BOOK FOURTH.

CHAPTER FIRST.

1. (From this point forward as far as the end of Book Fifth, whatever we shall treat of, should be understood to come), after what ends with the feminine affixes े, or ा, or after a Nominal stem.

This is an ‘adhikāra’ aphorism pure and simple. It simply consists of terms which other aphorisms, in order to complete their sense, are under the necessity of borrowing. In other words, this sutra points out the base to which the affixes beginning with ि treated of in the next sutra, and ending with ि (V. 4. 151), are to be applied.

The sutra consists of three words. The term ि is a common name for the three affixes ि, ि, and ि । The term ा, is the common name for the three affixes ा, ा, and ा । These are feminine affixes and are taught from sutra 4 to 63 of this chapter. The word प्रतिपदिक also means ‘a Nominal stem’ and has been defined in sutra I. 2. 45, 46, i.e. that which is possessed of a meaning, not being a root or an affix; or what ends with a क्रिट or a तद्दन्त affix. The word द्वार ग्रामिनिक is a Samāhāra-dvandva or Collective aggregate of these three words.

Q. All affixes are placed after the base (See Sutra III. 1. 2); the affixes treated of in the last Book were to be placed after the root (‘dhātu’); the remaining affixes taught in Books Fourth and Fifth, will therefore, be placed after all such bases ि which are not roots (dhātu); and such bases remaining are प्रतिपदिक and feminine words, What is then the necessity
of making this sūtra, when these prātipadikās, &c., are the only bases left to us to apply the affixes taught herein-after?

A. To this we reply, the necessity of making this sūtra arose from the following considerations: that the word भवत् माति for should qualify the words यज्ञ, भृज, 'the letter य, 'सुधर्माचार्य', and 'सुर', wherever used in the following sūtras. So that, where a rule says: "let such an affix be applied to a Vṛiddha word," we must understand it to mean, "let such an affix be applied to a Vṛiddha word which is a prātipadika, or which ends with 'hi' or 'ap'; and not to every Vṛiddha word." The principal aphorism, besides the present, which regulates the application of Taddhita affixes, is IV. 1. 82, which declares:—"The taddhita affixes, on the alternative of their being employed at all, come after the word that is signified by the first of the words in construction." Thus IV. 1. 157 says:—"The affix फिन is added, according to the opinion of Northern Grammarians, in the sense of 'descendant,' after a word which is entitled to the designation of Vṛiddham, provided it does not end with a Gotra affix." Thus the idea, 'the son of Amragupta,' may be expressed either by the phrase आम्रगुप्तसमर्थवर्षण; or by adding the affix फिन to the first of the word in construction, viz, आम्रगुप्तसी, which is a Vṛiddha word (I. 1. 73). But can we apply the affix फिन to the first of the word in construction in the following, श्रानास, श्रानानाससमर्थवर्षण, because the word ज्ञानम is the genitive plural of ज्ञा, is a Vṛiddha word? Certainly not, because the word द्रातिपदिकत must be read into this sūtra IV. 1. 157, and the affix फिन should be added after that Vṛiddha word which is in its crude form also a Vṛiddham, and not that which becomes Vṛiddham only in construction. Now the prātipadika of ज्ञानम is ज्ञा, the latter is not a vṛiddham, therefore, the rule does not apply to it. So also the word ज्ञा is a vṛiddham in its prātipadika state; but in the following phrase, it loses its vṛiddha nature; हृद श्रांग्निरस्यन्ति meaning 'the son of two wise Brāhmān ladies'. Still the affix फिन must be added to the word 'ज्ञाय', because its prātipadika is a vṛiddha word. (2) Similarly the word हृद (sūtra IV. 1. 160; 'the affix फिन is applied diversely to a non-vṛiddha word, according to the opinion of the Eastern Grammarians) must be qualified by the word 'prātipadika'; otherwise it would lead to similar incongruous results as in the last aphorism. (3) Similarly the word हृद in Sūtra IV. 1. 95 ('the affix हृद is added after a word which ends in the letter य) must be qualified by the word 'prātipadika'; that is to say, the word in its crude form must end in य, and not necessarily when it is in construction. If it were not so; then the affix हृद will apply only to the word श्रानास in श्रानाससमर्थवर्षण but will not apply to the words श्रानास; or 'श्रानास' in the phrases 'श्रानाससमर्थवर्षण' or 'श्रानाससमर्थवर्षण' II. But the affix हृद applies to all these three words.
(4). Similarly the word ‘त्रुटातुती’ in IV. 2. 44, (the affix ‘त्र’ is added to a word which has the grave accent on its beginning), must be qualified by the word प्रतिपदिका. That is, the word in its crude form must have the grave accent on its initial, though in construction, it may or may not have grave accent. Otherwise, the affix ‘त्र’ will apply to the words ‘पापा’ and ‘सच्’ which in construction are anuvattādi as in ‘पापा विकार:’ ‘सच्’ विकारा’ (VI. 1. 168); but which in their crude-forms (पाप, सच्) are udattādi. And conversely, the affix ‘त्र’ will not apply to the word ‘सच्च’ which in construction is udattādi, as, ‘सच्च’ विकारा,’ but which in its crude-form is anuvattādi.

(5). Similarly the word प्रकट: in IV. 4. 7, (the affix ‘त्र’ is employed after words consisting of two vowels, when the sense is that of crossing), must be qualified by the word प्रतिपदिका. That is, the word in its prātipadika state must consist of two vowels, though in construction it may consist of more than two syllables. Otherwise, this affix will not apply to the word प्रकट: in the phrase प्रकट: तर्कित, while it will apply to the words ‘पापा’ and ‘सच्’ in the phrases, ‘पापा तर्कित,’ ‘सच्’ तर्कित.’ But this is undesirable.

Q Why have we employed the word ‘ह्य-अप’ in the aphorism? Is not the word prātipadika wide enough to include the words ending with the feminine affixes, by virtue of the paribhāṣā—‘A prātipadika denotes, whenever it is employed in grammar, also such a crude-form as is derived from it by the addition of an affix denoting gender’?

A. Not so. The paribhāṣā you quote applies to that case, where there is a rule, relating to an individual word-form, given in the Sūtra itself. In other words, “this paribhāsha is applicable when a word is employed in grammar which either denotes prātipadikas generally (as the word ‘prātipadika’ does in this sūtra) or denotes a particular prātipadika, (such as the words –पा, स्वाति, पनिता, दलिता, and जयिता, in II. 1. 67).” That is, in II. 1. 67, the masculine form युवा, also includes the feminine: but not so every-where. Moreover the words, श्री, भाव have been employed in the Sūtra, in order to make the Taddhita suffixes applicable to feminine words ending in long ए (ए) or long ओ (ओ). Thus the feminine of ‘श्री,’ and ‘हिता’ is, ‘काली,’ and ‘हारी,’ the feminine of ‘श्री’ and ‘श्राब्य’ is ‘श्रीरा’ and ‘श्राब्यरा.’ After these words we can apply the Taddhita affix ताप: as ‘कालित,’ ‘हितित,’ ‘हारित,’ and ‘हारित.’

Now, had we not used the word ‘ह्य-अप’ in the Sūtra, and wished to express the same idea as is done, say, by the word ‘कालित,’ we could not have got this form at all.
Q. The word जात takes हिः by IV. 1. 42; to which when सर्व is added, the vowel is shortened by VI. 3. 43; and we shall get the form जानिति. Why do you then say that the Taddhita affixes could not be applied, but for the words हि-प्र? 

A. To this we answer, that by the rule of vipratishecdha, the Taddhita would have debarred the feminine. Thus, when feminine alone is meant and not comparison, we shall have जाती; and when comparison alone is meant and not feminine, we shall have जानति, but when both feminine and comparison are meant, then would arise the difficulty; and according to the general maxim, the Taddhita would have debarred the feminine. But by using the word हि-प्र, it is shown that first the feminine affixes are to be added, and then the comparison making affixes.

2. (After what ends with the feminine terminations जी or आप, or after a Nominal stem the following case affixes are employed for declension):

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In the above affixes, letters like ः in ः are 'anubandhas' employed either for the sake of facility of pronunciation, or as distinguishing marks. The final ः is employed for the sake of forming the pratyahāra ः, which is the collective name for the above 21 case-affixes. The force and meaning of these affixes have already been explained in a former part of this work; and therefore, need not be repeated here. We shall now give examples of the application of these affixes to words formed by देव, दश, दात; देह, दस, दास; देहृ, दशृ; देहृ as शाहृ; by दाः as शाह; by द्रष्ट as शुद्र; and by चाः as कारेण-नाथा; and lastly to a pratipadika, as द्रष्टृ.
### The Case Affixes

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The words मारी and शारद्यी are declined like कुमारी; and शारद्या and शारद्याः are declined like शारद्या.

3. When feminine nature is to be indicated, the affixes which we shall treat of hereinafter must be employed.

This is an adhikāra sūtra pure and simple. The phrase 'when feminine nature is to be indicated', must be read in all the following aphorisms upto 81 inclusive. The anuvṛtti of the word 'प्रतिपादिका' should be read into this sūtra, from the first sūtra, not so, however, the anuvṛtti of the words 'ही-आयु'; for we are now going to form words by the application of ही and आयु affixes.
The feminine affixes. [Bk. IV. Ch. I. § 4

4. The affix रा is employed to indicate feminine nature, after the Nominal-stem ‘aja’ &c., and after the stems ending in short अ.

Of the affix रा, the letters र and ऐ are ह, the real affix is शा. The letter ऐ indicates that the affix has anudatta accent (III. 1. 4); the letter र is employed to distinguish this affix from रा and शा.

The words शा &c., are given below. Thus शा ‘a he goat,’ शा ‘a she-goat.’ The words ending in short अ are such as, देवर शा whose feminine will be देवरा. The word रा is used in the aphorism, the indicatory ऐ shows (I. 1. 70) that the short अ having one मृत्रा should be taken; and not the long अ in Pratipadikas that end in long अ, such as कीर्तिष्या or श्रुत्या (III. 2. 74) do not form their feminine by taking शा, but are both masculine and feminine. Thus, श्रुत्या कीर्तिष्या श्रुत्या ‘the auspicious-going, nectar-drinking Brāhmānt’.

Had the feminine of such words been formed by रा, then the case-affix र of the nominative singular would have been elided after them (VI. 1. 69).

Following are the words belonging to the शा class:

1. का का 2. एका एका 3. कोकिल कोकिल 4. पदक पदका 5. भाषा भाषा 6. सुप्रसु  

N. B. The above words denote ‘jāti’ or kind and though they end in short अ in the masculine, they would have taken, but for the present sūtra, the affix ‘hīm’ (IV. 2. 63) in the feminine.

7. राय राय 8. जीव जीवा 9. पाज पाजा 10. वर्ग वर्गा 11. मण्डल मण्डला 12. विनाय विनायता  

N. B. The above six words are descriptive of age, and though they end in short अ in the masculine, but for the present sūtra, they would have taken the affix ‘कीर्त’ (IV. 1. 20) in the feminine.

13. पृथिविकर्ण, पृथिविकर्ण; 14. भक्तापार्वण भक्तापार्वण;  

N. B. These two words are formed by the affix रा, and being रा, would have taken कीर्त (IV. 1. 15) but for this sūtra.

15. राजस्म, श्राजस्म; 16. भक्तापार्वण;  
17. भक्तापार्वण, भक्तापार्वण; 18. श्राजस्म;  
19. श्राजस्म, श्राजस्म;  20. विनाय, विनाय
N. B. The above words ending in ‘phala’ would have taken the affix निष (IV. I. 64) but for their enumeration in the ‘ajādi’ class; ‘विष’ when a Dvīgu Compound forms its feminine as विषा; when a Bahuvrīhi Compound, its feminine is विषा.

21. सतुष, सतुष; 22. माहुष, माहुष;
23. कान्तुष, कान्तुष; 24. मान्तुष, मान्तुष;
25. दान्तुष, दान्तुष; 26. एक्तुष, एक्तुष;

The above words ending in डुष would have taken निष by IV. I. 64.

B. N. But the feminine of डुष is डुषी when the meaning is ‘the wife of a डुढा’; so also when the word डुष is compounded with the word बहु as, महाडुषी ‘a woman of बहु-ढा class’.

The term महाडुष is applied to the caste of Abhīras: and this compound word would have taken the affix युष by the rule of tadanta vidhi given in I. I. 72, but for the vārtika, viz ‘युष यावज्जु शत्य वालिन’ It might be objected that the tadanta vidhi cannot apply here on the strength of the following maxim:—“That which cannot possibly be anything but a prātipadika does not denote that which ends with it, but it denotes only itself.” Therefore, the word ‘सोढा’ which cannot be anything but a prātipadika, does not denote ‘महासोढा’. This objection is futile: the very fact of this vārtika indicates by implication (jñāpaka), that with regard to the application of the feminine affixes, the tadanta-vidhi is valid and does apply. Thus we have the forms like महाडुषी, महाडुषी and महाधुषी.

28. खुष, खुष; 29. किन्नुष, किन्नुष 30. श्रेष्ठुष, श्रेष्ठुष

N. B. The above words end in consonants and would not have taken युष but for their being included in the ‘महायुष’ class.

31. वेष, वेष; 32. वानि, वानि; 33. भान भान.

B. N. The above words denoting matrimonial relation would have taken the affix निष by IV. I. 46.

34. अगुष, अगुष The word ‘मुला’ preceded by the negative particle नह, would have otherwise taken निष by IV. I. 64.

5. The affix जीम is employed, in forming the feminine, after Nominal stem ending in ज or in म.

Of the affix जीम, the letter ज is taken in order to make a common term with जीम and जी; and the ज is taken to distinguish जी from those
affixes; the real affix is ़। Thus, कहः;—ऍ। घरी; गुहः—ऍ। घरी; गौङ्गः—ऍ। घरी; घाणः, घाणः।

6. And after what has an indicatory 'uk' (उ, उ or उ) the affix ि़ is employed, in denoting the feminine.

The झूङ्ग is a pratyahāra meaning झूङ्ग, झूङ्ग and झूङ्ग। Wherever it is possible to make these letters indicatory, in whatever way it may be, that word-form is called झूङ्ग। That which ends with such a word is meant here. A prātipadika pure and simple, not formed by an affix, may be झूङ्ग, thus the pronoun झूङ्ग among the sarvanāmas: an affix may be झूङ्ग as the affixes झूङ्ग and झूङ्ग, and therefore, the words formed by these affixes will be झूङ्ग; similarly a letter may be झूङ्ग as झूङ्ग meaning झूङ्ग in VI. 4. 127, ("झूङ्ग is the substitute of the final of an inflective base ending in झूङ्ग &c")

Thus, सदुङ्ग 'honored' sir.—ऍ। घरी 'madam'. Applying the rule of tadantavidi, we have झूङ्ग—झूङ्ग 'most exalted lady'. Similarly झूङ्ग (formed by adding झूङ्ग III. 2. 124), forms the feminine झूङ्ग, the झूङ्ग comes by VII. 1. 82. So also झूङ्ग 'a female sacrificing'; झूङ्ग झूङ्ग 'a mare'.

Vārtt.—Prohibition must be stated in the case of verbal roots having an indicatory 'uk'. Thus the roots झूङ्ग 'to fall down', झूङ्ग 'to fall down' have indicatory झूङ्ग; and we get from these roots, the prātipadikas like झूङ्ग and झूङ्ग, (III. 2. 76). The झूङ्ग झूङ्ग, झूङ्ग झूङ्ग। Here, the feminine is not formed by adding झूङ्ग।

Vārtt.—The prātipadikas ending with the verb 'anchu', however, take the affix ि़। झूङ्ग, झूङ्ग, झूङ्ग।

7. The affix ि़ is added, in forming the feminine to the stems that end in the syllable झूङ्ग, and झूङ्ग is the substitute of the final of such syllable.

Thus झूङ्ग (Uṣādi IV. 115) f. झूङ्ग 'a female artisan'; झूङ्ग f. झूङ्ग 'a young woman, a stout woman', झूङ्ग f. झूङ्ग 'night' (झूङ्ग + झूङ्ग III. 2. 75) lit. that which destroys light. So also झूङ्ग
Words ending in य are formed by the affixes या (III. 2. 103) and या (III. 2. 74). These words end in य and consequently would have taken य अ even by IV. 1. 5; the necessity of the present स्रावा arose in order to teach the change of य into र in case of words ending in य.

Vṛrti:—If the affix या is ordained to be added to a word ending in य (a letter of या pratyāhāra), and is thus immediately preceded by a soft consonant then this rule does not apply, that is to say, there is neither the application of the affix या nor the change of य into र. Thus यहुःपुरुष is both masculine and feminine as, यहुःपुरुसा माहान or माहाति ‘a Brāhmaṇ brother or sister in arms’. In यहुः the य is preceded by र which is a letter of या class, but as य is not ordained to be applied to वर, but to व्र, and we get the र indirectly by गुप्त, the वार्तिका does not apply to such a case. Hence यापि

पद्योपत्तया तदाय || यापि यापि पदार्थ, अयःतस्या || (रियां यापि) ||

यापि पदार्थस्या मायावस्यायः तवयः यापि पदार्थो वार्तिका ||

8. The affix ‘यापि’ is optionally employed in the feminine, after a Nominal-stem ending with word ‘पाद’.

The word यापि becomes यापि when final in certain Bahuvrihi compounds (V. 4. 140). Thus यापि is both masculine and feminine, or it may optionally form its feminine by long य (यापि). In the latter alternative, the form will be यापि, the word यापि being replaced by यापि by VI. 4. 130, (as read with I. 4. 18). Similarly यापि or यापि; यापि or यापि

यापि || यापि पदार्थः, यापि, (रियां यापि) ||

यापि पदार्थस्या मायावस्यायः तवयः यापि पदार्थो वार्तिका ||

9. The affix यापि is employed in the feminine, after a Nominal-stem ending with the word ‘पाद’, when the word denotes a verse of the Rig-Veda.

This debars द्रिष्टि. Thus निर्विरा पाद ‘a Rik verse consisting of two quarter verses’; similarly निर्विरा पाद पुत्रपति पाद || Why do we say “when denoting a Rik verse”? Observe द्रिष्टि द्रिष्टि ‘Devadattā (a woman) having two feet’.

न यापि त्वस्त्राविध्या: || यापि पद्यो क न, यापि त्वस्त्राविध्या, (रियां) ||

यापि यापि यापि मायावस्यायः तवयः यापि पदार्थस्या मायावस्यायः तवयः यापि ||

10. The feminine affixes are not employed after the stems called ‘उद’ (I. 1. 24), and after ‘स्वस्त’ &c.

This prohibits all feminine affixes that would otherwise have presented themselves. Thus यापि माहाति: ‘the five Brāhmaṇi ladies’. So also यापि, यापि, यापि, यापि &c are feminine as well as masculine. The following words belong to the
Svarsādi class: —स्वसा 'a sister', हुस्वसा 'a daughter'; महल्ला 'a husband's sister', वत्ता 'a husband's brother's wife', मत्ता 'a mother', सिक्ति 'three'; चत्त्रा 'four'.

मन: ॥ ११ ॥ पदार्थ ॥ मन: ( कृपा लिखियों ) ॥

श्रवण: ॥ मनन्नायावातिपिनिकार श्रवणो न नवरित ॥

11. The affix श्रवण is not employed after a Nominal-stem ending in the syllable मन ॥

By IV. i. 5, prātipadikas ending in मन would have taken the affix श्रवण, in as much as they end in ुर; but the present sūtra prohibits that. Thus श्रवण 'a string' is both neuter and feminine; and is declined as follows:—I. 3. श्रमन; d. श्रमनी; pl. श्रमन: ॥ Similarly पायण, पायणी, पायण: ॥

Here by using the term मन we mean words formed by an affix whose effective element is मन, such as the affix मायिन (Upādi IV. 144) in the words शमन (श्र+मायि) and पायण; as well as words which end in मन which does not represent an affix. This is done on the strength of the following paribhāsha:—

भविष्यति मनन्नायावातिपिनिकार चन्द्रकृष्णि ऊ पायणसिद्ध प्रयोजयित: ॥ "Wherever श्रवन or हुर or ब्रह्म or मन, when they are emloped in grammar denote by I. 1. 72 something that ends with मन or हुर or ब्रह्म or मन, there श्रवण, हुर, ब्रह्म, and मन represent these combinations of letters both in so far as they possess, and also in so far as they are void of, a meaning." Therefore, words like सूरि and शति-शतिन, where मन is not an affix, but an integral part of the word, are also governed by the present sūtra. Thus, शूरण, शूरणी, शूरण: शतिनि, शति-शतिनि and शतिनि: ॥

अनो यथा: ॥ १२ ॥ पदार्थ ॥ अन: यथातः पदार्थ ॥ ( लिखियाँ कृपा न ॥)

श्रवण: ॥ मनन्नायावातिपिनिकार श्रवणो न श्रवण ॥

12. The affix श्रवण is not employed to denote the feminine, after a Bahuvrihi compound ending in मन ॥

This refers to those Bahuvrihi compounds in which the penultimate is not elided. Of the Bahuvrhi compouds which lose their penultimate letter, it is optional to employ this affix or not; as it will be taught in IV. 1. 28. Thus श्रुर्ति 'possessed of beautiful joints' is both masculine and feminine. As श्रुति, श्रुत्य, श्रुत्यां, श्रुत्यां: so also शुर्ति, शुर्तां, and शुर्तां: ॥ In these cases the penultimate श्र of श्र or मन is not elided. See VI. 4. 137.

Why do we say "after Bahuvrihi compounds"? Because after any other 'compounds, this rule will not apply. As वायुविष्णु is an Avyayībhāva compound, its feminine will be वायुविष्णु ॥

श्रुत्याविष्णुर्मन्नायावातिपिनिकार ॥ १३ ॥ पदार्थ ॥ वायु, वायुयां, वायुत्यां, ( मन: अनोत्तमास्वार्थी कृपा न) ॥

श्रिवि: ॥ वायु, वायुयां नवरित वायुयां मनन्नायावातिपिनिकार वायुज्ञान्यास्याम॥
13 The affix डाश comes optionally after both these, viz. the Nominal-stem ending in मन, and a Bahuvrhi compound ending in अवर.

Of the affix डाश, the letter र indicates that the affix is to be added after the elision of the दि (I. 1. 64) of the base. Thus पान + डाश = पाद + मा = पान, This being an optional rule we have I. 1 शामा d, पणी or पानाय, प्र, पान: or पानाय: ; similarly with सीमा, as, सीमा, सीमाने or सीमाय, सीमा: or सीमाय: #

So also in Bahuvrhi compounds ending in अवर. As:

बृहस्पति, बृहस्पति या बृहस्पति, बृहस्पति: या बृहस्पति: #
बृहस्पति, बृहस्पति या बृहस्पति, बृहस्पति: या बृहस्पति: #

Why do we say “optionally”? So that the option may apply to sutra IV. 1. 7 also; i.e. when a prātipadika ending in र, which can be regarded as ending in र, is a Bahuvrhi compound, then the change of र into अ and the application of डाश are optional; we may apply the affix डाश instead. As:

बृहस्पति या बृहस्पति; बृहस्पति या बृहस्पति #
बृहस्पति या बृहस्पति, बृहस्पति: या बृहस्पति: #

आधुपार्जिणाय एव ॥
पुराणः अन्य उपासज्ञानाय ॥
हरिः सदि राजस्वपुणसमायोऽधुपार्जिणाः सदा रावणत्वम् ॥

14. The following rules apply to a Nominal-stem which is not a subordinate term in a compound.

This is an adhikāra aphorism pure and simple, and has governing force up to IV. 1. 77: and prohibits the application of affixes to ‘upasaranjas’. That is to say, whatever we shall treat of hereafter, is to be understood to apply to such terms only, which are not upasaranjas or a subordinate term in a compound. (I. 2. 43.) Thus the next sūtra declares “the affix स्त्र म is added in forming the feminine after what ends in short र, if the affix with which it ends has an indicative र, & c.” Thus the word कुशर is formed by the affix र (III.) 2. 16), and ends in र. The feminine of this word will be formed by कुशर as कुशरी, similarly महसर—महसरी। But if these words being the last members of a compound, are treated as upasaranja (I. 2. 43), then they will not take the affix कुशर in the feminine. Now in a Bahuvrhi compound, all the component members are upasaranja, (II. 2. 35); therefore, the feminine of such compounds will not take कुश; Thus, सबलसुक्ति or सबलसुक्तिः महसर ॥ Similarly IV. 1. 63 says, “the affix कुशर is added after words denoting jāti” as, कुशची, कुशरी ॥ But where these words are upasaranja, ‘निश्च’ will not be added: as, बुधुसुक्तय सबलसुक्तिः महसर ॥

As a general rule, tadhanti-vidhi (I. 1, 72) does not apply to compounds; but the present sutra indicates by implication that the tadhanti-vidhi applies to compounds for the purposes
of the application of feminine affixes. For had it not been so, there would have been no necessity of making the present sūtra; for a rule applicable to a simple word as such, would not have applied to it when it was part of a compound—whether subordinate (upasrjana), or principal (pradhāna). But the present sūtra indicates that the tadanta-vidhi does apply, if the word does not become a subordinate member, but is regarded as the principal member, of a compound.

The feminine of कुम्भकार or नगरकार will be कुम्भकारी or नगरकारी, in as much as the second member here is pradhāna: the word 'kumbha-kāra' being formed by कु (III, 2, 1), and thus making it possible to apply की in by IV. 1. 15. The affix की referred to in the next sūtra refers to the krit-affix कृं (III. 2. 1), as well as to the Taddhita affix कृं.

विस्तारणम् कृत्य द्वितीयपरं चाद्वर्तकस्वरूपः ॥ १९ ॥ पदार्थः ॥

द्विते ए-कृं अन्य-द्वयस्य चाद्वर्तकस्वरूप-द्वयस्य-साद्वर्तकस्वरूप-द्वयस्य-कर्म-कारपः (अत: किर्यामय-की धारा ॥)

श्रेणी: विशेष: मानिसिकोक्ता बियोलाघी धारा मानसिक: मानिसिक: मन्त्रभूती सुखदारत्मानानुवक्ष्यायम् ॥

15. The affix की is added, in the feminine, after the Nominal-stems ending in short य, if the affix with which it ends has an indicatory र, or if the affix be द, or अष्ट, or अष्ट or द्वयस्य, or द्वय, or मात्र, or तयप, or ठत्, or ठस् or कि or चवरप ॥

The word धारा 'ending in short य' is understood here by anuvṛtti from IV. 1. 4; and qualifies the affixes above-mentioned, wherever necessary. This debars the affix धारा of IV. 1. 4. We shall give example of each seriātīm (1) Thus, म, कुर्चता, कुर्चती म, मात्र र, मात्री (पर+ष्ट=पर+ष्ट); the final य is elided by VI. 4. 148.) The word kuru-chara is formed by र (III. 2. 16), of which र is indicatory.

Q. It might be objected, "why is not the affix की added after the words पथ्य, formed by the affix साण (III. 2. 124) in as much as this affix is a substitute of सट्; and because सट् has an indicatory र, therefore, its substitute will also be supposed to have an indicatory र (I. 1. 57)."

A. To this we reply, 'the affix सट् is not रित as it has two indicatory letters, र and र:"

Q. If that be so, affixes like रित्व् should also be called no रित affixes, as they have also two indicatory letters.

A. To this we reply, that if रित्व् be not regarded रित, then the indicatory र of रित्व् finds no scope any where: as the indicatory र of सट् has its scope in sūtra III. 4. 79. Therefore, the feminine of पथ्य will be पथ्या। Similarly, the indi-
catory ि of augments will not cause the application of the affix ि; thus परित्व ि ि. Here the feminine of परित्व is formed by आ and not ि. This is indicated by sूत्र IV. 3. 23, which says “augment ि is added to the affixes ि and ि”. If the ि of ि could have made the affix ि for the purposes of this present sूत्र; the anubandha ि had been unnecessarily added to the affixes ि and ि in the above.

(2) Of words ending in ि we have, ि, ि, ि, ि so also ि. The ि stands for the affix ि; and it is replaced by ि (VII. 1. 2). Thus ि ि (IV. 1. 120) = म ि ि (VII. 2. 118). There is no affix which is merely ि without any indicatory letters; and denoting the feminine; the only affix, as said above, is ि. Therefore, the following maxim does not apply here:—“When a term void of anubandhas (indicatory letters) is employed in grammar, it does not denote that which has an anubandha attached to it”, and we cannot say that the ि of this sूत्र refers to the anubandha-less ि of V. 3. 103 which is always Neuter.

(3) Of words in ि, we have already said that the affix ि here refers to both the Kप and the Taddhita affix ‘ा’. Thus with the कप affix ‘ा’ we have कप and ि (III. 2. 1), the feminine of which is कप and ि (III. 2. 1). With the Taddhita affix ‘ा’ we have ि (IV. 1. 92), the feminine of which is ि (IV. 1. 92). Sometimes words formed by the addition of the affix ि are operated upon as if they were formed by ि. Thus ि, ि are the feminine of ि and ि (IV. 4. 62), sometimes words formed by ि are not so treated, as ि ि (IV. 2. 57).

(4) Words formed by ि as ि, ि, ि (IV. 1. 56). Though by IV. 1. 73 the affix ि would have come after the words ending in ि, the re-employment of this affix in the present sूत्र is for the purpose of preventing the application of the affix ि which would have presented itself by IV. 1. 63; that is even when ‘िि’ is indicated, ‘िि’ is not to be employed here.

(5) The three affixes ि, ि, and ि are added by V. 2. 37; as, ि, ि, ि ‘reaching to the thigh’. Similarly ि, ि, ि.

(6) So also with words formed by ि (V. 2. 42). As ि ‘of which the parts are five’ so also ि.

(7) So also with words ending in ि (IV. 4. 1) as, ि ‘a female dicer’, ि. The ि is replaced by ि (VII. 3. 50).

(8) Similarly with words ending in ि (V. 1. 18) as, ि ‘elegant’.

The affixes ि and ि are separately enumerated in this sूत्र, in order to exclude the affix ि &c. For had the word ि merely been used, then it would have meant all the three affixes ि, ि and ि, which is not desired,
(9) Similarly with words ending in क्ष (III. 2. 60) as, ताँत्री, तात्री द. 
(10) So also with words ending in स्वर्य (III. 2. 163) as त्वर्यी ‘swift’.

Vārtt.—In addition to the foregoing, there should have been the enumeration of the affixes महः and स्वर्य (IV. 1. 87) and इक्ष्यु (IV. 4. 59) and वर्यु (III. 2. 56) and of the words तहस्य and सहस्य ‘a youth’. Thus त्रेः ‘a female’, त्रेसि ‘a male’, त्रेघडिनि ‘a female spear bearer’, त्रेघडिननिः ‘enriching; 
त्रेघडिनि or त्रेघडिनी ‘a young woman’.

यज्ञ दृष्टि ददानि वेन, च, (दियूः दीधुः)।

dhāt.: यज्ञ माननार भाषिकसाधु भविः भविः हभोप्यथिः ||

16. The affix भावः is employed, in denoting the feminine, after a Nominal-stem ending in ‘यज्ञ’ (IV. 1. 105).

Thus भायिः + भावे = भायिः + ह॥ (VI. 4. 148) = भायिः + ह॥ (VI. 4. 150) = भायिः a female descendant of Garga; so also भायिः.

Vārtt.—This rule applies when the affix भावः denotes a descendant, and not otherwise. Therefore ह॥ will not be applied to form the feminine of भावः of भायिऽ + ह॥ (IV. 3. 10). Its feminine will be भायिः ‘living on or relating to an island’.

The separation of this sūtra from the last, (for the affix भावः could well have been included in the same), is for the sake of the subsequent aphorisms, in which the anuvṛtti of भावः only runs and not of others.

आचार्य रक्षस्य स्वशिः || १७ || पदानि पार्योः भायिः, भायिः, तिरिः, (भायिः नियूः)।।


17. In the opinion of the Eastern Grammarians, the affix ‘śp̄pha’ is employed after what ends with the affix ‘yaṇ’, and it is to be regarded as a Taddhita affix.

Of this affix च the letter च is indicative (I. 3. 6), and shows that the words formed by this affix will take ‘niḥ’ (IV. 1. 41). The feminine nature is here manifested by these two affixes jointly, viz. by ‘śp̄pha’ and ‘niḥ’. The object of saying that ‘śp̄pha’ is to be regarded as a taddhita affix, is that the word so formed may get the designation of prātipadika (I. 2. 46). The affix च is replaced by the substitute भायिः (VII. 1. 2). Thus भायिः + च + भावः = भायिः; so also भायिः. This being an optional rule, we have in the alternative, भायिः and भायिः.

The word करष्ठ “every where”, of the next sūtra is to be read into this, by a process inverse to that of anuvṛtti, in order to prohibit the applica-
tion of those rules even which would otherwise debar this. Thus IV. 1. 75 says:—'the affix श्पान comes after भावम.' Here भावम ends in भ, and by IV. 1. 16, the word भावम would have taken the affix न्ध: IV. 1. 75 debarred this. But according to Eastern Grammarians, here also the affix 'श्पान' will be added. Thus माधवाचार्य.

18. The affix 'श्पान' is invariably added in the feminine after the words beginning with 'लोहीता' and ending with 'काता', when they take the affix yan.

The words माधव &c. are a subdivision of Gargadī class (IV. 1. 105). The present sūtra makes the application of the affix न्ध, compulsory while it was optional in the last. The word कात refers to the independent pratipadi-ka कात in the said subdivision, which follows immediately after the word कात, and not to the word क्रुद्ध of the same class, where the word क्रुद्ध is not an independent full nominal-stem but a member only. Thus माधवाचार्य, एङ्गिताचार्य शाश्वताचार्य.

Kārikā कणाणां एकं तदन्ते: श्पानं तताभिः मन्ते।
पूर्वाभिः तत्ततारे च योगी तत्प्राचार्यः।

For the purposes of the application of न्ध and श्पान, the word कात which is enumerated in the Gaṇapāṭha after the word कात (See IV. 1. 105) should be regarded as if it stood immediately before श्पान and after कात. Thus we have शाखाक्षरोत्तरं (with श्पान), and एकं: with एकं, meaning शाखाक्षरोत्तरं एकं: 'the pupils of Śākalya'.

कौरवस्माक्षरोत्तरं एकं १९॥ पदानि कौरवस्माक्षरोत्तरं एकं, (न्धियाफः)॥
पूर्वाभिः कौरवस्माक्षरोत्तरं एकं: च योगी तत्प्राचार्यः।
पूर्वाभिः कौरवस्माक्षरोत्तरं।

19. The affix 'श्पान' is added, in the feminine, after the words कौरवस्मा and माण्डुकः.

The word कौरवस्मा is formed by adding the affix श्पान to the base कौर (IV. 1. 151); the word श्पान, ending in श्पान, would have formed its feminine by श्पान (IV. 1. 4), but for the present sūtra. So also IV. 1. 119, the word माण्डुकः is formed by माण्डुकः added to माण्डुकः; and the feminine of माण्डुकः would have been formed by न्ध (IV. 1. 15), but for the present aphorism, which supersedes that affix.

How do you expain the form कौरवस्मा in the phrase कौरवस्मा एकं?
We explain it by saying that कःः is not the feminine of कः, but of कः, formed by adding धर्म to कः by sūtra IV. 3. 120.

Vdrt:—The word श्रावः should be enumerated along with कौर्णया and मांड़ुक्या. Thus श्रावः is formed by the affix हृद् added to the word श्रावः; the word ‘सुरी’ would, therefore, have taken the affix हृद् in forming the further derivative (IV. 2. 112). But according to the opinion of Patanjali, the word, ‘सुरी’ should form its further derivative (called also शार्दुल) by taking the affix छ (IV. 2. 114). Thus श्रावः: कः: (सूत्रोदर्शन) II

श्रावः प्रमेयम् II २० II पदाति II श्रावः, प्रमेयम्, (श्रावः कःः)

श्रावः II प्रमेयम् श्रावः श्वारस्यष्टिनिः प्रूङ्गायते तस्त: श्रावः कःः व्यवहृतः गुणस्वस्तिः II

शार्दुलः II शार्दुलप्रतिहःस्वस्तिः II

20. The affix ‘कःः’ is employed, in the feminine, after a Nominal-stem ending in अ and denoting early age.

The word अ: means the condition of the body as dependent upon time; such as, youth, old age &c. Words expressive of early age form their feminine by हृद्, though ending in अ II Thus, कःः ‘a girl’. किशोरी ‘a young girl’ कःः हृद् ‘she-kid’

Why do we say ‘denoting early age? Observe श्वारस्य ‘an old woman’; बुध्या ‘an old woman’. Why do we say ending in अ? Observe च्छु, which is both masculine and feminine.

Vdrt:—The sūtra should have been बच्चर: श्रावः ‘words expressive of not old age’? Thus बुध्या ‘a young woman’, श्वारस्य ‘a young woman’. These words denote the second stage of life, and not the first, i. e. they denote women who have attained their maturity.

How do you explain the form कःः ‘a girl’? This is an exception, and पाणिनि himself uses the word ‘कःः’ showing that it is a valid form; as in sūtra IV. 1. 116.

The words like उष्णकः ‘an infant girl that does not know how to lie down properly’ विश्वविज्ञान ‘a female infant whose feet are still tender and red’ do not directly, but metaphorically, express age, and hence are not governed by this rule.

किरित्वः II २१ II पदाति II किरित्वः, (किरित्वः कःः)

किरित्वः II किरित्वः श्रावः मात्राविकान्तः विश्वविज्ञानः प्रवर्माणान्तः गुणस्वस्तिः II

21. The affix ‘कःः’ comes in the feminine after a Nominal-stem ending in अ, which is a ‘Dvigu’ compound.

Thus श्वारस्य, प्राकः भूती: But we find श्वारस्य ‘the three myrobalans', because this is one of the words spoken of as 'कःः &c' (IV. 1. 4).
22. The affix ओळ is not employed, when a Taddhita affix is elided, after a Dvīgu compound ending in a word not denoting a mass or measure; or in 'bista', 'achita'; and 'kambalya'.

This debar's 'aip' which otherwise would have presented itself by virtue of the last sutra. The words विलस: 'a weight of gold equal to 80 Raktikas', वालिप्तास: 'a measure of 10 cart-loads or 80,000 tolahs'; and वस्मक्क: 'a measure', all denote measure; and are the only words expressing measure to which this rule applies. The word परिमाण means 'measure', as distinguished from दंक्या 'a Numeral', See V. 1, 19, &c.

Thus श्राप्ष्ळ is a Dvīgu compound, meaning 'purchased for five horses.' Here the Taddhita affix हर (V. 1, 37) giving the sense of 'purchased with' has been elided by V. 1, 28. This compound does not end in a word denoting parimāṇa technically so called or a measure. The feminine of this word will not be formed by हर but by वार, thus, श्राप्ष्ळ a female purchased for five horses.

The words denoting 'time' or 'number' are not words denoting 'measure' as understood in this sutra by the word 'parimāṇa'. Thus, विद्यार्थ, 'a two years old female child', विद्यार्थ 'a three years old female child' (V. 2, 37 Var.). So also विद्यार्थ 'a female purchased for two hundreds', similarly विद्यार्थ. So also with the words विद्यार्थ &c. As विद्यार्थ 'purchased for two bistas', विद्यार्थ, श्राप्ष्ळ, श्राप्ष्ळ, श्राप्ष्ळ, and श्राप्ष्ळ, &c.

Why do we say 'not ending in a word denoting a Parimāṇa or a measure?' Observe श्राप्ष्ळ, 'a female purchased for two or three ािषाका'. Here ािषाका means a measure equal to 7 lb. 11 oz. avoirdupois.

Why do we say 'when a Taddhita affix is elided'? In 'Samāhāra Dvīgu' compounds, the affix 'aip' will apply. Thus श्राप्ष्ळ 'an aggregate of five horses', so also श्राप्ष्ळ.

23. The affix हर is not employed after an adjectival Dvīgu compound, ending in the word 'काण्ड', where the Taddhita affix is elided, when the compound means a field.
Thus विक्रांण्य शेषालकः ‘a division of a field of the measure of two कण्दास’.

Here, the word विक्राण्य is a Dvīgū compound ending in ‘कण्दा’; the Taddhita affixes denoting measure enjoin by V. 2. 37, have been elided by the वृत्तिका ‘प्रमाणे वि विक्रण्यश्च’ given under the same सूत्र. The feminine, therefore, of this word will not be formed by ‘तप’ but by कण्दा; so also विक्राण्य शेषालकः.

The term ‘कण्दा’ is a word expressive of non-measure; and, therefore, the prohibition contained in the last सूत्र applies to it; the present सूत्र is made to regulate this prohibition. That is to say, the prohibition contained in the last सूत्र is not universally applicable in the case of Dvīgū compounds ending in ‘कण्दा’; it applies to cases where the compound refers to superficial land measure. Therefore we have, विक्राण्यी रक्षा: ‘a rope two कण्दास long’; विक्राण्यी रक्षा: ‘a rope three कण्दास long’.

 пуस्तिकाः शेषालकाः। २५।। पद्याणि: ६० हाणु, प्रमाणे, अन्यत्तस्याऽघः।
( श्रेणी: तत्त्वालिकाः भवति।)
हृदि: प्रमाणे यथा रुपवर्तमाणस्य ग्रंथितार्थिनाः।
श्रेणिः।

24. The affix ‘डीप’ is not optionally employed after a Dvīgū compound, where the Taddhita affix is elided, when the compound ends in the word ‘पुरुषा’, referring to measure.

Thus विपुष्या or विपुष्यी परिलक्षण ‘a mote two पुरुषा wide’ so also विपुष्यी or विपुष्या &c. The present सूत्र ordains an option where IV. 1. 22 would have made the prohibition universal. Why do we say ‘when referring to measure’? Observe विपुष्या ‘a female purchased in exchange for two males; No option is allowed here. Where the Taddhita affix is not elided, the present rule does not apply. Therefore in Samāhāra Dvīgū we have विपुष्या or विपुष्यी.

णुमधेनोपस्थित स्त्रेष्य २५।। पद्याणि: ६० हाणुः, उपस्य, डीप ( श्रेणी )।।
हृदि:। कण्ठ: ग्रंथिताः ग्रंथिताः। श्रेणिः।

25. The affix ‘डीप’ is employed, in the feminine, after a Bahuvrihi compound ending in the word ‘उद्हास an udder’.

Thus the Bahuvrihi compound of कृप्त ‘a bowl’ and दुष्पास will be कृप्त-उद्धास; then the final of उद्धास is replaced by the substitute भल्प (V. 4. 131); thus we have कृप्त-उद्धास; which would have been liable to the rules IV. 1. 12, 13. ante; the present सूत्र enjoins डीप instead. Thus कृप्त-उद्धास (VI. 4. 134) ‘a woman with full bosom’; पद्धारी ‘a cow with udders like jars’.

Why do we say ‘after a Bahuvrihi compound’? Observe माता रक्ष:-माता-श्रेयः (II. 2. 4) which is a Tatpurusha compound.
The Sūtra IV. 1. 28 also is debarred in this case: for though the penultimate घ is elided by the VI. 4. 134, yet rule IV. 1. 28 does not apply here.

The substitution of घ for the final of कथा takes place only then, when the feminine nature is to be expressed and not otherwise. Therefore in the masculine we have ग्रोवदा प्रमेयः ‘the big-bosomed cloud’.

26. The affix धीर comes in the feminine, after a Bahuvrhi compound ending in ‘न्धस’, beginning with a Numerical or an Indeclivable.

This sūtra ordains ‘निप’, where by the last sūtra there would have been ‘निन्ध’. Thus नी + क्ष्य + मन्त्र + धीर (V. 4. 131) = धीर ‘having two udders’; so also धीर, ‘having three udders’. The above are Bahuvrhi compounds beginning with a Numerical. Similarly धीर ‘many-udder.; धीर ‘having no udders’.

Why do we say ‘beginning with’? So that the rule may apply to compounds like द्वितियों ‘and द्वितियों, in which the words ‘dvividha’ and ‘trividha’, though not Sankhya are words which begin with a Sankhya.

27. The affix धीर comes, in the feminine, after a Bahuvrhi compound beginning with a Numerical, and ending with the words dāman ‘a rope’, and ḱāyana ‘a year’.

The word धारा was liable to be operated upon by three rules, by IV. 1. 13 ordaining धारा, by IV. 1. 11 prohibiting totally the affixing of धीर and IV. 1. 28 ordaining निप optionally: the present sūtra ordains निप to the exclusion of all those rules. As धिलाम ‘a (mare) bound by two ropes’. धिलाम.

Similarly धायन would have taken long धा by IV. 1. 4, this ordains long. Thus धिलाम ‘two years (old girl)’, धिलाम; धिलाम.

Vṛt:—The word ‘धायन’ must denote ‘age’, for the purposes of this sūtra. Therefore we have no निप here:—धिलाम धायन ‘a hall of two years existence’. So also धिलाम and धिलाम. Moreover in these latter cases the ध is not changed into ध; for when धा denotes ‘age’, it is then only that the ध is changed into ध and not otherwise.
28. The affix हीरा optionally comes after that Bahuvrihi compound, which ending in the syllable अन्त loses its penultimate अ.

Thus भुज्याय also a Bahuvrihi compound ending in अन्त, in applying हीरा it loses is penultimate by VI. 4. 134 (भुज्याय: there is elision of अ of भुज्य when a हीरा affix follows). Thus भुज्या, ‘having many kings’. In the alternative, when हीरा is not added, we may add the affix हाय by IV. 1. 13. Thus भुज्याय, भुज्याया, भुज्याया. Or we may apply the prohibition ‘contained in IV. 1. 12 and have भुज्याय, भुज्याया, भुज्याया: when the penultimate is not elided we cannot apply the affix हीरा at all: in cases of such compounds there are only two forms of the feminine noun as सुरुचि, सुरुचि, सुरुचि or सुरुचि सुरुचि. सुरुचि: That is to say we apply IV. 1. 13 and 12 only: for in the case of सुरुचि &c. rule VI. 4. 137 prevents the elision of the penultimate अ: (संयोगिनिन्याचारू: there is not elision of अ अन्त: when it comes after a conjunct consonant ending in अ or अ)।

29. The affix हीरा necessarily comes in the Chhandas and in forming Names, after that Bahuvrihi compound which ending in the syllable अन्त loses its penultimate अ.

This is an exception to the last rule; for while that enjoined the optional, the present enjoins the compulsory application of the affix हीरा। Thus सुरुचि ‘the city called Suraunj’: स्वितानि ‘the city of Atriraj’. Similarly in the Chhandas we have गी ‘कर्मोदय’, एकसाथी: हितात ‘a cow having five udders, one udder, or two udders’. एकसाथी समानस्वरूपी।

30. The affix हीरा necessarily comes in denoting the feminine, after the following Nominal-stems when employed to express a Name or in the Chhandas:—केबल, मामक, भागेय, पाथ, अपर, समान, आयाधुल, सुमन्त and एवजः।
The phrase संह चन्द्रोत्ति of the last sūtra is understood here also. Thus क्षेत्री in the Chhandas, as opposed to क्षेत्र in the ordinary language, when not denoting a Name; so also मान्यति and मातिः; मातिः as निवाचनकोण्येनि and भ्रमर्येनि; पार्थि and पार्थ; पार्थि as इत्स्यार्थकोण्येनि तिन्तन्त्रे; (Rigveda I. 1. 13) and भय; सम्बां प्रथमी and सम्बां; सर्वनां तीर्थक्ति and सर्वनां; सुग्रीवः (Rigveda X. 85. 33) सुग्रीवः; तन्त्र्ये and तन्त्र्ये. तुम्र्त्र्ये takes श्रृं, also by IV. 1. 41, as belonging to Gaurādi class No. 86.

31. The affix श्रृं comes after the word श्रवः in the Chhandas, and in denoting a Name, except when the affix ज्ञा (nominative plural) is added.

Thus या श्रवः हुस्तान्ति (3rd pl); (Rigveda X. 127. 1. I. 35. 1) but in the nominative plural we have रध्र, the regular plural of the word श्रवः, as in the sentence श्रवणं श्रवणं, instead of श्रवः.

Vārtt.—According to Kātyāyana, श्रृं is not added, not only when we apply the nominative plural termination ज्ञा; but in all other terminations beginning with ज्ञा also. Thus श्रवः श्रविनवः; here in the accusative singular case also the श्रृं is not employed.

But how do you explain the form श्रवः in the following तिन्तन्त्रे

This तित्त्रे is the nominative plural of तित्त्रे which is formed by the feminine affix श्रृं; and not by न्द्रे. The forms evolved by adding श्रृं or न्द्रे are one and the same, except with regard to accent; that formed by न्द्रे has udātta accent on the final: the other has it on the initial. The word श्रवः is formed by the kṛit affix श्रृं (Un. IV. 67), and therefore, it is a word which is governed by IV. 1. 45 because it is a word falling in Bahuvadi class, by virtue of the general subrule “a word ending with the vocal श्रृं of a kṛit affix, other than न्द्रे belongs to Bahuvadi class; some say that every word ending in श्रृं, if it has not the force of the affix न्द्रे belongs to this class.” Therefore it takes श्रृं in forming the feminine.

32. The augment श्रृं is added to the words अन्तर्यंत्र, विनिवेष्टित, तुम्रः when this augment is added, (and it must be added at the end,}
by sūtra I. 1. 46), the forms become मात्सर्य्य and पतिविष्य; and these words must take ṣāḍb by virtue of IV. 1. 5, if not by this sūtra. Thus we have मात्सर्य्य and पतिविष्य. This irregular formation of the feminine is employed only then, when the sense of the words so formed is 'a pregnant female' and 'one whose husband is living' respectively. Therefore we have not the above forms in the following:—पयं मथ्य पतिविष्य पुर्विंद्रि; here the word पतिविष्य qualifies the word पुर्विंद्रि and has not the sense of 'having the husband living'; therefore its formation is regular. Similarly when the sense is not of 'a pregnant female', the feminine will not be मात्सर्य्य; in fact there will be no affixing of ṣāḍb (षूप). Because ṣाढ्य is added to words possessing certain attribute, as described in V. 2. 94, while the word मथ्य has the sense of location, and can never be in apposition with the sense of मथ्य "having" as required by V. 2. 94. The word मथ्य would not therefore take ṣाढ्य. It does so irregularly by this sūtra. The ṣāḍb is changed to ṣāḍ in पतिविष्य is however irregular.

The augment ṣāḍb is optionally added to these words in the Vedas:—
as मात्सर्य्य or मात्सर्य्य पदिविष्य; पतिविष्य or पतिविष्य बनवस्या.

33. The substitute ṣāḍb replaces the final ṣāḍ of पतिं before the feminine affix जीप, when the word so formed means 'a wife, who takes part in the sacrifices of her husband'.

Thus पतिं जीप जीप II. The feminine पतिं means legitimate wife, she who is entitled to take part in the sacrifices of her husband. The word जीपसंयोग is an Instrumental Tatpurusha compound and means "related through sacrifice" i.e. who shares the fruits of and is entitled to participate in, the sacrifices of her husband. But when the sense is not that of 'wife', the feminine of पति will be पति as मथ्य पतिविष्य मात्सर्य्य 'this Brahman is the head or mistress of this village'. If the word पति means 'the wife who takes part in the sacrifices of her husband', it cannot be applied to the wife of a Śūdra, for a Śūdra cannot perform a sacrifice, a fortiori not his wife? The term पति, however, extended to the wife of a Śūdra also, by analogy, as the marriage of a Śūdra also takes place by offering sacrifice to Fire and making it a witness.
34. In forming the feminine with the affix रा, when the latter is preceded by another word.

The word संपूर्ण रा means when the word पति is not an upasarjana, but stands at the end of a compound. Thus पुजा-रा or पुजारी; पूजा-रा or पूजारी. This is an example of aprāpta-vibhāsha. Because it is free from the limitations of 'yajña-sanyoga' of the last sūtra. Why do we say when it is preceded by another word? Observe पति महाद्वीप पति, 'this Brahman lady is the mistress of the village.' Here the feminine is पति and not पति.

35. In forming the feminine with the affix रा, the word पति always takes the substitute रा in the words like 'सप्तरा' and the rest.

This enjoins the necessary and not optional substitution of रा for the final रा of पति, before the affix रा, in the cases of certain words. The word 'nitya' is used in the aphorism for the sake of precision. Thus सप्तरा, एकपति.

The compound of the following words with पति are governed by this rule:—
1 सान 'equal' 2 एक 'one', 3 पीर 'hero', 4 विज्ञ 'a cake', 5 वास्तु 'brother' 6 वात 'a son', and 7 लख 'a slave' (this only in the Chhandas).

36. In forming the feminine, the letter रा is the substitute of the final of the word पुजारा, when the affix रा is added.

Thus पुजारा 'the wife of Pūtakratu'. This and the two succeeding sūtras, are in a way more intimately connected with IV. 1. 48, inasmuch as the sense of the feminine words must be that of 'wife of', otherwise these sūtras will not apply. Thus if the meaning is not that of 'wife of', the word पुजारा will be both masculine and feminine as well, meaning 'she by whom sacrifices (कर्त) are sanctified (सा)'.

37. In forming the feminine with the affix रा, the letter रा having udātta accent is the substitute of the finals of द्वारा, आग्रि, उत्तिक and द्वारा.
The words युष्मक and कुस्ती have udātta accent on the middle vowel (Phit śā II. 19), the feminine of these has udātta, however, on the final. The words ‘agni’ and the rest have the udātta on the final (Phit śā I. 1), their substitute च will necessarily be udātta, by the rule of sthānīvat bhāva, even if the present sātra had not explicitly declared it to be so. Thus युष्मकादी (Rig Veda X. 86. 13) ‘the wife of Vṛishakapi’, सर्वादी, (Rig Ved. I. 22. 12) the wife of ‘Agni’, कुस्तादी ‘wife of Kusita’, कुस्तादी ‘the wife of Kusitādā. The present rule only applies when the sense of the feminine word is that of ‘wife of’. Otherwise we have युष्मकी ‘the women Vṛishakapi’ and not युष्मकादी. For the accent of the word च, See VI. I. 203.

मनोरिच्छा II २५ II पदार्थ II मनो, औ, ध, (पे उदारच्छ दिव्यांक्षीप) II
पूजा II समाहार दिव्यांक्षी ग्रहणो मनोत भौकारिणानारुषर्तताचे ईकारोपूर्वा II

38. In forming the feminine with the affix जीप, अ is optionally the substitute of the final of म, (as well as the udātta च) II

The phrases च and वाचन are understood. The force of च is to make the substitution optional. Thus we have three forms, मनो or अनो or मनो, all meaning ‘the wife of Manu. The word मनो has udātta accent on the first vowel, as it is formed from मन by the affix च (Uṣ I. 10), which by Uṣ I. 9 is treated as having an indicatory च, and affixes having indicatory च throw the accent on the first syllable. (VI. 1. 197)

स्रोवस्यता तोपथापोतको: II ३५ II पदार्थ II वर्णो, अनुस्ताव, तोपथादत, न: (या कृपा इयो) II

शरीरिक II यथाप्तत: तथापिपादुपायस्तकरोपथाधारीपू मवधत्व मधत, तकारास च नकारास: मधति II
शर्यकार II विनाशे वाचा: वाचा: वाच: वाचे: वाचे: द्वारिकार II द्वारिकेदी: II बाजायमशीतीदी II

39. The affix जीप is optionally employed after a Nominal-stem expressive of colour, ending in a gravely accented vowel, and having the letter च as its penultimate letter: and the letter च is substituted in the room of च II.

Thus of नेत ‘variegated’, the feminine is नेताः or नेती ‘variegated’, so श्रेण्य or श्रेणी ‘black’, हरित or हर्षी ‘green’. All these words have udātta accent on the first vowel either by Rule VI. 1. 197 (विन्यासाक्रियम् “word formed by affixes having an indicatory च or च have udātta accent on the first vowel”;)
because these words are formed by the Upadi affixes स्त्र (Up III. 86) and इस् (III. 93), or by the Phit sūtra II. 10 (चरणांतं सन्तितितानानां "of words expressive of colour and ending in रं, or वि or नि or ि, the udātta accent falls on the first vowel").

Why do we say "expressive of color"? Observe प्रहला, वस्त्र II. These words are also acutely accented on the first syllable, by rule VI. 2. 49 (भावकर: "the first word retains its natural accent in a compound of a gati word with a word formed by the affix kia"). But as these words do not express color, their feminine does not take śīp.

Why do we say "ending in a gravely accented vowel?" Observe भेंता 'white.' Here though the word expresses 'color,' yet it has acute (instead of grave) accent on the final (by rule of Phit sūtra I. 21 चुनार्विना ‘the words ghṛita &c. have udātta on the final").

Why do we say "having the letter ि as its penultimate letter"? Otherwise the affix nish will be employed in forming the feminine.

The words for the application of this rule must end in the letter ि in the masculine. Otherwise this rule will not apply. As घियिरावकी 'a black Brahman' woman'. Here शिः is a word expressive of color, it has a penultimate ि, has anudatta accent on the final (VI. 1. 197) as it is formed by the affix ि, but as it does not end with ि, its feminine is not formed with śīp.

Vārt:—The affix śīp comes also after the word चियह; as, चियह 'of tawny color'.

Vārt:—There is prohibition in the case of the words अतिकत and चियह; as अतिकत 'black' and चियह 'grey'.

Vārt:—According to some, the substitute ि replaces the final of these two words अतिकत and चियह in the Vedic literature. As अतिकत (Rig Veda IX. 73. 29); चियह (R. Veda V. 2. 4). According to some authorities, these latter forms are valid in literature other than the Vedic:—As महो गानांिक्षम, जस्ते सणांतुििि ििार्करा (स्त्रि) II

40. The affix ि is employed in the feminine after every word expressive of color and ending with an anudatta accent.

The word ि of IV. 1. 38 does not govern this sūtra. The word अन्तिक: means in other cases than those governed by the last aphorism i.e. after words which have not ि as penultimate. The difference between śīp and nish affixes consists in accent, the former being gravely accented (III. 1. 4) and the latter acute. Thus दास्त्री, स्त्रि, दास्त्री II.
When the word does not express color, this rule does not apply. As छात्र 'a bed-stead'.

When the word does not end with a gravely accented vowel, this will not apply, as, कृपा, कप्तन।

विद्वान (शास्त्र) 41 पद्मनाथ पत्र-नौर-मादिराम, खुसी, (खिचाँखी)।

41. The affix देश is employed in forming the feminine after words ending with affixes which have an indicatory घ and after the words मौर and the rest.

Thus by Sutra III. 1. 145 (विस्तिर्यित ब्रह्म) the affix देश is added to a root, to form noun of agency, denoting an artist. The feminine of the words so formed, will take श. As, नारी 'an actress', शान्ति 'a digger'; रामाय 'a dyer'. So also the words शीर्ष &c.; as गीती, नीति। The following is the list of words belonging to Gaurādi class.


N.B.—The word वैद्य though denoting color, is finally acute by virtue of this सूत्र; the word वैद्य &c. being जाति words having a penultimate घ would
not have taken śāpa (IV. 1. 63) but for this sūtra, śāpa and śāpa would have taken śāra (IV. 1. 13), Śāra is formed by śāra and would have taken śāpa (IV. 1. 15), śāpamūrdhavād - śāpāni 'a balance, a probe'. śāapanā would take śāpi also by IV. 1. 73. Similarly it may be shown why the several words have been included in this list. By the vartika mātrār vīsha given under IV. 2. 36, the affix Śāpanā in mātrārā is treated as having an indicatory Ś. The word mātrārā will take śāpi because it is vīsha; its inclusion in the list of Gaurādi indicates that the rule of śāpi application, because a word is vīsha, is not universal (मात्रार vीशा विशागी शीर्ष) Therefore we have forms like शापा &c.

आनपपुण्डिरिण धर्मभाजनवाचलनीतिकामुक्तवाचरादु द्वस्मार्थवाचकारविषाधिकारी शारणाशास्त्रवाच्याविज्ञानाभिविकारार्थमेघस्नेहस्वरितार्थमे ॥ ४२ ॥ पदानि ॥ जानपुण्डिरिण धर्मभाजनवाचलनीतिकामुक्तवाचरादु द्वस्मार्थवाचकारविज्ञानाभिविकारार्थमेघस्नेहस्वरितार्थमे ॥ ४२ ॥ पदानि ॥ जानपुण्डिरिण धर्मभाजनवाचलनीतिकामुक्तवाचरादु द्वस्मार्थवाचकारविज्ञानाभिविकारार्थमेघस्नेहस्वरितार्थमे ॥ ४२ ॥ पदानि ॥ जानपुण्डिरिण धर्मभाजनवाचलनीतिकामुक्तवाचरादु द्वस्मार्थवाचकारविज्ञानाभिविकारार्थमेघस्नेहस्वरितार्थमे ॥ ४२ ॥ पदानि ॥ जानपुण्डिरिण धर्मभाजनवाचलनीतिकामुक्तवाचरादु द्वस्मार्थवाचकारविज्ञानाभिविकारार्थमेघस्नेहस्वरितार्थमे ॥ ४२ ॥ पदानि ॥ जानपुण्डिरिण धर्मभाजनवाचलनीतिकामुक्तवाचरादु द्वस्मार्थवाचकारविज्ञानाभिविकारार्थमेघस्नेहस्वरितार्थमे ॥ ४२ ॥ पदानि ॥

42. The affix Śāpi is employed after the eleven words 'jānapada' &c. in the sense of 'profession' &c. respectively; i.e. after the words 1. Jānapū 2. Kūṇḍa, 3. Gōna, 4. Śāra 5. Bāja, 6. Nāga, 7. Kāta, 8. Niśā, 9. Kusa, 10. Kāyu, and Kāra; the affix Śāpi is employed when the sense is that of 1. 'profession or living' 2. 'a bowl', 3. 'a sack or vessel for keeping grain', 4. 'a natural spot of ground'; 5. 'a cooked food or rice-gruel', 6. 'stout', 7. 'black-coloured', 8. 'blue-coloured other than cloth', 9. 'a plough-share', 10. 'a libidinous female', 11. 'a fellett or braid of hair', respectively.

Thus Jānapū 'a profession', otherwise Jānapū, the difference being in accent only. For this word is formed by adding the affix śāpa to jānapada, by sūtra IV. 1. 86, as it belongs to Utsadi class of words: in forming the feminine the affix śāpi will be added in this latter case, thus throwing the acute accent on the first syllable.

(2) So also Kūṇḍi 'bowl-shaped vessel', otherwise Kūṇḍa 'a name of Durga'. (3) Gōna 'a sack' yam Prāyaścīti Paścāt bhaśe, otherwise Gōna, a particular name. (4) Kusā 'a place not prepared by artificial Improvement'; otherwise Kusā as Śāpa, otherwise Bāja 'cooked', otherwise Bāja, (5) Nāga 'a stout woman', otherwise Nāga. The word Nāga when a guṇa-vachana word i.e. a word expressive of quality, in the sense of 'stoutness', takes the affix aś in the feminine; otherwise śāpi when expressing general qualities. When it is a jati-
vachana word it takes श्रीर under all circumstances. (7) कार्यी 'a black-coloured female', otherwise कार्य 'cruel' (8) नीरी 'a blue-coloured animal or indigo' The word श्रीर in the sūtra is rather too wide, it should be confined to the two senses above indicated i.e. when it applies to a plant called indigo or to animals. Such as नाग्य or नीरी दर्श, or when it denotes appellative as नीरी. In other cases we have नीरी 'a blue-coloured cloth'. (9) कुर्शी 'a ploughshare', otherwise कुर्श 'a rope or a kind of grass' (10) कामुकी 'a libidinous or lustful woman' otherwise कामुक 'a woman desirous of wealth'. (11) कामी 'a fillet or braid of hair', otherwise काम 'mixed, variegated'.

43. The affix श्रीर is employed in the feminine according to the opinion of the Eastern Grammarians, after the word श्रीर.

Thus श्रीर or श्रीर 'a red or bay mare'. By Pṛṣṭha Sūtra II. 10 referred to already in IV. i. 39 the udātta in श्रीर falls on the first syllable, and by IV. i. 40 it would have taken श्रीर always; but the present sūtra makes a nyāyam rule and restricts the application of श्रीर according to the opinion of Eastern Grammarians only, and not of others.

44. The affix श्रीर is optionally employed in the feminine after a word ending in short ऋ, and being expressive of a quality.

The word श्रीर means what expresses quality: i.e. “words not being words formed by primitive or secondary affixes, or other words entitled to the name of संक्षेप, or सर्वंदेण, or ज्ञाति, or compound words, provided they are words denoting qualities and capable of being used as adjectives qualifying substantives as the word ऊष्ण is, not as the word ऊष्ण, 'which though it expresses a quality, cannot be used as an adjective.” (Guide to Panini). Thus from द्वृत 'dexterous', we have द्वृत्र or द्वृत्र: (without a feminine affix); so सूख or सूखे 'soft'. Why do we say ‘ending in a short ऋ’? Observe श्रीरमहिमाः श्रीरा 'this Brahmana lady is pure'. Why do we say “expressive of a quality?” Observe मार्ग: 'a mouse' (both masculine and feminine).

Vīrt:—After the word श्रीर when expressive of a quality, the affix निल is employed in the feminine; in order to make the first syllable acutely ac-
cented. As, वर्षी । चरु is formed by र (Vṛ 1. 10) and is adyudatta because the र is निन्दा ।

Vārtt._—Prohibition must be stated after the word ब्रह्मा, and words though ending in short र, have conjunct consonant as penultimate. As राक्रमधी भार्या ‘a Brahmana who chooses her own husband’. Similarly चरु is both gender, as चरु is a conjunct consonant. As चरु र भार्या ।

The word Gupa युक ‘quality’ has been thus defined:—

काले नितियोगी पृथ्वी भार्या हृदये ।
भाषियादारिष्याथ शीतलपत्रकिरत्युः ।

भार्यादिद्वार ॥ ४५ ॥ पद्धति ॥ ब्रह्मा-नामिन्यः। च, (कृत्यां चा-कीशा) ॥

चैत्य ॥ चरु हृदयादिद्वाराय भार्यादिद्वारे: नियवे या दीप प्रयवे भवति ॥

45. And the affix कीप is optionally employed in the feminine after the words चरु and the rest.

As चरु or चरी ॥ The following are the words belonging to the Bhr̥ṣṭi class—

1 चरु, 2 पद्धति, 3 साधनिः, 4 साहिः, 5 संविष्ठि, 6 सन्धि, (यस्वी), 7 साङ्ख, चरु, 9 चरु, 10 चरु, 11 चरु, 12 चरु, 13 चरु, 14 चरु, 15 चरु, 16 चरु, 17 चरु: श्रीमतान्यान्यान्य, 18 सांविष्ठि: नामिः । 19 सांविष्ठि: नामिः । 20 सांविष्ठि: नामिः । 21 सांविष्ठि: नामिः । 22 सांविष्ठि: नामिः । 23 सांविष्ठि: नामिः । 24 सांविष्ठि: नामिः । 25 सांविष्ठि: नामिः । 26 सांविष्ठि: नामिः । 27 सांविष्ठि: नामिः । 28 सांविष्ठि: नामिः । 29 सांविष्ठि: नामिः । 30 सांविष्ठि: नामिः । 31 सांविष्ठि: नामिः । 32 सांविष्ठि: नामिः । 33 सांविष्ठि: नामिः । 34 सांविष्ठि: नामिः । 35 सांविष्ठि: नामिः । 36 सांविष्ठि: नामिः । 37 सांविष्ठि: नामिः । 38 सांविष्ठि: नामिः । 39 सांविष्ठि: नामिः । 40 चरु ॥ भार्यादिद्वाराय ति । 43 चरु, 44 चरु, 45 चरु निश्वा ॥

The affix निश्व also comes optionally after words ending in short र being the names of the limbs of animals; as, चरुस्वं or चरुस्वी ॥ So also after the vowel र of a krit affix, not निश्व (III. 3. 94), as राधि or राधी ॥ Some say that the feminine affix निश्व may come after any word ending in र, if it has not the force of the affix निश्व ॥ The word चरु is a gupta-word and would have optionally taken निश्व even by the last stūtra, its specification here is for the subsequent stūtra, by which it necessarily takes nish in the Chhandas. It is an ākritigaṇa

नित्ये निश्वस्ति ॥ ४६ ॥ पद्धति ॥ नित्ये, चरुस्वी, (चरुत्वस्तिः निश्वस्तीकीण:) ॥

46. The affix कीप is always employed in the Vedic literature, in forming the feminine of the words चरु and the rest.

Thus चरुस्वी हितस्वतिः ॥ Here कीप is the name of a herb.

The word निश्व ‘always’ is used in the aphorism, more for the sake of the subsequent stūtra, which it governs than for this stūtra. For the word
'optionally' does not govern this, and the aphorism even without the word 'nitya' would have been a necessary rule and not optional: for सारस्वतान्तरार्थक निर्माणायः—व्याख्या योग्यां—

मुच्छा ॥ ५७ ॥ पदानि ॥ सुतः, (छन्दसी नित्याः शब्दों रूपः) ॥

शुचिः—छन्दसी नित्याः शब्दों नित्याः रूपः मन्त्राः मन्त्रि ॥

47. The affix दीप्त is always employed in the Chhandas in forming the feminine, after the word सु ॥

Thus विभी, प्रभी, दुभी, प्रभि ॥

But why not so in the case of स्वदूर्? Because it ends in long र, while विभी &c. are feminine of विन्ध &c. ending in short र ॥ In fact the word उल:—

"after a word ending in short र" of Sūtra IV. 1. 44 governs this also. The word सुव: is the ablative case of युव: irregularly formed by the substitution of युवः; this form being confined to sūtras only.

पुंशोगाधृष्ठायाम् ॥ ४८ ॥ पदानि ॥ पुंशोगात: आयायाः, (शिरायों रूपः) ॥

शुचिः—पुंशोगातः आयायां शिराः बच्चों युवों सहायाः सहायाः रूपः मन्त्राः मन्त्रि ॥

पारित्यक्तः ॥ गोपालकीः प्रसिद्धोः ॥

पारित्यक्तः ॥ सुप्रभोगातः रूपः सहायः ॥

48. The feminine affix दीप्त comes after a word when it expresses the name of a wife in relation to her husband.

Relation (yoga) with a male (punā) is called दुशोगा ॥ Thus the wife of गण्डकी 'an astrologer' is called गण्डकी, so also महायानी 'the wife of a chief minister', महायानी 'the wife of a chief'; प्रभी &c. Thus the word गण्डकी means an astrologer, a calculator or a mathematician; and the wife of such a person will be expressed by the word गण्डकी ॥ But if a woman is herself an astrologer &c, she will be called गण्डकी (by दुशोगा) &c. Therefore when matrimonial relation is not denoted, this sūtra will not apply.

Why do we say 'in relation to a husband'? Observe वद्यं द्वाराचार 'two women of the names of Devadatta, and Yajñadatta, not wives of Devadatta and Yajñadatta.'

Why do we say “महाया or a name”? The word formed will be the name of a woman whose husband is possessed of the quality denoted by the word, and not that the woman possesses that quality. In the case of a woman, therefore, the word is merely a Name or a Designation, and has no reference to the etymological meaning of the word. Moreover, the omission of the word वद्याधारम् would have made the sūtra ambiguous, for the phrase दुशोगा also means 'an effect produced by union with a man' such as pregnancy. And words परिच्छेद and प्रजास्ति would have required द्वारा and not महाया ॥
Vdrt. — Prohibition must be stated in the case of words like गोपालिका ‘the wife of a cow-herd’.

Vdrt. — The affix चार makes the word acutely accented on the final: for the word शूर has acute on the initial, and had शूर been only prohibited and no specific affix ordained, then शूर would have applied, and it would have left the accent unchanged. Hence a distinct affix चार is ordained.

49. The augment आनु is added to the Proper Nouns द्र, घ्य, भ, ध्य, श, and श्र, and to the words हिं, अरुण, यथ ‘a forest’, यथ ‘barley’, यथ ‘a Yavana’, मानु ‘a maternal uncle’, and आचार ‘a preceptor’, before the feminine affix जीव.

The present sūtra teaches two things, the addition of the augment आनु (आनु) and secondly the feminine affix जीव. Out of the above words, in case of those about which matrimonial relation is desired to be expressed, i.e. the Proper Nouns up to श्र, the present sūtra teaches only the addition of the augment आनु, for in their case, the affix जीव would follow by force of the preceding Sūtra. In the case of the remaining words, it teaches both these things.

Thus गोपालिका ‘the wife of Indra’, धर्मालिका ‘the wife of Varuṇa’, भस्मालिका ‘the wife of Bhava’, शर्मालिका ‘the wife of Śarva’, गोपाली ‘the wife of Rudra’, गोपाली ‘the wife of Mṛda’.

Vdrt. — Of the words हिं and अरुण, there is the augment आनु in the sense of greatness. Thus हिंगाली ‘a glacier, much snow’, अरुणाली ‘a great forest’. Otherwise these words are always Neuter and never take feminine.

Vdrt. — After the word यथ ‘barley’ the feminine affix and the augment are added in the sense of fault. The fault consists in its imitating barley.
while not being a barley. In fact the word denotes a new and inferior sort of grain. Thus ख्वणी “a kind of grain, oat”.

Vait.:—After the word खण, the affix and the augment are added in the sense of handwriting. Thus खण्णी ‘the written character of the Yavanasi’.

Vait.:—Of the words बाहु ‘a maternal uncle’, and बन्धिष्य ‘a preceptor’, when the feminine affix comes to express the wife thereof, the augment बाहु ‘the wife of a maternal uncle’ is optional. Thus बाहुणी or बाहुणि ‘the wife of a maternal uncle’ or बाहुणियि ‘the wife of a preceptor’.

Vait.:—And there is not the change to the lingual श of the dental श of the augment बन्धिष्य (VIII. 4. 2) after the word खण्णायि. Thus खण्णायि or खण्णायि ‘the wife of a preceptor’.

Vait.:—After the words बर्ध ‘and शाविष ‘this rule applies optionally: when the matrimonial relation is not intended but the word retains its own sense. Thus शिुणः or बर्ध ‘the female of the Arya or Vaishya class’, शाविष्य or शाविष ‘a female of the Kshatriya class’. When matrimonial relation is to be expressed, then only शाविष is added. As बर्ध ‘the wife of a Vaishya’, शाविष ‘the wife of a Kshatriya’.

Vait.:—In the Chhandas, the affix शाविष with the augment बाहु is added to the word जुल ‘and the affix is treated as if it had an indicatory श. The force of the indicatory श is to make the vowel preceding the affix, take the acute accent (VI. 1. 193 जिनेति). Thus र्भिषणु ‘the northern भाष्य (Rig Veda X. 102. 2).

50 The affix शाविष is employed in the feminine after a compound word ending in शाविष, the first member of the compound being the name of the means wherewith the thing is bought.

The word करणपुरुष means that compound in which the करण or ‘means’ is the first member. Thus शाविषी ‘a female bought in exchange for cloth’; so also शाविषी ‘a female bought in exchange for dress’.

Why do we say “when the first member of the compound is the name of the means”? Observe शाविषी ‘well purchased’, शाविषी ‘ill-purchased’. But why is not the affix शाविष employed in शाविषी in the following verse—

शाविषी ‘she purchased in exchange of riches is more dear to him than life’. Here the word शाविष has first taken the affix शाविष form-
The affix धीर is employed after a compound Nominal-stem in which a name denoting the means wherewith, is the first member, and the second member is a word formed by the Participle क, when the sense is that of ‘a small quantity’.

The word कार्य पुर्ण, ‘preceded by a noun denoting the means where with’, of the last sūtra governs this also. The participle in क, must be preceded by a noun in the instrumental case, and the sense conveyed by क, to the action should give the sense of ‘little’, in connection therewith. The अन्तर्स्वरूप of the sūtra qualifies the whole word. Thus साधनीति को: ‘a sky covered slightly with clouds’, सुविशेषता पशी ‘a dish slightly covered with soup’.

Why do we say when the sense is that of ‘little’? Observe जननादुभिमानि ब्राह्मणि “ a Brāhmaṇi lady covered with sandal essence?”

The affix धीर is employed in the feminine after that Bahuvrlihi compound, which ending with a word formed by the affix क, has an acute accent on the last syllable.

The word फागु of the last aphorism governs this also. This sūtra applies to those Bahuvrhi compounds in which the first member is a सुधा word. But if the antecedent member is not a सुधा word, then the application of the rule is optional. As जानकिमी ‘having a rent on the temporal bone’, जानकिमी ‘having a rent on the thigh’. ब्राह्मचर्य (ब्राह्मचर्य), ब्राह्मचर्य By II. 2. 36 Vārt जानकिमीताविशेष: परिवर्त, the Nishṭā stands in the second place, otherwise by II. 2. 36 it ought to have formed the first member of the
compound. The words खं त &c. are jati words, and by VI. 2. 170, the acute is on the final.

Why do we say "after a Bahuvrihi compound?" Observe पाणिविर्ध which is an Ablative Tatpurusha compound (II. 2. 38). The compounding is by II. 1. 32, and it has acute on the final by VI. 2. 144.

Vārtt.—Prohibition must be stated in the case of the participle जाह ‘born’, which is also acutely accented on the final. Thus खंवाता ‘a female who has cut her teeth’; कसाता ‘a female whose breast has been developed’. See II. 2. 36 Vārt.

Vārtt.—In the case of words पाणिविर्धिर &c, the affix is employed in certain senses only. Thus पाणिविर्धिर ‘a wife’; (धर्मसचिकों वसता-पाणिविर्धिर; ) but पाणिविर्धिर ‘a woman whose hands have been taken, but not before the sacred fire, a concubine &c.’

Vārtt.—Exception must be stated in the case of compounds, the antecedent member of which is any one of the following words:—सु, नम, दु, words denoting time, दुक्षिक &c. Thus दुलुक, दुन, दुलुक, दुशंबा, दुधंबा, दुधंबा, दुधंबा &c.

Bahuvrihi compounds get acute accent on the final syllable when they fall under the rules VI. 2. 170 and the following.

53. The affix खं is optionally employed in the feminine after a Bahuvrihi compound ending in ख, having acute accent on the final, the antecedent word not being a word denoting a part of the body.

The words मल्लोटासार् and सल्लां गovern this sūtra. This aphorism lays down an option, where by the last aphorism, it would have been compulsory. Thus खल्लूण, is a word having acute accent on the final (VI. 2. 170), but as the first portion of this Bahuvrihi is not a svānga word, but खल्लूण word, its feminine will be खल्लूणन्य or खल्लूणम्य (So also खल्लूणन्य or खल्लूणम्य)

Why do we say ‘when the first member of the compound is not a svānga word’? Observe स्प्यांनिर्मी, स्प्यांनिर्मी which admit of only one form.

If the final is not acutely accented, the rule will not apply. As बद्धम्यला and बद्धम्यला which are not acutely accented on the final (See VI,
2. 170), because the first member is a word denoting dress or वास्त्रार्थ, which is especially excepted from the scope of rule VI. 2. 170.

Vdit:—Diversely in the Chhandas and in Names. As ब्रजविष्णु or

स्वाभाविकसमूहार्थमुद्धार्तप्रभावीता ॥ ५४ ॥ पदार्थ ॥ स्वाभाव च, उत्पत्तज्ञाना-

यस्मादर्थमुद्धार्त, (या मित्राण की) ॥

वृत्ति: ॥ स्वाभाविकसमूहार्थमुद्धार्तप्रभावीता सम्बन्धायान्तिकायानुसारे विशिष्ट की रेष मध्यो ममति ॥

शास्त्रिकः ॥ भृगुवृष्णके श्च इति सत्त्वसात् ॥

54. And the feminine affix कीत comes optionally after what ends with the name of a part of the body, when the word is a subordinate member in a compound, and has not a conjunct for its penultimate letter (i.e. the final अ is not preceded by a double consonant).

The Anuvṛtti of the words ब्रजविष्णु, वास्त्रार्थमुद्धार्त does not extend to this aphorism. But the anuvṛtti of the word वा ‘optionally’ does extend to this सूत्र. Thus चन्द्रम्य or चन्द्रम्य, चन्द्रम्यभी or चन्द्रम्यभी. The word चन्द्रम्य is a Tatpurusha compound meaning चन्द्रम्यकाला केषान, and कीत is upasarjana by I. 2. 44.

Why do we say “what ends with the name of a part of the body”? Observe ध्वज ‘having much barley’. Why do we say “subordinate in a compound”? Witness अनिकम् “without crest” (where the निकम is not subordinate or epithetical). Why do we say “not having a conjunct for its penultimate letter”? Witness सुगुल्प, विपरीती ॥

Vdit:—This rule applies to a compound ending with the word ध्वज, ग्राम, and काल, though in all these, the penultimate is a double consonant. Thus विध्वज्य or विध्वज्य, मृगाय or मृगाय, संतप्तकाल, or संतप्तकाल ॥

The word ध्वज has a technical meaning as given in the following verse:—

भगवे दुर्विगम्यानि मातीश्चविविशाश्रये ।
भलस्य तत्ज्ञाते इत्येत्येतेन तत्स्वयमास्यते ॥

A word denoting a thing which not being a fluid, is capable of being perceived by the senses because of its having a form, is स्वाम; it must exist in a living being, but not produced by a change from the natural state; or though found elsewhere actually, had previously been known as existing in only a living being, or is found to have actually the same relation to the being it is in, as a similar thing has to a living being.
55. And the feminine शैष्य comes optionally after compounds ending with नासिक 'a nose,' ददद 'belly,' लील 'lip' ङ्ग (a leg), ददद 'a tooth,' जणि 'ear,' and ददद 'horn.'

This is an exception to the last and the succeeding sūtra. Some of the words above given are either such which have a conjunct penultimate letter, and thus beyond the scope of IV. 1. 54; or they are polysyllabic words and thus covered by IV. 1. 56. Though this rule is an exception to 54 and 56; yet it is qualified by IV. 1. 57. Thus ददनासिक or ददनासिक, तिनेहोर or ददनेर, तिग्गोर or तिग्गोर, ददनेर or ददनेर, ददनेर or ददनेर, ददनेर or ददनेर, ददनेर or ददनेर.

Vṛṣṭi:—So also after the word ददु 'tail'. As कल्याणपुष्टि or कल्याणपुष्टि.

Vṛṣṭi:—The affix निष्क comes necessarily and not optionally after compounds of ददु with कल्याण, लील, शैष्य and शैष्य. As, कल्याणपुष्टि 'a peahen' ददुपुष्टि, ददुपुष्टि, 'a scorpion' and ददुपुष्टि.

Vṛṣṭi:—So also the feminine affix निष्क is necessarily employed after the words ददु and ददु when used as a simile or as objects of comparison. As ददुपुष्टि ददुन, ददुपुष्टि ददुन.

न कोशाक्षरक्तः: 96 पदार्थ: न, कोश-वाद्य-युद्ध-वचः: (दिया क्रिया)।

शृंगि: कोशाक्षरक्तः वाद्यवाचः पादिकाक्तः शृंगि क्रिया न ममति।

56. The feminine affix शैष्य does not come after a Nominal-stem which denoting a part of the body, belongs to the class कौज़ 'the flank &c., of a horse', nor when the word is a stem of more than two syllables.

The class कौज़ &c. is Akriti-gaṇa, that is a class of words constituted by usage. The following are some of the examples:—As कल्याणकौज़, कल्याण शूर, कल्याणपुष्टि, कल्याणपुष्टि, कल्याणपुष्टि, कल्याणपुष्टि. So also सुग्रह, सुग्रह, &c. Of the case where the word is polysyllabic, the examples are ददुपुष्टि, ददुपुष्टि, ददुपुष्टि. The word कौज़ is feminine itself, and in the Bahuvar- hi the feminine sign of the first member is elided by pungvad-bhāva, and कौज़ is shortened to कौज because it is an upasarpjana (I. 2. 48).
57. The affix श्रेष्ठ does not come in the feminine after a Nominal-stem denoting a part of the body, when the word is subordinate in a compound, preceded by the word तद्द्रव ‘with’, नमू ‘not’, or चिराम ‘having’.

Thus सदिकद, अन्धकाराः निच्चालित। So also बनाहाकार भनाहाकार or बिचालित। The last example shows, that the present rule governs also IV. 1. 35 ante: as well as IV. 1. 54.

58. The feminine affix दीर्घ is not employed after नव, and शुष्क, when (the word at the end of which they stand) is a Name.

Thus पूर्व + नव, = पूर्वयशा, सदर्पास्किया the sister of रावणा। The द श is changed into ज by VIII. 4. 3 (लोणमानं संहायानम्,) So also सुर्यवाह, शीर्षाक, कामण्डला &c. Why do we say ‘when denoting a Name?’ Witness चापणामी कान्या ‘a copper-faced damsel’, or चण्डेयुली ‘moon-faced’

59. The form दीर्द्वंती ‘long-tongued’ is irregularly formed in the Chhandas.

The word दीर्द्वंती is the feminine of दीर्द्वंतिः but as the latter has a conjunct consonant for its penultimate, the feminine affix श्रेष्ठ would not have applied to it by IV. 1. 54. The present aphorism enjoins श्रेष्ठ। Thus श्रेष्ठीति in the sentence श्रेष्ठीति व हयानां स्वर्णार्द्धा।

The word श ‘and’ in the aphorism is used in order to draw in the word कान्या from the last, so that the word दिर्गहा-जिहवत is always a Name. Moreover by using the feminine form दिर्गहा-जिहवल in the śūtra, it is indicated that the application of श्रेष्ठ is necessary and not optional, as was the case in the last śūtras.

60. The feminine affix श्रेष्ठ comes after a Nominal stem which is preceded by a word signifying direction.
This aphorism over-rules all the rules and prohibitions contained in sūtras 54 to 58. Wherever by those rules there would have been कृष्ण, the present enjoins कृष्ण instead. Though the form will be the same, the difference will be in the accent; the affix कृष्ण being anuddāta (III. 1. 4). Thus महन्त or महन्त, महानाविका or मानाविका, दरकृष्ण or दरकृष्ण because these words do not take कृष्ण (by IV. 1. 56), therefore they never give occasion to the application of कृष्ण. The sūtra ought to be read as if it contained two rules (1) the affix कृष्ण comes after a compound the first member of which is a word denoting direction and the second is a svānga word or is the word नाभिका &c. the penultimate not being a conjunct consonant, (2) but कृष्ण is not added to Compounds ending in कृष्ण &c. or in a word of more than two syllables. In other words the sūtra may be translated “कृष्ण is the substitute of कृष्ण when the first member is a word denoting direction”. Therefore the affix कृष्ण will come only there, where else the affix कृष्ण would have come and not otherwise. This is the reason why the anuvṛtti of कृष्ण is taken in the next sūtra (IV. 1. 61) and not that of कृष्ण.

61. The feminine affix कृष्ण comes after a Nominal-stem ending with the word वाह.

The anuvṛtti of कृष्ण is to be taken in this aphorism and not that of कृष्ण, though the latter was nearer. The word वाह is formed from the root वाह with the affix विन (III. 2. 64). The word वाह is never found alone, but as ends of compounds, hence we apply the rule of tādanta, and have translated it by saying a “word ending in vāh.” Thus निर्माणि ‘sustaining the demon.’ This form is thus evolved:—निर्मित्व + वाह + कृष्ण = निर्मित्व + वाह + कृष्ण (VI. 4. 132 वाह ह्र, Uṣṇ is the samprasāraṇa of vāh, when this is a bha)—निर्मित्व + वाह + कृष्ण (VI. 1. 108) निर्माणम् ‘After a samprasāraṇa if a vowel follow, the form of the prior is the single substitute’ = निर्माणि (VI. 1. 89 स्वपनस्वरुपव्रिवाच ‘vriddhi is the single substitute when eiti, edhati or 0th follow’). Similarly प्रेमि ‘a young heifer training for the plough.’

62. The forms स्रोति and मातिम्भि are irregular forms ending in कृष्ण found in secular (or vernacular as opposed to (Vedic) Sanskrit.

Thus स्रोति is श्रास्त्री, and माति is मातिमभि = मातिम्भि. Why do we say
in vernacular Sanskrit? Observe स्त्राण साप्तसिद्धि and महाशिस्तिर नाम स्त्राण सिद्धम्।

Sometimes we find these forms in the Vedas also, though rarely, as अभाग्रेनी नुङ्गवनामिहि। शास्त्री साप्तसिद्धि।

वाजरलिंग विभाषायोगधाय। ६३। पदार्थिक जाती, अभाग्रेनी विभाषा, अभाग्रेनी पदार्थिक, (विभाषा सिद्धि)।

१३३। जातिसारिंग कयातित्विक्षा न विभाषाय निविषयोऽविगमनां। विगमनां विगमनां विगमनां। विगमनां विगमनां।

वार्षिकम्। विभाषां। जावरचतुतियेध न जावरचतुतियेध मद्यें। विभाषां।

63. The feminine affix द्रीण comes after a word denoting a jāti or species when it does not express in its original meaning a feminine, and which moreover has not the letter ष for its penultimate.

The word जाति was defined under Sūtra I. 2. 52. Thus जुर्जक ‘a hen’, जुर्जक ‘a she-hog’, जुर्जक ‘Brāhmaṇi’; जुर्जक ‘a woman of the Śūdra caste’, जाति ‘a woman of Nādayana class’, जाति ‘a Chārvāni’, जाति ‘a woman of Brahman who reads the Kaṭha’, जाति ‘a woman of the class of Brahman who read the Rig Veda’.

Why do we say “expressive of a jāti”? Observe जुर्जक ‘shaven’ (where the word expresses not a jāti but a quality). Why do we say “not invariably feminine”? Witness जाति ‘a fly’ (supposed to breed without a male). Why do we say “not having the letter ष for its penultimate”? Witness जाति ‘a female of the Kshatriya class’.

Vārtt.—In excluding words that have the letter ष as penultimate, there is not involved the exclusion of the following words which have a penultimate ष) viz, गन्ध ‘the Bos Gaveans’, गन्ध ‘horse’, गन्ध ‘a sort of animal’, गन्ध ‘a fish’, and गन्ध ‘a man’. Thus गन्ध, गन्ध, गन्ध, (VI. 4. 150 हलस्तिकवत ‘there is elision of the ष of a taddhita affix coming after a consonant when long ष follows’) गन्धी। The ष of matsya is elided by the vārtika ‘स्त्राण साप्तसिद्धि’। See also VI. 4. 149. All these words are also included in the class गौरिण (IV. 1. 41.) and would have taken द्रीण independently of this vārtika.

Another definition of jāti is:—

(See translation under I. 2. 52)

जातिसारिंग कयातित्विक्षा न जातिसारिंग कयातित्विक्षा।

(सिद्धिं सिद्धि)।

१६४। पदार्थिक पाक-कर्ण-पर्ण-पुष्प-पल-युक्त-वाल-रच्चरपद्व। च (विभाषा सिद्धि)।
64. And the feminine affix दीर्घ comes after the Nominal-stem expressive of जाति, followed by the following, पाक ‘cooked’, पे ‘ear’, पण ‘leaf’, पुष्प ‘flower’, पत्त ‘fruit’, शूल ‘root’, and वाँछ ‘youth’.

Here the affix applies to words which in their original sense denoted females and therefore were not provided by the last sūtra. Thus बुधपासी शंककर्णी, धान्यकर्णी, शंकुपर्वी, शासींद्री शंभुमती, and गोवाक्षी.

When, however, the affix दीर्घ is not intended to be applied to compounds ending with जत, पुष्प, and शूल, then those compounds will fall under Ajādi class (IV. 1. 4); such as शंकल, शंकुपल, शंभुपल, शंभुल &c.

द्वेषं मनुष्य-जाते; ॥ ६५ ॥ पदानि ॥ रत्नं, मनुष्य-जाते; (तिरियं कीर्ष) ॥

बृहस्पतीम् इत्यते निवध्य प्रमुखात्मकाचनिवध्य ॥ चिन्तयं कीर्ष इति ॥

65. The feminine affix दीर्घ comes after a Nominal-stem ending in short ं denoting classes or races of men.

Thus बुधपासी ‘women of Avanti’, कुंवर ‘women of Kunti’, शंककर्णी ‘Dākhši’. Thur बृहस्पति + स्त्र (IV. 1. 171) भावन्न: ‘men of Avanti’. In the feminine this affix by IV. 1. 176 is elided. प्रमुखि “the female descendants of Plaksha”. Why do we say “ending in short ं”? Witness बृहस्पति, शंककर्ण, ‘Darat’. Why do we say “of men”? Witness तिरियिरि ‘partridge’. Though the anuvṛtti of the word बालि could have been read into this aphorism from IV. 1. 63, its repetition here indicates that दीर्घ is to be applied even when the penultimate letter is ं. Thus दीर्घेः.

Vṛdha—This rule applies to words ending in the taddhita affix हस्य (IV. 2. 80) though they do not denote a jāti. Thus बृहस्पति, शंककर्णी, तिरियिरि The affix हस्य here referred to is the quadruply significant affix taught in IV. 2. 80 and ordained to come after सूत्र &c, and does not denote a jāti.

उत्तर स्पति: ॥ ६६ ॥ पदानि ॥ उत्तरं, उत्तरं, (मनुष्यास्ते: ॥ शिरो) ॥

बृहस्पति: इत्यते निवध्य प्रमुखात्मकाचनिवध्य ॥ चिन्तयं कीर्ष ॥

66. After a Nominal-stem ending in short ं, not having the letter ं as its penultimate letter, and being expressive of races of men, the affix in the feminine is उस्स्य.

The anuvṛtti of the words मनुष्याति and बृहस्पति should be read into the sūtra to complete it. Thus भृगु: ‘a female of the country of the Kurus’ भ्रात्रेः: “a Brahman of the class of the fallen Brahmans sq called”, शीरश्श्च: “a woman of the Jīvabandhu class”,


Thus कुर्ष+ व्रेऽ कुर्ष-कुर्ष्य: IV. 1. 172, and this affix is elided by IV. 1. 176 in the feminine.

The indicatory letter म in कुर्ष is to distinguish this affix in Sūtras like श्चक्ष श्चक्ष: (VI. 1 175), for had the affix been enunciated merely as कुर्ष, then the Sūtra VI. 1. 175 would have run as श्चक्ष श्चक्ष: and the sense would have been ambiguous, for we could not know what affix was particularly meant there.

The long क is taught to debar the affix कुर्ष, for a short क would have also given the form कुर्ष (कुर्ष+व्रेऽ कुर्ष)। The long क therefore, indicates that the affix कुर्ष, enjoined by V. 4 154, in Bahuvrīhis, will not apply in the feminine forms ब्रह्मण्यिः and the like, by the rule of vipratisheha.

Why do we say "not having the letter म as its penultimate"? Witness ब्राह्मणी "a woman of the class of Brahmanas versed in the Yājura Veda".

Vārtt.—The affix कुर्ष, comes under similar conditions after words denoting non-animate jāti, except the words राज्या &c. Thus भ्रात: "the bottle-gourd"; कुर्ष्या: "the jujube tree." Why do we say "non-animate"? Witness कुर्ष्या: "a kind of lizard." Why do we say "except the word raiju &c"? Witness राज्या: "rope"; कुर्ष: "cheek" &c.

67. The feminine affix कुर्ष comes in denoting a Name, after a Nominal-stem ending with the word भादु॥

Thus भ्रात: "Bhadrabāhā"; भ्रात: &c. Why do we say in "expressing a Name"? Observe भ्रात: "a woman having rounded hand" which is an attributive word. In other words, when the compound is a name, भादु takes long क in the feminine.

68. The feminine affix कुर्ष comes after the word भ्रात: "lame".

As भ्रात: "a female lame".

Vārtt.—The feminine affix कुर्ष is added to भ्रात: and thereby there is elision of the letter र and of the letter म of the word. As कुर्ष: "mother-in-law" This debars the pūnya कुर्ष of IV. 1. 48.
69. The feminine affix ऊँ comes after a stem ending in ऊँ when comparison with something (expressed by the first term) is meant.

Thus कलासामोकः: 'a female with thighs like plantain-stem'; नागा

मासीकः: 'a female with thighs like the nose of an elephant'; कर्मानां: 'a female with thighs like the ulnar or tapering fleshy side of the hand'.

Why do we say 'when expressing an object of comparison'? Witness बुद्धोऽऽ 'a woman with round thighs'. The word कर्मानां कारण "thigh like the proboscis (ऊँ) of an elephant (ऊँ)" is a poetic irregularity in the following विष्णु: 'कर्मानां कारण':

सैनिकाष्ठकः सूत्रानादिनेशणम्। ७०। पदानि संहिति, शाफः, शाक्षण, नामादेव: च।

मृतिः। संहिति च जान इत्यवर्तः: मातिर्तिकायां पुनः प्रयासः प्रयासः माति।

शाखाकः। शाखास्त्रादः प्रधान प्रधानः।

70 The feminine affix ऊँ comes in the Vedas after the word ऊँ when the words संहित 'accompanies or joined', शाफः 'a hoof', शाक्षण 'a mark,' and नाम 'handsome' precede it.

This aphorism applies, when no comparison is intended. As साहित्यः 'a female whose thighs are together like the two hoofs on a cow's foot,' कलासामोकः: 'whose thighs are marked,' पहनोऽऽ: 'with handsome thighs.'

Vṛt:—So also with the words शाहिति and च. As साहित्यः: and चाहेकः: ।

कलासामोकः। ७१। पदानि कथूः, कामण्डलः, चाहेकः।

मृतिः। कलासामोकः। चाहेकः। चाहेकः निचे: निचे: निचे: निचे: माति।

शाखाकः। कलासामोकः। चाहेकः। ।

71. The feminine affix ऊँ comes in the Vedas after the words कथू 'tawny,' and कामण्डलः 'a water pot.'

Thus कथूऽऽ नामादेव: च। नामादेव: नामादेवः नामादेवः नामादेवः।

Why do we say "in the Vedas" Witness कथूः and कामण्डलः।

Vṛt:—So also after the words गुप्तः, गुप्तः, गुप्तः, and गुप्तः:।

शाखाकः। ७२। पदानि संहिति।

मृतिः। कलासामोकः। संहिति: निचे: निचे: निचे:। निचे:।

72. The feminine affix ऊँ comes in denoting a Name, after the word कथू and कामण्डलः.
This rule applies to other than Vedic forms. Thus क्रुः: 'a female named Kadrü wife of Kāśyapa', क्रम्णक्रुः 'Kamandala'. Why do we say “in denoting a Name”? Observe क्रुः: ‘the tawny color’ क्रम्णक्रुः: ‘a water-gourd.’

73. The feminine affix आः comes after the words आः and the rest, and that which ends with the affix आः.

Thus आः, ‘a Sārkṛa woman’, आः, ‘a Kāpatava woman’. So also after a word formed with the affix आः (as ordained in S. 86, and 104 &c. of this chapter), as, आः ‘a female descendant of Bida’. आः ‘a female descendant of Urva’. This sūtra applies to words expressing jāti or kind. In other words, this aphorism debars the affix आः of IV. 1. 63 &c. where it came after jāti-vāchaka words; but it does not debar that आः which is employed in describing the relation of wife, such as, the आः of IV. 1. 48.

The difference between आः and आः consists in accent only, the resultant forms otherwise being the same. The words formed by आः will have udātta accent on the first syllable स्मः (VI. 1. 197 a word ending with an affix having an indicatory ः or ः has udātta accent on the first syllable): while the word formed by आः will have acute accent on the affix. Thus आः ‘a female descendant of Bida’, and आः ‘the wife of Baida’.

The following is a list of Sārṅgaravādi class words:

1 धारिनः, 2 कार्तरः, 3 गार्गुरः, 4 नाग्रः, 5 वरः, 6 गीतिः. These words are formed by the affix आः the first four being formed by the आः of (IV. 1. 83) from धारिनः, कार्तरः, गार्गुरः and नाग्रः; the word गीतिः is formed from गीतिः by the आः of IV. 1. 114. This word is also included in Gaurādi class IV. 1. 41. 7 कागामालः, 8 मास्तरः, 9 मास्तिः, 10 मास्तिः, 11 मास्तिः. These are formed by आः (IV. 1. 123) except kāmandaleya which is formed by आः (IV. 1. 135). 12 धारिषाः, 13 धारिषाः. These are formed by आः of IV. 1. 101 and IV. 1. 99, and denote castes or Gotra. 14 कालिः is also formed by आः (IV. 1. 123). 15 धारिः 16 धारिः are formed by आः (IV. 1. 171). 17 धारिः 18 धारिः are formed by आः added to मा + आः 'to try', and मा + आः (Up IV. 117 धा भावाः ह्य) 19 धारिः माḥ 20 धारिः is formed by आः (IV. 1. 105). 21 धारिः, 22 धारिः, 23 धारिः: are jāti words. 24 धारिः, 25 धारिः. These take आः when denoting a Name. These words are formed by the affix आः, and are consequently आः, and should have taken आः (IV. 1. 6). This ordains आः.

Q. The word आः is formed by आः and आः is formed by आः (IV. 1. 95), both are आः owing to आः (VI. 1. 197). When मा ह्य is added, the accent remains unchanged, for मा ह्य is आः (III. 1. 4).
fore whether ह्रेष्ठ be added or ह्रेष्ठ to these words, it makes no difference in the accent, for they remain adyudatta. Where is the necessity of including these two words in this list.

Ans. To this we reply वारसु निपकारवस्यायं। For had these words taken ह्रेष्ठ of IV. 1. 6, then the long ह would have been optionally shortened before the affixes ष &c. by VI. 3. 45. But by taking ह्रेष्ठ the shortening is compulsory (VI. 3. 43), and not optional. Because the ष in the sūtra चकित (VI. 3. 45) has the force of the word हलि, and means the last words formed by adding ह to ह्रेष्ठ words, by enunciating the word ह्रेष्ठ are optionally shortened. Therefore IV. 1. 6 where the word ह्रेष्ठ is used is governed by this rule of optional shortening, and not the words formed by ह्रेष्ठ।

26 द्वे 27 श्री. The word द्वे would have taken ह्रेष्ठ by IV. 1. 5, and श्री would have taken ह्रेष्ठ as it denotes a jāti. These words take vṛiddhi before ह्रेष्ठ, the form being नार्ती in both cases.

उपोक्षा ॥ ७४ ॥ पदानि ॥ ख़ि, चाप ||

इस्व: || यहन्त्यायालिपिकारवस्यायं प्रधानं चापो प्रधानं च प्रधानिः ||

भ्रकुश: || चकितायायं प्रधानं च ||

74. The feminine affix चाप comes after a stem which is formed by the affix अद्धक or अद्धक ||

The affix अद्धक here denotes and includes both the affixes अद्धक (as taught in S. 171 of this chapter) and अद्धक (See 78) as it is the common element of both. Thus चापक्ष्या 'a woman of the race of Ambashthya', चापक्ष्या 'a woman of the race of Sauvtrya', चापक्ष्या 'a woman of the race of Kausalya'.

Similarly अद्धक formed words, as, कारिपक्ष्या, चापक्ष्या; चापक्ष्या ||

Vṛtt:-The affix चाप comes in the feminine after a word ending with the affix अद्धक when the letter अ immediately precedes such य. As चापक्ष्या 'a female descendant of Sarkaraksha', चापक्ष्या 'a female descendant of Pūtimalaka', चापक्ष्या 'a female descendant of Gokasha'. These words belong to Gargadāli class (IV. 1. 105), and by sūtra 16 would have taken ह्रेष्ठ ||

The अ of the affix अद्धक is for the sake of forming a common term अद्धक with अद्धक and अद्धक; and the अ regulates the accent making the final acute (VI. 1. 163). The word चापक्ष्या is included in Krauḍādi list (IV. 1. 80) and takes the augment अद्धक in the feminine, and hence it would have taken अद्धक by force of the present sūtra and need not be included in the Vārtika. There is no Samprastraṇa of the अ when अद्धक or प्रधानि is added to this word (VI. 1. 13), the form being चापक्ष्यायुः; and not चापक्ष्यायुः ||

आद्धक || ७६ ॥ पदानि || आद्धक, अद्धक, (अद्धक क्ष्या) ||

इस्व: || चापक्ष्या, चाप, चापक्ष्या ||
76. And the feminine affix छाए comes after the word आवृत्ति.

The word छाए belongs to GargaDi class (IV. 1. 105) which after taking छाए, would have taken छी (IV. 1. 16). Thus आवृत्ति 'a female descendant of Avaṭa'. But आवृत्तिक� will be the proper form according to the Eastern Grammarians. See aphorism IV. 1. 17.

77. The Taddhita-affixes are treated of hereafter.

This is an adhikāra or governing sūtra. Up to the end of the Fifth Book, all the affixes that will be taught, are to be understood to have the name of Taddhita. Thus the affix छी taught in the very next sūtra. As छी: The word so formed is called Prātipadika. The word छी is in the plural number, and not exhibited in the singular, like the words स्त्री (III. 1. 1) & c.; and it, therefore, indicates that it includes also affixes which are not especially taught in this book. Such as मुख्यम् माभोि भोि दिनिथि भोि माथि भोि. As पाथिथिथिथिथिथिथि भोि भोि. See Vart IV. 3. 23. The word Taddhita is used in Sūtras like ज्ञाता दंश नामाभि I. 2. 46.

78. The feminine affix छी comes after the Nominal-stem छुर् and this affix gets the name of Taddhita.

As छी 'a young maid'. By IV. 1. 5, छी would have been otherwise employed, the present sūtra debars it. The word छी ending in छी does not take the affix छी of IV. 1. 65, for the affix छी itself is a feminine-making affix though a Taddhita: or the word छुर् may be regarded as a non-jāti word and hence IV. 1. 65 would not apply.

78. In Patronymics used in a narrower sense (counting first from the grand-child), which are formed with the affixes छुर् and छुर्, the feminine is formed by substituting
for the अ and र of those affixes and adding the long आ under IV. 1. 74; provided that they do not denote Rishi clans, and have a prosodially long syllable preceding the last syllable,

The wording of this aphorism requires a little analysis. It consists of five words: (1) अच्छा 'of मूर्ति and हम्म,' (2) अनार्धवी 'of non-rishi,' (3) विकल्पतं 'having a heavy vowel as अपोट्तामा i.e. last but one,' (4) भी 'the substitute is shyān' (5) गोरे 'in denoting gotra.' That is to say, the gotra affixes अच्छा and हम्म are replaced by भी before the feminine affix हम्म, in those words which denoting non-rishi gotras, have a heavy vowel as last but one. The word uttama meaning last letter, being formed by the superlative affix तमम, implies that the word must be of at least three syllables. Therefore, the present stroma does not apply to forms like लोकि &c.

Of the substitute भी, the letter र and हम्म are indicative, the real affix is अ, the letter हम्म differentiating this affix from भी and the letter र affording a common hold for both. In forming the feminine we shall have to add भी by IV. 1. 74. Thus करीभावात 'having the smell of dung-cake,' is the name of a person. In forming a patronymic from this word, we add the affix हम्म. Thus करीभावात मूर्ति (IV. 1. 92) Replace this affix by भी and we have करीभावात हम्म: कुदेवाच्छ: gives us कुदेवाच्छ: II Similarly with words taking the affix हम्म (as taught in stroma सतत्रः IV. 1. 75): शारापि: gives us शारापि: so also गद्यारा II.

Why do we say 'of मूर्ति and हम्म'? Witness ब्राृख्यमा from प्रस्ताव II. Here the word प्रस्ताव belongs to विशारद gāṇa, and therefore by IV. 1. 104, it would take the affix भी in forming gotra patronymic: this affix हम्म is not replaced by भी, and the feminine is by long हम्म (IV. 1. 15); for though, its last vowel but one is heavy, it is a non-rishi gotra word, yet it does not fulfil the other condition of taking the affix हम्म or हम्म II.

Why do we say 'of non-rishi gotras'? Witness शारापि and वैत्तिकति II. Why do we say 'whose last vowel but one is heavy'? Observe शारापि and बालवधि II. Why do we say 'denoting Gotra'? Witness भारिपती 'born in Ahi-chhatra,' कान्याकुब्जा 'born in Kanyakubja.'

79. After a word denoting a non-principal gotra, भी is the substitute of मूर्ति and हम्म, in the feminine, even though the syllable preceding the final be not prosodially long.
The phrase अभ्यासः of the last śūtra governs this also, not so, however, the word भ्रुतोनिषिद्याः. The phrase शून्यवाचस् means insignificant or non-famous gotras. i.e. names of kulas i.e. शूलिका, शूलिका, शूलिका which are not famous and are not included in the gotra list. Thus शूलिका, शूलिका and शूलिका.

The word ब्रह्मव is in the śūtra has various significations, one sense being ‘separate from’, another being ‘part of’, and ‘individual members’ &c. If the last sense be taken, then we can evolve forms like देवरस्व राजस्वेः. These forms may also be explained by taking them as belonging to the कौशिक class of the next aphorism. In short, those who wish to apply this aphorism to ‘the immediate descendant’, such as ‘the son or daughter’, and not to a gotra descendant, which means a grandson and down; can also do so.

In fact the word भ्रुतोनिषिद्याः is equal to भ्रुतोनिषिद्याः or भ्रुतोनिषिद्याः and is a karmadhrāraya samāsa, namely gotras not enumerated in the प्रशास्कम. These are, however, technically called कौशिक.

कौशिकविद्या त् १० व पदानि । कौशिक-वाचस्य; ज, (किंचि ब्रह्मव) सूक्ष्मः। कौशिकविद्या विद्या वेद प्रकाश्यं वच्चिति। भ्रुतोनिषिद्याः भार्तर्। राजस्वाच्च च चच्चिति।

80. The affix ब्रह्मव comes in the feminine after the words कौशिक and the rest.

This rule applies even where the syllable next to the final is not heavy, and even where the word does not take the affix ब्रह्मव or देवरस्व. In fact ब्रह्मव is not a substitute here but an augment. Thus कौशिक ‘a female Kraudhi’, कौशिक ‘a female Ladi’. The following is the list of Kraudhi words:

1. कौशिक, 2. नाडि, 3. व्रदि, 4. भ्रुतोनिषिद्याः, 5. शूलिका. These are formed by देवरस्व (IV. 1. 195). 6. देवरस्व (देवरस्व), 7. देवरस्व (देवरस्व), 8. देवरस्व (देवरस्व), 9. देवरस्व (देवरस्व). These are formed by the affix देवरस्व । 10. शूलिका. This is formed by देवरस्व with the substitute शूलिका (IV. 1. 97) added to शूलिका. 11. शूलिका. The word देवरस्व takes ब्रह्मव when denoting a grown-up maiden as देवरस्व; otherwise देवरस्व ‘a daughter’, formed by देवरस्व, or सूक्ष्म. 12. देवरस्व सूक्ष्मः। This debars देवरस्व of जातिः as जातिः, otherwise देवरस्व as जातिः (भ्रुतोनिषिद्य). 13. नाडि, 14. नाडि, 15. नाडि, 16. राजस्व, 17. शूलिका, 18. शूलिका, 19. कौशिक, 20. कौशिक (कौशिक)।

All these except the last are formed by देवरस्व, the last is formed by देवरस्व of Gargadā class.

८१. The affix ब्रह्मव optionally comes after the words देवरस्व, नाडि, शूलिका, शूलिका, and कौशिक.
These words end in the affix दुः, and the word gotra is not understood in the sūtra. In the case of gotra descendants, the substitute shyaṅ would have come by IV. 1. 78 but whereas by that sūtra it would have been compulsory, the present aphorism makes it optional. But if the sūtra be taken to apply to ‘immediate descendants’ as opposed to gotra descendants, then this is a new rule altogether and not a rider to IV. 1. 87. In the alternative when श्यां is not added, श्री will be added by rule IV. 1. 65 anta. Thus देवस्य or देववत, so also श्रीपुष्यस्य or दुःष्पुष्यार्थस्य, शालावयनस्य or शालाद्यायस्य, काण्डनिग्रामस्य or काण्डनिष्ठास्य.

समधानं प्रयमादं ॥ २ ॥ पद्यमि ॥ समधानं, प्रयमादं ॥

82. The Taddhita affixes, on the alternative of their being employed at all, come after the word that is signified by the first of the words in construction in an aphorism.

All the three words, viz. (1) समधानं ‘of the words in construction’ (2) प्रयमादं ‘after the first’ (3) वा ‘on the alternative’, exert a governing influence on the subsequent aphorisms, up to the aphorisms which leave to the words their own denotation: that is to say, up to the end of the second chapter of the fifth Book; before the beginning of the sūtra यभुप्रायस्य नित्येन (V. 3. 1). The present sūtra as a whole, of course, has no applicability to the affixes which leave to the words their own denotation (स्ताविक); for the latter affixes are in many cases compulsory and not optional, as are the affixes to be taught hereafter in Book Fourth and the first and second chapters of Book Fifth.

These affixes will come after the word, that is signified by the first of the words in construction, in an aphorism. Thus IV. 1. 92 declares शत्स्मवः ‘his son’. Here the first word is नम्म ‘his’, therefore, the affixes forming the patronymics will come after the word signified by ‘his’: i.e. after the word in the genitive case. As द्वापार्यस्य—द्वापार्य ‘the son of Upagu’. Here the affix श्यां comes after the word उष्म which is the first word representing ‘tasya’ in the genitive case in the sentence उष्मयोगवर्षम् ॥ Similarly in the sūtra समधानं एवमाद्यम (IV. 2. 1); here the first word is श्री, therefore, the affix will be added to the word in the instrumental case in a sentence representing the word श्री ‘by which’; as कापास्य रक्षे रक्षं—कापायस्य, ‘Kāshāya is a cloth, coloured
by Kashyapa. Similarly in sutra शष्ठ: ‘there staying’ (IV. 3. 53), here the first word is शष्ठ, ‘there’, in the locative case, therefore the affix will be optionally added to the word in the locative case in a sentence, representing the word शष्ठ ‘there’: as शष्ठ्य मनः—सूत्रः “who stays in Srughna”.

The word सूत्रानाम means the genitive plural of सूत्र, and the force of the genitive is that of specification or ‘nirdhāraṇa’—i.e. ‘among the words in construction, the first is specifically pointed out as the prakṛiti or base, to which the affix is to be added’. Why do we say “among the words in construction”? Witness काव्यम् उपगोपलस्य वेदवचनम् ‘the blanket of Upagu; the son of Devadatta’. Here the two words उपगोपलस्य are not in construction, for उपगो ‘governs काव्यम्’, and काव्यम् is governed by वेदवचनम्. Why do we say “after the first”? So that the affix may come after the first word उपगो in the genitive case, and not after वेदवचनम् which is in the nominative case, Why do we say “in the alternative”? Because the same idea may also be expressed by a sentence; thus we may say उपगोलस्य, instead of the Taddhita formed word वेदवचनम्. The same idea may also be expressed by a compound word (समासः); as उपगोलस्य ‘the son of Upagu’. In fact, the samāsa rule here is not superseded by Taddhita-rule, as it otherwise would have been by I. 4. 2. because the anuvṛtti of अनुवृत्तः वेदवचनम् is understood here: so that in the alternative when the Taddhita affix is not employed, the samāsa rules will find scope.

This sutra has been thus rendered by Dr. Bohtlingk: “when henceforth the meaning is specified in which an affix is to be added, then one should know that the rule applies to the first of those words which are associated with one another in sense, and that the affix is optional”.

83. The affix अनु should be understood to come after whatever we shall teach hereafter up to the aphorism tena divyati &c.

Up to aphorism IV. 4. 2, the affix अनु has a governing influence, except where it is specifically superseded by any particular rule. This aphorism may be looked upon either as an adhikāra sutra or a paribhāṣā sutra or a vidhi sutra. The application of this aphorism will be illustrated throughout the next three chapters. Thus in IV. 1. 92 सदास्यवध अनु we read the present aphorism and add the affix अनु in the sense of ‘his son’. As वधवति: ‘the son of सदास्य:’; अनुस्मरण: ‘the son of Kapaṭu’.

This affix has various meanings, such as, a patronymic (IV. 1. 92),
coloured with (IV. 2. 1), sidereal time (IV. 1. 3), revealed sāma-veda (IV. 1. 7), covered car (IV. 2. 10) &c.

अभ्यस्तिन्यस्य || ८४ || पदार्थ || अभ्यस्तिन्यस्य; ||

The affix अच्छ comes after the Nominal-stems 'agvapati' &c, in the various mentioned senses taught antecedently to tena divyati &c.

This is an exception to the next aphorism, by which the affix अच्छ would have come after words ending with 'pati.' The present sūtra enjoins अच्छ instead. Thus ज्ञापति + अच्छ = ज्ञापति (VII. 2 117) 'when a Taddhita affix follows with an indicatory य or य, there is vipadi in the room of the first vowel among the vowels'). The ह of भाव is elided by VI. 4. 148 where long ह follows, and when a Taddhita affix follows, there is elision of the ह or ह, or य or य, of a ब्ह.

The following is a list of words belonging to मात्र-संज्ञा class :

विलदिन्तिपायतखययुर्दस्यामण्य: || ८५ || पदार्थ || विल, भ्रमित, भ्रमित, प्रभ-पतिविनवयायत, यथ: ||

स्वस्त: || विल भ्रमित भारत: इवेश्यः पर्यायसः मात्रपिकड़यायप्रयत्विविपय्युः यथ: प्रभो मयः

शारिकोऽः || शारिकोऽः || शारिकोऽः || शारिकोऽः || शारिकोऽः || शारिकोऽः || शारिकोऽः || शारिकोऽः || शारिकोऽः || शारिकोऽः || शारिकोऽः || शारिकोऽः || शारिकोऽः || शारिकोऽः || शारिकोऽः || शारिकोऽः || शारिकोऽः ||

85. The affix अच्छ comes, in the various senses taught here-in-after antecedently to tena divyati &c, after the Proper Names, Diti, Aditi, and Aditya; and that which has the word पति at its final member.

Thus हृदि + अच्छ = हृदिष्ठ: 'the son of Diti.' भ्रमित: 'the descendant of Aditi,' भ्रमित: 'sacred to Aditya.' Similarly with words ending with पति, as भ्रमित + अच्छ = भ्रमित; so also भ्रमित.

Vārtt.—So also after the word अच्छ; as, भ्रमित.

Vārtt.—In the Chhandas, after the words अच्छ, पति and भ्रमित. As पति (Vs, 13, 58.) भ्रमित and भ्रमित.
Vātṛ:—The affixes म and बहु come after the word पिता. Thus पिता + म = पिता; पिता + बहु = पिताः. The resulting forms are the same, but the feminine of the former will be पिताः by IV. 1. 4, and that of the latter पिता by applying IV. 1. 15.

Vātṛ:—The affixes युज्य and बहु come after the word युज्य ‘a god’. As रूपत्व or रूपत्व ‘divine’.

Vātṛ:—There is elision of the थ of योहित, and there is the affix बहु; as योहित + बहु = योहित ‘external’. Vātṛ:—and the affix ध्रुव may be employed. As योहित + ध्रुव = योहित ‘external’. (VII. 2. 118 फ़िविल य, there is ब्रह्मा of the first vowel when the तट्टी affix has an indicatory थ). Vātṛ:—In the Chhandas it takes the affix ध्रुव as ध्रुव: the difference being in the accent (VI. 1. 197).

The word योहित is an रूपत्व, and the above vārtika declares that its थ portion is elided. This very fact indicates by implication, that the थ of other रूपत्व need not necessarily be elided before those affixes, before which the base is called म बहु. In fact the following vārtika बहु रूपत्व (the थ of the रूपत्व base is elided) given under सुत्र VI. 4. 144 (the थ of the base बहु is elided when a taddhita affix follows) is not a universal rule. Thus from the रूपत्व सुत्र we get योहित &c; here the थ is not elided.

Vātṛ:—Of the word स्थानम् the थ is replaced by म as ब्रह्म्याम्. Vātṛ:—The थ of लोकस् is replaced by म in the plural when the patronymic affixes follow; as लोकान:। लोकान:। Why do we say in the plural number? Witness भौज्योऽस्मि:। भौज्योऽस्मि:। (IV. 1. 99).

Vātṛ:—When an affix beginning with a vowel presents itself after the word गृह, let the affix गृह be substituted for it. Thus what is descended (or produced, &c) from गृह is expressed by गृह (VI. 1. 79). Why do we say ‘beginning with a vowel’? Observe गृहस्वति हिसे or भागवत्व = गृहस्वति and भागवत्व.

Vātṛ:—These affixes या &c, taught in this सुत्र will come, to the exclusion of all the other affixes hereinafter taught, which are employed in especial senses. Thus बहु is employed especially to denote a descendant. But after the words तिलो &c बहु will not be employed, but बहु as बहु = a descendant of तिले. So also वाणस्त्र बहुन (बाणस्त्रीयखस् लघु), to the exclusion of IV. 2. 37 &c. In fact the rule तिलोपि तिलोपि (I. 4. 2) does not hold good here.

If that be so, how do you explain the form देवस्व? This word is not directly formed from the word देवता but from देवता, the feminine of the word देवता; formed by the affix व्रेत्व (IV. 1. 45, the word देवता being formed by the क्रि अक्षु न and therefore it will take देवता in the feminine). To the feminine word देवता is added व्रेत्ब and we get देवस्व. The Paribhāṣā मात्रविर्यायचया सन्तुष्टानां निच्छिन्न नियमतयति महत्त्व, (a rule of grammar which applies to a masculine applies also,
to the same word in the feminine) is not of universal application, as this very illustration shows. Others consider the form तेषा as incorrect, as not to be found either in the Mahābhāṣya or any Vārtika.

86. The affix द्वार्य comes after the word उत्स &c. in the various senses taught antecedently to tena-divyati &c.

This debars the affix द्वार्य taught in IV. 1. 83 as well as the especial affixes here-in-after taught. Thus द्वार्य + द्वार्य = द्वार्यः. The following is the list of words belonging to द्वार्य class.

1 उत्स, 2 उदान, 9 विसर, 4 विसर, 5 गहन, 6 गहन, 7 घनाय, 8 घन, 9 घन, 10 ब्रजबाहेर, 11 ब्रजदाति, 12 ब्रजदाति, 13 ब्रजदाति, 14 ब्रजदाति, 15 ब्रजदाति, 16 ब्रजदाति, 17 ब्रजदाति, 18 ब्रजदाति, 19 ब्रजदाति, 20 ब्रजदाति, 21 ब्रजदाति, 22 ब्रजदाति विषये। 23 प्रथम इप्प, 24 रक्षाक, 25 रक्षाक, 26 रक्षाक, 27 रक्षाक, 28 रक्षाक, 29 रक्षाक, 30 रक्षाक, 31 रक्षाक, 32 रक्षाक, 33 रक्षाक, 34 रक्षाक, 35 रक्षाक, 36 रक्षाक, 37 रक्षाक प्रथम इप्प.

Vārt.:—The word द्वार्य in the above list, takes this affix, when it does not mean 'a metre of prosody'. Therefore it is not so here: द्वार्य द्वार्य 'The Graishmi Tristup metre'. But द्वार्य 'belonging to summer'. The word द्वार्य here means 'metre', and not Veda. The word द्वार्य द्वार्य means 'metre', the phrase द्वार्य द्वार्य meaning द्वार्य. (स being the name given to सनाय by Ancient Grammarians). Thus the compound will be द्वार्य द्वार्य. The Paribhāsha सचनतार महापक्षिक महापक्षिक does not apply here. Therefore, tadantavidi applies here and we have तदनतावदित (अभयारणम समुद्र)। The word द्वार्य in V. 2. 31 when meaning a 'place' as भ्रातयादित वेष्ठ; otherwise भ्रातयादित 'the son of Udasthāna.' The word प्रथम इप्प takes द्वार्य when meaning 'a share,' otherwise it will take द्वार्य, as पर्य्यावमुक्ता।

87. The affixes नस्य and नस्य come after the words फ्री and फ्री respectively, in the senses specified in the aphorism reckoning from this one as far as “dhānyānām bhavane kṣetre khaṇ” (V. 2. 1).

Thus फ्री + नस्य = फ्रीम‘feminine.’ The sense of the affixes taught in the Fourth Book, and Chapter I of the Fifth Book, are various, Therefore
the word धृष्टि will have all those various significations; thus, it will mean either धीयति (IV. 3. 53) ‘existing in females,’ or धीश्वरं श्रवण (IV. 2. 37) ‘a collection of females;’ or धीश्वराज्यार्थ (IV. 3. 74) ‘what has come from females;’ or धीश्वर ईश (V. 1. 5) ‘suitable for females’ &c.

Similarly पुरुष + व्रज = प्रीतम ‘masculine, or existing in males, or a collection of males, or what has come from males, or suitable for males &c.’

These affixes, however, are not to be employed in the sense of the affix नव taught in V. 115. For Pāṇini himself uses the form नस्त (and not नस्य) in sūtra VI. 3. 34, thus indicating by implication (प्रत्यय) that in the sense of नव, the affix नव is not to be used. Thus नवता, नवविवाह, नवपविवाह, नवकवित्व are exceptional. See V. 1. 121. The ं of पुरुष is elided before नव by VIII. 2. 23. had it not been elided, one affix नव would have been taught in the sūtra, and not two.

88. A Taddhita affix, ordained to come on account of the relation of the words being that of a Dvigu compound, is elided by luk, when it has the sense of the various affixes taught antecedent to tena divyati &c, but not so, the affix having the sense of a Patronymic.

The phrase परमप्रकाश of IV. 1. 83 governs this aphorism also, and not the phrase ज्ञातं of the last. Thus परम्पुरुष वास्तवम् रसद्वान = परम्परम् ‘prepared in five cups.’ Similarly परमशक्ति ‘prepared in ten cups.’ परमेश्वर ‘he who studies two Vedas.’ परमेश्वर ‘who studies three Vedas.’ Here the affixes denoting अर्थादि (IV. 2. 16), and गणेश्वर (IV. 2. 59) have been elided. Why do we say “not so when the affix denotes a Patronymic” ? Observe रामाणुस्ति: ‘a descendant of two Devadattas.’ रामाणुस्ति: ‘a descendant of three Devadattas.’ Here the patronymic affix is not elided, though the compound is a Dvigu.

Why do we say “when it has the sense of the various affixes taught antecedent to tena divyati?” Observe रामाणुस्ति:.

The Dvigu compound with the sense of a Taddhita affix is formed under II. 1. 51. The affix will not, therefore, be elided where it does not give rise to a Dvigu compound. Thus परम्पुरुषाश्वास्त्र = परम्परम् Or the genitive case in व्रजति may be taken as sthāna-shashṭhi, the sense being ‘there is the substitution of यस्तिविश्वसन in the room of Dvigu,’ the word Dvigu being here taken by metonymy for the affix which gives rise to Dvigu. Of course, when two words have blended into a Dvigu compound, the affixes will not be elided.
after such a word, because it becomes a prātipadika like others, as पशुपति; but if so, how is the affix elided in प्रमुखपति; संस्कृत: = प्रमुख? This is not so; there is no Taddhita added, and the word प्रमुख can never be analysed into प्रमुखपति; संस्कृत:; if the latter sense is to be expressed, we must use a sentence, and no single word. In fact three are the only valid forms, and they arise without adding of any Taddhita affix to प्रमुखपति, viz प्रमुख, कपालेश्वर संस्कृत:; प्रमुखपति; संस्कृत:; and प्रमुखपति (a Samāhāra Dvigu). A Samāhāra and a Taddhītārtha Dvigu of these are analysed in the same way, while the third प्रमुखपति; संस्कृत: will always remain a सक्त: and never give rise to a Taddhīta.

How do you explain the non-elision of the affix in प्रमुख, प्रपन्न: and प्रारूढः? The word प्रमुख: does not mean विशेष: विध: भूति but विरास: विध:; प्रपन्न: निर्माण: भूति. Similarly प्रपन्न: dose not mean प्रवृत्त: जीवित: भूति but प्रवृत्त: जीवित: विनिर्माण: = प्रवृत्त:; प्रारूढः मय: = प्रारूढः; also with पार्थुः

Why the affix is not elided in प्रपन्न: विशेष: भूति = प्रवृत्त:विद्यमान: or प्रवृत्त:भूति? Because the elision of those affixes only take place which begin with a vowel.

गोवेश्वरः ॥ ९॥ पदार्थः ॥ गोवेश्वरः ॥ गोवेश्वरः ॥
हिंद:॥ प्रथमः गोवेश्वरः ॥ प्रथमः गोवेश्वरः ॥ प्रथमः गोवेश्वरः ॥

89. The luk-elision of Patronymic (Gotra) affixes in the plural, which have been enjoined by Sutras II. 4. 63 and the rest, is prohibited, when the affix has an initial vowel, and it has the sense of the various affixes taught antecedent to tena divyati & c (IV. 4. 2).

Thus the plural of गांड़ि is गांड़ि (II. 4. 64). But the disciples of गांड़ि will be formed by the affix छ (IV. 21. 114) which is a pradīpyatya affix and for the purposes of adding this affix the base will be considered to be गांड़ि as if there was no elision. Thus गांड़ि: + छ = गांड़ि: (VII. 1. 2 and VI. 4. 151), and not गांड़ि:। Similarly गांड़ि: गांड़ि: गांड़ि: गांड़ि: disciples of Vatsyayas, Atreyas, Kharpyanjas.

Why do we say सौंभ: i.e. "when the Gotra affix is elided”? Observe केशुः, बाल:। Here the affix denoting “fruit” is elided by छ by Sūtra IV. 3. 163. Then when the prādīpyatya affix रूँ is added, the luk-elision is maintained. Thus the fruit of बाल: is बाल:; from which बाल: "belonging to or coming from the jujube-fruit.'

Why do we say “having an initial vowel”? Observe गांड़ि: गांड़ि: मानसः and not गांड़ि: मानसः; and गांड़ि: मानसः and not गांड़ि: मानसः। Here the affix रूँ,
a प्राग्दिवयत्त्या affix taught in sūtra IV. 3. 81 does not begin with a vowel; therefore it is added to गर्ग and not गर्गम्. Similarly the next affix मद्र (IV. 3. 82).

Why do we say "when it has the sense of a प्राग्दिवयत्त्या affix"? Thus गर्गम् विततैं - गर्गम्: who is fit for the Gargas. Here the affix ग (V. 1. 1) has the sense of 'suitable for that', as taught in Sūtra V. 1. 5 not one of the प्राग्दिवयत्त्या senses. Hence the luk elision is maintained.

The Gotra-affixes are taught to be elided in the plural only; and when after such supposed elision a Singular or Dual Person is intended, this rule will still apply and there will be no elision. Thus ब्रह्म will form its Gotra derivative by भास्म (IV. 1. 104) as ब्रह्म+समादेन्त्र. The plural of ब्रह्म will be ब्रह्म: by the elision of भास्म. One yuvan or two yuvan descendants of these ब्रह्म: will be formed by the affix इत्रम् (IV. 1. 95), for the application of which the word ब्रह्म: will be supposed not to have lost its भास्म: therefore इत्रम् will be added to ब्रह्म, thus इत्रम्+ेत्र:; then this इत्रम् is elided by II. 4. 58. The resultant form is इत्र: वेत्र: I The many descendants (in the plural) of one इत्र: or two इत्र: will be इत्र:.

युनि इत्रम् १६. २ पदार्थ्यम् युनिः त्रम् (अति)

सुविचारः स्त्राः स्त्रीलिङ्गः विवेकः। भव्यस्ति च। भव्यस्ति भव्यस्ति भव्यस्ति। भव्यस्ति भव्यस्ति भव्यस्ति। भव्यस्ति भव्यस्ति भव्यस्ति।

९०. There is luk elision of the Yuvan Patronymic forming affix (IV. 1. 163) when a प्राग्दिवयत्त्या affix beginning with a vowel is to be added.

The elision of the Yuvan affix must take place mentally; having done which, we should then look out for the proper प्राग्दिवयत्त्या affix to be added to the word-form thus remaining. Thus the Patronymic (Gotra) of ज्ञानदास: is ज्ञानदास: (IV. 1. 95) formed by adding इत्रम्. The Yuvan form of the latter (by Sūtra IV. 1. 150) will be ज्ञानदास:। When we intend to add a प्राग्दिवयत्त्या affix to this last word, (e.g. an affix having the sense of "the pupils of") we should first mentally elide the Yuvan affix इत्र: (IV. 1. 150) from this word ज्ञानदास:। Having done which we get the form ज्ञानदास:; and it is with regard to this form ज्ञानदास: that we should search out what is the proper pupil-denoting affix: and that by sūtra IV. 2. 112 is अभ्यम्। Thus ज्ञानदास: + अभ्यम् = ज्ञानदास:। "the pupils of Phāṇṭāḥṣītas". Had we in the first instance applied the pupil denoting affix to the Yuvan word ज्ञानदास:, such affix would have been इत्र: and not अभ्यम्, for the latter is ordained for those cases only where the word ends with the Gotra affix इत्र: (IV. 2. 112).

Similarly the Patronymic of भागवत: is भागवत: (IV. 1. 25). The
Yuvan of भागवत्तिका is भागवतिका (IV. 1. 148). The pupils of Bhāgavittika will be भागविका by adding the affix भन्न (IV. 2. 112).

Similarly the Patronymic of विक्रम is विक्रान्ति formed by विक्रम (IV. 1. 154). The Yuvan of विक्रान्ति is विक्रान्ति formed by the affix वि (IV. 1. 149). The word denoting the pupils of विक्रान्ति will be formed by adding वि (IV. 2. 114) not to this word, but to विक्रान्ति. Thus विक्रान्ति.

Similarly the Patronymic of काशीवर्ण is काशीवर्णिणि (IV. 1. 195). The Yuvan derivative of the latter will be काशीवर्णिणि (IV. 1. 151). The word denoting pupils of the काशीवर्णिणि will be काशीवर्णिणि (IV. 2. 112).

Similarly Patronymic from कुष्ठि is कुष्ठियानि (IV. 1. 160), the Yuvan of the latter is कुष्ठियानि (IV. 1. 83); the word denoting the pupils of the latter is कुष्ठियानि by (IV. 2. 112 formed from कुष्ठियानि). Why do we say “an affix beginning with a vowel”? Observe गायत्रि-कुष्ठि-मंडः काशीवर्णिणि. Why do we say “a Prāgdivyatīya affix”? Observe गायत्रिः काशीवर्णिणि (See the last Sūtra).

91. There is optionally luk-elision of the Yuvan affixes भन्न and विक्रम when a Prāgdivyatīya affix beginning with a vowel is to be added.

By the last sūtra, all Yuvan affixes were told to be elided. The present sūtra declares an option in the case of the Yuvan affixes भन्न and विक्रम. Thus the patronymic of गार्भ is गार्भ (IV. 1. 105); the Yuvan of गार्भ is formed by गार्भ (IV. 1. 101) माताक्षेत्र. The word denoting the pupils of Gārgyaṇa will be माताक्षेत्र or माताक्षेत्रिणि; गार्भिणि or गार्भिणि. Similarly the affix विक्रम is विक्रम (IV. 1. 156). Thus from गार्भ, the Patronymic is गार्भ (IV. 1. 112). The Yuvan of the latter is गार्भिणि (IV. 1. 146). The pupils of Yāśkāyana will be called गार्भिणि or गार्भिणि.

92. The affix भन्न mentioned in IV. 1. 83 and those which follow it denote ‘the descendant of some one’.

This sūtra points out the meaning of the affixes; and it refers to the affixes that have preceded, beginning from भन्न (IV. 1. 83) e. g. भन्न, विक्रम, भन्न and to the affixes that follow. The affixes herein taught have the force of denoting descendant, when they are added to the word in construction which
is in the genitive case. The translation given by Dr. Ballantyne of this aphorism is:—"Let the affixes already mentioned or to be mentioned come optionally in the sense of the offspring thereof, after what word ending with the sixth case-affix and having completed its junction (with whatever it may require to be compounded with), is in grammatical relation there to."

Thus we may either use the sentence उपनीतवः; or by adding ब्रज (IV. 1. 83) to the word खुस्तु (which has the 6th case-affix in construction in the above sentence), form ब्रजतवः "the offspring of Upanitva". माहेस्वरिन् (IV. 1. 84) 'the offspring of माहेस्वरिन्', दीर्घ (IV. 1. 85) 'the offspring of Dīrgh', मृत्रिका (IV. 1. 86) "the offspring of Utsa". विष्णु (IV. 1. 87) 'the offspring of a woman'. श्रुति (IV. 1. 87) 'the offspring of a man'.

The Universal sūtra तस्य (IV. 3. 120) will include this नवनितव also for the word खुस्तु may be applied to any-thing like वज्रस्य, वसंतवनितव, नितिवनितव एवं. Since by that rule IV. 3. 120 ब्रज &c., may be applied in the sense of नवनितव also, what is the necessity of this present sūtra? The present sūtra is made in order to debar those affixes like खुस्तु, (IV. 3. 114) which debar the affix खुस्तु &c. in the case of तस्य. How can an नवनितव affix debar a नवनितव affix? The नवनितव affixes ब्रज &c. are treated like दीर्घिन्न for this purpose. Thus these affixes ब्रज (IV. 1. 83-87) debar the खुस्तु in the Vṛddham under certain circumstances. Thus मानि-मानि-मानि, so also मानि-मानि: from मानि-मानि: (इस्योऽऽ साधिते)॥

Kārīka तस्यवितयाः वामनायहृदं भवेद् ।

वामनसः कारावे वज्रस्य प्रथक्ष्य ॥

पुष्पे गोवरे ॥ ९३ ॥

शुष्कः शुष्कः शुष्कः शुष्कः शुष्कः शुष्कः शुष्कः शुष्कः शुष्कः शुष्कः ॥

93. The one and the same affix is employed when a more distant descendant, how low so-ever, is to be denoted.

The word Gotra is defined in Sūtra IV. i. 152 and means the offspring beginning with the grandson. There would have arisen the application of a separate affix in denoting the descendant of every one of such persons; the present sūtra declares a restriction. Thus the son of मानि is मानि (IV. 1. 95). The son of मानि (or in other words the grandson of मानि) is मानि: (IV. 1. 105). This is formed by a Gotra affix. Now the son of मानि will also be called मानि, no new affix will be added. In fact, in denoting the Gotra descendants how low so-ever, the affix ब्रज will be added to the word मानि, though there may be several intermediate descendants. Thus the sūtra restricts the application of the affix. Or in another view of the matter, it may be said to restrict the
base to which the affix is to be added. Thus the son of गार्ग्य will be formed by adding the affix गार्ग्य not to the base गार्ग्य (which would have been the case were IV. 1. 92 strictly applied), but to the base गार्ग्य. So that one base is to be taken and adhered to throughout, in applying Gotra affixes.

94. When a descendant of the description denoted by Yuvan (IV. 1. 163) is intended to be expressed, a new affix is attached, only after what already ends with an affix marking a descendant as low at least as a grandson (gotra): but in the Feminine the word is not termed Yuvan, and no new affix is added.

This is also a niyama or restrictive rule. Thus the Yuvan of गार्ग्य is गार्ग्यवन्न (IV. 1. 101). Similarly वृक्षवण्य, नाशस्वण्य, नाशस्वक, नाशस्विनि: नाशस्विनि: नाशस्विनि: नाशस्विनि:।

Why do we say "but in the Feminine the word is not termed Yuvan"? Observe शक्ति which is the feminine of शक्ति (Gotra) as well as of शक्तिव (Yuvan). Similarly शक्ति feminine of शक्ति: and शक्तिव:। In short, Yuvan affixes are not added in the feminine. If it is intended to denote a feminine descendant of the kind Yuvan, the feminine word formed by Gotra affix will denote such a descendant also.

What is here prohibited i.e. is the term Gotra superseded by the term Yuvan? If it is a niyama rule, there will be no niyama with regard to the feminine, as the prohibition is contained in the same sentence. Therefore in the feminine, the Yuvan affix will not get the designation of Gotra, because Gotra-name is debarrd by Yuvan Name. Therefore the शक्ति should be divided in two, e.g. शक्ति शक्ति प्रवाही प्रवाही (2) शक्तिविण्य।। (1) After a Gotra-formed word a new affix is added in denoting a Yuvan descendant, (2) but not so in the feminine. In fact the name Yuvan is prohibited in the feminine, therefore, the feminine will be known Gotra always and never by Yuvan.

95. The affix शक्ति comes after a Nominal-stem which ends in short ऋ, in denoting a descendant.

This debars ऋशक्ति (IV. 1. 83). Thus शक्तशान्ति: शक्ति: ‘descendant of Daksha’. Why do we say short ऋ (for this is the force of the letter ऋ added to ऋ, by 1. 1. 69 and 70)? The descendant of शुल्कि: or किनक्षि: (words which end in long ऋ) will not be formed by the affix ऋशक्ति।
The descendant of दाहु by this sūtra is ताषु, but the form दाहासिद्धि also met with. As “प्रवीणतास्वर दाहासिद्धि” ‘Give Sita to the son of Dasaratha.’

The affix इस्व is added in the sense of a descendant, after the words ‘Bāhu’ &c.

Thus बाहु: “a descendant of the clan of Bāhu.” The words ‘Bāhu’ &c, either do not end in short अ, thus making the last rule inapplicable; or if they end in short ऋ, then some other rule would have prohibited the application of इस्व. Hence the necessity of the present sūtra.

This is a class of words recognizable only by the form (भाकरिनि).

Ydrt:—The words बाहु &c must be Proper Names, being heads of Gotras from whom clans take their name: otherwise the affix इस्व will not be applied. Thus the son of a private person called बाहु will be बाहु: II

Ydrt:—The operations to be effected upon words denoting relation are prohibited with regard to the same word-forms when denoting Proper Names. Thus the offspring of ताषु meaning ‘father-in-law’ is ताषु, but when it means a person called Śvaśūra, then the derivative will be ताषु: II.

The अ in the sūtra indicates that other words not included in the list also take this affix. Thus आधि, एत्वतमि, शाकेऽतमि, शाकेऽभारि, भोकुलि: II

सुधात्रुकलस्थस्वीपति संवधाने वर्तिकरियिव अत्याशिष्टि जत्वस्वामिति यात्राधिनि: II
97. The affix द्वार is placed after the word sudhātri in denoting the descendant, and the द्वार of sudhātri is replaced by the substitute द्वार before this affix.

Thus द्वारपालः—द्वारपालः 'the descendant of Sudhātri.'

Vārttī:—The substitute द्वार replaces the finals of द्वार, द्वार, द्वार, द्वार, and द्वार when the Patronymic द्वार is to be added. Thus द्वारपालः, द्वारपालः, द्वारपालः, द्वारपालः.

गोचे कुञ्जारिपथः द्वार || ६४ || पद्मिन || गोचे, कुञ्जारिपथः, कुञ्जारिपथः,

98. The affix ‘chphaṇ’ comes after the words ‘Kuṇja’ &c, when a remoter descendant (called Gotra) is to be denoted.

This debars द्वार || Of the affix द्वार the letter द्वार is for the sake of distinguishing this affix from the affix द्वार; such as in शृण्य ३. ११५, by which the words ending in affix द्वार take the further affix द्वार, in order to form a complete word. The letter द्वार of this affix causes प्रद्वीती (VII. २. ११७). Then remains द्वार which by सूत्र VII. १. २, is replaced by द्वार || Thus द्वार + द्वार = सीता + द्वार + द्वार + द्वार. This is not a complete word as yet. We must add द्वार by sūtra V. ३. ११३. Thus the full word is द्वारपालः 'the grandson or a lower descendant of Kuṇja' dual of it is द्वारपालः, plural is द्वारपालः; the affix द्वार being elided by II. ५. ६२, in the plural, it being an affix of the प्राद्वार class (IV. १. १७४). Similarly प्रद्वारः, प्रद्वारः, प्रद्वारः.

Why do we say "when a Gotra descendant is to be denoted?" Observe कुञ्ज: "the son of Kuṇja". Here द्वार is added by IV. १. ९५ in denoting immediate descendant. There is difference in the accent of these words, in the different numbers. Thus in the singular and dual, the accent will be regulated by the latter द्वार of the affix द्वार which is added in those numbers. But this affix being elided in the plural, the accent there will be regulated by the letter द्वार of द्वार || That is to say, in the singular and dual, the udātta will fall on the first syllable (VI. १. १९७); in the plural, it will fall on the last syllable (VI. १. १६४).

The word गोचे of this sūtra governs the succeeding sūtras up to aphorism IV. १. १२२; so that all the affixes taught in these fifteen sūtras denote grandsons or descendants lower than that.

1 कुञ्जः, 2 कुञ्जः, 3 कुञ्जः, 4 कुञ्जः, 5 कुञ्जः, 6 कुञ्जः, 7 कुञ्जः, 8 कुञ्जः, 9 कुञ्जः, 10 कुञ्जः, 11 कुञ्जः, 12 कुञ्जः, 13 कुञ्जः, 14 कुञ्जः, 15 कुञ्जः, 16 कुञ्जः, 17 कुञ्जः.
99. The affix फळक comes, in denoting a Gotra descendant, after the Nominal-stems नव and the rest.

Thus नावानन्द (नव + फळक - नाव + भावन VII. 2. 118 and VII. 1. 2). Similarly नावानन्द: "the grandson or a lower descendant of Naṣa or Chara". But the son of नव will be गार्वि (IV. 1. 95).

The word धन्याक्र उ in this affix. Thus नावानन्द: The word धार्मिक occurs in नावानन्द class II. 4. 59, the Yuvan affix is, therefore, elided after it, thus धार्मिक is a common name for 'father' and 'son'. It takes धार्मिक by IV. 1. 96, as belonging to Bāhūvā class which is an Akṛti-गान. The word धार्मिक takes धार्मिक when denoting the पृथवी gotra, e.g. धार्मिकमन्व: धार्मिक-गान; otherwise the form will be धार्मिक: The word धार्मिक will form धार्मिक when a Brāhmaṇa is meant; otherwise धार्मिक, so also धार्मिक: धार्मिक, otherwise नाव. The word धार्मिक is changed to धार्मिक as धार्मिक: धार्मिक.

1 नव, 2 ध र, 3 रष, 4 दुर्ग, 5 हर, 6 हर, 7 हर, 8 हर, 9 हर, 10 हर, 11 हर, 12 धार्मिक, 13 धार्मिक, 14 धार्मिकमन्व, 15 धार्मिक, 16 धार्मिक, 17 धार्मिक, 18 धार्मिक, 19 धार्मिक, 20 धार्मिक, 21 धार्मिक, 22 धार्मिक, 23 धार्मिक, 24 धार्मिक, 25 धार्मिक, 26 धार्मिक, 27 धार्मिक, 28 धार्मिक, 29 धार्मिक, 30 धार्मिक, 31 धार्मिक, 32 धार्मिक, 33 धार्मिक, 34 धार्मिक, 35 धार्मिक, 36 धार्मिक, 37 धार्मिक, 38 धार्मिक, 39 धार्मिक, 40 धार्मिक, 41 धार्मिक, 42 धार्मिक, 43 धार्मिक, 44 धार्मिक, 45 धार्मिक, 46 धार्मिक, 47 धार्मिक, 48 धार्मिक, 49 धार्मिक, 50 धार्मिक, 51 धार्मिक, 52 धार्मिक, 53 धार्मिक, 54 धार्मिक, 55 धार्मिक, 56 धार्मिक, 57 धार्मिक, 58 धार्मिक, 59 धार्मिक, 60 धार्मिक, 61 धार्मिक, 62 धार्मिक, 63 धार्मिक, 64 धार्मिक, 65 धार्मिक, 66 धार्मिक, 67 धार्मिक, 68 धार्मिक, 69 धार्मिक, 70 धार्मिक, 71 धार्मिक, 72 धार्मिक, 73 धार्मिक, 74 धार्मिक, 75 धार्मिक, 76 धार्मिक, 77 धार्मिक, 78 धार्मिक, 79 धार्मिक, 80 धार्मिक, 81 धार्मिक, 82 धार्मिक, 83 धार्मिक, 84 धार्मिक

100. The affix फळक comes after the words हरित &c, when they end in the affix अस्त्र (IV. 1. 104).

The words हरित &c, form a subdivision of निर्म class, which class by IV. 1. 104 takes the affix फळक in forming Gotra words. Thus the Gotra descendant of हरित will be हरित (हरित + फळक). The son of हरित will be formed by this सूत्र and not by IV. 1. 95. Thus हरित + फळक = हरितबान: "the son of Ĥarita or the great-grandson of Ĥarita". In fact, the force of the affix फळक of this Sūtra is that of a Yuvan affix, though it is taught in the chapter of Gotra affixes; because according to the general rule IV. 1. 98 one Gotra affix can be only added to a word, and the word हरित being already formed by a Gotra affix
101. The affix फुहँ is added in denoting a descendant after a Nominal-stem ending in the affixes युहँ and द्रुहँ.

The फुहँ of this sutra has, like that of the preceding sutra, the force of a Yuvan affix, since it is to be added to words formed by the Gotra affixes युहँ and द्रुहँ. Thus गार्भ + द्रुहँ (IV. 1. 105) = गार्भवत् द्रुहः मधागर्भवत् द्रुहः = द्रुहः शुष्कः; सार्थिः + द्रुहः = शास्त्रयुहः. It is not every word which ends in युहँ or द्रुहँ which takes the Yuvan affix फुहः; but only that word where the affix युहँ or द्रुहँ has the force of a Gotra affix. Thus the affix फुहः is added by IV. 3. 10 to denote proximity to a sea. As द्रुहः + द्रुहः = द्रुहः. This word will not take the affix फुहः. Similarly by IV. 2. 80 the affix द्रुहः is added to the words उर्षजनम &c., the force of the affix being ताषपुरणः. Thus ताषपुरणः. This word will not take the affix फुहः.

102. The affix फुहः comes in denoting a Gotra descendant after the words ‘सुरद्वत्’, ‘सुनका’, and ‘दरभा’, when they denote the descendants of Bhrigu, Vatsa, and Agrāyana respectively.

Thus शास्त्रयुहः = शार्मः; otherwise फुहः: (formed by युहः) शालिवानः; शांत्रयुहः = ब्रा०; otherwise शालिवानः, शार्मः = ब्रा०; otherwise शार्मः. (formed by द्रुहः IV. 1. 95).

The words द्रुहः and शालिवानः belonging to विकाश class would by IV. 1. 104 have taken the affix फुहः in denoting Gotra, the present sutra prohibits that in certain cases and enjoins फुहः instead.

103. The affix फुहः comes, in the sense of a Gotra descendant, optionally after the words ‘Drona,’ ‘parvata,’ and ‘jivanta.’
This debar of IV. 1.95. Thus राजान्: or राजी, पारसान्: or पारशि: पारसान्न: or पारशिता।

The suffix भ्रजः is employed in denoting a remote (gotra) offspring and not an immediate descendant or son. How is then मार्गवाण्य पारसान् the son of Droga, called राजान्: and not राजी in the phrase “मार्गवाण्य पारसान्”? The भ्रज here does not refer to the Droga of the Mahabharat, but to some ancient founder of a clan of that name, and his descendants were called राजान्। In modern times, by an easy error, अस्वाद्धाम्बा was called द्रापायाना, owing to the similarity of sounds.

अनुप्रयाप्तान् विद्वानिन्योऽभ्रजः || १०४ || पदानि || अनुप्रयाप्तान् विद्वानिन्योऽभ्रजः ||

104. The suffix भ्रजः comes after the words 'Bida' &c., in denoting a remote (Gotra) descendant: but after those words of this class which are not the names of ancient sages, the suffix भ्रजः has the force of denoting immediate descendant.

This Sutra consists of four words: भ्रजः 'non-Rishi or not being the name of a sage'; अनुप्रयाप्तान् 'in expressing an immediate descendant.' विद्वानिन्योऽभ्रजः 'after Bidāi words' भ्रजः 'the suffix भ्रजः.' Thus of the words falling in Bidāi class, the words like पुत्र 'son,' सुति 'daughter,' मनन्तः 'sister-in-law' are common nouns and not names of Rishis. When the suffix भ्रजः is added to these words, it has the force of denoting immediate descendant. Thus पुत्र + भ्रजः = पुत्राः 'grandson.' सुति + भ्रजः = सुतिः 'daughter's son.' But when added to other words which express the names of Rishis, the suffix भ्रजः makes the Gotra descendants. Thus विद्वानिन्योऽभ्रजः + कि: 'the grandson or a descendant lower than that of Bida.'

How in a context relating to Gotra affixes, we come to this two fold meaning of this sūtra? To this we reply, that the phrase अनुप्रयाप्तान् should be thus construed. The word 'अरिषि' is in the ablative case, the case affix being elided. The word अनुप्रयाप्तान् is the same as अनुप्रयाप्तान् the suffix भ्रजः being added without change of significance. Therefore the words like शीर्ष &c. denote the immediate (anantara) descendant of पुत्र &c., and do not denote a remote descendant (gotra), nor a descendant in general. Therefore, the above phrase means:—after a Bidāi word which is not the name of a Rishi, the affix 'अरिषि' is added in denoting an immediate descendant.'
Q. Another way of explaining the phrase is this, the word ‘ānanta rya’ is equal to ‘nairanta rya’—‘uninterrupted succession.’ Therefore, where there is an uninterrupted succession of Rishis between the first name and the person to be designated by a Patronymic, the affix ‘ān’ will not be added. Thus the word brāhma belongs to theBidādi class. ‘Indrabhi’ a seventh descendant of Kaśyapa, will not be denoted by brāhma formed with brāhma, because between brāhma and brāhma, there is an unbroken series of Rishis, but by brāhma of IV. 1. 114. Therefore the following phrase will be valid brāhma: śrama kaśyapa. For brāhma is elided in the plural by II. 4. 64, but kaśyapa is plural of kaśyapa formed with the general patronymic brāhma of IV. 1. 114 and hence not elided.

A. This explanation is not to be preferred, merely in order to explain the word kaśyapa in brāhman śrama kaśyapa. The general Patronymic brāhma affix brāhma of IV. 1. 114 is not deburred by this brāhma. Therefore brāhma with brāhma will denote brāhma, which may also be denoted by brāhma formed with brāhma. For had the above explanation been correct, then bhaṭṭācārya the grandson of Kuśika could never be called kāpta (formed with brāhma), for both Gāḍha the father of Viśvāmitra, and Kuśika the grand-father were Rishis.

In denoting an immediate descendant or a descendant in general, the Rishi words brāhma &c, will take other appropriate affixes. Thus brāhma forms bhaṭṭa ‘a descendant of Bīda’ by IV. 1. 96 brāhma and not by brāhman of IV. 1. 114, because brāhma is supposed to belong to the Aṃśṭagāna of Bādhvādī.

1 brāhma, 2 ura, 3 kaśyapa, 4 kūpa, 5 nara, 6 uṇā, 7 kīnā, 8 kāpta (kīrīma) 9 kāvya, 10 kaśyapa (kīrīma) 11 kaśyapa, 12 ura, 13 kīnā, 14 kīnā, 15 kūpa, 16 ura, 17 uṇā (uṇā), 18 kīnā, 19 kīnā, 20 kīnā, 21 kīnā, 22 kīnā, 23 ura, 24 kīnā, 25 kīnā, 26 kīnā, 27 kīnā, 28 kīnā, 29 kīnā, 30 kīnā, 31 kīnā, 32 kīnā, 33 kīnā (kīrīma) 34 kīnā (kīrīma), 35 kīnā, 36 uṇā, 37 kīnā, 38 kīnā, 39 kīnā (kīrīma) 40 kīnā, 41 kīnā, 42 kīnā, 43 kīnā, 44 kīnā, 45 kīnā, 46 kīnā, 47 kīnā, 48 kīnā, 49 kīnā, 50 kīnā, 51 kīnā, 52 kīnā, 53 kīnā, 54 kīnā, 55 kīnā

The word pārṣā in the above list is replaced by pārṣā when taking the affix brāhma. Thus pārṣā in kāpta pārṣā = pārṣā (the son of a Brāhma begged on a Šūdra woman, who though married to the Brāhma is pārṣā ‘a strange woman’ owing to the great difference of race).

The word pārṣā occurs in brāhma (VII. 3. 20) and kaśyapa (IV. 1. 126) classes also. Therefore when the sense is ‘a son begotten on another’s wife’ who is also called pārṣā, the form will be pārṣā, with double vṛddhi of both members by VII. 3. 20; which does not take place in the case of pārṣā.
105. The affix ग्रम्व comes, in the sense of Gotra descendant, after the words 'Garga' \\&c.

Thus गार्गे, 'the grandson or a still lower descendant of Garga', so also गर्गसी &c.

The word यस्त is found in the नित्यारुण सुलि of this class. It ought to take यस्त after ग्रम्व in the feminine by IV. 1. 18, how then the form गार्गे in गार्गे वर्गी? The affix ग्रम्व comes in denoting a Gotra offspring, but in denoting a descendant in general, this affix will not come, and hence no shpha also.

If so, then why the immediate descendant of गार्गे is called जामास्व which is a Name of Parasurām the son of Jamadagni, or why Vyāsa the son of Parāśara is called पाराशक? These are exceptions formed by ग्रम्व जामास्व i.e. by superimposing of Gotra-form on these. Their proper apatya forms are by जामास्व (IV. 1. 114) i.e. जामास्व and पाराशक: ॥

मधुसूदनस्वर्ग-नित्यारुणकौशिकियां ॥ १०६ ॥ पदाति ॥ मधु, ब्रह्मा, ब्राह्मण-कौशिकियो (यस्त) ॥

106. The affix यस्त comes, in the sense of a Gotra descendant, after the words मधु and ब्रह्मा when the words so formed mean 'Brāhmaṇa' and 'a Kausika' respectively.

Thus मधुप्रभु = मधुप्रभु 'Brāhmaṇa.' Otherwise मधु = "son of Madhu."
The word ब्रज belongs to the Gargādi class, so it would have taken यान by the last sūtra also. The present sūtra declares a restriction, viz. ब्रज takes यान only then when ब्रजिक is denoted. Its being read in the Gargādi class serves another purpose: as it belongs to the sub-class गढ्वदिप्रभ, the rule IV. 1. 18 becomes applicable to it; so that its feminine is formed by यस्म. Thus ब्राह्मणदेवी. In fact, it would have been better, if in the body of the Gaṇapatha, instead of writing ब्रजिक alone, there was ब्रजिकिसे. It would have saved the repetition of it in the present sūtra.

107. The affix ‘यान’ comes in the sense of a Gotra descendant, after the words कारप and ब्रजिक, when the special descendants of the family of Angiras are meant.

Thus कारप+यान = ‘कारप’ the grand-son or a still lower descendant of ‘कारप’ of the family of Angiras. So also ब्रजिक:

Why do we say of the family of Angiras? Observe कारप: (IV. 1. 122) “the gotra-descendant of Kapi” so also ब्रजिक: formed by यस्म because it is a Non-Rishi word or because it belongs to Bāhvādi (IV. 1. 96) class.

The word कारप occurs in Gargādi class. The present sūtra declares a restriction i.e. the ‘यान’ is to be applied only when Angiras descendant is meant. It is included in the Gargādi class also for the purpose of applying IV. 1. 18. Thus कारपादी “grand-daughter or a still lower descendant of Kapi.”

108. The affix ‘यान’ comes in the sense of a Gotra descendant, after the word बालिक्ष, when meaning a descendant of Angirasa.

Thus बालिक्ष = बालिक, otherwise बालिक:

The word बालिक occurs both in the Gargādi class (IV. 1. 105) and in the Śivādi class (IV. 1. 112). It would have taken both affixes यस्म and यस्म. The present sūtra declares that when it means an Angirasa, then बालिक will not take यस्म of the Śivādi class: and when it does not mean Angirasa, then it takes both these affixes e.g. यस्म: and यस्म: any descendant of Vāṭaṇḍa.
109. The affix 'वर' is luk-elided in the feminine after the word 'बत्तक' when meaning a female descendant of Angirasa.

Thus from वर्क्ष: we get वात्तक्ष in the masculine. In the feminine, the vakṣ is elided by luk, and we have वात्तक्ष + क्रिया (IV. 1. 73) - वात्तक्षी "a female descendant of Vataṭḍa of the clan Angirasa." Why do we say "of Angirasa?" Observe वात्तक्षवनी formed with 'shpha' under lohitādi rule (V. 1 18). When वात्तक्ष takes मन्य under Śivādi class, its feminine is वात्तक्षी. Though the word is formed with मन्य yet in the feminine, there is not मन्य substitution (IV. 1. 78), because Vataṭḍa is a Rishi-Name.

अन्यायुण्डः वर्क्षं १० ॥
पृष्ठ ॥ वाद्दत्रश तद्विन्युप् । अन्यायुण्डः गोवणिणि गयं दुर्गो वल्सि ॥
110. The affix 'वर' comes, in the sense of a Gotra descendant, after the words मन्य &c.

The anuvṛtti of Angirasa does not extend to this aphorism. Thus मन्य + वर्क्ष = मन्य-अवर्क्ष (VII. 1. 2) - भासवणि (VII. 2. 117) 'the grandson or a still lower descendant of Aśva'. Similarly भासवणि. There are some words in this class which already have taken a patronymic affix, e.g., भासवणि, अवर्क्ष, and अवर्क्षवनि. After these words the affix बत्तक्ष of course has the force of a Yuvan affix. The word अवर्क्ष is formed by मन्य + वर्क्ष (IV. 1. 122), वर्क्ष = वर्क्ष (a Rajarshi)-उष्ण (IV. 1. 171), and अवर्क्षवनि = अवर्क्ष + वर्क्ष (IV. 1. 105). The word वर्क्ष takes phaṭ only when it denotes an Atreya, as भासवणि, otherwise वर्क्ष with दुर्ग or दुर्गव: with मन्य. The word वर्क्ष takes 'phaṭ' only when the offspring of a male is to be denoted, as राजसवणि = राजसवणि, but भासवणि वर्क्षवनि = भासवणि. The word वर्क्षवनि takes 'phaṭ' when denoting a Bhāradvāja, as भासवणि; otherwise it will take the affix दुर्ग, which will be elided by II. 4. 28, leaving the form भासवणि.

The words भासवणि भासवणि of the above list mean that when a person born in Atri Gotra is adopted by a person belonging to Bhāradvāja Gotra, then the affix is to be added, he of course is an Atreya but gets a new Gotra of Bhāradvāja. Thus भासवणि, otherwise the form will be भासवणि with वर्क्ष of IV. 1. 104.

| अवर्क्ष | अवर्क्षवनि | दुर्ग | दुर्गवनि | भासवणि | भासवणि वर्क्षवनि | राजसवणि | राजसवणि वर्क्षवनि | मन्य | मन्य-अवर्क्ष | मन्य-वर्क्षवनि | भासवणि वर्क्षवनि | भासवणि वर्क्षवनि वर्क्षवनि |
111. The affix ‘पत्रु’ comes in the sense of a Gotra descendant, after the word मां, when the meaning is a Traigarta.

Thus महाभादः—प्रेमां; otherwise मां; (IV. 1. 95).

विवाहः—पत्रु; (IV. 1. 95).

महाभादः—पत्रु; (IV. 1. 95).

112. The affix अम्रु comes in the sense of a descendant, after the words त्रिव &c.

The anuvṛtti of the word गीतेष्वर (IV. 1. 98) does not extend to this sūtra. The affixes taught hereafter are generic patronymic affixes. The affix अम्रु debars इत्य &c, Thus त्रिवञ्ज—पत्रु: 'a descendant of Śiva'. Similarly गीतेष्वर.

The word त्रिवञ्ज 'a carpenter' occurs in this class; being a common noun denoting an artisan, it would have taken the affix इत्य, by IV. 1, 153; the present sūtra prevents that. It does not, however, prevent the application of इत्य ordained by IV. 1. 152. Thus त्रिवञ्ज—पत्रु: The इत्य is elided by VI. 4. 134. The word गीतेष्वर occurs in this class, as well as in Śubhrādi class IV. 1. 123) and Tikādi (IV. 1. 154). There are thus three forms of this word: गीतेष्वर; गीतेष्वर; and गीतेष्वर. The word विपश्च occurs in this class as well as in Kuñji class (IV. 1. 98). It has thus two forms: विपश्च: and विपश्च: with chphat.

The affix अम्रु will come after a word consisting of two syllables, when it is the name of a river: the affix इत्य (IV. 1. 121) would have debared the patronymic अम्रु of (IV. 1. 113) in case of patronymics formed from river names. However, it is not so, because of this prohibition. The Patronymic from the river name निर्मनी would be formed by अम्रु (IV. 1. 113), as निर्मन: but this is replaced by निर्मन: #

1 त्रिव 2 भोज 3 गोविंद 4 गृह 5 जनम 6 मूरि 7 हरि 8 सुदार 9 कहङ्गु (कहङ्गु) 10 भक्तिनान 11 काविन 12 पुन्द्र 13 संख्या 14 गुल्म 15 कुशुर 16 कशोर 17 नौस 18 भक्तु 19 कश 20 देष 21 कालिगु (कुलिन) 22 काजन 23 यक्ष 24 हुण्ड 25 शारिर 26 जनम 27 वरिण.
The affix अधृत comes, in the sense of a descendant, after words which are the names of rivers, or women, when such words are not Vṛiddham words; and when they are used as names and not as adjectives.

The word Vṛiddham in the sūtra, does not mean the technical Patronymic of that name as defined in other Grammars and used in Sūtras like IV. 1. 166, but means the Vṛiddham as defined in this Grammar i.e. a word whose first syllable is a Vṛiddha letter (I. 1. 73). The word अधृताय shows the orthography of the word to which the affix is to be added. The word नारमद्य च मूल्यिता च मानवयति नेत्यों प्रस्तुत्कृत प्रयत्नि मयाति. कहीं उपचार:।

113. Thus यमुना—यमुना: 'a son of the Yamuna.' ईरवती: 'son of the Iravati.' वितस्ता: 'son of the Vitasta.' नरमदा: 'son of the Narmada.' These are all names of rivers. Similarly शिखर: 'son of Śikṣā.' विनम्य: 'son of विनम्य.'

Why do we say 'when not a Vṛiddha word'? Observe शाश्वतायाय सप्तरथ: च नामाभावित; so also नामाभावित: formed by स्त्री (IV. 1. 120). Why do we say being 'names of rivers or women.' Observe ईरवतिः and ईरवती:। Why do we say "when it is a name?" Observe शीर्षानाथ अपि शीर्षानाथ: 'the son of a beautiful woman.'

स्त्री (IV. 1. 120) is the general affix by which patronymics are formed from feminine bases. The present sūtra is an exception to that.
114. The affix अग्नि comes, in the sense of a descendant, after a Nominal-stem denoting the name of a Rishi, or the name of a person of the family of Andhaka, Vrshni, and Kuru.

This debarsthe affix एक्ष. The Rishis are like Vasishtha, Viśvavitra &c. Thus विशर्म, विश्वविष्णु. So also अग्नि, एक्ष: being persons belonging to the family of Andhaka; and शालोर, शालोर: being persons belonging to the family of Vrshni, and मुक्त, मुक्त: being persons belonging to the family of Kuru.

The word मातृि is the name of a Rishi, in forming its Patronymic, the present sūtra enjoins एक्ष:; but IV. 1. 122 enjoins एक्ष; thus there being a conflict, we apply the maxim of interpretation contained in I. 4. 2. So that the Patronymic of मातृि will be formed not by एक्ष: but by एक्ष: Thus मातृि: Similarly उपलव्य a person of Andhaka family, forms its patronymic मातृि: IV. 1. 152 by एक्ष:; and not by एक्ष: so also मातृिष्ण, 'son of Vaishvaksetra' a person of Vrshni, family; so also मातृिष्ण, 'son of Bhimasena' a person of Kuru family.

Note.—The words or sabdas are eternal; how is it then that rules applying to them should be made dependent upon their occurring in particular families or not, when families themselves are non-eternal? In other word, how a rule affecting a permanent object is conditioned by an impermanent adjunct? To this, some reply that Pāṇini has by mere coincidences (and not as cause and effect) classified certain definite number of words as belonging to certain families, and then the rule made applicable to them. Moreover a permanent object is sometimes designated by an impermanent object: as the permanent time is designated by the name of Saka. Others say that the families of Andhaka &c., are also permanent, and the words 'Nakula' 'Shadeva' &c., found therein are, of course, permanent.

मातृिस्वयमस्वयमद्रिपूर्वि: || १९५ || पदाश्च || मातृि, उत्ति; संवया, सस्य, मद्र, पदायः: ||
बृक्षि || मातृिस्वयमस्वयमद्रिपूर्वि: ||

115. The affix अग्नि comes in the sense of a descendant, after the word मातृि when it is preceded by a Numeral, or by the words नम्न or नम्न: and the letter ष is substituted for the final ष of मातृि.

Thus from विष्णु we have नाभिष्णु: "son of two mothers i.e. son of one and adopted by another." विष्णु + नम्न = नाभिष्णु + ष + ष = नाभिष्णु + ष + ष (I. 1. 51.) Similarly आपाश्चर्य, भाषाष्ट्र, and भाषाष्ट्र: ||

This sūtra is made in order to teach the substitution of short ष for the
& for the word नात्र would have taken the affix अष्ट्र by the general rule IV. 1. 83. The sūtra contains the word पुरुस्कार in the feminine gender, showing by implication that the rule applies where the word नात्र denotes female. Thus संविभासित :- नात्र 'he who measures together'. Its patronymic will be स्नातक: 'son of a fellow-measurer'; because here the word नात्र does not mean 'mother', but a 'measure'. Nor the word नात्र 'barley measurer' will be affected by this rule. Why do we say "when preceded by a Numerals &c."? Observe स्नातक: 'son of Sumātri'. The word वैपायिक is formed by IV. 1. 123 as belonging to Subhrādi class.

116. The affix अष्ट्र comes in the sense of a descendant, after the word नात्र, and when this affix is added, नात्र is the substitute of 'Kanyā'.

Thus नात्र: भास्वयः कात्रिनः 'the son of a virgin' viz Karṇa or Vyasā. This debarrs the दृष्ट of IV. 1. 121. The word नात्र means a virgin, the son of a virgin is produced by immaculate conception. श्रुतिः विविधपूर्ववेयस: वा विविधपूर्ववेयस: वा नात्रेन जाति, यथा कुली, यथा नात्रेन ||

विक्रमः, शुक्रः, स्क्रगत्वत्सर्वंसन्तानार्थितिः ॥ ११७ ॥ पद्यलः विक्रमः, शुक्रः, स्क्रगत्व, वर्शः, रक्षकः, अभिगुः ||

117. The affix अष्ट्र comes after the words विक्रमः, शुक्रः, and स्क्रगत्व, when the sense is a descendant of the family of Vatsa, Bharadvaja and Atri respectively.

Thus विक्रमः = वर्शः otherwise विक्रमः; शुक्रः = रक्षकः, otherwise शुक्रः; स्क्रगत्वः = अभिगुः, otherwise स्क्रगत्वः.

In some texts the word शुक्रः is used and not स्क्रगत्वः. The former being a feminine word, its patronymic will be श्रेष्ठेष्वर, by IV. 1. 120 when it does not mean a descendant of रक्षकः.

118. The affix अष्ट्र comes optionally after the word पीला in denoting a descendant.

The word पीला being the name of a female would have taken अष्ट्र by
IV. 1. 113; but this श्रुत would have been prohibited by IV. 1. 121 as it is a
dissyllabic feminine word. Hence the necessity of the present सूत्र. Thus
वैसक or वैसक 'son of पिता.'

119. The affix दक्ष वै मण्डकान्त ॥ ११९ ॥

\[\text{११९. The affix दक्ष comes optionally in the sense of a descendant after the word मण्डका as well as the affix मण्डका.} \]

Thus we get three forms, मण्डक + दक्ष = मांडकुख; मण्डक + मण्डक = मण्डकुख; मण्डक + हार्ष = मानुषुकः.

\[\text{१२०. Words ending in the feminine affixes take the affix दक्ष in forming their Patronymic.} \]

The word दक्ष in the aphorism means 'words ending in the feminine affixes मण्डक &c.' That is, words ending in long श्रुत and श्रुत of the feminine. Thus विनात + दक्ष = विनातिक (IV. 1. 2). So also श्रुतिकेषक: "Son of Vinatâ or Suparnî." But दक्षिक वी श्रुति: formed by मण्डक meaning sons of विनाति and श्रुति, for though these words are feminine, they do not end in feminine affixes.

\[\text{१२१. The affix दक्ष comes after दक्ष when meaning दक्ष.} \]

\[\text{१२१. Words ending in the feminine affixes मण्डका and कोकिला take the affix मण्डका in forming the patronymic. Thus श्रुतिका: "the son of a curlew," कोकिल: "the son of a cuckoo."} \]

\[\text{१२२. The affix दक्ष comes in the sense of a descendant, after a word ending in a feminine affix and consisting of two vowels.} \]

Thus विनाति श्रुति: विनातिक: 'son of Dattâ', श्रुतिकेषक: "son of Gopî." This debarcs the मण्डक of IV. 1. 113.

\[\text{१२२. Why do we say 'having two vowels'?} \]

\[\text{१२२. Observe श्रुति: 'son of श्रुति', which is a trisyllabic word, and not dissyllabic.} \]
122. The affix 'रू' comes in the sense of a descendant, after a disyllabic Nominal-stem ending in short र, but not, however, after a word ending in the patronymic affix रस्त्व. 

The anuvṛtti of 'str' does not extend to this aphorism. The force of the word र in the sūtra is to draw the anuvṛtti of the word रस्त्व of the last sūtra. Thus भाग्य: 'the son of Atri'. वेब्येश: 'the son of नित्यो'.

Why do we say ' after a word ending in short र'? Observe शाक्र: "son of रस्". Here रस though a disyllabic word, yet ends in र.

Why do we say 'not ending in the patronymic affix रस्त्व'? Observe शामिल्य: 'son of शाक्र'. Here though शाक्र is a disyllabic word ending in short र, it does not take the affix रस्त् for र here is the affix रस्त्व (IV. 1. 95); so also व्यास: Why do we say 'having two vowels'? Observe नाइन्यो: "son of नायकः".

शुद्धार्थिक्य: ॥ १२२ ॥ पदार्थि ॥ शुद्ध-आदित्यः। च (षूस्)

123. The affix 'षूस्' comes in the sense of a descendant after the stems शुद्ध &c.

This debars षूस् and other affixes. The word षू in the sūtra shows that some words not occurring in the list of शुद्धार्थिक्य may take the षूस्, as it is an बाहुविलासम: For though the words गंगा, पारा are not in the list, we find still forms like गंगेश, पार्श्वेश &c.

Thus गंगेशे-शुद्धम्-षूस्त्रीयः ॥

1 शूद्र, 2 विद्युत् (विद्युत्तं) 3 भ्राता, 4 शतार, 5 शताय, (शतायं) 6 शतायक, 7 तेस्तातु, (तेस्त), 8 विरङ्क, (विरङ्कस्), 9 वधिकर, 10 रहित, 11 बुधिकर, 12 रथी, 13 दातु, 14 ब्रह्मादित्य, 15 रक्षक, 16 दिवं, 17 विद्युत्, 18 जुक्, 19 विद्युत्, 20 हिर्स, 21 एकुण्ड, 22 जुक्, 23 जुक्, 24 शताय (शताय) 25 बुधिकर, 26 भ्राता, 27 तेस्तातु, 28 भए, 29 शताय, 30 शताय, 31 भए, 32 भए, 33 तेस्तातु, 34 जुक्, 35 भए, 36 शतायक, 37 भए, 38 भए, 39 भए, 40 भए (भए) 41 भए, 42 भए, 43 भए, 44 भए, 45 भए, 46 भए, 47 भए, 48 भए, 49 भए, 50 भए, 51 भए, 52 भए, 53 भए, 54 भए, 55 भए, 56 भए, 57 भए, 58 भए, 59 भए, 60 भए, 61 भए, 62 भए, 63 भए, 64 भए, 65 भए, 66 भए, 67 भए, 68 भए, (भए) 69 भए, 70 भए, 71 भए, 72 भए, 73 भए, 74 भए, 75 भए, 76 भए, 77 भए, 78 भए, 79 भए, 80 भए, 81 भए, 82 भए, 83 भए, 84 भए, 85 भए, 86 भए, 87 भए, 88 भए, 89 भए, 90 भए, 91 भए, 92 भए, 93 भए
124. The affix दक्षः comes after the words 'Vikarna' and 'Kushita', when they mean the descendants of Kasyapa.

Thus दक्षः and कौसिनकेश्वरः = काव्यकेश्वरः; otherwise we have दक्षिन्दक्षिणः and कौसिनिकेश्वरः formed by IV. 1. 95.

सुधोऽदुष्यदुष्य: ॥ १२५ ॥ पदार्थः सुधोऽदुष्य, दुष्य, ज (दक्षः)

३३५: II दक्षिनामाननवेशाद्वयो मन्तु, तत्तत्त्विस्स्मिते वा दुष्यागमाः ।

125. The affix दक्षः comes in the sense of a descendant, after the word दुष्य and the augment दुष्यः is added when this affix is to be applied.

Thus दुष्यः + दक्षः = दुष्य+दुष्य+दक्षः (I. 1. 46) = दुष्यः + दक्षः = प्रेयिनः: (VII. 1. 2)

कल्याणकाष्ठासाधिकृतः ॥ १२६ ॥ पदार्थः कल्याणी-आदिनाम्भ, दक्षः ॥

३३५: II कल्याणी इत्यादिनाम्भनि धास्तितानि दक्षः प्रयत्त्वो भवति, तत्तत्त्विस्स्मिते वा दुष्यागमाः:।

126. The affix दक्षः comes in the sense of a descendant, after the words कल्याणी &c. and the substitute दक्षः takes the place of the final of these words before this affix.

In the case of those words in this list which end in a feminine affix, the present sūtra teaches merely the substitution of दक्षः, for they would have taken the affix दक्षः by IV. 1. 120. But in the case of other words, the Sūtra teaches both the substitution of दक्षः and the addition of दक्षः.

Thus कल्याणी + दक्षः = कल्याणी+दक्षः = कल्याणादिकृतः 'son of Kalyāṇi.'

३३५: II कल्याणी + दक्षः = कल्याणादिकृतः: || Similarly अर्थासाधिकृतः: || In these last two words, there is Vṛddhi of both the initial vowel य of and the second vowel य of य. This is done by the special rule VII. 3. 19.

1 कल्याणी, 2 दुष्य, 3 दुष्य, 4 दुष्य, 5 भाष्य, 6 भाष्य (भाष्य) 7 जस्ती, 8 जस्ती, 9 जस्ती, 10 जस्ती, 11 जस्ती, 12 जस्ती \n
कुल्लुकाराः वा ॥ १२७ ॥ पदार्थः कुल्लुकाराः, जा (दक्षः)

३३५: II कुल्लुकारा भस्तितादिकृतः प्रयत्त्वो भवति, तत्तत्त्विस्स्मिते वा इत्यादिकृतः भवति। भवति कृतः वर्णादिकृतः प्रयत्त्वः उल्लिखिते सिद्धः।

127. The affix 'दक्षः' comes in the sense of a descendant, after the word कुल्लुकारा, and दक्षः is optionally the substitute of the final before this affix.

The word कुल्लुकारा means literally one who wanders (भस्तित) from one family (जा) to another, i.e. an unchaste woman. This sūtra is made to teach substitution only, for कुल्लुकारा would have taken दक्षः by the general rule IV. 1. 120. Thus कुल्लुकारा + दक्षः = कुल्लुकारादिकृतः: or कुल्लुकारा: ‘son of an unchaste woman.’ This word कुल्लुकारा being a word denoting contempt, will take also the affix दक्षः by IV. 1. 131. Thus कुल्लुकारा: ||
128. The word चतका takes the affix देरकृ in forming the patronymic.

Thus भार्तकृ ‘son of Chaṭakā’.

Vārt:- So also after the masculine word चरक || Thus भार्तकृ ‘son of Chaṭakā’.

Vārt:- In forming a descendant denoting a female, there is luk-ellipsis of the affix. Thus the female descendant of चतका will be चतका, the युष्ट being added as belonging to Ajāḍi class IV. 1. 4.

गोधाया दूष || १२६ || पदानि || गोधाया, दूष ||
प्रिसि || गोधायां वापरसे दूष वत्वयो भवति ||

129. The affix ‘दूष’ comes in the sense of a descendant after the word गोधा。

Thus गोधा + दूष = गोधादूष. Of the affix ‘दूषक’, the letter दूष is replaced by दूष (VII. 1. 2), दूष causes Vṛddhi (VII. 2. 118) and makes the udātta accent fall on the final (IV. 1. 165). Thus the real affix is दूष, but the दूष is elided by VI. 1. 66 and so the affix that is actually added is दूष ||

This word गोधा occurs in the Subhrādi class IV. 1. 123, also, thus it takes the affix ‘दूषक’ as well. Thus गोधादूष: ||

आरकृतीयाः || १२५ || पदानि || आरकृ, उद्दीयाः (गोधाया:) ||
प्रिसि || गोधायां वापरसे उद्दीयायायायां मलन आरकृ वत्वयो भवति ||

130. The affix ‘आरकृ’, comes in the sense of a descendant after the word ‘गोधा,’ according to the opinion of Northern Grammarians.

Thus गोधा || It might be objected that the आरकृ contains the letter आ unnecessarily, for आ would have served the purpose as well, because गोधा ends in long आ already. The objection is valid in the case of गोधा, but the very fact that Pāṇini uses this affix आरकृ shows by implication, that there are other words also which take this affix, and in whose case the affix आ would not suffice. Thus the words ज्य and ज्य also take this affix, as ज्यारकृ, ज्यारान: || The mention of the name of Northern Grammarians is for the sake of showing respect only.

छुद्रायाः || १२१ || पदानि || छुद्रायाः, च (दूष): ||
131. The affix ‘द्रु’ comes optionally, in the sense of a descendant, after the feminine words denoting mean objects.

The anuvṛtti of द्रु is to be read in this sūtra, and not of भारक, though the latter immediately precedes it. The word द्रु means those who are defective or wanting in any bodily limb or organ, or who are low in social status and religious principles. This sūtra debars द्रु which would come in the other alternative. Thus भानिः ‘the son of an one eyed woman’, or भानिः, भानिः: or भानिः ‘son of a female-slave’.

132. The affix ‘छ्र’ comes in the sense of a descendant, after the word ‘पितु-प्पर’.

This debars भ्रू || Thus पितु-प्पर + छ्र = पितु-प्पर || ‘the son of the father’s sister’. The क of the affix is replaced by ईक ||

133. The final vowel of ‘पितु-प्पर’ is elided when the affix ‘छ्र’, in the sense of a descendant, is added.

Thus पितु-प्पर + छ्र = पितु-प्पर || This sūtra indicates by भ्रक that the word पितु-प्पर takes the affix ‘छ्र’ also.

134. So also, after the word ‘भारक’ the affix ‘छ्र’ is added, and the final is elided when ‘छ्र’ follows, in forming patronymics.

The Sūtras IV. 1. 132, 133 above apply to भारक also. As भारक || or भारक || ‘the son of a mother’s sister’.

135. The affix ‘द्र’ comes in the sense of a descendant, after the bases denoting quadrupeds.

This debars भ्रु ॥ &. Thus कन्द्र = द्र = कन्द्र || कन्द्र || ‘the son of a mother’s sister’ ||

(IV. 4. 147, the त्र being elided before द्र). So also द्रिपार्विक || and जात्य || from द्रिपार्विक || and जात्य ||
136. The affix 'दक्ष' comes, in the sense of a descendant, after the words 'कुक्षित' &c.

This debars दक्ष and धक्ष &c. Thus यहैं: यहैं The word यूक्षि when it means 'a cow' will of course get the affix धक्ष by the last Sūtra. The present sūtra applies when it does not mean a four-footed animal, but means 'a woman who has one child only'.

1 वृद्धि, 2 दृष्टि, 3 मनि, 4 दृष्टि, 5 विशि, 6 कुक्षि, 7 बजानि, 8 सिद्धि.

137. The affix यत comes in the sense of the descendant, after the words 'राजा' and 'राज्यवर'.

This debars राज्य and राजस respectively. Thus रक्षन्: (I. 4. 168) 'a person of Kshatriya class'. This is the special meaning of the word; it does not mean 'the son of a Raja.' The word रक्षन will mean 'the son of a King.' So also राज्यवर्तिनि 'son of the father-in-law'.

138. The affix 'gā' comes, in the sense of a descendant, after the word 'Kshattrā'.

Thus गावि: 'a Kshatriya.' This is also a class name. The son of क्षत्रि will be गावि: The affix वि here should not be confounded with the technical वि which means the affixes त्वि and नि (I. 1. 22).

139. The affix 'kha' comes, in the sense of a descendant, after the Nominal-stem 'kula' and a compound word that ends in 'kula'.

In the next sūtra, it will be taught that the word कु क when not preceded by any other word, takes the affixes 'yat' and 'धक्ष'. That indicates by implication that the present sūtra applies to the simple word कु and to the words ending in कु also. Thus कु नी: कुत्कुनी; शक्तकुनी; चम्बकुनी;
140. The affixes ‘पत्र’ and ‘दक्कन’ come optionally after the word ‘कुल,’ when it is not preceded by any other word which gets the designation of pada (I. 4. 14).

The word बद्धिन means when the word ‘कुल’ is not the last member of a compound. Thus कुल, कलिनक: By the use of the word ‘optionally,’ we get the affix ख also. Thus खने: The word कुल्य: has udatta on the first syllable (VI. 1. 213).

The word पद्य has been defined in I. 4. 14. The word बद्ध is not a pada. Therefore हुद्द will take these affixes. Thus बद्धव, बद्धवनक: and बद्धवनीन: महाकुलाभ खाते: १४२ पदानि महाकुलान् अघो, खाते, पृष्ठि महाभाषामिस्त्रयते पते ख:।

141. The affixes ‘अघ’ and ‘जात’ come optionally after the word ‘mahākula.’

Thus महाकुला, महाकुलीन: and महाकुलीन: The last is formed by the affix ख of IV. 1. 39.

बद्धवनक: १४२ पदानि बद्धवनक, दक्कन बृः: बद्धवनकवासिन दक्कन प्रवेचा भवति।

142. The affix ‘दक्कन’ comes optionally, in the sense of a descendant, after the word ‘dushkala.’

Thus दशकल: By the force of the word ‘optionally’ we get ख also. Thus दशकल: स्वसुस: १४३ पदानि स्वसु, ख:।

143. The affix ‘च्छ’ comes in the sense of the descendant, after the word स्वसु।

This debars च्छ: Thus च्छव: ‘the sister’s son.’

544. The affix ‘vyat’ also comes, in the sense of a descendant, after the word ‘च्छ।’

By the force of the word ख in the sūtra, we get the affix ख as well.
This debaras भ्रम or भ्रमिक: ‘the brother’s son’. The भ्रम of भ्रम regulates the accent, making it svarīta.

145. The affix ‘यान’ comes after the word ‘प्रातः’ when the sense is that of ‘an enemy’.

The word यान means ‘enemy’. The sense of descendant is not connotated by this affix. The difference between व्यान and भ्रम in accent (VI. i. 185 and VI. i. 197). Thus गाम्या भ्रम्यं “by the sinful enemy”. गाम्यं-"
कालक: “the enemy is a thorn”.

रेखात्विरिस्मयपुक 195 पदानि रेखात्विरिस्मय दक्ष श्रवन: उंगोवनिराकारोऽपि भ्रम गच्छो भविष्यति

146. The affix ‘दक्ष’ comes, in the sense of a descendant, after the words रेखाती &c.

This of course debar दक्ष &c. Thus रेखाती + दक्ष = रेखातिक: ‘the son of Revati’. So also भाषासिक (VII. 3. 50)

1 रेखाती, 2 भ्रमाती, 3 भ्रमिक, 4 नामक, 5 व्यान, 6 व्यान, 7 व्यान, 8 वर्याती, 9 वर्याती, 10 स्वामित्व, 11 (स्वामित्व) 12 भाषाती.

गोरितियया: कुसंगे ग श्रवन 195 पदानि गोरितियया: कुसंगे, ग, श्र (दक्ष) श्रवन: भगवं विनिरामिति गोरितियया: कुसंगे कार्यों भविष्यति; वर्यात्विरिस्मय, कुसंगे गच्छो भविष्यति। गोरितियया गाम्या भ्रम्यं प्रतिप्रतिपक्षु व्याना।

147. And when contempt is to be expressed, the affix गाम्य comes, in the sense of a descendant, after a feminine word denoting a Gotra-descendant.

By the force of the word गाम्य in the sutra we get the affix दक्ष also. When one’s father is not known, and he is called by a name derived from his mother, it casts a slur upon his legitimacy; hence such an epithet is a कुसंग or ‘a defamatory or contemptuous epithet’. Thus गाम्य is a female gotra-descendant. Her son will be called गाम्य, as गाम्य: श्रवन:। गाम्य:। Similarly the son of ब्राह्मण will be गोरितियया: and गोरितियया:।

This affix being added to a Gotra word has the force of a Yuvan affix.

Why do we say ‘a Gotra descendant’. Observe कारिकोऽश्रवन (formed by दक्ष 11. 1. 120). Why do we say ‘female descendant’? Observe भ्रमिकोऽश्रवन:। Why do we say ‘when contempt is meant’? Observe गाम्योऽश्रवन: which is to be explained as गाम्योऽश्रवन: गुला भविष्यति। गाम्योऽश्रवन: प्रतिप्रतिपक्षु व्याना।
148. When contempt is to be expressed, the affix 'ठक' is diversely added in the sense of a descendant after a Vṛddha word denoting Sauvira Gotras.

Thus भागविभिन्न: 'the son of Bhāgavīttī'. So also तार्किनविभिन्न: formed from तार्किन + ब्रज (IV. 1. 83) तार्किनविभिन्न:, and then adding ठक II. In the alternative we have the affix औध (IV. 1. 101) as भागविभिन्न:, so also तार्किनविभिन्न: II. The word भागविभिन्न belongs to Subhrādi class IV. 1. 123; and forms भागविभिन्न:, his son will be भागविभिन्नविभिन्न: or भागविभिन्नविभिन्न: II. Of course, when contempt is not expressed, we have भागविभिन्न: only.

The operation of this sūtra is, in fact, confined to the three words भागविभिन्न, तार्किनविभिन्न, and भागविभिन्न as given in the kārikā.

Q. What is the necessity of using the word 'Vṛddha' in the sūtra, for the anuvṛtti of the word 'gotra' is understood in the sūtra, and a Sauvīra class Nominal-stem formed with a Gotra affix will necessarily have a Vṛddhi letter in its first syllable? The word Vṛddha is employed in the sūtra to stop the anuvṛtti of मीता; for had 'Vṛddha' not been used, then with the anuvṛtti of मीता from the last sūtra, there would have come the anuvṛtti of मीता: also, but by using 'Vṛddha' the anuvṛtti of 'Gotra' only is taken, and not that of 'striyāh'.

Why do we say 'of the Sauvīras'? Observe भागविभिन्नोऽविभिन्न: II. Why do we say 'in denoting contempt'? Observe भागविभिन्नोऽविभिन्न: II. Why do we say 'diversely'? The word ठक indicates the anomalous nature of these four sūtras IV. 1. 147 to 150. Thus the first of these viz IV. 1. 147 only denotes contempt, the last of these viz IV. 1. 150, denotes 'Sauvīra' only and not contempt; whilst the middle two namely IV. 1. 148 and 189 denote both 'contempt' and 'Sauvīra'.

189. When contempt is to be expressed, the affix ठक (as well as the affix ठक) comes in the sense of a des-
cendant, after a Nominal-stem ending in the affix फिंच्छ and denoting a Sauvīra Gotra.

Thus the son of ब्रम्ह will be ब्राह्मणमिनी: formed by the affix फिंच्छ (IV. 1. 154) as this word belongs to Tikādi class. The son of यमुनायानि will be either यमुनायानि or यमुनायानि.

But when contempt is not to be expressed, the son of ब्राह्मणमिनी will be ब्राह्मणमिनी: Thus ब्राह्मणमिनी + प्रम = ब्राह्मणमिनी + o(II. 4. 58) = ब्राह्मणमिनी: So also when persons of Suvīra country are not meant, फिंच्छ is not added. Thus फिंच्छ.

The फिं of the sūtra refers to फिं and not to फिं, for a stem formed by फिं will not have a Vṛddhi letter in the first syllable and will not be called ‘Vṛddham’; and the anuvṛtti of this word is understood in the sūtra.

According to the Kārikā, three प्रिणम stems, all belonging to Tikādi class, are only governed by this sūtra viz ब्राह्मणमिनी and राधाये. The son of ब्राह्मणमिनी is Vārshāyāṇī.

फाण्ड्रातितिसितान्त्याः जातिः II १५० II पदानि II वाण्ड्रातितिसितान्त्याणां-प्रिणमी (सौन्तारो) II

वृत्तः II वाण्ड्रातितिसितान्त्यां गौरीप्रेमिकायानां जातिः प्रिणमी प्रवती भवति: II

150. The affixes फिं and फिं come, in the sense of a descendant of a person belonging to Suvīra country, after the words Phāntāhiriti and Mimata.

This debars फिं. By the rule of composition in II. 2. 34, the word फिं consisting of less syllables than फाण्ड्राति, ought to have been placed first. Its not being placed first in this sūtra indicates, that Sūtra I. 3. 10 does not apply here. So that both the affixes फिं and फिं are applied to each of these words, and not one to each respectively. Thus फाण्ड्राति: or फाण्ड्राति: फाण्ड्राति:; फाण्ड्राति: or फाण्ड्राति:; फाण्ड्राति:.

When not denoting Sauvīra Gotras, we have ब्राह्मणमिनी and ब्राह्मणमिनी (by फिं See IV. 1. 101 and IV. 1. 99). The word फिं belongs to Naḍādi-class. (IV. 1. 99).

कुरु-प्रिणमी भविः II १५१ II पदानि II कुरु-ब्राह्मणमिनी; भविः II

ृत्तः II कुरु राजवैशालिक्यः गाथा-वैशालिक्य प्रवती भविः II

151. The affix भविः comes, in the sense of a descendant after the words ‘Kuru’ &c.

Thus कुरु + भविः = कुरु-ब्राह्मणमिनी. So also भविः: The word कुरु takes the affix भविः by IV. 1. 172, so that the form कुरु-भविः is evolved both under the present
sūtra and sūtra 172; but the difference in these two words is this. The word कौरस्य formed by the यक्य of IV. 1. 172, loses its affix in the plural, because यक्य of IV. 1. 172 is a Tadrāja affix (see II 4. 62); but the word कौरस्य formed by the present sūtra retains its affix in the plural. As द्राजेष्ठ = The word कौरस्य occurs in the Tikādi class (IV. 1. 154), and it takes as such the affix कौर.

The word रक्षकarı occurs in this class and it means the caste known as Rathakāra. Rathakāra is a caste a little lower than the twice-born. See Yājñavalkya Smritis, V. 95. But when the word रक्षकarı means a person who makes chariots, that is an artisan, it will take the affix यक्य not by this Sūtra, but by the succeeding sūtra.

The word कौशिकı occurs in this class. Its derivative will be कौशिक.

There will not be पुववद्भावा as required by VI 3. 34 &c. For had there been puववद्भाव, then by नव्ये लासिते, all Bha bases will become puववd before a taddhita affix except कौशि. Therefore कौशिकı + यक्य = कौशिक + यक्य. At this stage rule VI. 1. 144 will appear and cause the elision of यक्य and we shall have कौशि यक्य = कौशि. But this is not the form desired, hence the word कौशिकı is read with the feminine affix in the list.

The word वेष takes this affix in the Vedic literature. Therefore, the form वेष in the modern Sanskrit is incorrect.

The word शास्त्र occurs in this class. With the exception of accent, it is treated in every other respect like a word of Kaśvādi class, a subdivision of Gargādi (IV. 4. 105). Thus disciples of शास्त्र will be formed by the affix भय (IV. 2. 111). As शास्त्र + भय = शास्त्र (VI. 1. 105). The plural will be शास्त्र (II. 4. 64). The feminine gender will be शास्त्री (IV. 1. 16) or शास्त्रापनी (IV. 1. 17). The Yuvaṇ will be शास्त्रापण (IV. 1. 101). So also it will take भय when the sense of collection &c is expressed (IV. 3. 127): as शास्त्रापण।

But as to accent, it will not be like Kaśvādi words, for while those words being formed by the affix भय will have udātta on the first syllable (VI. 1. 197) the accent of शास्त्र will be governed by यक्य.

1 खुँ, 2 गार्म (गार्म), 3 वधुः, 4 श्रमक (श्रमक), 5 श्रमक, 6 श्रमक, 7 दसाम् श्रमिते, 8 कार्, 9 श्रमिते (मत), 10 कार्पिन्यमासि, 11 कार्पत (रात्), 12 कार्पत, 13 कार्पत, 14 कार्पत, (कार्पत), 15 कार्पत, 16 कार्पत, 17 कार्पत, 18 कार्पत, 19 कार्पत, 20 कार्पत, 21 कार्पत (कार्पत), 22 कार्पत, 23 कार्पत, 24 कार्पत (कार्पत), 25 कार्पत, 26 कार्पत, 27 कार्पत, 28 कार्पत, 29 कार्पत, 30 कार्पत, 31 कार्पत, 32 कार्पत, 33 कार्पत, 34 कार्पत, 35 कार्पत, 36 कार्पत, 37 कार्पत, 38 कार्पत, 39 कार्पत, 40 कार्पत, 41 कार्पत, 42 कार्पत, 43 कार्पत, 44 कार्पत, 45 कार्पत, 46 कार्पत, 47 कार्पत, 48 कार्पत, 49 कार्पत, 50 कार्पत, 51 कार्पत, 52 कार्पत, 53 कार्पत.
152. The affix ‘वच’ comes in the sense of a descendant, after a Nominal stem ending in ‘सन’, after the word ‘लक्षणा’, and after words denoting artisans.

The word ‘वच’ means ‘handicrafts,’ such as weavers, barbers, potters, &c. Thus ‘वरिष्णु’ वरिष्णु, ‘वर्स्प’, ‘वस्त्र’ वस्त्र, ‘वर्णकार’ वर्णकार.  

उद्धीर्णम् 153

पुस्त: परंतुतकाश्य कस्ये देवे इति प्रवचो नस्ति वर्षीत वस्तिन  

153. According to the opinion of Northern Grammarians, the affix ‘इत्’ comes in the sense of a descendant, after the words ending in ‘सन’, the word ‘लक्षणा,’ and words expressing artisans.

Thus ‘वरिष्णु’ वरिष्णु, ‘वर्स्प’ वर्स्प, ‘वस्त्र’ वस्त्र, ‘वर्णकार’ वर्णकार. As to the word ‘वच’ ‘carpenter.’ See IV. 1. 112. It will have वचा: and वचन, but will not take इत्. The word ‘वच’ being a Vṛiddha, non-gotra word, will take इत् under IV. 1. 157 according to the Northern Grammarians, as वशिष्टकार:  

विकासशिस्तम् 154

पुस्त: पिक सिद्धान्तानां: वर्षीत वस्तिनो विकास इति वस्तिन  

154. The affix ‘वच’ comes, in the sense of a descendant, after the words ‘विकास’ &c.

Thus ‘वशिष्टकार’, ‘वशिष्टकार:’ The word ‘इत्’ occurs in this class. In taking this affix, it adds an intermediate इत् as वशिष्टकार: The word ‘वरिष्णु’ occurs in this class, and denotes a Kshatriya: because it is immediately preceded by the word वहीर्श = वहीर्श इत् = वहीर्श: वचिन, his son will be aurāṇa with, इत् which ends in an affix denoting a Kshatriya (IV. 1. 168). But the word ‘वरिष्णु’ formed by the affix इत् of IV. 1. 150 will take the affix ‘इत्’ and not वचिन of this Sūtra. See II. 4. 58 and 68.
155. The affix फिनिया comes in the sense of a descendant after the words Kausalya, and Kārmārya.

This debars एव. Thus कौसलियानी and कार्मार्यानी. These words, however, do not mean "the son of कौसला or कार्मार्य" but they mean "the son of कौसल, and कार्मार्य" because of the following Vārtika

Vārt.—The words एव, कौसल, कार्म, छात्र and एव take the augment एव before the affix फिनिया. Thus कार्मार्यानी, कौसलियानी, कानार्यानी, छात्रानी: and एव, एव, एव, एव.

156. The affix 'phiṇ' comes in the sense of a descendant, after a dissyllabic word ending in the affix 'भृत'.

This debars एव. Thus कानार्यानी: 'son of Kārtra,' छात्रानी: 'son of a Hātrā.'

Why do we say "which ends in the affix भृत"? Observe भाषायिक: 'son of Dākshī' (IV. 1. 101). Why do we say a 'dissyllabic word'? Observe भाषायिक: 'son of भृत.

Vārt.—The pronouns 'tyad &c.' optionally take the affix फिनिया or एव. Thus भाषायिक: एव, भाषायिक: एव, भाषायिक: एव, भाषायिक: एव.

157. According to the opinion of Northern Grammarians, after words with a Vṛiddhi in the first syllable, when it is not a Gotra-name, the affix 'phiṇ' is employed in the sense of a descendant.

Thus भाषायिक: "son of भाषायिक: मानत्साहि: 'son of मानत्साहि: नागितानी: 'son of a barber.' This latter is formed in spite of IV. 1. 152, because rule 1. 4. 2 applies here.

Why do we say 'according to the opinion of Northern Grammarians'? Observe भाषायिक: Why do we say 'after a word having a Vṛiddhi in the first syllable'? Observe भाषायिक: 'son of भृत.' Why do we say 'not being a Gotra-name'? Observe भाषायिक: एव.
Bk. IV. Ch. I. §. 160]

बाँकिनारीं कुक्कु। १५७। पदार्थ। बाँकिन-आदीरीं, कुक्कु (फिल्ह)। श्रेणि। बाँकिन स्वरमणािपूर्व एवम्बोसमवे फिल्ह पति भवति श्लोकतिर्योगे श्लोक-कुमारम:।

158. The augment कू (Kuk) is added to the words Vākina &c. when the patronymic affix ‘phiṇ’ follows.

This बाँकिनजापानि: गोपकापानि:। This debars हृद्रु &c. But if the anuvṛtti of ब्रीत्रि is read into this aphorism, then it becomes an optional rule. In that case we have in the alternative :—बाँकिनि: गोपि:।

1 बाँकिन, 2 गौरिण (गौरिण K), 3 कार्त्तिक (कार्त्तिक K), 4 ब्राह्म, 5 तुला, 6 नार्दिकर्षीस्ये।

पुत्रादिव्यत्तरस्वामि १५९।।

श्रेणि। पुत्रादिव्यत्तरस्वामि। किंनुपुस्वातिः पद्यसंस्कारवाकाय:।

159. The augment ‘कू’ optionally comes after a stem ending with the word pūtra, when the patronymic affix ‘phiṇ’ follows.

The anuvṛtti of the words “according to the opinion of Northern Grammarians when the word has a Vṛddhi in the first syllable” must be read into this sūtra. Of course, a word ending in पुत्र cannot be a Gotra-word, for a Gotra word means a grandson or a still lower descendant. Hence a word ending in पुत्र having Vṛddhi in the first syllable will take the affix कू by IV. 1. 157; the present aphorism only rules that it takes the augment कू optionally.

Thus we have three forms:—गांगिपुस्वायति: or गांगिपुस्वायति। or गांगिपुस्वायति। and गांगिपुस्वायति।

आधुनिकसाधितामिकारि १६०। पदार्थ। आधुनिक, आधुनिक, आधुनिक, आधुनिक, आधुनिक॥

160. According to the opinion of Eastern Grammarians, after a stem not having a Vṛddhi vowel in the first syllable, the affix ‘phiṇ’ is diversely employed in the sense of a descendant.

Thus कुपुस्वायति: or कुपुस्वायति: ‘son of Gluchuka’. कुपुस्वायति: or कुपुस्वायति:। Why do we say, “not having a Vṛddhi in the first syllable”? Observe राजानि:। The words प्राणाया, बुलने and अन्यतः भवतः all denote optional rules, so the employment of any one of them would have here sufficed. Why two are used in this sūtra viz. राजनि: and बुलने? The mention of Grammarians is made as a token of respect, and बुलने is used to express the non-uniformity of the sūtra construction. In some places this affix कू is not at all added, as शासि:।
161. The affixes अम्ब and यथ come after the word 'Manu', and the augment यथ is added when these affixes follow, provided that, the whole word so formed denotes a class name (जाति).

Thus यथ+यथ+यथ=यथक: "a man or man-kind". So also यथक: formed with यथ. These affixes here have not the force of Patronymics, hence they are not dropped in the plural, as यथक: "men". When the descendant is to be expressed, we have the affix यथ as यथ+यथ+यथक: 'son of Manu', as in यथक: प्रथ. So also the word गार्ग, there ग is changed into ग and denotes the descendant of Manu, with the sense of contempt as well as dullness implied.

वापरण पौधंमृती गोत्रम । वृत्ति:। शेषमृति वायवणं स्त्रीपुत्रवध भवति ।

162. A descendant, being a grandson or a still lower offspring, is called Gotra.

When an offspring, with reference to a person, is the son's son of that person or lower than that, it is called Gotra. Thus the son of 'Garga' will be गार्गित: and the son or grandsons &c of गार्गित: with reference to Garga will be गार्गित: Similarly गार्गित:.

Why do we say 'a grandson or a still lower descendant? The immediate descendants or the son will not be called Gotra. Thus कौटिक, गार्गित:.

जीविति तु चन्द्रे युज्या । पदार्थि । जीविति, तु, चन्द्रे, युज्या (अपर्याप्तोऽने जीविति)

163. But when one in a line of descent beginning with a father (and reckoning upwards) is alive, the descendant of a grandson or still lower descendant is called Yuvan only.

The word वृत्ति means an uninterrupted series of family descent—or 'a line'. One who occurs in such a line, like father &c, is called वृत्ति:। When such
a vanáya is alive, then the descendant of a grandson &c is called Yuvan.
The phrase वैष्णववृत्त्वक in the śūtra should be construed as वैष्णववृत्त्वक वै भारतान्वक,  
'He who is the descendant of a grandson &c.' In the last śūtra, however, this  
phrase वैष्णववृत्त्वक was properly construed by putting the word वैष्णव in the  
case of apposition with भारतान्वक meaning "a descendant being a grandson &c."  
Thus the word Yuvan will be applied to a person who is at least fourth in the  
order of descent, from the propositus with reference to whom the derivative is  
made. Thus गर्भ being the head, we have गर्भ,-

गर्भ: 
गर्भ: (son or putra)  
गर्भ: (Gotra)  
गर्भवध्याव: (Yuvan) if Garga or Gargi &c be alive). The force of the word गर्भ, in the śūtra is that it will be called  
Yuvan only, and not Gotra as well.

स्मार्तरि च ज्यायति इ १६४ इ पदानि ॥ स्मार्तरि, च, ज्यायति ( जीवित-अपस-  
पौषवार्ग्य-युवन ) ॥

हृति: ॥ स्मार्तरि ज्यायति जीवित न जीवित स्मार्तरि पौषवार्ग्य-युवन ॥

164. When an elder brother is alive, the younger brother gets the title of Yuvan, being the descendant of a  
grandson &c.

Even when a वैष्णव like father &c is not alive (and a brother is not  
vanáya), the younger brother gets the designation of yuvan, when the elder  
brother is alive; thus:

गर्भ: (dead  

गर्भ: (dead)  

गर्भ: (dead)  

गर्भ: (dead)

The word वैष्णव is confined to ancestors like father &c, so a brother  
can never be a vanáya, because he is not the source from which the other  
brother arises. This śūtra applies to cases when Vanáya is not meant. Thus  
Gargyána is the name of the younger brother with reference to the elder  
brother, Gargya; similarly Vátyáyaná, Dákshsáyaná, and Plákháyaña.

वायुसिद्ध सत्त्वेण स्थविरत्तरे सीविति इ १६५ इ पदानि इ या, अवभिषिन,  
सत्त्वेण, स्थविरत्तरे, जीविति ( अपर्याय-पौष वृहस्ति युवा ) ॥

हृति: ॥ वायुसिद्धसत्त्वेण स्थविरत्तरे जीविति पौष सत्त्वेन जीवित युवाने या भवति ॥
165. The living descendant of a grandson &c is called optionally a Yuvan, when a more superior sapinda other than a brother is alive.

The sapinda relationship extends up to seven degrees. The word श्वसित means 'superior', and श्वसितस is comparative and means 'more superior', that is to say, superior both by degree of descent and by age. The word श्वसित is again read in this aphorism, though there is the anuvṛtti of श्वसित also from IV. 1. 163. This श्वसित of the sūtra qualifies the word descendant, the श्वसित which is understood by context qualifies the word sapinda thus:

Garga (dead)

Gārgi (alive)

Gārgi (dead)

Gārgya (alive) Gārgya (dead)

Gārgyāya or Gārgya

Here the uncle or the brother of a grand-father being alive, the descendant is optionally called Yuvan or Gotra.

166. The Gotra is sometimes optionally regarded as Yuvan, when respectful reference to him is intended.

The word Vṛiddha is another term for Gotra. As तथ भवावम गर्वयावम; or भवाव; “you honored Gargyāya or Gārgya”. This sūtra is in fact a Vārtika and not a sūtra of Pāṇini. Similarly तथ भवाव: श्वसितम; or श्वसितम; तथ भवाव, श्वसितम; or श्वसित.

Why do we say 'when respectful reference is intended'? Observe, श्वसितम; and भवाव: The definition of Vṛiddham as given by other Grammarians is श्वसितम, भवाव.

167. The Yuvan is optionally spoken of as Gotra, when contemptuous reference to him is intended.

Thus भवाव: जालम; or गर्वयावम जालम; When contempt is not intended, the only form is गर्वयावम; This is also a Vārtika and not a sūtra.
168. The affix अम्बू comes in the sense of a descendant, after a word, which while denoting a country, expresses also a tribe of खश्त्रियस.

Thus प्रस्थाव : 'the son of Pañchala', so also द्रुह्या: and द्रुह्या: are खश्त्रियस who live in that country. Of course, when the word is only expressive of खश्त्रियस, but not of the name of a country, अम्बू will not be used but अम्बू: the difference being in the accent. Thus द्रुह्या: 'the son of Drūhya'; द्रुह्या: 'the son of Puru.' Why do we say when it expresses खश्त्रियस? Observe भारावम् खश्त्रियस एवम् द्रुह्या: — प्रस्थाव, (IV. 1. 95) 'the son of Pañchāla a Brahmana'; so also द्रुह्या:.

Ydrt :—Let the same affix, which comes when the sense is that of the progeny, be added to a word denoting a country named after खश्त्रियस, to denote the king thereof. Thus प्रस्थाव एवम् — प्रस्थाव: 'the king of the खश्त्रियस called Pañchāla or of the country of Pañchālas'. So also द्रुह्या: 'the king of the खश्त्रियस or of the country of Videha'.

The words Pañchāla &c. originally are names of खश्त्रियस tribes only, secondarily they have been applied to the country inhabited by those tribes, because the Taddhita affix denoting 'the country inhabited by them,' is elided by IV. 2. 81. Thus the same word प्रस्थाव comes to denote the खश्त्रियस tribe as well as the country called Pañchāla. It will make practically little difference to consider words like Pañchāla &c. as original (not derivative) name of countries as well as of खश्त्रियस. In fact, प्रस्थाव himself considers them in the same light in this sūtra, and does not think them to be derivative words, in spite of his own sūtra IV. 2. 81. These words when denoting a country are always in the plural, as प्रस्थाव; in denoting the खश्त्रियस, they are in the singular.

169. The affix अम्बू comes in the sense of a descendant after the words 'Saḷveya' and 'Gāndhāri'.

Both these are names of countries and denote also खश्त्रियस as well. Therefore, by sūtra IV. 1. 171 they having a Vṛddhi in the first syllable, would have taken the affix 'नयान', the present sūtra enjoins 'अन' instead. Thus सारवेक्ष: 'the son of Saḷveya, or the king of Saḷveya', गान्धारी: 'the son of Gāndhāri...
or the king of Gandhāri? The vārtika under Sūtra IV. 1. 168 given above applies here also, i.e. the affix denotes also ‘the king there of’

107. The affix अर्ण comes, in the sense of a descendant, after disyllabic words, and the words ‘Magadha’, ‘Kalinga’ and ‘Sūrāmasa’, when they are the names of countries as well as of Kshatriyas.

This debars अर्ण. Thus भास; भास; मानास; कालिन्क; and शैलस; ‘the son as well as the king of Anga, Banga, Magadha, Kalinga and Sūramasa.’ Similarly श्रीर; श्री; The Vārtika ‘तत्वार्ण’ given above applies to this also, as आंधे राजा, गणपते रजा &c.

109. पद्ध्र is used after दोष-दोषवै-चारावत, वश्य (जनरामणाण-श्रव्य वावं) ।

171. The affix ‘वश्य’ comes in the sense of a descendant, after a word having a Vṛddhi in the first syllable, and after a word ending in short र, and after the words ‘Kosala’ and ‘Ajāda’, when they are the names of countries and Kshatriyas.

This debars वश्य. Thus, to give example of Vṛddha words, अश्वत्थ: लेखी; ‘the sons or kings of Ambaśṭha and Sauvitra’. Similarly to take words ending in short र, we have आश्व: and कौन्त: ‘the son or kings of Avanti and Kunti’. These are words ending in short र. So also कौस्त: व and आश्व, which are neither Vṛddhas nor end in short र.

Vṛt.–The affix ‘द्यान’ comes after the word ‘Pāṇḍu’ when it is the name of a country as well as of a Kshatriya tribe. Thus शंक; otherwise it will be शंक: See IV. 1. 74.

172. The affix वष comes after the word ‘Kuru’, and a word beginning with न, when these words denote a country, being the name of a Kshatriya tribe also.
This debars 'aṅ' and 'aṅh'. Thus कौरव, कौर्ण: 'the son of Kuru and Nishadha'. The affix denotes 'the king there of' also, as कौर्णे राजा. How do you explain the form नेष्पोलिति नेष्पवर? This is an archaic or Vedic form. How then in वनार्यायन्येण? साराय? This is a poetic license.

साल्वायमयायम्यम्यि कलबुट-अश्मकात, इत्यादि ॥ १७३ ॥ पदाति ॥ साल्वायमयायम्यम्यि फलबुट-अश्मकात, इत्यादि ॥

173. The affix हस्त comes in the sense of a descendant, after a word which denotes any subdivision of the country of Sālva; and after the words 'Pratyagratha', 'Kalakūṭa', and 'Asmaka', when these are names of countries and of Kshatriya tribes.

The word साल्वा is the name of a Kshatriya woman, her son will be साल्वा (IV. 1. 121) formed by हस्त; also साल्वा formed by कूट. The dwelling place of साल्वा will be also साल्वा; which is the name of a country.

The sub-divisions of the country called साल्वा are six, viz Udumbarāḥ, Tilakhalāḥ, Madrakarāḥ, Yugandharāḥ, Bhūlingāḥ and Saradanṭāḥ. The patronymic from these will be: भूलिङशिप, साल्वाशिप, मद्रकशिप, युगांशिप, तिलखलशिप, and साल्वाशिप. So also the affix 'in' will be added to the words 'Pratyagratha' &c.

As भूलिङशिप, तिलखलशिप: The affix has the force also of 'the king there of'. As भूपेश्वरे राजा. According to Mahābhāṣya, the words Busa, Ajamāṭha, and Ājakanda also take this affix, as बूशास, भूपेश्वर: and महाभाषिक.

ते तद्राजा: ॥ १७४ ॥

174. These (viz the affixes हस्त IV. 1. 168 &c) are called Tadrāja ('the king there of') affixes.

The affixes treated of in these six sūtras 168 to 173 are called Tadrāja. The pronoun ते refers to these only and not to all the affixes treated of before S. IV. 1. 168; for they have the special designation of Gotra and Yuvan see II. 4. 62. The illustrations of these have already been given under each of the above six aphorisms.
175. After the word ‘Kamboja’, there is elision by ‘luk’ of the Tadrāja affix.

Namely the affix नम् which would have come after the word कन्नोज because it denotes a country as well as a Kshatriya tribe, is elided. Thus कन्नोज: ‘The king of Kamboja’.

Vdrt:—It should be stated rather ‘after Kamboja and the like’, because we find the affix elided after ‘Chola’ &c. Thus चोल: ‘the king of Chola’. So also केशर चक्र, महान:।

निवादमविनिकुलक्रमया ॥ १७५ ॥ पदानि ॥ सूत्रः ॥ विनिर्मल: विनिकुल-क्रमया ॥

176. In denoting a feminine name, the Tadrāja is elided after the words Avanti, Kunti and Kuru.

That is to say the affix ‘नाह’. (IV. 1. 171) after the word ‘Avanti’ and ‘Kunti’, and the affix ‘ना’ after the word ‘Kuru’ are elided when the word to be formed is the name of a female. Thus भ्रष्टी: कुत्ती: and बुधु: ‘a daughter or princess of Avanti, Kunti or Kuru’. The word दुहृ takes दुहृ in the feminine by IV. 1. 66. Why do we say ‘in denoting the feminine’? Observe दाबखः, कुर्णः and कुलखः।

अतः ॥ १७६ ॥ पदानि ॥ अत्यः (सूत्रः, दुहृ)।

177. In forming the feminine of a word which ends in the masculine in the Tadrāja affix न, the affix is luk-balanced.

Thus m. श्रीवर्णः, f. श्रीवर्णी; m. शादः, f. शादी। The word दुहृ: of the sūtra should not be construed by the rule of tadanata vidhi (I. 1. 72). If so construed it will mean “a Tadrāja affix ending in न is elided”. There have been taught five Tadrāja affixes, namely ‘अन् (अ)’, ‘अन्द्र (अ)’, ‘नाहान् (अ)’, ‘नाहा (अ)’ and ‘नाह (अ)’. Of these the first four all end in अ; therefore all these four affixes should be elided in the feminine. But this is not the meaning of the author; for had it been so, there would have been no necessity of the previous sūtra, for then the present sūtra would have covered the case of ‘Avanti’, ‘Kunti’ and ‘Kuru’. But the very fact of this sūtra IV. 1. 176 indicates by द्रष्टा: that the tadanata vidhi does not apply here. Therefore, the feminine of द्रष्टा: is द्रष्टी; of श्रीवर्णः: is श्रीवर्णी।
178. The Tadraja affix is not elided in the feminine, if it forms the names of the Kshatriyas of the East, or it comes after the word ‘Bharga’ &c, and ‘Yaudheya’ &c.

This sutra debars the elision of the Tadraja affix न (required by the last sutra). Thus श्राणेन, देवेन, मानो, बानो नामेन these being all Eastern people dwelling in countries east of the Saravati river. Similarly of भर्ग, माने, देवे, माने &c. Thus श्राणेन, देवेन, मानेन &c. Thus श्राणेन, देवेन and मानेन.

The Tadraja affixes taught above are five, but besides these there are others taught in the fifth Adhyaya (V. 3. 112 to 119). The word देवेन is formed by such an affix (V. 3. 177 नाम). The present rule, therefore, indicates by implication, that the rule of elision contained in IV. 1. 177 applies not only to the Tadraja affixes taught in this chapter, but to the Tadraja affixes taught in V. 3. 112 to 119. Thus the Tadraja affix नाम in (V. 3. 117) added to श्रु ज &c., is elided in the feminine: e. g. m. गापृज; f. गापृज; m. गापृज; f. गापृज—and &c.

1. नाम, 2. काद्र (काद्र), 3. काद्र, 4. काद्र, 5. शाप, 6. गृहकार, 7. दर्श (दर्श and दर्श), 8. कीर्ति.

1. देवेन, 2. देवेन, 3. देवेन, 4. देवेन (देवेन), 5. देवेन (देवेन), 6. देवेन, 7. देवेन, 8. देवेन, 9. देवेन.
BOOK FOURTH.

Chapter Second.

The affix अः already ordained (IV. 1.83) comes after the name of a colour in the sense of “colored thereby”.

The verb रङ्गः -rans to change white into another color. That by which a thing is coloured is called रङ्गः ‘color’. तेन ‘by which’, i.e. after a word in the instrumental case in construction, being the name of a particular colour. Thus अःकालेन रङ्गः अःकथाययः ‘a cloth coloured of a dull red’. So also गांविजः, कौशिकः.

Why do we say रङ्गः “after the name of a color”? Observe वर्णवपि रङ्गः एव, here the affix अः will not come after the word ‘Devadattana’, for though it is in construction in the instrumental case, yet it is not the name of a colour.

In the sentence “कौशिकः भवसरवः कन्या, हारिजः तुष्टस्यासे” the words कौशिकः and हारिजः are used metaphorically.

From this sūtra up to IV. 2. 12 inclusive, the affixes are to be added to the word which is in the instrumental case in construction in a sentence (IV. 1.82): as in the last chapter, the affixes were added to a word in the genitive case.
2. The affix यत्व comes, in the sense of colored thereby, after the words lâkshâ, rochanâ, sakala, and kardama, (which being names of colours, are in the instrumental case in a sentence).

This debars लाक्षण. Thus लाक्षण रचने-लाक्षण, so also प्रशन्न, लक्षणिन्म, and लक्षणिन्म.

According to the opinion of Patanjali, the affix यत्व also comes after एकत्व and कर्त्व. Thus एकत्व and कर्त्व. According to Mahâbhâshya the words एकत्व and कर्त्व do not occur in the sūtra, but are given in the Vârtika.

VEDA:—The affix यत्व comes after नीति: as नीतिया एकत्री—नीति एकत्री.

VARTA:—The affix लाक्षण (I. 3. 8) comes after शीत, as शीत एकत्री—शीत एकत्री.

VEDA:—The affix यत्व comes after विषय and महायज्ञ, as विषय, and महायज्ञ.

3. The affix यत्व already ordained IV. 1. 83 comes after a word in the instrumental case in construction, which is the name of a lunar mansion, to signify a time connected with the asterism.

A time is said to be connected with an asterism when the moon is in conjunction with any one of such asterism. Thus जूलस, द्रव्य, नक्षत्र &c are lunar asterisms, when the moon is in any one of these asterisms, then the affix is added to the name of such asterism in order to denote time of such conjunction. Thus जूलस + यत्व + शीत (VI. 4. 149) e. g. शीतलाल: “the night in which moon is in Pushya”. So also यथा शीतः; शीतकाल मासिक, the month in which the moon is full in Pushya i. e. December: so also यथा यथा ‘the month Mâgha’ &c.

Why do we say यथा यथा ‘connected with the asterism’? Observe यथा मासिक यथा शीतः: Why do we say यथा ‘time’? Observe यथा जूलस यथा शीतः: यथा यथा सदावैताः नक्षत्र, यथा यथा नक्षत्रः.

4. The affix above ordained is elided by lup, when there is no specification.

That is the affix enjoined by the preceding aphorism is elided if no specification is to be understood of a particular portion of time such as
night &c. Thus नाम: दोहा to day belongs to the asterism Pushya meaning that to-day the moon is in conjunction with Pushya; but by 'to-day' neither the day time in particular nor the night time in particular is meant, but both alike. The time is day and night, when there is no specification of such time, whether it is day or night, then there is elision.

5. The affix above ordained is elided by ī up, after the words Sravāna and Asvatha, when the whole word so formed is an appellation, and there is specification of time.

Thus भवता धरि, भवता प्रुसुः: the night called Sravāna; the Muhūrtta called Asvatha. The affix being elided by ī up, why should not I. 2. 51 apply here? We should say भवता धरि: and not भवता धरि: The reason is that भवता is an irregularly formed word, as Pāṇini himself uses it in sūtra IV. 2. 23. Why do we say 'when it is a Name or Saṁjñā? Observe भवता or भवता धरिः.

6. The affix च comes after the Dvandva compound of the names of lunar mansions, when it is in the instrumental case in construction, to signify time connected with the asterism whether there be a specification or not.

Thus एकानामपि धरि, लिम्बुपरवर्तीकिन्तु: So also when there is no specification: as अभि एकानामपि, अभि लिम्बुपरवर्तीकिन्तु: The affix here in these two last cases is not elided, though there is no specification of time, because the present sūtra, being a subsequent sūtra, will debar IV. 2. 4 which ordains ī up (I. 4. 2).

7. The affix अ (IV. 1. 83) comes, after a word in construction in the Instrumental case, in the sense of seen—the thing seen by the one whose name is in the Instrumental case, being the Sāma Veda.

Thus मूलभन्य दुर्गोऽस्मि साह “the portion of the Sāma seen by (or revealed to) Kuṇḍa.” So also साहीय, साहीयोऽस्मि.

कालेदासः ॥ ४ ॥ पदार्थः ॥ कत्रोऽदाम् ॥
8. The affix दधु comes, in the sense of Sāma-Veda seen, after the word ‘Kali’, being in the instrumental case in construction.

This debars दधु. Thus कदन्ता दधु साम = काशी "The Sāma Veda revealed to Kali". This सूत्र is really a Vārtika and not a sūtra of Pāṇini.

_Vār._—The affix ‘dha’ comes always after भवि and सं्धि; not merely in the sense of Sama-Veda seen. Thus अभित्न्ता दधु साम = भास्वेत् ’the Sama-Veda revealed to Agni’. अभित्न्ता मन्त्र = भास्वेत् ’who stays in Agni’ (IV. 3. 53) मन्त्र—पाणि, “what has come from Agni” = भास्वेत् (IV. 3. 74) &c. Similarly काशी means ‘the Sama-Veda seen by Kali, he who stays in Kali, what has come from Kali &c.,

_Vār._—The affix दधु is optionally treated as if it had an indicatory दधू when the sense is that of Sama-Veda seen. Thus दधू साम = भास्वेत् or भौतिक (the force of दधू being to elide the दधू portion; VI. 4. 143).

_Vār._—The affix दधु in the sense of ‘born’, is optionally treated as दधू, provided that it be so दधु which being debarred by IV. 3. 11, is re-ordained by IV. 3. 16. The affix दधु governs all sūtras up to IV. 4. 2 by force of IV. 1. 83.; but it is debarred by दधु of IV. 3. 11, and is re-ordained in IV. 3. 16. Thus दधू मन्त्र = भास्वेत् or भौतिक.

_Vār._—The affix दधू comes, optionally, without changing the sense, after words ending in दधू. Thus दधीसीतिक or हिन्दीसीतिक, दधूसीतिक or गुप्तसीतिक.

_Vār._—Not so when it qualifies रित्व, as हिन्दी or भौतिक.

_Vār._—The affix दधू, IV. 3. 126 has the force of “Sama-Veda seen” when it comes after a Gotra-word. This भास्वेत् or भास्वेत् ‘the Sama-Veda seen by Aupagava, or Kāpāṭva’. The affix दधू comes after a word denoting a Gotra or Charapa.
9. The affixes ज्यात् and ज्या come in the sense of the Sāma-Veda seen, after the word Vāmadeva, being in the Instrumental case in construction.

This debars ज्यात्. Thus वामदेव ज्यात् ज्यात्त or ज्यात्तम्. The indicatory ज्यः in 'ज्यात' shows that ज्यः has svarita accent (VI. I. 125).

Q. What is the use of the indicatory ज्यः?

Ans. The final syllable is elided when a ज्यः affix is added, by VI. 4. 143.

Q. The final ज्यः of ज्यात्त would have been elided without making this affix ज्यः, by the rule VI. 4. 148, then what is the use of making this affix ज्यः?

Ans. Well, the author here indicates by ज्यात्, the existence of these two maxims of interpretation, viz. Paribhāshas निक्षुपादकम् म सामसाथम् "when a term void of anu-bandhas is employed, it does not denote that which has an anu-bandha attached to it". निक्षुपादकम् नात्साथम् "when a term with one or more anu-bandhas is employed, it does not denote that which, in addition to those, has another anu-bandha attached to it".

For had ज्या and ज्यात् been only taught instead of 'ज्या' and 'ज्यात', then by rule VI. 2. 156 the final of such word, with the negative particle ज्यः, would take udatta on the final, but that is not the case. Therefore ज्यात्त is not finally acute, but has acute on the first syllable, taking the accent of the Indeclinable (VI. 2. 2). As ज्यात्तम्.

परिशुद्धे, रश: II रश: I पदार्थ: II परिशुद्ध: रश: II

प्रय: II वेदार्थित्य ज्यात्तत्तत्वात्तत्वं ज्यात्तत्तत्वं ज्यात्तत्तत्वं ज्यात्तत्तत्वं ज्यात्तत्तत्वं ज्यात्तत्तत्वं

10. The affix ज्यात् comes, after a word in the Instrumental case in construction, in the sense of 'surrounded' the thing so surrounded being 'a chariot'.

Thus ज्यात्त परिशुद्धे रश: = वार्त: "a chariot surrounded with cloth". So also ज्यात्त, ज्यात्तम्. Why do we say 'the thing so surrounded being a chariot'? Observe ज्यात्त परिशुद्ध: काः: 'the body surrounded with cloth' the word परिशुद्ध means covered from all sides. The affix will not be used if the chariot is not completely surrounded. As छात्र: परिशुद्धे रश: II

पाण्डुकस्मादिविनः II रश: II पदार्थ: II पाण्डु-कस्मादिविनः II

प्रय: II पाण्डुकस्मादिविनः ज्यात्तत्तत्वात्तत्वं परिशुद्धे रश: ज्यात्तत्तत्वं ज्यात्तत्तत्वं ज्यात्तत्तत्वं

11. The affix दृष्टि comes after the word पाण्डुकम्, being in the third case in construction, in the sense of 'surrounded', the thing so surrounded being 'a chariot'.
This debars अथृः Thus यथराष्ट्रियम् रूपः "a carriage covered with a white woolen blanket". The word यथराष्ट्रियम् means the housing of a royal elephant. The form यथराष्ट्रियम् would have been obtained by the affix इव of V. 2. 115, the present sūtra is made in order to debar the affix अथृः.

12. The अथृः comes after the words "dvaipa" and "vaiyāghra" being in the third case in construction, in the sense of "surrounded", the thing so surrounded being "a chariot".

Thus रूपः परितो रूपः = रूपः "a car covered with a tiger's skin". So also परितोः This affix अथृः debars अथृः, the difference between these two being in accent only.

13. The word "kaumāra" is irregularly formed by adding the affix अथृः when meaning "virginity".

Thus कौमारः महात्र==अथृपतिः कुमाराः पुरुषः: "the husband of a virgin", i.e. one whose wife was given to him in marriage while she was a maid (not a widow). So also कौमारः महात्र==अथृपतिः: पुरुषः "a virgin wife" i.e. a wife who is taken in marriage while she was a maid (not a widow). In both these cases the word refers to the woman.

The word कौमारः is formed by adding अथृः to कुमारः Thus कुमारः: महात्र==कौमारः: तथा सब कौमारः महात्रः

14. The affix अथृः already ordained (IV. 1. 83) comes in the sense of "placed thereon" after words denoting vessels, when such words are in the locative case in construction.

The word अथृः means "thereon" i.e. a word in the seventh case in construction. अथृः means "vessels" अथृः means "placed", or literally the "refuse"
of dinner'. Thus ठाकुँड़ण्डः = शारस कोषः: "boiled rice placed on a dish." So also मालिकः, काप्तः.

Why do we say "after a word denoting vessel"? Observe पानाःनुसः जोिः: 'boiled rice placed on the hand'.

The word यह, denoting 'a word in the locative case in construction', governs the six subsequent śātras up to IV. 2. 20 inclusive.

15. The affix अजः already ordained (IV. 1. 83) comes after the word स्थायित्वः being in the seventh case in construction, in the sense of 'a sleeper thereon', and the whole word so formed denotes 'a person performing a vow'.

Thus स्थायित्वेऽर्थऽसः पानवसः = स्थायित्वः 'a person who has taken the vow to sleep on the bare ground' i.e. an ascetic or a Brahmacārī.

Why do we say 'vow'? Observe स्थायित्वे शेषे भ्रमकः: 'Brahmadatta sleeps on the bare ground', not as a matter of vow, but of necessity or pleasure. The word यह means a 'vow or an observance ordained by religious codes'.

संस्कृतीं मक्रः: II २६ II पदाति II संस्कृतीं-मक्रः: II

श्रुतः: II परिषिति समानि:समंस्कृतीं-विभाज्यानां ब्राह्मणार्थः प्रथमः भवति बालाकुंडः मसाचे बलिन्त

The affix अजः comes after a word ending in the locative case, to denote 'what is prepared therein'—if that which is so prepared be 'granular food'.

Thus भांडः संस्कृता मक्रः = शारस: 'a cake fried in the pan'. Similarly कामः: कीणः: II Why do we say "if it means food"? Observe पुष्पाधि संस्कृता मानवः: II

श्रुतः: II परिषिति समानि:समंस्कृतीं-विभाज्यानां ब्राह्मणार्थः प्रथमः भवति II

17. The affix यह comes in the sense of prepared food, after the words यह and उत्ता ending in the locative case.

This debars यह (IV. 1. 83). As धूँः संस्कृतः = धूँः, 'roasted on a spit'—i.e. meat. So also यहसः 'flesh boiled in a pot'.

द्रास्त्र: II २८ II पदाति II द्रास्त्र: II
18. The affix ठूँ comes, in the sense of prepared food, after the word ‘dadhi’ ending in the locative case in construction.

Thus ठूँ विशालक्षण = शापिकृति ‘made of coagulated milk’. This form will be evolved by IV. 4, 3, but the formed by that rule means ठूँ श्रेस्त्रम् i.e. anything prepared or seasoned with curd; while the शापिकृति of this śāstra means ‘curd itself seasoned with salt or pepper’.

उद्विच्छेतो अन्तरस्वाम् १९. पदार्थः उद्विच्छेत्; अन्तरस्वाम्

19. The affix ठूँ comes in the sense of ‘prepared food’, optionally after the word उद्विच्छेत ending in the locative case in construction.

Thus भूषणक्षकर् (VII. 3, 51), or भूषणक्षकर् by भूषणः

20. The affix ठूँ comes in the sense of ‘prepared food’, after the word ‘Kshīra’ ending in the locative case in construction.

This debars भूषणः. Thus ठूँ विशालक्षण = हरीदी विशाल्क्षण ‘milky gruel’.

सासिंहप्रेमास्ति संज्ञायार्थः २१. पदार्थः सर-असिंहप्रेमास्ति-स्ति

21. The affix अष्ठ comes after the name of a full-moon-night, to denote the division of time in which the night falls.

The word अष्ठ means ‘that’. It is in the nominative case, therefore by IV. 1, 82 it means that “after a word in the first case in construction”. अष्ठम् ‘in it’ i.e. in the sense of a seventh case. प्रेमास्ति “if the word in the first case in construction is the name of a full-moon night”. The word अष्ठ after प्रेमास्ति is used for the sake of clearness. The word संज्ञायार्थ does not occur in the original śāstras of Pāṇini; but is added by a Vartika; and means ‘if the word so formed is an appellative’, i.e. if it is the name of a month, a half-month and a year. The whole śāstra therefore literally translated means “the affix अष्ठ already ordained (IV. 1, 83) comes in the sense of a 7th case affix, after a word in the 1st case in construction, if that word is the name
of a full-moon-night, provided that the whole word so formed is an appellation of a month, a half-month or a year.”

Thus चैत्री चैत्रवंशी बलिनात्र = चैत्राय चात्र: ’the month Paus i. e. that month in which the moon is full in the asterism Pushya’. Similarly वृषभश्ची: and वृष: वर्षसप्त: II But not so in the following चैत्री चैत्रवंशी बलिनात्र इत्यादि, because dasarata is not a month or a fortnight or a year.

The words इति and इत्यादि have the same force here, namely, they make the word an appellative. The word इत्यादि added to the sūtra by the Vārtika is a redundancy.

The word वैष्णवस्त्री is formed by adding वैष्णव to पुष्पांग् II Or it may be evolved in this way:—उच्छि या = पुष्पांग्, पुष्पांग् इत्यादि = वैष्णवस्त्री II The word या means “moon”.

आचार्यप्रवर्त्ये तृसूक इति ॥ २२ ॥ पदानि ॥ आश्रमाणि अव्यावनातूर्दश ॥

इति: II नामिनी नामिनी त्रयोक्तवत्ति। भाषार्थीप्रणयाःशरणप्रणाव द्रव्यशरणवर्गविद्याप्रभुविकारः भाषार्थीप्रणयाः सत्रयेकः द्रव्यप्रदृ्यं भवति III

22. The affix इति comes in the sense of the locative case after the words ‘agnihotri’ and ‘asvattha’ ending in the first case-affix in construction and being the name of a full-moon night.

The words वासित्वहृद्यानेमेश्वरी of the last sūtra govern this also. This debars इति. Thus भाषार्थीप्रणयाः नाम: ‘the month called Agrahāyanika i. e. in which the moon is full in the asterism of Agrahāyaṇa. Similarly भाषार्थीप्रणयाः.

विभाषा वाल्मुकिष्ठवर्गायानीकालिकाहृदीय: ॥ २३ ॥ पदानि ॥ विभाषा, वाल्मुकी, अव्यावनातूर्दश: ॥

इति: II वाल्मुकिष्ठवर्गायानीकालिकाहृदीय: इति। जयति: II वाल्मुकिष्ठवर्गायानीकालिकाहृदीय: भवति, सत्रयेकः नामिनी त्रयोक्तवत्ति इत्यादि निर्विशेषैष्ठन्त्र इति.

23. The affix इति optionally comes after the words ‘Phālgunī’, ‘Sravana’, ‘Kārttika’ and ‘Chaitrī’ being the names of full moon nights, the whole word so formed being a Name denoting a division of time (a month, a fortnight or a year) in which the moon is full.

Thus वाल्मुक: or वाल्मुकिष्ठ, नाम: or नामिनी, कालिक: or कालिकिनी: नाम: or नामिनी: III This optionally ordains इति instead of इति.

साप्त देवता ॥ २४ ॥ पदानि ॥ साप्त-देव, देवता: ॥

इति: II वेति द्रव्यास्मात्मस्थितीमेकः पश्चातेव यथा विविधं पश्चातेव भवति, द्रव्यप्रदृ्यं इति देवता यथा भवति III
24. The affix चष (IV. 1. 83) is added to the name of a deity when something is to be spoken of as his.

Also, "after a word in the 1st case in construction,' चष, 'in the sense of a sixth case'. देवता 'if the word in the first case is the name of a deity'. Thus इन्द्र देवताः = ईद्र सिरोभव, 'oblation sacred to Indra'. Similarly भद्रं 'oblation belonging to Aditya'. So also यादत्रवस्म, प्रजापतिः. Why do we say "after the name of a deity"? Observe, कन्यादेवताः, no affix is added to कन्या. In the sentences देवता नामानां and भाग्येऽ न भद्रं देवताः, the affix is added by analogy.

The whole phrase देवता governs up to सूत्रa IV. 2. 35. Though the word चष was understood in this सूत्रa by anuvṛtti from सूत्रa IV. 2. 21, its repetition is for the sake of indicating that the anuvṛtti of चष does not extend to it. The affix ordained by this सूत्रa has the force of indicating 'lord of oblations like Puroज्ञासा &c offered in a sacrifice'.

25. The short च is the substitute of the final च, when the affix is added.

Thus च + भद्र = चिः + भद्र = चिः + म = कार्ये "oblation sacred to Ka". As कार्ये हृस्व, कार्येहस्तु निष्पेषिः।।

शुकान् थर् || 26 || पदार्थ || शुकान्-वग्न ||

हृति: || शुकान् अस्तस्य देवतार्थः अवस्तु विविधोऽस्य ||

26. The affix वग्न comes in the sense of "that its deity", after the word 'Sukra'.

This debars भद्र (IV. 1. 83). Thus शुक् + थर् = शुकिः हृति: (VII. 1. 2) 'an oblation belonging to Sukra'. Thus शुकिः यासः।।

अविन्योऽस्य धा: || 27 || पदार्थ || अध: नन्त्र, अवाय नन्त्रस्य घः: ||

हृति: || अविन्यो अवायस्य इतिविद्याम् घः: प्रयत्नः नन्त्र श्रीवर्तकत्रिवन्यथे।।

27. The affix च comes after the words 'aponaptri' and 'apannaptri', in the sense of 'that its deity'.

This debars चष || Thus अपोनपतिः हृति: or अपायनिः. The words अपोनपति and अपायनिः are the names of two deities; these words irregularly assume the form ending in नच when the affix is to be added.

च च || 28 || पदार्थ || च, च ||

हृति: || अपोनपति अपायनिः इतिविद्याम् छेदः प्रयत्नः नन्त्र सिरोभव अवस्तु विविधोऽस्य ||

पार्थिकम् || चाकृष्णम् अवस्तु विविधोऽस्य ||

पार्थिकम् || शालस्याल्पवष्ण ||
28. Also 'Chha' is added to 'Aponaptri' and 'Apannaptri' in the sense of 'that its deity'.

The affix छ also comes in the sense of "that its deity" after the word Aponaptri and Apānnaptri. This debars छू. Thus नक्षत्रपति or नक्षत्रपतिचर्या 'oblation sacred to Aponapatri or Apānnapātī'. This is made a separate śūtra, in order to prevent the application of rule I. 3. 10. For if it was included in the last, the śūtra would have run thus: "The affixes ध and छ come after Aponaptri and Apānnapātī", the meaning of which according to maxim I. 3. 10 would have been "the affix छ comes after Aponapatri, and छ after Apānnapātī". But this is not what the author intended. Hence two distinct śūtras.

Vṛtt.:—The affix छ comes after the words नक्षत्रपति &c. As, नक्षत्रपतिचर्या, तार्याज्ञविनिर्मिद्.

Vṛtt.:—The word वल्लक्ष्य takes ध and छ both: e.g. वल्लक्ष्यवत्र, and वल्लक्ष्यवत्रीकर्तः.

महेंद्रावधारो धमी च ॥ २६॥ पदानि II महेन्द्रावधार, ध, धमी च ॥

29. The affix ध, and धमी, as also the affix छ, come after the name Mahendra, in the sense of "this its deity".

As महेन्द्रावधार, महेन्द्रावधार, महेन्द्रावधार, धमी, महेन्द्रावधार, 'oblation sacred to Mahendra'.

सोमान्त धमी ॥ २०॥ पदानि II सोमान्त, धमी ॥

30. The affix धमी comes after the name 'Soma', in the sense of "this its deity".

This debars धमी. The ध of धमी causes Vṛddhi. The ध causes the affixing of धमी in the feminine. Thus श्रीमत् हृदिन, श्रीमत् शृद्धि, श्रीमत् श्रद्धा. श्रीमत् + धमी (IV. 1. 15) = श्रीमत् + ह (VI. 4. 150) = होमी

वायुधारुपदसो धमी ॥ ३२॥ पदानि II वायुधारुपदसो, पिद्य-उपदसो, धमी ॥

31. The affix धमी comes after the names 'Vāyu', 'Ritu', 'Pitri' and 'Ushas', in the sense of "this its deity".

This debars धमी. As, नक्षत्रपति, नक्षत्रपतिचर्या, धमी. The form नक्षत्रपतिचर्या is thus evolved नक्षत्रपति + धमी = नक्षत्रपति + ह, नक्षत्रपतिचर्या + ह (VII. 4. 27) = नक्षत्रपतिचर्या (VI. 4. 148). The धमी has udatta on the first syllable by VI. 1. 213.

वधावधारविनिर्मिद्रावधारो धमीचर्यात्म्यपतिचर्याः भएनाछ ॥ ३२॥ पदानि II

वधावधारविनिर्मिद्रावधारो धमीचर्यात्म्यपतिचर्याः। भएनाछ, पुर्वीयो, धुनाशीर, महर्ष्यव, अश्री-पो, वास्तवत्यपतियुद्ध, मेघारहुत+छ, च।
32. The affix छ comes also in the sense of 'this its deity', after the names 'Dyāvā Prithivī', 'Sunāsīrā', 'Ma-ruttvat', 'Agnōshoma', 'Vāstoshpati' and 'Grihamedha'.

This debars छ त्. Thus भवातुप्रियवस्य or भवाणुप्रियवस्य 'belonging to the Gods Heaven and Earth'; जुनासीवः or जुनासीवः 'belonging to Suna (Wind) and Śīra (Sun)'.

33. The affix छ comes in the sense of 'this its deity', after the name Agni.

Thus भवातुप्रियवस्य = भवाणुप्रियवस्य त्.

Vārt:- The affix 'छ' always comes after the words Agni and Kali, in the various senses of the affixes called Prāgāvityātyāya. See IV. 2. 8.

34. After words expressive of time, the affixes denoting 'who stays there' (IV. 3. 11 to IV. 3. 53), come also in the sense of 'this its deity'.

Thus by IV. 3. 11 (read with IV. 3. 53), the affix छ comes after the words expressive of time, in the sense of 'who stays there'. The same affix will also come in the sense of sarva-bhā ratna. Thus sākṣī अर्न = sākhā (अर्न + छ = आर्न = छ VII. 3. 50); मार्तक्ष, साङ्गक्ष, पांचस्य (IV. 3. 16). श्रवण्यम् (IV. 3. 17): meaning 'monthly', 'half monthly', 'annual', 'vernal', and 'rainy'. The words will also mean 'an offering sacred to a month i.e.' as गायो श्रवण्यम् मार्तिक्षम्. &c.

35. The affix छ comes, in the sense of 'this its deity', after the words 'Mahārāja' and 'Proshthapada'.

Thus महाराजो श्रवण्यम् = महाराजिक्षम, गीतपतिः.
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Vdrt.:—After the words भववे and the affix ब्रज comes in the sense of ‘that exists in it’. As भववे शिवीयरस्वा बद्धवे = भाववे शिवीयरस्वा बद्ध। So also पार्यवहस्त स्वा।

Vdrt.:—After the word उपर्याता, the affix ब्रज comes in the same sense. As उपर्यातास्वाव्र = पार्यवहस्त शिवी. ‘the day in which the full-moon occurs.’

पिद्यमानवद्वमार्गर्वमविपितामहा: II.36 II पद्यनी II पिद्यमानवद्वमार्गर्वमविपितामह।

36. The words ‘पित्रिया, a father’s brother’, ‘मातुला, a mother’s brother’, ‘मात्रामहा, a mother’s father’ and ‘पितामहा, a father’s father’ are irregularly formed.

We can infer from these forms, what were the affixes, having what indicative letters, employed in what sense and coming after what cases of the base. Thus if any rules need be formed, we may enunciate the following rules:—विद्यमानवद्वमार्गर्वमविपितामह ‘the affixes ब्रज and उपर्याता come respectively after the words पित्रिया and मातुला in the sense of his brother’. Similarly the second rule will be भाववे: पिद्यमानवद्वमार्गर्वमविपितामह ‘and the affix उपर्याता comes, in the sense of their father; and their feminine is formed as if the affix had an indicative वा. Thus विद्यमानवद्वमार्गर्वमविपितामह (f. पिद्यमानवद्वमार्गर्वमविपितामह) II

Vdrt.:—The affixes शिवी, शिवी, and मातुला come after the word शिवी, in the sense of ‘milk’. As शिवीयस्वाव्र = शिवीयस्वाव्र or भाववे शिवीयस्वाव्र or भाववे शिवीयस्वाव्र।

Vdrt.:—The affixes शिवी and उपर्याता come after the word उपर्याता, in the sense of fruitless. As उपर्यातास्वाव्र = उपर्यातास्वाव्र and उपर्यातास्वाव्र।

Vdrt.:—The affix ब्रज is treated like ब्रज in the Chhandas. As ब्रजम्ब: II

37. An affix is added to a word, when the sense is ‘a collection thereof’.

The affix ब्रज (IV. 7. 83) already taught, is added to a word in the 6th case in construction, in the sense of collection. What is the example of this? In order to apply the affix ब्रज, we must apply it to those words only, to which the special rules hereinafter taught do not apply. In other words, the affix ब्रज is added in the sense of collection thereof, to a word which denotes a conscious being, which has udatta accent on the first syllable, which
does not end with a Gotra-affix, and which is not a word specifically mentioned in the subsequent sūtras. For, a word expressing a non-conscious being, will take the affix यस्य by IV. 2. 47, a word having anudattā on the first syllable will have the affix मस्य IV. 3. 44, a Gotra word will take यस्य IV. 2. 39 and especial words like वेशकर &c take यस्य &c. Making all these exclusions, the example we ... it is:—काराणेः सद्वृत्तेऽह आक्षेपणसे अण्यव्रत्वेऽहच सर्वसङ्गमायते। The phrase मया कर्त्तृत्वादि of this aphorism governs all the subsequent sūtras up to sūtra IV. 2. 51 inclusive.

Vārtt.—The affix यस्य comes after the words मस्य &c. As यस्य श्रवण्यः: 'a collection of qualities', काराणेः &c. The following is some of such words:—

गुण, करण, तस्य, गुण, इति, &c. It is an akritigāpa.

सिलास्थिरयोगाणि। ॥ ३२ ॥ पदार्थ। ॥ गृहयोगाणि। मस्य ॥

यूर्धः। ॥ नृपघन्यमयाणि। शाक्यायनोऽपि ब्राह्मणोऽपि तस्य सद्वृत्तेऽहै इत्यतः लोकस्वादुः।

38. The affix यस्य comes, in the sense of 'collection thereof', after the words 'bhikṣā &c.'

The repetition of the word यस्य in this sūtra, though its anuvṛtti was here, is for the sake of removing the operation of any obstructing rule.

Thus राजस्य मस्य: = नृपतिः 'what is collected in the shape of alms'. So also गृहस्य मस्य: = गृहस्य मस्य (the masculine form of a Bha is substituted, when a Taddhita affix follows without an indicatory ह, यस्य: हयद्वित्ते) = महर्षिः (VI. 4. 164). In the case of यूर्धः, the word however is not changed to its masculine form. Thus गृहस्य मस्य: = नृपतिः 'a collection of young women'.

1 नृपतिः, 2 गृहस्य, 3 क्षेत्र, 4 करण, 5 अस्त्र, 6 चर्येः (कर्मिका: according to some texts) 7 शंकर, 8 शशिका, 9 पदार्थः, 10 दशमिन, 11 वार्षिक, (also वर्षेऽक्षर 12 विशेष, 13 हृद, 14 रिविष, 15 गोश, also 16 वर्षेऽक्षर.

मोहनोपरियोगस्त्राणाजन्यराजाजन्यप्रख्यात्वसमुपायाः प्रजाणुः। ॥ ३९ ॥ पदार्थी। गृहस्य, उद्धर, उर्ध्वा, उद्धर, राजयोगभ्रात, राजाजन्य, घरस्य, मनुष्य-अजात-वृचिक ॥

प्रवृत्तः। गृहस्य मस्य: ब्राह्मणरंभितवृत्तेऽहै इत्यतः।


The word गृहस्य is used here in its popular and not technical sense, meaning any descendant or offspring. Thus नृपगृहस्य, नृपराजः, (VI. 4. 144) नृपकुलस्य, नृपराजः, दशमिन (VI. 4. 144) राजभ्रातः, राजपूत्रः, गृहकर्मेऽक्षर, मनुष्यकर्मेऽक्षर, अजातकर्मेऽक्षर। The final य of गृहस्य and राजस्य is not elided when the affix यस्य is added (VI. 4. 150)
40. The affix यज्ञ as well as the affix चुङ्ग, comes after the word केदार, in the sense of ‘collection thereof’.

This debars कृष्ण of IV. 2. 47. Thus केदाराचार्य सामुः=केदारक्व, or केदारक्ष,.

Vdrt.—The affix चुङ्ग comes after गाणितक e. g. गाणित्यक,.

31. काबिष्ट्रिकता । ब्रह्म काबिष्ट्रिकता । उप्रवत्। क्षत्रिकता। च।

41. The affix चुङ्ग comes, in the sense of ‘collection thereof’, after the word ‘Kedāra’, and also after the word ‘Kavachin’.

Thus कापिनक्त (VI. 4. 144); and केदारिक्त. We read the anuvṛtti of केदार in this Sūtra, by virtue of the word च.

42. The affix यज्ञ is added, in the sense of ‘collection thereof’, after the words ‘brāhmaṇa’, ‘māna’, and ‘vādava’.

The indicatory च of यज्ञ makes the word take udātta accent on the first syllable (VI. 1. 197). Thus चालयक्त, चालयम्यक्त, चालयम्यक्त.

Vdrt.—Also after the word यथा e. g. पुष्पः.

Vdrt.—The affix यज्ञ is added to भ्राज्ञ, in the sense of a ‘sacrifice’. e. g. भ्राह्मन: ‘a collection of days of sacrifice’. Otherwise the form is भ्राज्ञ: by भ्राज्ञ: see IV. 2. 45.

Vdrt.—The affix यज्ञ comes after पुष्पः e. g. सर्वः ‘a collection of axes’. The final य of पुष्पः is not changed by guṇa into सर्व before the affix, because the word पुष्पः is treated as a pada-word (I. 4. 16) and not a Bha-word.

Vdrt.—The affix यज्ञ is added to भ्राज्ञ e. g. भ्राज्ञ: ‘a collection of winds or a mad-man’.

43. पद्यनि II प्राम, जत-ण्डु-सहायेन्: तद्।

44. ब्राह्मणेश्वरायेन्द्रप्रस्तुतः। पद्यनि। प्राम, जत-ण्डु-सहायेन्: तद्।

45. गान्धारिकायेन्द्रप्रस्तुतः।
43. The affix ‘tal’ comes, in the sense of ‘collection thereof’, after the words ‘grama’, ‘jana’, ‘bandhu’ and ‘sahya’.

Thus बालत ‘a collection of villages’. The words ending in बल are all feminine. So also बालत ‘a collection of persons’, बलत ‘a collection of relatives’, and सालत ‘a collection of allies’.

Vdr Кар:—The affix ‘tal’ comes after बल also e.g. बालत ‘a collection of elephants’.

अतुचारस्यम् || ॥ ॥ पदानि || अतुचारस्यम्, बल ||

पुलिष् || अतुचारस्यम् बलवो भक्ति तत्तथ चउः येवत्तलिनिधि विषये ||

44. The affix बलव comes, in the sense of ‘collection thereof’, after the words having anudatta on the first syllable.

Thus करीतां बलवः = कारीत्व, माहवः, तेविरवः ||

वालिविधमयः || ॥ ॥ पदानि || वालिविधमयः, च ||

पुलिष् || वालिविधमय। रेवनिधीम: दायेनेभो बलवो भक्ति तत्तथ चउः येवत्तलिनिधि विषये ||

Kārika कार्तिकेयम्रुदयाय: बालवः येवत्तलिनिधिप्रच्छे ॥

बालवः अब्राह्मण्याय तथा अविकक्ष्येष्विषये ॥

वालीविधमयः बलवः बालवः चालाः चालाः बलवः ॥

वालीविधमयः सुरुतान्तरस्वादायः ॥

45. The affix बलव comes, in the sense of ‘collection thereof’ after the words ‘Khandika &c.

This सूत्र applies to words having anudatta on the first syllable, and being names of non-living things. e.g. कालविधमयः, बालवः.

The word मङ्कलानत्वे is included in this list. It is a Dvandva compound of two words मङ्कल and लानत्व, denoting tribes of Kshatriyas. The Tārāja affix बलव (IV. 1. 168) is elided after the first, and बलव (IV. 1. 171) after the second word which is a Vṛddham. When these two words form a compound, the acute falls on the final (VI. 1. 223), the initial of this compound is therefore, anudatta: and therefore by the last सूत्र IV. 2. 44, this word would have taken बलव; where is the necessity of its being included in this list? It is to exclude the मङ्कल of IV. 2. 39 which comes after a Gotra word. But will not the subsequent मङ्कल (IV. 2. 44) debar the preceding मङ्कल (IV. 2. 39) by the rule of paratva? Moreover, a collection or aggregate of two Gotra words will not be called Gotra, as an aggregate of countries is not called a ‘country’ for the application of janapada rule, as वायुप्रेमिकारिषयঃ does not take मङ্কल and there will not apply tadanta vidi to the compound word मङ्कल, which ends in a gotra word? To this we reply, that the fact of the inclusion
of this word in the list, is an indication of the existence of these two rules: (1) that वृष्टि affix supersedes a subsequent affix in cases of conflict. Thus अविचित and अविचित are anunāttā words because formed by ब्रह्म (III. 1. 2), and therefore ब्रह्म by IV. 2. 44, but वृष्टि supersedes it, and we have ब्रह्मविचित and वृष्टि स्वाभाविक. The second rule is: (2) that in रामदिन affixes there is tada-

antavīdhi in spite of the prohibition contained in vārtika under I. 1. 72. As दानहसिव, पृथक्कथाक. The complete sentence in the Gaṇapatha is शुद्धकथाना शरणांशास्त्र, the first portion denotes the existence of the above two rules, the second portion श्रान &c restricts the application of the rule. The affix is added when it is the name of a श्रान ‘army’ and not otherwise. As ब्रह्म-न्वाती श्रान, otherwise श्राना शास्त्र. The existence of above corollaries is proved by the sūtra of the Grammarian Āpisāli also भुतवनसक व्यक्तवातित ‘the affix वष्टि comes after वष्टि in denoting collection thereof, when not preceded by the negative particle माह’, therefore, when preceded by any other word, the affix will apply.

1 ब्रह्म (ब्रह्मक C.), 2 व्रात, 3 शुद्धकथाना शरणांशास्त्र (as a Vārtika to 4, 2, 45), 4 ब्रह्म, 5 ब्रह्म, 6 ब्रह्म, 7 ब्रह्म, 8 ब्रह्म, 9 वष्टि (सृव C. 1.; वष्टि, राम K.), 10 रामस (राम).

46. After the name of a Vedic School, the affixes which denote the rule of that School, come also in the sense of ‘collection thereof’.

The Vedic Schools or Charaṇas are like क्र, क्रण &c. The affixes denoting the rule of the School are those taught in Sātra IV. 3. 126 &c. The word वष्टि does not occur in the Sātra IV. 3. 126, or anywhere else, but it occurs in the following ishti under that Sātra:—चरणकाशीयाना. Thus करण वष्टि = करण, so also करण वष्टि = करण वष्टि. Similarly करण नृ, तारा नृ, अविचितक, अविचितक and अविचितक.

47. The affix दान comes, in the sense of ‘collection thereof’, after the names of things without consciousness, and after ‘हस्ति’ and ‘dhenu’.

This debars क्रण, and क्रण. The अविचित वष्टि = अविचितक. The affix दान is replaced by दान (VII. 3. 50) or दान (VII. 3. 50). Thus वष्टि, वष्टि, वष्टि, वष्टि.
Vdrt.—Not so, if the word खंडः is preceded by the negative particle नम्. As भावणसि. (See IV. 2. 45).

वेश्याः विकाशायततरस्याः ततः कृत्या पदार्थीं कैश-अभावायाय-वसाश्चौ-अन्यतरस्याः।

४८. The affixes ‘ya’ and ‘chha’ come optionally in the sense of ‘collection thereof’, respectively after the words कैशः and अभावः.

Thus कैशः = कैशच् or कैशिकसि (IV. 2. 47), अभावः = अभावम् (IV. 1. 63) अभावसि।

पापीयाः य तः ४९. पदार्थि: पापीयाः यः।

४९. The affix ‘ya’ comes, in the sense of ‘collection thereof’, after the words पापि &c.

Thus पापि, पुण्या &c. These words are feminine.

1 पापि, 2 दृष्टि, 3 दृष्टि, 4 शास्त्र, 5 चायार, 6 पायन (सार्वस्य K.), 7 येष्ठ, 8 नस, 9 शास्त्र, 10 दृष्टि, 11 शास्त्र, 12 हस्त, 13 मर (सार्व K.), 14 नस. also 15 शास्त्र।

विद्यायाः तः ५०. पदार्थि: विद्या-शास्त्र-च।

५०. The affix ‘ya’ comes in the sense of ‘collection thereof’, after the words ‘Khala’, ‘Go’ and ‘Ratha’.

Thus खल्ला, गो, and रथा। These three words have not been included in the पापि class, in order that rule IV. 2. 51 should apply to them.

विद्यायाः तः ५१. पदार्थि: विद्या-शास्त्र-च।

५१. The affixes ‘ini’, ‘tra’ and ‘katyach’ come in the senses of ‘collection thereof’, respectively after the word ‘khala’, ‘go’ and ‘ratha’.

Thus खल्ली, गो, रथाः।

Vdrt.—The affix इनि comes after the words स्त्र &c. Thus दानिनी, कुण्डलिनी, कुश्तिनी।
Vṛtṛ:—The affix समुद्र comes after the words Kamala &c. As अन्तर-समुद्र, अन्तरालसमुद्र, अन्तरालकर्ण, अन्तरालकर्णकर्ण, पति, राघव, कुश, राकुश, नलिनी, कृतिका belong to this class. These are भाष्कृतिकाण्डः.

Vṛtṛ:—The affix समुद्र comes after the words नर, बालि, and बुध्दा || As, नरसंवृद्ध, कारिकार्ण्य, and सुकुशकर्णः.

Vṛtṛ:—The affix समुद्र comes after the words पूर्व &c. Thus पूर्वकाण्डः, पूर्वकालसमुद्र, अर्कार्णः.

विषयो देवो || ८२ || पदानि || विषयः, देवो || श्रुतिः || समुद्र हिति विषयः। पालिश परि-भाविकं उक्तिसंतते || विषये पालिशार्थं बभविते मलयो भवति, विषये विषयोऽदाशेत् भवति.

52. The affix दृश्य (IV. 1. 83) comes after a word in the sixth case in construction, in the sense of ‘any body’s sphere’, if a country is indicated by such sphere.

The anuvṛtti of समुद्र: (IV. 2. 37) does not extend further: but the anuvṛtti of तत्त्व (IV. 2. 37) is to be read into it. The whole śāstra thus becomes तत्त्व विषये हेतु ‘his sphere—in denoting a country’. The word विषय ‘sphere, topic’ has many significations. Sometime it means an estate, as विषये लघु: ‘a village has been acquired’. Some time it means an object of perception, as चंद्र विषये दृश्य ‘color is the object of sight &c’. Therefore the word दृश्य has been used in the Śāstra, in order to fix the particular meaning of the word विषय.

Thus विषयो न विषये हेतु: = हेतु: ‘The country within the sphere of the Śibi’. So also मौर्योऽ &c. Why do we say ‘if a country is meant’? Observe विषयसंवि विषयस्योऽनुवर्तणः.

राजयान्तयो दृश्य || ५३ || पदानि || राजन्यान्तययः, दृश्य ||

वैस्तुः || राजयान्तयः। पदभेदो दृश्य प्रयासो भवति विषये वेदांश्चित्संतते.

53. The affix दृश्य comes after the words राजन्या &c, in the same sense.

This debars दृश्य. || Thus राजन्यान्तये विषयाः = राजन्यकः, विषयाकः || It is an भाष्कृतिकाण्डः.

1 राजन्याः, 2 भारतः, 3 अर्जुनः, 4 शान्तिकर्णः, 5 वेदः (वेदाचारः, वेदानामः), 6 हरिहरः, 7 पुर्णः, 8 अहंकारः, 9 राजकृतः, 10 तुः, 11 भाष्कः, 12 भवविष्ठ, 13 याज्ञवल्क्यः, 14 ब्रह्मविदः, 15 शर्मः, 16 धृश्यः, 17 हिंदूः, 18 शास्त्रः (शास्त्रः) 19 भाजसन्तः, 20 संभवः, 21 शास्त्रः, 22 भवविष्ठः, 23 भाष्कः, 24 वैशाखः, 25 धृश्यः.

भौरिक्याययुक्तामां विषयकार्यः || ५४ || पदानि || भौरिक्यायि, दृश्य-कार्यान्तयः, विषयः, भवसः ||
54. The affixes ‘vidhal’ and ‘bhaktal’ come respectively after the words ‘Bhauriki’, and ‘Aishukari &c.’ in the sense of ‘sphere of country’.

This debars कथा. Thus नैरिकिलिक, नैपिकिलिक &c. देवकारिनक, शास्त्रभाषा &c.

1 नैरिकिल, 2 नैपिकिल, 3 नैपिणिल, 4 नैडिनिल, 5 नैकिल, 6 नैकिजिक, 7 नैडिसिक (नैकिजिक), 8 नैकिजिक (नैडिसिक), 9 नैटिसिक (नैडिसिक), 10 नैडिसिक (नैटिसिक), 11 नैटिसिक (नैडिसिक), 12 नैटिसिक, 13 नैटिसिक, 14 नैटिसिक, 15 नैटिसिक, 16 नैटिसिक, 17 नैटिसिक, 18 नैटिसिक, 19 नैटिसिक, 20 नैटिसिक, 21 नैटिसिक, 22 नैटिसिक, 23 नैटिसिक

55. The affix कथा (IV. 1. 83) added to the names of Metres, indicates a Pragātha beginning therewith.

The words of this śūtra require a little explanation. कथा ‘that’ i.e. a word in construction in the first case. कथा ‘its’ i.e. this gives the meaning of the affix. कथा ‘beginning’; this qualifies the base or prakṛti. The word कथा is added for the sake of precision. कथा ‘after the name of a metre’. This points out the base. कथा ‘in the sense of Pragātha’. This qualifies the meaning of the affix. To put it in other words, the śūtra means, that the affix कथा is added to the name of a metre, when that metre is the beginning of a Pragātha, and the whole word so formed means a Pragātha beginning with that metre. Thus कथा is the name of a metre, adding कथा to it we get प्रक्रिया which means “a Pragātha beginning with the metre Pānkti”. Similarly कथा, आवस्था; आवस्था &c.

Why do we say “beginning”? If the metre is in the middle or end of a ‘Pragātha’ the affix will not be employed. Why do we say ‘after the
name of a metre? The affix will not be added to a word which is in the beginning of a Pragâtha. Why do we say ‘in the sense of a Pragâtha’? The affix will not be added, if the metre is the beginning of an Anuvâka &c. and not of a Pragâtha. Pragâtha is the name of a particular kind of Mantra or Hymn.

Vṛt.:— The affix अन् is added to the name of a metre in a self-descriptive sense without changing the meaning of it; and the word so formed is in the neuter gender. अन् त्रिशुब्ज, ‘the metre Trishubha’, अन्त्राः त्रिशुब्ज इत्यादि.

संसामे प्रयोजनयोद्धान्यः। ५६॥ पदानि न संसामे, प्रयोजन, योद्धाः।

The same affix अन् indicates, when it is added to a word which denotes either the object of a battle or the warrior of a battle, a battle fought for that object or by that warrior as a leader.

The phrase होन्त्वि is understood here; showing that the word in construction to which the affix is to be added must be in the first case: and must be the name of the “object” प्रयोजन, or of the “warrior” योद्धः. The whole word so formed must denote a ‘battle’. Therefore, the word अन्त्राः gives the meaning of the affix.

This अन्त्राः प्रयोजनस्य संप्रचारन्यः = भावः: “A battle fought for Bhadrâ”. So also होन्त्वि: “a battle fought to gain Subhadra”. Similarly भाविन्यः बोधितौ तत्ततां तत्तां

= वाक्यिन्यः: ‘battle led by Ahimâla warriors’ So also स्वाश्वाश्वासः, भावः.

Why do we say “in the sense of a battle?” Observe इत्यादि प्रयोजनस्य वनस्य ‘Subhadrâ is the object of this gift’. Here no affix is added. Why do we say ‘after a word denoting an object or a warrior? Observe: इत्यादि प्रयोजनस्य वनस्य.

57. The affix अन् added to the name of a weapon, indicates a game played with that weapon.

The sūtra literally translated means: ‘that is the weapon in this, denoting play; the affix अन् is added ’ l c. to a word in the first case in construction,
denoting the name of a weapon; य is added to denote a play. Thus सम्भवना त्रिधारा = सम्भव "a game played with sticks". So पोला "a game played with fists".

Why do we say ‘a weapon’? Observe मानुष सुभाषस्य जीर्दास्ति ‘the garland is an ornament in this play’. Here no affix is added to मानुष. Why do we say ‘in denoting a game’? Observe:-सप्तां धर्म कल्लो हर्मयाक ‘the sword is the weapon in this army’. These words are as a rule in the feminine gender (IV. 1. 4 and 15), the feminine being formed by म.

भाषा: सास्त्रस्य नियोजित म: ||७५ || पदार्थ || धारा: सन्तमद्रार्थ किया दृष्टि-क:.

58. The affix य, added to a noun of action ending in the affix धारा, denotes an action occurring in that.

These words are also feminine. The meaning of the words of the aphorism is:-भाषा: “after a word ending in the affix धारा”; य ‘that’, मल्ल ‘in it’, the feminine gender shows that the word is also feminine. किला “action”; this qualifies the sense of the affix. To put it in other words, the सूत्र means, “After a word ending in धारा, expressing an action, being in the 1st case in construction, the affix य is added in the sense of a 7th case-affix, the resultant word being in the feminine gender”.

Thus हृदयाचरणां संसर्गे — हृदयाचरणे, so also हृदयाचरण इ. The nasal is added by VI. 3. 71. Thus हृदयाचरण ‘a chase with hawks to bring down or fell the prey’. हृदयाचरण धारा “an obligation to the ancestors in which sesamum is thrown”.

The repetition of धारा in this सूत्र, though its anuvṛtti could have been obtained from the last सूत्र, indicates that this is a general rule, and not one confined to “games” only. Thus हृदयाचरणां दिलोचले = हृदयाचरण दिलोचले.

59. The affix ब्रह्म (IV. 1. 83) comes after a word denoting ‘some subject of study’, in the sense of ‘who has studied that or who understands that’.

In others words, the सूत्र means that the affix is added to a word in the accusative case in construction, denoting a person who studies or knows that. As’ह्रदयाचरणे = ह्रदयाचरण ‘who studies Prosody’. वेदार्थ: (VII. 3. 3) ‘who knows grammar’. So also नैसर्ग: नैतिक: ‘who knows the causes’. नैसर्ग: नैसर्ग: ||
The word दक्षः is repeated in this सूत्रa, in order to show a distinction between one who studies and who understands.

60. The affix दक्षः comes in the sense of ‘one who studies or one who understands’, after the name of a sacrifice, after ‘उक्था &c’, and after a stem ending with the word ‘सूत्रa’.

This debars अणू. Thus आप्रितिमिकः: ‘who understands or studies Agnishtoma Sacrifice’. आप्रेषिविकः, ब्रूक्षिकः, नैकायिकः, वापरकाष्ठिकः, साप्तालिकः.

Išti:—If a word ending in ‘सूत्रa’, begins with the word ‘कल्पa’, the affix अणू is added and not दक्षः. Thus: काल्पसूत्रः: ‘who studies Kalpa-sूत्रa’.

Vārt:—This affix comes after words ending in लिङ्ग, लक्षण and क्तः, क्तः वापरसिविकः, साप्तालिकः, मीलादिकः, आप्रेषिविकः, नैकायिकः, पार्चासिकः.

Vārt:—Not so if the word लिङ्ग is preceded by the words अणू, न्यू, न्यू, साप्तालिकः and क्तः. As अपृतिमिकः = अणू लिङ्ग, लक्षणिकः, धार्मिकः, साप्तालिकः. जैविकः.

All these are formed by अणू and not दक्षः.

Vārt:—The affix दक्षः comes in the same sense after names of stories (आप्रेषिविकः), narratives (आप्रेषिविकः), and after the words इत्यादिः and इत्यादिः As आप्रेषिविकः, ब्रूक्षिकः, नैकायिकः, साप्तालिकः, अप्रेषिविकः, लक्षणिकः.

Vārt:—The affix दक्षः comes in the same sense, after words beginning with स्व, and क्त, and after Dvīgū compounds. As स्वर्तिकः, स्वर्तिकः, स्वर्तिकः, स्वर्तिकः, प्रमोदः: प्रमोदः: क्तः.

Vārt:—The affix दक्षः comes in the same sense after the words अणू, न्यू, and न्यू. As अपृतिमिकः = अणू, लक्षणिकः, साप्तालिकः.

Vārt:—The affix दक्षः comes in the same sense after a compound word ending in प्र, as, रूपिकः.

Vārt:—The affix दक्षः comes diversely in the same sense, after the compound words अणू, न्यू, न्यू. As अपृतिमिकः: f. अपृतिमिकः IV. 1. 41), प्रतिविकः: (f. प्रतिविकः). By the force of the word ‘diversely’ we get the affix अणू, as अणू and प्रतिविकः.

1 उक्थ, 2 नैकायिकः, 3 आप्रेषिविकः, 4 ब्रूक्षिकः, 5 नैकायिकः, 6 तिरिकः, 7 तिरिकः, 8 दक्षः, 9 ज्योतिषिकः (विद्वीकः, उपदेशि) 10 उक्थ, 11 उक्थ, 12 दक्ष, 13 तिरिकः, 14 दक्षः
61. The affix युव comes, in the sense of “who studies or who knows”, after the words 'Krama &c'.

This debars युव. Thus क्रम (VII. 1. 1) युवक &c. The words 1 युव, 2 पत्र, 3 धिन्य, 4 मीमांस, 5 सामान belong to this class.

अनुभवादानिर्दिशः: 62. पदानि अनुभवादानिर्दिशः: इसे: इसे: इसे: इसे: इसे: इसे: कथाकृती वाकृती वाकृती वाकृती वाकृती वाकृती वाकृती कथाकृती वाकृती कथाकृती वाकृती कथाकृती वाकृती कथाकृती वाकृती कथाकृती

62. The affix ‘ini’ comes in the sense of “who studies or who knows”, after the word ‘anubrahmana’.

This debars युज्य. The word अनुभवादानिर्दिशः means ‘a book in the imitation of or similar to a Brähmana book’. He who studies an अनुभवादानिर्दिशः is called अनुभवादानिर्दिशः, which word is thus declined:—अनुभवादानिर्दिशः, अनुभवादानिर्दिशः, अनुभवादानिर्दिशः &c. The affix इनि also has the force of युज्य, and by Sūtra V. 2. 115 इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि इनि

63. The affix तव comes in the sense of “who studies or who knows”, after the words ‘vasanta &c’.

This debars तव. As, शास्त्रिक: ‘who studies the book relating to Spring’. शास्त्रिक: &c II 1 वसन्त, 2 बारी, 3 दारु, 4 श्लोक, 5 विषय, 6 प्रयोग, 7 युज्य, 8 भाषा, 9 अनुभवादानिर्दिशः, 10 युज्य, 11 युज्य, 12 श्रीकृष्ण.

64. After the title of a work, which is named after the Announcer thereof, the affixes denoting “who studies or who knows that” are elided by ‘luk’.

This sūtra may be rendered in the following way also:—“There is तव of these affixes after a word ending with an affix denoting announce”. The affixes denoting बोधक or the first propounder are taught in IV. 3. 101 &c. Thus पाणिनि तव = पाणिनि, 'the system of Grammar enounced by Pāṇini'.
The difference between the word पालनीयाः-पालनीय, so also भाविष्यAK. The difference between the word पालनीयाः meaning the system of Grammar, and पालनीयाः formed with बहु-, meaning who studies that Grammar, would consist in the accent, and the formation of the feminine. As पालनीयाः माहापणी य. For had there been no elision expressly enjoined by this sūtra, in forming the feminine, श्रेष्ठ, would be required by IV.1.15, as the word would end in श्रेष्ठ; and the accent of the word would be finally acute (श्रेष्ठ, being acute by the universal rule of affix-accent III.1.3). But when the affix is elided, the feminine is formed by श्रेष्ठ, the accent is on the middle, owing to the छ affix. (Phiṭ Su II. 19)

वुज्झिक त्रुप्तिर 65 पदार्थं रुच्चात्-व-कोष्ठात्-(खुच्च) ॥

65. The affix denoting "who studies that or who knows that" is elided by luk, after the title of a sūtra, having छ as penultimate.

Thus महापणी is the title of पालनी sūtra. Those who study महापणी will be called also महापणी; as महास्त: पालनीयाः: 'those who study, the Ashṭaka'. So also श्रेष्ठा श्रेष्ठपालनीया: विश्व: वेद्यकलसा।।

Vdrd:—The elision takes place only where the title is formed by a numeral: as in the examples above given. Thus महावाचिः श्रेष्ठपालनीया = महावाचिः, so also वाचिः।।

Why do we say 'having छ for its penultimate'? Observe छुद्वाचिः छात्राः।। This sūtra applies, of course, to those words which are not formed by affixes denoting श्रेष्ठ or the Announcer.

छात्रावाचिः छ श्रेष्ठपालनीया 66 पदार्थं छात्रावाचिः छ-श्रेष्ठ-विष-पालनी-भूषण।।

66. The affixes denoting the announcer, when added to Chhandas and the Brāhmaṇas, express this relation only.

The word छात्र is to be read into this sūtra. The force of the affixes denoting announcer (IV.3.101), when used after a word denoting a Vedic Text or a Brāhmaṇa, is that of expressing "one who studies" or "one who knows." श्रेष्ठपालनी means "this relation", i.e. the subject treated of in this section, namely, the relation of श्रेष्ठ or विष।। In other words, the affixes, which ordinarily denote 'announcer', have the force of "one who studies or one who knows" when added to Veda-Text or Brāhmaṇas. That is, a छात्र affix should not be added to a Veda or a Brāhmaṇa, except when an श्रेष्ठ or
affix follows it, and as such latter affixes are always elided by IV. 2. 94, it follows that a भि affix when added to a Veda or a Brāhmaṇa, means "he who studies or knows the Veda announced by". In fact there is no affix which can denote merely the announcer of a Veda, perhaps because the Vedas are eternal and no one can be its announcer only, but must be one who has studied it and known it, in order to qualify him to promulgate it.

Thus from the word केहि, the name of a Veda-Text, we get केहि meaning ‘those who study or know Kaṭha Veda’. The word is thus formed. To the word केहि we add the affix विन denoting announcer, by IV. 3. 104; then we elide it by IV. 3. 107, leaving the bare word केहि, then we add भि, which again we elide by IV. 2. 64. केहि+विनि = केहि+0 (IV. 3. 107); केहि+भि = केहि (IV. 2. 64) Plural केहि “those who study the Veda announced by Kaṭha”.

Other examples to illustrate this sūtra are: भौसा: (IV. 3. 101) ‘who study the Veda announced by Muda’. नन्दिंकि, नाराकिनि: (IV. 3. 104) समस्वसनि: (IV. 3. 106) “who study the Veda announced by Pippalāda, Richāva, or Vājasaneyya”. Similarly with words denoting a Brāhmaṇa-Text. Thus: नन्दिंकि: (IV. 3. 104), नाराकिनि: (IV. 3. 105), समस्वसनि: (IV. 3. 105) रेवा-निंकि: (IV. 3. 105) “who study the Brāhmaṇas announced by Tāndya, Bhallava, Śatyaśāna, or Aitareya”.

Why is the word Brāhmaṇa which is also Chhandas, used separately in this sūtra? In order to include only a certain limited number of Brāhmaṇa-Texts to the benefits of this rule, and not all. Thus it will not apply to the Brāhmaṇa announced by Yājñavalkya. Thus याज्ञवल्क्यस्व भौसा भौसा = याज्ञवल्क्यादि समस्वसनि: Similarly भौसा भौसा: II These Brāhmaṇas being of recent origin, the presumption of eternity does not apply to them, See IV. 3. 105.

The word भि meaning “and” is employed in the sūtra. It has the force of applying this rule to some other cases not specially mentioned in the sūtra. Thus it will apply to some Kalpa Texts and Sūtra Texts also. Thus कालेक्षिति, नन्दिंकि: “who study or know the Kalpa texts announced by Kāśyapa or Kuśika” so also sūtra: as, नन्दिंकि भौसा नन्दिंकि: “the Bhikshus who study the Sūtras promulgated by Parasara”. नन्दिंकि भौसा कालेक्षिति, कालेक्षिति नन्दिंकि: &c.

Why do we say “Chhandas and Brāhmaṇas”? Because the भि affix after any other word will have its own significance, pure and simple; as, पातिनि कालेक्षिति॥ नन्दिंकि:॥

The Quadruply-significant affixes.

तद्विभिस्तिति देशे तस्यादि नवदिति: ॥ ९७ ॥ पदानि: ॥ पदः-अर्थार्थ-अस्ति-श्रवणे- तत्त-नाति: ॥

श्रवण: श्रवणि प्रयामसन्यास्मिनि श्रवण: समस्वं श्रवणित्वं भविष्यं भविष्यं, श्रवणिनिवर्त्तिति षड्भ्रेका तत्त्वं भविष्य:॥
67. (An affix is placed after a word expressive of anything) in the sense of “that thing is in this”—the place taking a name therefrom.

The words of this apophism require a detailed examination. तद् ‘that’, i.e. the word in construction to which the affix is to be added must be in the nominative case. तद्भव “in this”—this gives the meaning of the affix; तद्भव “is” this qualifies the sense of the base. तद्भव is added merely for the sake of distinctness, serving the same purpose as quotation marks in modern writing. तद्भवतन्त्र “a country having that name”; this qualifies the sense of the affix. The sense is: “the affixes already taught or to be taught, come after a word being in the nominative case in construction, in the sense of the location, when the whole word so formed denotes the name of a country in which that thing exists”.

This sūtra and the three subsequent sūtras are in fact one, though divided into four, for purposes of convenience. The affixes having the sense of these four sūtras, are called चारदर्शिक “quadruple significants”.

Thus दुहरम भास्कर रेगी तद्भव = दुहरम: Audumbara—the country in which there are glomerous fig trees. Similarly दुहराभ, दुहराभ: &c. all these words are formed by the universal affix तद् (IV. 1. 83).

This sūtra debars the चारदर्शिक affixes.

68. After a word in the third case in construction, an affix is added, in the sense of ‘completed by him’, when the whole word so formed is the name of a country.

The phrase तद् तद्भवति of the last sūtra governs this and the two subsequent sūtras. By these four sūtras the names of countries are formed from various substantives. Thus दुहराभ रेगी तद्भव = दुहराभ मन्दी “the city of Kausambi, completed by Kusamba”. Similarly दुहराभ तद्भव “a mote completed by a thousand (gold coins) or persons”. A place is named after the means or the person, by which or through which it is established.

69. After a word in the sixth case in construction, an affix is added, in the sense of ‘his dwelling-place’; the whole word expressing the name of a country.

The sūtra literally means “his dwelling place”. A place is sometimes named after the people whose habitation it is, Thus दुहराभ: “the country of
the Śīva", Bṛhaṁ: ||  

70. And lastly a place is named after whatever is found near it.

In this aphorism the word, to which the affix is to be added, is not shown. The word श्रम must, therefore, be supplied from the last sūtra. It means, therefore, "an affix is added to a word in the genitive case in construction, in the sense of not far off" the whole word being the name of a place. Thus विद्या is the city in the neighbourhood of which the river Viditā flows. So also हृदय.

The ष has the force of combining the sense of all the three previous aphorisms with this; so that the four sūtras 67, 68, 69 and 70 form but one complete sūtra, and the meaning denoted by these will be understood in the subsequent aphorisms.

71. The affix अष comes after a stem ending in ष or ष, (in the four-fold senses given above).

This of course debars the universal affix आष (IV. 1. 83). Thus बाष from बाष 'a tribe of Kshatriyas'; भाष from भाष and भाष from भाष. But from दुष we have दुष 'the river Ikshumati, named after the sugarcanes near it'. Here we add the affix मनु, taught in the subsequent sūtra IV. 2. 85, which debars अष by the rule of a subsequent debarring the prior when both are of equal force (I. 4. 2). The affix मनु governs the six sūtras upto IV. 2. 77. The difference between अष and अष consists in the accent.

72. The affix अष comes in the quadruple sense after a word which ends in the affix मनु, and whose stem is polysyllabic.

The word श्रम is a compound of बहुष, meaning literally "many vowels" i.e. polysyllabic, and of ष meaning stem. A word which, exclusive
of the affix श्रेष्ठ, consists of more than two syllables, takes the affix श्रेष्ठ. This debarś श्रेष्ठ. Thus श्रेष्ठकार्य, श्रेष्ठकार्य.

Why do we say “after a polysyllabic stem”? Observe मालिकार्य श्रेष्ठकार्य. Here though the word मालिकार्य ends in the affix श्रेष्ठ, yet the श्रेष्ठ or the stem श्रेष्ठ, is a word of two syllables only, hence these words take यथा in forming names of countries. In fact, the word यथा qualifies the word श्रेष्ठ, as it stands without the affix यथा, and not the word inclusive of that affix. Therefore यथा (क संवर्गीय) यथा.

श्रेष्ठ ३२ पदार्थ । श्रेष्ठ:-श्रेष्ठ-(अश्र) ।

श्रेष्ठ: श्रेष्ठ अनुवादकार्य ग्रन्थ समाज शास्त्री श्रेष्ठ-(क संवर्गीय) कृर्तव्याधेह श्रेष्ठ।

73. The affix अम्बू comes in the quadruple sense, after a polysyllabic Nominal stem when ‘a well’ is to be designated.

This debarś अम्बू. Thus स्वेतव्यास्न निवेश: कृपः = देवर्ष: “a well completed by दर्शनापुरस्त”. So also श्रीरोधका ।

उद्वंद संवर्ग= ३४ पदार्थ । उद्वंद-संवर्ग-(अम्बू) ।

पति: उद्वंद संवर्ग वे कृत्वा संपन्नाधिकारय ग्रन्थ समाज शास्त्री श्रेष्ठ।

74. The affix अम्बू comes in the quadruple sense; after any Nominal stem in denoting ‘a well’ situated on the northern bank of the river Vipāsā.

This debarś अम्बू; and it applies to all words whether polysyllabic or not. Thus हर्ष: “a well completed by दर्शनापुरस्त”, सीर: संवर्ग: &c.

Why do we say on the “northern bank”? Because if a well is situate on the southern bank of the river Vipāsā, then the affix अम्बू will apply as अम्बू and यथा; the difference being in the accent. This सूत्र illustrates the refined distinctions drawn by the author, and the importance attached to accents in former times.

संकलनविलयः ३५ पदार्थ । संकलनविलय-च (अम्बू) ।

पति: संकलन हवेशसमाधाय वृद्ध सम्बन्ध संवर्गीयार्याम् ज्ञानपाठार्याय तस्माद।

75. The affix अम्बू comes after the words sankala. &c, in the above four-fold sense.

This debarś अम्बू। The word संकलन is equivalent to लक्ष्य: कर:। Thus हर्ष: संकलन: संवर्ग: &c.

1 संकलन, 2 सुपणम, 3 द्रामृ, 4 उद्वंद, 5 द्रेष्ट (उद्वंद), 6 द्रुपद, 7 कुमार, 8 संवर्ग (वस्त्राण), 9 गुरूस्त, 10 वृंदम, 11 द्रुपद, 12 द्रुपदुः, 13 सुमन, 14 कुष्मान, 15 कुष्मान, 16 सूत्र, 17 विकल (लक्ष्य), 18 द्वृत्त (द्वृत्त), 19 कुशल, 20 कुशल, 21 विकल, 22 संवर्ग, 23 द्वृत्त
76. So also when the place is situate in the lands of the Sauvira, or Sálva or of the Eastern people; and the word in these cases is always feminine.

The word दीपीर and सत्यपुराणमाछु is, also the word दीप्तिः पद्यस्य. Thus दीपालम sacr. “the city founded by Dattāmśtra” (in Sauvira). So also दीपालाम in Sálva) बालक, माथ्य, माथ्य, माथ्य (in Eastern countries).

77. The affix अष्ट्र comes after the words दुभासूत्र &c, in the four-fold sense.

This debars the affix अष्ट्र which would have otherwise come by IV.2.71 and 73. Thus दुभासूत्रमेव वर्ण दीपालाम or भाषाकर्तव्य. So also भाषाकर्तव्य. The use of the word अष्ट्र, though its anuvṛtti came from IV. 1. 83, is for the sake of indicating that this stūtra debars stūtra IV. 2. 85. Thus दीपालम sacr.

78. The affix अष्ट्र comes after राेष्ट्र in the fourfold sense.

This debars अष्ट्र of IV. 2. 74. This stūtra consists of one word राय in the nominative case. As a general rule all words to which affixes are to be added are put in the ablative case in these stūtras. The fact of this exceptional treatment of the word राय indicates that this word takes अष्ट्र under all circumstances, whether alone, or forming part of a compound. In fact, the nominative case in this stūtra is a very ingenious explanatory artificiality. Thus राय, भाषाकर्तव्य or भाषाकर्तव्य.

कोषाध्याय 797 पद्यस्य कोषाध्याय-अष्ट्र. Thus कोषाध्याय मात्रवातिकर्तव्यमेव न भाषाकर्तव्य.
79. The affix नेण्ण comes in the fourfold sense after a stem having कु for its penultimate.

This debars कु which would have come by IV. 2. 71 and 73. Thus कार्यंतिर्यत्र कूण्ण: कार्यंतिर्यत्र, कार्यंतिर्यत्र

कुण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णूण्णू�

80. In the above four senses are added the following 17 affixes after the following 17 classes of words respectively:

1. कु = कु: after कृत्तिः &c. 2. कु = कु: after कृत्तिः &c. 3. कु = कु: after कृत्तिः &c. 4. कु = कु: after कुर्सिः &c. 5. कु = कु: after कुर्सिः &c. 6. कु = कु: after कुर्सिः &c. 7. कु = कु: after कुर्सिः &c. 8. कु = कु: after कुर्सिः &c. 9. कु = कु: after कुर्सिः &c. 10. कु = कु: after कुर्सिः &c. 11. कु = कु: after कुर्सिः &c. 12. कु = कु: after कुर्सिः &c. 13. कु = कु: after कुर्सिः &c. 14. कु = कु: after कुर्सिः &c. 15. कु = कु: after कुर्सिः &c. 16. कु = कु: after कुर्सिः &c. 17. कु = कु: after कुर्सिः &c.

The above affixes कु &c. are applied to the above classes of words, कु is to be added to every one of the above seventeen words. The first part of the sūtra up to कु gives the seventeen affixes, and the latter part gives the seventeen word-class. The allotment or assignment of affixes is made by I. 3. 10.

The examples of the above are:

(1) कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्तिः, कृत्तिःकृत्ति
The word विशेष will be seen, by referring to the above lists, to occur in three classes viz मरोकर्षिन (36), कुमारसिन (14), and वाणीर (3). Moreover it is governed by the general affix अ, also in the quadruple sense, according to the opinion of Patanjali. And because it occurs in the वाणी class (IV. 2. 82), therefore this universal अ, (IV. 1. 83) will be elided after it. As we have already shown before under I. 2. 51 when विशेष was formed from विशेष.

1 अन्नविन्यसं, 2 बुद्ध, 3 द्रव्यम्, 4 भूत, 5 वात, 6 हस्त, 7 सांपरर, 8 कोण्डमथ्य, 9 वस्म, 10 केरेसवल, 11 केरेसवल, 12 केरेसवल, 13 केरेसवल (also केरेसवल), 14 केरेसवल (omicron), 15 केरेसवल, 16 केरेसवल, 17 केरेसवल, 18 केरेसवल, 19 केरेसवल, 20 केरेसवल, 21 केरेसवल, 22 केरेसवल, 23 केरेसवल, 24 केरेसवल, 25 केरेसवल (IV. 1. कुलिकांत; कुलिकांत), 26 केरेसवल, 27 केरेसवल, 28 केरेसवल, 29 केरेसवल, 30 केरेसवल (केरेसवल), 31 केरेसवल, 32 केरेसवल, 33 केरेसवल and केरेसवल.

1 द्रव्यम्, 2 ग्लाप्ट, 3 अभिज्ञान (भर्त्री), 4 गणा, 5 विधान, 6 लेख, 7 रोध, 8 रेख, 9 लोक, 10 एवम्, 11 कूट, 12 भिन्न, 13 कुज्ञ, 14 चरण, 15 शर, 16 शर (प्राची), 17 शर, 18 गुरु, 19 श्रम, 20 गुरु, 21 भूम, 22 अभिज्ञान, 23 विषय, (विषय, विषय, विषय), 24 अभिज्ञान, 25 विषय (IV. 1. कुलिकांत; कुलिकांत), 26 विषय, 27 विषय, 28 विषय, 29 विषय, 30 विषय (मौर्युपालिका). 31 रोध, 32 वर्ण, 33 अभिज्ञान and अभिज्ञान.

1 काब्य, 2 नम्ब्रेन, 3 बार (निरा), 4 गिनी, 5 आचार, 6 विषय, 7 विषय, 8 विषय (प. I. विषय; विषय), 9 विषय, 10 विषय, 11 अवधारणा, 12 भास्कर, 13 राजा, 14 राज, 15 ब्रह्म, 16 वधारणा, 17 भास्कर, 18 शुभ, 19 शुभ (वधारणा), 20 शारिर, 21 वादन, 22 भास्कर, 23 भास्कर, 24 वधारणा, 25 वस्तु, 26 भास्कर, 27 भास्कर, 28 भास्कर, 29 भास्कर, 30 भास्कर (वधारणा). 31 रोध, 32 वर्ण, 33 अभिज्ञान and अभिज्ञान.

1 काब्य, 2 वाचन, 3 सम्भार, 4 वाचन, 5 संस्कार, (संस्कार), 6 बाल, 7 शार, 8 तत्पथ, 9 लोक, 10 काब्य, 11 अवधारणा, 12 भास्कर, 13 शुभ, 14 विषय (विषय and विषय), 15 ब्रह्म, 16 वधारणा, 17 भास्कर, 18 शुभ, 19 गुरु (प्राची), 20 राजा, 21 राजा, 22 शार, 23 भास्कर, 24 राजा, 25 भास्कर.

1 भाषा, 2 वाचन (भाषा), 3 सम्भार, 4 वाचन, 5 संस्कार, 6 वाचन, 7 वाचन, 8 वाचन (शुभ and शुभ), 9 राज्, 10 काब्य, 11 अवधारणा, 12 भास्कर, 13 शुभ, 14 विषय (विषय and विषय), 15 ब्रह्म, 16 वधारणा, 17 भास्कर, 18 शुभ, 19 गुरु (प्राची), 20 राजा, 21 राजा, 22 शार, 23 भास्कर, 24 राजा, 25 भास्कर.

1 वेजस, 2 वेजस (also वेजस), 3 अवधारणा (वेजस and वेजस), 4 जीव, 5 जीव, 6 जीव, 7 जीव, 8 जीव, 9 जीव, 10 जीव, 11 जीव, 12 जीव (कार्य), 13 जीव (संस्कार), 14 जीव, 15 जीव, 16 जीव, 17 जीव, 18 जीव, 19 जीव, 20 जीव (कार्य), 21 जीव, 22 जीव, 23 जीव, 24 जीव, 25 जीव.
81. The name of a kingdom is formed by the lupt elision of these affixes, (when the name of the people without the change of number and gender, is at the same time the name of the kingdom).
translator of Pāṇini in German, has done so, and I think this addition is necessary for the elucidation of the sūtra. The aphorism literally means: (The quadruply significant affix) is elided, when the place (रेख) to be named is a kingdom (नाम). Thus रेखानामा रेखानामा नामाः = रेखानाम्. So also कुरु, कुरु, कुरु, कुरु, कुरु.

Why is there no lup-elision of the affix in the following examples?

Because here the words शोधङ्गः and बधः are not names of Kingdom, but are used merely as epithets. In fact the phrase वन्यामन्विन् is understood here also.

82. Also after the word वर्ष &c, the affix denoting locality becomes elided, but the number and gender are not changed.

After the words वर्ष the quadruply significant affix is elided by लुप. The origination of this rule is for the sake of what is not a kingdom (or वर्ष), to which the last rule applies. Thus वर्षानामां वर्षानां नामपञ्च = वर्षम्: "the city (not a kingdom) not far from the place Varṣa", So also सूढ़ी, शालमल्ल:.

The word ऋ in the sūtra implies that this rule applies even to words other than those which are given in the list of वर्षानि. As कुशवर्षी "a city near to bitter Badari tree".

83. Optionally after the word शालर, the quadruply significant affix is lup-elided.

Why do we say "Optionally"? The word शालर occurs in the classes कुष्ठार (2) and वर्षार (14) (IV.2.80 classes 4 and 16), and must necessarily take the affixes ऋ and नु, taught therein: for had it not taken those affixes absolutely, their would have been no necessity of inserting this word in those classes. The present rule, therefore, teaches by implication, that the word शालर takes the general affix ऋ, besides the above two especial affixes, denoting locality.
And when the word takes this universal affix (IV 1. 83), there the option is allowed, not otherwise. Thus चर्क न भव = चर्क वर्णि, चर्क जय = चर्क जय.

The affix त्व and त्र come after the word शक्त्रा in the quadruple sense.

Thus of the word शक्त्रा there are altogether six forms denoting locality, namely two formed by this sūtra, two by the last, and two by the sūtra IV. 2. 80. Thus शक्त्रा शक्त्रा, शक्त्रोक्त (formed by त्व), शक्त्रोक्त (formed by त्र), शक्त्रोक्त (formed by त्व), and शक्त्रोक्त (by त्र).

85. The affix मन्त्र is added in denoting a river.

When the name of a river is to be designated by something which is found near it, we add the affix मन्त्र (and त्र). Thus शनिवर्ती, शनिवर्ती, शीरोंवर्ती, उपन्तिवर्ती, उपन्तिवर्ती, उपन्तिवर्ती. See VI. 3. 119 by which the त्र is lengthened in these words, and VI. 1. 219 by which the udātta is placed on this vowel. See VIII. 2. 10 by which मन्त्र becomes मन्त्र.

The affix मन्त्र is not however employed in forming the river-names नानीर्व and नानिर्व, which are formed by मन्त्र added under IV. 2. 68.

86. The affix मन्त्र is added to the words मन्त्र &c. in the four senses given above.

The origination of this rule is for the sake of what is not a river. As वज्ञ, सिद्धार्थ &c.

87. The affix वज्ञ comes after the words वज्ञ, नन्द and वेतस, in the above four senses, and the final of these words is elided before this affix.
Thus द्वस्त्र विवस्त्र वेदस्त्र.

Vaid.:—So also after the word गहिस, as गहिस्त्राद्वः.

नाद्वादाराशु रुपान् || पदानि || नाद-शादारा-हुरुचि ||

०८. The affix रुपान् comes after नाद and शादारा in the four senses given above, the final of the words being elided.

Thus नाद्रुपानि and शादारा-हुरुचि.

शिलायाः शलच्छ || पदानि || शिलाय-शलच्छ.

०९. The affix शलच्छ comes after the word शिलाय in the above four senses.

Thus शिलायः 'the city शिलायः' lit. 'crested as a peacock'. The word शिलायः takes शलच्छ by V. 2. 111, the affix having the same force as मुरारि V. 2. 94, ('whose it is' or 'in whom it is'). That शलच्छ should be distinguished from the present, in as much as, the latter is employed in making names of locality, not so the affix taught in Book V.

उद्वर्तिप्रदशः || पदानि || उद्वर्तिप्रदशः (छः). ||

१०. The affix छः comes after the words उद्वर्ति &c., in the four senses:

As उद्वर्ति, एकराविः.

As उद्वर्ति in the four senses:

1 उद्वर्ति, 2 संहराः, 3 एकराः, 4 विप्राः, 5 विप्राविः, 6 विप्राविः, 7 द्वाराः (द्वाराः) 8 द्वाराविः, 9 द्वाराविः, 10 द्वाराविः, 11 शादाराः, 12 शादाराः, 13 शादाराः, 14 शादाराः, 15 शादाराः, 16 शादाराः (शादाराः)

१७ नाद्राः, 18 शादाराः, 19 शादाराः, 20 शादाराः (शादाराः) 21 शादाराः, 22 शादाराः (शादाराः) 23 शादाराः (शादाराः) 24 शादाराः, 25 शादाराः, 26 शादाराः, 27 नाद्राः, 28 नाद्राः 29 नाद्राः, 30 नाद्राः, 31 नाद्राः, 32 नाद्राः, 33 नाद्राः, 34 नाद्राः, 35 नाद्राः, 36 नाद्राः, 37 नाद्राः, 38 नाद्राः, 39 नाद्राः, 40 नाद्राः, 41 नाद्राः, 42 नाद्राः, 43 नाद्राः, 44 नाद्राः, 45 नाद्राः, 46 नाद्राः, 47 नाद्राः, 48 नाद्राः, 49 नाद्राः, 50 नाद्राः, 51 नाद्राः, 52 नाद्राः, 53 नाद्राः, 54 नाद्राः, 55 नाद्राः, 56 नाद्राः, (नाद्राः) (नाद्राः) 57 नाद्राः, 58 नाद्राः, 59 नाद्राः, 60 नाद्राः, 61 नाद्राः,

नाद्राः, कुत् च || ११. पदानि || नाद्राः कुत् (छः). ||

११. The augment कुत् comes after the words मुरारि &c., when the affix छः follows in the above four senses.
To the words नई &c. the same affix is added, with the insertion of a न after the stem. As न + कुष्ठ + न = कुष्ठीन; श्रवणीन, &c.

The words कुष्ठा and तळा belong also to this class. In the case of कुष्ठा the long vowel is shortened, and in the case of तळा the र is elided: e. g. कुष्ठीन, तळीन.

1 मन, 2 तळ, 3 तिल्ल, 4 तेल, 5 तेन, 6 तल्ल, 7 तुल, 8 तां, 9 तां, 10 तुल, 11 कुष्ठा

(कुष्ठा) हुल्ल, भ, 12 तत्त्व ने, कुष्ठीन.

वेशे ॥ ९.२ ॥ पदार्थ ॥ वेशे ॥

शुष्क: वेश इत्यादिदोषम:। यथा कः वेशाष्ट्रनिर्मित्यान:; वेशे याये स वेशितम्यान:।

92. The affixes taught hereafter, have senses other than those mentioned above.

The suffixes that will be taught now have senses other than those already taught in the previous aphorisms. "Let a meaning, other than those of which 'progeny' (IV. 1. 92) was the first mentioned, and the quadruple signification, the last, be called नई or the remainder—and in that remainder of senses, too, let there be the affix नई &c. Thus धातुवि ‘visible’ viz. colour which is apprehended by vision’ from धातुवि; धातुवि ‘audible’ viz. sound, from धातुवि, धातुवि: ‘treated of in Upanishad’ i. e. soul, धातुवि: from धातुवि, ‘ground on a stone’ i. e. flour of a fried corn, धातुवि: ‘ridden in by four person’ viz. a cart; धातुवि: ‘who is seen on the fourteenth day of the moon’ viz a goblin; धातुवि: ‘pounded in a mortar’ viz. barley: धातुवि: ‘drawn by horses’ viz. a chariot.

(Adapted from Dr. Ballantyne's Laghukaumudi).

The regulating influence of the expression तत्त्वे "in the remainder" extends from this aphorism forward as far as IV. 3. 134. The affixes नई &c taught hereafter, do not come in the sense of 'progeny' &c, but they have, every one of them, all the senses of तत्त्व 'being born' (IV. 3. 25), तत्त्व (IV. 3. 101), तत्त्व (IV. 3. 74) &c. तत्त्व (IV. 3. 89), &c तत्त्व (IV. 3. 38).

Thus तत्त्व means "born in Srugha (IV. 3. 25), or done in Srugha, or bought in Srugha, or obtained in Srugha, or skillful in Srugha (IV. 3. 38), or abundant in Srugha (IV. 3. 39), or suited to Srugha (IV. 3. 41), or staying in Srugha (IV. 3. 53), or what has come from Srugha (IV. 3. 74) or which has its rise in Srugha (IV. 3. 83), a road leading to Srugha (IV. 3. 85) a messenger going to Srugha (IV. 3. 85), a gate facing Srugha or from which men go out to Srugha (IV. 3. 86) a book relating to the History of Srugha (IV. 3. 87), an inhabitant of Srugha (IV. 3. 89), a person whose ancestral home is at Srugha (IV. 3. 90)."
93. The affixes \textit{gha} and \textit{kha} are respectively added after the words राज and बालारवार.

The affix इ ई is substituted for र and ई for क (VII. 1. 2). Thus रात्रि: 'born &c. in a country', बालारवार: 'who or what goes or extends to both banks'.

\textit{Vdr}:—The affix क comes also when the words तार and दार are taken separately; as well as when compounded inversely: e.g. रामारेवत: 'belonging to this bank of the river', बालवत: 'belonging to the other bank', बालारवार: 'belonging to the other bank as well as to this'. Here as well as in several of the subsequent aphorisms, merely the stems and their appropriate affixes are given; the sense of these affixes are those of 'being born' &c. to be taught hereafter in IV. 3. 25 and sutras that follow it.

"There shall now be mentioned derivatives which end with those affixes the first whereof is इ, and the last where of are क (IV. 3. 24), with specification of the original term to which the application of those affixes is appropriate; and their varieties of meaning, such as 'being produced therefrom' IV. 2. 25, and the like, shall be mentioned; and the declensional cases in connection with which the affixes are appropriately applicable". (Dr. Ballantyne's Laghu Kaumudi).

94. The affixes र and \textit{रम} (रम) come after the word 'ग्रामa'.

As रम and राहिः: 'a rustic'.

रमनावारिः क्रमम् ॥ ९५ ॥ पदानि क्रिया-आविष्कर्ण-क्रमम् ॥

कड़िः: कार्य-रमनावारिः क्रमम प्रथम भागे ॥

रामारवार ॥ कुर्वाणा भनोपभ: ॥

95. The affix क्रम (रम) comes after the words कार्य &c.

As कार्यक्तः, कृतेर्भ: &c.

1 दृष्टि, 2 दश्ति, 3 कुर्वन, 4 कुर्वन, 5 मोन, 6 कुम्भी, 7 कुष्ठिन, 8 ग्रामी (कलय) 9 ग्रामी, 10 कुम्भी, (कल्पना) 11 ज्ञान, 12 साध, 13 कुर्वन (कर्मवा) भनोपभ, 14 भन्द्र, 15 ग्रामी.

कुलकुशिनात्मकः व्यास्यलेखरितः ॥ ९६ ॥ पदानि कुल-कृति-मीरावथा, व्य-वारिः-लेखरितः ॥
96. The same affix द्रवक् is added to the words कुड़, कुड़क and श्रीवा, when the whole words so formed mean respectively, 'a dog', 'a sword' and 'an ornament'.

The force of the affix, as already told above, is to denote 'produce' &c. (IV. 3. 25 &c): but the whole word has specific significance. As कौलिकक्ष: =a dog (lit. pertaining to a family); कौलिकक्ष: =a sword (lit. remaining in a sheath); श्रीवद्यः = a necklace. When not having these meanings, the regular derivatives from these words are formed by वण: as, कौल: कौल: and वेशः.

नधारिय्यो द्रक् २७ नधारिय्: द्रक्
शृङ्गः नान्ह इवतेर्वर्मायो वद्वयमथे नवति

97. The affix द्रक (पद्य) comes after the words 'नाड्य' &c, in the remaining senses (i.e. IV. 3. 25. &c).

Thus नाडऱ्य, 'pertaining to a river', नाडऱ्य: earthen', &c.


The word द्रक्षमः occurs in the above list. Its derivative will be द्रक्ष:.

But some say, it is composed of three words द्रक्ष-यत भग: and they apply the affix to each of them separately. As गपेर्गन, गपेर्गन: and गपेर्गन:.

98. After the words 'dakshinà', 'paschát' and 'puras' the affix 'tyak' (पद्य) is added in the remaining senses.

As श्रीवमणः: 'pertaining or produced in the south'; पामणः: 'occidental'; प्रोरसः 'oriental'.

99. After the word 'Kâpiś', the affix 'shphak' is added in the remaining senses: (the feminine being formed by कृपय IV. 1. 41).

Thus कापिशार्या द्रक्ष: कापिशार्या: द्रक्षः.

Thus कापिशार्या: द्रक्ष: कापिशार्या: द्रक्षः.

shirn: कापिशार्या: द्रक्ष: कापिशार्या: द्रक्षः.

shirn: कापिशार्या: द्रक्ष: कापिशार्या: द्रक्षः.

Thus कापिशार्या: द्रक्षः कापिशार्या: द्रक्षः: 'a liquor'.

Thus कापिशार्या: द्रक्षः कापिशार्या: द्रक्षः: 'a liquor'.

Thus कापिशार्या: द्रक्षः कापिशार्या: द्रक्षः: 'a liquor'.
100. After the word रेक्र the same affix ‘shphak’ as well as the affix अ्र is added, in the remaining senses, when the meaning is a non-human being.

As ऐहो or ऐहसावो ग्र: but ऐहसादो नन्दका (IV. 2. 134).

Q. The word रेक्र belongs to कष्मालि class (IV. 2. 133); and when a human being is to be denoted, then by IV. 2. 134, it will take the affix अर, and when a non-human being is to be designated, then it will take अि by rule IV. 2. 133; then where is the necessity of the present सूत्रा by which अि is enjoined when a non-human being is to be designated? To this the reply is that the force of the negative affix in amanuysha is that of ऐह; i.e. अि = नन्दका शर्: “a being like man, but not man”. The word अि does not mean ‘anything which is not a man’. For had this been its meaning, then a blanket is also a thing which is not a man, and in denoting a blanket, we should add ‘श्वः’; but we never do so. When blanket is to be denoted we add अि of IV. 2. 133, as ऐहो: “a woolen blanket”. When we want to denote a living being other than man, then we add अि and व्यः of this सूत्रा. The अि is repeated in this सूत्रा, for the purpose also of showing that otherwise अि would have been debarrad by the special affix व्यः.

The word रेक्र is the name of a country, it would have taken अि under the universal rule IV. 1. 83, but this is debarrad by अि of IV. 2. 125, and अि is debarrad by अि of IV. 2. 119, and अि is debarrad by अि of IV. 2. 132, as it has ऐ as penultimate, the present सूत्रा debars that and ordains अि and व्यः.

101. After the words ‘द्विः’, ‘प्रत्यः’, ‘पद्यः’, ‘उद्वः’ and ‘प्रत्येकः’, the affix यः is added in the remaining senses.

Thus त्रायाः, घोरः, भापायः, भस्यायः, भस्यायः (IV. 4. 130) and भस्यायः. For accent see VI. 1. 213. When these words are used as Indeclinables, and denote time, they take also the affixes ‘त्यः’ and ‘त्यूः’, e.g. प्राक्रम (IV. 3. 25). The word द्विः means south.
102. After the word ‘Kanthā’, comes the affix दक्ष in the remaining senses.

As जस्तिनकात्

चर्तीं दक्ष॥ २०२॥ पदानि॥ चर्तीं-दक्ष॥

ृतिः॥ भ्रमयाद् हृदयाः। चर्तीं वा कन्या तत्स्य दक्ष यथे वर्णे स्थति प्रविष्टं॥

103. To the same stem is added the affix दक्ष when it treats about some thing which is to be found in the land of Varnu.

The Varnu is the name of a river, and the country near it is also called Varṇu, the affix denoting country being elided by IV. 2. 81. Thus भ्रमयादवर्णः॥

अभ्यास्यः॥ १०४॥ पदानि॥ भ्रमयाद-वर्णः॥

ृतिः॥ भ्रमयादः दक्षः पदानि भ्रमयादवर्णः॥

कृतिका भ्रमयादस्याः भ्रमयादवर्णः॥

अभिन्नता॥ भ्रमयादवर्णः॥ निःवयादवर्णः॥ निःवयादवर्णः॥ भ्रमयादवर्णः॥

104. The affix ‘tyap’ comes after an Indeclinable, in the remaining senses.

This rule is too wide. The affix दक्ष is restricted to the following Indeclinables:—भ्रम ‘together’, हृद ‘here’, दक्ष ‘where’, those that end in ति (V. 3. 7) and न (V. 3. 10). As भ्रमयाद ‘a minister’, हृदयां, दक्षः, भ्रमः, स्मरयाः, भ्रमः &c.

Why do we say ‘its application should be restricted’? Observe: भ्रमयादिनिकषिण, पौराणिक, भ्रमयादिनिकषिण, formed from the Indeclinables उपि, दुः, and धार; moreover, the Indeclinables, that are Vṛiddha (i.e. having भार, and भ्र insisting in the first syllable), take the affix दक्ष in the same sense. As, भ्रमयादिनिकषिण॥

Vārt.—The दक्ष is added to निः, in the sense of “fixed.” As, निःवयादयः॥

Vārt.—The दक्ष is added to निः, in the sense of “going”. As निःवयाद “Chandālas &c who have gone out of the caste”.

Vārt.—The दक्ष is added to the word भ्रमयाद in the Vedas: As, भ्रमयादयः॥

Vārt.—The affix न comes after भ्रमयादवर्णः॥

Vārt.—The affix दक्ष comes after दुः, भ्रमयादयः॥

Vārt.—The affix भ्रमयाद comes after उपि, भ्रमयादयः॥
105. The affix स्त्र य is added optionally after the words ‘aishamas’, ‘hyas’, and ‘svas’; in the remaining senses.

As रस्त्रस्त्र or रश्त्रस्त्र (IV. 3. 23), रस्त्रस्त्र or रश्त्रस्त्र (IV 3. 23); मल्स्त्र or मल्स्त्र (IV. 3. 23) or शशरस्त्रक (IV. 3. 15). The word ‘svas’ takes the augment दुः also, hence the above three forms.

106. The affix ओ म comes after a word ending with ओ, and the ओ comes after a word ending with म; in the remaining senses.

This debars म ओ. Thus दासोपिन, पादोपिन, शासकोपिन, ब्रह्मकोपिन. The words formed by म ओ take the affix ओ in the feminine (IV. 1. 15); those in ओ take the affix ओ (IV. 1. 4). The सूत्र is not enunciated as दासशास्त्र, for had it been so, the affix would apply to पबुद्द्रम also, where ओ is final, but cannot be called uttara-pada, as ‘bahu’ is not a pada but is an affix V. 3. 68. Therefore, we have दासशास्त्र formed by म ओ.

107. The affix ओ comes in the remaining senses, after a word preceded by another that signifies ‘direction’, provided the compound is not a Name.

To a stem, whose first member is a word denoting direction, and which is not a Name, the affix ओ is added, forming the feminine in ओ. The word भाष्य भाष्य qualifies the ‘base’. This debars ओ. Thus योगाय ओ = पौरुषाय (VI. 4. 143, VII. 2. 117) ‘who is in the eastern hall’. Similarly शासिकाय, भागपाय.

Why do we say “when not a Name”? Observe, from the word वृक्ष-भाष्य (II. 1. 50) we have वृक्षायमाय (VII. 3. 14). The example illustrates, how first a compound of Tatpurusha kind is formed by the words दु + दु-भाष्य, ‘Ishukamshami-in-the-East'; the whole being the name of the city.
Then when the Taddhita affix is added to this word, the first vowel is not vṛiddhied, as is the general rule VII. 2. 117; but the first vowel of the second member of the compound is vṛiddhied, viz. the letter श of शुक्लमण्डलम् by rule VII. 3. 14. Similarly अर्जुनारम्भम् "who is in Ishukamasham-in-the-West".

The word 'श' is used in the sūtra for the sake of precision, for had the sūtra been शुक्लमण्डलम्, there would arise the doubt, whether the word-form शुक्ल was meant, or words denoting शुक्ल were meant. In fact the शुक्लमण्डलम् is debarred by the use of the word श। For had it meant शुक्ल; the rule would have applied to words like शिवम् &c.

108. The affix भ्रम is added to the word मद्व, preceded by a word denoting direction; in the remaining senses.

Thus भार्गवा: श्रृ; भार्गवा: श्रृ। Here contrary to the examples in the preceding sūtra, the initial vowel is vṛiddhied by VII. 3. 13 which makes a special exception in the case of the word भ्रम।

109. The affix भ्रम comes in the remaining senses, after a word consisting of more than two syllables, having udātta accent on the final, being the name of a village of the peoples of the North.

The governing force of the word भ्रम ceases here. The भ्रम debars भ्रम।

Thus भार्गवा, भार्गवा।

Why do we say "village of north-folk"? Observe भार्गवा, formed by अभ्रम; difference in accent.

Why do we say "consisting of more than two syllables"? Observe भार्गवा।

Why do we say "being oxytone"? Observe भार्गवान। Here भ्रम is udātta by VI. 1. 194, taking भ्रम accent.

110. The affix भ्रम comes, in the remaining senses after a word ending with भ्रम, after the words पद्भ्रम &c, and
after a word having a penultimate ख, whether these words express villages of North folk or not.

This debar the दश of the last aphorism. Thus नाथियल्ल, नाथिर्स्वार्धः, 

पालियल्ल, पालिर्स्वार्धः, पाळावः।

In the class Paladyādi, those words which denote villages of नाहीवर्गः; 

will not take दस or चित्र affix of IV. 2. 117; but will take the affix दश of this 

rule. Such as the words चौरौ and नैवासी।

The word गोवर्गी occurs in Paladi class, and consequently it does not take the affix दस (IV. 2. 123) which it would otherwise have taken by reason of its being a Vṛiddha word ending in long ई।

The word बाहिर्ग has a penultimate ख, but it is recited in Paladi class, showing that it does not take the affix च of IV. 2. 114 though it is a Vṛiddha word.

The affix दश is repeated in this sūtra, (though its anuvṛtti comes from 

IV. 1. 83); in order to exclude the application of any rule which might have 

debarred the general दश।

1 पत्रस्, 2 पत्रस्त्र, 3 पत्रस्त्र, 4 पत्रस्त्र, 5 पत्रस्त्र, 6 पत्रस्त्र (पत्रस्त्र), 7 आ 

मत्सी, 8 आमत्सी, 9 आमत्सी, 10 आमत्सी, 11 आमत्सी, 12 आमत्सी (आमत्सी), 13 रामी, 14 दुपुर 

रे, 15 गान्ती, 16 परशर, 17 वर्ण (वर्णान) 18 वर्णोग, 19 वर्णोग।

कण्णका सगरसी गोँवे। ११६।।

हृदी। गोव्रंग ग वर्णयायों न च प्रकृतिविन्यायेः, तदार्थ वर्णययो, कण्णका सगरसी गोँवे कः प्रयृग्यो विशिष्ट 

तत्तत्त्वातः प्रयः प्रयो यवर्द्धितम्। ११६।।

111. The affix दश comes after the patronymics 

formed from कण्ण &c.

Here the word गोँवे does not qualify the sense of the base, nor does 

it give the sense of the affix. It simply means “that after a word ending with 

the affix which has been ordained after the words Kaṇṇa &c, in denoting 

a Gotra or Family-name; the affix दश is employed in the remaining 

senses.” This debar the affix च (IV. 2. 114). Thus कण्ण: “the pupils 

of Kaṇṇa.”।

कण्णका: (IV. 1. 105).

Why do we say “when denoting Family-names?” Thus the word 

कण्ण, when it means कण्ण इंसानास, forms its secondary derivative कण्णिवर्गः by च।।

The Kaṇṇa-class is a sub-class of Gargādi. The Family-names from 

कण्ण and गाद्वल are कण्णिवर्ग and गाद्वल by rule IV. 1. 105. To this, the affix दश, 

is added. कण्णिवर्ग: कण्णिवर्ग: (VI. 4. 148 and VI. 4. 152).

हृदी। ११२।।

नुस्त्र: चः। नुस्त्र: (चः)।

हृदी। गोँवे य इत्य मिन्नक्तविन्यायाः तत्तत्त्वातः प्रयः प्रयः। ११२।।
112. After a Family-name formed by सन, the affix अन्न is added in the remaining senses.

This debars मन्च. Thus from सन we have Patronymic साधु, from which सन्त: “the pupils of Dakshin”; राजा, महान: The final न is elided before मन्च by VI. 4. 142.

Why do we say ‘denoting a family-name’? Observe श्रीमानः; a word formed by श्रृं of IV. 2. 80, not denoting a family, but having the four-fold sense of IV. 2. 68-70. The further derivative from this will be श्रीमान्नेत्र इव by न (IV. 2. 114).

न श्रवण: प्राचीनमतेऽथ १९३ || पदार्थ || न-श्रवणः, प्राचीन-मतेऽथ (अन्न) ||

Why do we say “consisting of two syllables”? Observe पालामाणः; formed by मन्च from पालामाणः.

113. The affix अन्न is not however added to a word which, though ending in the Patronymic affix श्रृं, consists of two syllables, when it is the family name of Eastern people or of Bharata.

This सूत्र debars मन्च which would have come by the last सूत्र. The result being, that the words answering to the description given in this aphorism, form the शैलिक derivatives by the affix श्रृं (IV. 2. 114). Thus शैलिकः, काठीकक: from शैलिकः, काठीकक: Why do we say “consisting of two syllables”? Observe पालामाणः; formed by मन्च from पालामाणः.

Why do we say “when it denotes the family-names of East folks or Bharata”? Observe: श्रवण: from श्रवणः.

Q. How do you form काठीकक when by rule IV. 2. 116, the proper form would be काठीकक or काठीकक?

Ans. The word काठीकक of सूत्र 116 refers to a country because it occurs with श्रवणः, while the काठी of the example under the present aphorism is a Family-name.

The Bharatas belong also to the East-Folk or Prāchyaas. Their separate mention here indicates by Jñāpaka or inference, that wherever Prāchya is used in these sūtras, it does not include the Bharatas. See II 4. 66.

पदार्थ: || १९४ || पदार्थ: पदार्थ: ||

Why do we say पदार्थ? पदार्थ: पदार्थ: पदार्थ: पदार्थ: पदार्थ: पदार्थ:

114. After a word called Vriddha, the affix छ is added in the remaining senses.

The word मन्च does not govern this sūtra. This is a general rule: The Vriddha is defined in I. 1. 73 &c. This debars मन्च. Thus from मन्च we
have महोक (VI. 4, 148 & 152). So also वाड़क, गांव, गाँव.

This rule being a subsequent one, debar the following preceding rules, in case of conflict of rules (I. 4. 2) 1. The rule relating to Indefinables (104). 2. The rule relating to words ending in शक and शम (106). 3. The rule relating to Villages of North-folk (109). 4. The rule relating to penultimate श (110). Thus.

रह—रह; but भारत—भारतीय, भारतीय—भारतीय; गांव—गांव; but गांव—गांव, गांव—गांव (IV, 2, 21) रिवाज—रिवाज; but गांव—
शक, शम, शम; गांव—गांव, गांव—गांव; but गांव—गांव.

भवतःकृतस्य न भवतः, तर्कस्य
स्वरूपः भवतःकृतस्य कृपाय विद्याया भवतः देशिके

115. The affix धम and शम come after the Vṛddha word भवतः, in the remaining senses.

The word भवतः is a Vṛddha word because it belongs to theअधाल class (I. 1. 74). This rule debar the श of the last aphorism. In the affix, शम, the final शम is indicatory, showing that the word भवतः before this affix gets the designation of उ प (I. 4. 16). Thus भवतः + शम = भवतः; भवतः + शम = भवतः.

But when the word भवतः is not treated as Vṛddha, then it takes the general affix शम; as भवतः. 116. This is the case when भवतः is derived by affixing शम to भवतः.

काश्याविरूपकषमिति
स्वरूपः काश्यादिन्यः—उधू-मिठी
स्वरूपः काश्याविरूपकषमिति
स्वरूपः काश्याविरूपकषमिति

116. The affixes धम and शम come, in the remaining senses, after the words काश्यि &c.

In the affixes धम and शम, the श is replaced by धम, the other letters are anubandhas. The form in both cases will be the same, but there is a distinction in the feminine. Those formed by धम will take शम (IV. 1. 15), the others will take शम (IV. 1. 4). Thus काश्यका or काश्यि, निश्चा or निश्चि.

The word भवतः is to be read in to this sūtra. Those words in the list which are not भवतः will take the affixes, by virtue of being so classified.

The word भवतः occurs in the list of words. It gets the designation of भवतः by I. 1. 75. Thus भवतः. But when it is the name of a Vāhika village, it is not a Vṛddha word. The secondary derivative then will be भवतः.

Q. In the Māhābhāṣya it is said that a Proper name is optionally
treated as a Vṛiddha, and it gives example of वैधानिक्य or वैधर्ष:। So then वैधर्ष: is a Vṛiddha word and will take these affixes.

Ans. No. In that very passage of Mahābhāṣya it is further stated that the option in the case of Proper Names is allowed only for the purposes of the application of the affix तु (IV. 2. 114) and not the affix दत्तम् and दित।

Vṛdit:—This affix comes after compound words ending in कान and preceded by भाषु, कृष्ण and दत्त; as भाषुक्कारिक्षी or \(\text{क्षी}, \text{कृष्णक्कारिक्षी or क्षी, बाल्कशः कारिक्शी or क्षी।}

1 कारिक, 2 वैधि (वैध), 3 शायानि, 4 वंशवान, 5 प्रवास, 6 गोवर्ण (गोवर्ण), 7 शेखरक, 8 शेखरक, 9 कुनान, (कुनान), 10 सिद्ध, 11 कारक, 12 गोवर्ण (गोवर्ण), 13 भार, 14 भार, 15 भार, 16 वंशवान, 17 शेखरक, 18 शेखरक, 19 शेखरक, 20 शेखरक, 21 शेखरक, 22 शेखरक, 23 शेखरक, 24 शेखरक, 25 शेखरक, 26 शेखरक, 27 शेखरक, 28 शेखरक, 29 शेखरक, 30 शेखरक, 31 शेखरक, 32 शेखरक, 33 शेखरक, 34 शेखरक।

वाल्लिकामाम्यन्यः II १२५ II पदार्थः वाल्लिकाम्यन्यः च, (उम्बूः विही।)

वृत्ति:। वाल्लिकामाम्यन्य: औद्योगिक: निम्न: भ्रमोऽभन्त: वैधिक:।

117. The affixes दत्त and दित come, in the remaining senses, after the Vṛiddha words denoting the villages of Vāhika.

The word दत्त is to be read into this sūtra. This debars the affix तु (IV. 2. 114). Thus शायानि or शायानि, मान्यतः or मान्यतः।

विप्रदेशीयन्यः II १२८ II पदार्थः विप्रदेशीयन्यः उम्बूः (उम्बूः विही।)

वृत्ति:। विप्रदेशीयन्य: औद्योगिक: निम्न: भ्रमोऽभन्त: वैधिक:।

118. The affixes दत्त and दित come optionally in the remaining senses, after Vṛiddha words denoting Vāhika villages situated in Usinara.

Thus शायानि or शायानि, दत्तम्य: and दित।

119. The affix दत्त comes in the remaining senses, after a Nominal-stem denoting a locality and ending in दत्त।

The phrase ‘पदार्थः’ does not govern this sūtra. For had it been understood in this aphorism, there would have been no necessity of repeating it in the next.

Thus शायानि, दत्तम्यः। Why do we say दत्तम्यः ? 'denoting a country'! Observe दत्तम्यः 'the pupils of दत्त' formed by दत्त।
In the previous sutras, the anuvṛtti of दुम्ब्र and दुम्ब्र both were current; hence the repetition of दुम्ब्र in this sutra, because we could not take the anuvṛtti of दुम्ब्र from the last sutra without drawing the anuvṛtti of दुम्ब्र.

हुद्द्धाकालिणी II १२० पदार्थी II हुद्द्धाकालिणी (दुम्ब्र)

रूप: दुम्ब्र पदार्थी II हुद्द्धाकालिणी II हुद्द्धाकालिणी प) प्रतिपक्षकारक स्थानों ग) स्थानस्थित: II

120. The suffix दुम्ब्र comes in the remaining senses after a vṛiddha word ending in द and denoting a locality of the East-folks.

The phrase दुम्ब्र is here understood. Thus दुम्ब्र, दुम्ब्र, दुम्ब्र, दुम्ब्र: नामियतपुक्त.

The suffix दुम्ब्र would have been valid by the last sutra also; the present sutra makes a दिशा or restriction, showing that in the case of words denoting places of East, the rule applies to those words only, which are Vṛiddha. Therefore it does not apply to दुम्ब्र, from which we have मार्गात्मक.

धन्यायघातुम्ब्र II १२१ मार्गात्मक II धन्याय-उपदान-उम्ब्र II

रूप: धन्यायानी धन्यायघातुम्ब्र धन्यायानी हुद्द्धाकालिणी प) प्रतिपक्षकारक स्थानों ग) स्थानस्थित: II

121. The suffix दुम्ब्र comes in the remaining senses, after a vṛiddha word denoting a locality, which has the letter द as its penultimate, and after a vṛiddha place-name denoting a waste or desert place.

The words दुम्ब्र and दुम्ब्र are understood here. The word दुम्ब्र means a waste or desert. Thus दुम्ब्र are examples of दुम्ब्र. Similarly दुम्ब्र, दुम्ब्र, दुम्ब्र, दुम्ब्र: नामियतपुक्त: are examples of दुम्ब्र penultimate.

महायाप्रवतान्त्री II १२२ पदार्थी II महाय-पुर-यहान्त्री-च (दुम्ब्र)

रूप: महायापुर II महायाप्रवतान्त्री प) प्रतिपक्षकारक हुद्द्धाकालिणी प) प्रतिपक्षकारक हुद्द्धाकालिणी II

122. The suffix दुम्ब्र comes, in the remaining senses, after a Vṛiddha word denoting a locality and ending with महाय, पुर or च.

This debars दुम्ब्र (IV. 2. 114). Thus महायाप्रवतान्त्री, महायाप्रवतान्त्री, महायाप्रवतान्त्री, दुम्ब्र: नामियतपुक्त: II

The words ending in दुम्ब्र would have taken the suffix दुम्ब्र by the next sutra also, but as that sutra is restricted to the countries of the East, this sutra is general in its scope,

रोपथोत: प्राचार्य II १२३ पदार्थी II र-उपथाप्रती-प्राचार्य II

रूप: र-उपथाप्रती-प्राचार्य प्राचार्यों हुद्द्धाकालिणी प) प्रतिपक्षकारक स्थानों ग) स्थानस्थित: II
123. The affix द्विष्ट comes in the remaining senses, after a Vriddha word denoting a locality of the East-folk, the word having a penultimate ि or ending in ि.

This debars ि. Thus यथालङ्करणः, श्रेष्ठकः: So also with words ending in ि. As, शास्त्री—शास्त्रकः, आचार्यः—आचार्यकः (VI. 4. 148).

Why do we say राज्यम् of the East-folk? Observe राज्यम्: formed by ि. The ि in राज्यम् in the शृण्यra is for the sake of distinctness.

124. The affix द्विष्ट comes in the remaining senses, after a Vriddha word denoting an inhabited kingdom, or a limit of such kingdom.

The phrases पता and द्विष्ट are understood here, being qualified by जनपदः and वास्तवः. This debars the affix ि. Thus शास्त्रकः and आचार्यः are examples of जनपदः. And द्विष्टकः and वास्तवः are भौगोलिक and शास्त्रकः two uninhabited countries, are illustrations of जनपदः.

The वास्तव or limit of an inhabited country or जनपदः must be a country and not a village. This is so, in order to prevent, by anticipation, the application of ि by IV. 2. 137 to words like विश्वर्ग which is an arid desert: as श्राव्यः. The word वास्तव means either "the boundary of that (जनपदः)" or "that which itself is a boundary".

125. The affix द्विष्ट comes in the remaining senses, even after a word which is not a Vriddha, and which is always plural, when it denotes an inhabited country or a limit of such country, as well as after such Vriddha words.

The words जनपदः and वास्तवः are to be read into the aphorism. This debars ि and द्विष्ट. Thus from भौगोलिक, आचार्यः and शास्त्रकः: which are non-Vriddha Kingdom denoting words, always having a plural form, we have भौगोलिक, आचार्यः and शास्त्रकः. Similarly शास्त्रीयः and आचार्यः: are non-Vriddha always plural words, denoting boundary of kingdom; we have from them शास्त्रीयः and आचार्यः. The affix will apply, of course to Vriddha जनपदः word by the last शृण्यra, though these be always plural in form. Thus शास्त्रीयः and आचार्यः: from शास्त्रीयः and
The word व्रिद्ध is used in the sūtra to indicate that the word should be plural in essence, having no corresponding singular form. Therefore the rule will not apply to वर्षन्: plural of वर्षी. The derivative from it will be वार्षम्.

The word व्रिद्ध is used in the sūtra to indicate that Vriddha-words which would have taken पुनः by the last sūtra are not debarred by this sūtra, when they are plural in form. This debarring would have taken place, by the rule of interpretation known as संक्लेपणत्व; but for the use of the word व्रिद्ध. This maxim or nyāya is thus explained in Padamanjari:—पुनः पर व्रिद्धि ज्ञातस्यानि ध्वस्तः ध्वस्तः प्रकटः यथा ध्वस्तस्यानि ध्वस्तः संक्लेपणं।

क्रमातिविवेचनस्यस्यविकल्पात् १२६ ॥ पदार्थस्य रूढ़ा-वातिविवेचन-नार्थस्य-उपर्य-वार्षम्।

श्रव्यः १२६ ॥ क्रमातिविवेचनस्यर्धिपिरिक्षण: प्रविवेचनस्येकारार्थस्य-वृत्तचयः कत्सर्य प्रत्येकेऽपि वैशिकः।

126. The affix पुनः comes in the remaining senses after a word, whether Vriddha or not, denoting a locality and having as its second term the words 'kachchha', 'agni', 'vaktra' and 'garta'.

This debars and अनुः ॥ As अनुः शंक्रक्षकः, न्यायक्षिकः, धार्मिकः, तथा आत्मः, एवं आत्मः, शेषमेतः, भाविकः: न्यायमयः:॥

The word ध्वस्तम् in the sūtra should be read with every one of the words ध्वस्तम् &c.

ध्वस्तमयः १२६ ॥ पदार्थस्य-वृत्तचयः-वृत्तचयः।

श्रव्यः १२६ ॥ पदार्थस्य रूढ़िविवेचन: नार्थस्य रूढ़िविवेचन: प्रविवेचनस्येकारार्थस्य-वृत्तचयः कत्सर्य प्रत्येकेऽपि वैशिकः।

127. The affix पुनः comes, in the remaining senses, after the words ध्वुमा &c, denoting country.

This debars ध्वुमा &c. शेषमेतः, शास्त्रकः &c. The word शास्त्र comes occurs in the list. It would have taken पुनः by IV. 2. 121 as it has by as penultimate. Its mention here shows that it need not denote a locality for the application of this affix. Similarly the words विश्व एव द्वितीय बनन् being names of वर्षा would have taken पुनः by 124 ante; here in this list, therefore, they do not denote country. Thus विश्वाम्नार्थस्य्यस्य संदेहलक्षणः शैलोऽस्ये न्यायम् " the property of Videha Kshatriyās". So also ध्वुमा &c. The word ध्वुमा occurs in the list. It takes the affix when the
derivative word means a `ship' or a `sailor'. Thus सान्न्रीक्षक न्याय and सान्न्रीक्षक न्याय। Otherwise not: शान्न्रीक्षक, “Oceanic water”.

1 श्रि, 2 रश्रि (रश्रि} and रश्रि), 3 पुष्रि, 4 पाष्रेन (पाष्रेन), 5 माहारकर, 6 माहारकर, 7 माहारकर, 8 माहारकर (माहारकर), 9 माहारकर, 10 माहारकर, 11 माहारकर, 12 माहारकर, 13 माहारकर, 14 माहारकर, 15 माहारकर, 16 माहारकर, 17 माहारकर, 18 माहारकर (रश्रि), 19 माहारकर, 20 माहारकर, 21 माहारकर, 22 माहारकर, 23 माहारकर, 24 माहारकर, 25 माहारकर, 26 माहारकर, 27 माहारकर (रश्रि); 28 माहारकर, 29 माहारकर, 30 माहारकर, 31 माहारकर, 32 माहारकर, 33 माहारकर, 34 माहारकर, 35 माहारकर, 36 माहारकर, 37 माहारकर, 38 माहारकर, 39 माहारकर, 40 माहारकर, 41 माहारकर, 42 माहारकर, 43 माहारकर, 44 माहारकर, 45 माहारकर, 46 माहारकर, 47 माहारकर, 48 माहारकर, 49 माहारकर, 50 माहारकर, 51 माहारकर।

128. The suffix कुञ्ज comes after the word ‘नागरा’ in the remaining senses, when censure or praise is implied.

The word कुञ्ज which is equivalent to निन्ज or ‘blame or censure’; and निन्ज which means पुञ्ज “dexterity”, qualify the sense of the suffix.

Thus नागरा: a knave, a cunning person, or a skillful person. The word literally means ‘a town-born, or town-bred’, but by the usage of language, it always denotes a person having the vices or virtues of a town, such as a thief or an artist.

Why do we say “when censure or dexterity is implied”? Observe नागरा: भाषा: ‘the Nagara Brāhmaṇapās’.

129. The suffix कुञ्ज comes, in the remaining senses, after the word कुञ्ज, in the sense of a man.

This de bars the suffix कुञ्ज. Thus भाषा: ‘a forester’.

Vibr.:—It should be stated rather that the suffix कुञ्ज is added to कुञ्ज in the sense of ‘a way’ ‘a lesson, or doctrine (Upānishaṭa)’ ‘a maxim’ ‘a play or game’ ‘a man’ and ‘an elephant’. Thus भाषा: पुञ्ज, पुञ्ज, पुञ्ज, पुञ्ज, पुञ्ज, पुञ्ज, पुञ्ज, पुञ्ज.
Vārt.—Optionally when the sense is that of a cow-dung as मार्गः: or गार्गः: ॥
Why do we say ‘when having these senses’? Otherwise the affix will be मार्गः. As मार्गः: पशुः: ‘wild beasts’.

विभाषा कुश्युग्म्यामः ॥ १२० ॥ पदार्थ। विभाषा-कुश्युग्म्यामाश्च ॥ १२० ॥ पदार्थ।

130. The affix शुद्धः comes optionally in the remaining senses, after the words ‘Kuru’, and ‘Yugandhara’.

Thus कौरवः: or कौरवः: कौरवाक्षः: or कौरवेनः: ॥ These words denote अन्तः or inhabited countries, and therefore by सूत्रा IV 2. 125 they would always have taken the affix शुद्धः. The present सूत्र makes the application of शुद्धः optional and not obligatory. The word शुद्धः occurs in the list of कृष्णासः class (IV 2. 133). By virtue of its being so classified, it will take शुद्धः also. And when it means man or something found in men, it will take necessarily, not optionally, the affix शुद्धः by virtue of सूत्रा IV 2. 134. As कौरवसना मगुष्ठः: कौरवसन-शः हतिनः ॥ This aphorism therefore, teaches option regarding शुद्धः with these restrictions, while it teaches option absolutely with regard to the word शुद्धः ॥

सबुद्धोऽक्षः ॥ १२१ ॥ पदार्था ॥ सबुद्ध-शुद्धोऽक्षः ॥ पृशः: ॥ सबुद्धयुग्माश्च कृष्णः पश्चादेऽविभा: ॥

131. The affix शुद्धः comes in the remaining senses, after the words ‘madra’ and ‘न्यान’.

This debars शुद्धः, though the words denote inhabited countries. Thus मार्गः: ‘born in Madra’, शुद्धिकः ॥

कौष्ठिद्वीपः ॥ १२२ ॥ पदार्था ॥ कौष्ठिद्वीप-शः ॥ पृशः: ॥ कौष्ठिद्वीपाश्च पारस्मिनिविरोधः पश्चादेऽविभा: ॥

132. The affix शुद्धः comes in the remaining senses after a word denoting a place and having the letter श as its penultinate.

This debars शुद्धः in the case of words which denote अन्तः or inhabited countries. Of course the words which do not denote अन्तः will have taken शुद्धः even without this rule. Thus शाधिकः: “born in शाखिकः.” So also शाधिकः ॥

The affix शुद्धः will apply even when the word ends in श, and would have otherwise taken शुद्धः by IV 2. 119. Thus शाधिकः: “born in शाखिकः” ॥ The word शुद्धः is understood in this सूत्रा.

कृष्णासः ॥ १२३ ॥ पदार्था ॥ कृष्णासः-शः ॥ पृशः: ॥ कृष्णासः श्रावणीश्च पारस्मिनिविरोधः पश्चादेऽविभा: ॥
133. The affix ब्रूः comes, in the remaining senses, after the words kachchha &c denoting places.

The word रेष्ये is understood here. This debars ब्रस् &c. Thus अङ्खः, देण्यः, बार्यः &c. The words कङ्खः &c. are not invariable plural words, because by the next sūtra, it is shown that these words may signify men and their habits &c. The word 'विज्ञापक' occurs in this list. It would have taken ब्रस् by the last sūtra also, because it has ॥ as its penultimate. Its mention in the list is for the sake of the subsequent sūtra by which it takes ब्रस् also under certain conditions.

1 कङ्खः, 2 देण्यः, 3 रेष्यः, 4 सर्वः, 5 वायुः, 6 कर्मयः, 7 वधीरः, 8 लाभः, 9 कुः, 10 ब्रुः (लूः, रूः, हूः) 11 शरीरः, 12 भूताः, 13 अभ्यासः, 14 विज्ञापकः, 15 द्वांतरः (कृतूः) 16 रुः

मुख्यात्मत्स्वायः ॥ १३४ ॥ पदावर्ती || मुख्यात्मत-स्वायः ॥ ब्रस् ॥

हुः॥ मुख्यात्मत-स्वायः च आतारथा प्रत्ययमेव अपेक्षात्रिवेच्छा प्रस्तुतः अभिन्नः ॥

134. The affix ब्रस् comes after the words kachchha &c. in the senses of born &c. when the meaning is a ‘man’ or ‘what exists in man’.

This debars ब्रस् || Thus कांखः: ‘a man born in Kutch’. कांखःकस्व हस्तिः अल्पिने ॥ ‘His joke or talk is of Kutch or a Kutch-laughter’. कन्खःकरः पुरा ॥ Similarly देण्यः कुः, देण्यःकस्व हस्तिः अल्पिने, देण्यःक्षिथः दुः ॥

Why do we say “when meaning man or what exists in man?” Observe काँखः: ‘The cow of Kutch’. देण्यः बार्यः॥

अपदाती साल्याः ॥ १३५ ॥ पदावर्ती || अपदाती-साल्यत्-ः (ब्रस्) ॥

हुः॥ अपदातात्मव गुणेऽस्य गुणेऽस्यात्मनानुपातस्य ब्रस् प्रस्तुतः अभिन्नः ॥

135 The affix ब्रस् comes after the word साल्य in the senses of being born &c when denoting a man or what exists in man, provided that it does not mean a foot-soldier.

The word साल्य which occurs in the कांखः class, would have taken ब्रस् by the last sūtra, when the sense was that of a man or some human’ attribute. The present sūtra makes a restriction. Thus कांखः कुः, कांखःकस्व हस्तिः अल्पिने &c. But साल्यः अविनः ‘the Sālva foot soldier goes.’

गोवितात्मकः ॥ १३६ ॥ पदावर्ती || गो-यात्रायोः-ः (ब्रस्) ॥

हुः॥ गो त्यार्थः च आतारथा प्रत्ययमेव साल्यतात्र ब्रस् प्रस्तुतः अभिन्नः ॥

136. The affix ब्रस् comes in the remaining senses of being born &c. after the words साल्य, when the word signifies ‘a cow’ or ‘a barley gruel’.
This debars भग of IV. 2. 133. Thus साल्वको से: “the cows born in Salva”. साल्वको शस्त्र: ‘the harley gruel of Salva’. In other cases we have षणुयः।

137. The affix ष comes in the remaining senses after a Nominal-stem denoting a place and having the word गते as its second term.

This debars षणुयः। The word गते is to be read into the sutra. This rule being a subsequent one debars the affixes भग and भग्र of sutra 117 ante. Thus दृश्यमिति, भुक्तान्तत्सारे, द्वारिकेर्षणीम् ‘born in porcupine’s hole &c’. The word जार्ज र is used in the sutra, so as to prevent the application of the rule to a word which ends in मः, but is preceded by the affix भग, as भगन्वरीयः। Here भग is an affix (V. 3. 68) and not a pada.

138. The affix ष comes in the remaining senses after the words गाहा &c.

This debars गाहा &c. Thus गाही: ‘belonging to a cave’. गाहीसीः &c. In the list of गाही occurs the following “नवय सर्षणः भरणे”. It means “The word गाहा becomes changed into गाहा when the affix ष is to be added. Thus गाहीसीः। But when the sense is that of a Veda-school or Charaka, the affix ष is added instead of ष as मापणा।।। The word गाहा here has the restricted sense of ‘the middle of the earth’, and not any middle generally. Thus मापणा means निवासिने भरणे। So also when the affix गाहा is applied in the case of भरण, it has the sense of नित्यां द्वारा of sutra IV. 3 89 and not all the other senses. Thus भरण: मापणा, मथ मात्रःप्रथा। मथ मात्राः “three Charaṇas dwell in the East, three in the West, and three in the Middle”. The words मथ मथ मथ and मथ मथ मथ occur in the list. They have the affix गाहा, but before the affix गाहा the ष of गाहा is elided. Thus मथ मथ मथ and मथ मथ मथ।।।

The augment कुष्ठ is added to जन and प्र before the affix ष। As जनकीयः, प्रकीयः। The same augment is added to the word जन also as, जनकीयः।।।

The affix षणुयः comes after the words रे, &c. No list of such words is given. It is an मापणा।। Thus दृश्यमिति, प्रकीयः, भुक्तान्तत्सारे, द्वारिकेर्षणीम्, मापणा।।। &c.
The affix छ comes in the remaining senses, after the words beginning with त्र देश, the East-folk.

The word छ is understood here also. The word त्र of the sutra qualifies छ देश. This debars देश. Thus त्र देश देश, त्र देश देश.

राजः क छ १४० पदार्थि राजः-क-छ छ ।

The letter छ is the substitute of the final of the word राजः, when छ is added.

This sutra only teaches substitution: for राजः would have taken छ by IV, 2, 114. Thus राजः does not govern this sutra, not being appropriate.

बुद्धाकिलकैस्त्रिकोपधान १४१ पदार्थि बुद्धाकिलक-क-छ बुद्धाकिलक (छ)

141. The affix छ comes in the remaining senses after a Vriddha word denoting a place and ending with ब्र or ब्र, or having छ as its penultimate.

The word छ must be read into the sutra. This debars the ब्र of Sutra 132 ante: as well as the affixes ordained by Sutras 117 and 123.

Thus ब्र — मारात्मकीय, श्रीरपक्षीय, एक — आश्वसति क्रिया श्रीरपक्षीय लोप पादः — कौशिकपादः, आधविवि ब्र.


Vārt.:—The words श्रीमुनि & c. are also governed by this rule though they end in युः. Thus श्रीमुनि, मेधुरकुपिनि, देवरिकोषिनि.

सम्यक्षत्वमार्गामोहरस्त्रपदार्थ || १४३ || पदानि || सम्यक्षत्वमार्गामोहरस्त्रपदार्थ (छ) ||

पृष्ठ।: सम्यक्षत्वमार्गामोहरस्त्रपदार्थ (छ) सम्यक्षत्वमार्गामोहरस्त्रपदार्थ।

142. The affix छ comes in the remaining senses after the Vṛiddha words, having the words kantha, palada, nagara, grāma and hrada, as second terms.

This debars the other affixes such as पदां and छत्र जो ११७ अन्तित था. Thus साधिक्जपीठ, साधिकक्जपीठ, साधिकम्बिन्दु, साधिकम्बिन्दु, साधिकान्तीपल्ल, साधिकान्तीपल्ल, साधिकान्तीपल्ल, साधिकान्तीपल्ल, साधिकान्तीपल्ल.

पर्वतदार || १४३ || पदानि || पर्वतदार-छ ||

पृष्ठ।: पर्वतदार-छ देवी भविष्य रै० देवी भविष्य रै०

143. The affix छ comes after the word पर्वत in the remaining senses.

This debars युः. Thus पर्वतश्रिरा तथा “the hill-king”. युः कुल: ‘the hill man’.

विमाया समुद्धे || १४५ || पदानि || विमाया-समुद्धे-(छ) ||

पृष्ठ।: पर्वतदार-छ देवी भविष्य रै० देवी भविष्य रै०

144. The affix छ optionally comes in the remaining senses after the word पर्वत when it does not denote a man.

Thus पर्वतीय गण or पर्वतीय जलानि ‘hill fruits’, पर्वतीय वाहिक or पर्वतीय वाहिक ‘hill water’.

Why do we say समुद्धे ‘not-human’? Observe पर्वतश्रिरा समुद्धे: where there is no option allowed.

नकृष्णपर्वतदार || १४६ || पदानि || नकृष्णपर्वतदार-(छ) ||

पृष्ठ।: नकृष्णपर्वतदार (छ) नकृष्णपर्वतदार (छ)

145. The affix छ comes in the remaining senses after नकृष्ण and पर्वत when denoting the country of Bharadvaja.

The word रेश्मे is understood here also. The word मार्ग does not here mean Gotra, but country. Thus नकृष्णमार्ग and पर्वतमार्ग.

Why do we say “denoting country of Bharadvaja?” Observe नकृष्ण, पर्वत, रेश्मे & c.
BOOK FOURTH.

CHAPTER THIRD.

## अथ चतुर्थोऽयायसः तत्तीयः पादः ॥

1. The affix खष्ण also comes optionally in the remaining senses, after the words 'yushmad' and 'asmad.'

The regulating power of the word हेष्ट्वे ceases. The word खष्ण indicates that the affix may be ख तृ is as well. The word “optionally” shows that the general affix खष्ण may also be employed. Thus there are three affixes, खष्ण, ख and खष्ण, and hence there being no equal enumeration, the rule of mutual correspondence (I. 3. 10) does not apply.

The words खष्णव and खष्णस are Vṛiddha, as they belong to Tyadādi class (I. 1. 74), and would have taken ख by IV. 2. 114; the present sūtra enjoins three affixes for each. Thus खष्णव-खष्णस + खष्ण (IV. 3. 2) = खष्णस + खष्ण (VII. 1. 2). खष्णव-खष्णस + खष्ण (IV. 3. 2) = खष्णस + खष्ण (VII. 1. 2, and VIII. 4. 2). So also खष्णस, खष्णस, and खष्णसःः ...

2. When this affix खष्ण is added and when खष्ण is added, then खष्ण and खष्णस are the substitutes of खष्णव and खष्णसः

The pronoun तत्सिद्ध refers to the visible affix खष्ण, and not to the understood affix ख which was drawn into the last sūtra by the word ख.

Why does the rule of mutual correspondence (I. 3. 10) not apply here, there being two affixes, two words, and two substitutes? This, however, is not
done, because the sūtra can be divided into two separate aphorisms: (1) तथा का मात्रम् द्विप्रकारः (i.e. (1) when का is added, द्विप्रकार and तथा का are the substitutes of द्विप्रकार and तथा का respectively (2). So also when का follows.

As for illustrations, see the preceding Sūtra, e.g. वैष्णवस्वामी, वैष्णवस्वामी: with का, and द्विप्रकार and तथा का: with का This substitution does not take place when का is added, as वैष्णवस्वामी: and वैष्णवस्वामी:

तथा का मात्रम् द्विप्रकारः (का) || पदार्थ || तथा का मात्रम् द्विप्रकारः

हृदि: द्विप्रकारपरोऽस्मात्श्च तथा का मात्रम् द्विप्रकारः तथा का मात्रम् द्विप्रकारः: तथा का मात्रम् द्विप्रकारः तथा का मात्रम् द्विप्रकारः

3. In expressing one individual, तथा का and मात्रम् are the substitutes of 'yushmad' and 'asmad' respectively, when का and मात्रम् follow.

As साधकोः 'belonging to thee', मात्रम्: “belonging to me.” शाक्त: and शाक्त: || But when the affix is का, the form will तथा का: तथा का.

The word एकस्वतः should not be construed as meaning the affix of the singular number, as the affix का. || Because the affix of the singular is always elided (कृष्ण:) after these words, and by rule I. 1. 63, there will not be the application of this rule. This difficulty is, however, got over by explaining the word एकस्वतः as equal to एकस्वतः:

अभ्रोपदः || पदार्थ || अभ्रोपदः

हृदि: अभ्रोपदः एकस्वतः एकस्वतः एकस्वतः

4. The affix यदृः comes after the word यदृः in the remaining senses.

This debars यदृः. || Thus यदृः 'belonging to half.'

Vdrt:- When it has a prior term the affix दृः is used. As व्यवस्थापितः, व्यवस्थापितः: व्यवस्थापितः व्यवस्थापितः

पराभवगुणमपेत्त्रयः || पदार्थ || पराभवगुणमपेत्त्रयः

हृदि: पराभवगुणमपेत्त्रयः पराभवगुणमपेत्त्रयः पराभवगुणमपेत्त्रयः: पराभवगुणमपेत्त्रयः: पराभवगुणमपेत्त्रयः

5. The affix यदृः comes, in the remaining senses, after the word 'ardha', when preceded by 'para', 'avara', 'adhama', and 'uttama'.

Thus पराभव, पराभव, पराभव, पराभव: पराभव.

Q. Why do we say यदृः 'preceded by'? Its use seems to be superfluous. If the sūtra stood as पराभवगुणमपेत्त्रयः, it would have given the same sense. For the यदृः being supplied from the last sūtra, the whole sūtra.
would have been बलसा घोबनः फ्लोमपोन् एवर्द्धत्र वस्तु which must mean 'preceded by para &c.'

A. The words पत्र and बलसर have meanings other than that of विधिबर or direction. As पत्र 'highest pleasure,' बलसर 'lowest pleasure.' Therefore, when these words पत्र and बलसर denote direction, then by the subsequent rule, the affix would have been always अहस्त and अहस्त. The employment of the term अहस्त in the śūtra, prevents the application of the affix अहस्त even when the words denote direction.

According to the Vārtika चापः परस्परतः देनुः given under the last śūtra, the word अहस्त preceded by any word would have taken अहस्त, hence the necessity of this śūtra ordaining अहस्त, when the first terms are पत्र &c.

षक्त्याः प्रवन्धोऽद्वार्तेऽपि प्रश्नतः पत्रं-पत्रं-पत्रं-पत्रं-

इति: (िन्तिज्ञसतार्थतापरिपक्वताः देनुः परस्परसंस्कारेऽपि पत्रं परस्परसंस्काराद्वार्तोऽपि परस्परसंस्काराद्वार्ते देनुः पत्रं परस्परसंस्काराद्वार्ते

6. And the affix अहस्त also (as well as अहस्त) comes in the remaining senses after the word 'ardha,' when the prior term denotes a direction.

By अहस्त, the affix अहस्त is also used. This debars अहस्त. Thus पर्याप्त, पर्याप्त, पर्याप्त, पर्याप्त, पर्याप्त, पर्याप्त, पर्याप्त, पर्याप्त, पर्याप्त, पर्याप्त, पर्याप्त.

The word अहस्त is used in the śūtra in order to prevent ambiguity. Had the śūtra stood merely as विधिबर अहस्त, it might have meant (I.1.68): 'Artha preceded by the word विधिबर takes अहस्त also,' for then अहस्त would have applied, and अहस्त चापः would have taken the affix.

माम्मजनपदे-नवानाथसूत्रोऽपि माम्मजनपदे-नवानाथसूत्रे अहस्त-रसी

इति: (िन्तिज्ञसतार्थतापरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः

7. The affixes अहस्त and अहस्त come in the remaining senses after the word 'ardha,' preceded by a word denoting direction, when a particular portion of a village or an inhabited country is meant.

The phrase विधिबरपाश्च is to be read into the śūtra. This debars अहस्त. Thus हे हे लाद्वरणं माम्मजनपदे अहस्त, परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः परोलीपरिपक्वताः

माम्मजनपदे-नवानाथसूत्रे अहस्त-रसी
8. After the word मध्य there is the affix र in the remaining senses.

This debars रम्. As मध्य: "middlemost".

Vārtt.:—So also after the word: आदि: As आदि: "Adam, or born in the beginning".

Vārtt.:—So also after the words भरणः and चरणः, the final च being elided. As भरणः, चरणः.

9. The affix अ comes in the remaining senses after the word ‘मध्यः’, the meaning being ‘fit’ or ‘proper’.

The word सांत्विकः means ‘equity, propriety, right, fit’. As मराठीत विषय प्रकाशः "the proper piece of wood—neither too long nor too short". विषयः "the fit Grammarian, neither too refined nor too dull". मराठी: "a proper wife".

10. The affix यम् comes in the remaining senses, after the word यम्, which is near the sea.

The word यम् occurs in the list of Kachchhâdi (IV. 2. 133), and would have taken रम्; and by sūtra IV. 2. 134, it would have taken द्वै also. The present sūtra debars both those affixes, when the word यम् means अनुसमुद्र or ‘near the sea’.

Thus यम्: ‘living on or relating to an island’. As यम्: अनुसमुद्र

Why do we say अनुसमुद्र? Observe द्वै or द्वैत (IV. 2. 133 and 134).
The word ‘अनु-समुद्र’ is an Avyayibha compound (II. 1. 15).

11. The affix दम् comes in the remaining senses after the words denoting time.

This debars दम्न। The affix द which comes after Vṛddha words is prohibited by this sūtra. Thus अव्य: ‘monthly’ अव्यः ‘monthly’, अव्यः ‘annual’.

The words which denote time even indirectly, also take this affix. As कार्तिकेय: अव्यः. अव्यः: अव्यः. The word अव्य governs all the subsequent sūtras up to 25. (षष्ठ अव्यः).
12. The affix ठन्न comes in the remaining senses after the word शरद्, when expressing शरद्.

This debars शरद् (IV. 3. 16). The word शरद् means the ‘funeral oblation’; and not श्राद्ध, दुष्क: ‘a faithful or believing person’. Thus शारद्धके शरद् ‘the autumnal Sraddha’. When not meaning ‘Sraddha’, it will be शारद्.

13. The affix ठन्न comes optionally in the remaining senses after the word शरद् when expressing illness or heat.

Thus शारद्विधि रेत्त: ‘the autumnal disease’, शारद्धपि भाषि: ‘the autumnal heat or sunshine’.

Why do we say “when denoting sickness or heat”? Observe, शारद् ह्यि ‘the autumnal curd’. This ठन्न debars the शरद् शरद् (IV. 3. 16).

14. The affix ठन्न comes optionally in the remaining senses after the words ‘nīṣa’, and ‘pradosha’.

This makes optional, where by sutra IV. 3. 11 ante, the हस्त्र would have been obligatory. Thus शरद् or शरि‘nocturnal’. शारद्धम् or शारद्धकि.

15. The affix ठन्न comes optionally in the remaining senses after the word हस्त्र and it takes the augment तूँ.

The word हस्त्र takes the affix ठन्न by sutra IV. 2. 105. This sutra ordains हस्त्र. When free from the scope of these rules, it takes त्यु and त्यु affixes also by IV. 3. 23. Thus हस्त्र+त्यु+रस्त = शोधस्त+त्यु+रस्त (VII. 3. 3) = शोधसिक “belonging to to-morrow or ephemeral”. Otherwise शरस्त: and शरस्त:.

16. The affix ठन्न comes in the remaining senses,
after the words ‘sandhi-velā’ &c, and the words expressing ‘season’ and ‘asterism’.

The word कङ्काल to be read into the sūtra. All the words must be expressive of time. This debars कङ्काल. The repetition of कङ्काल &c debar also in the case of those words, which are Vitiṣṭha in this list (IV. 2. 114). Thus (1) शाक्तिसेवक, शाक्तिसाध (2) वव्यत्र, शाक्तिसु (3) शाम्म, शाम्म are examples of sandhivelā season and asterisms respectively.

The affix कङ्क is added to कङ्कस्य when denoting ‘fruit’ and ‘festival, as संकाले करे or परे.

1 कङ्कित, 2 कङ्क, 3 कङ्काली, 4 कङ्कोत्री, 5 कङ्काल, 6 कङ्काली, 7 कङ्काली, 8 कङ्काल, 9 कङ्कालादर्शण: ॥

शाक्तिशास्त्र ॥ १७ ॥ पद्लिन || प्रायव-पद्लिन ॥

शृंगिन: || प्रायव-पद्लिन: प्रवर्तो मयति शृंगिन: ॥

17. The affix पद्लिन comes in the remaining senses after the word प्रायव ॥

This debars the कङ्क of the last sūtra, though ‘प्रायव’ is a season-denoting word. Thus प्रायव-पद्लिन: शाक्तिशास्त्र: “the cloud belonging to the rainy season.”

शृंगिन ॥ १८ ॥ पद्लिन || शृंगिन: ॥

शृंगिन: || शृंगिन: शृंगिन: शृंगिन: शृंगिन: ॥

18. The affix शृंगिन comes in the remaining senses after the word शृंगिन ॥

This debars कङ्क of IV. 3. 16. Thus शृंगिन: शृंगिन: शृंगिन: शृंगिन: ॥

रक्तविस्तर ॥ १९ ॥ पद्लिन || रक्तविस्तर-(कङ्क) ॥

रक्तविस्तर: || रक्तविस्तर: विस्तर: हर: प्रवृत्तो मयति शृंगिन: ॥

19. In the Chhandas, the word ‘varshā’ takes the affix कङ्क in the remaining senses.

This debars कङ्क. The form will be the same, but there will be difference in accent. As नब्बर मनस्य: शाक्तिसेवक: The word कङ्क here means “month,” i. e. Nābha and Nāvasya are two rainy months.

सन्ताल ॥ २० ॥ सन्ताल-(कङ्क) ॥

सन्ताल: || सन्ताल: सन्ताल: प्रवृत्तो मयति शृंगिन: ॥
20. In the Chhandas, the affix ॐ comes in the remaining senses after the word ‘vasanta.’

This debars धनु (IV. 3. 16). Thus न्त्रेष्य मधवः गायनिकाभ्यांत्वं

ष्ट्रात्य ॥ द्रेष्य त्रात्य-ह (ढून) ॥

वृत्ति: ॥ गायनिकाभ्यां द्रात्य न्यायणे रष्ट्र मधवः न्यायणे रष्ट्र: ॥

21. In the Chhandas, the affix ॐ comes in the remaining senses, after the word ‘hemanta.’

This debars धनु (IV. 3. 16). Thus श्रेष्य तयंदवः हैमंतकाभ्यांत्वं ॥ The making of two separate Sūtras of 20 and 21, is for the sake of the subsequent sūtra, in which the anuvṛtti of word हेमन्त only is taken.

स्वर्णाणि ोऽसतीयां ॥ २२ ॥ द्रूपे ने ॥ स्वर्णाणि ोऽसतीयां ोऽसतीयां ॥

वृत्ति: ॥ हैमंत्रशास्त्राणि वृद्धानि भागलि तद्वाक्षरिकायणं प्राप्तं तोऽसतीयां: ॥

22. The affix अण्ड comes always after the word ‘hemanta,’ and (before this affix) the letter न of ‘hemanta’ is elided.

Thus हैमन्तः स्वस्तः: ‘wintery residence.’ हैमन्तकपपानम् ॥

The word हेमन्त is used to show that the sūtra applies in the Chhandas as well as in the secular literature.

The word हेमन्त will take अण्ड by sūtra IV. 3. 16 as हेमन्ती प्रशति: but there is no elision of न there. Thus there are three forms हेमन्तः (IV. 3. 16), हेमन्तिक (IV. 3. 21) and हेमन्तः ॥

सायरिंहामप्रमेयोपूर्वस्यहुः कुचौतुच च ॥ २३ ॥ पदार्थः सायरिंहामलिस्स्त्रहः

वृत्ति: ॥ सायरिंहामनस्थयापूर्वस्य कालाविश्वाम्बद्धस्य इत्यस्यस्मास्य कुचौतुच: ॥

वार्षिकः ॥ प्रवर्षिकारविश्वास्य अन्यायः ॥

वार्षिकः ॥ सायरिंहामप्रमेयान्याः ॥

वार्षिकः ॥ सायरिंहामप्रमेयान्याः ॥

23. After the words सायं ‘at eve,’ चिरं ‘for a long time’, प्रांग ‘in the forenoon’, प्रान्त ‘at dawn’, and after Indecinables expressing time, there are the affixes युक्त and युक्त and their augment is तुष् ॥

The word कालम् is understood here also. Thus ग्राह्यम् = ग्राह्यम् गृहम् = गृहम् (VII. 1. 1) ‘belonging to the evening’, क्रियान्तम् ‘lasting’, या: क्योऽतन्तम् ‘what is of the forenoon’, यायेवतन्तम् “what is of the early morn”.

The word सायं is a word ending in यं and is an Indecinable. These
affixes would also come by virtue of its being an Indeclinable, after that saye. The present saye is derived from the root व by adding the affix व. It always ends in र when these affixes are added. The word व always ends in र and व always ends in र.

As regards Indeclinables, the examples are शेषात्मव, ‘belonging to the night’. विशारदव, ‘belonging to the day’.

Vdrt:—The affix व comes after the words नि, पर and तहर. As नि, पर; and तहर.

Vdrt:—The र of र in elided in the Chhandas before this affix र. as, प्राचे.

Vdrt:—The affix व comes after नि, भारि and प्राचे; as, भारि, भारि and प्राचे.

Vdrt:—So also after नि, भारि.

The difference between त्यु and त्यु is in accent. Thus शाक्ति and साक्ति, निरंतर and निरंतर, निशाचर्य and निशाचर्य, निशाचर्य and निशाचर्य.

विद्वानपुर्रावरा दीपमाय. २५ ए पदावर्णी विद्वान वूँवाह अपराधस्यापरवरीसा (ङ्ङु-ङ्ङु) दीपमाय.

२५. Optionally after the words पूर्वोऽ and अपराध, there are the affixes ङ्ङु and ग्रीव and their augment is तुर.

In the alternative छ्च of IV, 3. 11 also occurs. As पुर्वोऽ and अपराधस्यापरवरीसा, with त्यु, निरंतर and निरंतर. With त्यु, we have त्यु and त्यु. The sign of the locative is not elided by rule VI. 3. 17. When the word is taken as incapable of having the case-affix, we have, द्वार्यमावरी or ग्रीवस्यापरवरीसा.

वर्षाधारण: २५. ए पदावर्णी वर्षाधारण:

२५. The affixes ordained above or here after, come after a word in the 7th case in construction, in the sense of 'born or grown or originated there or then'.

The affixes वत्त्व &c. वत्त्व &c. have been taught, but no particular sense was assigned to them. See IV. 2. 92. This sūtra gives one of the senses, and also declares the particular case in which the stem must be, to which the affix is to be added. Thus शेषात्मव: वत्त्व + वत्त्व = वत्त्व: 'born in Srugha'. So also मधुर: 'born in Mathura', द्वार्य: 'born in Utsa', शेषात्स्य: 'born in Udapāna',
26. After the word अभ्यु in the 7th case-affix, there is the affix दु: in the sense of produced therein.

This debars एष्य of सूत्रa IV. 3. 17. The द of अध्य is for the sake of accent. म्याृच वाृत्त = अभ्युत्काृत्त 'produced in the rainy season'.

संसारायं शरदों दु: || २७ || पदानि || संसारायं-शारदा:ऽदु: ||

हृति: || पर्याहारायामात्रल्हारायायाराधृऽदु: ||

27. The affixa दु: comes after the word शारद् in the 7th case-affix, in the sense of 'born therein,' the whole word being a name.

This debars ब्राह्म. Thus शारद्का एष्य: 'the grass called शारदका'. शारद्का दुः: 'the pulse called शारदका.'

Why do we say संसारायं? Observe शारद् दुः: the autumnal crop.

According to some, the word संसारायं governs all the succeeding सूत्रas up to IV. 3. 38.

28; The affixa दु: comes in the sense of 'born therein' after the words पूर्याह, अपराह, भार, दु:ऽदु:, and अवस्थाः, the whole being a Name.

Thus पूर्याहऽतः. अपराहऽतः: This debars IV. 3. 24. भारऽतः: दुऽतः: || This debars ब्राह्म of IV. 3. 16. अवस्थाः: This debars दुऽतः of IV. 3. 14. अवस्थाः: This debars the general दु: affixa.

When it is not a Name, the other affixa are employed.

29. The affixa दुऽतः comes after the word पथः, in the sense of 'produced therein', and thereby in the room of पथः the substitute is पथः ||

Thus पद्य: ब्राह्म: = पथः: 'produced in the way.'
This debars the ब्रधः.

अमावास्या या ३०  पदार्थि  अमावास्या-या (कु)। पृथि: अमावास्यांस्तरथुदम सन्धि या शष जात इत्येवत्साक्षः।

30. The suffix ब्रधः comes optionally after the word अमावास्या, in the sense of 'born therein'.

This debars ब्रधः of IV. 3. 16. Thus अमावास्या: or अमावास्या:। This suffix ब्रधः is applied to the word अमावास्या also, on the maxim एवरूपस्स्वहस्तानन्दनस्तानाः।

"That which has undergone a change in regard to one of its parts, is by no means in consequence of this change, something else than what it was before the change had taken place". Thus अमावास्या: or अमावास्या:।

अ च ३१  पदार्थि  अ-च। पृथि: अमावास्यांस्तरथुदम सन्धि या शष जात इत्येवत्साक्षः।

31. And the suffix अ also is added to the word अमावास्या, in the sense of 'born therein'.

This adds a third suffix to the ब्रधः and ब्रधः already given. Thus अमावास्या: अमावास्या:। अमावास्या:। So also after the word अमावास्या, as अमावास्या, अमावास्या: and अमावास्या:।

सिन्धुपकराश्रम कु ३२  पदार्थि  सिन्धु-पकराश्रम-कु। पृथि: सिन्धुपकराश्रमानां सन्धिक्यायन्तन्नधे सन्धि नवस्तान्न जात इत्येवत्साक्षः।

32. After the words 'sindhu' and 'apakara', there is the suffix कु in the sense of 'born therein'.

The word सिन्धु occurs in the Kachchhâdi class and takes अच and ब्र�ः (IV. 2. 133); and अचक्क would have also taken ब्रधः under the general rule. This śūtra debars these affixes. Thus सिन्धुकः, अचक्कः।

अ-च ३३  पदार्थि  अ-अ-च। पृथि: सिन्धुपकराश्रमानां समायन्यनन्तन्नधे सन्धि नवस्तान्न जात इत्येवत्साक्षः।

33. And the affixes अ-च and अ-च come respectively after the words 'sindhu' and 'apakara', in the sense of 'produced therein'.

Thus अचक्कः: and अचक्कः।

अविनाशालम्बुद्रुपातास्वातितिबङ्गपुनर्नन्दस्ताविशालापदानवल्लालदुः। ३४  पदार्थि। अविनाशालम्बुद्रुपातास्वातितिबङ्गपुनर्नन्दस्ताविशालापदानवल्लालदुः।

"That which, having undergone a change in regard to one of its parts, is by no means in consequence of this change, something else than what it was before the change had taken place". Thus अविनाशालम्बुद्रुपातास्वातितिबङ्गपुनर्नन्दस्ताविशालापदानवल्लालदुः।
34. The affix denoting 'born therein' is elided by luk, after the words 'śravishṭhā', 'phalguni', 'anurādhā', 'svāti', 'tishyā', 'punarvasu', 'hasta', 'visākhā', 'āshādhā', and 'bahula' all denoting asterisms.

The feminine affixes are also elided after these words by I. 2. 49. Thus भारविन्द्र शीति—भारविन्द्र 'produced under Śravishṭā'. So also द्वारक, बनस्सरा, द्वारिष्ट, द्विष्ट, उत्तेजस, रस्म, द्विविष्ट, भारविन्द्र:—. The 'Bahula' is another Name of the asterism कुशिका.

Vvdr.——So also the affix is elided after the asterisms विष्ट, रेस्ती and ओषधिनी when the word is feminine. Thus विष्टाणि शीति 'a woman produced under चित्त्र' will be called विष्टाणि. So also रेस्ती, ओषधिनी. The feminine affix which would have been elided after the two words Revati and Rohiṇi, by I. 2. 49, is reordained by IV. 1. 41, because these words belong to the गोर्ण class.

Vvdr.——The affixes अ and अन come respectively after फळ and अनां in forming the Feminine derivatives. As फळाणि (IV. 1. 15) and अनां. The difference is in accent and meaning.

Vvdr.——The affix छं also comes after ‘Śravishṭā’ and ‘āshādhā’.

As धारयित्व: and सामस्तीय:.

35. There is luk-elision of the affix denoting born therein after a word ending in ‘sthāna’, and after the words 'gosāla' and ‘kharasāla’.

Thus गोर्णाणि शीति—गोर्णाणि, वनस्सरा, गोर्णाणि, एकस्त्री:.

वस्त्राला अभिनित्व: अभिनित्व: वा. वा. जैसे वा.

Pādaṇि वस्त्राला, अभिनित्व: अभिनित्व: वा (वाल) वा.

36. There is optionally luk-elision of the affix denoting 'born therein' after the words 'vatsasāla', 'abhijit', 'āsvayuk', and 'satabhik'.

As वस्त्रालाणि शीति—वस्त्रालाणि or वस्त्रालाणि, अभिनित्व: अभिनित्व: अभिनित्व: अभिनित्व: वा. जैसे वा. The two words वस्त्राला and वस्त्रालाणि are both to be taken. These are all diversities of बुन्न as used in the next sūtra.
37. There is diversely luk-elision of the affix denoting ‘born therein’, after an asterism.

Thus राहित्यः: or राहित्यः (IV. 3. 16) युगाशित्त or मार्गेशीर्यः (IV. 3. 16).

इत्यत्त्वविद्वतिरुद्दालाः: || ३५ || पदार्थः || इत-सङ्घः-सीत-कुशालः: ||

युगाशित्त: || सामसीग्नयमनविद्वारिभिः वयापीहितं प्रवचो नयनि ||

38. An affix (one of those already taught) comes after a word in the seventh case-affix, in the sense of ‘done there’, ‘obtained there’ ‘bought there’ ‘dexterous therein’.

Thus कृत: may mean “done in, or bought in, or obtained in, or skilful in Srugna”.
So also the words मापुरः, राहित्यः:.

प्रावनमय: || ३६ || पदार्थः || प्राव-विद्व: ||

युगाशित्त: || सामसीग्नयमनविद्वारिभिः वयापीहितं प्रवचो नयनि ||

39. After a word being in construction in the 7th case, an affix (one of those ordained already) comes in the sense of ‘generally found therein’.

The word प्राव: means something less than all i.e. abundant. Thus कृत: ‘what is abundant or mostly to be found in Srugna’,—युगाशित्त याबुधन्यम भवति:.
So also मापुरः, राहित्यः: &c.

This sutra may appear to be superfluous as being covered by the more comprehensive sutra तथवभ: (IV. 3. 53). If प्रावनमय: be explained as अविश्वस्य: i.e. what sometimes is to be found and sometimes not, still it will make little difference.

उपजनाःपानविद्वारिभिः || ४० || पदार्थः || उपजनाः-उपकरणाः-उपनिवेशः-उद्दालाः ||

युगाशित्त: || उपजनाःपानविद्वारिः: पराश्व: सामसीग्नयमनविद्वारिः प्रवचनम हेत्त्वारिभिः यद्यवचो नयनि ||

40. The affix उद्दालाः comes in the sense of ‘mostly to be found there,’ after the words ‘upajānu, ‘upakarma,‘ and upanivī,’ being in the 7th case in construction.

This debars युगाशित्त: &c. Thus श्र्वप्रावनमय: श्र्वप्रावनमय: स्पष्टविस्ती ||

संस्थित: || ४१ || पदार्थः || संस्थित: ||

युगाशित्त: || सामसीग्नयमनविद्वारिः संस्थित:प्रावनमय: वयापीहितं प्रवचो नयनि ||

41. After a nominal-stem or a word ending in the feminine affix ा and ा, being in the 7th case in construc-
tion, an affix comes in the sense of ‘adapted therein.’

Except the word ‘adapted’ which is the meaning of the word दृश्य, all the other words of the śūtra have been supplied from the previous aphorisms. The word दृश्य does not mean in this śūtra ‘origin’ or ‘existence,’ for the word ज्ञात and अव already express that notion. It here means ‘suitableness’ ‘adequacy’ i.e., ज्ञातान्वित: and ज्ञातान्तरेतः.

Thus तुम्हें संस्थापितः = सीता: ‘what is suited to the country of Srughna.’
So also भाद्रेऽ: राधिनः। The word संस्थापित is understood here also.

कोशाब्दर्थः।। ॥५२।। पदार्थः।। कोशाब्द-रूपः।।
तुच्छः।। कोषेपन्नः एव प्रथमो नविनः तव चंद्रावलः नीच्चः॥

42. The affix दृश्य comes after the words कोषा in the sense of ‘adapted to that.’

This debars मनः।। Thus कोषे संस्थापितः = कोषार्थ वस्तिः ‘silken clothes.’

The word कोषा means ‘cocoon.’ कोषा: may literally therefore mean ‘anything suited to the cocoon,’ and may apply to the caterpillar as well as to the silk made out of cocoon. The word कोषार्थ is however दृश्य and means ‘silken.’ Nor does it mean ‘suited to the sheath,’ as a sword, though कोषा means ‘sheath’ also. This śūtra would have been more properly placed after IV. 3. 134, under the heading of बिकार rather than of संस्थापित:।।

In fact after the śūtra दृश्य-रूपः (IV. 3. 159), the addition of कोशाब्दः would have been more appropriate.

कठासाधुपथ्यचक्षुमालेशु।। ॥५३।। पदार्थः।। कठासाधु-साधु-पथ्यचक्षु-मालेशु।।
तुच्छः।। काठासाधुपथ्यचक्षुमालेशु।। काठासाधु-साधु-पथ्य-चक्षुमालेशु।।

43. An affix comes after a word denoting time, being in the 7th case in construction, in the sense of ‘being good,’ ‘flowering’ or ‘ripening therein’.

Thus हेमके सातुः=हेमकः: ‘what is good or pleasant in autumn’ as हेमकः: धारकः: शेषाहामलः।। So also सत्यं पुष्यातिः = पासनवः: शुक्लतः: ‘vernal creepers i.e., which flower in spring,’ देवपत्रः: पासनः।। So also शालिं पष्यानं = शालसः: शालाकः “the grains that ripen in autumn”. शालिः शालसः: ‘the barley that ripens in summer’.

This śūtra teaches the base and the sense of the affix. It does not directly teach the affix. The above illustrations are examples of the affix मनःेथ।।

उद्धे सः।। ॥५४।। पदार्थः।। उद्धे, सः।।
तुच्छः।। काठासाधुमः।। काठासाधुपथ्यचक्षु: मालेशुपथ्यचक्षुः मालेशु पथ्यचक्षुः मालेशु।।
44. An affix comes after a word denoting time, being in the 7th case in construction, meaning ‘sown there-in’.

Thus रात्रि-रात्रि -रात्रि वित्ति: ‘the barley sown in autumn.’

The separation of this सुत्र from the last, is for the sake of the subsequent सुत्र in which the anuvrtti of रा व only goes, which could not have been the case had this word been included in the last सुत्र.

आध्वार्द्ध युद्ध II ४५ II पद्धथ II आध्वार्द्ध युद्ध II

45. The affix सुन्य comes in the sense of ‘sown’ after the word आध्वार्द्धृती.

This debars सुन्य II Thus भारतवास युद्ध - भारतवास युद्ध: ‘the pulse sown in आवयुज. It is the name of the full-moon in the Asterism of आवयुज. आवयुज और आवयुज are the same. Some texts read आवर्जी instead of आवर्जी.

श्रीमत्सग्नतासन्नररस्यादम् II ४६ II पद्धथ II श्रीमत्सग्नतासन्नररस्यादम्-

46. The affix सुन्य comes optionally after the words ‘grishma’ and ‘vasanta’, in the sense of ‘sown’.

This debars सुन्य (IV. 3. 16). Thus रायकर or रायकर रायकर ‘the crop sown in summer’. रायकर or रायकर.

47. After a nominal stem being in the 7th case in construction, denoting time, an affix comes in the sense of ‘being then due’; provided that the thing due be ‘debt’.

Thus दाने देवमण्ड - दाने “a debt due in a month”. दाने दाने दाने. Why do we say दाने ‘it being a debt’. Observe माणे निम्न where no affix is added.

48. The affix सुन्य comes in the sense of ‘debt then due,’ after the words कलापि, अद्वय, and वसुदेव denoting time.
and being in the 7th case in construction.

The words कलयिः & c are words which indirectly denote time. Thus the time in which the peacocks mate and make noise is called कलयिः. The time in which the asvatha tree fructifies is called ब्रह्मफळः. The time in which barley is thrashed out is called वषुः ‘barley-chaff’. Thus कलयिः-निनिते देवृयुऽने - कलयिः कालयिः a debt to be paid when the peacocks make noise (i.e. mating or rainy season) tails.’ ब्रह्मफळः and वषुःकलयिः.

प्रथावरसमादुः क ६९ पदाति प्रथावरसमादुः क ६९ पदाति

४९. The affix वषुः comes in the sense of ‘debt-due’ after the words ‘ग्रीष्ममा’ and ‘आवर्षसा’.

This debars the वषुः and वषुः. Thus प्रथावरसमादुः-प्रथावरसमादुः. So also ब्रह्मफळः. This affix causes Vṛiddhi, while वषुः would not have done it. Hence the separate affix. The word ब्रह्मफळः is synonymous with वषुः ‘a year’. The word ब्रह्मफळः means either भागाधिन्याः सन्दर्भासारामाचारस्ये देवृयुः or भागाधिन्याः प्रस्तरस्ये देवृयुः वषुः न वषुः.

संवर्षासरामाचारीयौ ढच्छ ५० पदाति संवर्षासरामाचारीयौ ढच्छ ५० पदाति

५०. The affix ढच्छ also (as well as वषुः) comes after the words ‘सम्बर्षसा’ and ‘ाग्रहायां’ in the sense of ‘debt due.’

Thus सम्बर्षसा देवृयुः-तांस्कारीकृत, and सम्बर्षसाचकृत भागाधिन्याः or भागाधिन्याः.

The word ढच्छ occurs in Sandhiveladi Class (IV. 3. 16) and takes वषुः when ‘fruit’ or ‘festivity’ is meant. The present sūtra enjoins ढच्छ when ‘debt’ is indicated.

व्याहराति सुगः ६१ पदाति व्याहराति सुगः ६१ पदाति

५१. An affix comes after a word in the 7th case in construction, denoting time, in the sense of ‘who then wanders’, and the word so formed refers to a wild beast.

Thus निवासवः व्याहराति सुगः - नैस: “an animal that wanders at night.” So also ध्रुवः or मािवेकः (IV. 3. 14) ‘a brute that yells in the morning.’
Why do we say मुख: ‘a beast’? Observe निदानं व्याहति स्त्रोतं. Here there is no affixing. The word व्याहति also means ‘to make noise.’ The Sūtra may, therefore, also be translated as: “After a word denoting time, an affix (IV. 1. 83) comes in expressing a wild beast who makes noise at that time”.

52. An affix comes after a word in the 1st case in construction denoting time, in the sense of ‘this is his habit or endurance’.

The word खङ्गाञ्च is understood here also. त्रृत्व: that: सोङ्गव: विलम्ब or चरुतमचल: “endured or habituated”. Thus निदान शरणावलयं निदान “reading by night”. त्रू छावाभम्प छावाभम्प नेत्रः or मेघः: ‘a student who is habituated or enured to reading by night’. So नासीतः or पासीतः.

53. An affix comes after a word in the 7th case in construction, in the sense of ‘who stays there’.

The anuvṛtti of कालमद ceases. The sense of मद here is ‘existence’, and not that of ‘birth’: because the sense of ‘birth’ is taught in sūtra रूप: (IV. 3. 25). Thus, कुष्ठि मद: = द्रुष्टि: “who stays in Srughna”. माधुर: द्रुष्टिः.

The repetition of त्रृत्व in the sūtra though its anuvṛtti could have been drawn from the previous sūtras, is for the sake of stopping the anuvṛtti of त्रृत्व.

54. The affix यद्द comes in the sense of ‘who stays there’, after the Nominal stems त्रृत्व &c.

This debarrs मद्य and खङ्ग: As त्रृत्व मद्य = त्रृत्व, ‘lying in a particular quarter’, खङ्ग:.

The words मुख: and मद्य which ordinarily mean ‘mouth’ and ‘hip’ respectively, have not this meaning when this affix is to be added. They must refer to non-corporeal or abstract objects. As हृदयमयेः ‘who stays in the van of the army’, हृदयसत्यमयेः ‘who stays in the rear of the army’. In
fact, the words ‘mukha’ and ‘jaghaṇa’ here mean the ‘van’ and the ‘rear’ of an army. The word दुध्रू takes this affix, when the word so formed is a Name. As द्वारा-द्रव्यस्त, otherwise we have धीरेश्वर गतवया.

1 द्वारा, 2 द्वरा, 3 पुरा, 4 गंगा, 5 पुर, 6 भाग्य (पाप्त) 7 निश, 8 नेष, 9 जल, 10 चक्र-क, 11 द्वारा, 12 भाक, 13 द्रव्य, 14 शरीर, 15 द्रव्य, 16 शरीर, 17 तात्प, 18 गुप्त, 19 अहम, 20 नेष, 21 द्वारा, 22 वस्तुसाह्य, 23 न्याय, 24 चंद, 25 द्वारा (द्वारा) 26 अत, 27 भाकाश, 28 गतवया.

शारीरसवयाय ॥ ५५ ॥ पदार्थं ॥ शारीर-अवस्थात-च ॥

श्रुति: शारीरसवयायानि: पाहतपनिकादृकवद्वयो भवति द्वारा भक्ततत्तत्त्वोहिती सवयायाय।

55. The affix द्वारा comes in the sense of ‘what stays there’ after a word denoting a part of the body.

This debars द्वारा. As द्रव्यययम् द्वारा व’ द्रव्यम् ‘dental i.e. what stays there, वाप्तययम् द्राश्वयम्। So also सर्वं गतवया (VI. 3. 53), नाशितरययम् गतवया द्राश्वयम्।

द्वारिकाधिकारिकलिपिस्यवस्यं वदेभेः ॥ ५५ ॥ पदार्थं ॥ द्वारा-सुशि-कलिक-खस्ति-सु-स्वर-अ-स्वर-द्वारा: ॥

श्रुति: द्वारिकाधिकारिकलिपिस्यवस्यं वदेभेः।

56. The affix द्वारा comes in the sense of ‘what stays there’, after the words ‘द्रित’, ‘कुक्षि’, ‘कलाशि’, ‘वस्ति’ ‘अति’ and ‘अहिं’.

Thus द्वारिकाधिकारिकलिपिस्यवस्यं द्रित ‘what stays in a leathern bag’, द्राश्वयम् वाप्तयम् द्राश्वयम्, भाकाशयम् द्राश्वयम् वाप्तयम् भाकाशयम्। भाकाशयम् is the name of a poison. The word भाकाश is a noun and not a verb here. Its use as a Noun is to be seen in phrases like भाकाशयम् गतवया, वाप्तयम्।

प्रीतायकोपणं च ॥ ५६ ॥ पदार्थं ॥ प्रीतायको-अणु-लक्षणम्: ॥

श्रुति: प्रीतायकोपणम् भवति द्वारिकाधिकारिकलिपिस्यवस्यं वदेभेः।

57. The affix अणु also (as well as द्वारा) comes after the word ‘ग्रीवा’ in the sense of ‘what stays there’.

This debars अणु (IV. 3. 55) द्राश्वयम् गतवया ‘वेश्याम्, or ‘पेश्याम्’। The word शीर्ष means blood-vessels, and as they are many, the word is used in the plural in the सृत्रा.

गम्बिराश्रूयम् ॥ ५७ ॥ पदार्थं ॥ गम्बिराश्रूयम्: ॥

श्रुति: गम्बिराश्रूयम् भवति द्राश्वयम् गतवया भक्ततत्त्वोहिती सवयायाय।

58. The affix ध्वन्य comes in the sense of ‘who stays there’, after the word ‘गम्बिरिणा’. 
This debaras ब्रजः। ग्रामीणेऽग्नि गर्भस्वायते ‘gravity’.

Vṛtt: — So also after ब्रह्म, रेव and श्रेणीम. As ब्रह्म: रेवः and श्रेणीमः.

The final of ब्रह्मः is elided by the वर्तिका under IV. 1. 85. The word ‘daivya’ could be also formed under another वर्तिका of the same.

Vṛtt: — The affix न्या comes after chatur्मासa in the sense of a sacrifice; as, चारुप्राचायो द्वारा, चारुप्राचायो ब्रह्म, otherwise चारुप्राचायो न्या.

अम्बुयीमासां ॥ ५९ ॥ पदार्थः॥ अम्बुयीमासां ॥ (व्यः) ॥

३०: — अम्बुयीमासां द्वारा खिसिनिधिभूत्वा व्यः पदार्थे न्या र्मां र्मिनिधिभूत्वे ॥

59. After an Avayayībhāva Compound, the affix न्या is employed, in the sense of ‘who stays there.’

This debaras ब्रजः। The affix न्या however, does not come after every Avayayībhāva Compound, but only after the words included in the list of परिश्रावण्डि as given in the Gāyatrī.

Thus परिश्रावण्डि न्या — परिश्रावण्डि। So also परिश्रावण्डि। Not so भृवक्तकः। the word स्वपनः not belonging to the class परिश्रावण्डि।

1 परिश्रावण्डि, 2 परिश्रावण्डि, 3 परिश्रावण्डि, 4 परिश्रावण्डि, 5 परिश्रावण्डि, 6 परिश्रावण्डि, 7 परिश्रावण्डि, 8 परिश्रावण्डि, 9 परिश्रावण्डि, 10 परिश्रावण्डि, 11 परिश्रावण्डि, 12 परिश्रावण्डि, 13 परिश्रावण्डि, 14 परिश्रावण्डि, 15 परिश्रावण्डि, 16 परिश्रावण्डि, 17 परिश्रावण्डि, 18 परिश्रावण्डि, 19 परिश्रावण्डि, 20 परिश्रावण्डि, 21 परिश्रावण्डि, 22 परिश्रावण्डि।

60. After an Avayayībhāva compound, having the word अन्तः as prior term, the affix न्या is employed, in the sense of ‘who stays there.’
This debars अथ्.

Thus भ्रमदेशिष्यकः, भ्राताम् विक्रमः

**Vārtt.**—The affix इव comes after समान, as समाने भवे—सामानिकाः.

**Vārtt.**—So also after a word beginning with समान, as, सामानाभासिकः.

**Vārtt.**—So also after the words समान, एते as, सामानाभासिकः, सामानाभिषेकः.

**Vārtt.**—The class भ्रातासन्नां is Ākritiṅga.

**Vārtt.**—So also after क्वः: अस्, भुपण्याकिलः.

The word ‘उर्ध्वा’ is a synonym of उर्ध्वः

**Vārtt.**—So also क्वः: अस्, भुपण्याकिलः.

**Vārtt.**—So also after a compound having the word लोकः as second term; as, दहातीस क्वः, पारसा क्वः.

**Vārtt.**—The words मधु and पारसे ending in सम, take the affix इव; as, मधुसीवः, पारस्वीवः.

**Vārtt.**—The affix इव comes after जन and पर with the augment कुः, अस् अनसंस्कृतः, परस्वीवः.

**Vārtt.**—The affix इव comes after जन, अस्, ग्रीवः.

**Vārtt.**—So also the affix इव and ग्रीवः come after जन; आस्, ग्रीवः, ग्रीवः.

**Vārtt.**—So also the affix लिङ्गः (लिङ्गः in Padamanjari) comes after जन, whereby it be comes मधुसः as जम्मिन्नः in जम्मिन्नः उपाधिः.

**Vārtt.**—There is luk-elision of the affix after the word स्वातः, अस्, जम्मिन्नः.

**Vārtt.**—So also there is elision after the words ending in जन्य, as दक्षिणः, विहानिनः.

भ्रातापचायुपुत्रादि ॥ ६१ ॥ पदार्थः ॥ ग्रामदात-परिहर-अनु- पुवातः ॥

इवः ॥ भ्रातापचायुपुत्रादि भ्राताप चतुर्वेदः प्रयोगो भवति तत् भव ईश्वरसिद्धिः

61. After the word ‘ग्रामा’, preceded by ‘पари’ or ‘अनु’, (the whole being an Avyayibhāva), there is the affix इव in the sense of ‘who stays there’.

This-debars अथ्.

Thus पारिसमकः, भ्रातापिकः.

जित्यंतुस्तुस्यवेदः ॥ ६२ ॥ पदार्थः ॥ जित्यंतु-सस्यवेदः- छः ॥

हृदः ॥ जित्यंतुस्तुस्यवेदः प्रकारिति तत् भव ईश्वरसिद्धिः

62. After the words ‘jihvāmūla’, and ‘anguli’ there is the affix छ in the sense of ‘what stays there’.
This debars तः (IV. 3. 55). Thus रासिष्यः, असूमिरः.
रगसवारः १२. पदार्थिः रगसवारः (तः).
रूपः: रगसवारः प्राकृतिकः तः: प्रस्तुते बनति तथा ज्ञ इत्यादिस्तिपयं अर्थातः.

63. After a word ending with 'varga', the affix तः is employed in the sense of 'what occurs there'.

This debars यथा. As चक्षुवृत्तकः, पर्यायः.
चार्ये रक्षान्यत्वस्वरः ६४. पदार्थिः चार्ये-प्रत-चौ-अन्यत्वस्वरः.
रूपः: रक्षान्यत्वस्वरः। रक्षान्यत्वस्वरः प्राकृतिकः नामस्वरः चार्ये प्रस्तुते ज्ञः.

64. After a word ending in 'varga', but not meaning a 'letter or word', the affixes तः and तः are optionally employed, in the sense of 'who stays there'.

As चार्यः वरः (by तः), चार्यः वरः (by तः), and चार्यः वरः (by तः).

पर्यायः: चार्यः, 'सत्त्वः' चार्यः.

Of course, when the word means 'द्रष्टः' it takes one affix only i.e. तः; as चार्यः वरः: 'a letter belonging to तः class'.

चार्यः वरः ६५. पदार्थिः चार्यः उल्लेखः कालः अव्ययः.
रूपः: चार्यः उल्लेखः। चार्यः उल्लेखः प्रस्तुते ज्ञः तथा ज्ञ इत्यादिस्तिपयं वैशिष्ट्यतः.

65. The affix द्रष्टः comes in the sense of 'what occurs there', after 'कर्मः' and 'ललैः', the word denoting an ornament.

This debars तः (IV. 3. 55). Thus कर्माणि 'an ear-ring', ललैः.

Why do we say 'denoting an ornament'? Observe व्याख्या 'what is in the ear'.

द्रष्टः व्याख्यातस्य च व्याख्यातस्यातः ६६. पदार्थिः द्रष्टः व्याख्यातस्य
रूपः: द्रष्टः व्याख्यातस्यातः। द्रष्टः व्याख्यातस्यातः: वाचितः व्याख्यातस्य अव
ज्ञ तथा अर्थातः.

66. After the name of a subject of commentary, an affix comes in the sense of 'its commentary', as well as, in the sense of 'what occurs there'.

That by which a thing is explained is called व्याख्या 'commentary'. The name of a thing explainable is called व्याख्यातस्यातः. After such a name, being in the 6th case in construction, the affix is added. The affix means तत्त्वायातः as well as तर्कः, the latter being read into the sutra by virtue of च.

Thus कुर्यं व्याख्यात: = हैति कथा: 'Saupa, a book on the explanation of case-affixes'. So also तैत्तिरिक्तः 'Taitha--a Commentary on Verbal affixes' कार्यः: 'Kārtta--a Commentary on krit affixes'. श्रीमं एवम् भी may also mean पुस्तकः अर्थः एव.
Why do we say ज्ञातिज्ञानम्: 'after the name of the thing explainable'? The thing to be explained must be a Book, therefore, the affix will not apply to the name of a city &c. For example, if a model be made to describe the city of पतिलिपुत्र, such a model will not be named after पतिलिपुत्र by the addition of affix. Thus सुधीपुरुष is a modal giving a description of पतिलिपुत्र. This will not be called पतिलिपुत्रम.

The anuvṛtti of विष and ज्ञातिज्ञान runs simultaneously in all the subsequent apavāda sūtras, and hence we have read the anuvṛtti of विष into this sūtra also.

67. The affix इष्ट comes in the senses of 'staying' and 'a commentary', after a polysyllabic word having udātta on the final, (the word being the name of a thing to be explained).

This debars इष्ट. Thus भाषानिलकः 'a commentary of the rules of changes of ज and ज into ज and ज' इष्टालस्तकः 'a commentary on (अन) udātta and anudātta (न)'. The radicals भाषानिन्ध and धातव are acutely accented on the final by the rule of a compound having accent on the final (VI. 1. 169).

Why do we say इष्ट: 'polysyllabic'? Observe सौप्रामणीयम्: तिथि &c. A word of two syllables will take इष्ट (IV. 3. 72). So the counter example must be of words of one syllable.

Why do we say 'having acute accent on the final'? Observe शब्दित्वम् from वर्तितम्. This word has acute accent on the initial by the rule of Gati-accent (VI. 2. 49).

68. The affix इष्ट comes, in the senses of 'occurring', and 'a commentary', after the name of a work to be explained, provided that such work relates to a kratu or a yajña.

This debars इष्ट. Kratu:—क्रत्यमहतिकम्: 'a commentary on a work on Agnishtoma sacrifices? याज्ञवल्क्य, राजसूयिकम्: yajña:—पारंपारिकम्: गार्बायाजकः: This sūtra refers to words which are not antādētta. The words 'वाजपेय' and 'राजसर्य' are acute in the middle.

The words क्रतु and इष्ट mean generally the same thing i.e. 'a sacrifice', but the separate mention of इष्ट implies that the rule applies to yajñas other than Soma-yajñas because the word 'kratu' is technically applied to Soma-sacrifices only. Thus पारंपारिकम्: गार्बायाजकः:
The sūtra is in the plural to prevent the application of the affix to the word-forms ‘kratu’ and ‘yajña’ (I. i. 68).

69. The affix नः comes after the name of an explainable work called after a Rishi, in the senses of ‘occurring therein’ or ‘a commentary thereon’, when it refers to an Adhyāya only.

The word नः is the name of भर and those Rishis are only meant whose names are in the Pravara list. The word so formed means always an Adhyāya or Chapter of the work. The phrase व्याख्यावाद्यानां: is understood in this sūtra, hence the word नः means “a work the author of which is a Rishi”.

Thus दीर्घवर्ण व्याख्यावाद्यानां भरो वा—पारिसिद्धज्ञाय: “Vāsishṭhika—a chapter containing commentary on Vashishṭha”. विष्णुविश्वासः: a chapter of commentary on Viśvāmitra’.

Why do we say meaning ‘chapter’? Observe नः.

70. The affix छः comes in the senses of ‘occurring therein’ and ‘a commentary thereon’, after the words ‘pauroḍāsa’ and ‘puroḍāsa’.

The verses on the purification &c of Puroḍāsa ‘a sacred cake’, are called पीरिसिद्धांत, the commentary on such pauroḍāsa mantras will be called पीरिसिद्धांतिकी. Its feminine will be पीरिसिद्धांतिकी (IV. 1. 41). A book on Puroḍāsa cake is called पुरोधास:; a commentary there on will be पुरोधासिकी (IV. 1. 41). The प of the affix indicates that the feminine is formed by श्रु (IV. 1. 41). The commentary here refers to the ‘mantras’ or verses relating to Puroḍāsa, and not to the sacrifice.

71. The affixes यथा and अथा come in the senses of ‘occurring therein’ and ‘a commentary thereon’, after the word Chhandas.

This debars नः of the following sūtra. As छः or छः.

This debars ष्ट्र and ष्ट्र. 1. Dissyllabic:—ḥetiṣṭṛ, paṇḍuṣṭṛ. 2. Ending in यू:—चादुरिंजूत्र, चांचूत्र. So also भाष्णिनिक, भाष्णिनिक, भाष्णिनिक, पीरस्थानिक, गामिनिक, भाष्णिनिक, भाष्णिनिक.

73. The affix अष्ट्र comes in the senses of ‘occurring therein’ and ‘a commentary thereon’ after the words ‘rigayana’ &c.

This debars ष्ट्र, ष्ट्र and ष्ट्र. भाष्णिनिक, पारस्थानिक.

The repetition of अष्ट्र in the sutra, though the anuvratti of this affix was coming from before, is for the sake of preventing the application of any subsequent apavāda rule to the words in this list. Thus भाष्णिनिक.

1 भागवन, 2 पारस्थानिक, 3 भाष्णिनिक, 4 भाष्णिनिक, 5 भाष्णिनिक, 6 भाष्णिनिक, 7 भाष्णिनिक, 8 भाष्णिनिक, 9 भाष्णिनिक, 10 भाष्णिनिक, 11 भाष्णिनिक, 12 भाष्णिनिक, 13 भाष्णिनिक, 14 भाष्णिनिक, 15 भाष्णिनिक, 16 भाष्णिनिक, 17 भाष्णिनिक, 18 भाष्णिनिक, 19 भाष्णिनिक, 20 भाष्णिनिक, 21 भाष्णिनिक, 22 भाष्णिनिक, 23 भाष्णिनिक, 24 भाष्णिनिक.

तत भागत: ष्ट्र दरि ष्ट्र दरि ष्ट्र दरि ष्ट्र.

74. An affix (IV. 1. 83 &c) comes after a word being in 5th case in construction, in the sense of ‘what has come thence’.

Thus भागवनः:—श्रुतं: ‘what has come from Srughna’. पारस्थानिक.

75. After a word denoting sources of revenue, there is the affix टूट in the sense of ‘come thence’.
The word भाग means what is the share appropriated by the lord. The source of भाग is called भागपाल.

This debars भाग and भाग। Thus भागपाल: 'what is derived from custom house'. भागपालक: 'revenue derived from mines'.

The plural in the sūtra prevents Svarupavidi (I. 1. 68).

शुचिनवारिधयो भाग। शुचिनवारिधयः-भाग।

शूचिः: शुचिनवारिधि: भागवकुम्भिको भागधर्म भएति सत्य मानव भागविदिनिवचे।

76. The affix भाग comes in the sense of ‘thence come’, after the words शुचिनवारिधि &c.

This debars भाग। Thus शुचिनवारिधि: 'excise-revenue'. शार्मनेवः

The repetition of भाग serves the same purpose as in IV. 3. 73, भागव-भागवार्द्धि। As शुचिनवारिधि: ।

1 शुचिनवारिधि, 2 भागव, 3 शुचिनवारिधि, 4 भागव, 5 भागव, 6 भागव, 7 भागव, 8 भागव, 9 भागव।

विद्यायोगीनविजयेयो भाग। विद्यायोगीनविजयेयः-भाग।

शूचिः: विद्यायोगोदि: धनवशीये वै विद्यायोगीनविजयेयः। तदात्म्येऽऽऽ धनवशीये गुरु मानवे व भागव भागविदिनिवचे।

77. The affix भाग comes, in the sense of ‘thence come,’ after a word denoting a person connected through the relationship of learning or family origin.

Persons related (sambandha) through learning (such as teacher and pupil), or through blood (yoni, e. g. father and son) are called विद्यायोगीनविजयेयः।

Words denoting such persons take the affix भाग। Thus शुचिनवारिधि: भागव, भागवार्द्धि: शुचिनवारिधि: 'knowledge derived from a spiritual teacher.' शुचिनवारिधि, भागवार्द्धि। So also शूचिनवारिधि: भागवार्द्धि: 'wealth derived from a maternal grand-father.'

गुरुवार्द्धि। शूचिनवारिधि।

शूचिः: विद्यायोगोदि: धनवशीये वै विद्यायोगोदि: शूचिनवारिधिविजयेयः। शूचिनवारिधिविजयेयः।

78. The affix भाग comes in the sense of ‘come thence’, after a word ending in short भाग, and denoting a person related through learning or blood.

This debars भाग। Thus होनवार्द्धि: होनवार्द्धि: 'derived from Hotri' वै वार्द्धि। So also of ‘blood’ as: शुचिनवारिधि, शुचिनवारिधि, भागवार्द्धि।

The भाग in भाग is for the sake of facility of pronunciation, there being no such word ending in long भाग।
When the words do not denote relationship through learning or blood, this affix is not employed. *As, शाबिष्ठ.*)

79. The affix यद्य as well as देश comes, in the sense of 'come thence,' after the word 'पित्र.'

Thus देशादेश = पितृदेश or विश्वास (VII. 4. 27. and VI. 4. 148) 'paternal'—i.e. wealth inherited from father.

80. After a word ending with a patronymic affix, the rule of affix in the sense of 'thence come,' is like that relating to the affix denoting 'its mark.'

The word गौर in the sūtra does not mean the technical Gotra of Grammar, but a descendant—denoting affix in general. The affixes denoting बृत्त are taught in IV. 3. 126 and 127. The affix देश of IV. 3. 126 which comes after Gotra words, in the sense of 'this is his,' is referred to in this sūtra, not merely the affix दश of IV. 3. 127, denoting, 'this is his mark.'

Thus भृगुवालानन्दु = भृगुवाल: 'the mark belonging to the descendants of Upagru.' So also कार्यवत्, नाथनत्, भारवत्: The same words will also denote 'come there from' as मार्गवाः अवार्गः = भृगुवालः, कार्यवत्, नाथनत्, भारवत् (formed by देश IV. 3. 126).

Similarly वेत, गौर, शाब: formed by देश of IV. 3. 127 mean not only 'the mark belonging to the Vaidas, the Gārgyas, the Dākhis,' but also that which comes from the Vaidas &c. The word देश has the force of 'complete similarity,' as in कालेश्वर मन्दः (IV. 2. 34). परमेश्वर भवानः (IV. 2. 45).

81. The affix रूप्य denotes that which from something has originated, when it is added to a word denoting 'cause,' or to the name of a man viewed as a cause.

The word मन्द is used meaning 'men as causes.' हेतु means cause or instrument. Thus समात्तानः = समात्तान or समाचार, by छ of IV. 2. 158 meaning 'what proceeds from a like cause.' So also विषमद्वय or विषयीयः: So of men
also वेदांतकृत्त or वेदान्त (IV. 1. 83) 'what originates with वेदान्त'; वास्तवकथा or वास्तवम्.

The word वेदान्तकृत्त is in the plural in the सूत्र, indicating that स्वारुपाविद्धि (I. 1. 68) does not apply here.

In denoting हेतु, there is employed the Instrumental case as taught in II. 3. 23: and according to the ज्युपाका in the present सूत्र, the अभ्यास case may also be employed in denoting a हेतु. Or the use of the ablative case in the sense of हेतु may be explained by II. 3. 25.

मयाच च । ८२ ॥ पदार्थम् ॥ मयाच (१)

४६. After a word denoting a cause or a man viewed as a cause, there is the affix ‘मयाच’ in the sense of ‘come thence’.

Thus समसाम्, समसाम्, स्वारुपाविद्धि, स्वारुपाविद्धि.

The ‘म’ of मयाच indicates that the feminine of these words are formed by ही (IV. 1. 15), as समसाम. The separation of this सूत्र from the last is for the sake of preventing the application of the rule of mutual correspondence (I. 3. 10) which would have been the case had the rule stood as हेतुक्षेपोर्यातरस्य उप्यदयो.

प्रमाणम् च । ८३ ॥ पदार्थम् ॥ प्रमाणम्.

४६. After a Nominal-stem which is in the 5th. case in construction, an affix (one of those already taught) comes in the sense of ‘what appears for the first time’.

The word हेतु is understood in the सूत्र. The word प्रमाणम् means what manifests itself, or appears for the first time. Thus विज्ञान: प्रमाणम् = विज्ञानी “The Haimavati”, a name of the Ganges, meaning ‘which manifests itself for the first time or appears in the Snowy Range, its source being unknown’. So also अति “The Dārāti” i.e. the Indus appearing for the first time in Dardistan. The word प्रमाणम् has not the sense of वस्त्रि, because that is included in वस्त्रि; it therefore means वस्त्रि, वस्त्रि: वस्त्रि: the source or origin being unknown.

विज्ञानम्: । ८४ ॥ पदार्थम् ॥ विज्ञानम्:.


Kariika

शालनायो विज्ञान: स्म प्रकृति: यस्मातः कस्मातः एवं।

ष्ठे तदन्त: तेषुद्वज्ञानविशेषाः प्रकृति: एव।
84. The affix ८ comes in the sense of ‘what manifests itself there’, after the words ‘vidūra’.

This debars ९. Thus विदूराकाम भवति — वैहृणु: ‘a kind of gem found at Vidūra’. The gem as a matter of fact is not found at Vidūra, but in a mountain called शालवाच १०. Vidūra is the city where the rough stone is worked upon. In other words, it may be said that the affix is really added to शालवाच, when the latter word is replaced by वैहृणु; such substitute being only shown in the sūtra, the appropriate sthāni (वालवया) being left to inference. Or the word Vidūra may denote both the city as well as a mountain. If it be said that there is no mountain known as Vidūra, then we say that the Grammarians call Vālavaya by the name of Vidūra, as the merchants call Benares by the name of Jitvarī.

तद्वाचायति पयाल्रूपयोः: ११ || पदानि || तत्र-गच्छति-पविकृतयोः: ||
कृत्य: || ततः स्मरणिकामक्षेत्रस्वेतास्तिनिष्ठे वयासिते वयासिते मवसि योजसि गच्छति पविकृते १२ || वैहृणु ख नवसि वैहृणु: ||

85. An affix (IV. 1. 83 &c) comes after a word, being in the 2nd case in construction, in the sense of ‘what goes thereto’, provided that, that which goes, is a road or a messenger.

Thus शुद्धिराष्ट्रि — श्रेयः: “a road or a messenger that goes to Srughna.” So also श्राब्दाः: “The road may either lead to Srughna, or being in Srughna, be used for going.

Why do we say शुद्धिराष्ट्रि: “meaning a road or a messenger”. Observe शुद्धि गच्छति शाब्दाः: ‘he goes to Srughna for his own sake’.

असित्यिकंत्वमातो सारस: || १३ || पदानि || असित्यिकंत्वमातो सारस: ||
कृत्य: || विस्मयावस्तिनिष्ठेनिष्ठे वयासिते वयासिते मवसि योजसि असित्यिकंत्वमातो सारसे शुद्धिराष्ट्रि नवसि: ||

86. An affix comes, after a word in the 2nd case in construction, in the sense of ‘a door which looks towards that’.

Thus श्रेयः: ‘a gate which looks towards Srughna’,—as a gate of Kāṇyakubja. So also श्रावण, श्राविनः.

Objection. The sūtra would have stood better as श्रमित्विगाति, for by using श्रमित्विगाति, you make the word शाब्दाः as if it was a being endowed with sense.

Ans. This objection may be answered by saying that the gate is the well-known instrument (वाहन) to the action of श्रमित्विगाति; and an instrument may be used as an agent to a verb: as सामाप्तिको शाब्दाः ‘the sword cuts nicely.’
Why do we say "when it is a gate"? Observe शुभेच्छा ‘a person faces towards Srugna’.

अतिथिशालू कृते मल्ले || 94 || पदार्थ || अतिथिशालू-कृते-मल्ले ||

इससे वसीमे विषयवषयपराभिधिकृत इतिहासतमालनये व्याख्यात्ति शब्दो मति तत्संबंधो अन्यचिन्ता भवति ||

वार्तिकः || यथाराज्याकार्यांश पल्लववव मुल्लवव इत्यादि ||

87. An affix comes after a word in the 2nd case in construction, in the sense of ‘made in relation to any subject,’ when the thing made is a ‘book.’

The word अतिथिशालू means ‘aiming at’ ‘alluding to, referring to.’ Thus शुभेच्छा ‘Saubhadra or a book relating to the history of Subhadr.’ So also सूर्याकृति, शब्दाव, विषयवषयांना इत्यादि.

Why do we say सम्म ‘when meaning a book’? Observe, शुभेच्छा ‘a palace built in memory of Subhadr,’ where there is no affix.

Vart.—The affix is elided diversely when the book is a story. Thus वासवदात्ता ‘Vāsavadattā, a story relating to Vāsavadattā’ सुधीवर, जे जे इत्यादि. Sometimes the elision does not take place, as जैसे इत्यादि.

शिशुकन्यायमरसविषयविषयानासभिषुभच्छः || 95 || पदार्थ || शिशु-कन्या-यमसत्र-रसव-कन्यासमस्मारसविषयानासभिषुभच्छः ||

इत्यादि. शिशुकन्यायिनयो शुष्कवषयणवनुप्रेतः शब्दो मति भाविक डूढे मल्ले || भाविता: ||

वार्तिकः || हेतु बुधावस्तै वर्णितेः इत्यादि ||

88. The affix ं comes in the sense of ‘a book made relating to a subject,’ after the following words in the 2nd case in construction, viz ‘sisukranda,’ ‘yamassabha,’ the Dvandva-compounds, and the words ‘indra-janana’ &c.

The word ं (IV. 3. 85) and अतिथिशालू कृते मल्ले should be read into the sūtra. This debars सम्म. Thus शिशुकन्याविनय: ‘a book treating of the crying of infants’ बयम: ‘a book relating to the court of Yama’. A Dvandva-Compound: आस, अतिथिशालू, जि, इत्यादि, यमचालयास्तेति, उस्मिनान्तेति, राजगार्यां इत्यादि, बयम: उस्मिनान्तेति.

There is no list of द्रव्यमाला words. They are अक्रितगा, and must be determined by usage. Thus इत्यादि, जि, इत्यादि, उस्मिनान्तेति &c.

Vart.—Prohibition should be stated in the case of the Dvanda-Compounds वेदात्तस &c. As वेदात्तस ‘the book of the wars of the Gods and Demons’ राजगार्यां उस्मिनान्तेति इत्यादि ||
The words विश्वास and भवन might have been included in the inchoate class भवनवाद्ध. The separate enumeration of these words in the sūtra, is merely for the sake of amplification.

89. After a word in the 1st case in construction, an affix comes in the sense of ‘this is his dwelling place’.

The word भवन shows that the word to which the affix is to be added is in the nominative case. भवन ‘his’ shows that the meaning of the affix is that of a genitive case. भवन shows that the first word in construction must signify a dwelling place. भवन means “a country i.e. where a person lives (nivāsanti āsmin)”.

90. After a word in the 1st case in construction, an affix comes in the sense of ‘this is his mother-land’.

The difference between भवन: and भवन is this. Where a person lives himself for the present, that is his भवन or dwelling-place. Where his ancestors (भवन) have lived, that is his भवन ‘native country, home or ancestral abode’. Thus भवन: ‘a person whose ancestral home is in Srughna’.

91. The affix भवन comes after a word denoting mountain, in the sense of ‘this is his mother-land’, when it is a person who lives by arms.

The word भवन: means a person who earns his livelihood by arms. The phrase भवन: is to be read into the sūtra. Thus भवन: are the mercenary soldiers whose ancestral abode is the Hṛdgoḷa mountain. So also भवन: ‘mountains’. भवन: ‘the Brahmanas whose native place is Rikshoda mountains’. Why do we say ‘mountains’? Observe. संक्षिप्त्वा भवन:
92. The affix भूम्भ comes in the sense of 'this is his native-land', after the words शारिक &c.

This debars भूम्भ &c. Thus शारिक &c. भूम्भ &c.
1 शारिक, 2 शारि, 3 बार्ज, 4 जान, 5 जान (जान), 6 जान, 7 जान, 8 जोह.
सिन्धु-शिलकारिको मानो 
92. पदार्थि 
सिन्धु-राजसिलकारिको, भूम्भो 
भूम्भ 
हृदि: भारिक: भुज्यज्ञनलंतीभो 
शिन्धु-शिलकारिक: भारिक-शुलकारिकी भुज्यज्ञनलंतीभो 
सिन्धु-शिलकारिकी भुज्यज्ञनलंतीभो 

93. The affixes भूम्भ and भूम्भ come respectively, after the words शिलकारिक &c and ताकसिलकारिक &c in the sense of 'this is his native-land'.

Thus भूम्भ, भारिक: 
Many of the words occurring in Sindhu-class, are found in Kachchh- 

di class (IV. 2. 133) also. Those words would have taken भूम्भ by sutra IV. 2. 133. The present sutra prevents the affixing of भूम्भ (IV. 2. 134) to those 
words under circumstances mentioned in sutra IV. 2. 134, when the further 
significance of भारिक: is added to them.

So also शिलकारिक, शिलकारिक: &c.
1 शिलकारिक, 2 शिलकारिक, 3 शिलकारिक, 4 शिलकारिक, 5 शारिक, 6 शारिक, 7 शारिक, 8 शारिक, 9 शारिक (शारिक), 10 शारिक (शारिक), 11 मानक (मानक), 12 कूणक, 13 शिलकारिक: 
1 शिलकारिक, 2 शिलकारिक, 3 शिलकारिक, 4 शिलकारिक, 5 शारिक, 6 कूणक, 7 शिलकारिक: (शिलकारिक), 8 शिलकारिक: (शिलकारिक), 9 शिलकारिक: (शिलकारिक), 10 मानक (मानक), 11 कूणक (कूणक), 12 शिलकारिक (शिलकारिक), 13 मानक, 14 संस, 15 शारिक: 

94. After the words तूरी, शालावार, भर्मती, and कूचवार, 
come respectively the affixes भूम्भ, भूम्भ, and भूम्भ in the sense of 'this is his native land'.

This debars भूम्भ, भूम्भ, भूम्भ, and कूचवार: 

सिन्धु-शिलकारिक: भारिक: 
94. पदार्थि 
भूम्भ: 
हृदि: भारिक: भुज्यज्ञनलंतीभो 
शिन्धु-शिलकारिक: भारिक-शुलकारिकी भुज्यज्ञनलंतीभो 
हृदि: भारिक: भुज्यज्ञनलंतीभो 
सिन्धु-शिलकारिक: भारिक-शुलकारिकी भुज्यज्ञनलंतीभो.
95. An affix (IV. 1. 83) comes after a word in the first case in construction, in the sense of ‘this is his object of veneration or love’.

The word देव in the sūtra means ‘serving’, ‘worshipping’ or ‘loving’. Thus धृष्टि मतिः - देवम्: ‘a person who is loyal to Śrūgna’. So also नायकः, ययुक्तः &c.

The anuvṛtti of the word देवम्: ceases. The word खुः and खुः should be read into the sūtra.

96. After a word denoting a thing not having consciousness, but not being the name of a country or time, the affix ठक् is employed, in the sense of ‘this is his object of devotion or love’.

This debarṣ ठक्; and ठ also. Thus शुष्कामन्ति - शुष्कविनः: ‘a person who loves cakes’. वणुलिकाः, वणसिद्धिः.

Why do we say ‘not having consciousness’? Observe ठक्करः. Why do we say ‘not being the name of a country’? Observe ठक्करः. Why do we say ‘not denoting time’? Observe वैस्तः: ‘who loves Summer’.

97. The affix ठक् comes in the sense of ‘this is his object of veneration’, after the word महाराजः.

This debarṣ ठक्. As देवानंदिकः: ‘who loves or serves the Mahārāja’. The difference between this ठक् and the ठक् of the last aphorism, is in accent only.

98. The affix ठक्कृ comes in the sense of ‘this is his object of veneration’, after the words ‘Vāsudeva’ and Arjuna.

This debarṣ ठक्कृ and ठक्कृ. Thus ठक्कृवर्गः, ठक्कृचिकः.

Q. The word देवस्व being the name of a Kṣatriya would have taken ठक्कृ by the next sūtra, and there is no difference here between ठक्कृ and ठक्कृ, why then include the word देवस्व in this sūtra?
A. The word शापुङ्क्त here is the name of God (in which all dwell बलिन्द्र) and not the designation of a Kshatriya.

By the general rule of compounds (II. 2. 34) a word of fewer vowels is placed first, and so Arjuna ought to have been placed first. The not doing so in this सूत्र indicates (जिःपक) the existence of this rule 'that a word denoting an object of reverence is placed first.'

गोविन्दराजयेश्वये बुधुः कुड़" II 99 II पदार्थ || गोविन्द-राजयेश्वये-बुधुः-कुड़।

दृष्टि II गोविन्देश्वर: राजयेश्वर गविन्देश्वर बुधुः कुड़ बृहवेबुधुः बृहवेबुधुः बृहवेबुधुः बृहवेबुधुः बृहवेबुधुः

99 The affix बुधुः comes diversely, in the sense of 'this is his object of veneration,' after a word denoting Gotra or a Kshatriya.

This debar s and छ. Thus: गोपुङ्क्ताम् || who loves or serve &c. Gluchukayani. So also गोपुङ्क्तस्, कारवकः II Kshatriyas: —गाजुकः, कारवकः, कारवकः

The word भाष्याः in the सूत्र indicates that the words should be the names of well-known or famous Kshatriyas, and not of any body who is a Kshatriya by profession.

The word बुधुः shows the non-universality of this rule. Thus पातिनो बुधुः भाष्यस्य: —पातिनीः, पातिनीः

The word गोविन्द does not mean here the Grammatical Gotra, but a word formed by a patronymic affix in general.

100. Of words denoting Princes (lit. who are lords of janapada) the base and affix meaning 'this is his object of veneration' are the same, in every respect, like those of a word denoting kingdom, provided that, the Prince-denoting words have, in the plural, the same form, as the kingdom-denoting words.

The words of this सूत्र require a detailed analysis. जनपदिनाः, gen. plural of जनपदिन्त्र, meaning 'lord of an inhabited country' i.e. Kshatriya Princes, बुधुः 'in the plural', अनपदिनाः गविन्दाः the same form as the jana-pada denoting word, जनपदित्र सर्वस्य 'every thing is like jana-pada.' In other words, 'after those bases denoting Kshatriya Princes which in the plural have
the same forms as the names of the countries, the affix in the sense of veneration will be the same as will come after a janapada word. Now the affixes denoting अज्ञात as regards अनुप्रस्ताव words are given in Sūtras IV. 2. 124 &c. and those affixes will apply here. Thus अज्ञात अनुप्रस्ताव भक्ति - भक्ति: formed by भक्ति of Sūtra IV. 2. 125, meaning 'who loves the country of अंग्रेज' Similarly भाषा: भाषा:

Similarly अज्ञात भक्ति: भक्ति: formed by the same affix भक्ति, with this difference of meaning 'who loves the Kshatriyas called अंग्रेज'. So भाषा: भाषा: &c.

Why do we say 'of Kshatriya Princes'; (janapadinām). Observe, जनपद जनपद भक्ति - भक्ति; Here the general affix भक्ति is employed.

The word अज्ञात is used in the sūtra to show that not only the affixes are the same, but the bases to which the affixes are added will be the same. In the plural, the Kshatriya and the Janapada bases have the same form, but in the singular and dual, the forms of Kshatriya-bases are different. Thus मधुरस्वराण - sing. मधुर: (IV. 1. 170) dual, मधुर: pl. मधुर: The form मधुर: denotes both 'the Kings or Kshatriyas of Madras' as well as 'the country called Madras'. Thus मधुर: मधुरस्वराण: मधुर: So also in the singular and dual, मधुर: will be the base to which the affix will be added. Thus मधुर: मधुरस्वराण मधुर: या मधुरस्वराण: मधुर: Similarly जनपद: (from जनपद: IV. i. 171), जनपद: या मधुरस्वराण जनपद: या मधुरस्वराण: जनपद: &c.

Why do we say अज्ञात भक्ति: श्रवणाय 'the word having the same sound as the janapada word'? Thus अज्ञात भक्ति: श्रवणाय, पीराक श्रवण श्रवण श्रवण: पीराक: Here Paurava and Anushaṭṭha have not the same sound.

The word श्रवण: is used in the sūtra, to indicate, that, though the श्रवण श्रवण or 'the similarity of word-form', occurs in the plural number only, yet this atidēśa rule applies to the same words in the singular and dual also. For in the plural, the form will be same, because there the Tadrāja affix is elided; but in the singular and dual, the Tadrāja affix is not elided, and therefore, the word denoting a principality and the word denoting a prince will not have the same form; but this rule applies there also. As मधुर: or मधुर: मधुरस्वराण मधुर: &c.
has been already taught in the sūtra ज्ञाते तथापि (IV. 3. 16). Thus चन्द्र द्रुतमात्र यथात् गृह्यम् चतुर्विंद्रीकृति: पार्थिवी 'the system of grammar enounced by Paññini' आपातिकम् नापत्तिकम्।

Works like Chhandas which were made (झसे) by nobody, but which were promulgated (झेले) from time of time by inspired commentators, may be quoted as examples of the application of this sūtra. Or it may apply to the case of a book whose author is another, but whose promulgator or expounder is another. In short, speaking roughly, दीर्घ is a 'revelation', and ज्ञात: is a 'composition', one a revealer or prophet, the other an author.

According to some, this sūtra is almost a superfluity. They argue thus: The word दीर्घ is formed by adding ष to दश and means 'to lecture' 'to teach', and also the 'means of such teaching &c'. In the first sense of 'lecturing or teaching', the affix is not found. For in every village there are persons who teach or lecture upon काँहा, कालाप &c. For example ज्ञातिकम् may be such a lecturer, but we do not say ज्ञातिकम् दीर्घसद्वायुं दीर्घसद्वायुं। Moreover, where we find this affix employed, it is with regard to Books, for which the rule ज्ञाते ज्ञाते is sufficient. If it be said that it should be taught for the Chhandas: that is also unnecessary, as the Vedas are not ज्ञात: but eternal, the agent only remembers them. If it be said, it refers to the sense of the Vedas, the same objection applies as to the first. But the letter of the Veda is not eternal, it is the sense that is eternal. Therefore the Rishis who revealed, for the first time, at the beginning of a Kalpa, the sense of the Veda, in appropriate language will be called its promulgators; and the works so revealed will be named after such Rishis, as कार्तिक, कालापकर्म and कार्तिक। This sūtra, however, is confined to those cases where the author of the book is one person and its promulgator is another: as मायूषी दृष्टि:।

तिरितिरिवर्तन्तुप्रजापिशोधश्च १०२

102. The affix घृत comes in the sense of 'enounced by him', after the words 'tittiri', 'varatantu', 'khandika', and 'ukha'.

Thus तिरितिरीता 'those who learn (IV. 2. 64) the Veda enounced by Tittiri'. कार्तिकंतीर्था, कार्तिकंतीर्था, कार्तिकंतीर्था।

According to Kāśikā this is confined to the Chhandas only. Therefore it will not apply to secular slokas, as तिरितिरिता दृष्टि:। The word Chhandas is drawn from sūtra IV. 3. 106. and तिरितिरीता from IV 2 66.
103. The affix चिति comes in the sense of ‘enounced by him’, after the words ‘Kāyapa’ and ‘Kausika’ when denoting Vedic Seers.

This debars च. The च of चिति is for the sake of Vṛiddhi (useful in the subsequent sūtra). This is confined, like the last, to the Vedic works. Thus चिति: ‘those who study’ (IV. 2. 64) the Kalpa enounced by Kāyapa’, काणाधारकः. Why do we say “Vedic Sages”? Observe इति to the modern गृहकायपनये काइसीत्र “a work enounced by a modern Kāyapa—one belonging to the Gotra Kāyapa: not a Rishi’.

104. After words denoting the pupils of ‘Kalāpti, and ‘Vaisampāyana,’ the affix चिति is employed in the sense of ‘enounced by him.’

This debars चिति and च. There are four words which express pupils of Kalāpti: अस, सृजव, द्वन्द्र, कुशुक. There are nine words expressing pupils of Vaisampāyana: अस, अत्मनिष्ठ, प्रत्युत्प, काम, क्षयम, शालक्षिण, श्रापत्र, वृद्धावध, ब्रह्म, ब्रह्माणि.

Thus द्वन्द्रविनिपथि: ‘those who study’ (IV. 2. 64) the works enounced by Haridru.’सृजवि: अस, अत्मनिष्ठि: and द्वन्द्रि takes धिनुक IV. 3. 109 काणाधारकः. ग्रामधिल, वास्तुक, अवास्तुक, कांगनिनि: कांगनिनि: शालक्षिणि: शालक्षिणि: शापशिष्ठिनि: शापशिष्ठिनि: शापशिष्ठिनि:।।।।।।।। The affix is elided after क (IV. 3. 107) and is replaced by चिति (IV. 3. 108) after काणाधारकः.

The pupils must be direct ones, and not pupil of pupils. For had that been the meaning, Kalāpti being a pupil of Vaisampāyana, the words ‘pupils of Vaisampāyana’ would have included the ‘pupils of Kalāpti.’ But that is not so, the word Kalāpti being separately mentioned in the sūtra. So
also Kātha is a pupil of Vaisāmpāyana, and Khāḍāyana is a pupil of Kātha and had the sūtra applied to pupil's pupil also, then the affix जिनि would have applied to जावावन also. But that is not the case, Khāḍāyana being mentioned in Saunakādi class. (IV. 3. 106).

The word परकः means देवपावलः, hence भरकः means pupils of देवपापांकः.

पुराणोक्तोऽर्थानकन्यैः ॥ १०५ ॥ पदानि ॥ पुराण-प्रकोपोऽर्थानकन्यैः ॥ (पिनिः) ॥

In: देवपावलः प्राणस्वभिः ब्रह्माण्यसतः। द्वितीयमान्यसतः जिनि: प्रस्तुतोऽर्थान योगस्व पुराणोक्तोऽर्थानकन्यैः प्रकन्यैः जिनि:॥

105. The affix जिनि comes in the sense of 'enounced by him,' after a word in the 3rd case in construction, when it denotes a Brāhmaṇa or a Kalpa-work enounced by ancient sages.

This sūtra further gives the sense of the affix. पुराण means 'Ancient Sages,' equivalent to देवपावलः. Of Brāhmaṇa literature, the examples are, प्राणस्वभिः, ध्रुवणामः. Kalpa work: as प्रस्तुतोऽर्थान, ब्रह्माण्यसतः.॥

Why do we say पुराणोक्तोऽर्थानकन्यैः 'announced by ancient sages.'? Observe द्वितीयमान्यसतः जिनि: प्रस्तुतोऽर्थान योगस्व प्रकन्यैः जिनि:॥

शौनकाकारिकसंहिता ॥ १०६ ॥ पदानि ॥ शौनकातिकसंहिता-क्तसिंहिता (पिनिः) ॥

In: शौनक शिखरायणीयिः जिनि: प्रस्तुतोऽर्थान योगस्व प्रकन्यैः जिनि:॥

106. The affix जिनि comes in the sense of 'enounced by him,' after the words शौनक &c, in denoting Chhandas.

This debars छ अतः Thus शौनकम् श्रोतान्गानीयि = जिनि: who study (IV. 2. 64) the Chhandas enounced by Saunaka. जिनि: = जिनि:॥

Why do we say 'in denoting Chhandas'? Observe शौनकायणिः शिखि 'the orthography of Saunaka.'

The word कह्यान्व occurs in this list. This must always be taken as a compound for affixing this affix. After the single word कह the affix is elided (IV. 3. 107).

Thus कह्यान्वयिः मीलायणापनीयि = कह्यान्वयिः॥

1 कह्यान्व, 2 कह्यान्वयिः, 3 कह्यान्वयिः, 4 कह्यान्व (कह्यान्व), 5 कह्यान्व (कह्यान्व), 6 कह्यान्व, 7 कह्यान्व (कह्यान्व), 8 कह्यान्व, 9 कह्यान्व, 10 कह्यान्व, 11 कह्यान्व, 12 कह्यान्व, 13 कह्यान्व (कह्यान्व), 14 कह्यान्व, 15 कह्यान्व, 16 कह्यान्व, 17 कह्यान्व (कह्यान्व), 18 कह्यान्व, 19 कह्यान्व, 20 कह्यान्व, 21 कह्यान्व.
107. The affix denoting ‘enounced by him’ is elided, by luk-substitution, after the words Kātha and Charaka.

The word कर would have taken लिन्ध as it is a विधानालुण्डेणियादी word: and चरक would have taken the affix वध. Both are elided. Thus कर, ‘who study the Chhandas enounced by Kātha’. चरक: &c.

The word ‘Chhandas’ qualifies this sutra. Observe काण: चारोज:...

108. The affix अन् comes in the sense of ‘enounced by him’, after the word Kalapī.

This debars लिन्ध of IV. 3. 104. Thus कलप: ‘who study the work enounced by Kalapī’.

The word कलपम: is thus formed:—करगमिप + लिन्ध. Here comes in force Sūtra VI. 4. 144 which declares that हृद्र of कलपिन्छ should be elided before the taddhita affix. This elision is, however, debarred by Sūtra VI. 4. 164 which declares that words ending in the affix हृद्र retain their form when अन्त not denoting a progeny follows. Therefore कलपिन्छ would have retained its हृद्र but for this Vartika.

Ydd&i:—The स्त्र portion of the following words is elided when a Taddhita follows:—सम्बन्धित्रम, शीघ्रद्वित्र, कलपिन्छ, कुष्ठिक, तैलिक, आजारिक, अज्र

109. The affix भिन्न comes in the sense of ‘enounced by him’, after the word ‘Chhagalin’.

The word भिन्न being a word denoting the pupil of कलपम: would have taken लिन्ध (IV. 3. 104). This debars that. Thus भिन्निप: ‘who study the Chhandas enounced by Chhagall’.
110. The affix गैमि comes in the sense of 'enounced by him', after the words Pārāśarya and Silalin, the works enounced being Bhikshu-Sūtra and Nāta-Sūtra respectively.

The affix गैमि is to be read into the sūtra and not गिन्नु. The गिन्नु and गिन्नु are works treating of the duties of गिन्नु, 'religious mendicants' and गिन्नु, 'jugglers, dancers'.

Thus पाराशरसांगि - पाराशरसांगि (VI. 4. 152) = पाराशरसांगि, 'the treatise of Pārāśarya on the duties of Bhikshus'. Similarly गैमि. These words, of course, have the additional sense of 'he who studies the works so enounced by Pārāśarya and Silalin'. See IV. 2. 66. As पाराशरिणि गिन्नि, गिन्नि मर्यादि. According to some, it always expresses this relation (सत्त्वचार IV. 2. 66) and never a गिन्नु alone. These are treated metaphorically as Chhandas.

Why do we say 'denoting Bhikshu and Nāta Sūtras'? Observe गैमि, गैमि, गैमि, गैमि.

111. The affix इनि comes, in the sense of 'enounced by him', the thing enounced being Bhikshu Sūtra and Nāta-Sūtra, after the words 'Karmanda' and 'Krisāvā'.

Thus कर्मनि गिन्नि, 'the mendicants who study the Bhikshusūtra of Karmandin'. गिन्नि मर्यादि मर्यादि 'the actors who study the Nāta Sūtra of Krisāvān'. Otherwise कर्मांनि, and कर्माणि. See IV. 2. 66.

112. An affix (IV. 1. 83 &c) comes after a word in the third case in construction, in the sense of 'in the same direction with that'.

The word इनि means इनि इनि i.e. a common direction. Thus इनि इनि 'a lightening, literally that which is in the same direction as the hill called the Sudāman.' So हेमवती, हेमवती, हेमवती.

The repetition of इनि, though it could have been supplied by anuvṛtti from IV. 3. 101, is for the sake of indicating that the anuvṛtti of the इनि
which regulated all the preceding ten sutras, does not extend to this aphorism, and therefore the tattvasa on IV. 2. 66 which was applied in those sutras does not apply here.

113. The affix तासि comes in the sense of ‘in the same direction with that.’

This ordains another affix in addition to the previously taught यथा &c तथा &c. The words formed by this affix are Indefinables (I. 1. 37). Thus हिमालः: ‘in the same direction as Himavat.’ वीरगुणः, दुर्गमः: ...

114. The affix यथा as well as the affix तासि comes in the sense of ‘in the same direction with that,’ after the word उत्सर्गः.

Thus उत्सर्गाः एकत्रितम्=उत्सर्ग or उत्सर्गः: The साधि is read into the sutra by force of the word यथा: ...

115. After a word in 3rd case in construction, an affix is employed in the sense of ‘discovered by him’.

Knowledge acquired by oneself without being taught is called उपपादति, i.e. an intuition or self taught knowledge. Thus पाणिनीपादर्शणः = पाणिनीप्राप्त ब्राह्मणां क्रमे व्याख्यायोऽधिकाः ‘the law of Grammar discovered by पाणिनी’. So also कास्कलस्य, गुरुयापत्य, व्यास्यापत्य, दुस्कराकणम्. Compare II. 4. 21. The पाणिनी’s Grammar is called ब्राह्मणां क्रमे as it does not define क्रमे or व्याख्यायोऽधिकाः ‘the law of Grammar discovered by पाणिनी’. The word दुस्कराकणम् is the name of a Grammar, so-called because of the technical term दुस्कराकणम् occurring in it. Some say it means कार्यालयः: ...

116. An affix comes after a word in the 3rd case in construction, in the sense of ‘made’, the thing made being ‘a book’,
Thus श्रवण्यम् क्रमः कारणः अवचा: ‘the verses composed by Vararuchi’. So also भृषुल्मस्य ग्रंथः भृषुल्मस्य परमः, भृषु:।

Why do we say ‘a book’? Observe तसक्रमः ग्रंथः‘the palace made by Taksha’.

That which one originates is called श्रवण्: and is therefore an ‘art’, while knowledge of laws &c. that already exist, but are discovered for the first time by some one, is called विशेषः।

संज्ञापणः ११७। पद्यति संज्ञापणः

117. An affix comes after a word in the 3rd case in construction, in the sense of ‘made by him’, when the whole word is a Name.

Thus मन्त्रिका: क्रमः—ग्रंथा: कृत्रिमकः सारंकः, शैलिकः। All these are names of ‘honey’, literally ‘made by a bee’, मन्त्रिका, सारंक and शैलिक meaning ‘a bee’. मन्त्रिका क्रमः—ग्रंथा (VI. 4. 148). The anuvrtti of “मन्त्र” does not, of course, apply here.

कुवालासित्रियो शुचः ११८। पद्यति कुला-शर्यः, हुषः।

118. The affix हुषः comes in the sense of ‘made by him’, after the words Kulâla &c. the whole word so formed being a Name.

Thus किन्नरकः ‘a porcelain’ lit. ‘made by a potter’. So also लक्षकः।

1 कुला, 2 शर्य, 3 घर्ण, 4 विनाय, 5 गनर, 6 बल्ला, 7 शैलिकः (शैलिकः), 8 शैलिकः (लक्षकः), 9 लक्षकः, 10 सारंकः (सारंकः), 11 गुष्ठः, 12 मुदः, 13 श्रवण्यं, 14 श्रवण्यम्, 15 विशेषः, 16 श्वरण्यम्, 17 श्वरण्यम्, 18 श्वरण्यम्, 19 श्रवण्यम्।

श्रवण्यंस्तरस्तरपादपादः ११९। पद्यति कुला-स्मार्क-वहर-पादपादः, अभः।

119. The affix अभः comes after the words ‘kshudra’, ‘bhramara’, ‘vahara’, and ‘pâdapa’ in the sense of ‘made by him’, the whole word being a Name.

This debars अभः, there being difference in accent between अभः and अभः। Thus बुधाविर्यांक: शुचः—मन्त्रिकः ‘honey’ lit ‘made by a small bee’. So also लक्षकः, शर्यः and घर्णः।
120. After a word in the 6th case in construction, an affix (IV. 1. 13 &c) comes, in the sense of 'this is his'.

The five universals अस्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍s

Vdr.:-The verb तयस्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍s (तयस्‍स्‍स्‍स्‍स्‍s and तयस्‍स्‍स्‍स्‍स्‍स्‍स्‍s) and अस्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍s preceded by an अस्‍स्‍स्‍स्‍स्‍स्‍s As, संयोगः: तयस्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍s, संयोगः.

Vdr.:-The affix तयस्‍स्‍स्‍s comes after अस्‍स्‍s, in the sense of 'house', and the base gets the designation of अस्‍s. As अस्‍स्‍s. The word अस्‍s being treated as a Bha and not as a Pada, the अस्‍s is not changed to अस्‍s (VIII. 2. 30).

Vdr.:-The affix 'शूलयान' comes after संयोग, in the sense of placing. Thus संयोगः संयोगः: the verses (recited while) placing the fuel on fire', संयोगः (IV. 1. 41) शूलयान।

121. The affix यथः comes after रथः, in the sense of 'this is his'.

This debars अस्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍s. Thus बीत्येदे—रथयान 'belonging to the chariot—i. e. wheel or the axle.' The word रथः is confined to describe the parts of chariot. This rule applies also to compounds ending with रथः, as, रथयानः. This rule is used because of the वार्तिका रथयानः उपक्रमः, रथयानः, रथयानः. Thus बीत्येदे—रथयानः.

बीत्येदे—रथयानः इत्यः because of the वार्तिका रथयानः उपक्रमः, रथयानः, रथयानः. Thus बीत्येदे—रथयानः.

122. When preceded by a word denoting 'a draught animal', रथः takes the affix अस्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍s in the sense of 'this is his'.

This debars अस्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍s. Thus अस्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍s 'the wheel of a horse-cart.' अस्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍स्‍s.

The word अस्‍स्‍s means 'that by which any one goes' or a draught-animal, like camel. It is formed by the affix अस्‍स्‍स्‍s (III. 2. 182).
123. After a word denoting a draught-animal, and after the words ‘adhvaryu’ and ‘parishad,’ the affix अँग्रें is added.

This debars अँग्रें. The अँग्रें means अँग्रें. When the sense is that of a thing to be carried, then is अँग्रें added to a word denoting ‘a draught-animal.’ Thus अँग्रेंयथाय अँग्रेंयथाय ‘a load to be or suited for being, carried by horse.’ So also अँग्रेंयथाय, अँग्रेंयथाय. So also मर्यथाय and मर्यथाय.

124. The affix उष्ण comes in the sense of ‘this is his,’ after the words ‘hala’ and ‘sira.’

Thus उष्णेयथाय. उष्णेयथाय.

125. The affix चुङ्क comes in the sense of ‘this is his’, after Dvandva compounds of words denoting ‘mutual enmity’, or ‘matrimonial relationship’.

This debars चुङ्क and चुङ्क. Thus of ‘enmity’ चुङ्केयथाय, चुङ्केयथाय. Similarly of married couples as, चुङ्केयथाय, चुङ्केयथाय.

The Dvandva compounds of words denoting natural enemies will be singular neuter by II. 4. 9. Their secondary derivatives, however, are feminine.

126. The affix दुर्य comes, in the sense of ‘this is his’, after the words denoting Family-names or names of Vedic Schools.

This debas दुर्य as well दुर्य. Thus gotra: — दुर्यस्मात्वस्मात्व, दुर्यस्मात्वस्मात्व. According to Patanjali, the word दुर्य which ordinarily means Vedic School,
means here duties or doctrines (dharma), and traditions (âmmanaya). Thus कालविनायक or the dharma-Sutras or the tradition belonging to the school of Kathas. So also कालात्मक, मित्रात्मक, निःशक्तिात्मक.

संधेनान्तरगत्वयुगस्वातिकाशरीर ॥ १२७ ॥ पदार्थ || संध-अध-सन्तोषोऽव-अव-यष-इत्यादि, अध ॥

१२७. The affix अध comes in the sense of 'this is his', after a Patronymic word ending with the affix अध, यय or घन, the words so formed expressing a multitude, a mark or a sign.

The word संध means 'congregation'. The word संध and अध should be distinguished. अध means a mark which is the property of that person and forms a distinguishing feature of that person, as विद्य 'learning' is a अध of the clan of Bidas, the Bidas being famous for learning. The word अध is a mark which shows that the thing so marked is the property of another: as a mark on a cow showing to what person or clan that cow belongs. The अध though occurring in a person or thing does not belong to that person or thing, as the mark of a cow does not belong to the cow, but the अध is a mark which belongs to the person or thing wherein it is found.

This sutra debars पुष्प of the last aphorism.

Vart.—The word पुष्प 'a cow-pen', should also be read along with संध &c. Thus the words so formed denote four things (1) congregation, (2) mark (3) sign (4) a hamlet or cowpen. This being so, the rule of mutual correspondence according to order of enumeration (I. 3. 10) does not apply.

Thus वामनात्मक (IV. 1. 104) = 'a congregation, or mark or sign or a hamlet of the Bidas'. बामनात्मक (IV. 1. 105) = गार्ग्य + वभ + गार्ग्य (VI. 4. 148, 151) 'a congregation, or a mark, or a sign or a hamlet belonging to the Gargyas? वामनात्मक (IV. 1. 95) = सार्व + अध = सार्व (VI. 4. 148) 'a congregation &c of the Dakshis'.

The अध of अध could not serve the purpose of Vriddhi here, for all the words to which this affix is added, have Vriddhi by virtue of the affixes बन्ध, वन्ध or व्याध in which they end. The अध would have served the purpose as well, so far as Vriddhi is concerned, but अध is used to show that the feminine is formed by दीर्द (IV. 1. 13). Thus बेरी II It further prevents पुष्प in compounds (VI. 3. 39), as, बेरी विधायक = बेरीविध: I. e. विधायकानां नाव विधा तथा तस्मादिधि व.
128. The affix अष्ट optionally comes, in the sense of ‘this is his congregation, mark, sign or haimit,’ after the word शाकलातः.

This debars द्रुष्म। Thus शाकलात बृहस्पतिस्वत् = शाकलातः (IV. 3. 101 and IV. 2. 64), शाकलातः अष्टं = शाकलः or शाकलातः (IV. 3. 126) meaning ‘a congregation, &c of the students of the science revealed by Śākala.’

129. The affix भ्रम comes in the sense of ‘this is his Law or Tradition,’ after the words ‘chāndoga,’ ‘aūkthika,’ ‘yājñika,’ ‘bahrvīcha’ and ‘nāta.’

The anuvṛtti of भ्रम &c ceases. The भ्रम debars एष्म and द्रुष्म. The phrase शाकलात भ्रमान्यायाच्यास्यां from सूत्र अष्ट 126 is understood here and applies even to the word पालः.

Thus छन्दोग्यां वषोऽत् वा सस्योऽत् छान्दोग्यम् ‘the Law or Tradition peculiar to the Chhandoga.’ So also मैत्रीव्यासः, वायस्व्यासः, बाबुभुजः and भायवः.

Not having this sense we have: छन्दोग्यां वषोऽत् ‘the family of Chandoga.’

130. The affix द्रुष्म is not used after a Family-name, when it denotes a ‘beginner pupil,’ and ‘a boarder pupil.’

The word द्रुष्माच्यास्यां means a little naughty boy (प्राण), the only means of instilling knowledge in whom is the rod (द्रुष्म), or whose principal sign of studentship is the ‘daṇḍa’ and nothing intrinsic, i.e. a mere beginner. The द्रुष्म is changed to द्रुष्म in मायाय सूत्र 1. 161 kārikā. भास्मातः are pupils or boarders who live in their teacher's house. The word ‘gotra’ is understood here. Thus these: ‘the junior or the senior pupils of Dākshī.’ नामाः। So also गृहस्ती द्रुष्माच्यास्यां भास्मातः भास्मातः भास्मातः.

रैतिकात्रात्रच्यास्य: । १३० । पद्यः || रैतिकात्रात्रच्यास्यः। छः। ||

शृवः || रैतिकात्रात्रच्यास्यः प्रवचनयो नामाः भास्मातः भास्मातः भास्मातः।
131. The affix छ comes in the sense of ‘this is his’, after the words रैवतिक &c.

All these words end with Gotra affixes, and require मु (IV. 3. 126), this ordains छ instead. Thus रैवतिकीवः, स्वािपिकीवः &c.

1 रैवतिकः, 2 स्वािपिकः, 3 कै जैमिनिकः, 4 गौरस्वीः (गौरस्वीः), 5 गौरस्वीः (गौरस्वीः), 6 कौरस्वीः (कौरस्वीः), 7 कौरस्वीः.

कौरस्वीः दृष्टास्तिष्ठनुवादः ॥ १२२ ॥ पदार्थः कौरस्वीः दृष्टास्तिष्ठनुवादः ॥

इ दृष्टि: कौरस्वीः दृष्टास्तिष्ठनुवादः ॥ गौरस्वीः गौरस्वीः ॥

132. The affix छ comes in the sense of ‘this is his’, after the words ‘kaupinjala’ and ‘hastipada’.

This debars मु (IV. 3. 126). Thus कौरस्वीः, शस्त्रादिपितः ॥ This sūtra is really a Vārtika.

आयव्यायिकस्य एकलोपः ॥ १३३ ॥ आयव्यायिकस्य, एकलोपः, छ ॥

शस्त्रादिपितः ॥ भावादिपितः ॥ भावादिपितः ॥ अयव्यायिकस्यादिपितः ॥ अयव्यायिकस्यादिपितः ॥ अयव्यायिकस्यादिपितः ॥ अयव्यायिकस्यादिपितः ॥

133. The affix छ comes, in the sense of ‘this is his’, after the word ‘ātharvanika’, and the penultimate ‘ika’ is elided.

This debars मु (IV. 3: 126). Thus भावादिपितः ताधुः भावादिपितः ताधुः भावादिपितः ताधुः भावादिपितः ताधुः भावादिपितः ताधुः भावादिपितः ताधुः भावादिपितः.

134. An affix (IV. 1. 83 &c) comes after a word in the sixth case in construction, in the sense of ‘a modification thereof’.

The word विकारः means the change of condition of the original. The word ता, though its anuvṛtti could have been supplied from the previous sūtras, has been repeated here, in order to show that the governing force of छेदः (IV. 2. 92) does not extend further. The affixes taught, therefore, under छेदः (IV. 2. 92 &c), such as च, ख इ. &c. have not the sense of ता विकारः.

No affix has been taught here in this sūtra: the general affix छेदः (IV. 1. 83) therefore will come in this sense, as well as the affixes to be taught hereafter. To give an example under this sūtra, we must take such a word which is not governed or provided for, by the subsequent sūtras. That is the
word must not denote a living animal for it अथ (IV. 3. 154) applies; it must have udātta on the first syllable, for an anudātta will have अथ (IV. 3. 140); it must not have a \( Vriddhi \) vowel भा, रे, or भी in the first syllable, to which वद्य (IV. 3. 144) applies; and it must not be a word specifically mentioned in any one of the following aphorisms. Thus it applies to the words अवयव and मल्लु, formed by मन्विक (U, IV. 146, 145) and to मार्क्का formed by विकर्द (V. 4. 39) which are adyudatta owing to निन्द accent. Thus यत्नम् विकारः - मार्क्कः: अर्थः: | So also मार्क्कः and मार्क्कः: अर्थः: | 135 | विद्यासा || अवयवे, च, मार्क्कः-मार्क्कः: अर्थः: |

135. An affix comes after a word denoting an animal, a herb and a tree, in sixth case in construction, in the sense of ‘this is its part’, (as well as ‘this is its modification’).

By the word च in the sūtra, the phrase तथ विकारः is also read into the sūtra.

Thus कपोलिक विकारोऽस्मि चावस्रः (IV.3.154) || So also मृत्यु: वैसोऽस्मि ‘a modification, product or part of a peacock &c.—viz a fan &c.’ So also मृत्युः as, मृत्युः ‘product of Murva i.e. ashes or the stalk of Murva’. So also मृत्युः, कार्तिक meaning “the stalk or the ashes of Kartra tree”.

In the subsequent sūtras, both the words विकार and अवयव have governing force. But after words which denote non-animals, non-plants or non-trees, the affixes have only the sense of विकार ह. This is a rather unique case of double anuvātti, not co-extensive in every respect.

विल्वारिस्यम् ५१६ || ५१६ | विद्यासा || विल्वारिस्यम्, अथः |

136. The affix अथः comes in the sense of ‘its modification or its part,’ after the words विल्व &c.

This debars मल्लु and मल्लु: Thus वल्ल: ‘the modification or part of Bilva.’ The word मल्लु: occurs in this list. It would have taken ‘अः’ by the next sūtra also; its inclusion in the class of Bilwādi is for the sake of preventing the application of मल्लु to this word.

1 विल्व, 2 श्रीलिङ्ग, 3 काव्य, 4 गुर्जर, 5 महार, 6 संभू, 7 वेदुः, 8 वेदांक, 9 वीर्याक, 10 कार्याली, 11 श्रीवास्ती, 12 कर्मचतुष, 13 कुदीर
137. After a word having ष as penultimate, the affix ष | comes, in the sense of modification or a part, or both, as appropriate.

This debar ष | Thus तनुः सार्धवर्ण, तिरितिविक; वेशविनिक; मान्यश्रवण, मान्यश्रवण, मान्यश्रवण; The word तिरितिक; किंतु c have acute on the middle (Phit Su II. 16).

138. The affix ष with the augment यु has in the sense of ‘its modification,’ after the words ‘trapun’ and ‘jatu.

This debar ष (IV. 3. 139). As, श्युन्यो विकार- | श्युन्य; श्युन्य ‘modification of tin and lac.’ In these words denoting non-organic beings, the sense of ष is not denoted by the affix.

139. The affix ष comes after a word ending in short ष, in the sense of ‘modification or part,’ (provided that the word has not grave accent on the first syllable).

Thus वेष्यपण, गाण्डकरण; गाण्डकरण; The words वेष्यपण and गाण्डकरण are द्यु-उद्धत्ता owing to Phit Su II. 14 (पीतसमान— the trees denoting soft timber trees have acute on the first).

140. The affix ष comes in the sense of ‘modification or part,’ after a word having anudatta accent on the first syllable.

This debar ष | Thus तिरितिविक; वेशविनिक; मान्यश्रवण; The word तिरितिविक is an upapada-samāsa of ष + ष, the ष being changed to ष; and it is finally acute by ष्युपत्ता मकरिका.


141. The affix मृदु comes optionally in the sense of 'modification or part', after the words प्रवाह &c.

Thus प्रवाह or प्रवाो ह so also प्रवाह or प्रवाो ह, प्रवाह or प्रवाो ह.

This sūtra is an example of प्राप्त and aprाप्त vibhāsha. The words प्रवाह, प्रवाो ह, प्रवाह and स्वयन being gravely accented on the first syllable, the affix मृदु was obligatory by the last aphorism. This makes it optional, and is प्राप्त-विभाषा. In the case of others it is aprाप्त-विभाषा.

1 प्राप्त, 2 प्रवाह, 3 प्रवाह, 4 स्वयन (स्वयन), 5 दृष्टान्त, 6 कृर्तिन, 7 प्रेरित, 8 बत, 9 विभाषा.

शास्त्रादिश जैन 193 पदार्थश शास्त्रयां दृष्टान्त

142. The affix मृदु comes in the sense of 'its modification or part', after the word शास्त्री.

This debars मृदु. Thus शास्त्री मन्त्र, शास्त्री मन्त्र (IV. 1. 60).

मथुरावलयोरोपयायम्यायम् (मथुरावलयोरोपयायम्यायम्) 193 पदार्थश मथुरावलयोरोपयायम्यायम् मथुरावलयोरोपयायम्यायम् मथुरावलयोरोपयायम्यायम् मथुरावलयोरोपयायम्यायम् मथुरावलयोरोपयायम्यायम्.

143. The affix मृदु comes optionally after any base, in those two meanings of product and part, in secular language, when neither food nor clothing is spoken of.

Thus ब्याहतन्त्र or ब्याहनि (IV. 3. 134)' मूषा or मोक्ष (IV. 3. 135).

Why do we say मथुरावलयोरोपयायम्यायम् 'in secular language'? Witness खेलन लाभिते गा जूह: स्वयन.

Why do we say 'when neither food nor clothing is spoken of'? Observe खेलन: जूह: 'a soup made of kidney beans'. ब्याहतन्त्र ब्याहनि.

Why the word मृदु 'in those two meanings' is used in the sūtra, when by context, the words विकार and विकार were to be read into the sūtra? Its use indicates that the special affixes, such as taught in IV. 3. 135, 136 &c are replaced also by मृदु. Thus ब्याहतन्त्र or ब्याहनि (IV. 3. 135), भव्यन्त्र, or मृदु.

निर्गुष्ठ धाराविशेष: 194 पदार्थश निर्गुष्ठ, मृदु-धाराविशेष (मृदु)

194 पदार्थश निलयम, मृदु-धाराविशेष (मृदु).

निलयम मथुरावलयोरोपयायम्यायम दृष्टान्त: निलयम, मथुरावलयोरोपयायम दृष्टान्त: निलयम, मथुरावलयोरोपयायम दृष्टान्त: निलयम, मथुरावलयोरोपयायम दृष्टान्त: निलयम.
144. The affix मयद comes in the sense of its product or part, when neither food nor clothing is spoken of, invariably after विर्द्ध अर्थात् words, and after दर &c.

Thus after विर्द्ध—वास्य, वाच्य, वाक्यम्. After यागी words:—


1 पूरा मयद् ॥ १५ ॥ पद्यांशिः ॥ पूरा ॥ व-पूरीये ॥

‘पूरा’ पूरीये अन्यथा बलस्य गर्भस्य नामिनि ॥

145. The affix मयद comes after the word श्रृ in the sense of ‘its dung’.

Thus श्रृ ‘cow dung’. Dung’ is neither a modification nor a part of cow. Therefore this separate śūtra for श्रृ. Why do we say meaning ‘its dung’? Observe मयद्व—milk. The affix श्रृ here comes in the sense of product or part. (IV, 3, 160), though strictly speaking ‘milk’ also is not an ‘avayava’ or a ‘vikāra’ of श्रृ ॥

1 पद्यांशिः ॥ पद्यांशिः ॥ पद्यांशिः ॥

‘पद्यांशिः’ पद्यांशिः अन्यथा बलस्य नामिनि विकारः इत्यति निश्चयार्थः ॥

146. The affix मयद invariably comes in the sense of its product or part, after the word विशद ॥

This debar तत्तु ॥ Thus श्रिभवं भविः ॥ Otherwise भविः, as पूरा पुल्लकादि, in the sense of भवमयद् ॥

1 पद्यांशिः ॥ पद्यांशिः ॥ पद्यांशिः ॥

‘पद्यांशिः’ पद्यांशिः अन्यथा बलस्य नामिनि विकारः इत्यति निश्चयार्थः ॥

147. The affix कर् comes in the sense of product, after the word विशद, the whole word being a Name.

This debar कर्क ॥ As विशदः ॥

1 पद्यांशिः ॥ पद्यांशिः ॥ पद्यांशिः ॥ पद्यांशिः ॥ पद्यांशिः ॥ पद्यांशिः ॥ पद्यांशिः ॥ पद्यांशिः ॥

148. The affix मयद comes after the word महि in the sense of a ‘Purodāsa’.
This debars मद्य (IV. 3. 136). Thus श्रीपिन्यः पुरावास्: 'a sacred cake made of barley.' Otherwise निन्द

मद्यायः सिद्धवचायायः Ṣ 199 II पदानि II मद्यायायः सिद्ध-यवायायः नूति: II सिद्धवचायायायांतः विक्र्य पदात्वो भस्मिः विक्र्यवचायायायायायायाययः

149. The affix मद्य comes in the sense of 'its product or part,' after the words 'tila' and 'yava'—the whole not being a name.

Thus तिलावच्यः, तिलमयः, Why do we say मद्यायः "it not being a Name?" Observe हैद्य: 'oil,' तिलमयः formed with बनः (साधारण बन V. 4. 29)

मद्यशुद्धिः १५० II पदानि II मद्य-यवायः (समयः)

पदानि: II मद्य: मासिपिकास्यापि हनि विपिनेष नवत: पदात्वो भस्मिः विक्र्यवचायायाययः

150. In the Chhandas, after a dissyllabic word, the affix मद्य comes in the sense of 'its product or part.'

This ordains मद्य in the sacred literature also, secular literature being dealt with in IV. 3 143. Thus द्वनायः, द्वनायः, द्वनायः in the following द्वनायः द्वनायः द्वनायः, द्वनायः द्वनायः, द्वनायः द्वनायः

151. The affix मद्य does not come in the Chhandas after the dissyllabic words, having a short vowel उ in them, nor after the words 'vardhra' and 'bilwa.'

Thus नौस्यं द्वनायः from मद्य by द्वनायः नौस्यं, द्वनायः नौस्यं, द्वनायः नौस्यं, द्वनायः नौस्यं, द्वनायः नौस्यं

The word मद्य means 'having उ or short u (I. 1. 70)' The rule does not apply to words containing long उ, as मद्याय, मद्यायि. The उ in उद्वत्र shows that the rule applies not only to words ending in उ, but also to words having उ. Had उ not been used, the tadanta-vidhi would require the application of the rule to words ending in उ, but not to those which had उ in any other part of their form. So that the prohibition applies to वेष्ट also, as वेष्टि वहः: (IV. 3. 136).

The word मद्य is Ady-udatta by सुध्यायायायः (Phit II. 4): and therefore it takes the universal बश्य (IV. 3. 134). The word मद्य is formed by the affix वेष्ट plus the augment मुः (तुमाहिः; बश्य Uga I. 94 and 95), and is finally acute, and therefore it takes बश्य by IV. 3. 140, and forms बश्यः. This word has
acute on the final also, as लक्ष इत्य भेदः जश्वि सिद्धेन्द्रू. The word भेदः is ady-udatta by Phit II. 19. and therefore takes भूष, the feminine being formed by जीर्ण (IV. 1. 15).

तालाबर्मयोऽर्थं १२२ II पद्यानं II तालाबर्मभु: भूष II

152. The suffix भूष comes in the sense of 'its product or part', after the words 'tala &c'.

This debaras भूष &c. Thus शार्म भूषः भांबिंशेषु, भूषासिद्धेषु II

1 तालाबर्म्यं, 2 भांबिः, 3 भूषासिद्धेषु, 4 भूषात्मवृ, 5 भूषाक, 6 अभि (भार, भले), 7 भार-भूष, 8 भूषासिद्धेषु।

आताकर्मे: परिमाणे II १५३ II पद्यानं II आताकर्मे: परिमाणे: (भूष) II

153. The suffix भूष comes after a word denoting 'gold', when the sense is a weight or measure.

The word भूष means 'gold'. It is used in the plural in the sūtra, indicating that all words synonymous with gold are to be taken.

This debaras भूष &c. Thus हास्यो भूषासिद्धेषु, हास्यो भूषासिद्धेषु, भूषासिद्धेषु II

Why do we say 'meaning a measure'. Observe विविधिः हास्यो भूषासिद्धेषु II

प्राणिरात्रदेतरं प्राणिरात्रदेतिः II १५४ II प्राणि-रजताविर्यम्-भूष II

154. The suffix भूष comes in the sense of 'its product or part', after words expressing living beings, and after रजत &c.

This debaras भूष &c. The suffix भूष has been ordained to come after those words that have anudatta in the beginning. This sūtra applies to words other than those having anudatta in the beginning.

Thus:—कार्यतु, माधु, नैयर्यथा:; राजस्य, वैशस्तृ; मैदृष्ट, &c. In the class रजताविर्यम् those words like रजत, कृष्णकार &c, which have anudatta on the beginning and would have taken भूष by IV. 3. 140, have been enumerated to prevent the application of भूष to them.

1 रजत, 2 शीर्ष: 3 चोक्ष, 4 बुध्यथा, 5 मीप (भूष, भीना), 6 ब्रह्म, 7 देवासिधि (तिथिविधि), 8 मिनासु, 9 पीवर्षस (कर्पस, राह), 10 सदार, 11 निद्रणस, 12 कृष्णकार.
155. The affix भस्व comes in the sense of 'its product or part', after a word which ends with an affix having an indicatory भ such affix denoting 'its product or part'.

The affixes having indicatory भ denoting product or part, are भस्व (IV. 3. 139), भस्व (IV. 3. 142), भस्व (IV. 3. 154), भस्व (IV. 3. 157), भस्व (IV. 3. 159), भस्व, भस्व (IV. 5. 168). When a tertiary derivative of a word ending with these affixes is to be made, the affix भस्व is used. Thus वेंससव विकारोंतनेते प-पेससर; so also शास्त्रसू, शास्त्रसू, शास्त्रसू, काशोसू, काशोसू, काशोसू.

Why do we say भस्व? Witness वेंससर. Here भस्व is used after भस्व and the derivative is formed by भस्व of IV. 3. 136. So also वेंससर.

156. After a word denoting 'a measure', the affix expressing 'its product or part' is the same as the affix having the sense of purchased.

The affixes taught in V. 1. 18 &c are the affixes that have the force of कीत (V. 1. 37). These affixes come also after words denoting measure (V. 1. 19). The same affixes are employed to denote विकार, after words denoting परिमाण. This debars भस्व &c. Thus निदेशी वीस्व-निदेशी (V. 1. 20); it will denote विकार also, निदेशी विकार-निदेशी: formed by भस्व (V. 1. 20). As वेंससव विकार-वेंससव (V. 1. 21), so भस्व विकार-भस्व: formed by भस्व and भस्व (V. 1. 21), शास्त्रसू विकार-शास्त्रसू (V. 1. 27) so शास्त्रसू विकार-शास्त्रसू (V. 1. 27) by भस्व.

The word भस्व in वीस्व indicates that the similarity is complete throughout. Thus सूत्र V. 1. 28 also applies, by which the affix is elided. As दिससव: or दिससव: (V. 1. 29), शास्त्रसू: or शास्त्रसू: (V. 1. 29). The word परिमाण in this sutra includes संख्या 'the, numerals' also; while the technical word परिमाण does not include संख्या. See IV. 1. 22 and V. 1. 19 &c. The similarity extends even to the elision of affix (V. 1. 28) as, दिससव: दिससव: &c.

उद्देश्यम् ॥ ११७ ॥ पदार्थ ॥ उद्देश्यम् ॥
157. The affix कुष्ठ comes in the sense of 'its product or part', after the word 'ushtra.'

This debars भार (IV. 3. 154). भारविकारायंबचत् या - भारविकारायंबचत्

उंचोणेयोवीः १६८॥ पदानिः उमा-उणेयः-वा (कुष्ठ)॥

त्रिचः उमावर्ताहर्ष्यसचत् श्रुत्तत्र वर्यते नमस्ति विकारायंबचत् यर्वेप्योः।

158. The affix कुष्ठ comes optionally in the sense of 'its product or part, after the words उमा and ऊण.

Thus भीमवर्तन्त्र, भीमवर्तन्त्र, भीमवर्तन्त्र, भीमवर्तन्त्र।

पण्याः द्रणः १६९॥ पदानिः पण्याः, द्रणः॥

त्रिचः अणो'वार्षिकः द्रणः प्रक्षविकारायंबचत् यर्वेप्योः। प्राणविकारायंबचत्॥

159. The affix कुष्ठ comes in the sense of 'its product or part,' after the feminine word पण्या॥

Thus एणे अनात्र 'the flesh of a female black deer.' But एणेव गाम्यां - एणेव जन्य 'the flesh of a male deer,' formed by भारः॥

गोवर्षसोत्वः १६०॥ पदानिः गो-पेपसोत्वः, यत्॥

त्रिचः गोपां श्रुत्तत्र गो प्रक्षविकारायंबचत् यर्वेप्योः।

160. The affix येओ comes in the sense of 'its product or part,' after the words गो and पण्याः॥

Thus गवर्ष (VI. 1. 79), पत्रस्यः॥

द्रोहः १६१॥ पदानिः द्रोहः, यत॥

त्रिचः द्रोहायंबचत् यर्वेप्योः। भोविकारायंबचत्॥

161. The affix येओ comes in the sense of 'its product or part,' after the word 'dru.'

This debars भार (IV. 3. 139). Thus हु + द्रु = प्रवाहः (VI. 1. 79).

माने यतः १६२॥ पदानिः माने-यतः॥

त्रिचः हुप्रवाहान्तर्विकारायंबचत् यतः प्रक्षविकारायंबचत्॥

162. The affix येओ comes in the sense of 'its product,' after the word 'dru,' the word meaning 'a measure.'

This debars यतः १६२ As हुप्रवाहः 'a measure.'

फले हुष्ठः १६३॥ पदानिः फले, हुष्ठः॥

त्रिचः हुप्रकारायंबचत्तस्मात् फले गाम्येऽद्रुपयते गाम्येऽद्रुपयते हुष्ठ नमस्ति॥
163. The affix denoting ‘product or part’ is elided by luk, when such product or part is ‘a fruit’.

Thus भागस्वतः वति = भागस्वतः + वति, जडः = भागस्वतः ‘the fruit of Myrobalans.’
So also वरुणः The fruit is a “product” as well as a “part” of a fruit-bearing tree.

164. The affix भद्र comes in the sense of ‘its product or part, it being a fruit,’ after the word ‘plaksha &c.’

This debars भढ़ sensible. Thus प्यासः, प्यास्यादः.
1 तस्मा, 2 न्यायः, 3 अय्यः, 4 द्रुष्यसः, 5 श्रुष्यः, 6 न्य, 7 कस्तु (कर्तरजः, कर्तरजः कस्तु)
8 न्यासः.

जन्म्वा या || १६५ || पदार्थ || जन्म्वा-या (भढ़) ||
वृक्षः || नगर्यः || जन्म्व्याधारण्यः विनिधेयं वस्त्रः प्रस्तृतः स्थलः || बालोपातः.

165. The affix भद्र comes optionally in denoting a fruit, after the word ‘jambū’.

This debars भर्षेत sensible. Thus जम्बु + भर्षेत = जम्बुयतं as जम्बुयतं पदार्थिनः.
But when the general affix भम्बु is added, it is elided by IV. 3. 163. As जम्बु + भम्बु (IV. 3. 139) = जम्बु, as जम्बु वन, (VI. 4. 8) ||

जम्बु च || १६६ || पदार्थ || जम्बु-च ||
वृक्षः || देवपन्थः || जम्बुः पदार्थिनिधेयं वस्त्रवर्णः व जम्बुः वन || जम्बुयहारे विनिधेयः.

पारिक्षेत, || कुप्पतीयतः जम्बुयहारे विनिधेयः.

वार्तः || जम्बुयहारे कुप्पतीयतः जम्बुयहारे.

166. The affix denoting fruit is optionally elided by lup after the word ‘jambū’.

The word या is understood here. The difference between ‘luk’ and ‘lup’ elision is that in the case of ‘lup’, there is concordance of gender and number.
See सूत्रा I. 2. 51. Thus जम्बु + लुपलुपलुप = जम्बु, as जम्बु: जम्बु: पदार्थ || Optionally जम्बु: पदार्थ = जम्बु: पदार्थ, or जाम्बुः.

Vārt.:—There is lup-elision of the affix denoting fruit, after the words expressing deciduous plants which wither away as soon as the fruit ripens:
Thus श्रीकर्तिर्ग्रहः, वति, सामः, मुक्तः, विलः.

Vārt.:—Diversely so when the affix denotes flowers and roots: as, मांशसामाण्यम् = मांशिलिः, मन्दवास्तिः जातिः; so also विवाहि वृत्ति = विवाहि || अजुन्नति वृक्षः.
In the above example there is concordance. By using 'diversely', this concordance does not sometime take place. As परावपिः पुमां, शालाग्री ग्रामानि || So कायस्मे इन्द्र, यशोस्य कम्भु, नार्शिर, चैवृमनि दशामि &c.

हरितस्याविशयं || १६७ || पदनाथि || हरितस्याविशयं: छ ||

सूचि: हरितस्य इत्येकासित: यथायांकुट प्रस्थव तुर्य भगति। नुक्रियाते दुःखो विचारिते प्रकटते तथा विचाराते ||

167. The affix denoting 'fruit' is elided by छ, after the words 'Haritaki' &c.

Here also there is concordance (I. 2. 51). As हरितक्षेत्रम् पतं = हरितक्षेत्रम् instead of हरितक्षेत्रम् So also कंसीय-परावययः. According to Patanjali, the concordance is with regard to gender only, the number will be governed by the sense, as हरितक्षेत्रम् पतं, हरितक्षेत्रम् पतंगि ||

1 हरितक्षेत्रम्, 2 कंसीय-परावययः, 3 मलालस्य ( मलालस्य ) 4 भाकङ्क्ष्यी ( भाकङ्क्ष्यी ) 5 श्रुतिः, 6 श्रुतिः, 7 धेरण्यास, 8 भृद्धिः, 9 भास्त्रम् ( भास्त्रम् ) 12 भृद्धिः कंसीयं कर्मकारिका, 13 ग्रामानिः, 15 विचारिते ( विचारिते ), 16 दशामि, 17 छ: ||

कंसीय-परावययः प्राप्तिये छ || १६८ || पदनाथि || कंसीय-परावययः, परावययः, छ: ||

हृति: ग्रामानिः प्राप्तिये कंसीयः। परावययः। कंसीय-परावययः परावययः परावययः मलालस्य विचारिते हरितस्याविशयं, परावययः छ कंसीय-परावययः छ कंसीयाविशयं मलालस्य मलालस्य ||

168. The affixes छः, and छः come respectively in the sense of 'its product', after the words 'कंसीया' and 'परावयया', and there is luk-elision (of the छ and छ affixes of those words).

The word कंसीयः is formed by छ (V. 1. 1), and परावययः is formed by adding व्र (V. 1. 2). These affixes छः and छः are elided when the affixes पर्य and व्र अर्ध are added. Thus कंसिय + व्र = कंसिय + छः = कंसिय: so also परावयय + अर्ध = परावयय + छः = परावयय: ||

The words छः छः mean 'there shall be elision'. Of what? Certainly not of the primitive, for छः is never applied to the elision of a base, but of an affix only (I. 1. 61). It follows therefore that the elision is of the affixes of कंसीयः and परावययः. Now these words have two affixes, thus. To the root कंसिय is added first the Unādi affix छ (Upan III. 62) and we get कंसिय; next to कंसिय is added छ. So also to पर्य is added the affix छ (Upan I. 33) and we have परावयय, to which is then added छः and we have परावयय: ||

The question arises, should these affixes छ and छ be also elided. The answer is 'no'. The word विसर्जितकालः of IV. 1. 1 is understood is this sutra; so the elision will take place of those affixes only
which follow a prātipadika. But छ and झ are added to a Dhātu and not a prātipadika, hence those affixes are saved from the operation of मुख॥

The word परम्परा being gravely accented on the first (VI. 1. 185) would have taken मुख by IV. 3. 140. The present sūtra teaches the elision only of its affix छ, मुख being already obtained.

Q. The final छ of कसीब and परम्परा will be elided by VI. 4. 148 before these taddhita affixes, and after such elision, the final छ will be elided by VI. 4. 150, where is then the necessity of this sūtra?

A. The final छ will not be elided, because VI. 4. 150 will apply only then, when an affix beginning with long छ follows, which is not the case here.
BOOK FOURTH.

Chapter Fourth.

1. The affix रक्ष comes as a governing affix, in the senses enumerated hereafter up to सूत्र IV. 4. 76.

This is an adhikāra sūtra. The affix रक्ष bears rule from this one forward to the sūtra तदादि &c. Thus in the next sūtra it is said: “After a word in the third case in construction, in the sense of “who plays, digs, conquers, or is conquered.” Now this sūtra is incomplete. We must read the word रक्ष into it. Thus असे श्रोतासि = मात्रिक: “who plays with aksha—a dicer.” श्रोत + रक्ष = मात्रिक (VII. 3. 50).

Vṛt.:—After the words मात्र &c, the affix 'thak' comes in the sense ‘he said that.’ Thus मात्रत्तथाय मात्रिक: who says ‘don’t make noise,’ कार्य-शास्त्रिक: This is the case of an affix added to a sentence.

Vṛt.:—So also after मुयान &c in the sense 'he said': as मुयानाय मात्रिकः, पार्थारिक: These are examples of affixes added to an adverb.

Vṛt.:—So also after सुन्दर &c in the sense ‘he asks,’ as, सुन्दराय यतवित्त = शौकालिकः “Who asks, have you bathed well”. 'साक्षराज्ञिकः, धौरालिकः कीर्तिकः

Vṛt.:—So also after पराभ &c in the sense of ‘he goes to, or commits adultery with’: as पराभाय ग्रहित = पार्थारिकः, गौद्यालिकः The word हल्ल here refers to "wife".

तेन द्रव्याति बनाति जपति जितमुः II 2 II पदार्ती II तेन-द्रव्याति-बनाति-जपति जितमुः II
2. The affix तः comes after a word in the third case in construction, in the sense of, ‘he plays’, ‘he digs’, ‘he conquers’ or ‘he is conquered’.

Thus अभिशिषत् = भास्कर्: ‘who plays with dice—a dicer’. धातुभिंक्तः
बृत्यां लोकानि = भास्करः, कौश्यालिकः, अनुभाग: भास्करः, अत्तरी: भास्करः, धातुभिंक्तः

Though the rule is couched in universal terms, yet the affix does not come after every instrumental case. Thus देवसेन विद्येत् will not give rise to any affix, for the word देवसेन: is not found in usage having this sense. So also भृगुवथा सवतः gives rise to no affix. Though the verbs ‘दिव्यति’ &c, are in the 3rd Person Present Tense, Singular number, the derivative is not limited by these conditions. Thus भास्कर: and भास्करः are also valid, and so also धान्यारी: will give also धान्यारी:. So also भास्करस्य स्वयमार्य: धातुभिंक्तः: Though in a sentence the verb is generally the principal word (क्षणप्रमाण), here owing to the Taddhita affix, the instrument is taken as the principal.

संस्कृतम् || || पदार्थ || संस्कृतम् (रक्त) ||
पुस्ति: || तेनेनि उपसाधारणानी संस्कृतान्यतः रक्तम्वलः धाति ||

3. The affix तः comes after a word in the third case in construction, in the sense of ‘refined thereby’.

The word संस्कृतम् means ‘refining or enhancing the quality of a thing’. Thus भगा संस्कृतं = साभिकः ‘refined or made tasteful by curd’. So also धान्यारिकः, धान्यारी:.

The separation of this sūtra from the last, is for sake of the next sūtra, in which the anuvṛtti of तः only runs,

कुलधारकोपमद्यः || ह || पदार्थ || कुलधा-कोपमात्र-अच्छा ||
पुस्ति: || कुलधारकोपमात्रां दाहयते संस्कृतां, पतितो भगं संस्कृतान्यतः हक्कारनः: ||

4. After the word ‘कुलधारा’, and after words having a penultimate तः, the affix अच्छा is added in the sense of ‘refined or prepared therewith’.

This debars तः. Thus कोलमात्र, तेलिकर्त्र, दारिकाय, the two latter being examples of words ending in तः.

तत्पराः || ह || पदार्थ || तत्परा (दक्त) ||
पुस्ति: || तेनेनि उपसाधारणानि संस्कृतान्यतः दक्त मय्यवेदे धाति ||

5. The affix तः comes after a word in the third case in construction, in the sense of ‘he crosses there by over the waters’.
Thus साप्तय्ये चार्डिएत्रि—काप्पतय्ये, कोरूकिण्या: ‘who crosses with a raft’.

6. The affix धम्म comes after the word ‘gopuchchha’, in the sense of ‘he crosses thereby’.

The difference between धम्म and धम्म is in the accent. Thus नौलुक्किण्या:

7. The affix ठिक comes after the word ‘सी’ and after bases having two syllables, in the sense of ‘he crosses there with’.

This debars ठीक. Thus नावा तिक—गाविक: ‘a sailor’. So also after dissyllabic words: तिरिक, द्विमिक, द्वितुका:

The ध in धम्म in the sūtra is not part of the affix, but comes through sandhi rules. The feminine of भाविक: भाविक. In fact the indicatory ध occurs in these sūtras only IV. 4, 9, 10, 18, 53 and 74, in this book.

8. After a word in the third case in construction, comes the affix ठिक in the sense of ‘he goes on by means thereof’.

The word ठिक means both to go on and to eat. Thus ष्टा दिक—गाविक: ‘who gets on, with being fed on curd, हसितक: ‘who travels by an elephant’.

9. The affix ठूल comes in the sense of ‘he goes on, by means there of’ after the word ‘ाकर्षा.’

This debars ठूल. The ठू is for accent (VI. 1. 193). The ठू of ठू here is a part of the affix, contrary to what it was in sūtra 7 ante. To remove the doubt where ठू is the part of an affix, and where it is not, the following mnemonic verse has been composed: “साप्तय्ये परित्याग्या: कुर्सीकुटायाच: भास्येङ्द्रक:”
In the six Sūtras 9, 10, 16, 31, 74, and 53, the affixes have Indicatory 'sh.' Here being हु, the feminine is formed by हुए (IV. 1. 41). Thus भार्येण परति—त्यतारिष्टं। भार्येण व is a touch-stone by which gold is tested.

10. The affix हूँ comes in the sense of 'he goes on, by means there of' after the words 'парा' &c.

This debars हूँ; the ह of हूँ is for accent (VI. 1. 197), and थ for हूँ (IV. 1. 41). Thus हूँ: परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठ�िः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः परिष्ठबिः

This debars द्रुः. Thus व्ययिन् जीविति - विलिका: ‘who lives by hire--hiring’. In the case of कुष and विकुष the suffix is applied to the words separately, as well as to their compound. Thus कुषिकिर्तिक, कुषिक, विकुषिक: ‘a trader’.

आयुधाच्छ ए १४ ॥ रत्नि ॥ आयूधाच्छ, छ, ए ॥

पूर्विकम् भाषायणपतीयो भवति, दक्षार्थां जीवितेष्यतीलिन्यापि॥

14. The suffix छ as well as युः comes in the sense of ‘he lives thereby’, after the word ‘युध्या’.

Thus भाषण जीविति - भाषणी: (formed by छ), or भाषिक: (by यु) ‘a mercenary soldier’.

हर्षुद्धा विशेष्याः १५ ॥ पदाति ॥ हर्षि, उत्साहारित्रयः ॥

पूर्विकम् भाषायणपतीयो भवति, दक्षार्थां जीवितेष्यतीलिन्यापि, चण्ड प्रवचनो भवति ॥

15. The suffix युः comes in the sense of ‘he conveys thereby’, after the words utsanga &c. being in the third case in construction.

The word युः means ‘to take away to or cause to reach another place’. Thus शीतारिक: ‘borne upon the hip’; शीतारिक: ‘borne or transported on a raft’.

1 वस्स, २ वृम्भ, ३ वनस (वनस), ४ वस्सन, ५ वृत्त, ६ विवक, ७ विवक, ८ वन्द्र.

महाविद्याः छुः १६ ॥ पदाति ॥ समाविद्याः, छुः ॥

पूर्विकम् भाषायणपतीयो भवति, दक्षार्थां जीवितेष्यतीलिन्यापि, चण्ड प्रवचनो भवति ॥

16. The suffix छुः comes in the sense of ‘he conveys’, after the words ‘bhastra &c’ being in the third case in construction.

Thus भाषण जीविति - भाषणी: “who conveys by means of a leathern bag, a carrier”. The feminine will be भाषणी (IV, 1, 41). So बैत्रिकः जीविते॥ The
word छं स means a leathern bellows by which the iron is heated, or a leathern bag in which grain &c. is carried.

1 नक्ष, 2 नर, 3 नश (माण), 4 श्रीराम, 5 श्रीमान, 6 श्रवण, 7 श्रवण. 

विवापा विवापायात् 

17. The affix हुँ comes optionally in the sense of 'he conveys', after the words 'vivadha', and 'vivadha', being in the third case in construction.

In the alternative, the general affix हुँ will apply. Thus विवापेन हुँ — विवापेन: f. विवापेनी; So also विवापेन: f. विवापेनी। When the affix is हुँ, we have विवापेन: in both cases, the feminine being विवापेनी।

The word विवेष and शीर्ष 'are synonyms both meaning 'a piece of wood carried on the shoulders to carry loads, on the road.' विवेष: meaning 'a carrier of loads, a pedler.' The real sutra is विवापे विवेष: the Kāśikā has added शीर्ष from a Vārtika.

अत्रिमिनकिया: 

18. The affix अण्ड comes, in the sense of 'he conveys', after the word कुरिजिनकिया in the third case in construction.

Thus कुरिजिनकिया रात्रि बुद्धो ब्याघ्रो—कुरिजिनकियो बुद्ध: 'a deer which carries (or entices away) into crooked ways' or 'a hunter who hunts by coming stealthily on his prey'. कुरिजिनकिया रात्रि बृक्षुपानस्—कुरिजिनकियो बृक्षुपानस्त: 'a blacksmith—who carries burning coals on an iron forge'.

The word कुरिजिनकिया means 'crooked motion, and the iron-forge of the blacksmiths'.

गिर्घे वर्षूदृश्याय: 

19. The affix हुँ comes, in the sense of 'completed thereby' after the words 'akshadaya &c.', being in the third case in construction.

Thus अश्नायनम् गिर्घे — अश्नायनम् दृश्यम् 'enmity—which was growing but has been completed by gambling'. So अश्नायनम्।

1 अश्नायन, 2 अश्नायनम् (महत), 3 अश्नायनम् (महत), 4 अश्नायनम्, 5 अश्नायनम्, 6 अश्नायनम्, 7 गतायुगम्, 8 गतायुगम्, 9 गतायुगम्, 10 गतायुगम्।
20. The affix ग्रंथ comes always after the words ending in the affix चिन, the in sense of ‘completed thereby’.

The चिन here refers to the affix ‘katri’ (III. 3. 88). Thus the root रुप्त takes चिन and forms रुप्तिष्ठ, which is not a complete word, but must take the augment ग्रंथ, to form a full word. Thus रुप्त + बिन्न = ग्रंथ = ग्रंथितस्तु ‘what is completed by being cooked’. So from ग्रंथ, we have ग्रंथ + बिन्न = ग्रंथित = (VI. 1. 15): from ग्रंथ, we have ग्रंथित.

The word चिन in the सूत्र indicates that the affix चिन never comes singly by itself, all words ending in ‘Katri’ are invariably followed by चिन also. In fact चिन may be regarded as an invariable augment of the affix ‘Katri’.

Vdri.—After a word ending in an affix denoting ‘condition’, the affix ग्रंथ is added. Thus ग्रंथित = ग्रंथितस्तु = (प्रत्य + ग्रंथ इत्यादि). So ग्रंथितस्तु, ग्रंथितस्तु, ग्रंथितस्तु.

अपामित्याचिताध्यायः कश्चन्द्र || 21 || पदार्थ || अपामित्या-चिताचिताध्यायः कश्चन्द्र ||

The affixes ‘kak’ and ‘kan’ come respectively after the words ‘apamitya’ and ‘yāchita’, when the sense is that of completion.

Thus अपामित्याचिता ‘debt’, and अपामित्याचिता ‘a thing begged for use’. The word अपामित्याचिता is formed from the root ग्रंथ with the prefix ग्रंथ, and the suffix लक्ष (III. 4. 19). The लक्ष is changed to लक्ष, and l substituted for ल (VI. 4. 70). The word is an Indeclinable, and therefore the anuvṛtti of अपामित्याचिता does not run here.

लक्षित || 22 || पदार्थ || लक्षित || चक ||

The affix चक comes, after a word in the third case in construction, when the sense is ‘mixed therewith’.

The word चक is understood here. The word लक्षित means unification, mixing &c. Thus चक लक्षित = ग्रंथित, ‘smeared with curds’. ग्रंथितचक, ग्रंथितचक, ग्रंथितचक. The word ‘sanskṛtam’ (IV. 4. 3) and ‘sanskṛtah’ should be distinguished. The former refers to a case where by the combination of two things, a something better is produced; no such idea of bettering is to be found in चक ||
23. The affix तुम्वि comes after the word 'churna' when the sense is 'mixed therewith.'

This debars हुः. Thus 'कृम्यात्- पट्टिकारस्य प्राम्येऽस्य स्वादः- cakes sprinkled with powder.' चण्डिकाऩ्नसान: #

24. The affix तुम्वि meaning 'mixed therewith', is elided by luku, after the word lavana.'

Thus सत्यायुं दहत्यार—तद्वत्र: 'mixed with salt' as तद्वत्र: दहत् 'soup mixed with salt.' So तद्वत्र धातुं, तद्वत्र धातुं (I. 1. 51). The हुः elision takes place when the word तद्वत्र is used as a noun, and not as an adjective.

25. The affix तुम्वि comes after the word 'mudga,' when the sense is 'mixed therewith.'

This debars हुः. Thus पीत भोजन: 'rice mixed with mudga-pulse.' वीर्यायं विशालस्य: #

26. The affix तुम्वि comes, after a word denoting a condiment, being in the third case in construction, when the sense is 'sprinkled therewith.'

Thus यथा दहत्यार-तथिक्षे 'sprinkled with curd,' शालिक्ष्य, शालिक्ष्य # Why do we say 'denoting a condiment'? Observe रक्ष्योपस्यसम्रास्य सेवनः: #

27. The affix तुम्वि comes in the sense of 'it exists,' after the words 'ojas,' 'sahas,' and 'ambhas' being in the third case in construction.

Thus भोज्यायं विशालस्य: शाश्वसनं शूरै: 'a hero' lit. possessed with energy. So also शाश्वसन: 'a thief.' अम्बासिज्ञ्यं: 'a fish.'
28. The affix तथा comes, in the sense of 'it exists,' after 'पा,' 'लोम,' and 'कुल,' preceded by 'अनु' and 'प्रति,' the word being in the second case in construction.

The word तथा shows that the words must be in the second case in construction. The verb तथा is intransitive, how can it take an object, and how can it be in construction with an objective case? The words in the accusative after the verb तथा are not its objects, but are used as adverbs qualifying the sense of the verb, and adverbs are always put in the accusative case. Thus तथाbecue - पालीपिलिक: भविष्यता भाषाय सिन्धु, the तथा changed to V. 4. 74 and VI. 3. 97 retrograde i.e. 'which is unfavourable.' So भार्नीपिलिक: 'favourable.' पालीपिलिक: 'inverse' भार्नीपिलिक: 'direct.' पालीपिलिक, भार्नीपिलिक: The two words पालीपिलिक and भार्नीपिलिक mean 'unfavourable' and 'favourable' respectively.

29. The affix तथा comes in the sense of 'it exists,' after the word 'parimukha,' being in the second case in construction.

Thus परिवर्तिके - पालीपिलिक: 'being before the face,' 'being near or present.'

The word तथा in the sūtra implies that the affix applies to other words also not mentioned. As पालीपिलिक: the word परिवर्तिके is an अवयविभाव compound (II. 1. 12). If परिवर्तिके has the force of exclusion (I. 4. 88), then पालीपिलिक: will mean 'a servant who always avoids the face of his master लस्मियो कुर्दे बक्षितिला के देखो बचि,' and if परिवर्तिके means 'all round,' then the word will mean 'a servant who is always in the presence of his master—यत: लस्मियो कुर्दे तब बक्षिते बचि:'

30. The affix तथा comes after a word in the second case in construction, when the sense is 'he gives,' the motive being mean.
Thus दुःधियुति वचन्ति – विचित्रिक्षम्: ‘a usurer who gives for the sake of double’
i.e. who charges cent per cent interest. The word दुःधियुति means दुःधियुतिः ‘for the
sake of double’. Similarly देशुकिता:।

Vṛtti:—The word दुःधियुति is changed to दुःधियुति before this affix. As, दुःधियुति
वचन्ति – विचित्रिक्षम्: ‘a usurer’ ‘who gives for the sake of increase’. Or the word दुःधियुति may be taken as a separate word synonymous with दुःधियुति।

Why do we say दुःधियुति ‘with a mean motive’? Observe दुःधियुति वचन्ति ववयंचत: ‘the debtor gives double’.

कुतुम्भोकाद्रयाथि छःश्चैः। ३१। पदार्थं कुतुम्भ, दुःधियुति, दुःधियुति, दुःधियुति।

प्रवृति:। वचन्ति गामिनिः। कुतुम्भ, दुःधियुति, दुःधियुति, दुःधियुति। दुःधियुति गामिनिः। रूपकारणमेवे-प्रवृतिः। कुतुम्भोकाद्रयाथि ववयंचत: ‘the debtor gives double’

31. The affixes दुःधियुति and दुःधियुति come respectively after the words ‘कुस्तिक’ and ‘दासाइकादाया’, when the sense is ‘he
gives for a mean motive’.

The word दुःधियुति means ‘interest’. The lending of ten (एक) on a condi-
tion that the borrower will pay eleven (एकारयः) after a month is called रूपकारणमेव्।
This sūtra debars दुःधियुति। The difference between the two affixes हृद्यं and हृद्यम् is in
the accent (VI. I. 197 and 163). Thus दुःधियुति + हृद्यम् = हृद्यमितिः fem. हृद्यमितिः (VI. I.
41). So प्रवृतिकारणमेव: fem दृष्टि।

उष्णति । ३२। पदार्थं उष्णति।

प्रवृति:। वर्षिणि वित्तावचनायपुष्पिकाविशेषविशिष्यति वष्णुवशेषेव भवति।

32. The affix दुःधियुति comes, after a word in the se-
cond case in construction, when the sense is ‘who gleams
that’.

Thus वर्षिणियुक्ति वर्षिणिः ‘who picks up jujubes’. वर्षिणियुक्ति: कामिनिः। To pick up every grain (कणं) fallen on the ground is called दुःधियुति।

रक्षाति । ३३। पदार्थं रक्षाति।

प्रवृति:। वर्षिणि वित्तावचनायपुष्पिकाविशेषविशेषविशिष्यति वष्णुवशेषेव भवति।

33. The affix दुःधियुति comes after a word in the second
case in construction, when the sense is ‘he aids or protects
that’.

Thus सामाजः रक्षात् = सामाजिकः ‘a spectator’, lit ‘who aids an assembly by
his presence’. So also सामाजिकः।
34. The affix इक्क comes after the words ‘Sabda’ and ‘dardura’, being in the second case in construction, when the sense is ‘who makes a sound or a croaking’.

Thus पदानि करोति — पालिका: ‘who makes a sound’ i.e. a Grammarian, So सारुकिक: ‘who makes a croaking noise like a frog (dardura)’ i.e. a potter.

35. The affix इक्क comes after the words in the second case in construction denoting birds, fishes, or wild beasts, when the sense is ‘who kills that’.

Thus पश्चिम इक्क — पालिका: ‘a bird-killer’. The affix applies not only to the word-forms पश्चिम &c, but to words denoting birds &c. (See I. 1. 68). Therefore, we have forms गानकाः, गानकाः, गानकाः, गानकाः, गानकाः, गानकाः, गानकाः, गानकाः, गानकाः

36. The affix इक्क comes also in the sense of “who stays”, after the word ‘paripantham’, the word being in the second case in construction.

Thus परिपथ्य इक्क — पालिका: ‘who stays at roads, a high way man’. The इ in the śūtra indicates that the sense of हि इक्क ‘who kills’ of the last, is to be connected with this śūtra by the conjunction ‘and’. Thus परिपथ्य इक्क — पालिका: इक्क, इक्क

The phrase ‘being in the second case in construction’ is understood in this śūtra, why has then the word परिपथ्य been shown in the second case in the śūtra, for it is a mere superfluity? No, it shows the secular form of the word. The word परिपथ्य is synonymous with परिपथ्य, the latter, however, having other senses also.
37. The affix ठङ्ग comes in the sense of "who runs", after a word having माथ as its second term, and after the words 'padavī' and 'anupāda'.

Thus ठङ्गमाथ पादवी "who runs on a high way". So also ঢোলকানাথকাম. Similarly पादविक, बार्कानिक. The word माथ means 'a way'.

38. The affix ठङ्ग as well as ठङ्ग comes after the word 'ākranda', being in the second case in construction, in the sense of 'who runs'.

The word ठङ्ग means 'a place where persons weep' e.g. a battlefield. It also means 'weeping' 'invoking' &c. The difference between ठङ्ग and ठङ्ग is in the accent. Thus ठङ्गमाथ पादवी - ठङ्गमाथि or ठङ्गि. ई. ठङ्गि 'a person who runs to a place where cries of distress are heard'.

39. The affix ठङ्ग comes in the sense of 'who takes', after a word having 'pada' as its second member, the word being in the second case in construction.

Thus ठङ्गमाथ पादवी - ঢুলপাদবিক, so also ঢুলপাদবিক: The word ठङ्ग is used in order to prevent the application of the rule when माथ is preceded by the affix ठङ्ग.

40. The affix ठङ्ग comes in the sense of 'who takes' after the words 'pratikantha', 'artha', and 'lalāma' being in the second-case in construction.
41. The affix ठूँ comes after the word ‘dharma’, being in the second case in construction, in the sense of ‘who practices that’.

Thus धर्मः ठूँरि = धार्मिकः “religious”. So also धार्मिकः “irreligious, undutiful”, by a Vārttika.

42. The affix ठूँ as well as ठूँ comes after the word ‘prati-patham’, in the second-case in construction, in the sense of ‘who goes’.

Thus प्रतिपथमः = प्रतिपथपिकः or प्रतिपथपिकः “who goes along the road” the ठूँ causes Vṛddhi (VII. 2. 118) whilst ठूँ does not.

43. The affix ठूँ comes after words in the second case in construction, denoting combination, in the sense of ‘who assembles there’.

The word समावाच means ‘combination, collection &c’. The word समावाच is in the plural number in the sūtra, indicating that the svarupa-vidhi (I. 1. 69) does not apply; the affix being applied not only to the word-form समावाच but to its synonyms also. समावाच means coming totgether. Thus समावाच समावैति = सामावाचिकः ‘who assembles in an assembly’. So also सामावाचिकः सामावाचिकः

44. The affix श्यः comes after the word ‘parishad’ in the sense of ‘who assembles there’.

This debars ठूँ. Thus परिषदेः समावैति = परिषदेः ‘one present in a council, an assessor, a councillor’.

शेषायः च श्यः ठूँ श्यः सेनायः श्यः (धूँः)

This refers to श्यः = श्यः समावैति सेनायः सेनायः श्यः
45. The affix यष्य comes optionally in the sense of 'who assembles there,' after the word सन्त. This debars यष्य which comes in the alternative. Thus लेवति = हेम्न्य or हेविक्य 'a soldier, a member of an army'.

संस्कार्य तत्वावलिके पदयति ॥ 46 ॥ पदानि ॥ संस्कारयाम, सन्तान, कुक्कुट्यादि पदयति(इन्हें) ॥

'यष्यि: अनन्तरत्सक्तिके तत्त्विकि हेमिक्यावशयासि पदवीविवेकतंत्रमें यष्यि व्यवह्ये नवति एका यष्यि निचेके ॥

46. The affix यष्य comes in the sense of 'who sees that,' after the words 'lalāta' and 'kukkut', in second case in construction, the whole word being a Name.

Thus तस्मां विचक्ति = ग्रांद्रीकि: 'a non-attentive servant' lit. 'who always looks at the forehead of his master from a distance, keeps himself aloof, does not come near to perform any work.' So also वाक्यकुणिकि: 'a religious mendicant, a Bhikshu.' The space of ground over which a hen can fly without falling, is to be understood here by the word कुक्कुटि। In other words, a small space of ground, for hens cannot sustain their flight for a long distance. Therefore, owing to the smallness of space, the mendicant walks looking down over the ground, and hence he is called कुक्कुटि। The word also means 'a hypocrite with down-cast eyes.'

तस्मां विचक्ति ॥ 47 ॥ पदानि ॥ तस्मां विचक्ति (इन्हें) ॥

'यष्यि: अनन्तरत्सक्तिके तत्त्विकि हेमिक्यावशयासि पदवीविवेकतंत्रमें यष्यि व्यवह्ये नवति ॥

47. The affix यष्य comes after a word in the sixth case in construction, in the sense of 'its usage'.

The word यष्यि means 'usual,' 'relating to custom.' The word रस्सि shows the case of the word. Thus रस्सिक्यालय वस्मि = रस्सिक्यालयिकि: 'the custom-house laws or usages.' So also भाक्यादिकि: भाक्यादिकि, गौलिकधि।

अत्तत्त्त्वकाराधिकारिकि: ॥ 48 ॥ पदानि ॥ अत्तत्त्त्वकाराधिकारिकि: ॥

'यष्यि: अत्तत्त्त्वकाराधिकारिकि: उत्तत्त्त्वकाराधिकारिकि: उत्तत्त्त्वकाराधिकारिकि: व्याकराधि।

48. The affix अत्तत्त्त्व comes in the sense of 'its law,' after the word 'mahishť' &c.

This debars ठहक। Thus अत्तत्त्त्वि वस्मि = अत्तत्त्त्वि, 'the usages of queens.' So आराधिकि।
49. The affix अम् comes in the sense of 'its law,' after a nominal-stem ending in शु।

This debars शु। Thus शु। धन्यस्—पीव्रि, 'the office of a Postr.' धर्मस्य 'the office or duties of an Udgāti.' Padamanjari gives the example of होभ—
होभ धन्यस् under this sutra, though the word होभ occurs in the list given in the preceding sutra. The Hotri of the preceding sutra means a Ritvik, here it means an invoker.

Vdrt:—So also after the word सर: As परम् परस्—नारी।

Vdrt:—So also after the word विदाहितु, the हु affix being elided. Thus विदाहितु + शु।—वैईव्रि।

Vdrt:—So also after the word विभाजितु, its शु affix also being elided. Thus विभाजितु + शु।—वैईव्रि।

50. The affix शु। comes in the sense of 'its tax,' after a word in the sixth case in construction.

The word शु। means 'Government-tax,' 'price,' wages, 'rent' &c, coming from the root शु। to purchase.' Thus ज्ञानवात्स्य अवकाश—श्रीम्बश्चालिकः.

So also श्रीम्बश्चालिकः, गौरिकः, वशकारिकः।

Are not शु। (IV. 4. 47) and शु। the same? No. Dharmya is a legal due, and religious; while an 'avakraya' may be a tax exacted from a people by oppression, and so transgressing dharma.

51. The affix शु। comes in the sense of 'this is whose saleable commodity,' after a word in the first case in construction denoting the thing to be sold.

Thus शु। अन्न—भाविकः 'a cake-vendor.' So also श्रीम्बश्चालिकः, गौरिकः &c.

लघुणाद्रूपः । शु। पदाति । तत्र, अवक, पण्यः।

This तत्र means तत्र अवक रम्याणि य स्थित: शु। गीत्यो मन्तित: प्रमाणप्रमाणे पण्यं वैभववस्ति।

Thus अवकः अन्न—भाविकः 'a cake-vendor.' So also श्रीम्बश्चालिकः, गौरिकः &c.
52. The affix छः comes, in the sense of 'this is whose saleable commodity,' after the word 'lavana.'

This debars छः, the difference being in accent. Thus छः तत्स्मित्वः -
महारित: ‘a salt-vendor.’

किषाराजि्म छः || ५२ || पदानि || किषाराजि्म, छः ||
पूर्वः || किषार त्योष्मानात्माः छः प्रथमौ भस्मि तत्स्मि तत्स्मि तत्स्मियतात्मात्मियति। वक्षोपाधारः ||

53. The affix छः comes in the sense of 'this is whose saleable commodity,' after the words 'ksi̯a' &c.

This debars छः || The word किषार &c all denote perfumes. Thus किषार: पञ्चमबसः - किषारिक: || किषारिक: (IV. 1 41), ग्राहिक: || ग्राहिकः ||

1 किषार (किषार), 2 गर्भ, 3 गर्भ, 4 ग्राहिक, 5 गर्भ, 6 युगुण, 7 युगिर, 8 ग्राहिक, 9 ग-
र्धे, 10 धर्म, 11 धर्म, 12 धर्मादिकः.

शालाबुधूनि स्वयमवस्तद || ५३ || पदानि || शालाबुधूनि, बन्यात्स्ताद ||
पूर्वः || शालाबुधूनि स्वयमवस्ताद छः प्रथमौ भस्मि तत्स्मि तत्स्मियतात्मियति। वक्षोपाधारः || पशुचिवे
नस्लिभे ||

54. The affix छः comes optionally, in the sense of 'this is whose saleable commodity' 'after the word 'salālun'.

This debars छः which comes in the alternative. छः तत्स्मित्वः - छः तत्स्मित्वः. || छः तत्स्मित्वः || छः तत्स्मित्वः.

55. The affix छः comes in the sense of this is whose Art,' after a word denoting Art, in the first case in construction.

Thus तस्मादेऽन्ति विनात्म: - तस्मिन्वित: “a drummer”, “an expert in playing on mṛdanga drum”. So also पाणिक: || शेषिकः.

मद्युक्तकारावत्स्ताद || ५५ || पदानि || मद्युक्तकारावत्स्ताद || मद्युक्त्यकारावत्स्ताद ||
पूर्वः || मद्युक्तकारावत्स्ताद || मद्युक्त्यकारावत्स्ताद || मद्युक्त्यकारावत्स्ताद || मद्युक्त्यकारावत्स्ताद ||
पूर्वः || मद्युक्तकारावत्स्ताद || मद्युक्त्यकारावत्स्ताद || मद्युक्त्यकारावत्स्ताद ||

56. The affix छः comes optionally in the sense of ‘this is whose Art’, after the words ‘madduka’, and ‘jharjhora’.

This debars छः which comes in the alternative. Thus मद्युक्तकारावत्स्ताद || मद्युक्त्यकारावत्स्ताद || मद्युक्त्यकारावत्स्ताद || मद्युक्त्यकारावत्स्ताद || मद्युक्त्यकारावत्स्ताद ||

पाणिक: || शेषिकः. so हाँहाँ: and हाँहाँ.
57. The affix ढ़क comes in the sense of ‘this is whose weapon’, after a word denoting ‘a weapon’, and being in the 1st case in construction.

Thus मासिक ‘a swordsman’. So मासिक, मासिक, मासिक.

परस्परबद्धसंव च || ५६ || पारि || परस्पर, ढ़क, च ||
मूर्ति: परस्परबद्धसंव ढ़क मखोय सनसि, चकापाठ ढ़क ||

58. The affix ढ़क as well as ढ़क comes in the sense of “this is whose weapon”, after the word परस्पर.

This affix ढ़क is added by च, the difference being in accent. Thus परस्परवैचः or परस्परवैचः II परस्पर means ‘an axe’.

शाक्यधूलीकरण || ५९ || पारि || शाक्य-वध्योः, ईऽक ||
मूर्ति: शाक्यधूलीपुपया-शाक्यधूलीपुपकृ यकायो भवति तस्रथ परस्पराभिमुखस्विनियुपदे। यथा: यथा: ||

59. The affix ईऽक comes in the sense of “this is whose weapon”, after the words ‘साक्षी’ and ‘यस्बी’.

This debars ईऽक. Thus शाक्य- परस्परसंव-शाक्य, So also शाक्य- ||
अस्तित्वादिवेदि मूर्ति: || ६० || पारि || अस्तित्वादिवेदि-वद्यम-सनसि: (ढ़क) ||
मूर्ति: तस्यवेदि || तस्यवेदि मधानमालेरो भैत्र नासिक नासिक ईऽक ईऽक: नासिक ईऽक ईऽक मधानमालेरो नासिक ईऽक ईऽक ||

60. The affix ढ़क comes in the sense of ‘this is whose belief’, after the words ‘स्थै’, नस्ति and ‘दिस्ता’.

Thus अस्तित्वावट भाविनक: ‘who believes that It is’ i.e. a here after. भाविनक: ‘whose belief is that there is no Here after’, an athiest. दरिक: ‘whose belief is that it is fate’, a fatalist, दरिक दरिक ‘fate’.

The affix does not apply in the sense of belief in general, but to a particular sort of belief. Thus परस्परबद्धसंव हति यक भविस्यति दरिक: अस्तित्वावट इस अस्तित्वावट, an Astika is he who believes that the Hereafter is. Contrary to him is a भाविनक: who does not believe in a Hereafter. A person who believes what is demonstrated by proof, and nothing else, may also be called दरिक: ‘a positivist’. These various other senses are to be found from dictionary and general literature.
61. The affix ढूः comes in the sense of ‘whose habit is this’, after a word in the first case in construction.

Thus अनुप्रवत्तये चित्राचर्यें-मार्गितक् ‘one whose habit is to eat cakes’. Similarly यात्राकारिका, भृताकारिका. The act of eating, and its habit are qualities understood in the sense of the affix.

62. The affix थः comes in the sense of ‘whose habit is this’, after the words ‘chhatra &c’.

This debars ढूः. Thus चण्डीजया-चाया – ‘a pupil’, lit. ‘whose habit is to cover (chhadan) the defects of his master’. The word स्त्र्य occurs in the list. It must always be prefixed by some upasarga; thus मास्वया, स्त्र्यया, भजस्या &c.

According to Pananjali छात्र means ‘a pupil, because, गृहवेष्यम् गृहवेष्यम् विभक्तिः आज्ञाय प्राप्त छात्र: “a preceptor is like an Umbrella; the preceptor covers or protects the pupil like an umbrella”. Or याकारिका ज मुखेनपुरुषपरिणयोऽ ‘a pupil ought to maintain or protect his Preceptor, as an Umbrella’.

63. The affix ढूः comes, in the sense of “this is his act, occurring in study” after a word in the first case in construction, if such a word is an act (karma) which has occurred (vrittam) in study (adhyayana).

Thus एकाकारिकाः कर्ममेतम्-कार्याकारिका ‘a pupil who commits one (ढूः) error (नष्टम्) in reading’, &c. literal translation being something like “one errorist”. Similarly देवानि-देवानि: &c. He whose, in recitation, at the time of examination, there is the occurrence of one mistake or false reading,
is called रूपाविक. So who commits two mistakes is called रूपाविक. In short, in giving explanatory analysis of taddhita words like रूपाविक &c, the whole phrase अभ्यास व्यवस्था must be employed.

64. The affix ठच comes in the sense of ‘this is whose act occurring in study’, after a compound having a polysyllabic word as a prior member.

This debars ठच. Thus: ॐ यः राज्यादि राज्यादि शासन राज्यादि राज्यादि ‘names who commits twelve mistakes in his reading’. So शासनादि राज्यादि ‘The word नामार्थ in these सूत्रस means the ‘error’, especially in accent, i.e. he who makes an accent अनुरुप which ought to be udātta, or vice versa.

65. The affix ठच comes after a word expressing food, in the first case in construction, in the sense of “this is wholesome diet for whom”.

The words ठच and शासन (IV. 4. 51) are understood. The word शासन governs dative (II. 3. 13, Vart.). But the सूत्र is शासन हिंद मन्यता, the word शासन being in the genitive case, how is this? Here शासन should be changed to dative viz. शासन हिंद मन्यता: ‘this for whom is wholesome diet’. The best way however, to remove this objection is to read सूत्रस 65, and 66 in this wise: 65 हिंद मन्यता सरस्ये and सरस्ये नियुक्तं पितामह. Thus अपूर्वेन सुधियस्य पितामह: ‘He for whom cake is good food’ i.e. who eats cakes with benefit, or who is fond of cakes. So also राज्यादि, शासनादि. In analysing these taddhitas, such as शासनादि &c, the word हिंद as its synonym, and a verb denoting eating should be employed.

66. The affix ठच comes in the sense of “to whom this is to be given right fully”, after a word expressing the thing to be given, in the first (tad) case in construction, the force of the affix being that of a dative (asmai).
The word शीतलेष्वरि निस्त्रुण्म् means नियोगी, i.e. स्वयंस्वतारके रीति में 'to be given by appointment or rightfully'. Thus क्रमेनोनसै शीतलेष्वरि में भाष्यालयम्: 'a Brähmana always entitled to occupy the foremost seat at dinner'. So also भाष्यालयम्: 'entitled to get cakes', भाष्यालयम्: Some say that the word निस्त्रुण्म means निस्त्रुण्म 'always'. According to them भाष्यालयम् would mean शीतलेष्वरि रीति में 'to whom always cakes are given'...

शास्त्राणात्रासौत्रद्विताणुम् ॥ ६७ ॥ पद्यादि ॥ भाष्याणं-मा०-विद्बनदित, विविधः ॥

६७. The suffix विविधः comes in the sense of 'to whom this is to be given rightfully', after the words भाष्याणं and मा०

This विविधः debars ह्रु ॥ The ॥ of ह्रु is for the sake of pronunciation, the ॥ indicates that the feminine is formed by ह्रु (IV. 1. 15). Thus भाष्याणं निस्त्रुण्म शीतलेष्वरि भाष्यालयम्: शीतलेष्वरि 'who is entitled to get rice gruel'. So also मा०

The difference between ह्रु and ह्रु is in accent, the former having उद्धत्त on the final (VI. 1. 165), the latter on the initial (VI. 1. 197). The feminine of ह्रु and ह्रु will both be formed by ह्रु (IV. 1. 15). Now the suffix ह्रु resembles ह्रु both in accent (VI. 1. 197) and in feminine (IV. 1. 15). Why was not ह्रु used instead of ह्रु, for it would have produced exactly the same forms? True, as regards the words भाष्याणं and मा० the suffix ह्रु might have been employed instead of ह्रु ॥ According to some, however, the suffix ह्रु applies to ह्रु and भाष्याणं separately also. But ह्रु cannot be applied to भाष्याणं as it would cause Vṛddhi (VII. 2. 117) which ह्रु does not. Thus भाष्याणं+ह्रु=भाष्यालयम्, शीतलेष्वरि ॥ With ह्रु, the form would have been शीतलेष्वरि: which is not wanted.

The word भाष्याणं is a Past Participle (क्रि) of भा 'to cook'. The क्रि is not changed to क्रि as required by VI. 1. 27. This is an anomaly. The निस्त्रुण्म of ह्रु is changed to हरि (VIII. 2. 43). The form शीतलेष्वरि is also found, as in VI. 1. 36, and the regular form is हरि=शीतलेष्वरि (VI. 1. 27).

मकराण्यतरस्यास्त् ॥ ६८ ॥ पद्यादि ॥ मकराण्य-अष्ट-अन्यतरस्यास्त् ॥

६८. The suffix भाष्याणं comes optionally after the word bhakta, in the sense of 'to whom this is to be given rightfully'.

This debars ह्रु which comes in the alternative. Thus मकराण्यतरस्यास्त् निस्त्रुण्म-शीतलेष्वरि. In the alternative भाष्यालयम्: 'a regularly fed', i.e. a retainer.
69. The affix ठक comes, in the sense of ‘appointed there,’ after a word in the seventh case (tatra) in construction.

Thus प्रबाधारातास्राथिनयुक्तम् = सीतन्द्रालिका: ‘a superintendent of custom-house.’
So also भासिन्दिरः, भागारणकः, नीतिनिदिरः, शैवालिका: The word प्रबाधारातास्राथिनयुक्तम् is a Tatpurusha compound formed by II. 1. 46. The word niyukta here has a different meaning from that in IV. 1. 60, hence its repetition here.

वाक्यांवातादृशः ॥ ७० ॥ प्रवाधावनामावायस्यिनिविधेऽपि प्रवृत्तेऽसि तत्र नित्यन् इवत्वदिनिविधेऽसि। ऋतुपत्रम: ॥

70. The affix ठक comes in the sense of “appointed there,” after a word ending with ‘agāra.’

This debars हृदः. The difference is in accent and want of Vṛddhi. Thus वेश्यामारः नित्यन् = वेश्यामारः। कौमागारिकः, भाषागारिकः।

थथायिनिन्द्रेशवकाचारः ॥ ७१ ॥ प्रवाधावनामावायस्यिनिविधेऽसि भक्तिः अनुमतिः। राजामारः भाषागारिकः। प्रवृत्तेऽसि नामिनष्टेऽपि प्रवृत्तेऽसि। राजामारः भाषागारिकः।

71. The affix ठक comes in the sense of “who studies there,” after a word in the 7th case in construction, denoting an improper place or time.

The word वैष्णवानां means the time or place of study, which is prohibited by sacred institutes. वैष्णवानां means one who studies. Thus वैष्णवानांसृष्टि = व्यासिनिका ‘who reads in a funeral ground.’ वैष्णवानांसृष्टि = व्यासिनिका ‘who studies where four roads meet.’ So also चाकृर्वायस्यिनिविधेऽसि भाषागारिकः, ‘who reads on the 14th lunar day.’ So also भाषागारिकः।

Why do we say ‘improper time and place?” Observe युद्धसीता, युद्धसीता:।

कठिनान्तनस्त्यास्यामाभिः भवावारः। ॥ ७२ ॥ प्रवाधावनामावायस्यिनिविधेऽसि भवावारः। कठिनान्तनस्त्यामाभिः भवावारः।

72. The affix ठक comes, in the sense of “who transacts business there in,” after compounds ending in ‘kāśi.'
and after ‘prastâra’ and ‘sansthâna,’ being in seventh case in construction.

Thus द्राक्षरः ध्वनि हि वाक्यमिनिकः ‘whose occupation is in a bamboo-thicket,’ or ‘who does what is proper to be done in such a place’ i.e. हलस्ते यि वा किंव धन्यानुजया हि द्वाभाबलितं हि. So also वाण्डकायिनिकः ‘So also भालस्त्रिकरः वाण्डकायिनिकः हि.

73. The affix तद्न् comes in the sense of ‘who dwells’, after the locative word ‘nikaśa.’

This rule applies in forming epithets, denoting such persons, who are allowed under the Sacred Institutes, to dwell near human habitations. Thus वास्तवः are those ascetics who are ordained to dwell in forests, at least two miles away from human habitations. भेदविक्रियां are those ascetics who are allowed by the rule of their Order to live near human habitations. Thus द्राक्षरः ‘an ascetic.’

74. The affix द्राक्षरः comes in the sense of ‘who dwells there,’ after the word ‘āvasatha’ in the seventh case in construction.

The द्रा of द्राक्षरः is for accent (VI. 1. 193), the द्रा is for द्राक्षरः (IV. 1. 41). Thus द्राक्षरः द्वाभाबलितं हि ‘who dwells in a house’ i.e. a domestic person as opposed to an ascetic. The feminine will be द्राक्षरः हि. So far was the scope of द्राक्षरः as ordained in IV. 41. Henceforward other affixes will be ordained.

75. In each aphorism from this one forward to ‘tasmā hitam’ (V, 1. 5), the affix यद्य bears rule.

Thus in the next sūtra तद्न ‘तद्न यद्य’ रथुपायाचक्राः we must read तद्न यद्य वाण्डकायिनिकाः. Thus in the next sūtra तद्न यद्य रथुपायाचक्राः we must read तद्न यद्य रथुपायाचक्राः.
76. The affix यद्य comes in the sense of ‘what bears it’, after the words ‘ratha’, ‘yuga’, and ‘prāsanga’, being in the second case in construction.

Thus रथ बहति-धा: ‘what bears a car’ a carriage-horse. Similarly युग- ‘a yoke-bearing ox’, प्रासंग- ‘being trained in a break’. प्रासंग is a piece of wood placed on the neck of colts, at the time of breaking. This rule applies to compounds ending with ratha, as, युगवत. See IV. 3. 121, 123 also. That which carries will be called ‘carrier’ or शिर will get the affix यज्ञ by IV. 2. 120. read with IV. 3. 121. Its special mention here indicates that the affix will come, even after Dvīgu compounds and will not be elided by IV. 1. 88. Thus आयो धा-हिरम्: The tadanta-vidhi applies to this word as we have shown under 3. 121. The word दुष्ट has been already formed by the krit affix (III. 1. 121), that दुष्ट differs from the present, in accent when the word takes the negative particle, for that was by द्रव and this is by द्वृ, and therefore by VI. 2. 156. द्वृत्तवं is finally acute when formed by द्वृ. The word दुष्ट must mean ‘the portion of a car’ for the application of this rule, and not a cycle of time &c. Therefore not here दुष्ट बहति रथम बहति प्रासंगे या

धारो यद्यक्रो ॥ ७७ ॥ पदतिः ॥ धार-धार-क्रो ॥

पुष्टि: तद्वायथे । प्रद-स्वेताः निसिद्धवत्स्यावस्य-भव्य-भव्य-धारो द्वृतुत्तव्य-धारो मधवः

77. The affix यात्र and हात्र come in the sense of ‘what bears it’, after the word ‘dhura’ in the second case in construction,

Thus धूर बहति-धूर्: (formed by धूर) the lengthening ordained by VIII. 2. 77 is prevented by VII. 2. 79 because धूर is Bha-stem, or प्रत्येक (formed by धूर VII. 1. 2) ‘a beast of burden’. This sūtra might have stood as धूर धूर धूर, for धूर would have been read into it from IV. 4. 75.

धार-स्वेतुपत ॥ ७८ ॥ पदतिः ॥ धार-स्वेतुपत ॥

पुष्टि: निसिद्ध-वत्स्यावस्य-भव्य-भव्य-स्वेत-धार-धार: धारो मधवः

78. The affix ‘kha’ comes in the sense of ‘what bears it’, after the word ‘sarva-dhura’, being in accusative construction.

Thus सर्वधरो बहति-धरीण: (VII. 1. 2). The affix धारीण applies to other compounds also ending in धूर, e.g. द्वाराधरीण, स्वामत्त्रिणि: The word सर्वधर is a compound of सर्व + धूर (II. 1. 49), the samāsanta धू being added by V. 4. 74. The word धू being feminine, the whole compound would be feminine by II. 4. 26. The word सर्वधर in the sūtra should not be taken, therefore, as regulat-
ing the gender, for though it is in the masculine gender, the affix comes after the feminine word. In fact वर्ष्यूं in the sūtra should be taken as a nominal stem or pratipadika equal to स्वरूपः.

७९. The affix क्षा् comes in the sense of 'what bears it', after the word 'eka-dhura' in the second case in construction, and the affix is optionally elided also.

The elision is optional. Thus एकधुरस् वर्ष्यूं—एकधुरस्: or एकधुरू: The compounding is taddhitārthā (एकधृत स्वरूपं) to which is added the saṃsānta अ, and then the affix अ.

८०. The affix अझू comes in the sense of 'what bears it,' after the word द्रव्य in the second case in construction.

Thus एकधुरस् वर्ष्यूं—द्रव्य: 'an ox' i.e. what bears a car. This could be evolved by क्षणत्व, अझू as एकधुरस् शोभ—द्रव्य: The specification indicates that taddantavidhi applies here, as है एकधुरस् शोभ—द्रव्य:, and the affix is not elided (IV. 1. 88).

८१. The affix त्रू comes in the sense of 'what bears it,' after the words 'hala' and 'sira,' in the 2nd case in construction.

Thus है शोभ—हलिका: a ploughman हलिका: 'a plough ox.' The त्रू would have come by IV. 3. 124, the specification shows taddantavidhi and non-elision, as हलिका: हलिका:.

८२. The affix ऋष्य comes in the sense of 'what bears it after the word 'jānī,' being in the 2nd case in construction, the whole word being a Name.
Thus गर्भशस्त्रि — गर्भ: 'a friend of a bridegroom,' fem. गन्धा: 'a bridesmaid.' The word गर्भी means 'bride.' गन्धा lit. means 'what bears the bride' i.e. who carries the coy bride to the bride-groom at the time of play &c.

83. The affix यद्य comes in the sense of 'what pierces it,' after a word in the accusative case in construction, provided that, it is not a bow, with which anything is pierced.

Thus पारी उपाध्याय (VI. 3. 53) यादव, 'what pierce the feet' i.e. pebbles. कुडङ्क: 'thorns' i.e. what pierce the thigh.

Why do we say "provided it is not a bow, गन्धा?" Observe पारी विभाषण, no affix is added here. This exclusion of यद्य indicates that the act of piercing must be such as not to be done by a bow &c. Therefore the affix does not apply to cases like these दूरि विभाषण, यद्यविभाषण.

84. The affix यद्य comes in the sense of 'who obtains it,' after the words 'dhana,' and 'gana,' being in the second case in construction.

Thus धनगर्भशस्त्रिः — धन्यक, so also गन्धा: शम्भु is formed from शम्भु by ए, hence it takes the accusative.

85. The affix श्य् comes in the sense of 'who obtains it,' after the word अन्न, in the second case in construction.

Thus अन्नम् शम्भुस्त्रिः: अन्नः 'fed,' 'who has obtained food.'

36. The affix यद्य comes in the sense of 'gone,' after the word वस, 'control' being in the second case in construction.

Thus वसगर्भशस्त्रिः: वसः 'come under control' i.e. subdued i.e. a dependant or servant. वस्त्रिः: काम रुचि सा मान: i.e. परिच्छेदितान्य.
87. The affix पद् comes in the sense of 'in it is visible,' after the word 'pada,' being in the first case in construction.

Thus पद्धतिः ध्रुवः 'mud' lit. soft mud in which foot-mark can be seen at every step. It describes mud which is neither very hard nor very fluid, but having sufficient consistency to take the impression of the foot. So पद्धतिः संप्रेषणम् 'dust' for in it also the impression of the foot can be seen. It also means 'the foot-path.' The word पद्धतिः means श्रृव्यः this being the force of the क्रिया affix 'ya' in द्रुष्

88. The affix यत् comes in the sense of 'whose root is eradicated,' after the word 'mūla,' being in the first case in construction.

The word मायर्षिः from पुष्य 'to up root,' means 'uprooting:' यत्तिर्षिः यत्तिर्षिः 'a kind of pulse' e.g. मुखः. यत्तिः: These cereals cannot be harvested without uprooting the whole plant. According to Padamāṇjari the word should be मायर्षिः and not मायर्षिः, with य and not य.

89. The word द्रुष्य is irregularly formed, being a Name.

This word is formed by adding द्रुष्य and य to द्रुष्य. It has udāttas on the final. द्रुष्य means that cow (द्रुष्) which is given to a creditor in discharge of a debt or as a pledge to satisfy the debt from her milk. It is also called पूणिः As पूणिः महे स्वाभिः

90. The affix यत् comes in the sense of 'joined with,' after the word 'grahapati' in the third case in construction.
Thus, namely: ‘the Gārhapatya Fire’: i.e. a Fire particularly consecrated by the Householder. The word श्रावण of the last sūtra should be read into it; thus श्रावण means a particular Fire, and not every thing relating to a श्रावण. The Fire, in which husband (ग्रीहपति) together with or joined with his wife, performs sacrifice is called Gārhapatya. That sacrifice cannot be performed in Dakshināgni. Or that fire in which Gṛihapati hymns are recited is called Gārhapatya.

91. The affix यथ comes after the words मी ‘a boat’, वयस ‘age’, धर्म ‘merit’, विष ‘poison’, चुड ‘a root’, चुड ‘capital’, दीर्घ ‘a furrow’, and निह ‘a balance’, in the senses respectively, of “to be crossed”, “like”, “attainable”, “to be put to death”, “to be bent down”, “equivalent to”, “united with”, and “equally measured”.

The words in the above must all be in the Instrumental case in construction, for the sense of the affix shows that it should be so. Thus.

1. नारायण नारायण ‘water’ ‘a river’, lit. what can be crossed by a boat.
2. श्रवण श्रवण ‘a friend’, lit. one alike in age.
3. धर्मनारायण धर्मनारायण ‘what is attainable through dharma’. Could not this form have been evolved by the next sūtra द्रवीत (IV. 4, 92)? No, द्रवीत formed by that aphorism means ‘what is consistent with dharma’ ‘what is just’. The present द्रवीत refers to the ‘fruit’, the other to the ‘act’.

4. विशिष्ट द्रवीत ‘who deserves to be put to death by poison’.
5. द्रवीत ‘price’ lit. or to be overpowered or bent by the root ‘bend’. The word द्रवीत (which is formed from the root द्रव ‘to bow’ by the affix यथ, contrary to rule III. 1. 98 which required तर ), means वर्त ‘what ought to be overpowered’: hence द्रवीत means ‘the price, worth, cost’, because articles like ‘cloth’ चूत and are produced by the out-lay of stock or capital (दूर); ‘price’ being a thing which, because it is capital plus profit, is superior to capital, and thus by price or मुल्यम, the capital or मुल is overpowered.
6. दुर्योग सम ‘purchasable’ lit. ‘equivalent to capital’ e.g. cloth दूर्योग i.e. equivalent acquisition resulting from the employment of capital.
7. śīrṣaḥ śāmīḥ—śāmīḥ 'a field', lit. 'measured out by furrows' according to Dr Ballantyne. The word śāmīḥ is equivalent to śāmaḥ 'united with according to Kāśika. śāmīḥ therefore literally means 'a ploughed field' i. e. 'what is united with furrows'. The affix will apply also to words ending with śīra or śīr, e. g. pīrasīr, pīrasīra, śīrśiḥ.\\n\\n8. śūnya śāmīḥ—śūnyāḥ "equal" lit. 'meted by the balance'. śūnyaḥ means śāmaḥ, śūnyaḥ.\\n\\nNote:—The fruits of good deeds, like happiness &c, which are attainable or prāpys through 'dharma', may be said also dharmaḥ anapotaḥ because an effect must have a cause. Hence arises the doubt as to what is the difference between this and the next aṣṭra. The 'anapotaḥ in the next aṣṭra means the fulfilling or following the Law established by the Shishthas, and has no reference to its fruits. Because the effect of dharma is to destroy dharma—i. e. the fruits in the shape of happiness &c lessen, and ultimately extinguish the dharma. Therefore, the fruit of dharma, which is to be taken in this aṣṭra, as referred to by the word prāpyaḥ, is diametrically opposed to the practising of dharma, referred to by the word anapotaḥ of the next aṣṭra.\\n\\nधर्मवर्यक्ष्यायांचरिते ॥ ९२ ॥ पदानि ॥ धर्मो यव्यधर्मो न्यायवाचरिते॥\\n\\n92. The affix पद cemes in the sense of 'not deviating therefrom', after the word 'dharma,' 'pathin,' 'artha' and 'nyāya being in the ablative case in construction.\\n\\nThe ablative construction is inferred from its employment in the aṣṭra itself. Thus धर्मे यव्यधर्मो—पदास्य 'just 'not deviating from merit.' Similarly पदास्य 'just, suitable.' The word हिन्दूस (IV 4. 89) governs this aṣṭra also, and hence the derivatives must have the above meanings.\\n\\नन्दरस्ते निनविते ॥ ९३ ॥ पदानि ॥ नन्दस्मः-निनविते (पद) ॥\\n\\n93. The affix यव्य comes in the sense of 'made,' after the word 'chhandas,' being in the Instrumental case in construction.\\n\\nThus नन्दस्मः निनविते—नन्दस्मः 'made at will.' The word नन्दस्मः is here synonymous with च्छन्न 'will, wish, desire, fancy' &c, and does not mean 'metre or Veda.'
94. The affix यत्र as well as यत्र comes after ‘uras’, in the 3rd case in construction, in the sense of ‘made.’

The यत्र is drawn into the sūtra by the particle च. दश्रता निर्विन्न:—बोधि ‘own son not adopted, lit. produced through the loins.’ With यत्र the form will be यत्रत। These words denote son, and not anything produced from the loin, because the word धन्याय (IV. 4. 89) governs this sūtra also.

95. The affix यत्र comes in the sense of ‘loved,’ after the word ‘hridaya,’ in the genitive case in construction.

The construction is shown by the aphorism itself. Thus पुस्तकारित विनयः—हृदेः ‘pleasant to the heart.’ E.g. हृदेः, हृदायम्. But we cannot say हृदेः पुस्तकारित, the word धन्याय (IV. 4. 99) governs this sūtra also, and thus restricts the meaning of the word.

96. The affix यत्र comes in the sense of a bond, after the word ‘hridaya,’ being in the genitive construction, when the word denotes a ‘hymn.’

The word हृदयम् is understood in the sūtra. The word यत्र gives the sense of the affix and is qualified by the word दश्रत। That by which a thing is bound is called यत्र। The word दश्रत means here the Veda or the Vedic hymn. Thus हृदयम् भगवानुविदः—हृदेः ‘the Mantra by which the heart of another can be brought under one’s control’, i.e. a यत्र कः कविता।


तद साधुः ॥ 98 ॥ पद्यानि ॥ तद साधुः ॥

प्रणी: ॥ साधु सर्वानि वर्षासिद्धानिविषयं वयस्त्रयो भविष॥

98. The affix यद्व comes after a word in the locative construction, in the sense of ‘excellent in regard there-to’.

Thus साधु साधुः - साधवः: (VI. 4. 168) conversant with the Śāma-Veda’. So also नान्यः, नान्यः: साधवः: &c. The word साधु here means प्रतिमा, or श्रेष्ठ ‘expert’ and ‘fit’; and does not mean युक्ताश्रु ‘a benefactor or a good person’. When the sense is that of ‘good’, the सूत्र महावर्गवर्गम (V. 1. 5) will apply.

प्रतिज्ञानाभिप्रायः यद्वः ॥ 99 ॥ पद्यानि ॥ प्रतिज्ञानाभिप्रायः: यद्वः ॥

प्रणी: ॥ प्रतिज्ञानाभिप्रायः: साधवः: यद्वत्म्यो भविष् तद साधुरित्वानिविषयः: ।

99. The affix यद्व comes in the sense of ‘excellent in regard thereto’, after the word ‘pratijña’ &c.

This debars यद्वः: Thus प्रतिज्ञान साधुः - प्रतिज्ञानीनः: (VII. 1. 2) ‘suitable against an adversary’, or ‘who is excellent for every person’. So also एवं युध्यः,

साधु निनः: ॥

1 प्रतिज्ञा, 2 हस्ताक्ष, 3 संधुः, 4 सन्धुः, 5 परस्म, 6 परस्म, 7 परस्म, 8 अवृत्तम, 9 सहि

महान, 10 विश्रं, 11 महान, 12 दुःसम्भ. ॥

मच्छपणः: ॥ 100 ॥ पद्यानि ॥ मच्छपणः: ॥

प्रणी: ॥ मच्छपणायं: प्रश्चो सभि तद साधुरित्वानिविषयः। कोषकां प्रणी: ॥

100. The affix यथा comes in the sense of ‘excellent with regard thereto’, after the word ‘bhakta’.

This debars यथा: thus, यथा साधुः - यथा: प्राणिः ‘rice’ lit. suitable or excellent for food. यथा साधुः: ॥

परिषद्दशः: ॥ 101 ॥ पद्यानि ॥ परिषद्दशः: ॥

प्रणी: ॥ परिषद्दशाभिप्रायः: प्रश्चो भविष् तद साधुरित्वानिविषयः। कोषकां प्रणी: ॥

101. The affix यथा comes in the sense of ‘excellent with regard thereto’, after the word ‘parishada’.

This debars यथा: Thus परिषद्दशाभिप्रायः - परिषद्दशः: The affix यथा is also employed here. Thus परिषद्दशाभिप्रायः - परिषद्दशः: ‘one versed in the affairs of a council’ ‘a minister’. 
102. The affix ᵒᵈ is used in the sense of 'excellent with regard thereto', after the words 'kathā &c.'

Thus ᵒᵈ is used in the sense of 'excellent with regard thereto', after the words 'guda &c.'

This debars ᵒᵈ. Thus ᵒᵈ is used in the sense of 'excellent with regard thereto', after the words 'pathi', 'atithi', 'vasati' and 'svapati'.

This debars ᵒᵈ. Thus ᵒᵈ is used in the sense of 'excellent with regard thereto', after the words 'pathi', 'atithi', 'vasati' and 'svapati'.

The affix ᵒᵈ comes after the word 'sabhā when the sense is 'excellent with regard thereto'.

This debars ᵒᵈ. Thus the difference being in accent (III. 1, 3, and VI. 1, 185)
106. The affix द comes in the chhandas after the word 'sabhā,' in the sense of 'excellent with regard thereto.'

This debarrs द. Thus दर्शन: in समांतरः पुरा दशमानस पीरे जाविस्त, 'let a refined, youthful hero be born to this sacrificer'.

समानतिः शाशी || रूप || समानतिः, शाशी (यत्र) ||

सृष्टि: सापृष्टिः नियुक्तसः, शाशविद्या, समानत्वः शाशविद्या शाशविद्या शाशविद्या भवति ||

107. The affix यत् comes in the sense of 'resident, therein,' after the word 'samâna-tirtha,' in the locative construction.

The anuvṛtti of शाश्व: now ceases. The word शाश्व: means here शाश्व: 'Preceptor'. Thus शाश्व: शाश्व: शाश्व: शाश्वः (VI. 3. 87)—'a fellow-student', who both dwell under the same preceptor.

समानोदरे शाश्व: शाश्व: शाश्व: || रूप || समान-उदरे-शाश्व:, शाश्व:-

शाश्व: शाश्व: शाश्व: (यत्र) ||

108. The affix यत् comes in the sense of 'who sleeps,' after the word 'samânovadara' in the locative construction, and the udāatta falls on the letter यत्.

The word यत्: is equal to तिष्ठ: 'remain'. Thus समानोदरे यत्: यत्: यत्: यत्: 'uterine brother' i.e. who has slept in the same womb. See VI. 3. 88.

समानोदरे || रूप || समानोदरे यत् ||

109. The affix यत् comes after the word 'sodara,' in the sense of 'who sleeps,' the word being in the 7th case in construction.

By sūtra VI. 3. 88 यत्: is optionally changed to यत्: before the word यत्: when यत्: follows. Thus समानोदरे यत्: समानोदरे यत्: यत्: 'uterine brother' i.e. who has slept in the same womb. See VI. 3. 88.

समानोदरे || रूप || समानोदरे यत् ||

110. The affix यत् comes in the Chhandas, after a word in the locative case in construction, in the sense of 'what stays there.'
This debars धर्मू, ष & c. (IV, 3, 53). Those affixes also are employed in the alternative, there being much latitude of grammatical rules in the Vedas. Thus the words हेतु: and निरुपयं in the following hymn of the Yajur Veda (16, V. 38): मनः नेष्पर्यात् य निरुपयं च इ || All the sūtras henceforward up to the end of the chapter, are Vedic sūtras, the word हेतु: being understood in them all. The word नेष्पर्यात戾 governs all the sūtras up to IV, 4, 118.

111. The affix धर्मू comes in the Chhandas, in the sense of 'what stays there,' after the words 'páthas' and 'nadi,' wherby the last vowel, with the consonant following, is elided.

This debars धर्मू || Thus पाद्यचः मनः—पाद्यः, so also मनः. || As in the following hymns: सहस्रा सात्यां धर्मू, व ने तो नीति मात्रो गिरि मे || पाद्य: means firmament.

112. The affix अवरु comes in the Chhandas in the sense of 'what stays there' after the words 'vesanta' and 'himavat.'

This debars अवरु || Thus पाद्यचः स्वादः, हेमस्वादः स्वादः ||

113. The affixes धर्मू and अवरु come optionally in the Chhandas in the sense of 'what stays there,' after the word 'srotas,' and before these affixes the final syllable अस्त्र of srotas is elided.

This debars अस्त्र which comes in the alternative. As क्रियो: मनः—क्रियो: or क्रियो: the difference being in the accent (III, 1, 3 and VI, 1, 185). The anubandha अ causes the elision of अस्त्र of क्रियो: || When अस्त्र is added the form is क्रियो: ||

114. The affix अवरु comes in the sense of 'what stays there,' after the words 'sagarbha,' 'sayūtha' and sanuta.
This debars यह the difference being in accent (VI. 1. 197). Thus ज्ञुधात्र सर्वद्रक 'a younger brother'. अपुक्तात्रूप्ता 'a younger friend'. So also जो ने धनुकः वसि जिन्तु thief lit 'who stays in a concealed place', sanuta meaning 'concealed' (see Rig Veda II. 31. 9). The word ह्वायन is always changed into वह in the Chhandas (VI. 3. 84).

115. The affix चन्द्र comes in the Chhandas in the sense of 'what stays there,' after the word, tugra.'

This debars त्रुत्र Thus गुर्मेक as लम्बत् वन्यस्त्रुतत् II Which assumes the form ह्वायन tugra also. As भागः दात्र देवभवन ह्वायन (Rig Veda I. 34. 15) Tugra meaning 'sunk in the waters'. The word ह्वायन means 'food, firmament, sacrifice and varishtha'.

116. The affix गद्द्र comes in the Chhandas in the sense of 'what stays there,' after the word 'agra'.

Thus गद्रे गद्द्र-क्रत्र लिप्त Why this separate rule, for गद्द्र would have come after सम्बं by the general rule IV. 4. 110? The repetition is to show that गद्द्र is not debared by च and च of the next śūtra, which would have been the case, had this śūtra not existed.

117. The affixes 'ghach' and 'chha' come in the Chhandas in the sense of 'what stays there,' after the word 'agra'.

Thus गहच्छा (by गद्द्र), गहिः (by च) and गहार्क्क (by प्रत्येक). And गहिः (by च) from IV. 4. 115. See R. V. I. 13. 10 (Śāyana) शूलारत्मक शास्त्रीयम्

118. The affix 'gha' comes in the Chhandas in the sense of 'what stays there,' after the words 'samudra' and 'ahbra'.
This debars यत्र. Thus संत्रिक: and मध्यक, as in समुद्रिक्षाम् सम्बन्धर्ती मन्निषि
न्यः and मानसातो मन्निषिेति: सयाः. The word ‘abhra’ being a word of fewer
syllables than ‘samudra’ ought to have come first. Its coming as a second
member is an irregularity.

वाविक: स्त्रिक: II. ११९. I पदार्थ || वाविक-स्त्रिक: (यत्र) II
पुशि: II यत्र हसे निक्रिया || वाविक: पण्डितादिनवाच्यनं वर्त्तमाति: सवधु: प्रवचनम् मध्यक ||

119. The affix यत्र comes in the Chhandas in the
sense of ‘given’, after the word ‘barhis’ in the 7th. case in
construction.

The anusvārtti of यत्र: ceases. Thus वाविकः निक्रिया निवेशु II. R. V. 10. 15 $

दुस्त्रस्य मागकमः प्राप्ती II. १२०. I पदार्थ || दुस्त्रस्य-मागकमः (यत्र) II
पुशि: II निवेशार्थक निर्विचित्रित || दुस्त्रस्य मागकमः प्राप्ती निवेशार्थक निर्विचित्रित:
प्राप्तीम् मध्यक ||

120. The affix यत्र comes in the Chhandas after
the word ‘dūta’ in the genitive case in construction, in the
sense of ‘its share’ or ‘its duty’.

Thus यत्र, ‘the share of a messenger or the work of a messenger’. As बने यत्रे हृदय || According to VI. I. 213, the accent will be हृदय, but the
accented Text reads हृदय.

रसोयतमार्थिनी II. १२१. I पदार्थ || रसोयतमार्थिनी (यत्र) II
पुशि: II निवेशार्थक निर्विचित्रित || रसोयतमार्थिनी मागकमः प्राप्ती मध्यकः
प्राप्तीम् ||

121. The affix यत्र comes in the Chhandas in the
sense of ‘killer’, after the words ‘raksha’ and ‘yātu’ in the
sixth case in construction.

That by which anything is killed is called इन्नी. II Thus ब्राह्मणं and
वात्रम् meaning ‘that which kills the demons called Rakshas and Yātus’. As
बात्रे वात्रम् हसे: i.e. एवम् इन्नी ‘O Agni thy bodies are killers of Rakshas’. So वात्रम्: यत्र: || The word is in the plural as a mark of respect.

रवितीजगतिविद्याय: प्रसा: || १२२. I पदार्थ || रवितीजगतिविद्याय: प्रसा: ||
पुशि: II रवितीजगतिविद्याय: प्रसा: || रवितीजगतिविद्याय: प्रसा: ||
पुशि: II रवितीजगतिविद्याय: प्रसा: || प्रसा: ||

122. The affix यत्र comes in the Chhandas in the
sense of ‘praising’ after the words ‘revati’, ‘jagati’ and
‘havishya’ in the 6th case in construction.

The word प्रसा: means प्रश्चत: ‘praising, extolling’, formed by adding the
Kṣit affix यत्रे, to the root, with the force of भाव or ‘condition’. Thus रवितीज, जगतिविद्या,
and विद्यार्धी 'praising of Revati, Jagāti or Havishya'. The word हृद्यवर्धन is thus formed हृद्य: things fit for offering i.e. butter &c. (हृद्यव + वर्ध + V. I. 4) हृद्यव + वर्धन = हृद्यव, (हृद्य + वर्ध IV. 4. 122 = हृद्यव + वर्ध the final द being elided by VI. 4. 148 = हृद्य + वर्ध the द being elided by VIII. 4. 64).

अशुरस्वम् ॥ १२३ ॥ पदानि ॥ अशुरस्व, स्वम् ॥

२३. The affix यत्र comes in the Chhandas in the sense of 'property', after the word 'asura' in the 6th case in construction.

This debars यत्र ॥ Thus असुरस्व, 'belonging to the Asuras'. As असुरस्व बा एकं पाय धनाणकालु ॥ उज्जानकालु: this vessel made on a wheel by a potter belongs to the Asuras'. असुरस्व रेजिन्द्यी रिज़्ये. ॥ See Maitr S. I. 8. 3

मायायामाद ॥ १२४ ॥ पदानि ॥ मायायामाम-यत्र ॥

२४. The affix यत्र comes in the Chhandas in the sense of 'glamour', after the word 'asura' in the 6th case in construction.

This debars यत्र ॥ अशुरस्व माया = भापुरा feminine भापुरा ॥ As भापुरा जाय रणमाद प्रायान घातिणय ॥

तद्वादासाभासोद्भावनात्मक बन्धू हीत्यकासुकुक ॥ मतोऽ॥ १२५ ॥ पदानि ॥ तद्वादासाभासो उपासना-मन्त्र-रितिः देकरहु सुकुक-च-मतोऽ॥

२५. The affix यत्र comes in the Chhandas, after a nominal stem, in the 1st case in construction, ending with the affix 'matup', when the sense is "this is their mantra of putting up", provided that, the things put up are bricks: And the affix matup is elided by luk.

This sūtra requires analysis. यत्र is formed by adding यत्र to यत्र meaning 'having that', and refers to a noun formed by the affix यत्र ॥ The word यत्र is genitive plural fem. of यत्र meaning 'of them'; the pronoun refers to the word यत्र ॥ The word उपासन means 'putting up', and technically means 'used as a Mantra in the putting up of sacrificial bricks, pots &c'. यत्र "sacred hymn" हस्तक ‘bricks’. The whole sūtra means "the affix 'yat' is used with
the force of a genitive (āsām), after a word which ends with matup (tadvān),
and denotes a mantra used in putting up of sacrificial objects; when such
mantra refers to bricks: and when this affix yat is added, the affix matup
is elided.

Thus तः is a Mantra containing the word तः. The bricks
put up or collected (वच्चायते) with the recitation of तः दा
Mantra, will be called तः (तः + सभृ + वथृ + तः+ the affix तः, (मतु) being elided=तः, fem तः)
Thus तः दा 'he collects Varchasya bricks i.e. on which
Varchasovan mantra has been pronounced'. So दा दा दा 'So पक्षा,
रत्नका.'

Why do we say दा? The affix is not to be added to the whole
Mantra. Why do we say, दा ‘putting up’? The affix is not to be added
to other Mantras such as those used in praying etc. e.g. तः धारणाय
Mantra, here there will be no affix. Why do we say Mantra? Observe
अविषमातःप्रत्येक दाता अविषमातः ‘these bricks are collected with hand
having fingers’, here there will be no affix. Why do we say दा? Observe
तः दा दा 'he collects अविषमातः bricks i.e. bricks at the time of collecting
which Mantras containing अविषमातः were uttered. See Yajur Veda Tait S. 5. 3. 1. 1.

126. The affix दा comes in the Chhandas, after the
words दा, to denote bricks put up with the Mantra
containing the word तः, and the affix matup is elided.

Thus दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा दा

Thus मुद्रअःः दा to the word मुद्रअःः, in expressing bricks collected with
the Mantra containing the word मुद्र�ः.

127. The affix 'matup' is added in the Chhandas,
to the word 'mārdhanvat', in expressing bricks collected with
the Mantra containing the word 'vayas'.

The word दा means the bricks, the Upadhāna mantras of which con-
tain the word दा. The affix दा, debars दा. A mantra which contains
both the word दा and दा, that Mantra is both दा and दा. Now in
denoting sacrificial bricks put up with such a mantra, the affix दा would have
come by IV. 4. 125 after both these words दा and दा. The present
sūtra ordains न्युः after मुद्रेनावः. Thus मुद्रेनावित्वास्सति the collects मुद्रहनवत्व ब्रक्स. The words ब्रक्स and मुद्रहनवत्व denote the same object. See VI. 1. 176.

Why do we say मुद्रीनवत्क? The affix ‘matup’ will not be added to ‘मुद्रहन’, if the Mantra contains only the word ‘मुद्रहन’ and not ‘वयास’ also. In that case मुद्रीनवत्व will be the form, meaning ‘bricks collected with the Mantra containing the word मुद्रहन’, while मुद्रीनवत्व means ‘bricks collected with the Mantra containing the words मुद्रहन and वयास’.

The sūtra contains the word न्युः: ablative singular of न्युः. It ought to have been मुद्रीनवत्व, for the affix matup is added to मुद्रीनवत्व, the ब्रक्स being elided then by IV. 4. 125. The author has mentally elided the affix न्युः, and shown in the aphorism the last stage of the word to which न्युः is to be added.

मध्ये साततन्त्रे: १२८ । पदार्थ || मध्ये-मात-तन्त्रे: (वर्त) ||
पुष्य: || वश्यादी मतुरिक्तिस्वरुपः; भववधिकृते वशस्वयो भवहित सातत्त्रे: मध्यकर्तविशेषज्ञे: ||
पाश्चिमकृत् || मध्यस्वयानवत्कर्तविशेषज्ञे: || पाश्चिमकृत् || वशस्यातीसर्पात्मक सन्देशः: ||

128. The affix ब्रक्स comes in the Chhandas with the force of matup, after a word in the first case in construction, the word so formed meaning a month or a body.

This debars the affix न्युः and those having the sense of न्युः. Thus नमांत्व निधाते नविन्ते गोपी-मलय ‘the month of clouds’ i.e. June-July. So also ब्रह्मा, ब्रह्मा: ब्रह्मा: being the names of the months Pausha (Nov-Dec), Phalguna (Feb-March) and Vaisakha (April-May). The word न्युः is thus formed.---मन् + ब्रक्स = मन् + ब्रक्स (VI. 4. 146) = मन्य् (VI. 1. 79) ‘the month of honey’. Similarly ब्रह्मात्म ब्रक्स: ‘the bodies full of vigour’.

Why do we say “in denoting a month or a body”? Observe मुद्रला पाण्डव पाण्डव, here मुद्रला is used.

Vārtt.—The affix ब्रक्स is optionally employed when the sense is ‘immediately after’. As म्यालिणावत्व म्यालिन्याहस्तित्वा = म्यालिस्त्र = म्यालिस्त्र = म्यालिस्त्र

Vārtt.—Sometimes the affix is elided, and sometimes the letters ब्रक्स and ब्रक्स serve the same purpose as this affix. Thus ब्रक्स or ब्रह्मा, ब्रक्स or ब्रह्मा, सहस्त्र or सहस्त्र, all in the neuter gender in the Chhandas. Sometimes ब्रक्स serves the same purpose, e.g. त्रिपी मात्र, त्रिपी मात्र. Sometimes ब्रक्स as ब्रक्स. Sometimes ब्रक्स as ब्रक्स.

मध्ये १२९ । पदार्थ || मध्ये:मप्य ।
पुष्य: || मुद्राविभाजनमयः मध्ये सातत्त्रे: घातकार्यः ||

129. The affix ब्रक्स as well as न्युः comes with the force of matup, in the Chhandas, after the word मुद्रला.
Thus मान्यम् or मान्यम्. Sometimes the affix is elided, as मन्, all these mean the month of Vaisākha. So also मन्यम्, मन्यम् and मन् meaning मन् or body.

130. The affixes यज्ञ and यञ come with the force of matāp, after the word ‘ojas’, when a day is meant.

Thus मान्यम् or मान्यम्—मन्: ‘the day’ lit. full of heat.

वेयोवायावतःसूर्यचक्षुः 131. पद्रतिः II वेदवं-वच्छवं-समातः-चक्षुः।

वृत्ति: II मन्यिकेयः। वेयोवायावतः समातः वच्छवं चक्षुः मन्यिकेयः।

131. The affix यञ comes in the Chhandas, with the force of matāp, after the word bhaga, having the words ‘vesas’ or ‘yasas’ in the beginning.

The यञ of यञ shows that the accent falls on the vowel preceding the affix (VI. 1. 193). Thus वेयोवायावतः बिधि त्वः मन्—वेयोवायावतः: ‘strong-fortune’ so also यञाभिः: ‘famous-fortune’. The word यञ means ‘strength’. मन् means ‘fortune, desire, effort, greatness, virility and fame.’ The word वेयोवायावतः may be taken as a Dvandva compound of वेयोवायावतः ‘force’ and बि ‘fortune.’ The word वेयोवायावतः would then mean ‘possessed of power and fortune’.

132. The affix यञ also comes after the words ‘ve-sobhaga’ and ‘ya-sobhaga’, in the Chhandas, with the force of matāp.

Thus वेयोवायावतः and वेयोवायावतः. This sūtra has been separated from last in order to prevent the application of the सामान्य रूप (I. 3. 10). For had the sūtra been वेयोवायावतः बिधि मन्, as it occurs in Siddhanta Kaumudi, then the affix यञ would apply to वेयोवायावतः, and the affix यञ to बिधि: which is not what is intended. Another reason for making it a distinct aphorism is that the anuvṛtti of यञ runs in the next sūtra, not so of मन्.

पूर्व: जस्तस्मिन्यं १३३. पद्रतिः II पूर्वं-जस्त-द्वैयं-च II

वृत्ति: II मन्यिकेयः निर्दिष्टस्मि। निर्दिष्टस्मि द्वैथि प्रसिद्धिः। पूर्ववाच्चारूपं जस्तस्मिन्यं निर्दिष्टस्मिन्यं इन वं रक्षेत्रिः क्षत्रियः बसन्त:। बालस्वरूपम् ।
133. The affixes द्र स and थ्र as well as थ्र come in the sense of ‘made by them’, after the word ‘purva’ (forefathers) in the Instrumental case in construction.

The थ्र is read into the sūtra by force of the word थ्र; the anuvṛtti of मवयी ceases. Thus पूर्वेन्द्र्रुद्: ‘made by the ancestors’ i.e. a road. So also पूर्वेन्द्र्रुद्: The word पूर्वेन्द्र्रुद्: in the plural means पूर्वेन्द्र्रुद्वत्: “past generations, ancestors”. These words occur generally in the plural, and mean “roads widened by the forefathers”. Thus सम्भूवलिका: सूत्रवधिकी: पूर्वेन्द्र्रुद्वत्: So also, भ्रेस सम्भूवलिका: पूर्वेन्द्र्रुद्वत्: (Rig I. 35. 11) Another reading of this sūtra is पूर्वेन्द्र्रुद्वत्: कृत्तिकिर्मयेष: the affixes then will be ह्रि: (इष्ठ), and थ्र; and थ्र will be drawn in by virtue of थ्र. The examples then will be गृविष; 3rd pl. गृविष: (with इष्ठ), as परिवर्तन: ज्ञति:; or ज्ञती: (इष्ठ), or ज्ञती: (इष्ठ)

अथि: संस्कृष्टमय: १३३: पदातिः सङ्क्षृष्टमय: (यत्न) 

ह्रि: निम्नित्यारंभ वर्णितम्यः भ्रेस: अन्यायायाः संस्कृष्टमयेनाभिसमयेन श्रव्यन्ते भविष्यति।

134. The affix यत्न comes in the Chhandas in the sense of ‘sanctified’, after the word ‘apās’ in the 3rd case in construction.

Thus यत्न, ‘offering purified with water’. As यत्नोऽस्मे द्र: The case of construction is indicated in the sūtra itself.

सहायण: सम्भूवलिका थ्र: १३५: पदाति: सहायण: सम्भूवलिका थ्र: 

ह्रि: निम्नित्यारंभ वर्णितम्यः श्रव्यन्ते श्रव्यन्ते भविष्यति।

135. The affix ‘gha’ comes in the Chhandas, in the sense of ‘like’, after the word ‘sahasra’; in the 3rd case in construction.

The case of construction is indicated by the sūtra. Thus सहायण: सम्भूवलिका थ्र: सहायण: ‘like unto thousand’. As in the following verse:—सहायण: सम्भूवलिका थ्र: भविष्यति। The word सम्भूवलिका means श्रव्य ‘equal to’. Some read the word श्रव्य instead of सम्भूवलिका, but the meaning will be the same.

मतिः १३६: पदातिः मतिः थ्र: 

ह्रि: निम्नित्यारंभ वर्णितम्यः श्रव्यन्ते भविष्यति।

136. The affix ‘gha’ comes in the Chhandas with the force of matupat, after the word ‘sahasra’.

As सहायण: सत्थान: सहायण: This debars the थ्र affixes ह्रि: and थ्र: of V. 2. 102 and 103.

सोमसत्तिः १३७: पदातिः सोमसत्तिः थ्र: 

ह्रि: निम्नित्यारंभ वर्णितम्यः श्रव्यन्ते भविष्यति। सोमसत्तिः सम्भूवलिका थ्र: सम्भूवलिका थ्र: भविष्यति।
137. The affix य comes in the Chhandas, after the word 'Soma', in the second case in construction, when the sense is that of 'who deserves that'.

Thus सृष्टिः सृष्ट्यः भावः: “The Brāhmaṇas who deserve Soma” i.e. honorable and learned, and worthy of performing sacrifices. The difference between यरु and य in accent.

मषेष यः १३८ मद्राणि मषेष (य) य

138. The affix य comes in the Chhandas, after the word ‘Soma’, with the force of the affix mayat.

The force of the affix मद्र is that of मद्र: भावः: (IV, 3, 74 and 82), भारतमय (IV, 3, 134 and 143) and महास (V, 4, 21). The case in construction will vary according to the sense. Thus सृष्टियः सृष्ट्यः रिचिति — सृष्टियः सृष्ट्यः रिचिति.

मषेष: १३९ पदाणि मषेष: (यद्र) य

139. The affix यद्र comes in the Chhandas, after the word ‘madhu’, with the force of the affix mayat.

Thus मद्राणि मद्राणि — मद्राणि

यद्र: संयते च च १४० पदाणि यद्र: संयते: छूू हृ

140. The affix छूू comes in the Chhandas after the word ‘vasu’, when a collection is meant, as well as with the force of mayat.

Thus बाणि: = छूू: ‘a collection’.

Vdrt.—The affix 'yat' comes without changing the sense, after the word छूू when reference is made to the collection of letters. Thus the word छूू: in the following sentence: “समाधासांकृत्यः प्राबद्धिस्क्रियों कन्ये विहिता”. The 17 letters here referred to being सी आषय, four; अर्थ चौथ, four; ब्रह्म, two; व ब्रह्मों के five; and छूू: two.

Vdrt.—The affix छूू comes after छूू without changing the sense. As छूू गृहीत्वा चुरिलयेजे: || Here छूू: is equal to छूू: || Similarly यद्रिश्च दधि यद्रि: मद्रि: ||

सद्यो च: १४१ पदाणि सद्यो च: ||
141. The affix 'gha' comes in the Chhandas after the word 'nakshatra', without altering the meaning.

The anuvṛtti of भृकुटि does not extend to this sūtra. Thus नक्षत्रभेदः भृकुटि

सर्वेदिकातारिति । १४२ ॥ पदार्थि ॥ सर्वे, देशवात्, तातिलि ॥

प्रकृति ॥ शर्तिविपलात्वम् तातिलि प्रयवेद्रो मन्तिर दशा विश्रेण मल्येचिक ॥

142. The affix 'tātil' comes in the Chhandas after the words 'sārva' and 'deva', without altering the meaning.

As धर्माति; and देशाति; in the following hymns: "धर्माति न: देशातिविविषिः

and शर्तिविपलातिविपलातिविपलाति ॥

शिवायमांसर्पोत्सर्वोऽहा, धर्मातिः, करे (तातिल) ॥

प्रकृति ॥ करौतीति कर: ब्रवयाप्त: । वज्राद्वृक्षाद्भुतः चतुर्थ लन्त्रभिनिविषिः । शर्तिविपलातिः शर्तिविपलातिः

कर: इवत्तिविपलात्वम् वाच्यातिः मन्तिर ॥

143. The affix 'tātil' comes, in the Chhandas, after the word 'siva', 'sam', and 'arishtha' in the sixth case in construction when the sense is 'he does'.

The word कर is equivalent to करौति formed by कर (III. 1. 134)

This shows that the construction must be genitive. With a krit-formed word, it has accusative force, as, विस्तार करः । विस्तार करौति ॥

Thus विस्तार करः । विस्तार करौति, सो शर्तिविपलाति: and शर्तिविपलाति: ॥ As शर्ति: देशातिः

बन्धु सर्वोऽहा (Rig I. 112. 20) एवं यथा: बन्धु न देशातिः, and meaning यथा

करौतिः; so also यथा धर्मातिः ॥

मायेच । १४४ ॥ पदार्थि ॥ मायेच (तातिल) ॥

प्रकृति ॥ मायेच भाषिय दशा विश्रेण धर्मातिविपलातिविपलातिविपलाति

144. The affix 'tātil' comes in the Chhandas, after the words 'siva', 'sam' and 'arishtha', being in the 6th case in construction, the sense being that of condition.

Thus विस्तार भाष: । विस्तार कर: 'the condition of blissfulness'. धर्माति: 'the state of happiness or peace', शर्ति: ॥ Here these words have the force of Verbal nouns.