CHAPTER - V
Technical terms and their Philosophical import in Śrihariṇāmāṁtavyākaraṇam
CHAPTER - V

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HNM is a Non-Pāṇinian system of Sanskrit grammar written by J an outstanding Vaiṣṇava scholar who possesses deep erudition in philosophy and other disciplines of Sanskrit literature including grammar. The novelty of this grammar and the significant facets of the scholarship displayed by the grammarians J in designing such a grammar which lies in ingeniously replacing the prevalent technical terms of Sanskrit grammar, mainly the technical terms of Aṣṭ by those of the epithets of God Śrīhari and his associates as depicted in epics, purāṇas and other Vaiṣṇava literature. On the basis of Vaiṣṇava religion and philosophy, J has changed the technical terms of P to the technical term related to lord Viṣṇu's names. These are discussed here serially and Prakaraṇa vise.

5.1 Harināmaparakasatṝjñā in Saṁjñā-sandhi Prakaraṇam

1) Śarvesvarāḥ (AC)

Śarvesvara¹ is the lord of all living organisms. He is also omniscient and omnipotent. Without the use of vowels, consonants cannot be pronounced, as vowels are independent and consonants are dependent. Hence vowels are the Gods of consonants. Due to this reason J used the technical term "Śarvesvarāḥ" in place of AC ²(vowels). For instance — 'ह्रदयोऽऽव: त्य: लोकोऽऽवः' (HNMS -59) etc.

2) Daśāvatārāḥ (AK)

The Pāṇinian technical term 'AK³ is replaced by Daśāvatāra⁴ in HNM. Daśāvatārāḥ is the ten incarnation's of Lord Viṣṇu — Matsya, Kūrma, Varāha, Vṛṣingha, Vāmana, Bhṛgupati, Rāma, Valarāma, Buddha, Kalki etc. In the same
ways J has used the first ten vowel alphabets — as the technical term as Daśāvatārah, for instance — “दशावतार एकात्मके मितित्वा तिरिक्रमः” (HNMS - 46) etc.

3) Ekātmakau (Savarṇam)

The technical term "Ekātmakau"⁵ is used by J in place of Paninian technical term named Savarṇa.⁶ In Vaiśṇava Darśana Lord Hari and Lord Hara are considered as one. The term Ekātmakau (Savarṇam) is used by J to express those letters in which āṣya and prayatna are same for instance — ‘अष्य तुद्विष्योरकात्मकत्वं सावर्णम्’ (HNMS - 47) etc.

4) Vāmanaḥ (Hrasvaḥ)

The technical term of P is known as "Hrasvaḥ"⁷ which is replaced by Vāmana⁸ in HNM. Among the ten incarnations of Viṣṇu, Vāmana is one of them. In Vāmana-avatāra, the God Viṣṇu took the form of short Brahmin. Hrasva is short vowel letter, and Vāmana is also a short-figure. Due to this similarity J, the author of HNM has replaced. For instance — ‘प्रहालद तिरिक्रमस्य बाह्यः’ (HNMS - 238) etc. Hrasva to Vāmana in HNM.

5) Trivikramaḥ (Dirghaḥ)

The Paninian technical term "Dirghaḥ"⁹ is changed into Trivikramaḥ¹⁰ in HNM. In Vāmana-avatāra Lord Viṣṇu takes a dwarf form and asks king Bali to give him three fects of land and when Bali king of Rākṣasas agrees, he takes a giant form (Trivikrama-form) and puts one foot on whole earth and one foot on heaven and asks where shall be put the third foot and then king Bali offers his head and Lord Viṣṇu puts his third foot on his head and sends him to Pātāla (underground) to become the king of Pātāla. Dirgha is a long vowel. Trivikrama is also a huge figure of God Viṣṇu. Due to this similarity Dirgha is changed by Trivikrama here. For instance — ‘कृष्णस्य तिरिक्रम्य संपाले’ (HNMS -160) etc.

6) Mahāpuruṣaḥ (Plutaḥ)

Pluta¹¹ the technical term of P is replaced by "Mahāpuruṣa"¹² in HNM. The definition of Mahāpuruṣa is “तिरिक्रमो एषुप्रमणीर्द्रविशिष्टाः भार्तरणो महान्” pluta is a alphabet which consists of three mātra’s. Trimātra is similar with trihrasva or Mahāpuruṣa. Thus Mahāpuruṣa is defined as trihrasva due to similarity between them. For instance — ‘दृष्टलाभाद्व्यक्तस्यस्मृत्य महापुरुषस्य मलम्’ (HNMS -74) etc.

7) Īśvarāḥ (IC)

The Panintya-Pratyāhāra Samjñā "IC"¹³ is called Īśvarāḥ¹⁴ in HNM. Except
'a' and 'A', all other vowels are called īśvarāh (IC). For instance — 'ईस्वर-हृदभिवृं-कंक-रे-प्रत्यः स्रव-स्पर्श भो, नू-विष्णुस्तत्त्वात्मानि, न तु क्रियापदान्त्सातिनाम' (HNMS -170) etc.

8) Īśāh (IK)

The Pāṇinīya-Pratyāhāra Samjñā 'IK'15 is called 'Īśāh'16 in HNM. इ, ई, उ, ऊ, ऋ, ए, ऐ, ए, ओ, औ, औ, उ, ऊ, these six vowels are called Īśāh. For instance — ईशवरायेकात्मके बामस्य या (HNMS’-91) etc.

Īśvara, Īśāh and Sarvēśvara - all are God’s names. But the difference is that Īśvara is greater than Īśa, Sarvēśvara is greater than Īśvara. In HNM all the vowels are called Sarvēśvara. Except अ and आ, all other vowels are called Īśvara and except अ, आ, ए, ऐ, ओ, औ, औ, उ, ऊ, all other vowels are called Īśa. Thus the number of vowels gradually decreases like the power of God gradually decreases from Sarvēśvara to Īśa.

9) Anantāh (An)

Due to similarity of nasal sounds and the first starting letter अ, the Pāṇinīya-Pratyāhāra Samjñā 'An'17 is called 'Anantāh'.18 Ananta is the other name of God because of unlimited eternal power. The alphabets अ, आ, इ, ई, उ, ऊ are used of ten during conversation as they are always easily available. Therefore 'An' is called 'Anantāh' here. For instance — 'अनन्तस्य बामस्य के, न तु क्रिपि, आप: क्रिपि वा' (HNMS -2130) etc.

10) Catuḥsanāh (In)

The Pāṇinīya-Pratyāhāra Samjñā 'In'19 is called catuḥsanāh20 in HNM. In pratyāhāra representing four vowels viz इ, ई, उ, ऊ are Sanaka, Sanātana, Sanandana and Sanatkumāra, - the four great sages (four Sanāh) understood by the word catuḥ Sanāh. They are similar with the four alphabets viz इ, ई, उ, ऊ. for instance — ‘चतुष्नीन्द्रवं-चतुसनादेवस-विष्णुपदात्योजितस्योर्ष्य बृजीद्र निषिद्ध यस्तमयियोर्वै न तु स्यानातेष्ठि’ (HNMS -2069) etc.

11) Caturbhujāh (UK)

The Pāṇinīya-Pratyāhāra Samjñā 'UK'21 is replaced by caturbhujāh22 in HNM. उ, ऊ, ऋ, ए - these four alphabets are understood by the technical term caturbhujāh in HNM and the technical term 'UK' in Aṣṭ. Caturbhujāh is the other name of God Śrīhari. Because Lord Śrīhari has four hands. Due to similarity of four in number caturbhujāh can be compared with UK Pratyāhāra which denotes four alphabets उ, ऊ, ऋ, ए. The difference between caturbhujāh and UK-

(252)
Pratyahāra sāṁjñā represents six alphabets viz ॐ, ऋ, ऋ, ऋ. But Uk Pratyahāra sāṁjñā represents six alphabets viz ऋ, ऋ, ऋ, ऋ. As in conversation, the use of ऋ is not found J avoids this alphabet ऋ which is included in UK-Pratyāhāra of P. For instance — 'चतुर्दौष्ट्राणानानाधिकारात्मकोपद्वर न मु शतवदः' (HNMS -2127) etc.

12) Caturvyūhāḥ (EC)

The Pāñintya-pratyāhāra sāṁjñā 'EC' is called caturvyūhāḥ in HNM. Vāśudeva, Sāṅkarśaṇa, Pradyumna, Aniruddha - these four are understood by the word Caturvyūhāḥ. Like Caturḥ sanāḥ and Caturbhujāḥ, Caturvyūhāḥ also represents four alphabets viz ः, ए, ओ, औ. For instance — 'चतुर्दौष्ट्राणानानाधिकारात्मकोपद्वर न मु शतवदः' (HNMS -544) etc.

13) Viṣṇucakram (Anusvāraḥ)

Anusvāra being round in shape. J has compared it with Viṣṇucakra. The cakram (wheel) of Viṣṇu Viṣṇucakram. Viṣṇucakra refers to Lord Viṣṇu's Sudraśanacakra. This being the weapon of Lord Viṣṇu. In pronouncing Viṣṇucakra people get the blessings of Lord Viṣṇu. For instance — 'मो विष्णुप्रक्रेण विष्णुज्ञने' (HNMS -113) etc.

14) Viṣṇucāpaḥ (Candravinduḥ)

The mātrā of candravindu (म) which is similar to moon is compared to Viṣṇucāpa. Viṣṇucāpa refers to Lord Viṣṇu's bow. His bow being made of horns, it is called Sāṅgadhanu. Sāṅgadhanu being similar to resent moon, J uses the technical term Viṣṇucāpa in place of candravindu. So that while using the term Viṣṇucāpa we pronounce the name of Lord Viṣṇu and get the blessings of the Lord Viṣṇu and it being a reference to Sāṅgadhanu we also remember the bow of Viṣṇu. For instance — 'य-व-सव विष्णुविज्ञाप-परस्पर मन्यते' (HNMS -115) etc.

15) Viṣṇusargah (Visarjaniyaḥ)

The mātrā Visarjaniya is changed into Viṣṇusarga in HNM. Sarga means creation. Sarga of Viṣṇu is Viṣṇusarga. Lord Viṣṇu is the creator of Vaikunṭhaloka and Dhruvaloka. Vaikunṭhaloka and Dhruvaloka are above Brahmāloka. They are found in form of Vindudvaya. Due to similarity between vindudvaya and Viṣṇusarga, J uses Viṣṇusarga in place of Visarjaniya. For instance — 'स-र- रामोक्षिणाः विष्णुसर्गाः' (HNMS -155) etc.

16) Viṣṇujanāḥ (Hal)

The Pāñintya pratyāhāra sāṁjñā 'Hal' is changed into Viṣṇujanāḥ in
HNM. Hal refers to all the consonants. All the living creatures being under Lord Viṣṇu's control and power. Similarly all the consonants (viṣṇujanāḥ) are under the control of the vowels (Sarvesvarāḥ). Viṣṇujanāḥ refer to the pārśad's like sunandana etc. For instance—"विष्णुजने विष्णुजनो वा, ह-री विनां" (HNMS -120) etc.

17) Balaḥ (Ral)

Except य and र all the consonants are called balaḥ. Balaḥ is the short form of Lord Balārama, the elder brother of Lord Śrīkrṣṇa. Due to lack of God's name in Ral which is the technical term of P, J uses the technical term Balāḥ in place of Ral. For instance—'कले तु श, यष्टि च' (HNMS -500) etc.

18) Viṣṇuvargāḥ (Paṅcavargāḥ)

In Sanskrit language, the consonants from क to म are divided into five groups which are called Viṣṇuvargāḥ in HNM. There are in total 25 consonants, five under each group. Viṣṇuvargāḥ refers to the Lords of Vaikunṭha etc, which is above Satyaloka. For instance—"विष्णुवर्गकल्पम हरे हरे विष्णुवर्गकल्पम तु श" (HNMS -114) etc.

19) Viṣṇuganāḥ (may)

The Pāṇinian technical term 'may' is called Viṣṇuganāḥ. Except य all the Viṣṇuvarga's are called Viṣṇuganāḥ. Viṣṇuganāḥ refer to true devotees of Lord Viṣṇu who have become the in habitants of the eternal place, Vaikunṭha. They got form of Lord Viṣṇu. For instance—"हरिद्विणमित्ततां विष्णुमित्ततां विष्णुदानस्य तु श" (HNMS -121) etc.

20) Harikamalāṇī (Prathamavarnāḥ of five Varga's)

Harikamalāṇī is the technical term of HNM. In refers to the consonants viz. क, च, ट, त and प (first five letters of five vargas). Lord Viṣṇu is also called Caturbhuja, because he has four hands. In one hand he holds lotus (kamala). Due to similarity of first consonant of first five letters of all five vargas and the first alphabet 'क' in kamala, J uses Harikamalāṇī in place of the first five letters of five varga's viz क, च, ट, त and प. For instance—"विष्णुवर्गकल्पम हरिकल्पम च विष्णुवर्गकल्पम तु श" (HNMS -253) etc.

21) Harikhadgāḥ (The second letters of five varga's)

Khadgāḥ (swords) of Hari are Harikhadgāḥ. The sword of Viṣṇu is called Nandaka. Due to similarity of the first consonant 'च' of the second letters of five varga's and the first alphabet 'च' in khadga (sword), J uses Harikhadga in place
of second letters of five vargas viz ढ, छ, ट, ठ and ड. For instance — 'हरिवेणनावह ह्रिद्वानम, ह्रिवेणनावह हरिवेणनावह नस्य' (HNMS -441) etc.

22) Harigadāḥ (The third letters of five vargas)

Gadāḥ (Hammers) of Hari-Harigadāḥ. The name of Hari's gadā (Hammer) is called Kaumdakt. Due to similarity of the first consonant 'न' in the third letters of five varga's and the first alphabet 'न' in Harigadāḥ, the author of HNM uses Harigadāḥ in place of the third letters of five varga's viz ग, घ, घ, ठ and ड. For instance — 'विष्णुदास किल्ले दास देना हरिलाख' (HNMS -96) etc.

23) Harighoṣāḥ (The fourth letters of five varga's)

Ghoṣāḥ of Hari Harighoṣāḥ. The ghoṣa or the habitat of Hari is known as Gopapura, Nandalaya etc. Due to similarity of the first consonant 'व' of the fourth alphabet of Ghoṣa, J uses Harighoṣāḥ in place of fourth letters of five varga's. For instance — 'हे हरिप्रेम' (HNMS -101) etc.

24) Harivenavāḥ (the fifth letters of five varga's)

ङ, च, ण, न and न are alphabets with nasal sound. The sound of flute is also nasal sound. So in HNM ङ, च, ण, न and न - these five consonants are known as Harivenavāḥ. For instance — 'प्रसानो नस्य काभी हरिलाख' (HNMS -108) etc.

25) Viṣṇudasāḥ (Jhay)

The Paninian technical term 'Jhay' is called Viṣṇudasāḥ. Except Harivenavāḥ (ङ, च, ण, न, न) the consonants from क to म are called Viṣṇudasāḥ. The purpose of the technical term "Viṣṇudasāḥ" is the utterance of Lord Viṣṇu's name with the rememberance of Viṣṇudasāḥ like Sārangapatri etc. For instance — 'विष्णुदास कहाँ विष्णुदास कहाँ' (HNMS -125) etc.

26) Harimitrāṇi (tan)

Tan stands for य, र, ल and भ. These letters are called as Antaḥstha. The Antaḥstha varṇa's are placed in between vowel and consonant like a friend who lives in the core of the heart. Due to this similarity J uses Harimitrāṇi in place of tan, the technical term of P. For instance — 'हरिश्चन्द्रशंकर, विष्णुगणाद, हरिमित्र, मृत्यु: सत्तात्मक: सत्तात्मकीसहिं तरस्ये इति वाचय' (HNMS -121) etc.

27) Harigotrāṇi (Śal)

The Paninian-pratyāhāra samjha 'Śal' is changed into Harigotrāṇi in HNM. Harigotrāṇi, the technical term of HNM refers to Kandarpa, Śāmba etc.
Harigotraṇi (Sat) stands for श, ष, त, ह. For instance — ‘रामान, स्वेभरे तु हरिप्रेमि विना’ (HNMS -122) etc.

28) Śaurayah (Ṣar)

Śaurayah (Ṣar) stands for श, ष, त, ह. Śaurayah is the plural form of Śauri. The term ‘Śaurayah’ refer to Vāsudeva etc. J uses Śaurayah instead of Šaría due to similarity of first letter of श of Śaurayah and Šaría. For instance — ‘कृपानु महर्षियो’ (HNMS -138) etc.

29) Vaiṣṇavāḥ (Jhal)

The Pāṇinian technical term ‘Jhal’ is replaced by Vaiṣṇavāḥ in HNM. The combination of Viṣṇudāsāḥ and Harigotraṇi are called Vaiṣṇavāḥ. The word "Vaiṣṇavāḥ" denote Śukra, Prahlād, Kandarpa etc. By this we perceive Lord Viṣṇu. For instance — ‘छ-शो-तज-यज-प्रज-परिजज्ञ-यज-यज-प्रज-प्रज्ञां च भो विभुपदले साध्यावे’ (HNMS -250) etc.

30) Gopālāḥ (Haṣ)

The P’s technical term Haṣ is called Gopālāḥ here. Gopālāḥ is the other name of Lord Śrīkṛṣṇa, son of Nanda and Yaśodā. The combination of Harigadāḥ, Harighoṣāḥ, Harivenaṇāḥ, Harimitrāṇi and the alphabet are called Gopālāḥ. Gopālāḥ is he who grazes the cattle. It is referred in the Brahmamohanalilā that Lord Śrīkṛṣṇa of Gopapura and his stick, flute and friends are called Gopālāḥ as their perfect embodiment of Lord Śrīkṛṣṇa. For instance — ‘आदाम-गोपालयोहिनियम्’ (HNMS -140) etc.

31) Yadavāḥ (khar)

The Pāṇinian-pratyāhāra samājā ‘khar’ is replaced by Yādavāḥ in HNM. Those taken birth in Yadukula are called as Yādavāḥ. Though Yādavāḥ and Gopālāḥ are of same clan, yet those who live in Mathurā are called as Yādavāḥ and those who live in Gopapura are called as Gopālāḥ. For instance — ‘वाप्रमाने हरिकमलस्’ (HNMS -988) etc.

32) Sātvatāḥ (khay)

The Pāṇinian-pratyāhāra samājā ‘khay’ is replaced by Sātvatāḥ. Sātvatāḥ are the devotee's of Lord Śrīkṛṣṇa who taken birth in Yadukula. On the otherwords Sat means Lord Śrīkṛṣṇa. Those who follow the path sat are called Sātvatāḥ. Sātvatāḥ are the other name of Vaiṣṇavāḥ. For instance — ‘सात्वत-पत्त्वे लोप्यर्थ’ (HNMS -139) etc.

(256)
33) **Rāmaḥ**

Rāmaḥ, the technical term of *HN M* denotes any single letter. Because Rāma, the son of Daśaratha, had only one wife. He preferred monogamy. ‘अ’ Rāma refers to only ‘अ’ not ‘आ’. Similarly इ Rāma, उ Rāma, क Rāma, ख Rāma etc.

For instance — ‘ढ-ढ़-पौड़ शरम’ (*HN M* -110) etc.

34) **Dvayam**

Dvayam refers to any two letters viz अ, आ, भ, भ, भ, भ, भ etc. Goddess Lakṣmī and God Nārāyaṇa both are understood by Dvayam. आ, आ, भ, भ these short vowels refer to God Nārāyaṇa आ, आ, भ, भ these long vowels refer to Goddess Lakṣmī. For instance — ‘उद्धे ओ’ (*HN M* -50) etc.

35) **Virīcīḥ (Ādesāḥ)**

Virīcīḥ is the other name of Brahmā the creator of world. Ādesā refers to substitute. It replaces one letter or word called sthānī and takes its place. Just as Brahmā’s desire replaces human beings desire and takes its place, Human being cannot do anything he desires, but only what Lord Brahmā desires. For instance — ‘सपूर्वपद्वत प्राध्यात्मान्यादेशोपि ते विभिन्नम्’ (*HN M* -350) etc.

36) **Viṣṇuḥ (Āgamaḥ)**

Just as Lord Viṣṇu stands between Lord Brahmā, the creator and Lord Śiva, the destroyer and he is the protector and care-taker. Similarly Āgama lies between Prakṛti and Prataya and plays the role of protector and caretaker. Lord Viṣṇu stands like of friend between Lord Brahmā and Lord Śiva. Similarly Āgama lies like of friend between Prakṛti and Prataya. There is no example of Viṣṇu.

37) **Haraḥ (Lopaḥ)**

The Panintya technical term ‘Lopaḥ’ is replaced by Harah in *HN M*. Lord Brahmā is known as the creator, Lord Viṣṇu, the protector and caretaker and Lord Śiva (Hara), the destroyer. Just as Lord Śiva is the cause of destruction of world, similarly Lopa is the cause of destruction of pratyaya. Just as Lord Śiva destroys the world, but he himself does not get destroyed, similarly Lopa destroys Vārṇas of pratyayas or pratyayas. But it's work is not destroyed. Vaiṣṇavas believe that Hari and Hara as one. While pronouncing Hara, Hari is also remembered.

For instance — ‘र्वोः सततःश्राहोहि बिषयापदले वेणचे च’ (*HN M* -251) etc.
38) Sarṣāraḥ (Ṭī)

The Paninian technical term ‘Ṭī’61 Sarṇīṇā is known as Sarṣāraḥ62 in HNM. The final portion of a word, beginning with the last among the vowels (Sarveśvara) in the word is called Ṭī in Ast and Sarṣāraḥ in HNM. Sarṣāraḥ is the creation of God. God is omnipotent and omnipresent. He is present everywhere even in Sarṣāraḥ. Like this the last vowel of Sarveśvara (AC) presents in Ṭī. Due to this similarity Ṭī is replaced into Sarṣāraḥ in HNM. For instance — ‘चित्तम प्रवृत्तस्वय संसार’ (HNMS - 87) etc.

39) Satsaṅgah (Santogah)

The Paninian technical term ‘Santogah’63 is replaced into Satsaṅgah64 in HNM. Good company or Satsaṅga has great effect. Even an ordinary man becomes great due to good company. Consonants unseparated by a vowel are called conjunct consonant or santoga. When a conjunct consonant or Santoga Varna follows, a short vowel becomes long vowel. Due to good company or Satsaṅgah the person with bad qualities becomes good. Good qualities are the ladders to reach Lord Viṣṇu or God. For instance — ‘सतसांख्यत्व हो शिक्षितवत्ते’ (HNMS -243) etc.

5.2 ‘Harināmaprakasāṁjñāḥ’ in Other Prakaraṇas

40) Viṣṇubhaktih (Vibhaktih)

In HNM, Vibhaktih is called as Viṣṇubhaktih.65 The attainment of Viṣṇupada has many advantages. Bhakti is one of them. It is indicated by J in the śūtra — “विष्णुभक्तिरिंद्रिय विष्णुपद” (HNMS-154). That which ends in Viṣṇu is called Viṣṇupada. धृ, जी, जल, ज्ञ, जो, जो, या, या, या, मिस, के, मैम, मस, डिस, डिस, मैम, मस, डिस, डिस, आम्, डि, आम्, सए— these 21 Vibhaktipratyayas are known as Viṣṇubhaktipratyayas in HNM. Without Viṣṇubhakti the attainment of Viṣṇupada is impossible. Similarly without Viṣṇubhakti pratyayas prātipadika does not get Viṣṇupada Sarṇīṇā. For instance — ‘अन्यत्रविष्णुभक्तिनिमित्यवनाम’ (HNMS -148) etc.

41) Viṣṇupadam (padam)

The Paninian technical term ‘padam’66 is changed into Viṣṇupadam67 in HNM. Viṣṇupada refers to Vaikunṭha, the eternal place. Vaiṣṇavas can attain this Viṣṇupada or Vaikunṭha by Viṣṇubhakti or the devotion of Lord Viṣṇu. For instance — ‘ए-ओमानस्त हो विष्णुपदाते’ (HNMS -67) etc.

(258)
42) **Krṣṇaḥ (अ ending masculine word)**

Lord Krṣṇa is the God of Vaīṣṇavas. In the masculine form of words ending with 'अ' Krṣṇa is one of them. In order to understand 'अ' ending masculine words the technical term 'Krṣṇa' is used. For instance — 'कृष्णाःक्रिः ऐस' (HNMS - 161) etc.

43) **Surbuddhaḥ Buddhaḥ (Sambudhiḥ)**

Among the Daśavatāra's of Viṣṇu, Buddha is one of them. He is the ninth incarnation of Lord Viṣṇu and in form of Buddha and he preached the principles of Ahimsā to the people. J uses *Surbuddhaḥ* or *Buddhaḥ* in place of *Sambudhiḥ* due to slight similarity of Sambudhi and Surbuddha or Buddha. For instance — 'ए-ओ-वामनेम्यो दुधस्यादारास्म' (HNMS -172) etc.

44) **Yaduḥ (from य to यु)**

श्र, द, याम, मिष, क्ष, क्ष, याम, यास, सर, ओस, आम, डि, ओस, लुप are called Yaduḥ, the technical term of HNM. Yadu is the eldest son of Yajāti, the king of lunar dynasty. In Śrimadbhāgavatmahapurāṇa, Lord Krṣṇa was born in the royal family of this Yadu dynasty. For instance — 'आलम्बरो यदु सर्वस्त्र, न त्वाप' (HNMS -176) etc.

45) **Hariḥ (Ghiḥ)**

The technical term, 'Hariḥ' refers to 'र' ending words. Ghi and Hari both are 'र' ending words. Lord Viṣṇu being the protector from all ill-effects and destructive elements is called Hari as he has won over the hearts of people. For instance — 'न त्वादििशिं सत्तद्र, पतितस्तस्तम्बस्य' (HNMS -193) etc.

46) **Govindaḥ (Guṇaḥ)**

Gavām Indraḥ Gām vindatiti veti Govindaḥ, Giḥ Tejaḥ Vidyate tasya saḥ Govindaḥ, Lord Śrīkrṣṇa. The God or Indra of the cows is called Govinda or the light of knowledge is called Govinda. The alphabets 'अ', 'र' and 'ओ' are called Guṇa in Aṣṭ and Govinda in HNM. Due to similarity in the first letter 'र' of Govinda and Guṇa J uses Govinda in place of Guṇa. For instance — 'जुधे गोविंद' (HNMS -203) etc.

47) **Viṣṇih (इ, डसि, डस, डि)**

क्ष, the singular form of Dative case, डसि the singular form of Ablative case, डस, the singular form of Genitive case, डि, the singular form of locative case,
these four विभक्ति-प्रत्ययाः are called व्रस्निह, the technical term of HNM.

व्रस्निह is the eldest son of king Madhu of Yadu dynasty. Yadu, Madhu and व्रस्निह were the founders of lunar dynasty. Due to similarity of nasal letter न of व्रस्निह and न of ज uses व्रस्निह in place of न, न, न of ज. For instance — 'रामलो याप वृष्णिहु' (HNMS-213) etc.

48) लक्ष्मिः (feminine gender)

Goddess लक्ष्मिः is the wife of God विष्णु. In order to understand feminine gender the technical term "लक्ष्मिः" is used. For instance — 'अभिव्रद्धि द्वितीयवपदे' (HNMS-182) etc.

49) व्रस्निन्द्राह (व्रद्धिः)

The Paninian technical term "व्रद्धिः" is replaced by व्रस्निन्द्राह in HNM. The leader or God of व्रस्निह's is called व्रस्निन्द्राह. व्रस्निन्द्रा is the othername of Lord श्रीकृष्णा. व्रस्निन्द्रा and व्रद्धि both the technical terms come from the root व्रहा. The alphabets 'अ', 'आ', 'औ' are called व्रद्धिः in अष्ट and व्रस्निन्द्राह in HNM. Due to similarity of 'न' of व्रद्धिः and व्रस्निन्द्राह, ज uses व्रस्निन्द्रा in place of व्रद्धि. For instance — 'वृद्धिःविष्णु' (HNMS-675) etc.

50) पञ्चपंदवाह (सुि)

Su, Au, Jas, Am, Aut - these five vibhakti pratyayas are called सुि in अष्ट and पञ्चपंदवाह in HNM. The sons of Pandu are पञ्चवाह. They are five in number. Their names are - Yudhiṣṭhir, Bhima, Arjuna, Nakula and Sahadeva. Due to similarity of five in number su, au, jas, am, aut - these five Vibhakti-pratyayas are called पञ्चपंदवाह. These five पाण्डवाह are greatest friends of Lord कृष्ण. The utterance of the names of पाण्डवाह are virtuous due to their close relation with Lord श्रीकृष्णा. For instance — 'संदुर्धिःविष्णुः सुपंचबपदे' (HNMS-192) etc.

51) राधा ('अ' ending feminine words)

In the feminine form of words ending with 'अ' राधा is one of them. राधा is the beloved of Lord कृष्ण. According to the वैष्णव religion, the worship of Lord श्रीकृष्ण is not sufficient. Both राधा and कृष्ण should be worshipped by वैष्णवas. Thus —

लक्ष्मीभिषित: श्रीतमा गौत्थो लक्ष्मीभिषित:।
राधा गौरीतमा चेदरयः कर या समा रामा इति॥

(260)
In order to understand 'अ' ending feminine words the technical term "Radhā" is used. For instance— ‘राधाय यान् बृजयान्' (HNMS -213) etc.

52) **Gopi (Nadī)**

*Nadī,* the technical term of *P* is changed into Gopi in *HNM*. The technical term 'Gopi' refers to 'अ' ending and 'आ' ending feminine words. The protector of cow is called *Gopa*. The feminine gender of *Gopa* is Gopi, Gopi's were the greatest devotees and dearest of Lord Kṛṣṇa. It is true that God is always attained by the devotion of devotees. Due to love, affection and devotion Lord Kṛṣṇa is always surrounded by the real devotees such as Gopīs. For instance— ‘नेवुस्मान गोरी, ब्रजियार्थि च ना' (HNMS -222) etc.

53) **Uddhavaḥ (Upadhā)**

Due to similarity of first letter 'उ' of *Uddhavaḥ* and *Upadhā*, J uses *Uddhavaḥ* in place of *Upadhā*. *Uddhava* was the prime minister as well as the dearest friend of Lord Śrīkṛṣṇa. It is said in Śrīmadbhāgavatamahāpurāṇa—

रुष्यीयां सम्मतो मन्त्री कृष्णाय दयति: सतता ।
शिश्नो श्रुतो: साधूदुभवो शुद्धिततमः।

The close friendly relation with Lord Kṛṣṇa, the name 'Uddhava' also gives virtue. For instance— ‘गान्त-धालुवीर्जितसान्तसतस्तः-महदयमुद्भवस्तः तिथिक्रमः कृष्णस्याने, उद्द विना' (HNMS -229) etc.

54) **Kṛṣṇasthānam (Sarvanāmasthānam)**

The Paninian technical term 'Sarvanāmasthānam' which refers to शु, जै, जस, अम, और and शि - these six pratyayas are replaced by *Kṛṣṇasthānam* in *HNM*. The sthānam or place of Kṛṣṇa is called *Kṛṣṇasthānam*. Instead of *Vrndāvanam* J uses *Kṛṣṇasthānam* for the utterance of Lord Kṛṣṇa's name with the rememberance of *Vrndāvanam*. For instance— ‘गान्त-धालुवीर्जितसान्तसतस्तः-महदयमुद्भवस्तः तिथिक्रमः कृष्णस्याने, उद्द विना' (HNMS -229) etc.

55) **Mahāharah (Luk)**

The Paninian technical term 'luk' is changed into *Mahāharah* in *HNM*. *Mahāharah* is the cause of eternal destruction of world. Similarly *Mahāharah* refers to luk who is the cause of the eternal destruction of varṇas of pratyayas or pratyayas. After the destruction of pratyaya, his work is also destroyed, but in case of *Hara* or *Lopa*, its work is not destroyed. For instance— ‘प्रहलादः स्थमोर्मिख्यते' (HNMS -232) etc.
56) *Bhagavat-sāṁjña* (Bhah)

The Pāṇiniāna technical term 'Bha'\(^1\) is changed into *Bhagvat*\(^2\) in *HNM* due to similarity of *Bha* and first letter of 'Bha' of *Bhagvatsāṁjña*, *Akrṣṇa-sthāna*, *Sarvesvara*, *Taddhita* 'y' Rama, Sarvesvara’s are called *Bhagvatsāṁjña* in *HNM*. In *Aṣṭi*, when and affix with an initial 'y' or an initial vowel, being one of the affixes, beginning with Su and ending in K, follows, not being *Sarvanāma-sthāna*, then what precedes, is called *Bha*. For instacne — ‘पंथादीनां संसाधरे मनवरलि’ (*HNMS* - 267) etc.

57) *Puruṣottamaḥ* (Masculine gender)

The greatest person among the males is called *puruṣottamaḥ*. *Puruṣottamaḥ*\(^3\) is the purely opposite nature of *Kṣarapurusa* and greater than *Aksarapurusa*. Thus —

यस्मात् श्रसतीतोहमसतदि भोसमः ।
अतेदसिं तेषेषे च प्रभिह: पुष्पसमः॥

In order to understand the masculine gender the technical term of *HNM* named "*Puruṣottam*" is used. For instance — ‘समानार्थियया पुन्योत्तमसतीत्वाश्चायत्वमहुषोत्तमसतीत्वा दादिद्वारेव’ (*HNMS* -239) etc.

58) *Avyayam*

The words स्यार (heaven), अन्त्तर (midst), प्रातः (in the morning), पुनः (again) etc and particles are called indeclinables or *Avyayam*. *Avyaya* has no gender, division and number. God is called as *Avyaya*. Because he has no ruin. In the same way *Avyaya* is as usual and has no change like God.

Without changing the technical term of *P* known as *Avyayam*,\(^4\) the author, *J* has kept it just like that as the ulmightry Lord Viṣṇu who is an embodiment of no change in the sphere of Gender, division and number, but he has made us remembered the *Avyayasaṁjña*\(^5\) exactly with Harināma. For instance — ‘अन्ययालः स्वर्यादेज्याहमः’ (*HNMS*-364) etc.

59) *Kṛṣṇanāma* (Sarvanāma)

The words सर्व, उभ, उभय, अन्त्य, अन्यत्र etc are read in *Sarvādīgāna* known as *sarvanāma*, the technical term of *P. Sarvanāma*\(^6\) is changed into *Kṛṣṇanāma*\(^7\) in *HNM*. The name of Kṛṣṇa is called *Kṛṣṇanāma*. Kṛṣṇa is himself the supreme God. He is present everywhere. Also Kṛṣṇa remains in all the pronouns. So there is no difference between *Kṛṣṇanāma* and *Sarvanāma*. Therefore *J* uses
Krṣṇanāma in place of Sarvanāma. For instance — ‘कृष्णनाम कृष्ण-राधाभ्यां सुइल’ (HNMS -317) etc.

60) Brahman (Neuter gender)

Parambrahman or Brahman98 refers to neuter gender, because Brahman is itself a neuter gender word, but Brahmā, the creator of world refers to masculine gender. God Śrīhari is otherwise known as Paraṁbrahma Paramātmā Parameśvara. For instance — ‘प्रभुः स्वमोहिन है’ (HNMS -232) etc.

61) Acyutaḥ (Lañ)

Acyuta99 is the othername of Krṣṇa. "na cyavate cyotati veti Achyutah Krṣṇah. Krṣṇa is eternal, sat in figure. He is never destroyed. Acyuta is always present like Vartamānakālaḥ. Lañ refers to vartamānakālaḥ. So the Pāṇinian technical term 'lañ'100 is changed into Acyuta in HNM. For instance — ‘पुरायोगे मूलस्वरूपमप्रज्ञुतस्व’ (HNMS -1108) etc.

62) Vidhilī (Vidhiliñ)

The affix 'Vidhilī'101 comes after a verb, when the agent either commands, invites, permits, politely expresses a wish, asks questions or prays. All these activities done by Vidhi, who is otherwise known as Brahmā. So J uses Vidhi102 in place of Vidhilī, the technical term of P. For instance — ‘विधिः तद्विधिक्रियातिपतितत्वजितो मूलविष्णु’ (HNMS -1122) etc.

63) Vidhātā (lot)

Vidhi and Vidhātā both are the othernames of Brahmā. The Pāṇinian technical terms Vidhilī and lot-lakaras also are used in the same sense. Thus a verb takes these suffixes when the agent either commands, invites, permits, politely expresses a wish, asks questions or prays. From this it is known that Vidhilī and lot-lakaras are equal. In comparison to Vidhilī lakāra, lot-lakāra has three more meanings such as प्रेष, अतिशर्त and प्रायसकाल. So J has implemented Vidhi and Vidhātā103 to refer this meagre difference between vidhilī and lot104 lakāras respectively. For instance — ‘आतिशि कामपलिविचाराति’ (HNMS -1132) etc.

64) Bhūtesvaraḥ (Lañ), 65) Bhūteśah (Luñ)

The Pāṇinian technical term 'Lañ'105 and 'Luñ'106 are called Bhūtesvaraḥ107 and Bhūteśah108 in HNM respectively. In अष्टांते ब्रह्म and ‘लुङ’ च P has identified the implementation of Lañ and Luñ lakāras. Thus —
The affix comes after a verbal root employed in the sense of past before the commencement of the current day. The affix \( \text{lit} \) comes after a verb in the sense of past-time.

The \( 
\text{Īśvara of Bhūta (past of creature)} \) is called \( \text{Bhūteśvara} \). The \( \text{Īśa of Bhūta (Past or creature)} \) is called \( \text{Bhūteśa} \). In one sense the word "Bhūta" refers to past and in other sense to living things or creatures. \( \text{Bhūteśvara} \) and \( \text{Bhūteśa} \) both the names are of God Śiva. According to \( \text{Vaiṣṇava religion and philosophy} \), there is no difference between Śiva and Viṣṇu. For example of Bhūteśvara — ‘\( \text{स्मर्योत्ती कलिन्न तु यत्रयोगे, साकांशे बतेर त वा} \)’ (HNMS -1105) For example of Bhūteśa — ‘\( \text{मूले-पूृ, भूतेशारोधज-स्वेच्छे} \)’ (HNMS - 421) etc.

66) \( \text{Adhokṣaṇaḥ (lit)} \)

The Paninian technical term '\( \text{lit} \)' is called \( \text{Adhokṣaṇaḥ} \) in HNM. Among the thousand names of Viṣṇu, Adhokṣaṇa is one of them. \( \text{Aksāṇāṁ Indriyāṇāṁ adhaḥ vahir jāyate prakāśate ityadhokṣaṇaḥ viśuddhasatvajātā iti} \).

The affix \( \text{lit} \) comes after a verb in the sense of the past before the commencement of the current day and unperceived by the narrator. Due to this similarity of unperceived, J uses \( \text{Adhokṣaṇa} \) in place of \( \text{lit lakāra} \). For instance — ‘\( \text{अनेकस्यशक्तिक्षणापापसुचीकरेः} \)’ (HNMS - 518) etc.

67) \( \text{Kāmpālaḥ (Āśīrilī)} \)

The Paninian technical term "\( \text{Āśīrilī} \)" is replaced by \( \text{Kāmapālaḥ} \) in HNM. The affixes '\( \text{Lin} \)' and '\( \text{Lot} \)' come after a verb by which 'benediction' is intended. The word means the wish to obtain an object which one desires, a blessing, an expression of one's good wishes. \( \text{Kāmapālaḥ} \) is the God who fulfils all the desires of people. \( \text{Kāmapālaḥ} \) is the othername of God Kāmadeva and Valarāma. Valarāma is the elder brother of Lord Kṛṣṇa. Thus — \( \text{kāmān abhiṣṭān pālayati pūrayati iti kāmapālaḥ kāmadevaḥ or krṣṇaṁ pālayati iti kāmapālaḥ valarāmah.} \) It is said in the \( \text{Amarkoṣaḥ} — "\text{Kāmapālo Halāyudha ityamarah"}. \) Due to similarity of fulfilling of desires J uses \( \text{Kāmapāla} \) in place of \( \text{Āśīrilī lakāra} \). For instance — ‘\( \text{आशिरऽि कामपालक्षयात्तैः} \)’ (HNMS - 1132) etc.

68) \( \text{Bālakalkīḥ (lut)} \)

The Paninian technical term '\( \text{Lot} \)' is called \( \text{Bālakalkīḥ} \) in HNM. The affix '\( \text{Lot} \)' comes after a verbal root in the sense of what will happen, but not in the course of the current day. \( \text{Kalkīḥ} \) is the tenth and future incarnation of Lord
Srikrsna. Valakalkih is the childfigure of Kalki-Avatara of Lord Kṛṣṇa. Due to similarity of nearest future tense J uses Valakalkih in place of lut lakāra. For instance — ‘�तिरेक्ते नालकक्ष्ट्रियाख्यामानवते च’ (HNMS - 1112) etc.

69) Kalkih (Lṛt)

The Pāṇinian technical term 'Lṛt'\textsuperscript{115} is called kalkih\textsuperscript{116} in HNM. The affix 'Lṛt' is employed after a verb in the remaining cases, where futurity pure and simple is indicated and also where there is in construction with it another verb denoting an action performed for the sake of the future action. So Lṛt lakāra is called second future and it is used both in dependent sentences as well as to denote simple future. Kalkih is the last and tenth incarnation of Lord Śrīkṛṣṇa. Kalkih denotes future sense like Lṛt lakāra. So J uses Kalkih in place of Lṛt lakāra. For instance — ‘अभ्यं भगवान्यविविधकल्ली’ (HNMS - 1140) etc.

70) Ajitah (Lṛn)

The Pāṇinian technical term "Lṛn"\textsuperscript{117} is called Ajitah\textsuperscript{118} in HNM. Where there is a reason for affixing "Lin", the affix "Lṛn" is employed in the future tense when the non-completion of the action is to be understood. The reason for the use of affix लूर्ण is to denote cause and effect. The लूर्ण is called the conditional tense. It comes in the conditional sentences in which the non-performance of the action is implied or where the falsity of the antecedent is implied as a matter of fact. It usually corresponds to the English pluperfect conditional and must, in Sanskrit, be used in both the antecedent and the consequent clauses. One who cannot be defeated is called Ajitah or invincible Lord Viṣṇu is called Ajitah for his unconquerable power. For instance — ‘इङ्को गाम्भीरविद्धे, युद्धनिर्भयस्य गीवी’ (HNMS - 702) etc.

71) Prthuh (pit)

The Pāṇinian technical term 'Pit' is called "Prthuh"\textsuperscript{119} in HNM. Pit refers to an indicatory ष्ट. Prthu was the greatest king of ancient times. Due to similarity of first letter ष्ट of 'Pit' and Prthu, J uses Prthu in place of Pit. For instance — ‘उपायत् वृषण्डकः शक्तिना पृथुप्रयुक्तः’ (HNMS - 656) etc.

72) Nrsinghaḥ (Nit)

Nrsinghaḥ\textsuperscript{120} is the fourth incarnation of Lord Viṣṇu. Due to similarity of first letter व्रष्ट of Nit and Nrsingha, J uses Nrsingha in place of Nit. Nit refers to an indicatory व्रष्ट. For instance — ‘अत्यतः कृष्णेन्द्रो नृसिंहि’ (HNMS - 424) etc.
73) Kapilāh (Kit)

Kapila was the founder of Sāṅkhya-darśana. Due to similarity of first letter of 'क' of Kit and Kapila, J uses Kapila in place of Kit. For instance—'कामाक्षायिन्द्र कवित्व' (HNMS - 443) etc.

74) Nirguṇaḥ (Nit)

The Pāṇinian technical term 'Nit' is changed into Nirguṇa in HNM. 'Nit' means and indicatory 'न'. The first letter of 'Nit' is 'न' and the first letter of Nirguna is 'न'. Both 'न' and 'N' are alphabets with nasal sound. So J uses Nirguna in place of 'Nit'. Lord Viṣṇu is called Nirguna, Nirākara, Nitya. In the pronouncing Nirguna people get the blessings of Lord Viṣṇu. For instance—'अनुभू-कृष्णातुकी निर्गुण' (HNMS - 396) etc.

75) Kaṁsāriḥ (Kit and Nit)

Though "Kit" refers to Kapila and "Nit" refers to Nirguna. Yet in order to understand 'Kit' and 'Nit' simultaneously, J uses 'Kaṁsāri' in HNM. 'Kaṁsāri' is the other name of Lord Kṛṣṇa. Because Kṛṣṇa was the killer of 'Kaṁsa'. For instance—'कृष्णसे-कंसारी' (HNMS - 577) etc.

76) Śivah (Sit)

The Pāṇinian technical term 'Sit' is called 'Siva' in HNM. 'Sit' refers to an indicatory 'स'. Due to similarity of 'स' of 'Sit' and Śiva, J uses 'Siva' in place of 'Sit'. Viṣṇava's believe that 'Śiva' and 'Viṣṇu' as one. While pronouncing Śiva, Viṣṇu is also remembered. For instance—'श्च-गमि-यमा छ लिबे' (HNMS - 526) etc.

77) Parapadam (Parasmaipadam)

The Pāṇinian technical term "Parasmaipadam" is replaced by Parapadam in HNM. Parapadam refers to Vaikuṇṭha or Golaka, the eternal obode of Viṣṇu. 'तित, तत्त, तिय, गार, य, तिए, कर, मस्' - these nine Tih pratyayas are called Parasmaipadam in Aṣṭ and Parapadam in HNM. For instance— (HNMS - 389) etc.

78) Ātmapadam (Ātmanepadam)

Ātmanaḥ brahmaṇaḥ padam Ātmapadam brahmaṇapadam vā. Ātmapada refers to Mokṣasthaṁ, Vaikuṇṭha or Golaka. The Pāṇinian technical term Ātmanepadam is called Ātmapadam. T, त, तस्, तित, तित, धर, य, तिए, कर, मस् - these nine pratyayas are called Ātmanepadam in Aṣṭ and Ātmapadam in HNM. For instance— 'आत्मपदिस्य आत्मपदानि हित्व' (HNMS - 390) etc.
79) **Kṛṣṇadhātukāḥ (Sārvadhātukam)**

80) **Rāmadhātukāḥ (Ārdhadhātukam)**

The Paninian technical terms **Sārvadhātukam** and **Ārdhadhātukam** are changed into **Kṛṣṇadhātukāḥ** and **Rāmadhātukāḥ** in HNM respectively. The affixes other than 'ś' and those with an indicatory 'ś' subjoined to a verbal root are called **Sārvadhātukam** and the remainder, i.e. the affixes other than 'ś' and those with an indicatory 'ś' subjoined to a verbal root are called **Ārdhadhātukam** in Ast. According to Vaiśṇavas, Lord Kṛṣṇa is **Pūrṇabrahma.** 'Sārva' is the first part of the Paninian technical term, **Sārvadhātuka** referring to the Sovereignty of Lord Kṛṣṇa. So J uses **Kṛṣṇadhātuka** in place of **Sārvadhātuka** Ārtha is the first part of the Paninian technical term, **Ārdhadhātuka** referring to one part of **Pūrṇabrahma** Kṛṣṇa. Rāma is one of the incarnation of the tenth incarnations of Lord Kṛṣṇa. So J uses **Rāmadhātuka** in place of **Ārdhadhātuka.** For example of **Kṛṣṇadhātuka** — **(HNMS-394)** For example of **Rāmadhātuka** — **(HNMS-672)** etc.

81) **Upendraḥ (Upasargah)**

The Paninian technical term "Upasargah" is called "Upendra" in HNM. The words pra, parā etc. get the designation of Upasarga or Prepositions, when in composition "samīpe dhātunā saha sambadhyaite iti Upasarga." Lord Viṣṇu always remains near the God Indra. So in the Purāṇas Lord Viṣṇu is called Upendra, the younger brother of Indra or the nearer of Indra. For instance — "(HNMS - 1431) etc.

82) **Dāmodaraḥ (Ghuḥ)**

The verbs having the form of da "to give" and dhā "to place" are called Ghu. Four verbs have the form of 'द' and two of 'ध' The verbs are the following — दुःधान्त as in पणिन्द्रातति to give as, प्रणिन्द्रातति to cut as प्रणिन्द्रातति, दैश to pity, as प्रणिन्द्रात, दृष्ट as in प्रणिन्द्रातति, चैत "to feed" as प्रणिन्द्रातति। These six verbs come under the technical term 'द' of P. This Paninian technical term is replaced by 'Dāmodara' in HNM. The technical term Dāmodara of HNM has two 'द' karas. In द Saṁjñā also has four types of दा जातु or two types of धा जातु Due to similarity of 'द'
alphabet. J uses Dāmodara in place of 'Dāmodara is the other name of Lord Kṛṣṇa. For instance — “dāmodāra-va-vā-sūrya-va-piṣṭiptā-jāta-vā-stuti-vā-namśta-vā viṣṇujana-rāmajāla-kṛṣṇā” (HNMS - 550) etc.

83) Naraḥ (Abhyāsaḥ), 84) Nārāyaṇaḥ (Abhyastam)

In Āṣṭ, the first of the two (ेऽ) is called the Abhyāsa or the Reduplicate. The both are collectively called Abhyasta. Though the word ए in was understood in the sūtra — ‘उमे अथवाते’ (P. 6.1.5) the use of the word both indicates that the word Abhyasta applies to the two taken together and not to any one of them separately. The Pāṇinian technical term Abhyāsa is called Naraḥ and Abhyāsta is called Nārāyaṇa in HNM. The technical term Nara refers to the first of the two (ेऽ) and Nārāyaṇa refers to the second of the two (ेऽ) But in Āṣṭ the both are collectively called Abhyasta.

According to the Purāṇas, Nara and Nārāyaṇa both are the incarnations of Lord Viṣṇu. Nara and Nārāyaṇa both were drowned in great penance at Vadarikā śrama. Firstly Nara was born and then Nārāyaṇa was born. So J uses "Nara" for Abhyāsa and 'Nārāyaṇa' for Abhyāsta sarhjha. For example of Nara — ‘नरस्य बामस्’ (HNMS - 503) For example of Nārāyaṇa—‘जश्वदिदिहि नारायण’ (HNMS - 681) etc.

85) Saṅkarṣaṇaḥ (Samprasāraṇam)

The Pāṇinian technical term "Samprasāraṇam" is changed by ‘Saṅkarṣaṇaḥ’ in HNM. Samprasāraṇam and Saṅkarṣaṇa both the words have same meaning. Samyak prasāraṇam samprasāraṇam; samyak karṣaṇam saṅkarṣaṇam. Saṅkarṣaṇa is the other name of Valarāma the elder brother of Kṛṣṇa. For instance — ‘केः संकर्षणीया व चक्रवर्तीस्यज्ञान’ (HNMS - 640) etc.

86) Cakrapāṇi (Carkarita saṁjñā)

Cakrāṇ Pāṇau yasy sa cakrapāṇih, Viṣṇuḥ. Carkarita Saṁjñā of previous Grammarians is changed into Cakrapāṇi in HNM due to similarity in sounds. For instance — ‘शेः संकर्षणीया व चक्रवर्तीस्यज्ञान’ (HNMS - 869) etc.

87) Vāsudevaḥ 88) Vibhūḥ 89) Mahāvibhūḥ 90) Prabhuḥ

In HNM, there are four types of Adhikāras. They are Vāsudevaḥ, Vibhūḥ, Mahāvibhūḥ, Prabhuḥ. The Pāṇintya-Mahādḥikāras are called Vāsudeva. "Yāḥ sarvatra vasati sarvam vā yasmin vasatīti vāsuḥ. Divyātīti Devah, Vāsuscāsa devah - Vāsudevaḥ. For instance — From ‘समस्यां वाचुस्य’ (HNMS - 1693)
to the Samāstāya śāstras (HNMS - 1872) these sūtras come under Vāsudeva Adhikāra Vibhuh is the Adhikāra who acquires more Adhikāras. This Adhikāra starts from 'यमिन्द्रगति तत्साह कदन' HNMS 877 to 'न महाकुल यथेष्' HNMS -929. The Adhikāra that is spreaded to many subsidiary Adhikāras is called as Vibhu. When this Vibhu in relation to quantity is spreaded to many sūtras, Vibhu is called Mahāvibhu. For instance — 'समासान्ताः' (HNMS - 2158) - this is in Adhikāra known as Mahāvibhu. From 'क्लस्मिपुरा' to 'न महुः सुत्तात्र' (HNMS - 2160) - these sūtras come under 'समसाताः' Mahāvibhadvadhikāra. The Pāṇinīya Anuvṛtīs are called Prabhu. For instance — 'पीताम्बरे' (HNMS - 2259) - this is an Adhikāra known as Prabhu from 'पीताम्बरे' (HNMS - 2259) to jātēवं न त्वज्ञाचार्य (HNMS - 2264) - these sūtras come under Prabhu-adhikāra.

91) Viṣṇuniṣṭhā (Niṣṭhā)

The Pāṇinīya technical term 'Niṣṭhā'148 is called 'Viṣṇuniṣṭhā'.149 In the sense of Grammar, Niṣṭhā refers to Kiś and Kiavatu-pratyayas. The Niṣṭhā or faith or devotion of Lord Viṣṇu is called Viṣṇuniṣṭhā. Perseverance to Viṣṇu is called as Viṣṇuniṣṭhā. Presence and Perseverance is the key to success. In the sense of Vaishnavism, Viṣṇuniṣṭhā denotes faiths or devotions of Vaishnavas to God Viṣṇu. For instance — ‘निर: कुष्ठिकिश्निष्ठाया' (HNMS - 1275) etc.

92) Viṣṇukṛtyaḥ (Kṛtyaḥ)

The Pāṇinīya technical term 'Kṛtyaḥ'150 is changed Viṣṇukṛtyaḥ in HNM. The Kṛtya or work of Viṣṇu is called Viṣṇukṛtyaḥ. In the sense of grammar Viṣṇukṛtya refers to 'क्र्य, क्र्य, अनिवर्य, बद्र, र्यत, क्य, प्रत्ययाः'. Any work that is done is called as Kṛtya or deed, that are done in relation to Lord Viṣṇu is called as Viṣṇukṛtya. He who does all the work for Lord Viṣṇu is know the best disciple of Lord Viṣṇu. In the sense of Vaishnavism, Viṣṇukṛtya denotes the works of Lord Viṣṇu. For instance — ‘विष्णुकृत्यानां कालिः श्री जा' (HNMS - 1010) etc.

93) Acyutābhau (Śatrśānacau)

The Pāṇinīya technical term "Śatrśānacau"152 are called Acyutabhaḥ153 in HNM. The Pāṇinīya Lat-lakāra is called Acyuta. Śatrśānacau are the two Ādeśas of Lat lakāra. One that indicates the present tense is called Acyuta. Śatr and Śānac-pratyayas are the representatives of present tense or Acyuta. Thus Acyutasya ābheva ābhā yasya saḥ Acyutābhau means the devotees of Lord Krṣṇa or the internation of Pṛṇabrahma Lord Krṣṇa. J uses Acyutābhau in
place of Șatrăncău. For instance — ‘अच्छुतां-किष्णुनिदानायकां-क्षयोक्तयोगामत्तुलुणी योगे न दशी’ (HNMS - 992) etc.

94) Adhokṣajābhāh (Kvasu-ki-kānac)

The P kvasu-ki-kānac pratyayas are called "Adhokṣajābhāh". The Pāṇiniya liṭ lakāra is called Adhokṣaja in HNM. Kvasu, Ki, Kānac. These three pratyayas are Ādesas of liṭ lakāra. One that indicates the future tense is called Adhokṣajābha. Kvasu-ki-kānac pratyayas are the representatives of future tense or Adhokṣaja. Adhokṣajasya abheva ābhā yasya saḥ Adhokṣajābhāḥ means the devotees of Lord Kṛṣṇa or the internation of Pūrṇabrahma Lord Krṣṇa. So J uses Adhokṣajābha in place of Kva, Ki and Kānac pratyayas. For instance — ‘अच्छुतां-किष्णुनिदानायकां-क्षयोक्तयोगामत्तुलुणी योगे न दशी’ (HNMS - 992) etc.

95) Kṛṣṇapravaniyāḥ (Karmapravacanīyāḥ)

The Pāṇiniya technical term Karmapravacanīyāḥ is called Kṛṣṇapravacanīyāḥ in HNM. The word Karmapravacanīyāḥ is not however merely a technical term; it contains within itself a definition of itself. It means that which qualifies or speaks about an action is so called. One who Pronounces or describes the deeds or liṭā's of Lord Kṛṣṇa is called Kṛṣṇapravacanīyā. Here the word Kṛṣṇa refers to Karma. As Lord Kṛṣṇa is seen doing the life long work for the upliftment of the society. So J uses Kṛṣṇapravacanīyā for Karmapravacanīyā. For instance — ‘अतितिक्रमणे (कुण्यास्रावणीय)’ (HNMS - 1059) etc.

96) Śyāmarāmaḥ (Karmadhārayaḥ)

The Pāṇiniya technical term Karmadhāraya is called Śyāmarāma in HNM. In Tat-puruṣa compound, each member is independent. It is called Karmadhāraya or appositional determinative compound. Śyamascāsau Rāmaceti — Śyāma-rāmaḥ i.e. One who is Rāma has the unfair complexion. In the sense of grammar, Śyāmarāma is itself a Karmadhāraya compound and for the vaiṣṇava religious point of view Śyāmarāma is the name of God Rāma. So J uses Śyāmarāma in place of Karmadhāraya. For instance — ‘पापदीनि नित्यः (श्यामराम)’ (HNMS - 1714) etc.

97) Trirāmi (Dviguḥ)

The Pāṇiniya technical term Dvigu is replaced into Trirāmi in HNM. In a case where the sense is that of a taddhita affix, or when an additional member comes after the compound or when an aggregate is to be expressed, the
compound, the first member of which is numeral, is called *Dvigu* or Numeral Determinative Compound. The word "Trināmi" is itself a *Dvigu* compound word as well as the names of God. *Trayanām rāmaṇām sumāhārah trirāmi* i.e. combination of three Ramas is called as *Trirāmi*. For instance— 'अरामान्त्र त्रिसामी 
लमी: आक्षता भ, त्रिमम्म' *(HNMS - 1742)* etc.

98) *Krṣṇapurusah* (Tatpurusah)

The Pāṇinian technical term "*Tatpuruṣa*" is changed into *Krṣṇapurusā* in *HN M*. In the *Tatpuruṣa* compound, the sense of the last of its elements is the main one, and governs the preceding one. The *Karmadāraya* (Appositional Determinative compound) and *Dvigu* (Numeral Determinative Compound) are also subdivisions of this class of compounds. *Krṣṇasya Puruṣah-Krṣṇapurusah*, the devotee or servant of God Krṣṇa. The word *Krṣṇapurusā* is itself a *Tatpuruṣa* compound as well as it is related to God Krṣṇa. For instance — 'व्रीया विन्तिदिमि: 
(क्रष्णपुरुषः)' *(HNMS - 1749)* etc.

99) *Pitāmbarah* (Bahuvrīhiḥ)

The Pāṇinian technical term "*Bahuvrīhi*" is called *Pitāmaraḥ* in *HN M*. Two or more words, ending in any case-affix, form a compound, denoting another new thing, not connected by those words individually and the compound is called *Bahuvrīhi*.

*Pitamambaram yasya sah-Pitāmbarah*. *Pitāmbara* is the othername of God Śrīhari, because God Śrīhari wears the yellow-coloured clothes or dress. Simultaneously the word *Pitāmbara* refers to *Bahuvrīhi* compound in the sense of grammar and on otherhand it praises or utters the names of God for the Vaiṣṇava religious point of view. For instance — 'न कव्यांमन्नर्य (पीलाम्बर)' *(HNMS - 1798)* etc.

100) *Rāmakṛṣṇa* (Dvanavaḥ)

The Pāṇinian technical term "*Dvandvāḥ*" is replaced by *Rāmakṛṣṇa* in *HN M*. When a set of several words ending with case affixes stands in a relation and the set is made into a compound and the compound so formed is called *Dvandva*. The meanings that indicated are four — 1) *समुच्चय: 'community of reference' 2) अन्तवय: Collateralness of reference 3) तत्त्वस्थित: mutual conjunction 4) समाहार: aggregate. In *Dvandva* compound, both words have the same importance. 'Rāmaśca Krṣṇaśca, RāmaKrṣṇau". The word Rāmakṛṣṇa, indicates

( 271 )
both God Rama and God Krsna. The word Rama Krsna refers to Dvandva compound for the grammatical point of view and for the religious point of view we pronounce the word "Rama Krsna and we get the blessings of God Rama and God Krsna. For instance — 'प्रणयं ज्ञानस्य (प्रमुखम):' (HNMS - 1820) etc.

101) Avyayibhava (Ayyayibhava)

Without changing the technical term of P known as Avyayibhava compound, the author J has kept it just like that as the ultimate Lord Visnu who is an embodiment of no change in the sphere of gender, division and number. "Nasti vyayibhavo yasmaditi avyayibhava". Avyayibhava refers to Avyayibhava compound in the sense of grammar and denotes Lord Visnu who has no decay. For instance — 'अन्वयं सामन्यचारणु मित्याम' (HNMS - 1845) etc.

102) Kesavah (Tit)

The Paninian technical term 'Tit' is called 'Kesavah' in HNM. 'Tit' refers to an indicatory 'र'. The killer of the demon kesta is called 'kesa', Lord Krsna. For instance — 'पोतभ्यंबुविक' (HNMS - 2182) etc.

103) Madhavah (Tit and Nit)

The Paninian technical terms 'Tit' and 'Nit' are called 'Madhavah' in HNM. 'Tit' refers to an indicatory 'र' and 'Nit' refers to an indicatory 'ण' Madhava is the othername of Lord Krsna. Madhu jnanasysti madhavah athavā madhu jnanamasminastiti mādhavah. For instance — 'पञ्चदिरिज्जव-पराम:' (HNMS - 2357) etc.

5.3 Harināma-pratayasaṁjñāh

J has used the names of God before and after the pratayayas due to praising or repeating the names of God for Vaisnavas. They are given below —

The technical term of The technical term of Panini Srijivagovamis Harināmāmṛtavyākaraṇa

1. Kesavārāmah (HNMS - 2179).
   For instance — 'रज्जवस्यिम्: (केशवाम)'

2. Kesava-nah (HNMS - 2312). For instance — 'कन्यायाः केसवा-ण:, कन्यानदेशाब'  

3. Nyarāmah (HNMS - 2313). For instance — 'रूपो नायाम: 

4. Arāmah (HNMS - 2314). For instance — 'अराम:'

(272)
5. Nārāmaḥ (HNMS - 2315). For instance — na 5.4.116
6. Nṛṣimhayah (HNMS - 2316). For instance — yañ 4.1.85.3
7. Mādhavatuḥ (HNMS - 2319). For instance — dhak 4.2.8
8. Yarāmaḥ (HNMS - 2321). For instance — yat 4.3.54
9. Mādhava-ṭhāḥ (HNMS - 2346). For instance — ṭhak 4.1.146
10. Nṛṣimhaviyau (HNMS - 2348). For instance — iñ 4.1.153
11. Nṛṣimha-phih (HNMS - 2349). For instance — phiñ 4.1.154
12. Mādhava-yarāmaḥ (HNMS - 2357). For instance — yañ 4.1.105
14. Mādhavāyanyah (HNMS - 2359). For instance — phiñ 4.1.154
15. Mādhavāyanaḥ (HNMS - 2360). For instance — cakañ 4.1.98
17. Karāmaḥ (HNMS - 2396). For instance — kan 4.2.2.3
18. Nṛṣimha-vuh (HNMS - 2402). For instance — buñ 4.2.39
19. Nṛṣimha-ya (HNMS - 2404). For instance — yan 4.2.42
20. Nṛṣimha-ṭhāḥ (HNMS - 2410). For instance — ṭhak 4.2.47
21. Smaraharah (HNMS - 2428). For instance — lup 1.2.52.5

(273)
22. *Nṛsiṁha-chaḥ* (HNMS - 2453). For instance — cha 4.2.80

'कृतास्त्ववेष्ट्वे नृसिंश्र'  

23. *Nṛsiṁha-kaḥ* (HNMS - 2467). For instance — ka 4.2.80

'वाहादूरुत्सिङ्खः'  

24. *Gharāmāḥ* (HNMS - 2482). For instance — gha 4.2.93

'उष्ट्रद्युरा'  

25. *Kharāmāḥ* (HNMS - 2483). For instance — kha 4.2.93

'अवायततः खरमः'  


'कुलकुंगोऽन्त्रो भाष्य-धकः स्त्रब्रह्मेण्युः'  

27. *Nṛsiṁhastayah* (HNMS - 2492). For instance — tyak 4.2.98

'दक्षिण-पश्चात्-पुरोहितो नृसिंहस्थः'  

28. *Keśavastanah* (HNMS - 2495). For instance —

'अभयात् कातवाचिनः केशवरत्तमः'  

29. *Tyarāmāḥ* (HNMS - 2497). For instance — tyap 4.2.104

'अमावः केहलसिंस्मयस्त्रारमः'  

30. *Nṛsiṁhāhaḥ* (HNMS - 2500). For instance — aṁ mbh- 4.2.104

'उत्तरासुरसिंहः'  

31. *Ādirśvindraḥ* (HNMS - 2504). For instance — phi 4.1.95

'आदिवक्षिणादग्रामव्यासुसिंहः-फिन्हः'  

32. *Thrāmāḥ* (HNMS - 2539). For instance — bu 4.3.30

'प्रायश्चत्रामः'  

33. *Burāmāḥ* (HNMS - 2541). For instance — bu 4.3.30

'अभवत्त्वाय अरामुलमानी वा'  

34. *Arāmaḥ* (HNMS - 2544). For instance —

'त्वामेव त्वरामः'  

35. *Nṛsiṁha-khaḥ* (HNMS - 2859). For instance — khaṅ 5.1.81

'वालासिंह यद्रम-नृसिंहकः'  

36. *Keśavamayaḥ* (HNMS - 3148). For instance — mayāṭ 5.4.21

'तत्राश्रयः केशवमयः'  

37. *Keśavastayah* (HNMS - 2960). For instance — tayaph 5.2.42

'अद्यतवः स्मरायः केशवस्तयः, द्धिन्यामयस्वः, उपादयः'  

The credo of the Grammarians will be truly reflected if they have prowess to minimize the sutras. But such a symptom is not found in the *HNMS*, because
they pay more importance to *Harināmasaṅkīrtana*. The Pāṇinian technical terms are short, whereas the technical terms of *HNMs* cited by *J* are enlarged as they have a close connection with God. *J* has not changed the Pāṇinian technical terms at his will. But on the basis of Vaiṣṇava religion and philosophy he has tuned the Pāṇinian technical terms to *Harināmaparakaśaṁjñā*. As Vaiṣṇavites know Vaiṣṇava religion and Philosophy, they are able to understand the technical terms of *HNMs* which are connected with the names of God and due to that from the beginning of the *Maṅgalacarana śloka*,¹⁷¹ he has clearly mentioned that the Vaiṣṇavites are truly monarchs of reading this book known as *Śrīharināmāmṛta-Vyākaraṇa*.

### Notes & References

2. आदिल्ल्यभेन सहेष्टता (*Aṣṭ* - 1.1.71)
3. Ibid
4. Vide. *HNMS* - 3
5. Vide. *HNMS* - 4
6. दुन्यास्यायनै सर्वायां (Aṣṭ - 1.1.9)
7. उकालोजग्रास्यदीर्घवृक्तः (*Aṣṭ* - 1.2.27)
9. उकालोजग्रास्यदीर्घवृक्तः (*Aṣṭ* - 1.2.27)
10. Vide. *HNMS* - 6
11. उकालोजग्रास्यदीर्घवृक्तः (*Aṣṭ* - 1.2.27)
12. Vide. *HNMS* - 7
13. आदिल्ल्यभेन सहेष्टता (*Aṣṭ* - 1.1.71)
14. Vide. *HNMS* - 8
15. आदिल्ल्यभेन सहेष्टता (*Aṣṭ* - 1.1.71)
17. आदिल्ल्यभेन सहेष्टता (*Aṣṭ* - 1.1.71)
18. Vide. *HNMS* - 10
19. आदिल्ल्यभेन सहेष्टता (*Aṣṭ* - 1.1.71)
20. Vide. *HNMS* - 11
21. आदिल्ल्यभेन सहेष्टता (*Aṣṭ* - 1.1.71)
22. Vide. *HNMS* - 12
23. *Aṣṭādhyāyī* संहिता (*Aṣṭ - 1.1.71*)
25. Vide. *HNMS* - 14
27. Vide. *HNMS* - 16
28. *Aṣṭādhyāyī* संहिता (*Aṣṭ - 1.1.71*)
29. Vide. *HNMS* - 17
30. Vide. *HNMS* - 18
31. *Aṣṭādhyāyī* संहिता (*Aṣṭ - 1.1.71*)
32. Vide. *HNMS* - 19
33. *Aṣṭādhyāyī* संहिता (*Aṣṭ - 1.1.71*)
34. Vide. *HNMS* - 20
35. Vide. *HNMS* - 21
36. Vide. *HNMS* - 22
37. Vide. *HNMS* - 23
38. Vide. *HNMS* - 24
40. *Aṣṭādhyāyī* संहिता (*Aṣṭ - 1.1.71*)
41. Vide. *HNMS* - 26
42. Vide. *HNMS* - 27
43. *Aṣṭādhyāyī* संहिता (*Aṣṭ - 1.1.71*)
44. *Aṣṭādhyāyī* संहिता (*Aṣṭ - 1.1.71*)
45. Vide. *HNMS* - 28
46. Vide. *HNMS* - 29
47. *Aṣṭādhyāyī* संहिता (*Aṣṭ - 1.1.71*)
48. *Aṣṭādhyāyī* संहिता (*Aṣṭ - 1.1.71*)
49. Vide. *HNMS* - 30
50. Vide. *HNMS* - 31
51. *Aṣṭādhyāyī* संहिता (*Aṣṭ - 1.1.71*)
52. Vide. *HNMS* - 32
53. *Aṣṭādhyāyī* संहिता (*Aṣṭ - 1.1.71*)
54. Vide. *HNMS* - 33
55. Vide. *HNMS* - 37

(276)
56. Vide. *HNMS* - 38
57. Vide. *HNMS* - 39
58. Vide. *HNMS* - 40
59. अदातन सौफ़् (Aṣṭ - 1.1.60)
60. Vide. *HNMS* - 41
61. अच्छन्नत्वादि निः (Aṣṭ -1.1.64)
62. Vide. *HNMS* - 75
63. हलोजन्य संयोगः (Aṣṭ -1.1.7)
64. Vide. *HNMS* - 82
65. Vide. *HNMS* - 154
66. सुपुर्विलज्ञ मधः (Aṣṭ - 1.4.14)
67. Vide. *HNMS* - 154
68. Vide. *HNMS* - 158
69. Vide. *HNMS* - 171
70. एकस्वर मुखवः (Aṣṭ - 2.3.49)
71. Vide. *HNMS* - 174
72. Vide. *HNMS* - 177
73. शेषो व्यक्तिः (Aṣṭ - 1.4.7)
74. Vide. *HNMS* - 179
75. अदेशः (Aṣṭ - 1.1.2)
76. Vide. *HNMS* - 180
77. Vide. *HNMS* - 153
78. वृत्तिलिङ्गः (Aṣṭ - 1.1.1)
79. Vide. *HNMS* - 190
80. हलालमः (Aṣṭ - 3.2.1)
81. Vide. *HNMS* - 191
82. Vide. *HNMS* - 210
83. युज्यश्चायः नदीः (Aṣṭ - 1.4.3)
84. Vide. *HNMS* - 220
85. Vide. *HNMS* - 227
86. अल्लोलस्थः पूर्वसम्पः (Aṣṭ - 1.1.65)
87. See *Sarvanāmastana* 1.1.42
88. Vide. *HNMS* - 228
89. प्रत्यक्षमः बुद्ध-रुक्त-रुफ़ (Aṣṭ - 1.1.61)

(277)
90. Vide. HNMS - 232
91. ययिय यम (Aṣṭ - 1.4.18)
92. Vide. HNMS - 235
93. Vide. HNMS - 304
94. स्वस्तिक निपातव्रययय (Aṣṭ - 1.1.37)
95. Vide. HNMS - 308
96. स्वःदिनि सावमानि (Aṣṭ - 1.1.27)
97. Vide. HNMS - 313
98. Vide. HNMS - 362
99. Vide. HNMS - 368
100. बलामने लुः (Aṣṭ - 3.2.123)
101. विद्विय निम्नवात्प्रयाप्तातीत सक्षाश्चायनेनुमुली (Aṣṭ - 3.3.161)
102. Vide. HNMS - 369
103. Vide. HNMS - 370
104. लोके च (Aṣṭ - 3.3.162)
105. अनबातने लुः (Aṣṭ - 3.2.111)
106. द्रुग्द (Aṣṭ - 3.2.110)
107. Vide. HNMS - 371
108. Vide. HNMS - 372
109. परोपक द्रुग्द (Aṣṭ - 3.2.115)
110. Vide. HNMS - 373
111. आशिषिक द्रुग्दी (Aṣṭ - 3.3.176)
112. Vide. HNMS - 374
113. अनबातने द्रुग्द (Aṣṭ - 3.3.15)
114. Vide. HNMS - 375
115. द्रुग्द देशेच (Aṣṭ - 3.3.13)
116. Vide. HNMS - 376
117. लक्ष्मिनिमते द्रुग्द द्रव्यालिपति (Aṣṭ - 3.3.139)
118. Vide. HNMS - 377
119. Vide. HNMS - 372
120. Vide. HNMS - 379
121. Vide. HNMS - 380
122. Vide. HNMS - 381

(278)
123. Vide. *HNMS* - 382
124. Vide. *HNMS* - 383
125. लः परम्पराम (अश्त - 1.4.99)
126. Vide. *HNMS* - 384
127. तथाकालक्षेपणम (अश्त - 1.4.100)
128. Vide. *HNMS* - 385
129. तीर्थित्तलसर्वात्मकम (अश्त - 3.4.113)
130. अत्यात्मकम् शेषे (अश्त - 3.4.114)
131. Vide. *HNMS* - 387
132. Vide. *HNMS* - 388
133. उपसनाः विना योगे (अश्त -
134. Vide. *HNMS* - 407
135. Vide. *HNMS* - 419
136. द्रव्या व्यासम् (अश्त - 1.1.20)
137. Vide. *HNMS* - 438
138. पूर्णान्वयम् (अश्त - 6.1.4)
139. Vide. *HNMS* - 439
140. उभे आयुस्थ (अश्त - 6.1.5)
141. इष्याः सम्प्रसारणम् (अश्त - 1.1.45)
142. Vide. *HNMS* - 800
143. Vide. *HNMS* - 863
144. Vide. *HNMS* - 1393
145. Vide. *HNMS* - 876
146. Vide. *HNMS* - 2158
147. Vide. *HNMS* - 2259
148. गिता (अश्त - 3.2.102)
149. Vide. *HNMS* - 995,1553
150. कृत्यः (अश्त - 3.1.95)
151. Vide. *HNMS* -1011,1375
152. लक्षः शतुशालचारप्राधमाभिव्यक्तिः (अश्त - 3.2.124)
153. Vide. *HNMS* - 1228
154. कङ्कुर्व वितः कान्त्या (अश्त - 3.2.107, 3.2.106)
155. Vide. *HNMS* - 1245
156. कर्मप्रवचनीयः (अश्त - 1.4.83)

(279)
157. Vide. *HNMS* - 1058
158. तत्सुल्कः समानाधिकरण: कङ्केधार्यः (*Aṣṭ - 1.2.42*)
159. Vide. *HNMS* - 1694
160. संस्थापूर्वः दिशः (*Aṣṭ - 2.1.52*)
161. Vide. *HNMS* - 1694
162. तत्सुल्कः (*Aṣṭ - 2.1.22*)
163. Vide. *HNMS* - 1694
164. अनेकन्यपदर्मः (*Aṣṭ - 2.2.24*)
165. Vide. *HNMS* - 1694
166. चार्यमः (*Aṣṭ - 2.2.29*)
167. Vide. *HNMS* - 1694
168. Vide. *HNMS* - 1694
169. Vide. *HNMS* - 2179
170. Vide. *HNMS* - 2311
171. आहार-वस्त्र-जगिरिः, श्रवण स्वानुसारस्तोर्भम्।
       हरिलाम्बविषयिः, व्याकरण वैष्णवार्यमाधिन्मः॥ — *HNMS-2*