṣṭa*

IV) *abhi.ṣu*(5U – take an auspicious bath), *Acyuta (karṭr-vācyā)*:

(320a IV) *abhi.ṣu+ tip* ⇒ (475) *abhiṣu+ [ś]nu+ tip* ⇒ (270) *abhiṣuno+ ti[p]* ⇒ *abhiṣunoti*

476

नरतो हेर्घि न त्वडि ॥४७६॥

narato her ghi na tv aṇi

narataḥ (pañc e)—after *Nara*; *heḥ (ṣaṣ e)*—of *hi*, *gatau vṛdau ca* (5P) – go, grow, increase; *ghi*—the replacement *ghi*; *na*—not; *tu*—but; *aṇi (sap e)*—before *aṇ* (which causes reduplication by 301).

After *Nara hi* changes to *ghi*, but not before *aṇ*.

I) *hi*, *Acyuta (karṭr-vācyā)*:

hi+ tip ⇒ (475) *hi+ [ś]nu+ tip* ⇒ (270) *hino+ ti[p]* ⇒ *hinoti*

(with Upendra *pra*):

pra.hi+ tip ⇒ (475) *pra.hi+ [ś]nu+ ti[p]* ⇒ (283,270) *prahiṇoti*

II) *hi*, *Adhokṣaja (karṭr-vācyā)*:

hi+ ṇal ⇒ {(301) *hi. hi* → (476) *hi. ghi* → (419) *ji. ghi* → (291) *ji. ghai*}+ [ṇ]a[l] ⇒ (51)

jighāya

477

कृविधिव्योः कृधी श्रौ ॥४७७॥

kṛvi-dhivyoh kṛ-dhī śnau

kṛvi-dhivyoh (ṣaṣ d)—of *kṛv[i]* and *dhiv[i]*; *kṛ-dhī (prath d)*—the replacements *kṛ* and *dhī*; *śnau (sap e)*—before *śnu*.

***Kṛv[i]* and *dhiv[i]* change to *kṛ* and *dhī* before *śnu*.**

I) *kṛv[i]*, *jighamsāyām* (5P) – be violent, desire to kill

dhiv[i], *prīṇane* (5P) – love

II) *kṛv[i]*, *Acyuta (karṭr-vācyā)*:

kṛv+ tip ⇒ (475) *kṛv+ śnu+ tip* ⇒ (477) *kṛ+ [ś]nu+ tip* ⇒ (379) *kṛno+ ti[p]* ⇒ (110) *kṛnoti*

* *kṛv[i]*, *Acyuta (karṃa-vācyā)*:

kṛv+ te ⇒ (273,274) *kṛv+ yak+ te* ⇒ (318/157) *kṛ. n[um]. v+ ya[k]+ te* ⇒ (110) *kṛvvyate*

* *kṛv[i]*, *Bhūteśa* (*karṭṛ-vācya*):

(284) a.kṛv+ dip ⇒ (285,293,308) a.kṛv+ iṭ+ si+ īṭ+ dip ⇒ (318/157) a.kṛ. n[um]. v+ i[t]+ i[t]+ d[ip] ⇒ (110,180) *akṛṇvīt*

* *kṛv[i]*, *Adhokṣaja* (*karṭṛ-vācya*):

kṛv+ ṅal ⇒ {(301,302a) kṛ. kṛv → (333) ka. kṛv → (319) ca. kṛv → (318/157) cakṛ. n[um]. v+ [ṅ]a[l] ⇒ (110) *cakṛṇva*

* *kṛv[i]*, *Balakalki* (*karma-vācya*):

kṛv+ tā ⇒ (318/157,293) kṛ. n[um]. v+ i[t]+ tā ⇒ (110) *kṛṇvitā*

478

अश्रोतिनरान् नुद् अधोक्षजे ॥४७८॥

aśnoti-narān nuḍ adhokṣaje

aśnoti-narāt (*pañc e*)—after *Nara* of *aś[ū]*, *vyāptau samṅhāte ca* (5A) – pervade, heap; *nuḍ* (*prath e*)—the particle *n[ut]*; *adhokṣaje* (*sap e*)—before *Adhokṣaja*.

In *Adhokṣaja nuḍ* is applied after the *Nara* of *aś[un]*

I) *aś[un]*, *Acyuta* (*karṭṛ-vācya*):

aś+ te ⇒ (475,270a) aś+ [ś]nu+ te ⇒ *aśnute*

aś+ āte ⇒ (475,270a) aś+ [ś]nu+ āte ⇒ (341) aśnuv+ āte ⇒ *aśnuvāte*

aś+ ante ⇒ (475,270a) aś+ [ś]nu+ ante ⇒ (341,295) aśnuv+ ate ⇒ *aśnuvate*

II) *aś[un]*, *Adhokṣaja* (*karṭṛ-vācya*):

aś+ e ⇒ {(301,302a) a. aś → (328) ā. aś → (478) ā. n[ut]. aś}+ e ⇒ *ānaśe*

TUDĀDIS
SIXTH CLASS

479

तुदादेः शपः शः ॥४७९॥

tudādeḥ śapaḥ śaḥ

tudādeḥ (*pañc e*)—after the *tudādis*, sixth class, beginning with *tud[a]*, *vyathane* (6U) – disturb, strike; *śapaḥ* (*śaṣ e*)—of *[ś]a[p]*; *śaḥ* (*prath e*)—the replacement *[ś]a*.

After the *tudādis śap* is replaced by *śa*.

I) *tud[a]*, *Acyuta* (*karṭṛ-vācya*):

tud+ tip ⇒ (479,270a/274) tud+ [ś]a+ ti[p] ⇒ *tudati*

tud+ te ⇒ (same) *tudate*

480

भ्रस्जेर्भर्जोऽकंसारौ वा ॥४८०॥

bhrasjer bharjo 'kaṁsārau vā

bhrasjeḥ (*śaṣ e*)—of *bhrasj[a]*, *pāke* (6U) – parch, fry; *bharjaḥ* (*prath e*)—the replacement *bharj*; *akaṁsārau* (*sap e*)—before non-*Kaṁsāri pratyaya*; *vā*—optional.

***Bhrasj[a]* is optionally replaced by *bharj* except before *Kaṁsāri*.**

I) *bhrasj[a]*, *Acyuta* (*karṭṛ-vācya*):

* *bhrasj*+ tip ⇒ (479,270a) *bhrasj*+ śa+ tip ⇒ {(422) *bhr̥sj* → (335) *bhr̥jj*}+ [ś]a+ ti[p] ⇒ *bhr̥jjati*

* bhrasj+ te ⇨ (same) *bhrjjate*

II) *bhrasj[a]*, *Acyuta* (*karma-vācya*):

bhrasj+ te ⇨ (273) bhrasj+ yak+ te ⇨ {(422) bhr̥sj → (335) bhr̥jj}+ yak+ te ⇨ *bhr̥jjyate*

III) *bhrasj[a]* (*a*), *Bhūteśa* (*karṭṛ-vācya*):

(284) a.bhrasj+ dip ⇨ (two forms, by 480):

a) regular:

(285,308) a.bhrasj+ si+ īṭ+ dip ⇨ a. {(177) bhr̥sṣ → (178) bhr̥s → (356a) bhr̥ak → (322)

bhr̥āk}+ s[i]+ ī[ṭ]+ d[ip] ⇨ (107,180) *abhr̥āks̥it*

b) 241 is applied:

(241) a.bharj+ dip ⇨ (285,308) a.bharj+ si+ īṭ+ dip ⇨ a. {(322) bh̥r̥j → (174) bh̥rg → (63)

bh̥r̥k}+ s[i]+ ī[ṭ]+ d[ip] ⇨ (107,180) *abh̥r̥kṣ̥it*

IV) *bhrasj[a]*, *Adhokṣaja* (*karṭṛ-vācya*):

bhrasj+ ṇal ⇨ (two forms, by 241):

a) regular:

{(301,302a) bhra. bhrasj → (304) ba. bhrasj → (335) ba. bhrajj}+ [ṇ]a[l] ⇨ *babhrajja*

b) 241 is applied:

(480) bharj+ ṇal ⇨ {(301,302a) bha. bharj → (304) ba. bharj}+ [ṇ]a[l] ⇨ *babharja*

481

मुचादेर्नुम्शे ॥४८९॥

mucāder num śe

mucādeḥ (*ṣaṣ e*)—of the *mucādis*, group of *dhātus* beginning with *muc[l]*; *num* (*prath e*)—the particle *n[um]*; *śe* (*sap e*)—before *śa* (239).

Num is applied to the *mucādis* before *śa*.

I) The *mucādis*:

<i>muc[l]</i>	<i>mokṣaṇe</i>	6U	Release
<i>lup[l]</i>	<i>chedane</i>	6U	cut, break into pieces
<i>vid[l]</i>	<i>labhe</i>	6U	get, obtain
<i>lip[a]</i>	<i>upadihe</i>	6U	anoint, be smeared, cover
<i>ṣic[a]</i>	<i>kṣaraṇe</i>	6U	sprinkle, filter, moisten
<i>kṛt[ī]</i>	<i>chedane</i>	6P	Cut
<i>khid[a]</i>	<i>pandhane</i>	6P	strike, be displeased

II) *muc[a]*, *Acyuta* (*karṭṛ-vācya*):

* muc+ tip ⇨ (279,270a/274) muc+ śa+ tip ⇨ {(481/157) mu. n[um]. c → (172) muñc}+

[ś]a+ t̥i[p] ⇨ *muñcati*

* muc+ te ⇨ *muñcate*

Similarly:

lup+ tip / te ⇨ *lumpati / lumpate*

vid+ tip / te ⇨ *vindati / vindate*

kṛt+ tip ⇨ *kṛntati*

III) *muc[a]*, *Acyuta* (*karma-vācya*):

muc+ te ⇨ (273,274) muc+ ya[k]+ te ⇨ *mucyate*

Similarly:

lup+ te ⇨ *lupyate*

IV) *kṛt[ī]*, *Kalki* (*karṭṛ-vācya*):

kṛt+ syati ⇨ (two forms, by 470):

a) regular:

(293) *kr̥t+ iṭ+ syati* ⇒ (307) *kart+ i[t̥]+ syati* ⇒ (107) *kartiṣyati*

b) *i[t̥]* not applied:

(470,307) *kart+ syati* ⇒ *kartsyati*

481a¹¹

सस्य शश्ववर्गयोगे

sasya śaś ca-varga-yoge

sasya (*śaś e*)—of the letter *s* ; *śaḥ* (*prath e*)—the letter *ś* ; *ca-varga-yoge* (*sap e*)—in contact with *ca-varga*.

S changes to ś when it is in contact with *ca-varga*.

I) [*o*]vrasc[*u*], *chedane* (6P) – cut, tear, wound.

* [*o*]vrasc[*u*], *Acyuta*

(*karṭṛ-vācyā*): (481a) *vraśc+ tip* ⇒ (479,270a) *vraśc+ [ś]a+ ti[p]* ⇒ (422) *vṛścati*

(*karma-vācyā*): (481a) *vraśc+ te* ⇒ (273) *vraśc+ ya[k̥]+ te* ⇒ (422) *vṛścyaṭe*

482

उपात्सुट् किरतौ छेदने ॥४८२॥

upāt suṭ kiratau chedane

upāt (*pañc e*)—after the *Upendra upa*; *suṭ* (*prath e*)—the particle *suṭ* ; *kiratau* (*sap e*)—before *kṝ*, *vikṣape* (6P) – pour out, scatter; *chedane* (*sap e*)—in the sense of cutting.

After *upa*, *suṭ* is applied to *kṝ* when the meaning is ‘*chedana*’.

I) *upa.kṝ*, *Acyuta* (*karṭṛ-vācyā*):

upa.kṝ+ tip ⇒ (475,270a/274) *upakṝ+ śa+ tip* ⇒ (417) *upakir+ śa+ tip* ⇒

(482) *upa. s[ut̥]. kir+ [ś]a+ ti[p]* ⇒ *upaskirati*

483

गिरो रो लः सर्वेश्वरे वा, नित्यन् तु यञि ॥४८३॥

giro ro laḥ sarveśvare vā, nityan tu yañi

giraḥ (*śaś e*)—of *gṝ*, *nigarane* (6P) – swallow; *raḥ* (*prath e*)—the letter *r* ; *laḥ* (*prath e*)—the letter *l* ; *sarveśvare* (*sap e*)—before *Sarveśvara* ; *vā*—optional; *nityam*—always; *tu*—but; *yañi* (*sap e*)—before the *pratyaya yañi*.

In *gṝ*, *r* changes to *l* optionally before *Sarveśvara*, but this is compulsory before *yañi*.

I) *gṝ*, *Acyuta* (*karṭṛ-vācyā*):

gṝ+ tip ⇒ (479,270a) *gṝ+ śa+ tip* ⇒ (387) *gir+ [ś]a+ ti[p]* ⇒

(two forms, by 483):

a) *girati*, and (483) *gilati*

484

गुन्फादेर्नलोपः शे वा ॥४८४॥

gunphāder na-lopaḥ śe vā

¹¹Br̥hat 249

gunphādeḥ (śaṣ e)—of the *gunphādis*; *na-lopaḥ* (prath e)—the elision of *n* ; *śe* (sap e)—before /ś/a ; *vā*—optional.

***N* of the *gunphādis* is optionally *Hara* before *śa*.**

I) List of the *gunphādis*:

<i>gunph[a]</i>	<i>granthe</i>	6P	string together
<i>ṛmp[a]</i>	<i>prīṇane</i>	6P	please, be satisfied
<i>tump[a]</i>	<i>himsāyām</i>	6P	Kill
<i>tumph[a]</i>	<i>same</i>		
<i>rimph[a]</i>			
<i>rumbh[a]</i>			
<i>śumbh[a]</i>	<i>śobhāyām</i>	6P	become, shine, be splendid, be happy

II) *gunph[a]*, *Acyuta* (*karṭr-vācyā*):

gunph+ *tip* ⇒ (475) *gunph*+ *śa*+ *tip* ⇒

(two forms, by 484):

a) (484,270a/274) *guph*+ [ś]a+ *ti*[p] ⇒ *guphati*

b) (162/71,270a/274) *gumph*+ [ś]a+ *ti*[p] ⇒ *gumphati*

III) *gunph[a]*, *Balakalki* (*karṭr-vācyā*):

gunph+ *tā* ⇒ (293) *gunph*+ *iṭ*+ *tā* ⇒

(two forms, by 484):

a) (484) *guph*+ *i*[ṭ]+ *tā* ⇒ (307) *gophitā*

b) (162/71) *gumph*+ *i*[ṭ]+ *tā* ⇒ *gumphitā*

485

कुटादेरनुसिंहो निर्गुणः ॥४८५॥

kuṭāder anṛsimho nirguṇaḥ

kuṭādeḥ (pañc e)—after the *kuṭādis* ; *anṛsimhaḥ* (prath e)—a non-*Nṛsimha* *pratyaya* ; *nirguṇaḥ* (prath e)—*Nirguṇa*.

After the *kuṭādis* any *pratyayas* which is not *Nṛsimha* is considered *Nirguṇa*.

I) The *kuṭādis*:

<i>kuṭ[a]</i>	<i>kauṭīlye</i>	6P	be crooked, bend
<i>miḷ[a]</i>	<i>saṅge</i>	6P	Unite
<i>likh[a]</i>	<i>akṣaravinyāse</i>	6P	write, scratch, rub, touch, peck (said of birds)
<i>kuc[a]</i>	<i>saṅkoce</i>	6P	Contract
<i>vyac[a]</i>	<i>vyājikaraṇe</i>	6P	deceive, defraud
<i>guj[a]</i>	<i>śabde</i>	6P	Sound
<i>chur[a]</i>	<i>chedane</i>	6P	cut, engrave
<i>truṭ[a]</i>	<i>chedane</i>	6P	cut, break
<i>sput[a]</i>	<i>visaraṇe</i>	6P	
<i>ghuṭ[a]</i>	<i>pratighāte</i>	6P	strike against
<i>tud[a]</i>	<i>upahanane</i>		
<i>vud[a]</i>	<i>majjane</i>	6P	
<i>vrud[a]</i>	<i>majjane</i>	6P	
<i>sphur[a]</i>	<i>sphuraṇe</i>	6P	throb, move, shake, swell
<i>ṇū</i>	<i>stavane</i>	6P	Praise
<i>dhū</i>	<i>vidhunane</i>	6P	shake, cause to tremble

<i>gu</i>	<i>puriṣotsarge</i>	6P	make void by stool
<i>dhru</i>	<i>gatiṣṭrairyayoḥ</i>	6P	go, be fixed
<i>guri</i>	<i>udyame</i>	6A	make an effort
<i>kuṅ</i>	<i>śabde</i>	6A	
<i>kūṅ</i>	<i>śabde</i>	6A	

II) Bṛhat 392:

likha-milau kuṭādi bahulam

‘*Likh[a]* and *mil[a]* are optionally *kuṭādis*’.

III) *likh[a]*, *Kalki* (*karṭṛ-vācyā*):

likh+ *syati* ⇒ (293,485,274) *likh+* *i[t]*+ *syati* ⇒ (107) *likhiṣyati*

485a¹²

म्रियतेः परपदं शिवभूतेशकामपालेभ्योऽन्यत्र

mriyateḥ parapadaṁ śiva-bhūteśa-kāmapālebhyo 'nyatra

mriyateḥ (*pañc e*)—after *mṛ[n̄]*, *prāṇa-tyage* (6A) – die; *parapadaṁ* (*prath e*)—*parapada*; *śiva-bhūteśa-kāmapālebhyoḥ* (*pañc b*)—than *Śiva*, *Bhūteśa* and *Kāmapāla*; *anyatra*—in other places.

Although *mṛ[n̄]* is *ātmapada*, it takes *parapada*, except before *Śiva*, *Bhūteśa* and *Kāmapāla*.

I) *Mṛ[n̄]* is *akarmaka*, therefore there is no *karma-vācyā*.

II) *mṛ[n̄]*, *Acyuta* (*karṭṛ-vācyā*):

mṛ+ *te* ⇒ (475) *mṛ+* *śa+* *te* ⇒ {(375) *mri* → (340) *mriy*}+ [*ś*]a+ *te* ⇒ *mriyate*

**RUDHĀDIS
SEVENTH CLASS**

486

रुधादेः शप्खण्डी श्रम् ॥४८६॥

rudhādeḥ śap-khaṇḍī śnam

rudhādeḥ (*pañc e*)—after the *rudhādis*, the seventh class *dhātus*, group of *dhātus* beginning with *rudh[ir]*; *śap-khaṇḍī* (*prath e*)—removing [*ś*]a[*p*]; *śnam*(*prath e*)—the *vikaraṇa* [*ś*]na[*m*].

***Śnam* is applied to the *rudhādis* instead of *śap*.**

I) *rudh[ir]*, *Acyuta* (*karṭṛ-vācyā*):

* *rudh+* *tip* ⇒ (486/157,270a/274) *ru*. [*ś*]na[*m*]. *dh+* *tip* ⇒ (324) *runadh+* *dhi* ⇒ (110,61) *ruṇaddhi*

* *rudh+* *tas* ⇒ (486,270a/274) *ru*. [*ś*]na[*m*]. *dh+* *tas* ⇒ (441) *rundh+* *tas* ⇒ (197,324) *rundh+* *dhas* ⇒ (61) *rund+* *dhas* ⇒ (93) *runddhaḥ*

* *rudh+* *sip* ⇒ (same) *runadh+* *sip* ⇒ (110,63) *ruṇat+* *si[p]* ⇒ *ruṇatsi*

* *rudh+* *mip* ⇒ (same) *runadh+* *mi[p]* ⇒ (110) *ruṇadhmi*

* *rudh+* *te* ⇒ (same,441,197,61) *runddhe*

<i>ruṇaddhi</i>	<i>runddhaḥ</i>	<i>rundhanti</i>
-----------------	-----------------	------------------

¹²Bṛhat 758

<i>ruṇatsi</i>	<i>runddhaḥ</i>	<i>runddha</i>
<i>ruṇadhmi</i>	<i>rundhvaḥ</i>	<i>rundhmaḥ</i>

II) *rudh[ir]*, *Acyuta* (*karma-vācya*):

rudh+ te ⇒ (273,274) rudh+ ya[k]+ te ⇒ *rudhyate*

III) *rudh[ir]*, *Vidhi* (*karṭṛ-vācya*):

rudh+ yāt ⇒ {(486,270a/274) ru. [ś]na[m]. dh → (197,441) rundh}+ yāt ⇒ *rundhyāt*

IV) *rudh[ir]*, *Bhūteśvara* (*karṭṛ-vācya*):

(284) a.rudh+ dip ⇒ a.ru. [ś]na[m]. dh+ dip ⇒ (110,429) aruṇadh ⇒ (180) *aruṇat*

(284) a.rudh+ sip ⇒ (same) aruṇadh ⇒ (180) *aruṇat* or

(439) aruṇar ⇒ (93) *aruṇaḥ*

V) *rudh[ir]* (*a*), *Bhūteśa* (*karṭṛ-vācya*):

(284) a.rudh+ dip ⇒ (two forms, by 314):

a) regular:

(285,308) a.rudh+ si+ īt+ dip ⇒ (322) a.raud+ s[i]+ ī[t]+ d[ip] ⇒ (63,180) *arautsīt*

b) *na* is applied:

(314,274) a.rudh+ [ñ]a+ d[ip] ⇒ (180) *arudhat*

487

तृहः श्रमो नेः पृथुविष्णुजने ॥४८७॥

trhaḥ śnamo neḥ pṛthu-viṣṇujane

trhaḥ (*pañc e*)—after *trh[a]*, *himsāyām* (7P) – be violent; *śnamaḥ* (*śaṣ e*)—of [*ś*]na[m]; *neḥ* (*prath e*)—the replacement *ne*; *pṛthu-viṣṇujane* (*śap e*)—before *Pṛthu pratyaya* beginning with *Viṣṇujana*.

Ne is applied to trh[a] instead of śnam before Pṛthu pratyayas beginning with Viṣṇujana.

I) *trh[a]*, *Acyuta* (*karṭṛ-vācya*):

* *trh*+ tip ⇒ (487,270a/274) *tr*. ne¹. h+ tip ⇒ (203) *trneḍh*+ dhi ⇒ (110,200a) *trneḍh*+ dhi ⇒ (415 IV) *trne*+ dhi ⇒ *trneḍhi*

¹(although *ne* is not *mit*, it is placed as if it were because it is replacing [*ś*]na[m]).

* *trh*+ tas ⇒ (486,270a/274) *tr*. [ś]na[m]. h+ t as ⇒ (441,203) *trṇḍh*+ tas ⇒ (324) *trṇḍh*+ dhas ⇒ (200a) *trṇḍh*+ dhas ⇒ (415 IV) *trṇ*+ dhas ⇒ (93) *trṇḍhaḥ*

* *trh*+ anti ⇒ {(same) *tr*. na. h → (441) *tr*. n. h}+ anti ⇒ (162) *trṇhanti*

* *trh*+ sip ⇒ {(487) *tr*. ne. h → (110,203) *tr*. ne. dh → (356a) *trṇek*}+ si[p] ⇒ (107) *trṇekṣi*

488

श्रान् नस्य हरः ॥४८८॥

śnān nasya haraḥ

śnāt (*pañc e*)—after [*ś*]na[m]; *nasya* (*śaṣ e*)—of the letter *n*; *haraḥ* (*prath e*)—*Hara*, elision.

After śnam n is Hara.

I) *his[i]*, *himsāyām* (7P) – be violent.

* *his[i]*, *Acyuta* (*karṭṛ-vācya*):

his+ tip ⇒ (318) *hi*. n[um. s+ tip ⇒ *hins*+ tip ⇒ {(486) *hi*. [ś]na[m]. ns → (488) *hinas*}+ ti[p] ⇒ *hinasti*

489

अञ्जेरिट् सौ ॥४८९॥

añjer iṭ sau

añjeḥ (pañc e)—after *anj[ū]*, *vyakti-mrakṣaṇa-kānti-gatiṣu* (7P) – make clear, anoint, decorate, go; *iṭ* (prath e)—*i[t]* (293); *sau* (sap e)—before *si* (285).

After *añj[ū]* iṭ is applied before *si*.

I) This *sūtra* modifies 321.

II) *anj[ū]*, *Acyuta* (*karṭṛ-vācya*):

anj+ *tip* ⇒ {(486) a. [ś]na[m]. nj → (488) a. na. j → (174) anag → (63) anak}+ *ti[p]* ⇒ *anakti*

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

(284,162/71) a.añj+ *dip* ⇒ (285,489/293,308) a.añj+ *iṭ*+ *si*+ *iṭ*+ *dip* ⇒ (327,309) a.añj+ *i[t]*+ *i[t]*+ *d[ip]* ⇒ (180) *añjūt*

490

भञ्जेर्न लोप इणि वा ॥४९०॥

bhañjer na lopa iṇi vā

bhañjeḥ (pañc e)—after *bhanj[o]*, *āmardane* (7P) – break, disappoint; *naḥ* (śaṣ e)—the letter *n*; *lopaḥ* (prath e)—elision; *iṇi* (sap e)—before *i[n]* (290); *vā*—optionally.

***N* of *bhanj[o]* is optionally *Hara* before *iṇ*.**

I) *bhanj[o]*, *Acyuta* (*karṭṛ-vācya*):

bhanj+ *tip* ⇒ {(486) bha. [ś]na[m]. nj → (488) bha. na. j → (174) bhanag → (63) bhanak}+ *ti[p]* ⇒ *bhanakti*

II) *bhanj[o]* (a), *Bhūteśa* (*karṭṛ-vācya*):

(284) a.bhanj+ *dip* ⇒ (285,308) a.bhanj+ *si*+ *iṭ*+ *dip* ⇒ a.{(174) bhang → (63) bhank → (322) bhānk → (162/71) bhānk}+ *s[i]*+ *i[t]*+ *d[ip]* ⇒ (107,180) *abhānkṣīt*

III) *bhanj[o]* (a), *Bhūteśa* (*bhāva-vācya*):

(284) a.bhanj+ *ta* ⇒ (290) a.bhanj+ *iṇ*+ *ta* ⇒ (292) a.bhanj+ *iṇ* ⇒ (two forms, by 490):

a) (490) a.bhaj+ *i[n]* ⇒ *abhaji*

b) (162,71) a.bhañj+ *i[n]* ⇒ *abhañji*

TANĀDIS EIGHTH CLASS

491

तनादेः शपोऽपवाद उः ॥४९१॥

tanādeḥ śapo 'pavāda uḥ

tanādeḥ (pañc e)—after the *tanādis*, the eighth class *dhātus*; *śapah* (śaṣ e)—of *[ś]a[p]*; *apavādah* (prath e)—exception; *uḥ* (prath e)—the replacement *u*.

After the *tanādis*, *śap* is replaced by *u*.

I) The *pratyaya u*, being *apavāda* for *śap*, is taken by some commentators to be considered *Prthu*, which indicates that it is not *Nirguṇa*. Therefore there is no obstruction for *Govinda* (274).

II) *tan[u]*, *Acyuta* (*karṭṛ-vācya*):

tan+ tip ⇒ (491) tan+ u+ tip ⇒ (379) tano+ ti[p] ⇒ *tanoti*
tan+ tas ⇒ (491,270a/274) tan+ u+ tas ⇒ (93) *tanutaḥ*
tan+ anti ⇒ (same) tan+ u+ anti ⇒ (48) *tanvanti*
tan+ vas ⇒ (same) tan+ u+ vas ⇒ (two forms, by 380): (93) *tanuvaḥ* or (380) *tanvaḥ*
tan+ te ⇒ (same) tan+ u+ te ⇒ *tanute*
tan+ ante ⇒ (same, 295) tan+ u+ ate ⇒ (48) *tanvate*

492

तनोतेरारामो वा यकि ॥४९२॥

tanoter ā-rāma vā yaki

tanoteḥ (ṣaṣ e)—of *tan[u]*; *ā-rāmaḥ* (prath e)—*ā-Rāma* ; *vā*—optionally; *yaki* (sap e)—before *ya[k]* (273).

N of tan[u] is optionally changed to ā before yak.

I) *tan[u]*, *Acyuta* (*karṭṛ-vācya*):

tan+ te ⇒ (273) tan+ ya[k]+ te ⇒ (two forms, by 492):

a) *tanyate*

b) (492) ta.ā+ ya+ te ⇒ *tāyate*

II) *tan[u]*, *Vidhi* (*karṭṛ-vācya*):

tan+ yāt ⇒ (491) tan+ u¹+ yāt ⇒ *tanuyāt*

¹(379 not applied, by 270a,274)

493-493a¹³

तनादेः सेर्महाहरो वा तथासोः ॥४९३॥

कृञस्तु नित्यम्

tanādeḥ ser mahā-haro vā ta-thāsoḥ

krñas tu nityam

tanādeḥ (pañc e)—after the *tanādis*; *seḥ* (ṣaṣ e)—of *si* (285); *mahā-haraḥ* (prath e)—*Mahā-Hara*, elimination; *vā*—optional; *ta-thasoḥ* (sap d)—before *ta* or *thās*; *krñāḥ* (pañc e)—after *[ḍu]kr[ñ]*; *tu*—but; *nityam*—always.

After the *tanādis si* is optionally *Mahā-Hara* before *ta* or *thās*, but after *[ḍu]kr[ñ]* this rule is compulsory.

I) *tan[u]*, *Bhūteśa* (*karṭṛ-vācya*):

* (284) a.tan+ dip ⇒ (285,293,308) a.tan+ iṭ+ si+ iṭ+ dip ⇒ (two forms, by 325):

a) regular:

(309) a.tan+ i[t̥]+ i[t̥]+ d[ip] ⇒ (180) *atanīt*

b) 325 is applied:

(325) a.tān+ i[t̥]+ si+ i[t̥]+ d[ip] ⇒ (309,180) *atānīt*

* (284) a.tan+ ta ⇒ (285) a.tan+ si+ ta ⇒

(two forms, by 493):

a) regular:

(293) a.tan+ i[t̥]+ s[i]+ ta ⇒ (107,200a) *atanīṣṭa*

b) 493 is applied:

¹³Br̥hat 768

(493) a.tan+ ta ⇨ (352,270a) a.ta+ ta ⇨ *atata*

494-495

नोद्धवस्य गोविन्द उविकरणे ॥४९५॥

ऋरामस्य तु वा ॥४९५॥

noddhavasya govinda u-vikaraṇe

r-rāmasya tu vā

na—not; *uddhavasya* (ṣaṣ e)—of the *Uddhava*; *govindaḥ* (prath e)—Govinda; *u-vikaraṇe* (sap e)—before *vikaraṇa-u* (491); *r-rāmasya* (ṣaṣ e)—of *r-Rāma*; *tu*—but; *vā*—optional.

Before *vikaraṇa-u*, *Uddhava* does not take *Govinda*. But *Uddhava-r* may take it optionally.

I) *kṣiṇ[u]*, *himsāyām* (8U) – be violent

kṣiṇ[u], *Acyuta* (*karṭṛ-vācya*):

kṣiṇ+ tip ⇨ (491) kṣiṇ+ u+ tip ⇨ (379) kṣiṇ+ o+ ti[p] ⇨ (494) *kṣiṇoti*

kṣiṇ+ te ⇨ (491,270a/274) kṣiṇ+ u+ te ⇨ *kṣiṇute*

II) *ṭṛṇ[u]*, *adane* (8U) – eat

ṭṛṇ[u], *Acyuta* (*karṭṛ-vācya*):

ṭṛṇ+ tip ⇨ (491) ṭṛṇ+ u+ tip ⇨ (379) ṭṛṇ+ o+ ti[p] ⇨ *ṭṛṇoti* or (495) *tṛṇoti*

496

करोत्यरामस्य उर्निर्गुणे ॥४९६॥

karoty-a-rāmasya ur nirguṇe

karoti—of [*ḍu*]kṛ[ṇ̄], *karāṇe* (8U) – do; *a-rāmasya* (ṣaṣ e)—*a-Rāma*; *uḥ* (prath e)—*u-Rāma*; *nirguṇe* (sap e)—before *Nirguṇa*.

In the conjugation of [*ḍu*]kṛ[ṇ̄] a changes to u before *Nirguṇa*.

I) [*ḍu*]kṛ[ṇ̄], *Acyuta* (*karṭṛ-vācya*):

kṛ+ tip ⇨ (491) kṛ+ u+ tip ⇨ (270,379) kar+ o+ ti[p] ⇨ *karoti*

kṛ+ te ⇨ (491) kṛ+ u+ te ⇨ (270) kar+ u+ te ⇨ (496) *kurute*

kṛ+ tas ⇨ (491) kṛ+ u+ tas ⇨ (270) kar+ u+ tas ⇨ (496,93) *kurutaḥ*

kṛ+ anti ⇨ (491) kṛ+ u+ anti ⇨ (270) kar+ u+ anti ⇨ (496,48) *kurvanti*

kṛ+ sip ⇨ (491) kṛ+ u+ sip ⇨ (270,379) kar+ o+ si[p] ⇨ (107) *karoṣi*

kṛ+ vas ⇨ (491,270) kar+ u+ vas ⇨ (496,381) kur+ vas ⇨ (93) *kurvaḥ*

II) [*ḍu*]kṛ[ṇ̄], *Acyuta* (*karma-vācya*):

kṛ+ te ⇨ (273,274) kṛ+ ya[k]+ te ⇨ (375) *kriyate*

III) [*ḍu*]kṛ[ṇ̄], *Vidhi* (*karṭṛ-vācya*):

kṛ+ yāt ⇨ (491,270) kar+ u+ yāt ⇨ (496,381) kur+ yāt ⇨ *kuryāt*

kṛ+ īta ⇨ (491,270) kar+ u+ īta ⇨ (496,48) *kurvīta*

IV) [*ḍu*]kṛ[ṇ̄], *Vidhātṛ* (*karṭṛ-vācya*):

kṛ+ tup ⇨ (491,270) kar+ u+ tup ⇨ (379) kar+ o+ tu[p] ⇨ *karotu*

kṛ+ tām ⇨ (491,270) kar+ u+ tām ⇨ (496) *kurutām*

V) [*ḍu*]kṛ[ṇ̄], *Bhūteśvara* (*karṭṛ-vācya*):

(284) a.kṛ+ dīp ⇨ (491,270) a.kar+ u+ dīp ⇨ (379) a.kar+ o+ d[ip] ⇨ (180) *akarot*

(284) a.kṛ+ ta ⇨ (491,270) a.kar+ u+ ta ⇨ (496) *akuruta*

VI) [*ḍu*]kṛ[ṇ̄], *Bhūteśa* (*karṭṛ-vācya*):

(284) a.kṛ+ dīp ⇨ (285,308) a.kṛ+ s[i]+ ī[ṭ]+ d[ip] ⇨ (337,107) *akārṣīt*

(284) a.kṛ+ ta ⇨ (285) a.kṛ+ si+ ta ⇨ (493a) *akṛta*

VII) *Adhokṣaja* (*karṭṛ-vācya*):

kṛ+ ṅal ⇨ {(301) kṛ. kṛ → (319) cṛ. kṛ → (333) ca. kṛ → (291) ca. kār}+ [ṅ]a[l] ⇨ *cakāra*

kṛ+ e ⇨ (301,319,333) ca. kṛ+ e ⇨ (49) *cakre*

VIII) [*ḍu*]kṛ[*ñ*], *Kāmapāla* (*karṭṛ-vācya*):

kṛ+ yāt ⇨ (375) kri+ yāt ⇨ *kriyāt*

kṛ+ sīṣṭa ⇨ (324a/274,107) *kṛṣīṣṭa*

IX) [*ḍu*]kṛ[*ñ*], *Balakalki* (*karṭṛ-vācya*):

kṛ+ tā ⇨ (270) kar+ tā ⇨ *kartā*

X) [*ḍu*]kṛ[*ñ*], *Kalki* (*karṭṛ-vācya*):

kṛ+ syati ⇨ (374) kṛ+ iṭ+ syati ⇨ (270) kar+ i[t̄]+ syati ⇨ (107) *kariṣyati*

kṛ+ syate ⇨ (same) *kariṣyate*

XI) [*ḍu*]kṛ[*ñ*], *Ajita* (*karṭṛ-vācya*):

(284) a.kṛ+ syat ⇨ *akariṣyat*

(284) a.kṛ+ syata ⇨ *akariṣyata*

497

संपर्युपेभ्यः सुट् करोतौ संस्काराद्यर्थेषु ॥४९७॥

sam-pari-uepbhyaḥ suṭ karotau saṁskārādy-artheṣu

sam-pari-uepbhyaḥ (*pañc b*)—after *Upendras sam, pari* and *upa*; *suṭ* (*prath e*)—the particle *s[ut̄]*; *karotau* (*sap e*)—before [*ḍu*]kṛ[*ñ*]; *saṁskāra-ādi-artheṣu* (*sap b*)—in the sense of *saṁskāra*, etc.

After *sam, pari* and *upa suṭ* is applied to [*ḍu*]kṛ[*ñ*] and the meaning is *saṁskāra*, etc.

I) The meanings of *sam, pari* or *upa* plus [*ḍu*]kṛ[*ñ*] :

saṁskāra – purification, accomplishment;

bhūṣaṇa – decoration;

samavāya – collection, conjunction;

pratiyatna – adding a new quality to something (e.g. adding fragrance to water);

vikṛti-karaṇa – derivation;

vakyādhyāhāra – carrying over the meaning from one statement to another.

II) Bṛhat 773:

an-nara vyavadhāne 'pi

‘257 is applied even if *a[t̄]* (284) or *Nara* are in between these *Upendras* and [*ḍu*]kṛ[*ñ*].’

III) Bṛhat 774:

tatra saṁ-paribhyaḥ bhūṣaṇe samavāye ca

‘After the *Upendras sam* and *pari suṭ* is applied to [*ḍu*]kṛ[*ñ*] in the sense of *bhūṣaṇa* and *samavāya*’.

* *sam.[ḍu]kṛ[ñ]*, *Acyuta* (*karṭṛ-vācya*):

a) *sam.kṛ+ tip* ⇨ (497 III) *sam. s[ut̄]. kṛ+ tip* ⇨ (491,270,379,162) *saṁskaroti*

b) *sam.kṛ+ te* ⇨ (497 III,491,270,492,162) *saṁskurute*

* *sam.[ḍu]kṛ[ñ]*, *Bhūteśvara* (*karṭṛ-vācya*):

(284,497 III) *sam. a[t̄]. s[ut̄]. kṛ+ dip* ⇨ (491,270,379,180) *samaskarot*

IV) Bṛhat 776:

upād bhūṣaṇa-samavāya-pratiyatna-vikṛti-karaṇa-vākyādhyāhāreṣu

‘After the *Upendra upa suṭ* is applied to [*ḍu*]kṛ[*ñ*] in the sense of *bhūṣaṇa*, *samavāya*, *pratiyatna*, *vikṛti-karaṇa* and *vākyādhyāhāra*’.

* *upa.[ḍu]kṛ[ñ]*, *Acyuta* (*karṭṛ-vācya*):

(497 IV) upa. s[ut]. kr+ tip/te ⇒ *upaskaroti* and *upaskurute*

498

समुत्कात्कृञ् इङ् अधोक्षजे ॥४९८॥

sa-sutkāt krñā iḍ adhokṣaje

sa-sutkāt (pañc e)—along with *s[ut]*; *krñah* (pañc e)—after *[ḍu]kr[ñ]*; *iḍ* (prath e)—*i[t]* (293); *adhokṣaje* (sap e)—before *Adhokṣaja*.

Iḍ is applied in Adhokṣaja when [ḍu]kr[ñ] is used along with sut.

I) this *sūtra* takes precedence over 324b.

II) *sam.[ḍu]kr[ñ]*, *Adhokṣaja* (*karṭr-vācya*):

* (497) *sam. s[ut]. kr+ ṇal* ⇒ *sam* {(301,319,333,291) ca. skār} + [ṇ]a[l] ⇒

(497 I,293a,162/71) *sañcaskāra*

* (497) *sam. s[ut]. kr+ thal* ⇒ *sam* {(301,319,333) ca. skr → (270,489) ca. skar} + i[t]+ tha[l]

⇒ (162/71) *sañcaskarītha*

KRYĀDIS
NINTH CLASS

499

शपः श्ना ॥४९९॥

śapaḥ śnā

kryādeḥ (pañc e)—after the *kryādis*, the ninth class *dhātus*; *śapaḥ* (ṣaṣ e)—of *[ś]a[p]*; *śnā* (prath e)—the *vikaraṇa* *[ś]nā*.

After the *kryādis śap* is replaced by *śnā*.

I) *[ḍu]krī[ñ]*, *dravya-vinimaye* (9U) – buy.

[ḍu]krī[ñ], *Acyuta* (*karṭr-vācya*):

krī+ tip ⇒ (499,270a/274) *krī+ [ś]nā+ ti[p]* ⇒ (110) *krīṇati*

krī+ te ⇒ (499,270a/274) *krī+ [ś]nā+ te* ⇒ (464) *krī+ nī+ te* ⇒ (110) *krīṇite*

krī+ tas ⇒ (499,270a/274) *krī+ [ś]nā+ tas* ⇒ (464) *krī+ nī+ tas* ⇒ (110,93) *krīṇītaḥ*

krī+ anti ⇒ (499,270a/274) *krī+ [ś]nā+ anti* ⇒ (450) *krī+ n+ anti* ⇒ (110) *krīṇanti*

500

प्रादीनां वामनाः शिवे ॥५००॥

pvādinām vāmanāḥ śive

pvādinām (ṣaṣ b)—of the *pvādis* (see list of *kryādis*); *vāmanāḥ* (prath e)—*Vāmana*; *śive* (sap e)—before *Śiva*.

The *pvādis* change their *Sarveśvara* to *Vāmana* before *Śiva*.

I) *pū[ñ]*, *pavane* (9U) – purify.

pū[ñ], *Acyuta* (*karṭr-vācya*):

pū+ tip ⇒ (499,270a/274) *pū+ śnā+ tip* ⇒ (500) *pu+ [ś]nā+ ti[p]* ⇒ *punāti*

pū+ te ⇒ (499,270a/274) *pū+ śnā+ te* ⇒ (500,464) *pu+ [ś]nī+ te* ⇒ *punīte*

II) *pū[ñ]*, *Acyuta* (*karma-vācya*):

pū+ te ⇒ (273,274) *pū+ ya[k]+ te* ⇒ *pūyate*

III) *pū[ñ]*, *Adhokṣaja* (*karṭr-vācya*):

pū+ thal ⇨ {(301) pū. pū → (339) pu. pū → (270) pu. po}+ thal ⇨ (293) pupo+ i[t]+ tha[l]
⇨ (52) *pupavitha*

501

विष्णुजनात्प्रा आनो हौ ॥५०१॥

viṣṇujanāt śnā āno hau

viṣṇujanāt (*pañc e*)—after *Viṣṇujana*; *śnāh* (*prath e*)—[ś]nā (499); *ānaḥ* (*prath e*)—the replacement *āna*; *hau* (*sap e*)—before *hi* (*Vidhātṛ*).

After *Viṣṇujana* and before *hi*, *śnā* is replaced by *āna*.

I) *grah[a]*, *upādane* (9U) – take hold of, seize.

grah[a], *Acyuta* (*karṭṛ-vācya*):

grah+ tip ⇨ (499) *grah+ [ś]nā+ ti[p]* ⇨ (422) *grh+ nā+ ti* ⇨ (110) *grhñāti*

grah+ te ⇨ (same) *grah+ [ś]nā+ te* ⇨ (422,464) *grh+ nī+ te* ⇨ (110) *grhñite*

grah+ tas ⇨ (same,93) *grhñitaḥ*

grah+ anti ⇨ (499) *grah+ [ś]nā+ anti* ⇨ (422,450) *grh+ n+ anti* ⇨ (110) *grhñanti*

II) *grah[a]*, *Acyuta* (*karma-vācya*):

grah+ te ⇨ (273) *grah+ yak+ te* ⇨ (422,274) *grh+ ya[k]+ te* ⇨ *grhyate*

III) *grah[a]*, *Vidhātṛ* (*karṭṛ-vācya*):

grah+ hi ⇨ (499) *grah+ [ś]ā+ hi* ⇨ (422,501,280) *grh+ āna* ⇨ (110) *grhāna*

501a¹⁴

ग्रहेरित्स्रिविक्रमोऽनधोक्षजे

graher itas trivikramo 'n-adhokṣaje

graher (*pañc e*)—after *grah[a]*; *itaḥ* (*śaṣ e*)—of *i[t]* (293); *trivikramaḥ* (*prath e*)—*Trivikrama*; *an-adhokṣaje* (*sap e*)—not in *Adhokṣaja*.

After *grah[a]*, *iṭ* becomes *Trivikrama*, except before *Adhokṣaja*.

I) *grah[a]*, *Bhūteśa* (*karṭṛ-vācya*):

(284) *a.grah+ dip* ⇨ (285,293,308) *a.grah+ iṭ+ si+ iṭ+ dip* ⇨ (309) *a.grah+ i[t]+ ī[t]+ d[ip]* ⇨ (180) *agrahīt*

(284) *a.grah+ tām* ⇨ (285,293) *a.grah+ iṭ+ si+ tām* ⇨ (501a) *a.grah+ ī[t]+ s[i]+ tām* ⇨ (107,200a) *agrahīṣtām*

II) *grah[a]*, *Adhokṣaja* (*karṭṛ-vācya*):

grah+ ṇal ⇨ {(301,302a) *gra. grah* → (315) *ga. grah* → (319) *ja. grah* → (326) *ja. grāh*}+ [ṇ]a[l] ⇨ *jagrāha*

grah+ thal ⇨ (301,302a,315,319) *jagrah+ thal* ⇨ (293) *jagrah+ i[t]+ tha[l]* ⇨ *jagrahitha*

502

निरः कुषो वेट् ॥५०२॥

niraḥ kuṣo veṭ

niraḥ (*pañc e*)—after the *Upendra nir*; *kuṣaḥ* (*śaṣ e*)—of *kuṣ[a]*, *niṣkarṣe* (9P) – extract; *vā*—optionally; *iṭ* (*prath e*)—*i[t]* (293).

After *kuṣ[a]* preceded by *nir iṭ* is optional.

¹⁴Br̥hat 781

I) *kuṣ[a]*, *Acyuta* (*karṭr-vācya*):
kuṣ+ tip ⇒ (499) kuṣ+ [ś]nā+ ti[p] ⇒ (110) *kuṣnāti*

II) *nir.kuṣ[a]*, *Bhūteśa* (*karṭr-vācya*):

(284) nir. a. kuṣ+ dip ⇒ (two forms, by 502):

a) regular:

(285,293308) nir. a. kuṣ+ iṭ+ si+ iṭ+ dip ⇒ (307,309) nir. a. koṣ+ i[t]+ i[t]+ d[ip] ⇒

(180) *nirakoṣīt*

b) *i[t]* not applied:

(502/356b) nir. a. kuṣ+ sak+ dip ⇒ (274,356a) nir. a. kuk+ sa[k]+ d[ip] ⇒

(107,180) *nirakuṣat*

503

छस्य शो वस्य ऊ?हरिवेणौ क्वौ कंसारिवैष्णवे च ॥५०३॥

chasya śo vasya ūṭh hariveṇau kvau kaṁsāri-vaiṣṇave ca

chasya (*śaṣ e*)—of the letter *ch* ; *śaḥ* (*prath e*)—the letter *ś* ; *ūṭh* (*prath e*)—the replacement *ū[th]* ; *hariveṇau* (*sap e*)—before *Hariveṇu*; *kvau* (*sap e*)—before *pratyaya kvip*; *kaṁsāri-vaiṣṇave* (*sap e*)—before *Vaiṣṇava-Kaṁsāri*, a *Kaṁsāri* beginning with *Vaiṣṇava*.

***Ch* changes to *ś*, and *v* changes to *ū[th]* before *Hariveṇu*, *kvip* or *Vaiṣṇava-Kaṁsāri*.**

I) *khav[a]*, *bhūta-pradūrbhāve* (9P) – come forth, be born again

* *khav[a]*, *Acyuta* (*karṭr-vācya*):

khav+ tip ⇒ (499) khav+ [ś]nā+ ti[p] ⇒ (503) kha. ū[th]. nā+ ti ⇒ (205) kha. au. nā+ ti ⇒

(46) *khaunāti*

II) *khav[a]*, *Vidhātṛ* (*karṭr-vācya*):

khav+ hi ⇒ (499) khav+ śnā+ hi ⇒ (501,290) khav+ āna ⇒ *khavāna*

CURĀDIS
TENTH CLASS

504

चुरादेर्णिः ॥५०४॥

curāder ṇiḥ

curādeḥ (*pañc e*)—after the *curādis*, tenth class *dhātus*; *ṇiḥ* (*prath e*)—the particle *[ṇ]i*.

After the *curādis ṇi* is applied.

I) *[ṇ]i* is integrated to *dhātu* and the new product follows all the rules of original *dhātus*.
(see 345 II,III)

II) *cur[a]*, *steve* (10P) – steal

cur[a], *Acyuta* (*karṭr-vācya*):

{(504) cur. [ṇ]i → (307) cori}+ tip ⇒ (269,270) core+ [ś]a[p]+ ti[p] ⇒ (51) *corayati*

<i>Corayati</i>	<i>coraya</i>	<i>Coraya</i>
<i>Coraya</i>	<i>coraya</i>	<i>Coraya</i>
<i>Coraya</i>	<i>coraya</i>	<i>Coraya</i>

III) *cur[a]*, *Acyuta* (*karma-vācya*):

{(504) cur. [ṇ]i → (307) cor. [ṇ]i}+ te ⇒ (273,274) cor. [ṇ]i+ ya[k]+ te ⇒ (396) cor+ ya+ te
⇒ *coryate*

IV) *cur[a]*, *Bhūteśa* (*karṭṛ-vācya*):

(284,504) a.{cur. [ṇ]i → (307) cor. [ṇ]i}+ dip ⇒ (383) a.cor. [ṇ]i+ añ+ dip ⇒
(397/170,396) a.cur+ añ+ dip ⇒ a. {(301,302a) cu. cur → (400) cū, cur→+ a[ṇ]+ dip ⇒ (180)
acūcurat

V) *cur[a]*, *Adhokṣaja* (*karṭṛ-vācya*):

{(504) cur. [ṇ]i → (307) cori}+ ṇal ⇒ (270) core+ ṇal ⇒ (347/332) core. ām. {kṛ+ ṇal} ⇒
(51) corayām. {cakāra¹} ⇒ (162/71) *corayāñcakāra*
¹(see 332)

VI) *cur[a]*, *Kāmapāla* (*karṭṛ-vācya*):

{(504) cur. [ṇ]i → (307) cor. [ṇ]i}+ yāt ⇒ (293a,396) cor+ yāt ⇒ *coryāt*

VII) *cur[a]*, *Balakalki* (*karṭṛ-vācya*):

{(504) cur. [ṇ]i → (307) cor. [ṇ]i}+ tā ⇒ (293) cori+ iṭ+ tā ⇒ (270) core+ i[t]+ tā ⇒
(51) *corayitā*

505

उद्धवऋरामस्येर् ॥५०५॥

uddhava-ṛ-rāmasyer

uddhava-ṛ-rāmasya (*ṣaṣ e*)—of the *Uddhava ṛ-Rāma*; *ir* (*prath e*)—the replacement *ir*.
***Uddhava ṛ-Rāma* changes to *ir*.**

I) *kṛt[a]*, *saṁśabdane* (10U) – sing, glorify

kṛt[a], *Acyuta* (*karṭṛ-vācya*):

{(504) kṛt. [ṇ]i → (505) kirti}+ tip ⇒ (269,187,270) kīrte+ [ś]a[p]+ ti[p] ⇒ (51) *kirtayati*

505a¹⁵

उद्धवसंज्ञस्य ऋद्वयस्य ऋर्वा अंपरे णौ

uddhava-saṁjñasya ṛ-dvayasya ṛṛ vā añ-pare ṇau

uddhava-saṁjñasya (*ṣaṣ e*)—being denominated as *Uddhava*; *ṛ-dvayasya* (*ṣaṣ e*)—of *ṛ-dvaya*; *ṛḥ* (*prath e*)—the letter *ṛ*; *vā*—optionally; *añ-pare* (*sap e*)—being followed by *a[ṇ]*; *ṇau* (*sap e*)—before *[ṇ]i*.

***Uddhava ṛ-dvaya* can optionally become *ṛ* when the *dhātu* is followed by *ṇi* plus *añ*.**

I) This *sūtra* is *apavāda* of 505 and 307.

II) *kṛt[a]*, *Bhūteśa* (*karṭṛ-vācya*):

(504,284) a.kṛt. [ṇ]i+ dip ⇒ (383) a.kṛt. [ṇ]i+ añ+ dip ⇒

(two forms, by 505a):

a) regular:

a.{(505) kirt. [ṇ]i → (187) kīrt. [ṇ]i}+ añ+ dip ⇒ a.{(301,302a) kī. kīrt → (319) cī. kīrt →
(339) cī. kīrt}.[ṇ]i+ añ+ dip ⇒ (395) a.ci. kīrt+ a[ṇ]+ d[ip]¹ ⇒ (180) *acikīrtat*

¹(398/399 is not applied because the following syllable is not *laghu*)

b) 505a is applied:

(505a) a.kṛt. [ṇ]i+ añ+ dip ⇒ a.{(301,302a) kṛ. kṛt → (333) ka. kṛt → (319) ca. kṛt}. [ṇ]i+
añ+ dip ⇒ a.{(398/399) ci. kṛt → (400) cī. kṛt}. [ṇ]i+ añ+ dip ⇒ (396) a.ci. kṛt+ a[ṇ]+ dip

¹⁵Br̥hat 791

⇒ (180) *acīkrtat*

III) Special rule for *kathādis* (see 306):

All the *kathādis* end in *a-Rāma*, and are *curādis*, therefore they are followed by *[ṇ]i*. Then by 346 (*a-rāma haro rāma-dhātuke*) the *a-Rāma* is *Hara*. But Pānini adds two principles, which are accepted by Śrīla Jīva Gosvāmī:

a) *al-lopa vikalpanam* – ‘The *Hara* of *a-Rāma* is optional’.

b) *antyā-rāmasya ca vṛṣṇīndro ṇāv ini ca* – ‘The final *a-Rāma* can also take *Vṛṣṇīndra* before *[ṇ]i* or *i[ṇ]*. Otherwise it is *Hara*’.

IV) Bṛhat 420:

arti-hrī-vlī-ri-knūyī-kṣmāyy-ā-rāmebhyaḥ puk ya-lopo govindas ca nau, daridrām vinā

‘After *ṛ*, *hrī*, *vlī*, *rī*, *knūyī* [i], *kṣmāyī* [i], *p[uk]* is applied before *ni*. After that *y* (of *knūyī* and *kṣmāyī*) is *Hara* and there is *Govinda*. *P[uk]* is also applied to the *ā-Rāmāntas*, excepting *daridrā*.’

V) *artha, upayāñcāyām* (10A) – request, beg

artha, Acyuta (karṭṛ-vācya):

(two forms, by 505a IIIa):

a) regular:

{(504) *artha*. [ṇ]i → (346) *arhi*}+ te ⇒ (269,270) *arthe*+ [ś]a[p]+ te ⇒ (51) *arthayate*

b) Pānini’ form (505a III):

{(504) *artha*. [ṇ]i ⇒ (505a III) *arthā*. i ⇒ (505a IV) *arthā*. p[uk]. i}+ te ⇒ (269,270)

arthāpe+ [ś]a[p]+ te ⇒ (51) *arthāpayate*

VI) Bṛhat 70:

sarveśvarādित्वे तु सत-सांग्दी ना-वा-दा-रा-वर्जस्यānya-bhāgasya

‘But if the *dhātu* begins with *Sarveśvara*, the *dvirvacana* is of the second *bhāga* (part), after excluding the letters *n*, *v*, *d* and *r* if they are in the beginning of *sat-saṅga*’.

VII) *artha, Bhūteśa (karṭṛ-vācya)*:

(two forms):

a) regular:

(284) a[t]. {(504) *artha*. [ṇ]i → (346) *arth*. [ṇ]i}+ ta ⇒ (383) a[t]. *arth*. [ṇ]i+ aṅ+ ta ⇒

(301,333a,505a VI) a[t]. *ar. tha. th*. [ṇ]i+ aṅ+ ta ⇒ (304,396)¹ a[t]. *ar. ta. th*+ a[ṇ]+ ta ⇒

ārtathata

¹(397,398,400 not applied by 401)

b) Pānini’s form:

(284) a[t]. {(504) *artha*. [ṇ]i → (505a III) *arthā*. i → (505a IV) *arthā*. p[uk]. [ṇ]i}+ ta ⇒

(383,397) a[t]. *artha*. p. [ṇ]i+ aṅ+ ta ⇒ a[t]. *ar*. {(301,505a VI) *tha* → (399) *thi* → (400) *thī*

→ (304) *tī*}*.tha. p*. [ṇ]i+ a[ṇ]+ ta ⇒ (396) a. *ar. tī. tha. p*+ a+ ta ⇒ *ārtīthapata*

VIII) *aṅka, pade lakṣane ca* (10P) – page, mark

aṅka, Bhūteśa (karṭṛ-vācya):

(two forms):

a) regular:

(284) a[t]. {(504) *aṅka*. [ṇ]i → (346) *aṅk*. [ṇ]i}+ dip → (383) a[t]. *aṅk*. [ṇ]i+ aṅ+ dip ⇒

(301,333a,505a VI) a[t]. *aṅ. ka. k*. [ṇ]i+ aṅ+ dip ⇒ (319,396)¹ a. *aṅ. ca. k*+ a[ṇ]+ d[ip] ⇒

(180,162/71) *āñcakat*

¹(397,398,400 not applied by 401)

b) Pānini’s form:

(284) a[t]. {(504) *aṅka*. [ṇ]i → (505a III) *aṅkā*. i → (505a IV) *aṅkā*. p[uk]. i}+ dip ⇒

(383,397) a[t]. *aṅka*. p. [ṇ]i+ aṅ+ dip ⇒ a[t]. *aṅ*. {(301,505a VI) *ka* → (319) *ca* →

(399) *ci* → (400) *cī*}*.ka. p*. [ṇ]i+ a[ṇ]+ d[ip] ⇒ (396) a. *aṅ. cī. ka. p*+ a+ d ⇒

(180,162/71) *āñcikapat*

506
युजादेर्णिवा ॥५०६॥

yujāder ṇir vā

yujādeḥ (pañc e)—after the *yujādis*; *ṇiḥ* (prath e)—[ṇ]i ; vā—optional
After the yujādis ṇi is optional.

I) *yuj[a]*, *samyamane* (10U) – restrain

* *yuj[a]*, *Acyuta* (*karṭṛ-vācya*):

(two forms, by 506):

a) regular:

{(504) *yuj*. [ṇ]i → (307) *yoji*}+ tip ⇒ (269,270) *yoje*+ [ś]a[p]+ ti[p] ⇒ (51) *yojayati*

b) [ṇ]i not applied:

yuj+ tip ⇒ (269,307) *yoj*+ [ś]a[p]+ ti[p] ⇒ *yojati*

atha ṇi pratyayāntāḥ

507
णिः प्रेरणादौ ॥५०७॥

ṇiḥ prerāṇādau

ṇiḥ—the *pratyaya* [ṇ]i ; *prerāṇa-ādau*—in the sense of *prerāṇa* (= *hetu*, cause), and related meanings like setting in motion, urging, impelling, commanding, appointing, encouraging, giving inspiration to work, etc.

Ṇi is applied in the sense of prerāṇa, etc.

I) Any *dhātu* can take *ṇi* in the sense of *prerāṇa*, etc. These *dhātus* are called *ṇyanta* (ending in *ṇi*) or Causative.

II) When the *ṇyanta* form is desired for the *curādis*, *ṇi* is applied twice (504).

III) When *ṇi* is integrated to the *dhātu* it forms a secondary *dhātu* which must follow all the rules of the primary *dhātus* as explained in 504 I.

IV) Application in sentences. Examples:

(Based on Bg 3.26):

a) *Acyuta*: *śruti-parāyanāḥ mṛtyum atitaranti* - ‘The *śruti-parāyanas* cross beyond death.’

b) *ṇyanta Acyuta*: *kṛṣṇaḥ śuddha-bhaktam mṛtyum atitārayati* - (lit) ‘Kṛṣṇa causes the pure devotees to cross beyond death.’

(Based on Bg 2.11):

a) *Acyuta*: *pañḍitāḥ mṛtyum na śocati* - ‘The *pañḍita* does not lament death.’

b) *ṇyanta Acyuta*: *mṛtyuḥ pañḍitam na śocayati* - ‘Death does not cause the *pañḍita* to lament.’

* *prabhupādaḥ paścātya-deśam tārayati* - (lit) ‘Prabhupāda causes the westeners to cross’; or ‘Prabhupāda delivers the westeners.’

V) *tī*, *Acyuta* (*karṭṛ-vācya*): (269,270) {*tī* → *tar*}+ śap+ tip ⇒ *tarati*

tī, *ṇyanta*: (507) *tī*+ [ṇ]i ⇒ (291) *tār*+ [ṇ]i ⇒ *tāri*

tī, *ṇyanta Acyuta* (*karṭṛ-vācya*): (269,270,51) {*tāri* → *tāre*}+ śap+ tip ⇒ *tārayati*

* *śuc[a]*, *Acyuta* (*karṭṛ-vācya*): (269,307) {*śuc* → *śoc*}+ śap+ tip ⇒ *śocati*

śuc[a], *ṇyanta*: (507,307) {*śuc* → *śoc*}+ ṇi ⇒ *śoci*

śuc[a], *ṇyanta Acyuta* (*karṭṛ-vācya*): (289,270,51) {*śoci* → *śoce*}+ śap+ tip ⇒ *śocayati*

णेरुभयपदम् ॥५०८॥

ṇer ubhayapadam

neḥ—after the application of *ṇi* ; *ubhayapadam*—*Ubhayapada*

After the application of *ṇi* the *dhātu* is *Ubhayapada*.

I) Ex: [*du*]*kr*[*ñ*], *nyanta*

nyanta dhātu: (507,291) {*kr* → *kār*}+ *ṇi* ⇒ *kāri*

Acyuta (*karṭṛ-vācya*):

a) (508,269,270,51) {*kāri* → *kāre*}+ *śap*+ *tip* / *te* ⇒ *kārayati* / *te*

Acyuta (*karma-vācya*): (507,273) *kāri*+ *yak*+ *te* ⇒ (396) *kār*. *ṇi*¹+ *yak*+ *te* ⇒ *kāryate*

¹(*kāri* is *nyanta*, therefore the last letter [*i*] is actually *ṇi*, and therefore it is affected by all the rules governing *ṇi* such as 396.)

Bhūteśa (*karṭṛ-vācya*): *a.kāri*+ *aṇ*+ *dip* ⇒ *a*{*krkār*¹ → *kakār* → *cakār* → *cakar* → *cikar* → *cikar*}. *ṇi*+ *aṇ*+ *dip* ⇒ *acikarat* (507,284,383,301,333a,333,319,397/401,398/401,399,400,396)

¹(The reduplication of *ā* in *kār* is made as if it were the original *r* of *kr*, 333a)

Adhokṣaja, (*karṭṛ-vācya*): {*kāri* → *kāre*}+ *ām* . {*as*+ *ṇal*} ⇒ *kārayam āsa* (507,270,347,332)

509

घटादीनामुद्धवस्य वामनो नौ, णिपूर्वयोर्णम्विणोस् तु त्रिविक्रमो वा ॥५०९॥

ghaṭādīnām uddhavyasya vāmano nau, ṇi-pūrvayor ṇamv-iṇos tu trivikramo vā

ghaṭādīnām—of the *ghaṭādis*; *uddhavyasya*—of *Uddhava*; *vāmanaḥ*—*Vāmana*; *nau*—before [*ṇi*]; *ṇi-pūrvayor*—preceded by *ṇi*; *ṇamv-iṇoḥ*—before [*ṇ*]*am*[*u*] and [*ṇ*]; *tu*—but; *trivikramaḥ*—*Trivikrama*; *vā*—optionally.

The *Uddhava* of the *ghaṭādis* becomes *Vāmana* before *ṇi*, but if *ṇi* is followed by *ṇamu* or *iṇ*, the *Uddhava* optionally becomes *Trivikrama*.

* See List of Dhatus

I) Ex: *ghaṭ*[*a*], *nyanta*

(507,326,509) {*ghaṭ* → *ghāt* → *ghaṭ*}+ *ṇi* ⇒ *ghaṭi*

Acyuta, (*karṭṛ-vācya*): (269,270,508) {*ghaṭi* → *ghate*}+ *śap*+ *tip*/*te* ⇒ *ghaṭayati* / *te*,

Bhūteśa (*karṭṛ-vācya*): *a.ghaṭi*+ *aṇ*+ *dip* ⇒ *a*{*ghaghaṭ* → *gaghaṭ* → *jaghaṭ* → *jighat* →

jighat}. *ṇi*+ *aṇ*+ *dip* ⇒ *ajighaṭat* (507,326,509,284,383,301,304,319,398/401,399,400,396)

Bhūteśa (*karma-vācya*): (two options by 509)

a) *a.ghaṭi*+ *iṇ*+ *ta* ⇒ *a.ghaṭ*. *ṇi*+ *iṇ*+ *ta* ⇒ *aghati* (507,284,326,509,290,396,292)

b) *a.ghaṭ*+ *iṇ*+ *ta* ⇒ *a.ghāt*. *ṇi*+ *iṇ*+ *ta* ⇒ *aghāti*

II) *gam*[*!*], *nyanta*

(507,326,509) {*gam* → *gām* → *gam*}+ *ṇi* ⇒

Acyuta, (*karṭṛ-vācya*): (269, 270,508) {*gami* → *game*}+ *śap*+ *tip*/*te* ⇒ *gamayati* / *te*

510

स्फायः स्फा^{र्}, शदेरगतौ शात्, इणो गमिरबोधने, क्रीञः क्राप्, अधीङोऽध्याप्, जेर्जाप्,

सिध्यथेः साध्न तु पारलौकिके, दुषो दूष्वित्तकर्मत्वे तु वा णौ ॥५१०॥

sphāyaḥ sphār, śader agatau śāt, iṇo gamir abodhane, krīñāḥ krāp, adhiṅo 'dhyāp, jer jāp, sidhyatheḥ sādhn na tu pāralaukike,

duṣo dūṣ citta-karmatve tu vā nau

sphāyah—of *sphāy* ; *sphār*—the replacement *sphār* ; *sadeḥ*—of *sad[r]* ; *agatau*—not in the sense of *gati* (going); *śāt*—the replacement *śāt* ; *iṅaḥ*—of *i[n]* ; *gamiḥ*—the replacement *gam* ; *abodhane*—not in the sense of *bodhan* (know); *kriṅaḥ*—of *kri[ñ]*; *krāp*—the replacement *krāp*; *adhīnaḥ*—of *adhi-i[ñ]* ; *adhyāp*—the replacement *adhyāp*; *jeh*—of *ji* ; *jāp*—*jāp* ; *sidhyatheḥ*—of *sidhyati* (from *śidh[u]*);—the replacement *sādh* ; *na*—not; *tu*—but; *pāralaukike*—in the sense of transcendental; *duṣāḥ*—of *duṣ* ; *dūṣ*—the replacement *dūṣ* ; *citta-karmatve*—in the sense of functioning of the mind; *tu*—but; *vā*—optionally; *nau*—before *ni*

When followed by *ni*, *sphāy* changes to *sphār*, *śad[r]* changes to *śāt* (if it does not mean to go), *i[n]* changes to *gam* (if it does not mean to know), *kri[ñ]* changes to *krāp*, *adhī[ñ]* changes to *adhyāp*, *ji* changes to *jāp*, *śidh[u]* changes to *sādh* (when it has the sense of transcendental), *duṣ* changes to *dūṣ* (but if *duṣ* means ‘functioning of mind’ this change is optional).

I) Ex: *sphāy*, *nyanta*

(507,510) {*sphāy* → *sphār*}+ *ni* ⇒ *sphāri*

Acyuta (*karṭṛ-vācya*): (269,270,51) {*sphāri* → *sphāre*}+ *śap*+ *tip* ⇒ *sphārayati*

* *śad[r]* , *nyanta*

(same){*śad* → *śāt*}+ *ni* ⇒ *śāti*

Acyuta (*karṭṛ-vācya*): {*śāti* → *śāte*}+ *śap*+ *tip* ⇒ *śātayati*

511

नरोद्वयस्य इः पवर्गहरिमित्रजरामेषु अद्वयपरेषु सनि ॥५११॥

naro-dvayasya iḥ pa-varga-harimitra-ja-rāmeṣu a-dvaya-pareṣu sani

nara—of *Nara*; *u-dvayasya*—of *u-dvaya* ; *iḥ*—the replacement *i* ; *pa-varga-j-rāmeṣu*—before *pa-varga*, *harimitra* or *ja-rāma*; *a-dvaya*—which are followed by *a-Rāma*; *sani*—before *sa[n]*.

When the *dhātu* is followed by *san*, *u-Dvaya* of *Nara* change to *i*, if *Nara* is followed by a syllable beginning with *pa-varga*, *harimitra* or *ja-Rāma*, which is in turn followed by *a-Rāma*.

I) This change take place when *ni* is followed by *añ* (399).

II) *bhū*, *nyanta*

(507,291,52) {*bhū* → *bhau*}+ *ni* ⇒ *bhāvi* (to cause to exist, to create, to produce, to increase, to promote, to foster, to nourish, to please)

Acyuta (*karṭṛ-vācya*): (269,270,51,508) {*bhāvi* → *bhāve*}+ *śap*+ *tip* / *te* ⇒ *bhāvayati* / *te*

Būteśa (*karṭṛ-vācya*): a.*bhāvi*+ *añ*+ *dip* ⇒ a.{*bhū*. *bhāv* → *bū*. *bhāv* → *bu*. *bhāv* → *bu*. *bhav* → *bi*. *bhav* → *bī*. *bhav*}. *ñi*+ *añ*+ *dip* ⇒ *abībhavat*

(284,383,301,333a,304,334,397/401,398/401,511,400,396)

III) From Bg 3.11: *yuyān anena yajñena devān bhāvayata* -- ‘You must foster the demigods by this sacrifice.’

devāḥ yuṣmān bhavayantu ca -- ‘And the demigods must also foster you.’

IV) *ju*, *nyanta*

(507){*ju* → *jau*}+ *ni* → *jāvi*

Bhūteśa (*karṭṛ-vācya*): a.*jāvi*+ *añ*+ *dip* ⇒ a.{*ju*. *jāv* → *ju*. *jāv* → *jī*. *jāv* → *jī*. *jāv*}. *ñi*+ *añ*+ *dip* ⇒ *ajījavat* (284,383,301,333a,397/401,398/401,511,400,396)

हन्तेस्तो नृसिंहेऽनिणधोक्षजे ॥५१२॥

hantes to nṛsimhe 'niṇ-adhokṣaje

hanteḥ—of *hanti* (*han[a]*); *taḥ*—the letter *t*; *nṛsimhe*—before *Nṛsimha*; *an-iṇ-adhokṣaje*—which is not *i[n]* or *Adhokṣaja*.

The last letter of *han[a]* changes to *t* before *Nṛsimha*, excepting *iṇ* and *Adhokṣaja*.

I) Ex: *han[a]*, *nyanta*

(507,512,191,326) {*han* → *hat* → *ghat* → *ghāt*} + *ṇi* ⇒ *ghāti*

Acyuta (*karṭṛ-vācya*): (269,270,51) {*ghāti* → *ghāte*} + *śap* + *tip* ⇒ *ghātayati*

atha sanantāḥ

सन् क्रियेच्छायाम् ॥५१३॥

san kriyecchāyām

san—*sa[n]*; *kriyā-icchāyām*—in the sense of ‘desire of doing the *kriyā*’ (268 I).

***San* is applied in the sense of ‘desiring to do the activity expressed by the original *dhātu*’.**

I) *sa[n]*, like *ṇ[i]* (507), is applied to any *dhātu* to form a secondary *dhātu* called *sananta* or Desiderative.

उद्वयग्रहगुहेभ्यो नेट् सनि ॥५१४॥

u-dvaya-graha-guhebhyo neṭṭ sani

u-dvaya-graha-guhebhyah—after *u-dvaya* or after *grah[a]* and *guh[a]*; *na iṭ*—there is no *i[ṭ]* (293); *sani*—before *sa[n]*.

***Iṭ* is not applied after *u-Dvaya*, *grah[a]* and *guh[a]*, when they are followed by *san*.**

I) *bhū*, *sananta*:

sananta dhātu: (513) *bhū* + *san* ⇒ (514,393,301,304, 334) {*bhū*. *bhū* → *bubhū*} + *san* ⇒ (107) *bubhūṣa*

Acyuta (*karṭṛ-vācya*): (269,271) *bubhūṣa* + *śap* + *tip* ⇒ *bubhūṣati*

Acyuta (*karma-vācya*): (273,274,346) *bubhūṣa* + *yak* + *te* ⇒ *bubhūṣyate*

Adhokṣaja (*karṭṛ-vācya*): (347,346,332) *bubhūṣa*. *ām* {*kṛ* + *ṇal*} ⇒ *bubhūṣām cakāra*

II) *bhū*, *sananta-ṇyanta*:

(507,513) {*bhū* + *ṇi*} + *san* ⇒ *bhāvi* + *san* ⇒ (293) *bhāvi* + *iṭ* + *san* ⇒ (105 I) *bhāvi* + *iṭ*. *san* ⇒

(301.333a,304,334,511,270) {*bhū*. *bhāvi* → *bū*. *bhāvi* → *bu*. *bhāvi* → *bi*. *bhāvi* → *bi*.

bhāve} + *iṭ*. *san* ⇒ (107) *bibhāvayīṣa*

Acyuta (*karṭṛ-vācya*): *bibhāvayīṣa* + *śap* + *tip* ⇒ *bibhāvayīṣati* (he desires to cause to exist)

ईशान्तहन्त्यो...त्रिविक्रमः सनि

īśānta-hantyor...trivikramah sani

¹⁶ Brhat 818

īsa-anta-hantyoḥ—of *dhātus* ending in *Īsa* and *han[a]*; *trivikramaḥ*—*Trivikrama*; *sani*—before *san*.

Final *Īsa* and *a* of *han[a]* change to *Trivikrama* before *san*.

I) *mṛ[ṅ]* (*aniṭ*)

sananta dhātu: *mṛ*+ *san* ⇨ {*mṛ* → *mur* → *mūr*}+ *san* ⇨ {*mū*. *mūr* → *mu*. *mūr*}+ *san* ⇨ *mumūrṣa* (513,514,393,463,187,301.334,107)

Acyuta (karṭṛ-vācyā): *mumūrṣa*+ *śap*+ *tip* ⇨ *mumūrṣati*

II) *ci[ṅ]* (*aniṭ*)

(two forms by 355)

a) *sananta*: (513) *ci*+ *san* ⇨ (514a) *cī*+ *san* ⇨ (393,301,334) {*cī*. *cī* → *ci*. *cī*}+ *san* ⇨ (107) *cicīṣa*

Acyuta (karṭṛ-vācyā): *cicīṣa*+ *śap*+ *tip* ⇨ *cicīṣati*

b) *sananta*: (513) *ci*+ *san* ⇨ (355,514a,393) {*ki* → *kī*}+ *san* ⇨ (301,334,319) {*kī*. *kī* → *ki*. *kī* → *ci*. *kī*}+ *san* ⇨ (107) *cikīṣa*

Acyuta (karṭṛ-vācyā): *cikīṣa*+ *śap*+ *tip* ⇨ *cikīṣati*

III) *han[a]* (*aniṭ*)

sananta: *han*+ *san* ⇨ *hān*+ *san* ⇨ {*hā*. *hān* → *ha*. *hān* → *ja*. *hān* → *ji*. *hān* → *ji*. *ghān*}+ *san* ⇨ *jīghāmsa* (513,514a,301,334,419,399,433,162)

Acyuta (karṭṛ-vācyā): *jīghāmsa*+ *śap*+ *tip* ⇨ *jīghāmsati*

514b¹⁷

उपासनेऽपि श्रुवः

upāsane 'pi śruvaḥ

upāsane—in the sense of *upāsana*, worship; *api*—also; *śruvaḥ*—after *śru* (*śravana*, hearing).

After *śru san* is applied also in the sense of *upāsana*.

I) The word *api* in the *sūtra* indicates that the *dhātu* can also be taken in the original meaning.

Examples:

a) *Bhaktaḥ śāstram śuśrūṣate*¹ - 'The devotee wants to hear the *śāstra*.'

b) *Vaiṣṇavaḥ kṛṣṇam śuśrūṣate* - 'The *Vaiṣṇava* worships *Kṛṣṇa*.'

¹(When *san* is applied to *śru* the *dhātu* becomes *Ātmapada*, except if it is preceded by the *Upeṇdra 'prati'*. Bṛhat 1205)

II) *śru* (*aniṭ*)

sananta: *śru*+ *san* ⇨ *śrū*+ *san* ⇨ {*śrū*. *ṣrū* → *śū*. *śrū* → *śu*. *śrū*}+ *san* ⇨ *śuśrūṣa* (513, 514a,301,315,334,107)

Acyuta (karṭṛ-vācyā): *śuśrūṣa*+ *śap*+ *te* ⇨ *śuśrūṣate*

515

ऋरामवृभ्य ईड् वा सनि ॥५१५॥

ṛ-rāma-vṛbhya īḍ vā sani

ṛ-rāma-vṛbhyaḥ—after *ṛ-Rāma*, and *vṛ* (*vṛ[ṅ]* and *vṛ[ṅ]*); *īḍ*—*i[t]* (293); *vā*—optionally; *sani*—before *sa[n]*.

It is optional after *ṛ-Rāma* and *vṛ* when they are followed by *san*.

¹⁷ Bṛhat 816

I) *tī*, *sananta*

(three forms by 515 and 387 III)

a) *sananta*: *tī*+ *san* ⇒ *tī*+ *iṭ*+ *san* ⇒ *tar*+ *iṭ*+ *san* ⇒ {*ta. tar* → *ti. tar*}+ *iṭ*+ *san* ⇒ *titarīṣa* (513,293,270,301,399,107)

Acyuta (*karṭṛ-vācya*): *titarīṣa*+ *śap*+ *tip* ⇒ *titarīṣati*

b) *sananta*: *tī*+ *san* ⇒ *tī*+ *iṭ*+ *san* ⇒ *tī*+ *īṭ*+ *san* ⇒ *tar*+ *īṭ*+ *san* ⇒ {*ta. tar* → *ti. tar*}+ *īṭ*+ *san* ⇒ *titarīṣa* (513,293,387 III,270,301,399,107)

Acyuta (*karṭṛ-vācya*): *titarīṣa*+ *śap*+ *tip* ⇒ *titarīṣati*

c) *sananta*: *tī*+ *san* ⇒ {*tīr* → *tīr*}+ *san* ⇒ {*tī. tīr* → *ti. tīr*}+ *san* ⇒ *titīrṣa* (513,515, 387, 187,301,334,107)

Acyuta (*karṭṛ-vācya*): *titīrṣa*+ *śap*+ *tip* ⇒ *titīrṣati* (269,271)

516

ईर्ष्यो यिः सन् वा द्विः ॥५१६॥

īrṣyo yih san vā dvih

īrṣyah—of *īrṣy* ; *yih*—the syllable *yi* ; *san*—*sa[n]*; *vā*—optionally; *dvih*—reduplication.

For *īrṣy* there is reduplication of *yi* or *san*.

I) *īrṣy*, *sananta*

(two forms by 516)

a) *sananta*: *īrṣy*+ *san* ⇒ *īrṣy*+ *iṭ*+ *san* ⇒ *īrṣyi*+ *san* ⇒ *īrṣ. {yi. yi}*+ *san* ⇒ *īrṣyiyiṣa* (513, 293,301,516,107)

Acyuta (*karṭṛ-vācya*): *īrṣyiyiṣa*+ *śap*+ *tip* ⇒ *īrṣyiyiṣati*

b) *sananta*: *īrṣy*+ *san* ⇒ *īrṣy*+ *iṭ*+ *san* ⇒ *īrṣy*+ *iṭ*+ {*sa. sa* → *si. sa*} ⇒ *īrṣyīṣa* (513,293, 301,516,399,107)

Acyuta (*karṭṛ-vācya*): *īrṣyīṣa*+ *śap*+ *tip* ⇒ *īrṣyīṣati*

517

नरात्स्तौतिण्यन्तयोरेव षत्वस्सनः षे ॥५१७॥

narāt stauti-ṇy-antayor eva ṣatvam sanah ṣe

narāt—after *Nara*; *stauti-ṇi-antayoh*—of *stauti* (*stu*), and *ṇyantas* (507); *eva*—only; *ṣatvam*—the changing to *ṣ* ; *sanah*—of *sa[n]*; *ṣe*—before the letter *ṣ*.

After *Nara*, there is *ṣatva* of *stu* and *ṇyantas* only, when they are followed by *ṣ* of *san*.

I) *Nara* should end in *Īśvara*, as established by 107.

II) *ṣtu* (*aniṭ*) *sananta*:

stu+ *san* ⇒ *stū*+ *san* ⇒ {*stū. stū* → *tū. stū* → *tu. stū*}+ *san* ⇒ *tuṣṭūṣa* (320,320aV,513, 514a,301,315,334, 107,517,200a)

Acyuta (*karṭṛ-vācya*): *tuṣṭūṣa*+ *śap*+ *tip* ⇒ *tuṣṭūṣati*

III) [*ṇi*]ṣvap[*a*]

ṇyanta: *svap*+ *ṇi* ⇒ *svāpi* (320,507,326)

ṇyanta-sananta: *svāpi*+ *san* ⇒ *svāpi*+ *iṭ*+ *san* ⇒ {*svā. svāpi* → *su. svāpi* → *su. svāpe*}+ *i. ṣa* ⇒ *suṣvāpayiṣa* (513,293,301,409,270,107,517)

IV) *ṣic*[*ir*], (*aniṭ*)

sananta: *sic*+ *san* ⇒ {*si. sic* → *si. sik*}+ *san* ⇒ *sisikṣa* (513,301,302a,174,107)

Acyuta (karṭr-vācya): sisikṣa+ śap+ tip ⇒ *sisikṣati* (517 is not applicable)

atha yañantāḥ

518

विष्णुजनाद्येकसर्वेश्वराद्यङ् पौनःपुन्यातिषययोः ॥५१८॥

viṣṇujanādy-eka-sarveśvarād yañ paunaḥ-punyātiṣayayoḥ

viṣṇujana-ādi—beginning with *Viṣṇujana*; *eka-sarveśvarāt*—after the *dhātu* that has only one *Sarveśvara*; *yañ*—*pratyaya ya[n]*; *paunaḥ-punya-atiṣayayoḥ*—in the sense of repetition or intensity.

***Yañ* is applied after the *dhātus* that begin with *Viṣṇujana* and have only one *Sarveśvara*, in the sense of repetition or intensity.**

I) As the *nyantas* and *sanantas* are considered *dhātus*, the *yañantas* are also secondary *dhātus*, and they are called Frequentative and Intensive.

II) The *yañantas* take only *Ātmapada pratyayas* (265).

III) In the *dhātus* not covered by this *sūtra*, the idea of *paunaḥ-punya* and *atiṣaya* is expressed by the words ‘*punaḥ punaḥ*’, ‘*muhur muhuḥ*’, ‘*br̥śam*’ and by the *Upendra pra*.

Ex: *punaḥ punaḥ kṛṣṇam ikṣate* - ‘He sees Kṛṣṇa again and again.’

kṛṣṇam prekṣate - ‘He sees Kṛṣṇa with intensity.’

br̥śam jagārti - ‘He wakes up again and again.’

519

नरस्य गोविन्दो यङि विष्णुरहितारामान्तस्य तु त्रिविक्रमः ॥५१९॥

narasya govindo yañi viṣṇu-rahitārāmāntasya tu trivikramaḥ

narasya—of *Nara*; *govindaḥ*—*Govinda*; *yañi*—before *ya[n]*; *viṣṇu-rahita*—devoid of *Viṣṇu* (37); *a-rāma-antasya*—ending in *a-Rāma*; *tu*—but; *trivikramaḥ*—*Trivikrama*.

When the *dhātu* is followed by *yañ* the *Nara* takes *Govinda*, but if *Nara* is devoid of *Viṣṇu* and ends in *a-Rāma*, it becomes *Trivikrama*.

I) *bhū*, *yañanta*

yañanta: *bhū*+ *yañ* ⇒ {*bhū*. *bhū* → *bū*. *bhū* → *bu*. *bhū*}+ *yañ* ⇒ *bo*. *bhū*+ *yañ* ⇒ *bobhūya* (518,301,304,334,519)

Acyuta (karṭr-vācya): *bobhūya*+ *śap*+ *te* ⇒ *bobhūyate* (518 II)

Acyuta (karṇa-vācya): *bobhūya*+ *yak*+ *te* ⇒ *bobhūyyate* (346)

II) *Bṛhat* 846:

viṣṇujanāt sārāma-yasya haro rāmadhātuke

‘After *Viṣṇujana*, *ya-Rāma* along with *a-Rāma* (346) is *Hara* before *Rāmadhātuka*.’

Ex: *bhūṣ[a]*, (*alaṅkāre*, decorate, adorn)

yañanta: *bhūṣ*+ *yañ* ⇒ {*bhū*. *bhūṣ* → *bu*. *bhūṣ* → *bo*. *bhūṣ*}+ *yañ* ⇒ *bobhūṣya* (518, 301,304,334, 519)

Acyuta (karṭr-vācya): *bobhūṣya*+ *śap*+ *te* ⇒ *bobhūṣyate*

Acyuta (karṇa-vācya): *bobhūṣya*+ *yak*+ *te* ⇒ *bobhūṣ*+ *yak*+ *te* ⇒ *bobhūṣyate* (273, 346,519 II)

yaśodā kṛṣṇam bobhūṣyate - ‘*Yaśodā* constantly decorates *Kṛṣṇa*.’

kṛṣṇaḥ yaśodayā bobhūṣyate - ‘*Kṛṣṇa* is constantly decorated by *Yaśodā*.’

520

गत्यर्थाद्यङ् कौटिल्य एव ॥५२०॥

gaty-arthād yañ kauṭilya eva

gati-arthāt—after *dhātus* that have the meaning of *gati* (going, movement, motion, etc.); *yāñ*—*ya[n̄]*; *kauṭilye*—in the sense of crookedness; *eva*—only.

After *dhātus* of motion, *yañ* is applied only in the sense of ‘crookedness’.

I) *vraj[a]*, *yañanta*

yañanta: *vraj*+ *yañ* ⇒ {*vra. vraj* → *va. vraj* → *vā. vraj*}+ *yañ* ⇒ *vāvrajya* (518,301,302a, 315,519)

Acyuta (*karṭr-vācya*): *vāvrajya*+ *śap*+ *te* ⇒ *vāvrajyate*

Ex: *sarpaḥ vāvrajyate* - ‘The serpent moves crookedly.’

yamunā vāvrajyate - ‘Yamunā moves sinuously.’

* If *kauṭilya* is not desired, *punaḥ punaḥ*, etc is used.

kṛṣṇa punaḥ punaḥ vrajati - ‘Kṛṣṇa constantly wanders here and there.’

521

ऋरामस्य री क्ययङोः ॥५२१॥

r-rāmasya rī kya-yañoh

r-rāmasya—of *r-Rāma*; *rī*—the replacement *rī*; *kya-yañoh*—before the pratyayas *kya* (*[k]ya[n]* or *[k]ya[n̄]*) (531,537) and *ya[n̄]*.

R-Rāma changes to rī before kya and yañ.

I) *[du]kṛ[ñ]*, *karāṇe* (do)

yañata: *kṛ*+ *yañ* ⇒ *kṛī*+ *yañ* ⇒ {*kṛī. kṛī* → *ki. kṛī* → *ci. kṛī*}+ *yañ* ⇒ *cekṛī*+ *yañ* ⇒ *cekṛīya* (518,521,315,334,319,519)

Acyuta (*karṭr-vācya*): *cekṛīya*+ *śap*+ *te* ⇒ *cekṛīyate*

522

लुपसदचरजपजभदहदंशगृभ्यो भावगर्हायामेव यङ् ॥५२२॥

lupa-sada-cara-japa-jabha-daha-damśa-gṛbhyo

bhāva-garhāyām eva yañ

lupa-sada-cara-japa-jabha-daha-damśa-gṛbhyah—after the *dhātus* *lup[a]*, *sad[a]*, *car[a]*, *jap[a]*, *jabh[a]*, *dah[a]*, *damś[a]* and *gṛ*, *nigarāṇe* 6P; *bhāva*—nature; *garhāyām*—in the sense of *garhā* (disapproval, inadequacy, incompetence); *eva*—only; *yañ*—*ya[n̄]*.

After *lup[a]*, *sad[a]*, *car[a]*, *jap[a]*, *jabh[a]*, *dah[a]*, *damś[a]* and *gṛ*, *yañ* is applied in the sense of *garhā*.

I) *lup[!]* (*aniṭ*), *chedane* (cut, break)

lup+ *yañ* ⇒ {*lu. lup* → *lo. lup*}+ *yañ* ⇒ *lolupya* (519)

Acyuta (*karṭr-vācya*): *lolupya*+ *śap*+ *te* ⇒ *lolupyate* (it cuts improperly)

II) *śad[!]* (*aniṭ*), *vicarāṇa-gaty-avasādaneṣu* (divide, break, go, wither, despond, be weary)

yañanta: *sad*+ *yañ* ⇒ {*sa. sad* → *sā. sad*}+ *yañ* ⇒ *sāsadya* (519)

Acyuta (*karṭr-vācya*): *sāsadya*+ *śap*+ *te* ⇒ *sāsadyate* (it does not break nicely)

III) *gṛ*, *nigarāṇe* (swallow)

yañanta: *gṛ*+ *yañ* ⇒ {*gir* → *gil*}+ *yañ* ⇒ {*gi. gil* → *ge. gil*}+ *yañ* ⇒ *gegilya* (387,483, 519)

Acyuta (*karṭr-vācya*): *gegilya*+ *śap*+ *te* ⇒ *gegilyate* (he does not swallow properly)

हरिवेण्वन्तानां जपजभदहदंशभञ्जाञ्च नराद् अरामतोविष्णुचक्रं यङि ॥५२३॥

**hariveṇv-antānām japa-jabha-daha-damśa-bhañjāñ ca narād
a-rāmatoviṣṇucakraṁ yañi**

hariveṇu-antānām—of *dhātus* ending in *Hariveṇu*; *japa-jabha-daha-damśa-bhañjām*—of *jap[a]*, *jabh[a]*, *dah[a]*, *damś[a]*, and *bhañj[o]*; *ca*—and; *narāt*—after *Nara*; *a-rāmataḥ*—after *a-Rāma*; *viṣṇucakraṁ*—*Viṣṇucakra*; *yañi*—before *ya[ñ]*.

Viṣṇucakra is inserted after the a-Rāma of Nara of the Harivenvanta dhātus, jap[a], jabh[a], dah[a], damś[a], and bhañj[o], if these dhātus are followed by yañ.

I) *Viṣṇucakra* is *Viṣṇu* (519,37).

II) *Brhat* 856:

atra hariveṇu-vidhir vā vaktavyaḥ

‘Here the rule of *Hariveṇu* (71) is optional.’

III) *yam[u]* (*aniṭ*), *uparame* (stop, refrain)

yañanta: *yam*+ *yañ* ⇨ {*ya. yam* → *yañ. yam*}+ *yañ* ⇨ *yañyamyā* (518,301,523)

Acyuta (*karṭr-vācya*): *yañyamyā*+ *śap*+ *te* ⇨ *yañyamyate*

IV) *jan[i]*, *pradurbhāve* (be born)

yañanta: *jan*+ *yañ* ⇨ {*ja. jan* → *jañ. jan*}+ *yañ* ⇨ *jañjanya* / *jañjanya* (518,301,523, 523 I)

Acyuta (*karṭr-vācya*): *jañjanya*+ *śap*+ *te* ⇨ *jañjanya*

V) *jap[a]*, *vyaktāyām vāci manase ca* (mutter, meditate)

yañanta: *jap*+ *yañ* ⇨ {*ja. jap* → *jañ. jap*}+ *yañ* ⇨ *jañjapya* / *jañjapya* (518,301,523, 523 I)

Acyuta (*karṭr-vācya*): *jañjapya*+ *śap*+ *te* ⇨ *jañjapyate*

लवयान्तस्य तु वा इति वक्तव्यम् ॥५२४॥

la-va-yāntasya tu vā iti vaktavyam

la-va-yāntasya—of the *dhātus* ending in *l*, *v* or *y*; *tu*—but; *vā*—optional *iti*—thus; *vaktavyam*—it should be said.

(The Viṣṇucakra inserted after the a-Rāma of Nara, 523) is optionally for the dhātus ending in l, v, or y.

I) *cal[a]*, *kampane* (shake)

yañanta: *cal*+ *yañ* ⇨ *ca. cal*+ *yañ* ⇨ (two forms by 524):

a) *cañ. cal*+ *yañ* ⇨ *cañcalya* / *cañcalya* (523)

b) *cā. cal*+ *yañ* ⇨ *cācalya* (524,519)

Acyuta (*karṭr-vācya*): *cañcalya* / *cācalya*+ *śap*+ *te* ⇨ *cañcalyate* / *cācalyate*

हिसार्थस्य हन्तेर्घ्नी यङि

himsārthasya hanter ghnī yañi

¹⁸ *Brhat* 858

himsa-arthasya—having the meaning of *himsa*, violence; *hanter*—of *han*, *himsa-gatyoh* (kill, go); *ghnī*—the replacement *ghnī*; *yañi*—before *ya[n̄]*.

Han[a] changes to ghnī before yañ, when it is used in the sense of himsa.

I) *han[a]* (*anī*), *himsārthe*

yañanta: han+ yañ ⇨ ghnī+ yañ ⇨ {ghnī. ghnī → gnī. ghnī → gī. ghnī → jī. ghnī → ji. ghnī → je. ghnī}+ yañ ⇨ jeghnīya (518, 524a,301,304,315,319,334,519)

Acyuta (*karṭr-vācya*): jeghnīya+ śap+ te ⇨ *jeghnīyate*

II) *han[a]*, *gatyārthe*

yañanta: han+ yañ ⇨ jamhanya (523,etc.)

Acyuta (*karṭr-vācya*): jamhanya+ śap+ te ⇨ *jamhanyate*

524b¹⁹

क्रमध्यधातुनरतो री यञि

r-madhyā-dhātu-narato rī yañi

r-madhyā-dhātu—of the *dhātus* that have a middle *r*; *narataḥ*—after *Nara*; *rī*—the *Viṣṇu rī*; *yañi*—before *ya[n̄]*.

***Rī* is inserted after the *Nara* of the *dhātus* that have a middle *r*, when they are followed by *yañ*.**

I) *nṛt[ī]*, *gātra-vikṣepe* (dance)

yañanta: nṛt+ yañ ⇨ {nṛ. nṛt → na. nṛt → narī. nṛt}+ yañ ⇨ narīnṛtya (518,301,333, 524b)

Acyuta (*karṭr-vācya*): narīnṛtya+ śap+ te ⇨ *narīnṛtyate*

525

कृपेश्चलीकूप्यः, स्वपः सोषुप्यः, व्येजो वेवीयः, वशो वावश्यः, चायस्चेकीयः, घो जेघ्रीयः, ध्मो देध्मियः, चरेश्चर्य्यः, फलेः पम्फुल्य इति यञा निपाताः ॥५२५॥

kṛpeś calikṛpyaḥ, svapaḥ soṣupyaḥ, vyeño vevīyaḥ, vaśo vāvaśyaḥ, cāyaś cekiyaḥ, ghro jeghriyaḥ, dhmo dedhmiyaḥ, careś cañcūryaḥ, phaleḥ pamphulya iti yañā nipātāḥ

yañā—together with *ya[n̄]*; *nipātāḥ*—final forms.

When *yañ* is applied to the following *dhātus* the resultant transformations take place:

***kṛp[ū]* becomes *calikṛpya*; *[ñi]ṣvap* → *soṣupya*; *vye[ñ]* → *vevīyaḥ*; *vaś[a]* → *vāvaśya*; *cāy[a]* → *cekiya*; *ghrā* → *jeghriya*; *dhmā* → *dedhmiya*; *car[a]* → *cañcūrya*; *phal[a]* → *pamphulya*.**

I)

<i>kṛp[ū]</i>	<i>sāmarthye</i>	be fit for, be able
<i>[ñi]ṣvap</i>	<i>śaye</i>	sleep
<i>vye[ñ]</i>	<i>sañvarane</i>	cover
<i>vaś[a]</i>	<i>kāntau</i>	desire
<i>cāy[a]</i>	<i>pujā-niśāmanayoḥ</i>	worship, discern
<i>ghrā</i>	<i>gandhopādāne</i>	smell
<i>dhmā</i>	<i>śabdāgni-saṃyogayoḥ</i>	blow (a pipe or fire)

¹⁹ Bṛhat 859

<i>car[a]</i> <i>phal[a]</i>	<i>gatau</i> <i>niṣpatau</i> <i>niphalā</i>	go, walk bear fruit, result, be successful burst open, split
---------------------------------	---	--

athaḥ cakrapāṇayaḥ

526

यडो महाहरो बहुलम् ॥५२६॥
yaṅo mahāharo bahulam

yaṅaḥ—of *ya[n̄]*; *mahāharaḥ*—*Mahāhara*; *bahulam*—various.

When *yaṅ* is *Mahāhara* the *dhātu* may take many different forms

I) *Bṛhat* 863:

tad-antaś cakrapāṇi-samjñā

‘The *Mahāhara* of *yaṅ* is called *Cakrapāṇi* (“One who carries the *cakra* in His hand”).’

II) *Bahulam* means that there are not fixed rules in *Cakrapāṇi* (when *yaṅ* is *Mahāhara*).

III) *Bṛhat* 863, *vṛtti*:

adādau parapadiṣu gaṇyate

‘*Cakrapāṇi* is conjugated as the *parapada dhātus* of *Adādi-gaṇa*.’

III) *Cakrapāṇi dhātus* convey the same meaning as *yaṅantas*.

IV) Examples:

* *bhū*, *sattāyām*

bhū+ *yaṅ* ⇒ {*bhū*. *bhū* → *bū*. *bhū* → *bu*. *bhū*}+ *yaṅ* ⇒ *bo*. *bhū*+ *yaṅ* ⇒ *bobhūya* ⇒ *bobhū*
(518,301,304,334,519,526)

Acyuta (*karṭr-vācya*): *bobhū*+ *tip* ⇒ (two forms by 457):

a) *bobhū*+ *ī*+ *tip* ⇒ *bobho*+ *ī*+ *tip* ⇒ *bobhavīti* (526 III,457)

b) *bobho*+ *tip* ⇒ *bobhoti*

527-528

हरिवेण्वन्तोद्धवस्य त्रिविक्रमः क्वौ कंसारिवैष्णवे च; क्ति तु क्रमो वा ॥५२७॥५२८॥

***hariveṅv-antoddhavasya trivikramaḥ kvau kaṁsāri-vaiṣṇave ca;*
ktiv tu kramo vā**

hariveṅu-anta—of *dhātus* ending in *Hariveṅu*; *uddhavasya*—of *Uddhava*; *trivikramaḥ*—*Trivikrama*; *kvau*—before *ṛdānta* [*kv*][*i*][*p*]; *kaṁsāri-vaiṣṇave*—before a *kaṁsāri pratyaya* which begins with *vaiṣṇava*; *ca*—also.

ktiv—before *ṛdānta* [*k*][*tvā*]; *tu*—but; *kramaḥ*—of *kram*[*u*]; *vā*—optionally.

The *Uddhava* of the *Hariveṅvantas* become *Trivikrama* when they are followed by *kvip* or *Kaṁsāri Vaiṣṇava*.

But before *ktivā* this rule is optional for *kram*[*u*].

I) *kam*[*u*], *kāntau* (desire)

Cakrapāṇi: *kam*+ *yaṅ* ⇒ {*ka*. *kam* → *ca*. *kam* → *caṁ*. *kam*}+ *yaṅ* ⇒ *caṁkamyā* ⇒ *caṁkam*
/ *caṅkam* (518,301,319,523,526)

Acyuta (*karṭr-vācya*):

caṅkam+ *tip* ⇒ *caṅkamīti* (457) or *caṅkanti* (162,71)

caṅkam+ *tas* ⇒ *caṅkāntaḥ* (270a,527,162,71)

529

ननृत्यादेरीट् ॥५२९॥

na-nṛty-āder īṭ

na—not; nṛty-ādeḥ—after the nṛtyādis (nṛt[i], kṛt[i], cṛt[i], chṛt[i], chṛd[ir], and ṭṛd[ir]); īṭ—ī[ṭ] (457).

After the nṛtyādis, īṭ is not applied (in Cakrapāṇi).

I) Sūtra 529 takes precedence over 457.

I) nṛt[i], gātra-vikṣepe (dance)

Cakrapāṇi: nṛt+ yan ⇨ {nṛ. nṛt → na. nṛt → narī. nṛt}+ yan ⇨ narīnṛtya ⇨ narīnṛt (518,301,333,524b,526)

Acyuta (karṭṛ-vācya): narīnṛt+ tip ⇨ narīnart+ tip ⇨ narīnartti (307,529)

atha vibhuḥ

530

नामविष्णुपदात्प्रत्ययः ॥५३०॥

nāma-viṣṇupadāt pratyayaḥ

nāma-viṣṇupadāt—after a Viṣṇupada formed from a nāma; pratyayaḥ—pratyaya.

Some pratyayas are applied after nāma-viṣṇupadas (to form a dhātu).

I) These dhātus are called nāma-dhātus or vibhu.

531

यमिच्छति तस्मात्क्यन् ॥५३१॥

yam icchati tasmāt kyan

yam—which, whom; icchati—desires; tasmāt—after that (nāma); kyan—[k]ya[n].

Kyan conveys the desire to obtain that thing indicated by the nāma after which it is applied.

I) Example:

putram icchati (he desires a son):

Vibhu: putram+ [k]ya[n] ⇨ (cont.)

532

अन्तरङ्गस्वादेर्महाहर एकपदत्वारम्भे ॥५३२॥

antarāṅga-svāder mahāhara eka-padatvārambhe

antaḥ-aṅga—of internal parts (inside a compound word); svādeḥ—of s[u], etc. (90);

mahāhara—Mahāhara; eka-padatva—one word; ārambhe—in forming.

In the formation of a compound word the internal svādis are Mahāhara.

I) (cont.) Vibhu: putram+ [k]ya[n] ⇨ (532) putra+ [k]ya[n] ⇨ (cont.)

533

अद्वयस्य ई क्यनि ॥५३३॥

a-dvayasya ī kyani

a-dvayasya—of a-dvaya; ī—the replacement ī; kyani—before [k]ya[n].

A-dvaya changes to ī before kyan.

I) (cont.) *Vibhu*: putrī+ [k]ya[n] ⇒ putrīya
Acyuta (*karṭr-vācya*): putrīya+ śap+ tip ⇒ *putrīyati* (he wants a son)
 II) If a person desires two or more sons *Vibhu* has the same form.
 Ex: *putrau icchati, putrān icchati* — (532) putra+ kyan
 III) Ex: *kartāram icchati* (he wants a *kartā*)
Vibhu: kartāram+ kyan ⇒ (532) karṭr+ kyan ⇒ (521) karṭrī+ [k]ya[n] ⇒ karṭrīya
Acyuta (*karṭr-vācya*): karṭrīya+ śap+ tip ⇒ *karṭrīyati*

533a²⁰

ओद्वयस्यावावौ प्रत्ययये

o-dvayasyāvāvau pratyaya-ye

o-dvayasya—of *o-dvaya*; *ava-āvau*—the replacements *av* and *āv*; *pratyaya-ye*—before *pratyayas* beginning with *y*.

O or au change to av and āv before pratyayas beginning with y.

I) Examples:

* *gavam icchati* - ‘he desires a cow.’

Vibhu: (532) go+ [k]ya[n] ⇒ (533a) gavya

Acyuta (*karṭr-vācya*): gavya+ śap+ tip ⇒ *gavyati* - ‘he desires a cow.’

* *nāvam icchati* - ‘he desires a boat.’

Vibhu: (532) nau+ [k]ya[n] ⇒ (533a) nāvya

Acyuta (*karṭr-vācya*): nāvya+ śap+ tip ⇒ *nāvya* - ‘he desires a boat.’

534

युष्मदस्मदोस्त्वन्मदावुत्तरपादप्रत्यययोरेकत्वे ॥५३४॥

yuṣmad-asmados tvan-madāv-uttara-pāda-pratyayayor ekatve

yuṣmad-asmadoḥ—of *yuṣmad* and *asmad*; *tvad-madāu*—*tvad* and *mad* ; *uttara-pāda-pratyayayoḥ*—before a following word in a *samāsa*, or *pratyaya*; *ekatve*—in singular.

In singular, *yuṣmad* and *asmad* are replaced by *tvad* and *mad* before *uttara-pada* or *pratyaya*.

I) Ex: *tvam icchati* (he wants you)

Vibhu: tvam+ kyan ⇒ (532) yuṣmad+ kyan ⇒ (534) tvad+ [k]ya[n] ⇒ tvadya

Acyuta (*karṭr-vācya*): tvadya+ śap+ tip ⇒ *tvadyati* (he wants you)

II) *man icchati*

Vibhu: man+ kyan ⇒ (532) asmad+ kyan ⇒ (534) mad+ [k]ya[n] ⇒ madya

Acyuta (*karṭr-vācya*): madya+ śap+ tip ⇒ *madyati*

535

नान्तमेव विष्णुपदं क्ये ॥५३५॥

nāntam eva viṣṇupadam kye

na-antam—word ending in *n* ; *eva*—certainly; *viṣṇupadam viṣṇupadam*—*Viṣṇupada*; *kye*—before *kya* (*[k]ya[n]* or *[k]ya[ñ]*).

Words ending in *n* are considered *Viṣṇupadas* before *kya*.

²⁰ Brhat 880

I) Ex: *rājānam icchati*:

Vibhu: rājānam+ kyan ⇒ (532) rājan+ kyan ⇒ (185) rāja+ kyan ⇒ (533) rāji+ [k]ya[n] ⇒ rājiya

Acyuta (karṭṛ-vācya): rājiya+ śap+ tip ⇒ *rājiyati* (he wants a king)

535a²¹

काम्यश्च पूर्वक्यनर्थे

kāmyaś ca pūrva-kyan-arthe

kāmyaḥ—the *pratyaya kāmya*; *ca*—also; *pūrva-kyan-arthe*—in the meaning of *[k]ya[n]* as explained before (531).

The *pratyaya kāmya* can be used instead of *kyan* in the sense of *icchati*.

I) Ex: *putram icchati*

Vibhu: putram+ kāmya ⇒ (532) putra+ kāmya ⇒ *putrakāmya*

Acyuta (karṭṛ-vācya): putrakāmya+ śap+ tip ⇒ *putrakāmyati*

536

यमिवाचरति यस्मिन् इव च तस्मात्क्यन् ॥५३६॥

yam ivācarati yasminn iva ca tasmāt kyan

yam—toward which, towards whom; *iva*—like; *ācarati*—acts, treats; *yasminn*—in which, in whom; *iva*—like; *ca*—also; *tasmāt*—after that (*nāma*); *kyan*—*kya[n]*.

***Kyan* is also applied to a *nāma* to convey the idea of ‘treating like’, or ‘acting as if in’.**

I) Ex: *putram iva ācarati*

Vibhu: (536) putram+ kyan ⇒ (532) putra+ kyan ⇒ (533) putrī+ [k]ya[n] ⇒ putriya

Acyuta (karṭṛ-vācya): putriya+ śap+ tip ⇒ *putriyati*

putriyati rāmam (he treats Rāma as his son)

II) *vṛndavane iva ācarati*

Vibhu: vṛndāvane+ kyan ⇒ vṛndāvana+ kyan ⇒ vṛndāvanī+ [k]ya[n] ⇒ *vṛndāvanīya*

Acyuta (karṭṛ-vācya): vṛndāvanīya+ śap+ tip ⇒ *vṛndāvanīyati*

vṛndāvanīyati nijopavane (he behaves in his garden as if in Vṛndāvana)

537

य इवाचरति तस्मात्क्यन् ॥५३७॥

ya ivācarati tasmāt kyañ

yaḥ—which, who; *iva*—like; *ācarati*—acts; *tasmāt*—after that; *kyañ*—*[k]ya[n]*.

***Kyañ* conveys the idea of ‘acting like’ or ‘imitating’.**

I) *kṛṣṇaḥ iva ācarati*

Vibhu: (537) kṛṣṇaḥ+ kyañ ⇒ (532) kṛṣṇa+ kyañ ⇒ (344b) kṛṣṇā+ [k]ya[n] ⇒ kṛṣṇāya

Acyuta (karṭṛ-vācya): (265) kṛṣṇāya+ śap+ te ⇒ *kṛṣṇāyate*

gopī kṛṣṇāyate (the *gopī* acts like Kṛṣṇa)

538

क्वचित्क्यन्तः क्विप् ॥५३८॥

²¹ Brhat 890

kvacit kyaṅaḥ kvip

kvacit—sometimes; *kyaṅaḥ*—of [k]ya[n̄]; *kvip*—the replacement [k]vi[p].
Sometimes *kyaṅ* is replaced by *kvip*.

539

केवलस्य प्रत्ययवेर्हरः ॥५३९॥

kevalasya pratyaya-ver haraḥ

kevalasya—alone; *pratyaya-veh*—of *pratyaya vi*; *haraḥ*—*Hara*.
When *pratyaya vi* comes by itself, it is *Hara*.

I) Ex: *kṛṣṇaḥ iva ācarati gopī* (the *gopī* acts like *Kṛṣṇa*)
Vibhu: *kṛṣṇaḥ+ kyaṅ* ⇒ (539) *kṛṣṇaḥ+ kvip* ⇒ (532) *kṛṣṇa+ [k]vi[p]* ⇒ *kṛṣṇa* (to act like *Kṛṣṇa*)
Acyuta (karṭr-vācya): *kṛṣṇa+ śap+ tip* ⇒ *kṛṣṇati*
gopī kṛṣṇati (the *gopī* acts like *Kṛṣṇa*)

540

गल्भादेरात्मपदञ्च ॥५४०॥

galbhāder ātmapadañ ca

galbha-ādeḥ—after *galbha* (bold, confident), etc.; *ātmapadam*—*Ātmapada*; *ca*—also (*kyaṅ* is replaced by *kvip*).

After *galbha*, etc. *kyaṅ* is also replaced by *kvip*, and the *dhātus* are *Ātmapada*.

I) *Vibhu*: (537) *galbha+ kyaṅ* ⇒ (538) *galbha+ [k]vi[p]* ⇒ (539) *galbha*
Acyuta (karṭr-vācya): (540) *galbha+ śap+ te* ⇒ *galbhate* (he acts like a bold person)

541

भृशादिभ्यः क्यङ् अन्तविष्णुजनहरश्चाभूततद्भावे ॥५४१॥

bhṛśādibhyaḥ kyaṅ anta-viṣṇujana-haraś cābhūta-tad-bhāve

bhṛśa-ādibhyaḥ—after the *bhṛśadis*; *kyaṅ*—[k]ya[n̄]; *anta-viṣṇujana-haraḥ*—the *Hara* of the final *Viṣṇujana*; *ca*—also; *abhūta-tad-bhāve*—in the sense of ‘acquiring that nature that it did not have before’.

After the *bhṛśadis* *kyaṅ* is applied in the sense of *abhūta-tad-bhāva*, and the final *Viṣṇujana* is *Hara*.

I) The *bhṛśadis*: *bhṛśa* (strong), *śīghra* (fast), *capala* (unsteady), *manda* (slow), *pañḍita* (learned), *utsuka* (restless), *sumanas* (good minded), *durmanas* (ill minded), *abhimanas* (desirous of), *unmanas* (excited), *rahas* (secret), *śasvat* (eternal), *ojas* (vigor).

I) *Vibhu*: *bhṛśa+ kyaṅ* ⇒ (344b) *bhṛśā+ [k]ya[n̄]* ⇒ *bhṛśāya*
Acyuta (karṭr-vācya): (265) *bhṛśāya+ śap+ te* ⇒ *bhṛśāyate* (that which is not strong becomes strong)

II) *śasvat* (eternal)

Vibhu: *śasvat+ kyaṅ* ⇒ (541) *śasva+ kyaṅ* ⇒ (344b) *śasvā+ [k]ya[n̄]* ⇒ *śasvāya*
Acyuta (karṭr-vācya): (265) *śasvāya+ śap+ te* ⇒ *śasvāyate* (that which is not eternal becomes eternal)

542

लोहितादेरुभयपदत्वञ्च ॥५४२॥

lohitāder ubhayapadatvañ ca

lohitā-ādeḥ—after the *lohitādis*; *ubhayapadatvam*—*Ubhayapada*; *ca*—also (in the sense of *abhuta-tad-bhāva*).

After the *lohitādis* *kyañ* is also applied (in the sense of *abhuta-tad-bhāva*), and the *dhātus* are *Ubhayapada*.

I) The *lohitādis*: *lohita* (red), *carita* (behavior), *nīla* (blue), *phena* (foam), *madra* (joy), *harita* (green), *dāsa* (servant), *manda* (slow).

II) *lohita*+ *kyañ* ⇒ (344b) *lohitā*+ [k]ya[n̄] ⇒ *lohitāya*

Acyuta (*karṭṛ-vācya*): *lohitāya*+ śap+ tip/te ⇒ *lohitāyati* or *lohitāyate* (that which is not red becomes red)

543

आचप्रत्ययान्ताच्च ॥५४३॥

āc-pratyayāntāc ca

āc-pratyayāntāt—after words ending in *ā/c/* (*tadhita pratyaya*, used to reproduce onomatopoeic sounds); *ca*—also (*kyañ* in the sense of *abhuta-tad-bhāva*, and the *dhātus* are *Ubhayapada*).

Also after *pratyaya āc* (*kyañ* is applied in the sense of *abhuta-tad-bhāva*, and the *dhātus* are also *Ubhayapada*).

I) Ex: *paṭapaṭā[c/]* (the sound ‘paṭat-paṭat’)

Vibhu: *paṭapaṭā*+ *kyañ* ⇒ *paṭapaṭāya*

Acyuta (*karṭṛ-vācya*): *paṭapaṭāya*+ śap+ tip/te ⇒ *paṭapaṭāyati / te*

543a²²

शब्दादिकं करोति

śabdādikaṁ karoti

śabda-adikam—the word *śabda*, etc; *karoti*—in the sense of doing it (*[k]ya[n̄]* is applied).

After the *śabdādis*, *kyañ* is applied in the sense of *karoti*.

I) The *śabdādis*: *śabda* (sound), *vaira* (enmity), *kalaha* (strife), *abhra* (cloud), *megha* (cloud), *sudina* (good day), *durdina* (bad day), *līlā* (pastime).

II) *Vibhu*: *śabda*+ [k]ya[n̄] ⇒ (344b) *śabdāya*

Acyuta (*karṭṛ-vācya*): (265) *śabdāya*+ śap+ te ⇒ *śabdāyate* (he makes a sound)

544

हत्यादिभ्यो ग्रहणाद्यर्थे णिः ॥५४४॥

haly-ādibhyo grahaṇādy-arthe ṇiḥ

hali-ādibhyaḥ—after *hali*, etc.; *grahaṇa-ādi-arthe*—in the sense of taking or holding, etc; *ṇiḥ*—[ṇ]i.

When *ṇi* is applied to *hali*, etc. it means ‘taking or holding’, etc.

I) The *halyādis*: *hali* (big plow), *kali* (quarrel), *tvac* (skin, bark), *tvaca* (skin, bark), *varṇa* (color), *kṛta* (grateful), *tūsta* (sin, dust), *pāśa* (rope, snare), *loman* (hair), and *rūpa* (form).

²² Brhat 907

II) *Brhat* 911:

aneka-sarveśvarasya saṁsāra-haraḥ ... ṇau

‘If a *nāma* has more than one *Sarveśvara* the *saṁsāra* is *Hara* before *ṇi*.’

III) Ex: *halim grhṇāti* (he is holding a plow)

Vibhu: *halim + ṇi* ⇒ (544 II) *hal+ [ṇ]i* ⇒ *hali*

Acyuta (karṭṛ-vācya): *hali+ śap+ tip* ⇒ *hale+ a+ ti* ⇒ *halayati* (he is holding a plow)

* *tūstāni vinihanti* (he destroys the sins)

Vibhu: *tūstāni+ ṇi* ⇒ (532) *tūsta+ ṇi* ⇒ (544 II) *tust+ [ṇ]i* ⇒ *tūsti*

Acyuta (karṭṛ-vācya): *tūsti+ śap+ tip* ⇒ *tūste+ a+ ti* ⇒ *vitūstayati* (he destroys the sins)

* *paśaṁ vimocayati* (he loosens the snare)

Vibhu: *paśam+ ṇi* ⇒ (532) *paśa+ ṇi* ⇒ (544 II) *paś+ [ṇ]i* ⇒ *paśi*

Acyuta (karṭṛ-vācya): *paśi+ śap+ tip* ⇒ *paśe+ a+ ti* ⇒ *vipaśayati* (he loosens the snare)

* *rūpaṁ paśyati* (he perceives the form)

Vibhu: *rūpam+ ṇi* ⇒ (532,544 II) *rūpi*

Acyuta (karṭṛ-vācya): *rūpi+ śap+ tip* ⇒ *rūpayati* (he perceives the form)

* *kalim grhaṇāti* ⇒ *kalayati* (he picks up a quarrel)

tvacam grhaṇāti ⇒ *tvacayati* (he peels off the bark)

varṇam grhaṇāti ⇒ *varṇayati* (he takes color, it is dyed)

kṛtam grhaṇāti ⇒ *kṛtayati* (he is grateful)

lomāni anumarṣṭi ⇒ *anulomayati* (he combs the hair)

545

सत्यार्थवेदेभ्य आपुक् च ॥५४५॥

satyārtha-vedebhya āpuk ca

satya-artha-vedebhyaḥ—after *satya* (truth), *artha* (meaning) and *veda* (the *Vedas*); *āpuk*—the particle *āp[uk]*; *ca*—also (*ṇi* is applied in the sense of *tat karoti tad ācaṣṭe*: lit. “he does that” or “he says that”, from *Brhat* 923).

After *satya*, *artha* and *veda*, *āpuk* is also inserted (before *ṇi* which is used here in the sense of ‘doing it’ or ‘saying it’).

I) *satyam ācaṣṭe* (he speaks the truth)

Vibhu: *satya+ ṇi* ⇒ (544 II) *saty+ ṇi* ⇒ (545) *saty+ āp[uk]+ ṇi* ⇒ *satyāpi*

Acyuta (karṭṛ-vācya): *satyāpi+ śap+ tip* ⇒ *satyāpe+ a+ ti* ⇒ *satyāpayati* (he speaks the truth)

* *artham ācaṣṭe* (he explains the meaning)

Vibhu: *artha+ āp[uk]+ ṇi* ⇒ *arthāpi*

Acyuta (karṭṛ-vācya): *arthā+ śap+ tip* ⇒ *arthāpayati*

* *vedān ācaṣṭe* (he explains the *Vedas*)

Vibhu: *vedān+ āp[uk]+ ṇi* ⇒ *vedāpi*

Acyuta (karṭṛ-vācya): *vedāpi+ śap+ tip* ⇒ *vedāpayati*

546

नामधातुहनो न घत्वम् ॥५४६॥

nāma-dhātu-hano na ghatvam

nāma-dhātu—in *nāma-dhātu*; *hanaḥ*—of *han[a]* (kill); *na ghatvam*—there is no *ghatva* (the *h* does not changes to *gh* after *Nara*, 433).

In *nāna-dhātu* the *h* of *han[a]* does not change to *gh*.

I) *Sūtra* 546 is *apavāda* of 433.

II) *hananam iva ācarati* (he treats like a *hanana*, killer)

Vibhu: *hananam*+ *kyan* ⇒ (532) *hanana*+ *kyan* ⇒ (533) *hananī*+ [k]ya[n] ⇒ *hananīya*

Acyuta (*karṭṛ-vācya*): *hananīya*+ *śap*+ *tip* ⇒ *hananīyati*

III) *Vibhu sananta*: *hananīya*+ *san* ⇒ {ha. *hananīya* → hi. *hananīya* → ji. *hananīya*}+ *iṭ*+ *san* ⇒ ji. *hananīy*+ i[t]+ sa[n] ⇒ *jihananīyīṣa* (301, 399,419, 293,346,107,546)

Acyuta (*karṭṛ-vācya*): *jihananīyīṣa*+ *śap*+ *tip* ⇒ *jihananīyīṣati*

547

नामधातूनां यथेष्टम् ॥५४७॥

nāma-dhātūnām yatheṣṭam

nāma-dhātūnām—(the *dvirvācana*, reduplication) of *nāma-dhātus*; *yathā iṣṭam*—as desired.

Any of the syllables of the *nāma-dhātus* can be reduplicated.

I) *putram*+ *kyan* ⇒ *putrīya* (ref. 533,536)

putrīya+ *san* ⇒ *putrīya*+ *iṭ*+ *san* ⇒ *putrīy*+ *iṭ*+ *san* ⇒ *puputrīyīṣa*

Optional forms by 547: *putitriyīṣa*, *putriyiyīṣa*, *putriyīṣīṣa* (399), *puputitriyiyīṣa*, *puputitriyiyīṣīṣa*.

atha upendra-vidhau kaścid viśeṣaḥ

548

अन्तःशब्दो णत्वविधौ धाजो डाप्किविधौ तथा भवेदुपेन्द्रोऽथ
नैते षत्वार्थं यान्त्युपेन्द्रताम् ॥५४८॥

***antaḥ-śabdo ṇatva-vidhau dhāño nāp-ki-vidhau tathā
bhaved upendro 'tha naite ṣatvārtham yānty upendratām***

antar-śabdah—the word *antar*; *ṇatva-vidhau*—when *ṇatva-vidhi* (the rules for changing *n* to *ṇ* (282); *dhāñah*—of [ḍu]dhā[ñ], *dhāraṇa-poṣaṇayoh* (hold, maintain); *nāp-ki-vidhau*—when the *Kṛdanta* rules for [ṇ]ā[p] and [k]i are applicable; *tathā*—also; *bhaved*—shoul be; *upendraḥ*—*Upendra*; *atha*—and; *na*—not; *ete*—these (the following *Upendras*, which appear in the next *sūtra*); *ṣatva-artham*—for the purpose of changing *s* to *ṣ*; *yānty*—go, take; *upendratām*—the characteristic of *Upendra*.

Antar should be consider Upendra for the purpose of making ṇatva, or for applying nāp and ki to [ḍu]dhā[ñ].

And the *Upendras* listed in *sūtra* 549 do not cause *ṣatva*.

I) Ex: *antar*+ *nayati* ⇒ *antarṇayati* (282,548)

549

सुः पूजायामतिस्तद्वदतिक्रान्तौ अथो अपिः स्तोक्तयोग्यतास्वैरानुज्ञागर्हासमुच्चये ॥५४९॥

***suḥ pūjāyām atis tadvad atikrāntau atho apiḥ
stokatā-yogyatā-svairānujñā-garhā-samuccaye***

suḥ—*Upendra su*; *pūjāyām*—in the sense of *pūjā* (respect, accepting, approving); *atiḥ*—*Upendra ati*; *tadvad*—in the same meaning (*pūjā*); *atikrāntau*—in the sense of transgression; *atho*—and; *apiḥ*—*Upendra api*; *stokatā-yogyatā-svaira-anujñā-garhā*—

samuccaye—in the sense of *stokatā* (smallness), *yogyatā* (qualification), *svaira-anujñā* (independence), *garhā* (criticizing), *samuccaya* (aggregation).

The following Upendras do not cause *ṣatva* when they are used in these particular meanings:

***su* in the sense of *pūjā*,**

***ati* in the sense of *pūjā* and *atīkrānti*, and**

***api* in the sense of *stokatā*, *yogyatā*, *svairānujñā*, *garhā* and *samuccaya*.**

I) This *sūtra* is *apavāda* of 320a IV.

II) Ex: *ṣtu[ñ]*, *stutau* (praise)

(320) *stu* + *hi* ⇒ *stuhi*

su+ *stuhi* ⇒ (549)*sustuhi*

ati+ *stuhi* ⇒ (549) *atistuhi*

atistuhi kṛṣṇam - ‘Glorify Kṛṣṇa nicely’ (*pūjā*).

III) *ṣic[a]*, *kṣaraṇe* (sprinkle)

(320) *sic*+ *śa*+ *yāt* ⇒ *siñcet* (481)

api+ *siñcet* ⇒ (549) *apisiñcet*

apisiñcet tulasīm - ‘It is proper that he should water *tulasī*’ (*yogatā*).

apisiñcet palāṇḍum - ‘It is bad that he has to water the onions’ (*garhā*).