CHAPTER - II

Śrījīvagosvāmī and His
Śrīharināmāmṛtavyākaraṇam
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2.1 Śrījīvagosvāmī

J who as the last of the Gosvāmins to reach vṛndāvana and the only one not to have had biographies, with the exception of an occasional reference in the Caitanayā Caritāmṛta. The little that we do know about J seems to be based mainly on accounts from the Bengali works, the Premavilāsa and the Bhaktiratnākara.¹

2.1.1 The Life history of Śrījīvagosvāmī

J was the son of Anupama, Grandson of Kumāra, Greatgrandson of Mukunda and nephew of Rūpa and Sanātana. He was famous among the six Gosvāmin’s. The life history of J is revealed from his own text, named Laghutoṣāṇī-tīkā of tenth skandha of Śrīmadbhāgavata as follows —

रेजे राजसभासभाजितपदः कर्णेत्वादिपि:
व्यासदक्षिणितवती यस्यामुपस्माविनि।
विहारक्षिपतावशोपस्यी भूपी नरीनुष्ट्वते
श्रीसर्वाद्य जगदुरुपिति भक्तिराजश्वास्मागपी।
पुज्ञस्य सुमय कार्यस्यजगाभावस्य रोहिणीः
कान्तस्यक्रियाशोभं सुपर्स्तुलं म्याभोचन्तु।
सर्वश्चापतिपुरंसीतोखिलतुल्यद्विशिष्टार्गवोदित्
रूपीवनाजिेन निभ्द्वदेव इति य: ख्याति किंतू जन्मित्वादि।
महिष्योऽपि प्रभुवर्षस्यतस्य तन्नी
प्रज्ञाते रूपेशस्त्रूणिश्वास्त्वी गुणानिधिः।
तपोराधि शाश्वे प्रवलस्य वाच बहुविधे
जगामान्: शाश्वे नित्यनिष्पुष्प प्रेयित्वात्।
विश्रास्य स्वं राज्यं मुहूर्तप्रसिद्धिदिने।
पिता ताम्यां रुपेन्द्रसर्दिरामां किल ददी।
निजप्रेषें रुपेन्द्रसर्द सानीयो हरिलोके
सरार्यार्यार्यां कुलाचक्षुप्रमाणी॥
श्रीरुपेन्द्रदेव एवमोहिनिपौत्रार्थ: करमा-
द्वामायादिरी: सम्य दण्डवत्ता पीरस्यदेवोऽयथः॥
तत्रसाम शिलारूढः निपपे सन्पादु: शुद्ध संवर्तकृ
पन्थः गुणमणिज्ञानूपुरुषिनिष्ठेश्वराभिमभापम॥
विज्ञेन: संगो विनितरिस्वरचणांसिद्धिण्
सतार्यां पर्यं सुत्तमस्थतातिवाकुलसम्॥
जगन्नाथेन्द्रःसिद्धात्मां: कर्णगापी
न योत: केवः बा स किल गुणप्रेषेनसुकृ॥
विश्वागुणस्थर: शिखरभूमिसाससूहः
सुखसुसस्ततिकणी वदनिपाससूहः॥
ततो दुष्टरुप्पदेवाधिगुप्पाप: क्षमादुपास
नवहंके स किल प्रहामां: कृतः॥
मूर्तिः श्रीपुष्पोवाच्यां प्रज्ञात्मव मनोविल:।
कन्ताख्यातकेन साद्धप्रचेततस्म पञ्चालिण:॥
तत्वां: पुष्पकेस्म: हश्यु: जगतायस्म नारायणो
धर्म: श्रीमुरुरिन्दत्मगुण: श्रीमानु: मुकुंदकृतिः॥
जातस्त्रु मुकुंददस्त्रु क्षितर: श्रीमानु हुमारामिनिः
कंवित्त्रोऽवमानाम सकुल्यमायिक्षायंसनयोः।
तत्त्वेषु महाप्रीणामाण्यमेधासंख्ये जबिरे
ये स्म गोममणु: चेह च गुरुरक्षासुम्भितम॥
आदिः: श्रीललिखितसेवास्थल: श्रीस्मायमा ततो
श्रीमूद्र: बहुमण्डलेष्वरलिङ्गो निर्विन्य ये राजकः।।
आसाराविवकावं ततो भगवतो श्रीकृष्णवैवन्दितः
सामायं शुद्ध मेघिरे गुरुप्रेरायम्यमध्येचित्रे।।
त: सन्ताविवरशं मित्रा मम स तु श्रीरामसम्पदितानु
ग्रामयां गुणमणी पुनरूप वृद्धावन्त संगति।।

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According to *Laghutoṣaṇṭikā, Yajurvedibrahmin Śrīsarvajña of Bhārdvājagotra* was the king of *Karnāja* kingdom. He was worshipped and respected as "Jagatdguru" due to his high intellect. His son, *Aniruddha* was also great and famous like his father, Like *Devarāja Indra*, he was powerful as well as wealthy. All the kings of the world were worshipping his lotus feet. *Aniruddha* had two sons named *Rūpeśvar* and *Harihara*. *Rūpeśvar* had very much liking for *Śāstras*. But *Harihara* was proficient in *missilies*. After the death of the father, Harihara acquired his elder brother's (*Rūpeśvara's*) kingdom.
Rūpeśvara took the shelter of Saurāstra king with his family. His wife gave birth a genius son of that place. His name was Padmanābha. He was expert in six Āṅga’s of Veda and Yajurveda, all the Upaniṣad’s, and other arts. Afterwards Rūpeśvara came to Navabhatta from Saurāstra and built relationship with king Dhanujamardana and lived there. Padmanābha had 18 daughters and 5 sons. Kumāradeva was the only son of Mukundadeva. Kumāradeva was travelling to Fatchāvād of Yasoharpur district for business purpose. Due to national conflict between Navahatta and Fatchāvād, Kumāradeva left Navahatt and settled at Fatchāvād. During that period he got married Revatidevi was the daughter of Harinārāyanaviśārada of Madhāipur. Revatidevi gave birth to three sons named Amara, Santōsa and Ballabha, Kumāradeva engaged the famous pandit named Śrīsvānandasiddhāntavācaspati of Navahatta to teach Sanskrit to their three sons and make them efficient in Sanskrit.2

At that time Phārsī was the court language. During that time the scholars of Phārsī language were regarded as great scholars. So Kumāradeva had engaged Saiyad Fakiruddin to teach Phārsī language to their sons.3 Amara and Santōsa were very intelligent and sharp from the childhood. So they became more talented in Sanskrit, Arbi and Parsi language. J, the author of HNM was the son of Vallabha. Amara and Santosha got the post of minister of the Muslim king, Hushenshah of Bengal. The official name’s of Amara and Santosha were "Sākārmallick and Davirkhas" respectively.4 The meaning of the word "Sākārmallick" is intellectual person and the meaning of the word "Davirkhas" is chief secretary of Home. But after the meeting of Caitanyadeva, these two brothers went to vṛndāvana by sacrificing the ministerial posts and all the worldly desires. There they became disciples of Caitanyadeva and accepted Vaiṣṇavism. He with his capabilities and meditation helped in the development of Sanskrit literature. Vallabha, the father of J accepted Vaiṣṇavism along with his elder brothers leaving his son in the hands of his wife. After becoming the disciples of Caitanya, Amara, Santosha and Vallabha came to be known as Sanātana, Rūpa and Anupama respectively. We have made a chart of J’s family history on the basis of his book "Laghutoṣāntīkā" of the 10th Skandha of Śrīmadbhāgavata Purāṇa. (47)
The Date of Jīvāgospāṁī

Jīva's dates are not definitely known. Jadunāth Sarkār places his date of birth at 1511 A.D (Sarkar: 1932: 3), and on the basis of our knowledge of Jīva's father's early death, we may assume that this date is more or less correct. Jīva's father, Anupama (also known as Vallabhā), was the younger brother of Rūpa and Sanātana, and also a devout follower of Caitanaya. Anupama first met Caitanaya...
in his village of Rāmkeli when Caitanya stopped there on his aborted trip to Vṛndāvana in 1513, and left home shortly thereafter in the company of Rūpa. The two brothers met Caitanya again in Prayāga, and later, as they were on their way to Puri to meet Caitanya again, Anupama died. This means that J could not have been born later than 1514, and if the accounts of the Bhaktiratnakāra are correct, that J was already a young boy when Caitanya passed through his village, then the date of J's birth must be pushed back by another few years at least. At any rate, the placing of his birth "between 1530 and 1540" as Mahanama Brahmachāri has done (Mahānāma: 1974: 57) is certainly not tenable.

With his father dead and his two uncles now settled in Vṛndāvana, J reportedly lost all interest in worldly pursuits, hoping only to join his two uncles in Vṛndāvana one day. By the time he had reached the age of twenty, his mother was also dead, and he resolved to lead the life of a Vaiṣṇava recluse in the company of Rūpa and Sanātana.

Before heading for Vṛndāvana, J first visited the town of Navadvīpa, where he was met by Nityānanda and taken to all of the places associated with Caitanya's youth. At the bidding of Nityānanda, J proceeded to Benares to complete his studies in Sanskrit learning. There J studied with a scholar by the name of Madhusūdana Vācaspati who, according to S.K. De. was "an accomplished grammarian, smārta and Vedāntist" (De: 1961: 150) not to be confused with the Madhusūdana Sarasvati of Advaitasiddhi fame. A. K. Majumdar, however, disagrees. He writes, "J studied under Madhusūdana Sarasvati at Vārānasī and it is quite likely that this teacher was none other than this great advaita scholar." (Majumdar: 1969:86) Dulal Chandra Ghosh identifies J's teacher as a disciple of Vāsudeva Sārvabhauma, which is not unlikely, since this would mean that he was probably a Bengali and well-versed in both Vedānta and logic, two subjects which J obviously studied while in Benares.

Regardless of the identity of his teacher, J clearly received a thorough education in Benares, and became well-versed in all branches of Vedānta, as well as in other fields such as Pūrva Mīmāṃsā and Nyāya. He is reported to have acquired a considerable reputation for his learning in Benares, which is not surprising when we consider the versatility he displays in his writings

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particularly in his *Sarvasarmadini*, where he refers to such divergent Brahmastra commentators as Madhava, Rāmānuja, Śaṅkara and Vācaspāti.

After completing his studies, J joined the Gosvāmins in *Vrndāvana*, where he took initiation with Rūpa and engaged himself in the study of the *Bhāgavata* and other Vaiṣṇava scriptures with Sanātana and the other Gosvāmins. Very little is known of J's life in *Vrndāvana*, with the exception of a single incident regarding a debate which took place between him and one Valla[ba Bhaṭṭa.]

It seems that Valla[ba had earlier challenged Rūpa to a debate, and that Rūpa had refused, conceding victory by default. J, pained at this slight to his guru, sought out Valla[ba and soundly defeated him in argument, only to be chastised by Rūpa and expelled from the Vaiṣṇava community on the grounds that he had succumbed to pride, one of the cardinal sins for a Vaiṣṇava. Ultimately, Rūpa forgave his nephew at the intercession of Sanātana, and J was readmitted to the community.6

As the last surviving member of the six Gosvāmins, the responsibility for the organization of the movement fell squarely on J's shoulders. S. K. De writes, "J became the highest court of appeal in doctrinal matters as long as he lived." (De: 1961: 150) It was also due to J that the theology of Vṛndāvana made its way into Bengal and Orissa, spread by his three eminent proteges, Śrīnivāsa, Narottama, and Śyāmānanda. J was likewise a major force in making Vṛndāvana an important centre of learning and religion, devoting his time and efforts to the construction of new temples as well as a library of Sanskrit religious literature. J is said to have lived beyond eighty, and Jadunāth Sarkar places his date of death at 1596. (Sarkar: 1932: 3)

2.1.3 The works of Śrijīvagosvāmi

J was an unusually versatile and prolific writer, having to his credit 25 different works, according to the *Bhaktiratnakara* (1/833-51), although some of these are actually parts of larger works, and not all are currently available. His writings include: three works on Sanskrit grammar, *Harināmāmṛtavyākaranā*, *Sūtramālikā*, and *Dhātusaṅgraha*; commentaries on the *Bhāgavata Purāṇa* (the Kramasandarba), *Gopālatāpīni Upaniṣad*, *Brahmasaṁhitā*, the *Yogasārstava* of the *Padma Purāṇa*, the *Gāyatrinirvānakoṭhana* of the *Agni Purāṇa*, and Rūpa's

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Bhaktirasāmṛtasindhu and Ujjvalanilamāṇi; literary works such as the Gopālacampū (Pūrva and Uttara), Gopālavirudāvali, Mādhavamahotsava, Sāṅkalpakalpavṛkṣa, and Bhāvārthāsūcacakacampū; and theological and philosophical works such as the Bhaktirasāṃṛtasēṣa, Kṛṣṇapadacīhna, Rādhikākarapadaçīhna, Sarvasaṅhādīnī, and the six-part Bhāgavatasandarbha.1

2.2 Śrīharināmāmṛtavyākaraṇam

2.2.0

HNM of J is written by Prakriyā method. It has 3192 sūtras and seven prakaraṇas. They are I samjñā Saṁdhī-prakaraṇam, II- Viṣṇupada-kṛṣṇanāma-prakaraṇam, III-Ākhyātraprakaraṇam, IV-Kūraka-prakaraṇam, V- Kṛdanta prakaraṇam, VI-samāsa prakaraṇam, VII-Tāddhita prakaraṇam.

In the beginning of the HNM, J has written four mangatacarana slokas to avoid any form of hurdles or problems in completing it. In these four mangalacarana-slokas, he gives four Anubandhas of this text, HNM. The Adhikāri of this text is 'Vaiṣṇavāh'.8 Vaiṣṇava's should read this book. The knowledge of grammar with the attainment of virtue is the main purpose of this text.9 The learning of words by sūtras which constitute the garlands of the names of God Kṛṣṇa is the main topic of this text.10 The relationship (Sambandha) of this text with words of God Hari is pratipadya pratipādakabhāvasambandha and bodhya bodhakabhāva-sambandha respectively.

Then he started writing sūtras of Vyākaraṇa. He gives 50 Alphabetes for varnasīkṣā. Thus - अ आ ई उ ऊ ए ऐ ओ औ ा। क ग घ छ ज झ ञ। ट ठ ड ढ ण। त थ द ध न। प फ भ ब म। य र ल श ष ह।11

2.2.1. Saṁjñā-Saṁdhī-prakaraṇam

In Saṁjñā-saṁdhī-prakaraṇam, there are 147 sūtras (43 saṁjñā sūtras and 104 saṁdhi sūtras). In this HNM, J gives two types of Saṁjñā's - Pāṇintyasaṁjñāḥ and Harināma parakāsaṁjñāḥ. Thirty-seven (37) Harināmaparakāsaṁjñā's are found in saṁjñā prakaraṇam. Harināmaparakāsaṁjñā can be divided into two types - Arthasaṁjñāḥ and Śabdasaṁjñāḥ.

In HNM, J gives two types of Saṁjñā - Pāṇiniya Saṁjñā and Harināmaparaka saṁjñā. There are more than one hundred Harināmaparaka saṁjñā's and more than ten Pāṇiniya saṁjñās are found in HNM.

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2.2.1.1. Arthasaṁjñāḥ

The samjña's of P which have been changed to Harināmaparakaṁsaṁjñā from the point of meaning are called Arthasaṁjñāḥ, Śarvesvarāḥ, Daśāvatāraḥ, Akāṭākau, Vāmanāḥ, Trivikramaḥ, Mahāpuruṣaḥ, Īśvarāḥ, Īśāḥ, Anantāḥ, Catusanāḥ, Caturbhujāḥ, Caturvyūhaḥ, Viṣṇu janāḥ, Balāḥ, Viṣṇuvargaḥ, Harimitrāṇī, Harigotrāṇī, Vaiṣṇavāḥ, Gopālāḥ, Tādavāḥ, Sātvatāḥ, Rāmaḥ, Viśnuvaḥ, Viṣṇuḥ, Harāḥ, Acyutaḥ, Viśudhiḥ, Pañcapāṇḍavāḥ Puruṣottamaḥ, Lakṣmith, Brahma, Avyayam, Viśhātā, Bhūtesvaraḥ, Bhūtesvah, Adhokṣajaḥ, Kāmpalāḥ, Bala kalkiḥ, Kalkiḥ, Ajitāḥ, Kṛṣṇadhātukāḥ, Rāmaghātukāḥ, Narāḥ, Nārāyaṇāḥ, Saṁkarśaṇāḥ, Cakrapāṇīḥ, Mahāḥaraḥ, Trirāti, Kṛṣṇapuruṣaḥ, Pitāmbarah, Rāmakṛṣṇaḥ, Kṛṣṇapravacaniyaḥ etc are Arthasaṁjñāḥ

2.2.1.2. Sabdasamjñāḥ

The Saṁjña's of P which have been changed in HNM from the point of sounds or words are called Sabdasamjñāḥ. Harikamalāṇi, Harikhaḍgāḥ, Harigadāḥ, Harighoṣṭhāḥ, Śaurayāḥ, Upendraḥ, Viṣṇupadam, Harīḥ, Viṣṇīḥ, Govindaḥ, Viśṇindrāḥ, Rādhāḥ, Gopiḥ, Uddhavah, Bhagavat, Prthuḥ, Nṛṣīṁḥaḥ, Kapilaḥ Nirguṇaḥ, Kaṁsāriḥ, Śivaḥ, Parapadāṇi, Āmapadāṇi, Ubhayapadāṇi, Dāmodarāḥ, Kṛṣṇaḥ, Viṣṇunīṣṭhāḥ, Viṣṇukṛtyaḥ, Keśavāḥ, Mādhavāḥ etc are Sabdasamjñāḥ.

2.2.1.3. Sandhiprakaraṇam

In Saṁdhiprakaraṇam, J uses three types of saṁdhi-Śarvesvarasaṁdhiḥ, Viṣṇujanasaṁdhiḥ, Viṣṇusargasaṁdhiḥ. Prakṛtiḥवसवसवसवसव included in Śarvesvarasaṁdhi. The discussion of Śvādisaṁdhi is available in Viṣṇusargasaṁdhi. In the vṛtti's of Saṁdhiprakaraṇa, some Saṁdhi words are found which are connected with the God or itself the names of God. Such as Kṛṣṇāgre, Yādavendraḥ, Mathureśaḥ, Gokuleśaḥ, Puruṣottamaḥ, Kṛṣṇom, Kṛṣnañdhiḥ, Kṛṣnaikanāṭah, Haryarca nanam, Viṣṇuśrītaḥ, Rāmahātṛdayaḥ, kṛṣṇyuktārthaḥ, Gopyāyāsanam, Viṣṇāvihāraḥ, Kṛṣṇāvatra, Haretra, Viṣṇotra, Haritatra, Viṣṇātra, Āgaccha Hare āgaccha, Rkmini eśā, Rkmini eśā, Māḷārśabhāya Māḷārśabhāsyā, Vāggovindasya, Bhagbadiccha, Jagannāthaḥ, Vāgghareḥ, Tāllakṣmipateḥ, Bhagvāṁśhakkurāḥ, Bhagvāṁśhakkurāḥ, Bhagavāṁstarati, Bhagvāṁstarati, Kṛṣṇaṁsmarati, Kṛṣṇambhajati,

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Suganatśamkaraḥ, Kṛṣṇascarati, Kṛṣṇaśṭkate, Kṛṣṇastarati, Kṛṣṇa gacchati, Harirgacchati, Hartrādhāpriyah etc.

The rules of Dirgha, Guṇa, Vyṛddhi, Taṇ, Ayavāyāva, Prakṛtibhāva etc total about 51 sāṃdhi rules are found in Sārvesvara sāṃdhi. The substitution rules of ग, न, श, च, छ, ज, ङ, छ, ज, ङ, etc and total about 34 sāṃdhi rules are found in Viṣṇuṇaśāṃdhi. The substitution of rules of श, च, छ, ज, ङ, छ, ज, ङ, etc as total about 16 sāṃdhi rules are found in Viṣṇusargaśāṃdhi.

2.2.2 Viṣṇupada-krśνāṇāma-prakaraṇaṃ

155 sutras are found in this Viṣṇupada-krśṇāṇāmaprakaraṇaṃ. The technical terms ‘पद’ and विन्यास are found as विन्यास and विन्यास in HNM respectively. Here the term नाम can be divided into four types as follows -

1) पुरुषोच्चमांजः: (Masculine Gender)
2) कालोच्चमांजः: (Feminine Gender)
3) गहतांजः: (Neuter Gender)
4) अव्ययांजः: (Indedifiable)

In the first three on the basis of vowel and consonants are divided into six parts. Besides this the Adjective gender is also found in this Prakaraṇa. So the Viṣṇupada-Prakaraṇa may be divided into Eight sub-divisions as follows -

1. सवेश्चरता: पुरुषोच्चमांजः: (Vowel-endings Masculine genders)
2. सवेश्चरता: कालोच्चमांजः: (Vowel-endings Feminine genders)
3. सवेश्चरता: गहतांजः: (Vowel-endings Neuter genders)
4. विन्यासानता: पुरुषोच्चमांजः: (Consonant-endings Masculine genders)
5. विन्यासानता: ग्लासोच्चमांजः: (Consonant endings Feminine genders)
6. विन्यासानता: गहतांजः: (Consonant endings Neuter-genders)
7. अव्ययम् (अव्ययां): (Indeclinables)
8. वितेर्वर्णां (Adjective genders)

Among 155 sutras of Viṣṇupadakṛśṇāṇāmaprakaraṇa, 61 sutras formed are the masculine gender words ending with vowel sounds, 13 sutras formed are feminine gender words ending with vowel sounds, 18 sutras formed are Neuter gender words ending with vowel sounds, 55 sutras formed are consonant endings

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Masculine gender words, 3 sūtras formed are consonant-endings Feminine gender words, 4 sūtras formed are consonant-ending Neuter gender words. Here the technical term "Kṛṣṇanāma" is used in place of "Sarvanāma" the technical term of P. Kṛṣṇanāma words are also divided into three types Masculine gender of Kṛṣṇanāma, Feminine gender of Kṛṣṇanāma, Neuter gender of Kṛṣṇanāma, 46 sūtras for Masculine gender Kṛṣṇanāma words, 2 sūtras for Feminine gender Kṛṣṇanāma words, 4 sūtras for Neuter gender Kṛṣṇanāma words. Yuṣmad and Asmad words of Kṛṣṇanāma are used in all the genders.

2.2.3 Ākhyāta prakaraṇam

In this Ākhyāta-prakaraṇam, 586 sectras are found. In second Prakaraṇam named Viṣṇupada-kṛṣṇanāma prakaraṇam, up-ending words are discussed. Now here the tīn-ending words are discussed.

In Aṣṭ of P, 18 tīnpratyayas are found for 10 lakāras. But in HNM, 180 tīnpratyayas are found for 10 lakāras 18 tīn pratyayas of each lakāras are divided into two i.e. 9 are Parapadār (parasmaipadi) and 9 are Ātmapadām (Āmanepadi). Each of these two classes is subdivided into three classes according to persons viz., first person, second person and third person. Of the six triads of Parapada and Ātmapada pratyayas has formed is divided according to number into three classes, viz., singular (the expression for one), dual (the expression for two), plural (the expression for many). They are given below —

1. Acyutaḥ (laṭ-lakāraḥ)\(^{12}\)

\[\begin{array}{ccc}
\text{first person} & \text{second person} & \text{third person} \\
\text{Singular} & लिप्त & लिष्प & मिष्प \\
\text{dual} & तस्तः & शरस् & कस्तः \\
\text{plural} & अन्ति & श & मस
\end{array}\]

\[\begin{array}{ccc}
\text{Singular} & \text{dual} & \text{plural} \\
ते & आले & अले
\end{array}\]

\[\text{Ātmapadām}\]

(Parapadam)
2. *Vidhiḥ* (*vidhīni-lakāraḥ*)

<table>
<thead>
<tr>
<th>Parapadam</th>
<th>first person</th>
<th>second person</th>
<th>third person</th>
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<tr>
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<td>यास्</td>
<td>याम्</td>
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<td>याताम्</td>
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<td>इथास्</td>
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<td>इयायाम्</td>
<td>इथहि</td>
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<td>इध्वम्</td>
<td>इथहि</td>
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3. *Vidhāṭr* (*Lot lakāraḥ*)

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<td>ध्वम्</td>
<td>आमहिय्</td>
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4. *Bhūtesvārah* (*Laṅ lakāraḥ*)

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5. *Bhūtesāh* (*Luṅ lakāraḥ*)

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<td>6. Adhoksajah (Liṭ-lakārah)</td>
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<td>7. Kāmapālaḥ (Āśirin lakārah)</td>
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<td>8. Bālakalkiḥ (Luṭ lakārah)</td>
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(56)
9. Kalkih (Lṛt Lakāraḥ)\textsuperscript{20}

<table>
<thead>
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10. Ajitaḥ (Lṛṇ lakāraḥ)\textsuperscript{21}

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<tr>
<td>plural</td>
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In this Prakaraṇa, Kṛṣnadhatuka pratyayas (Sārvadhātuka-pratyayas) Rāmdhatuka pratyayas (Ārdhadhatuka pratyayas), 10 gaṇas viz Adādi, Bhvādi, Divādi, Svādi, Tūdādi, Ṛdhādi, Tanādi, Kryādi, Curādi etc, ni pratyaya, San pratyaya, Yaṅ pratyaya, Nāmadhatuprathyaya etc, have been discussed here. At last some upasarga rules are also found.

2.2.4 Kāraka-prakaraṇam

2.2.4.0

In Kāraka-prakaraṇam, there are 274 sutras. In the beginning the use of singular, dual, plural, tuśmad, asmad etc have been discussed. Thus —

एकहिविवृत्तेः कषिविवृत्तानि (HNM-952)
गुणधो गौति लेकिते हिते भुविवृत्तम् (HNM - 954)
अस्यद्वसर्वशैषप (HNM-956)

This Prakaraṇa is divided into four parts —
1. Karakaprakaraṇam
2. Upapadaviṣṇubhaktayah in Karakaprakaraṇa
3. The meaning of Acyutādayāh in Karakaprakaraṇa
4. Ātmapada and Parapadaprakriyā in Karakaprakaraṇa

2.2.4.1 Karakaprakaraṇam

This Prakaraṇa contains 106 sūtras. In this Prakaraṇa, the following have been discussed —

1. पद्धविभिन्नति (The sixth group of case-affixes)
2. कार्यकारकं (Nominative)
3. कर्मकारकं (Accusative)
4. कारणकारकं (Instrumental)
5. साम्प्रदायम् (Dative)
6. अपदानम् (Ablative)
7. अभिचरणम् (Locative)

2.2.4.2 Upapadaviṣṇubhaktayah in Karakaprakaraṇa

In Karakaprakaraṇa, the use of Karakaśibhakti's are shown. Here the use of Upapadabibhaktis (Upapadaviṣṇubhakti) are discussed.

2.2.4.3 The meaning of Acyutādayāh in kārakaprakaraṇam

In this section, the use of lakāras with meaning have been shown. In this HNM, Acyutaḥ, Vidhiḥ, Vidhāṭḥ, Bhuteśvaraḥ, Bhuteśaḥ, Adhoksajāḥ, Kāmapālaḥ, Bālakalkiḥ, Kalkiḥ and Ajitaḥ etc., Harināmaparakasamajñā's are used in place of 10 lakāras of P viz Laṭ, vidhiḥi, Loṭ, Laṇ, Luṇ, Liṭ, Asirliṅ, Luṭ, Lṛṭ and Lṛṇ respectively.

2.2.4.4 Ātmapada and Parapadaprakriyā in Kārakaprakaraṇam

In this section, 66 sūtras are found to discuss the Ātmapada and Parapada prakariyā.

In this Kārakaprakaraṇa, some sūtras are found similar to P, some sūtras are written as Karika method, the most important features of this Kārakaprakaraṇa are that the Saṃjñās of Kārakaprakaraṇa are same to P Saṃjñā's viz Kārakam, Kartā, Karma, Karaṇam, Sampradānam, Apādānam,
Adhikaranaṁ etc. J justifies that these sarhjha's are itself Harināmaparakasasāhjāh.

2.2.5 Kṛdanta Prakaraṇam

In this Prakaraṇam, there are 1227 sūtras. Here the following Kṛṣṭpratyayās are discussed —

Śatṛ-śānau — (HNMS 1227-1244), Kvasu-ki-kānāḥ — (HNMS - 1245-1250), Kta-ktavatā — (HNMS - 1251-1298), Yap — (HNMS-1311-1320), Namū — (HNMS 1321-1359), Ktvā-ṇamū — (HNMS 1359-1364), Tumuh — (HNMS - 1365-1369), Khamūn - (HNMS - 1329), Khol - (HNMS - 1370-1374).

Then Tavya Aniya Yat Kyap Nyat Kelima (HNMS. 1375-1419) these six Kṛtya pratyayas have been discussed. After that the rest Kṛṣṭpratyayās are discussed Naka-itnau (HNMS - 1420-1422, 1542), Arah (HNMS - 1423, 1559-1564, 1677, 1683), Ṇinīh (HNMS - 1424-1425), Ak (HNMS - 1426-1429, 1452-1462, 1467), Kah (HNMS - 1431, 1445-1449), Šah (HNMS - 1432-1435), Naḥ (HNMS - 1433, 1436-1437), Thak (HNMS - 1439), Śvun (HNMS - 1438), Taṇanau (HNMS - 1439-1440), Akaḥ (HNMS - 1442), An (HNMS - 1443-1444), Tak (HNMS - 1450-1451), Taḥ (HNMS - 1465-1467), Khaś (HNMS - 1469-1474), Khaḥ (HNMS - 1475-1483), Ac (HNMS - 1484-1493, 1531), Khanat (HNMS - 1491), Khishnyh (HNMS - 1492), Khukan (HNMS - 1492), Kvip (HNMS - 1494-1499, 1541, 1586-1587), Nviḥ (HNMS - 1500-1505), Manip (HNMS - 1506-1515), Kvanip (HNMS - 1505), Vanip (HNMS - 1505), Ṇin, Ṇvanip, Kvip (HNMS - 1522-1530, 1540), Ishun (HNMS - 1543-1545), Snuk (HNMS - 1546), Snuh (HNMS - 1547), Ghinun (HNMS - 1556), Nakaḥ (HNMS - 1558), Ukaṇ (HNMS - 1565), Ākat (HNMS - 1568), Āluḥ (HNMS - 1567), Kmarah (HNMS - 1568), Ghurah (HNMS - 1569), Kurah (HNMS - 1570-1571), Kvarap (HNMS - 1572-1574), Ukaḥ (HNMS - 1575), Raḥ (HNMS - 1577), Uḥ (HNMS - 1578-1579), Kih (HNMS - 1580-1581, 1662-1663), Najin (HNMS - 1582), Aruḥ (HNMS - 1583), Ṛk, Ṛkan, Lukañ (HNMS - 1584), Varañ (HNMS - 1585), Uc (HNMS - 1589), Itraḥ (HNMS - 1560).

At last Tu, Ī, Āayya, Īnu, Usi, Oc, Ghaṇ, Al, Athu, Ki, Kti, Ni, Ûti, Āṇa, Ik, Ātip, Iŋ, Tan, Vi, these twenty Unādi pratyayas are discussed.

This HNM Vyākaraṇa has been written in Prakriyā method. So the order (59)
of subject matter of *Kṛdanta Prakaraṇa* of HNM is different from the Prakriyā text, Siddhāntakaumudī. In the subject-matter of *Kṛdanta Prakaraṇa* of siddhāntakaumudī is found in this order- *Kṛtya, Purva Kṛdanta, Unādisūtras*, and *Uttarakṛdanta* while the order of *kṛdanta prakaraṇa* of HNM is as follows - *kṛt pratayyas, kṛtya pratayyas, Kṛt pratayyas* and *Unādi pratayyas*.

### 2.2.6 Samāsa Prakaraṇam

In Samāsapraṇaṇam, there are 373 sūtras. The formation of *samāsa*, *vigrāhavākya* etc. have been shown here. The main topics of *Samāsa-prakaraṇa* are —

*Krṣṇapuruṣaḥ* — HNM 1701-1790  
*Śyāmarāmaḥ* — 1701-1738  
*Dikṛṣṇa puruṣaḥ* — 1739  
*Trirāmi* — 1740-1744  
*Nāṅkrṣṇa puruṣaḥ* — 1745  
*Pūrvapada pradhānadvitiyākrṣṇa puruṣaḥ* — 1746-1748  
*Uttarpada pradhānadvitiyākrṣṇa puruṣaḥ* — 1749-1751  
*Tṛtiyākrṣṇapurṣaḥ* — 1752-1762  
*Caturthākrṣṇapurṣaḥ* — 1763-1768  
*Pañcamākrṣṇapurṣaḥ* — 1769-1773  
*Saṣṭhākrṣṇapurṣaḥ* — 1774-1781  
*Saptāmākrṣṇapurṣaḥ* — 1786-1790  
*Piṭāmbaḥ* — 1794-1808  
*Rāmakṛṣṇaḥ* — 1809-1829  
*Abyayibhāvaḥ* — 1843-1870  
*Nityasamāsaḥ* — 1843-1863  
*Purvapada-pradhānāvayibhāvaḥ* — 1864-1867  
*Samāhāra-pradhānāvayibhāvaḥ* — 1868-1869  
*Anapadartha-pradhānāvayibhāvaḥ* — 1870  
*Samāsaniyamāḥ in Samāsa prakaraṇam* — 1872-1896  
*Alukvidhiḥ in Samāsa prakaraṇam* — 1897-1923  

(60)
Trivikramavidhiḥ in Samasa prakaraṇam — 1924-1931
Vāmanavidhiḥ in samāsa prakaraṇam — 1932-1939
Puṇvadbhāvah in samāsa prakaraṇam — 1940-1957
Sah in place of saha in samāsa prakaraṇam — 1958-1962
saḥ in place of samānah in samāsa prakaraṇam — 1963-1967
Sandhiniyamāḥ in samāsa prakaraṇam — 1972-1999
Ṣavva-ṇatvavidhāna in samāsa prakaraṇam — 2000-2015
Ṣaḥ in place of viṣṇusargah in samāsaprakaraṇam — 2016-2027
Raḥ in place of viṣṇusargah in samāsaprakaraṇam — 2028-2029
The substitute of Uttarapada in samāsa prakaraṇam — 2030-2046
Suṣnipāta — 2047-2049
Dviruktividhāna in samāsa prakaraṇa — 2050-2068

In this HNM, the Paninian technical terms of samāsa viz. Ṭatpurusāḥ, Karmadhārayaḥ, Dvīguḥ, Bahuvrthiḥ, Dvandaḥ, Avyayibhāvah are changed into Krṣnapurusāḥ, Śhyamarāmaḥ, Trirāṃti, Ptāmbaraḥ, Rāmakṛṣṇaḥ Avyayibhāvah respectively.

2.2.7 Tadditaparakaraṇam

This Prakaraṇam is last and the largest prakaraṇa. The taddhita sūtras of this prakaraṇam of HNM are more or less similar to taddhita sūtras of Asṭ of P. The main topics of this prakaraṇa are—

The formation of Taddhita prakriya in HNM — 2066-2156
The Viṣṇindra of Taddhita affix — 2066-2093
Samśārahara (luk) of Taddhita affix — 2094-2113
Irāma (the substitute 'T') of taddhita affix — 2114-2148
Purusottamavat (pumvadbhā) of taddhita affix — 2149-2154
Samāsānāḥ (the ends of compound) of taddhita affix — 2158-2247
The Lakṣmiparakaraṇam (stripṛtya prakaraṇam) of taddhita prakaraṇam —2248-2309

The Taddhita pratyayas are used by various meanings. They are mentioned below—

(61)
1) Tasya bhārayetarth - HNMS — 2287-2291
2) Tasyaptyam - HNMS — 2324-2354
3) Tuvāpatyam - HNMS — 2364-2366
4) Gotrāptyam - HNMS — 2367-2392
5) Tena raktam - HNMS — 2393-2397
6) Sāsya devatā - HNMS — 2398-2400
7) Tadadhite veda HNMS — 2411-2417
8) Tatra jātaḥ - HNMS — 2538-2549
9) Tatra bhavah - HNMS — 2565-2593, 2765-70
10) Tata āgataḥ - HNMS — 2594-2598
11) Tataḥ prabhavati - HNMS — 2599-2610
12) Tena proktam - HNMS — 2616-2623
13) Tena kṛtaḥ - HNMS — 2624-2630
14) Tasyedam - HNMS — 2631-2640
15) Tena divyati - HNMS — 2669-2682
16) Tena harati - HNMS — 2683-2689
17) Tatrakṣati - HNMS — 2710
18) Tasya dharmyam - HNMS — 2711-2714
19) Tasya avakrayāḥ - HNMS — 2715
20) Tadasya panyam - HNMS — 2716-2717
21) Tadasya śilpam - HNMS — 2718-2719
22) Tadasya śitam - HNMS — 2723-2727
23) Tadasmai dtyate - HNMS — 2728-2730
24) Tatra niyuktah - HNMS — 2723-2727
25) Tatra Sādhuḥ - HNMS — 2758-2764
26) Tasmai hitam - HNMS — 2775-2785
27) Tadasya asmin - HNMS — 2790-2792
28) Tena kritam - HNMS — 2813
29) Tasya nimittam - HNMS — 2814-2822

(62)
The Ast has been written in a more scientific method. But the HNM is different. Here some sutras are briefly discussed. The praise of Hari is the main purpose of this Vyākaraṇa. So Mātrāgaurava is appreciated here. To appreciate this vyākaraṇam, one has to understand P's Ast. The grammar book has been written with his own Vṛtti (Explanatory Note by the author).
Notes and References

1. The *Premavilāsa* was written by Nityānandadāsa, a student of Nityānanda's son Virabhadra, and friend of Śrīnivāsa, one of the most important leaders of the movement in the 17th century, probably some time between 1630 and 1650. D.C. Sen calls it "one of the most trusted historical works of the Vaiśṇavas in the 16th and the early part of the 17th century" (Sen: 1917 a: 221), but S. K. De writes that it "must be taken with extreme caution" regarding the earlier phase of the movement (De: 1961: 66). The *Bhaktiratnakara* was written probably in the second or third decade of the 18th century by Marahari Cakravartin, a Vṛndāvana recluse and Sanskrit scholar who said to have spent time as a cook in the Vṛndāvana in Govindadeva temple (Kennedy: 1925: 134).

2. See Prabhudutta Brahmačārī, *Śrīcaitanyacaritāvali*, P-464

3. Ibid


5. Although the Vṛndāvana Gosvāmins all led lives of extreme renunciation, it is not known whether or not any of them ever took formal initiation into Sannyāsa. To continue the tradition of Caitanya would have meant taking initiation into the Advaitic Bhāratī order a step which they would not have been anxious to take and which was probably not something Caitanya would have been in favor of. In any case, it seems that Caitanya preferred to have the traditions of the school handed down hereditarily, through the off spring of Advaita and others, and even persuaded Nityānanda to marry late in life for this purpose. Even today, the gurus of the school are generally direct descendants of Advaita, Nityānanda, and a few of Caitanya's other intimate associates, all of whom had the title "Gosvāmi" to their names, despite the existence of a loosely structured ascetic order of Vairāgins, probably initiated by Nityānanda's son, Virabhadra. (Cf. Kennedy: 1925: 148-79 for a good discussion of this topic)

6. It is difficult to say whether or not this is the famous Vallabhācārya although mention is also made in the literature of the Vallabha Sampradāya of a debate between J and Vallabha. While the details and conclusion of this incident are found greatly in the accounts of the two schools — the Vallabhas claim that Caitanya was also present—it is possible that a meeting of some sort actually
took place between the two of them, especially if the accounts of Vallabha's visit to Puri are correct, in which case he might have sought to vindicate his humiliating experience there at the expense of the Vṛndāvana Gosvāmins. If a meeting did in fact take place between J and Vallabhācārya, Jiva's date of birth would have to be pushed back by a few years more, since Vallabha is said to have died in 1531, and J was probably at least 22 when he reached Vṛndāvana. It would also mean that Caitanya was still alive when J reached Vṛndāvana, which though not impossible, contradicts the tradition of the school and raises the question why J did not seek a visit with Caitanya before joining the Gosvāmins in Vṛndāvana. (Cf. Parekh 1969: 96 for the Vallabha school's description of this incident.)

8. आहह-जलिष्ठत-जाहितं र्मण्या ज्ञननुवाकल्पनस्थितम् ||
   हृदनामामुर्जितलां व्याकरण वाण्यावर्ष-माधिन: || HNMS - Mangalacarana sloka - 2
9. सानिकेंतं पारहस्त्वं वा स्तोतं हेलनमेव वा।
   वैकुण्तनाममहस्मवेषपहं निदु: || HNMS - Mangalacarana sloka - 4
10. कृष्णमुपासितंसम्य वर्जितं नामान्यिनं तन्में।
    त्यर्तं विलेखेत्तत्रानाहित्यादिराधामेद्य। || HNMS - Mangalacarana sloka - 1
11. See. Sūtravṛtti of HNMS - 1/1
12. तत्र प्राप्यो वर्तमानकले तिनाद्योश्वादः 'अन्यत्र' नामन: - HNMS - 368
13. विभिस्मालिनादी यादवः 'विविधे' नामन: - HNMS - 369
14. आश्चर्य: प्रेमागादी दुष्यादो 'किंतृत्र' नामन: - HNMS - 370
15. अत्तत्त्त्त भूते दिनाद्यो 'भूतेवर्त' नामन: - HNMS - 371
16. भूते दिनाद्यो भूतेश्वरानामन: - HNMS - 372
17. परोक्ष भूते ज्ञात्योजोश्वाज्ञानानामन: - HNMS - 373
18. आश्चर्य: याज्ञवल्क्यावर्तमयः कामावसानान: - HNMS - 374
19. अहिंसनुक्रानत्र- भविष्यति च ताद्यो वास्तविनामान: - HNMS - 375
20. भविष्यतात्त्वेण स्वत्त्व: 'किंतृत्र' नामन: - HNMS - 376
21. साक्षाद्यत्र क्रियालक्षमो निर्दिष्टयते, तत्र कार्य-कारणो: स्वत्त्व: 'अन्तः' नामन: - भूतेभविष्यति च - HNMS - 377

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