Appendix

Narendrācārya’s Sārsvata aphorisms
(English translation)

[Note:
(1) The word or words of succession (*Anuvṛtta*) or gov-
erner (*Adhikāra*) are given in the square [ ] brack-
ets.
(2) The necessary explanations of the terms are supplied in the round ( ) brackets.
(3) The English translation follows Anubhūtisvarūpacārya, excluding the discussions.]

1. अ इ उ ऋ लू समानाः ||१.१||
Let $a$, $i$, $u$, $r$ and $l$ be termed as *Samānā*.

2. हृद्वयस्याध्यत्तेन सवर्णः ||१.२||
Let their short, long and prolated varieties be termed as *Savarna* (homogeneous).

3. ए ऐ ओ औ सवर्णवर्णः ||१.३||
Let $e$, $ai$, $o$ and $au$ be termed as conjunct vowels.

4. उच्चे स्वरः ||१.४||
Both (those mentioned in 1.1 and 1.3) are called vowels.

5. अवर्ज्य नामिनः ||१.५||
Let the vowels except $a$ be termed as *Nāmin*.

6. ह य व र ल – अ ण न डः – झ ढ ध घ भ – ज ड द ग ब – ख छ ठ थ – च ट त क प – श ं स आध्यायांम् ||१.६||
$Ha$, $ya$, $va$, $ra$, $la$ - $ña$, $na$, $ña$, $ma$ - $jha$, $pha$, $cha$, $tha$, $ca$, $ṭa$, $ṭa$, $pa$ - $śa$, $śa$, $sa$ must be taken with an initial letter along with a final in order to coin (frame) and abbreviated form (*pratyāhāra*).

7. इ यं स्वरे ||२.१||
The vowel $i$ (or $i$) followed by any vowel, changes to $ya$.  

403
8. उ वमः॥२.२॥
The vowel u (or ū) [followed by any vowel], changes to va.

9. ऋ रमः॥२.३॥
The vowel r (or ṛ) [followed by any vowel], changes to ra.

10. लू लमः॥२.४॥
The vowel l [followed by any vowel], changes to la.

11. ए अवः॥२.५॥
The vowel e [followed by any vowel], changes to ay.

12. ऐ आवः॥२.६॥
The vowel ai [followed by any vowel], changes to āy.

13. ओ अवः॥२.७॥
The vowel o [followed by any vowel], changes to av.

14. ओ आवः॥२.८॥
The vowel au [followed by any vowel], changes to āv.

15. य्वोलोप्ष्य वा पास्ते॥२.९॥
The letters y and v (of ay etc.) at the end of a word are (treated as) optionally dropped (lopaś).

16. एवोतोतः:॥२.१०॥
The vowel a preceded by e and o [at the end of a word] is dropped.

17. हस॥२.११॥
The nās suffix (of Gen. sing.) [following (a word ending in) the vowel a], changes to sya.

18. सम्बन्ध: सह॥२.१२॥
When a Samāna vowel is followed by a similar Samāna (savarna = homogeneous) vowel, both become a long vowel.

19. अ इ ए॥२.१३॥
When the vowel a (or ā) followed by is the vowel i (or ī) change in to e.

20. उ ओ॥२.१४॥
When the vowel \( \textit{a} \) (or \( \textit{ā} \)) is followed by the vowel \( \textit{u} \) (or \( \textit{ū} \)), both change in to \( \textit{o} \).

21. का अर ॥१२.१५॥
When the vowel \( \textit{a} \) (or \( \textit{ā} \)) is followed by the vowel \( t \) (or \( \textit{r̄} \)), both change in to \( \textit{ar} \).

22. त् अल् ॥१२.१६॥
When the vowel \( \textit{a} \) (or \( \textit{ā} \)) followed by the vowel \( l \), both change in to \( \textit{al} \).

23. ए ऐ ई ॥१२.१७॥
When the vowels \( \textit{a} \) (or \( \textit{ā} \)) is followed by the vowel \( e \) or \( \textit{ai} \), both change in to \( \textit{ai} \).

24. ओ ओ ओ ॥१२.१८॥
When the vowels \( \textit{a} \) (or \( \textit{ā} \)) is followed by the vowel \( o \) or \( \textit{au} \), both change in to \( \textit{au} \).

25. ओढोत्वोर्वी ॥१२.१९॥
When the vowels \( \textit{a} \) (or \( \textit{ā} \)) is followed by the vowel \( o \) of the words \( \textit{ōṣṭha} \) (lip) and \( \textit{otu} \) (a cat) in a compound, both change optionally in to \( \textit{au} \) (otherwise \( \textit{o} \)).

26. नामी ॥१३.१॥
The (form) \( \textit{amī} \) [(Nom.pl. of the pronoun \( \textit{adas} \) - that)] do not coalesce (with the letter).

27. चे हिले ॥१३.२॥
The vowels \( \textit{i} \), \( \textit{ū} \) and \( e \) at the end of a dual form, do not coalesce (with the letter).

28. ओ निपातः ॥१३.३॥
Which the vowel \( \textit{ā} \) and \( \textit{au} \) are termed as \( \textit{Nipāta} \), [do not coalesce with the letter.]

29. प्रजुतः ॥१३.४॥
The prolated vowel [also does not coalesce with the letter.]

30. चषा अरे जबा: ॥१४.१॥
A letter of \( \textit{ca-pa} \) (abridged form), followed by a letter of \( \textit{a-ba} \) (form) is substituted by a letter of \( \textit{ja-ba} \) (form).
31. [A letter of ca-pa form] followed by (a letter of) ṅa-ma (form) is optionally substituted by a letter of ṅa-ma (form).

32. [Followed by a-ba form] the letter ṣa preceded by (a letter of) ca-pa (form) is optionally substituted by cha.

33. The letter ha [preceded by a letter of ca-pa (form)] is optionally substituted by (the respective) letter of jha-bha (form).

34. When coalescing with the sibilant ṣa and a letter of ca class, the sibilant sa and the letter of ta class change to ṣa and a letter of ca class.

35. The letter of ta class preceded by ṣa does not change to a letter of ca class.

36. [When coalescing with the sibilant ṣa and a letter of ta class] the sibilant of ṣa and the letter of ta class changes to ṣa and a letter of ta class.

37. The letter of ta class followed by la, changes to la.

38. The letter of ta class preceded by the sibilant ṣa does not change to a letter of ta class.

39. [The sa and the letter of ta class] at the end of an inflected word (pada) [does not change to ṣa and a letter of ta class].

40. The augment sak (s) is suffixed to a word ending in n when followed by a letter of cha-ta (form).

41. The augment sak (s) is suffixed to a word ending in n when followed by a letter of cha-ta (form).
The augment *cak* (*c*) is optionally suffixed to a word ending in *n* followed by *sa*.

42. ह्राणते हस्ताः हिः स्वरे॥४.१३॥
The nasals *na*, *na* and *na* preceded by a short vowel at the end of a word, are doubled.

43. हरसंहसः ॥४.१४॥
A letter of *ha-sa* (form) except *ha*, preceded by any vowel and followed by a letter of *ha-sa* (form).

44. मोकुतन्युसारः ॥४.१५॥
[Followed by a letter of *ha-sa* form] the letter *ma* at the end of an inflected word (*pada*) is changed to *ṁ* (anusvāra).

45. नश्चापावले जसे ॥४.१६॥
Also the letter *na* not at the end of an inflected word beginning with the letters of *jha-sa* (form) changes to *ṁ* (anusvāra).

46. अमा ययेक्त्य वा ॥४.१७॥
The same (*n*) followed by a letter of *ya-pa* (form) changes optionally to (respective) nasal of *ṅa-ma* (form).

47. विसर्जनीयस्य सः ॥५.१॥
*Visarga* [at the end of a word beginning with a letter of *kha-sa* (form)] is changed to *s*.

48. कृष्णोः × क × पीः वा ॥५.२॥
[*Visarga* followed by a letter *ka* or *pa* of the khasa (form) is optionally changed to × (half-visarga).]

49. ओतोयाल्यः ॥५.३॥
[*Visarga*] preceded by *a* and followed by *a*, changes to *u*.

50. हेतु ॥५.४॥
[*Visarga preceded by a* and] followed by any letter of *ha-ba* (form) [ changes to *u* ].

51. आदेशे लोपः ॥५.५॥

407
[Visarga] preceded by \( \tilde{a} \) and followed by any letter of \( a-ba \) (form) is termed as Lopaś.

Visarga at the end of bhos, [bhagos and aghos] followed by any letter of \( a-ba \) (form) is termed as Lopaś.

[Visarga] at the end of a vowel of Nāmin (group) [followed by \( a-ba \) (form)] is change to \( r \).

Visarga pertaining to \( r \) [when followed by a letter of \( a-ba \) (form)] is changed to \( r \).

[R] followed by \( r \) is dropped, and its preceding (short) vowel is lengthened.

Visarga pertaining to \( saḥ \) and \( eṣaḥ \) followed by a letter of \( ha-sa \) (form) is dropped.

A meaningful word without a case termination [and which is not in a root form] is termed as Nāma (noun or crude form).

To that [are suffixed the following terminations] : si (s), au, jas (as) - am (m), au, šas (as) - tā (ā), bhyām, bhis - ē (e), bhyām, bhyas - nasi (as) bhyām, bhyas - nás (as), os, ām - ni (i), os, sup (su).

The suffix dhi (Vocative sing.) applied to non-root word ending in a Samāna \( (a-i-u-r \ & \ ! ) \) vowel, is dropped.

The \( a \) of the suffix am (Acc.sing.) and of the suffix šas
- (as-Acc.pl.) [following a vowel of words ending in Samāna (a-i-u-r and /) vowel] is dropped.

61. सो न: पुंसत: ||६.५||

The sa at the end of a Masuline (word ending in a Samāna vowel) is substituted with na.

62. नूहाम: ||६.६||

The augment (nut) n is supplied (in the beginning of) ām (Gen.pl.) [following a Masculine word ending in a Samāna - vowel].

63. र: सहख्याम: ||६.७||

The augment (nut) n is supplied (in the beginning of) ām (Gen.pl.) of the number word ending in ra.

64. ध्व: ||६.८||

[The number word] ending in s or n [the augment (nut) n is supplied (in the beginning of) ām (Gen.pl.).]

65. देरवह: ||६.९||

[Followed by nām (Gen.pl.) the end - vowel of] the number word tri is substituted with ayaṇ (aya).

66. ध्व: ||६.१०||

[Followed by nām (Gen.pl.) the d [of the number - word] changes to n.

67. जयसाहतुर्देंक ||६.११||

The suffixes jas (as - Nom.pl.) and śas (as - Acc. pl.) [applied the number - word ending in s and n] are dropped (luk).

68. खसेच: ||६.१२||

[The suffixes jas and śas (Nom. & Acc.pl.) applied] to ḍati words [are dropped (luk).]

69. अस्तने ठी वा ||६.१३||

[The suffixes jas and śas (Nom. & Acc.pl.) applied] to the word aṣṭan are optionally changed to dāu (au).

70. चातु ||६.१४||

The a (an) of the word aṣṭan optionally changes to ā from the Instrumental to the Locative cases.
The word *rai* changes to *rā* when followed by terminations beginning with *s* and *bh*.

Followed by a termination beginning with *bha* (Instr., Dat. & Abt. du.) *a* is changed to *ā*.

The *bh* of *bhis* (Instr. pl.) is substituted by *a*, when applied to a word ending in *ā*.

The *a* at the end of a word when followed by a plural termination beginning with *s* or *bha* is substituted by *e*.

When followed by the termination *os* (Loc. pl.) [the *a* at the end of a word is substituted by *e*.

The *nasi* (*as* - Abt. sing.) is substituted by *at*, [when applied to a word ending in *a*].

The *nas* (*as* - Gen. sing.) is substituted by *sya*, [when following a word ending in *a*].

The *tā* (*ā* - Instr. sing.) is substituted by *ina*, [when applied to a word ending in *a*].

The vowel *a* (*ak*) is supplied to *ne* (*e* - Dat. sing.) [applied to a word ending in *a*].

In case of the pronouns *sarva* and others the augment *smaṭ* (*sma*) is supplied [to the termination of the Dat. sing.].

In case of the pronouns *sarva* and others ending in *a* the augment *sma* (*smaṭ*) is supplied to the termination of the Abt. sing.]
82. ति स्मिन्। ॥६.२६॥
[In case of the pronouns sarva and others ending in a at the end of a word] ni (i) is substituted by smin.

83. जस्ती। ॥६.२७॥
[In case of the pronouns sarva and others ending in a] jas (as) (Nom. pl.) is substituted by ī.

84. सूहाम्। ॥६.२८॥
[In case of the pronouns sarva and others ending in a] the augment s (sūt) is supplied to ām (the termination of the Gen. pl.).

85. यटोच्च। ॥६.२९॥
[In case of the pronouns sarva and others (Feminine) ending in ā the augment s (sūt)] is supplied to ya (yat) [and ā changes to a.]

86. हुशेपः नेलोणः। ॥६.३०॥
The termination si (s - Nom. sing.) is dropped at the end of a word ending in (the letter of) hasa form and (ending in the vowel) ī.

87. अपः। ॥६.३१॥
[The termination si (s - Nom. sing.) is dropped at the end of a word ending in ā.

88. ठाठोरे। ॥६.३२॥
Preceded by the termination tā (ā - Instr. sing.) and os (Gen. & Loc. dual) [the word ending in ā] changes to e.

89. चिरिः। ॥६.३३॥
[Preceded by the word ending in ā] the termination dhi (Voc. sing.) changes to ī.

90. अतिर। ॥६.३४॥
[Preceded by a word ending in ā] the termination au (Nom. & Acc. du.), is changed to ī.

91. डूलां यत्। ॥६.३५॥
[Preceded by the word ending in ā] the augment ya (yat) is supplied to the (form of the) root of the termi-
nations i.e. ńe (e - Dat. sing.), ńasi (as - Abt. sing), ńas (as - Gen. sing.) and ńi (i - Loc. sing).  

92. आदेशनित्यस्त ||१६.३६|| 
[Preceded by the word ending in ā and root word] ni-nayati, the termination ńi (i - Loc. sing.) is substituted with ām.  

93. क्षिया व्योः ||१६.३७|| 
Preceded by the Feminine nouns ending in (short) i and u, the termination ńi (i - Loc. sing.) is change to ām.  

94. धौ हुस्वः ||१६.३८|| 
The i or u [followed by dhi (Voc. sing.) in case of Feminine words ending (long) in ĕ and ā that have no substitution as iy and uv i.e. not belonging to any root, as well as the word “stri” (woman)] are shortened.  

95. हितामद¯ ||१६.३९|| 
[In case of Feminine words ending in ĕ or ā], when followed by cases with an indicatory n (singulars of Dat., Abt., Gen. & Loc.) take the augment at (a).  

96. वेयुः ||१६.४०|| 
Except the word stri (woman) a Feminine word ending in iy or uv [when followed by cases with an indicatory n take the augment at (a)] optionally.  

97. इदुर्द्वाम् ||१६.४१|| 
A Feminine word ending in i or u [followed by cases with an indicatory n take the augment at (a) optionally].  

98. ओ यू ||१६.४२|| 
Au (Nom. & Acc. dual) [preceded by a Masculine word ending in i or u] is changed to ē and ā (respectively).  

99. दा नाशस्याम् ||१६.४३|| 
[In case of words except Feminine (i.e. Neuter and Masculine words) ending in i or u] the termination ṭā (ā) is changed to nā.  

100. ए ओ जसि ||१६.४४||
[I and u of Masculine words ending in i or u are changed to] e and o (respectively) before the termination jas (as) (Nom. pl.).

[The i and u of Masculine words ending in i or u are changed to e and o (respectively)] in case of the termination dhi (Voc. sing.).

[I and u of Masculine words ending in i or u are changed to e and o (respectively)] in case of terminations with the indicatory ṅi (singulars of Dat., Abt., Gen. & Loc.).

[I or u of the Masculine words ending in i or u], the termination ṅi (i - Loc. sing.) is substituted by au which is dit (to drop the last vowel).

[In case of the Masculine words ending in r, the a of the terminations nasi (as) and nas (as) is changed to u [which is dit (to drop the last vowel).]

[In case of the Masculine words ending in r ] the termination si (s - Nom. sing.) is changed to ā [which is dit (to drop the last vowel).]

[In case of the Masculine words ending in r ] the termination dhi (Voc. sing.) is changed to ar [which is dit (to drop the last vowel).]

[The vowel r of the Masculine words ending in r changes to ar ] before the termination ni (i - Loc. sing.).

[The r of the Masculine words ending in r is changed to ar] before the five terminations (Nom. sing. dul. & pl. and Acc. sing. & dul.).
The vowel \( r \) belonging to the suffixes \( sa \) and \( tr \) is changed to \( ar \) [in case of the Masculine words before the five terminations (Nom. sing., dul. & pl. and Acc. sing. & dul.).]

The word \( pu̇ns \) gets substitution of \( asu̇n \) (as) [before the five terminations (Nom. sing., dul. & pl., Acc. sing. & dul.).]

In case of Masculine words,] the suffixes with an indicatory \( u \) and \( r \) take the augment \( num \) (\( n \)) [before the five terminations (Nom.sing., dul., pl., Acc. sing. & dul.).]

Followed by \( i \) or \( ip \) (\( i \)), the termination \( satr \) (\( at \)) (Present Participle) [ending in \( a \) takes the augment \( num \) (\( n \))] optionally.

Followed by \( a \) of \( ap \) (\( a \)) and \( ya \) [the termination \( satr \) (\( at \)) (Present Participle) takes the augment \( num \) (\( n \)), before \( i \) or \( ip \) (\( i \)) Feminine] regularly.

[The penultimate vowel of the words ending in \( n \) and \( s \), as well as of the words \( ap \) (water) and \( mahat \) (great)] is lengthened [before the five terminations (Nom. sing., dul. & pl., Acc. sing. & dul.)] except \( dhi \) (Voc. sing.).

The penultimate of \( n \) [is lengthened before the five terminations (Nom. sing. dul. & pl. Acc. sing. & dul.) except \( dhi \) (Voc. sing.).]

[ The penultimate ] of the words ending in \( atu \) (\( at \)) and
with a vowel secondary derivatives (taddhita), ṭp (ṭ) and ṭk [the ṭi-part (the consonant with its preceding last vowel) of the words like pathin (a road) and others is dropped.

141. इत्तदव्यक्तिः ||२६.५५||
[In the five terminations like si (s - Nom. sing.) and others the vowel ṭi [of the words pathin (a road) etc.] changes to a.

142. शो नूत ||२६.५६||
[In the five terminations (Nom. sing. dul. pl., Acc. sing. & pl.)] the tha [of the words pathin (a road), etc.] takes the augment nut (n) (affixed as a fore part).

143. आ सो ||२६.५७||
[The ṭi - part (the last consonant with its preceding vowel) of the word pathin (a road), etc.] changes to a, when followed the termination si (s - Nom. sing.).

144. विव जो ||२६.५८||
The [va - part of the] word div (sky) changes to au, when followed by the termination si (Nom. sing.).]

145. ऋ रसे ||२६.५९||
[ The va - part of the word div (sky) ] changes to u, when followed by the terminations beginning with letter of rasa form [and when at the end (of a word).]}

146. चतुराम् शौच ||२६.६०||
[In the five terminations si (s - Nom. pl.)] of the word catur (four) takes the augment 𑱆m (a) (affixed to the last vowel of a word).

147. अनुरुपः ||२६.६१||
And the word anaduh (a bull) also [ takes the augment 𑱆m (a) (affixed to the last vowel of a word) before the five terminations (Nom. sing., dul. & pl., Acc., sing. & dul.).]}

148. धार्मः ||२६.६२||
In the termination *dhi* (Voc. sing.) [the word *anaduh* (a bull) takes the augment *ām* (ā) (affixed to the last vowel of a word).

149. ओरेः ||16.93||
[In the five terminations (Nom. sing., dul. & pl., Acc. sing. & dul.)] the *o* [of the word *go* (a cow)] changes to *au*.

150. बास्वति ||16.94||
[The *o* of the word *go* (a cow) changes to *ā,*] before the terminations *am* (Acc. sing.) and *sas* (as) (Acc. pl.).

151. ऐ सब्यः ||16.95||
[The *i* of the word *sakhi* (a friend) changes to *ai,* [in the five terminations (Nom. sing., dul. & pl., Acc. sing. & dul.), excepting *dhi* (Voc. sing.).]]

152. तेंबैदेः ||16.96||
[Preceded by the word *sakhi* (a friend),] the termination *si* (s - Nom. sing.) changes to *dā* (ā), excepting *dhi* (Voc. sing.).

153. उपासनाम ||16.97||
[Preceded by] the words like *usanas,* [purudamśas, anehas, etc., the termination *si* (s - Nom. sing.) changes to *dā* (ā), excepting *dhi* (Voc. sing.).]

154. यथार्थोत्तोरियाको व्यरेः ||16.98||
The vowels *i* and *u* belonging to a root are changed to *iy* and *uv* respectively, before the terminations beginning with a vowel,

155. चौबुङोः ||16.99||
[The *i* of the word] *stri* (woman) and [the *u* of the word] *bhrā* (brow) [are changed to *iy* and *uv* respectively, before the terminations beginning with a vowel.]
[The \(i\) and \(u\) parts of the root ending in \(i\) or \(u\) or mono-

syllabled roots or of the mono-

syllabled roots with \(Karaka\) and \(Avyaya\) as the fore part] changes optionally
to \(y\) and \(v\) respectively, before the termination beginning
with a vowel.

157. नु धातोः ॥१६.१०१॥

[Before the termination beginning with a vowel] \(i\) or \(u\) and the conjugation sign \(nu\) of the root [changes to \(iy\]
and \(uv\) respectively.]

158. युष्मास्मातः: षठीचतुष्पीणीपरमिते भे वां नी चतुर्दः ॥१६.११॥
The pronouns \(yusmad\) (You) and \(asmad\) (I, We) get
substitutes like [sing.] \(te\) and \(me\) in Genitive, [duals]
\(vām\) and \(nau\) as well as [plurals] \(vas\) and \(nas\) in Genitive,
Dative and Accusative.

159. त्वामामा ॥१७.२॥

[The pronouns \(yusmad\) (You) and \(asmad\) (I, We)] along
with the Accusative termination \(am\) are substituted
by \(tvā\) and \(mā\) respectively.

160. नावः ॥१७.३॥

[The (above given) substitutes of the pronouns \(yusmad\]
(You) and \(asmad\) (I, We)] do not take place when in
the beginning of a line (\(pāda\) etc.

161. चाविश्वर ॥१७.४॥

And also [the (above given) substitutes of the
pronouns \(yusmad\) (You) and \(asmad\) (I, We) do not
take place] when connected with the particle \(ca\) and
others.

162. त्वामेकते ॥१७.५॥

[The pronouns \(yusmad\) (You) and \(asmad\) (I, We) are
substituted by] \(tvat\) and \(mat\) respectively, when Abt.
sing. [is suggested.]

163. युष्मादे निबंधने ॥१७.६॥

[The pronouns \(yusmad\) (You) and \(asmad\) (I, We) are
substituted by] yuv and av respectively, when the dual
[is suggested.]

164. आमौ 116.7
[Preceded by the pronouns yuṣmād (You) and asmad
(I, We)] the termination au (Nom. & Acc. dul.) is
changed to ām.

165. त्वमहं यिना 117.8
[The pronouns yuṣmād (You) and asmad (I, We)]
along with the termination si (s) (Nom. sing.) are
substituted by tvam and aham, respectively.

166. युष्मं वर्यं जसा 117.9
[The pronouns yuṣmād (You) and asmad (I, We)]
along with the termination jas (as) (Nom. pl.) are substi-
tuted by yūyam and vayam, respectively.

167. तुष्मं महं ड्या 117.10
[The pronouns yuṣmād (You) and asmad (I, We)]
along with the termination ie (e) (Dat. sing.) are substi-
tuted by tubhyam and mahyam, respectively.

168. तव मम ड्या 117.11
[The pronouns yuṣmād (You) and asmad (I, We)]
along with the terminations nas (as) (Gen. sing.) are substi-
tuted by tava and mama, respectively.

169. इसि भ्यसोशितुः 117.12
[Preceded by the pronouns yuṣmād (You) and asmad
(I, We)] the termination nasi (as) (Abt. sing.) and bhyaś
(Abt. pl.) gets śtu (t) (substitute of the whole termina-
tion).

170. भ्यसः श्र्यम् 117.13
[Preceded by the pronouns yuṣmād (You) and asmad
(I, We)] the termination bhyaś (Dat. pl.) is substituted
śbhyaś (bhyam) (substitute of the whole termination).

171. सामान्यम् 117.14
[ Preceded by the pronouns yuṣmād (You) and asmad
(I, We)] the termination sām (Gen. pl.) is substituted
by śkam.

421
[The *ti* - part (consonant with the last vowel) of the pronouns *yuṣmad* (You) and *asmad* (I, We)] changes to *ā*, before the termination *am* (Acc. sing.), the letter *sa* and the termination *bhis* (Instr. pl.).

[The *ti* - part (consonant with the last vowel) of the pronouns *yuṣmad* (You) and *asmad* (I, We)] change to *ē* before the terminations *ṭā* (*ā*) (Instr. sing.) and *ṇī* (*i*) (Loc. sing.).

The word *sakhi* (a friend) and *pati* (a husband) take the augment *īk* (*ī*) [before the terminations *ṭā* (*ā*) (Instr. sing.), *ṇē* (*e*) (Dat. sing.) and *ṇī* (*i*) (Loc. sing.).

[The word *sakhi* (a friend) and *pati* (a husband)] take the augment *īk* (*ī*), before *ā* - letter of *āsi* (*as*) (Abt. sing.) and *ās* (*as*) (Gen. sing.).

The word *tri* (three) and *catur* (four) are substituted by the words *tisr* and *catasr* in Feminine.

Before (the Feminine suffix) *kāp* (*ā*) the preceding *a* changes to *ī*.

[Before the Feminine suffix *kāp* (*ā*), the preceding long vowel or the long followed by *tara* or *tama*] is shortened optionally.

[A Feminine word] in the sense of “other (than)” [is shortened].

The word *go* (a bull) [in the sense of “other (than)” is shortened].
In all the cases, the long vowel of a word in Neuter is shortened.

The ti - part (consonant with the last vowel) of the pronouns tyad (that) and others is changed to a, before the terminations beginning with si (s - Nom. sing.) and others.

The pronoun kim (what) [before the terminations si (s - Nom. sing.) and others] is substituted by ka.

The da [part of the pronouns tyad (that) etc.] is changed to ma, [before the terminations beginning with si (s - Nom. sing.) and others.]

[The da - part of the pronouns adas (that or this)] is changed to sa, before the termination si (s - Nom. sing.).

The t [part of the pronoun tyad (that) and others] is changed to s [before the termination si (s - Nom. sing.).]

The pronoun idam (this) [along with the termination] in Masculine is substituted by ayam.

The pronoun idam (this) [along with the termination] in Feminine is substituted by iyam.

Before the letters sa and bha [of the terminations, the pronoun idam (this), is [wholly] substituted by a.

[The pronoun idam (this) is substituted by] ana before tā (ā) (Instr. sing.) and os (Gen. & Loc. dual.).
In case of the pronouns *idam* (this) and *adas* (this or that) the termination *bhis* (Instr. pl.) remains *bhis* only [and *bha* does not change to *a*.

[The *as* part following *da*] of the pronoun *adas* (this or that) [changes to *u* or *ū* and the letter *da* changes to *ma*.]

In case of the pronoun *adas* (this or that) the *si* (*s* - Nom. sing.) is substituted by *au*.

Before *ma* (substituted for *da*) [of the pronoun *adas* (this or that) short *u* is substituted (if there is short) or long *ū* (if there in long).

[Before the *ma* of the pronoun *adas* (this or that) *e* is substituted by *i* in plural.

The final letter of the words *ap* (water) and others is substituted by *da* before the letter *bha*.

The final letter of the words *vas*, (*sraṁs*, *dhvaṁs*, *bhraṁs*, *anaduḥ*) and others is changed to *da* before the letter of *rasa* form [and at the end of a word.]

A letter of *ca* - class is changed to a letter of the *ka* - class, [before the letter of *jhasa* form of a root, the letter of *rasa* form and at the end (of a word).]

The final letter of the words *diś*, [*viś, sprś*] and others are changed to a letter of *ka* - class [before the letter of *rasa* form and at the end (of a word).]
The sa is changed to da [before the letter of jhasa form of a root, the letter of rasa form and at the end (of a word)].

The [unaugmented] letter na of a word is dropped [before the letter of rasa form and at the end (of a word)] excepting dhi (Voc. sing.).

The final letter of a conjunct is dropped [before the letter of rasa form and at the end (of a word)] excepting dhi (Voc. sing.).

The letter sa and the letter ka of the fore-part [of a conjunct] are dropped [before the letter of rasa form and at the end (of a word)] excepting dhi (Voc. sing.).

The letters sa and ra - [of a non-root word] are substituted by visarga [before the letter of rasa form and at the end (of a word)].

The final na of the word ahan (day) is changed to sa [before the letter of rasa form and at the end (of a word)].

[At the end of a word the visarga] of the word ahan (day) is changed to ra, except followed by the words rātri (night) and others.

The final sa of the words dos (hand) [sajus (a companion), āsis (blessing), havis (oblation)] and others are
changed to *ra* [before the letter of *rasa* form and at the end (of a word).]

209. धातुवैः ॥७.५२॥
(Anubhūtisvarūpācārya’s explanation is not available).

210. नातोः ॥७.५३॥
(Anubhūtisvarūpācārya’s explanation is not available).

211. होः ॥७.५४॥
The letter *ha* is changed *dha* [before the letter of *jhasa* form of a root and before the letter of *rasa* form of a word and at the end (of a word).]

212. वावेषः ॥७.५५॥
The *ha* of the roots beginning with the letter *da* is changed to *gha* [before the letter of *rasa* form of a word and at the end (of a word).]

213. तुहां वा ॥७.५६॥
The letter *ha* of the roots *druh* (*druhyati*) etc. [is changed to *gha*] optionally [before the letter of *rasa* form of a word and at the end (of a word).]

214. नहोऽधः ॥७.५७॥
The letter *ha* of the root *nah* (*nahyati* - to tie) is changed to *dha* [before the letter of *rasa* form of a word and at the end (of a word).]

215. छिरऽवरा जावेः ॥७.५८॥
The final letter of the words ending in *cha, śa, sa* and [the final letter] of the roots *rāj* [*yaj, sraj, mṛj, bhr̥aj*] and others is changed to *sa*.

216. घर्षः कस्तः ॥७.५९॥
Followed by the letter *sa*, the letters *sa* and *dha* [of a root] are changed to *ka*.

217. सस्तेधनिः ॥७.६०॥
[Before the *sa*] of a non-*ap* (= ārdhadhātuka) termination, the final *sa* is changed to *ta*.

218. विपिनसिपिः वा ॥७.६१॥
The *sa* is changed to *ta* before the termination (Aorist 3. P. sing. & optionally before *sip* (Aorist-2. P. sing.).

219. व: स: ||१७.६२||

[Followed by a termination beginning with *sa*] the final letter *da* is changed to *sa*.

220. खेसे चपा जसानाम् ||१७.६३||

Followed by the letter of *khasa* form, the letter of *jhasa* form are changed to the letter of *capa* form.

221. झाबे जाबा: ||१७.६४||

Followed by the letter of *jhaba* form [the letter of *jhasa* form] are changed to the letter of *jaba* form.

222. वाक्यान्तरे ||१७.६५||

At the end of a word, [the letter of *jhasa* form are changed] optionally [to the letter of *jaba* form or the letter of *capa* form.]

223. आदिञ्जानां ज्ञानात्मक्ष शासनः स्भायः: ||१७.६६||

Before the terminations (beginning with) *sa* and *dhva* [the letter of *rasa* form and at the end of a word] initial the letter of *jabha* form [of a root] ending in the letter of *jabha* form are changed to the letter of *jhabha* form.

224. तत्त्वेष: ||१७.६७||

The final *ta* and *thā* [of a root ending in the letter of *jhabha* form] is changed to *dha* [excepting *dha-dadhāti* (to hold, nourish)].

225. अथ्यांविभक्तक्ते ||१७.६८||

Followed by the indeclinables [and the Feminine words ending in *ā*] the case suffixes are dropped.

226. सामासप्रत्ययो: ||१७.६९||

[The case suffix] of the compounded word and followed by a case termination, [are dropped.]

227. अल्पक् कशिन्त् ||१७.७०||

[The case affix in case of the compound secondary
derivatives (taddhita) and also in agentive nouns (kṛdanta) is sometimes dropped.

228. अव्ययीमार्थात् ॥७.७१॥
[After the Avyayibhāva compound] ending in a except at, the case suffix is changed to am.

229. अतोर्द्धमन्तः ॥७.७२॥
Preceded by the Avyayibhāva compound, [the case suffix is dropped.]

230. या ताइयोः ॥७.७३॥
[Preceded by the Avyayibhāva compound ending in a] the terminations tā (ā) (Instr. sing.) and ni (i - Loc. sing.) are changed to am, optionally.

231. स नर्युंसकाः ॥७.७४॥
It (i.e. the Avyayibhāva compound) becomes Neuter [and so the final long is shortened.]

232. एकत्रेष्व हिन्दुष्ठेष्व ॥७.७५॥
The compounds Dvigu and Dvandva, in singular [become Neuter. The Dvigu has a numerical word as the former member.]

233. सिद्धायेन प्रथमा ॥८.१॥
The Nominative case [is employed] in the sense of gender [of a meaningful word other than a termination or a root.]

234. आमन्त्रणेन सिर्फः ॥८.२॥
In Vocative (i.e. addressing or calling one’s attention), the case suffix si (s - Nom. sing.) is termed as dhi (Voc. sing.).

235. शेषः कार्यं कठोऽधान्योऽर्धनाथाय विशेषायावधी सम्बन्धाय आधारभावः ॥८.३॥
The rest of the cases [like Accusative and others] are employed in the sense of object (Accusative), agent (Passive) as well as instrument (Instrument), second object (Dative), the place (or point) of separation (Ablative), relation (Genitive) and support as well as abstract (bhāva) (Locative).
When connected with the prepositions like vinā (without) (Acc.), saha (with) (Instr.), namaha (salutation) (Dat.), rte (except) (Abt.) and nirdhāraṇa (separation of a part from the multitude) as well as svāmin (amaster) and like the (Gen. & Loc.) [govern Accusative and other cases respectively.]

When an agentive noun other than kta (ta) (Past Participle) etc. is used, the Genitive case is employed in the sense of the agent and the object (kārya).

The cause of that which is produced (born), is called (Apādāna) (which governs Ablative).

When [the object and] others are declared [by other verb i.e. Passive or by an agentive noun, it] governs Nominative (prathama).

In the sense of “a son” the suffix aṁ (a) (making vrddhi in the initial) is applied to form the secondary derivative in this section.

Followed by the suffix aṁ (a) (making vrddhi in the initial) the vowel r is changed to ur.

The suffix in (i) (making vrddhi in the initial) is applied to [the noun ending in a, not (to the noun) in the sense of “a sage”.

In the sense of “a son”] the suffixes nya (ya) (making vrddhi in the initial), āyanan (āyana) (making vrddhi in the initial), eyan (eya) (making vrddhi in the initial)
and niya (iya) (making vrddhi in the initial) are applied to the words Garga and others, Nada and others, Atri and others as well as Feminine words like pitr - śvast (father’s sister) and others respectively.

244. लुप्तहुः व्यविचित् ॥२४.७॥
The suffix [in the sense of “a son” expressing] plural is dropped sometimes (i.e. optionally) [in case of a noun in the sense of a non - sage.]

245. वेब्यतस्यें ॥२४.६॥
[The above suffixes an (a) (making vrddhi in the initial) and others] are applied to the words meaning a deity.

246. गृहेऽवा ॥२४.७॥
[The above suffixes like an (a) (making vrddhi in the initial) as well as those being declared henceforth] become nit (making vrddhi in the initial), optionally in another sense (viṣaya).

247. कारकात ज्ञियायुक्ते ॥२४.८॥
[When the agent and the object are expresse, i.e. connected with an action,] the above suffixes like an (a) (making vrddhi in the initial) and others are applied to a kāraka (former part related with the verb or a noun.)

248. केनेयकः ॥२४.९॥
In the sense of “born in the place” the suffixes like ka (a), īna iya and ika are applied [optionally.]

249. स्वार्थेति ॥२४.१०॥
[The above suffixes ka (a), īna, iya, and ika] are also applied in the sense “it’s own” (svārtha) (i.e. the same sense).

250. बतुल्ये ॥२४.११॥
In the sense of similar (vat = sāḍrśya) and equal (tulya) [the suffix vatu (vat) is applied.]
251. भावे तत्‌वमाणः ||१९.१२||
In the sense of abstract (i.e. becoming) (bhāva) of a word the suffixes ta, tvā and yā (ya) (making vṛddhi in the initial) are applied.

252. अस्त्यर्थं मतः ||१९.१३||
The suffix matu (mat) is applied (to a word) in the sense of “possession or belonging to this or that”.

253. मातोपाधात्न्यन्ति ||१९.१४||
[In the sense of “possession or belonging to this or that”] the suffixes vāt and in are applied to the words ending in ma or having ma as a penultimate.

254. तत्तमेय्यक्षितं: प्रकर्ष: ||१९.१५||
In the sense of [comparation and] superiority (prakarṣa) the suffixes tara and tama as well as iyas and iṣṭha are applied. (tara and iyas for comparation, while tama and iṣṭha for superiority).

255. बोध्य स्वरे ||१९.१६||
The vowels u and o [when followed by a vowel and a ya - letter] are changed to av.

256. यस्ते लोपः ||१९.१७||
[When followed by a vowel and a ya - letter,] the vowels i and a are dropped.

257. ईष्टि ||१९.१८||
Before ṭp (ṭ) (Feminine suffix) [the vowel a is dropped.]

258. हि तेः: ||१९.१९||
Followed by the termination ni (i) (Loc. sing.), the ti - part (consonant with the last vowel) [of a word ending in i or u] is dropped.

259. ते वा ||१९.२०||
When followed by a vowel and the letter ya, [the ti - part (consonant with the last vowel) of a word ending in na] is dropped, optionally.

260. अन्त्यस्वराविष्टः ||१९.२१||
The consonant along with the last vowel is termed as \( \text{ti} \).

261. अन्यायान्तर्गत उपधा।।

The penultimate vowel of a word is termed as \( \text{upadha} \).

262. कायमित्।।

[The letter other than that of any suffix] is termed as \( \text{it} \) (indicatory) for [some] special purpose (\( \text{kārya} \)).

263. आदिवर्त्य ज्ञिति वृत्त:।।

The initial among the vowels (of a word) takes the \( \text{vrddhi} \), when followed by a suffix with an indicatory \( \text{na} \) and with an indicatory \( \text{na} \) [and in case of secondary derivative.]

264. कवित्र द्वयो:।।

[When followed by an indicatory \( \text{na} \) and an indicatory \( \text{na} \) and in case of the secondary derivative] the initial vowels of both (the members) take the \( \text{vrddhi} \).

265. न संधिव्योरूङ्तः।।

A vowel connected with \( \text{ya} \) or \( \text{va} \) of a non-coalesced does not get \( \text{vrddhi} \) [but takes \( \text{it} \) (i) or \( \text{ut} \) (u) augment.]

266. धातुविनिमित्।।

The \( \text{Nāmin} \) vowels (i, u, r & l) the end of a root take the \( \text{vrddhi} \) [when followed by an indicatory \( \text{na} \) or \( \text{na} \).]

267. अत उपधाय:।।

[Followed by an indicatory \( \text{na} \) or \( \text{na} \) the penultimate \( a \) [of a root take the \( \text{vrddhi} \).]

268. आतो युक्त।।

[Followed by an indicatory \( \text{na} \) or \( \text{na} \) the vowel \( \tilde{a} \) of a root takes the augment \( \text{yuk} \) (ya) (as a final letter).

269. हनो घन।।

[Followed by an indicatory \( \text{na} \) or \( \text{na} \) except \( \text{nap} \) (a) (Perfect, 3 P)] the root \( \text{han} \) - \( \text{hanti} \) (2 P to kill) is substituted by \( \text{ghat} \).

270. हनो धन।।

[The \( \text{ha} \) of the root \( \text{han} \)] is changed to \( \text{gha} \) [when
followed by the unintervened letter \( na \) or by the intervened \( \ddot{n}i \) and \( \ddot{s}i \).]

271. रातो जो पुक्क | 119.32|
[Followed by an indicatory \( \ddot{n}a \)] the roots ending in \( r \) and vowel \( \ddot{a} \) take the augment \( puk \) (\( p \)) (as the final letter).

272. मितां हस्तव: | 119.33|
[Followed by an indicatory \( \ddot{n}a \)] the roots with an indicatory \( mə \) are shorted.

273. आरै जा वृद्धि: | 119.34|
The vowels \( \ddot{a}, \ddot{ar}, \ddot{ai} \) and \( \ddot{au} \) are termed as \( vṛddhi \).

274. अर्द्धो नामिनो गुण: | 119.35|
The vowels \( \ddot{ar}, \ddot{e} \) and \( \ddot{o} \) [when replaced for \( Nāmin \) vowels (S. 5)] are termed as \( guna \).

275. आबत: स्त्रियामृ | 110.1|
In the Feminine, the word ending in \( a \) takes the suffix \( ꪗp \) (\( \ddot{a} \)).

276. र्ग्रं ईप | 110.2|
In the Feminine, the suffix \( ꪗp \) (\( i \)), is applied to the words ending in \( na, r \) and \( av \) (\( a \)) (making \( vṛddhi \) in the initial).

277. ह्वम्र: | 110.3|
[In the Feminine, the words ending with an indicatory] \( s, t, u \) and \( r \) take the suffix \( ꪗp \) (\( i \)).

278. नरम्रे: | 110.4|
[In Feminine] the (Masculine) words \( nādā \) (a river) and others [take the suffix \( ꪗp \) (\( i \)].

279. जातेर्योपघातु | 110.5|
The class nouns [ending in \( a \)] except with the penultimate \( ya \), take the suffix \( ꪗp \) (\( i \)).

280. ल्याजन्त्र | 110.6|
[In Feminine] the words denoting “a part (of body)” take the suffix \( ꪗp \) (\( i \)), optionally.

281. मुंतोमे च | 110.7|
[In Feminine] the words in connection with a man with take the suffix \( ꪗp \) (\( i \)).
[In Feminine] the words Manu and others take the substitution ai (in place of the last letter) and take the suffix īp (i).

[The Feminine words] patni (the wife) and others [are declared exceptionals].

[In Feminine] the quality nouns ending in u take the suffix īp (i) optionally.

[In Feminine] the words ending in u take the suffix a optionally.

A compound [and also a secondary derivative] is formed when there is a connection between nouns in their natural order.

In the sense of “aggregate”, the Dvigu (Appositional Aggregation) compound is formed and the suffix īp (i) is applied to the words ending in a.

The Avyayibhāva (an Adverbial or Indeclinable) compound is formed when an indeclinable precedes (as the first member).

The Tapurusa (Determinative) compound is formed when a word ending in the Accusative and other cases precede (as the first member).

[The Tatpurusa (Determinative) compound is formed] when the negative particle naṅ (na or a or an) is employed (as the first member).
The *Dvandva* (Copulative) compound is formed, when the sense of the particle *ca* (and) (in the meanings: aggregate, collection, mutual connection and combination) is expressed.

292. बहुव्रीहिर्व्यार्थं ||११.७||

The *Bahuvrihi* (a relative or adjective) compound is formed, when the substantive (*pada*) other than the compound is qualified.

293. कर्मधारयस्तुल्यार्थं ||११.८||

The *Karmadhāraya* (Adjectival) compound is formed, when the two members qualify one sense.

294. ढाकः: ||११.९||

[In (forming) a compound] the suffixes *ta* (*a*), *a*, *da*, (*a*) and *ka* (*a*) are applied (i.e. the suffix *ta* in *Tatpuruṣa* *a* in *Dvandva* *da* in *Bahuvrihi* and *ka* in *Karmadhāraya*).

295. पुंव्यः ||१०.१०||

[In a compound of the equal case the first member in the Feminine] becomes Masculine, optionally.

296. ना ||११.११||

[In a compound] the particle *naṁ* (*na* or *a* or *an*) is changed to *a*, [except in the group of *nāka* and others].

297. अनु स्वे ||११.१२||

Followed by a vowel the particle *naṁ* (*na*) is substituted by *an*.

298. सहारे सावः ||११.१३||

[In a compound] the indeclinables *saha* (with) and others are substituted by *sa* and others.

299. प्राबिन्ध्यपडः ||११.१४||

The group of *pra* and others [*parā*, *apa*, *anu*, *sam*, *ava*, *nir*, *nis*, *dus*, *dur*, *vi*, *ān*, *ni*, *adhi*, *api*, *ati*, *su*, *ud*, *abhī*, *prati*, *parī*, *upa*, *śrat*, *antar*, *āvīr*] is termed as *upasarga* (prepositions).

300. प्राचार्यत: ||११.१५||
The prepositions *pra* and others should be applied before the root (*dhātu*).

301. नामश्च कृता समातः ||।।
And [the Tatpurusa (Determinative) compound is formed when a preposition] or a noun is compounded with an agentive noun.

302. चाबिनिपतः ||।।
The group of *ca* and others [vā, ha, aha, eva, evam, nūnam, prthak, vinā, nānā, svasti, asti, doṣā, mṛṣā, mithyā, mithas, atha, atho, hyas, svas, uccais, nicais, svar; antar] is termed as a particle (*nipāta*).

303. तत्वाविनिपत्यः ||।।
The indeclinables *tatra* (there) and others, in the sense of their cases [are declared exceptionals.]

304. सयावि: काले ||।।
The indeclinables *sadya* and others [adya, sapadi, adhunā, idānīm, samprati, sāmpratam, pūrvedyuh, paredyuh, āśu, āśghram, jhaṭiti, ṭūrmam, yarhi, tarhi, jośam, maunam, anyedyuh] [are termed as exceptional (*nipāta*)] in the sense of temporality.

305. तत्वावयम् ||।।
This [group of prepositions like *pra* and others as well as particles like *ca* and others] is termed as an Indeclinable (*avyaya*).

306. धातोः ||।।
The terminations [here below] are applied to the root.

307. वर्तमाने - तिपः तस्य अति - तिपः वस्स थ - तिपः वस्स मस्स - ते आते अते - से आये छे - ए वहे महे ||।।

436


In the Imperfect Past Tense (the time covering the period earlier to the two triads - yāma of the last night) the terminations are as follows: (3.P) dip (d), (2.P) tām, (1.P) an - (3.P) sip (s), (2.P) tam, (1.P) ta - (3.P) amip (āmip), (2.P) va, (1.P) ma - (3.P) tan (ta), (2.P) ātam, (1.P) anta - (3.P) thās, (2.P) āthām, (1.P) dhvam - (3.P) i, (2.P) vahi, (1.P) mahi.

In the Perfect Past Tense, the terminations are as


In the four [mentioned above:] (Present, Potential, Imperative and Imperfect Past) the termination ya is applied in the sense of impersonal (bhāva) and Passive Voice.

In the four mentioned above: Present, Potential, Imperative and Imperfect Past] the termination ap (a) (making gūṇa) is applied in the sense of Active Voice.

In case of the group of roots ad - atti (to eat) and
others (of the second conjugation) the termination *ap* (*a*) (making *guna*) is dropped.

317. हावेद्विश्च: ॥१२.१२॥
In case of the group of roots *hu* - *juhoti* (to offer) and others (of the third conjugation) [the termination *ap* (*a*) (making *guna*) is dropped] and the root is dupplicated.

318. विवादेष्यः: ॥१२.१३॥
In case of the group of roots *div* - *divyati* (to shine, etc.) and others (of the fourth conjugation) the termination *ya* is applied.

319. स्वादेन्तुः: ॥१२.१४॥
In case of the group of roots *su* - *sunoti* (to press juice) and others (of the fifth conjugation) the termination *nu* is applied.

320. तुवादेष: ॥१२.१५॥
In case of the group of roots *tud* - *tudati* (to inflic pain) and others (of the sixth conjugation) the termination *a* (not making *guna*) is applied.

321. वधावेन्तमुः ॥१२.१६॥
In case of the group of roots *rudh* - *runddhi* (to obstruct) and others (of the seventh conjugation) the termination *nam* (*na*) is infixed.

322. तनावेश्चः ॥१२.१७॥
In case of the group of roots *tan* - *tanoti*, *tanute* (to expand) and others (of the eighth conjugation) the termination *up* (*u*) is applied.

323. नाप्रवादे: ॥१२.१८॥
In case of the group of roots *krī* - *krīṇāti*, *krīṇīte* (to purchase) and others (of the ninth conjugation) the termination *nā* (or *nī* or *n*) is applied.

324. हस्तालान है ॥१२.१९॥
The *āna* is applied to the roots *krī* and others (of the ninth conjugation) ending in a consonant when
followed by the termination *hi* (Imperative, 2 P sing.).

325. व्याक्रणणम् व्याक्र। ॥१२.२०॥
In the Future Tense the termination *syap* (*sya*) is applied as a front part of the termination *ti* and others.

326. विवावदः ॥१२.२१॥
Followed by the terminations *dip* (*d*) and others (in Imperfect Tense) the augment *at* (*a*) is applied as the front part of a root.

327. व्यर्थः ॥१२.२२॥
[Followed by the terminations *dip* (*d*) and others (in Imperfect Past Tense) the augment *at* (*a*) is applied as the front part of a root beginning with a vowel.]

328. व्याक्रणणम् ॥१२.२३॥
In case of Conditional Mood (i.e. transgressing (atikarma) of an action not accomplished due to some hindrance), the termination *syap* (*sya*) is applied as the front part of *dip* (*d*) and other terminations.

329. सूत्ते सि। ॥१२.२४॥
In the Past Tense (of Aorist) the suffix *si* (*s*) is applied [as the back part of a root].

330. जित्ये ॥१२.२५॥
In case of [roots] Parasmaipada [si (*s*)] becomes *nit* (making vṛddhi) (in penultimate vowel of a root).

331. अनित्या नामित्वः ॥१२.२६॥
In case of roots [of Parasmaipada] not enjoying *it* (*i*) and with Nāmin (*i, u, r & l*) vowels (in the penultimate) the termination *si* (*s*) becomes *nit* (making vṛddhi).

332. हस्यान्तान्तः सक्क। ॥१२.२७॥
In case of the roots ending in ha, śa and sa [not enjoying *it* (*i*) and with Nāmin (*i, u, r & l*) vowels (in the penultimate), the suffix *sak* (sa) is applied (as the back part) [to *dip* (*d*) etc. except Ąṛś - paśyati].

333. त्रेष्यः हिंस्च। ॥१२.२८॥
In the Past Tense (of Aorist) the suffix *aṅ* (*a*) (not
making *guna* nor *vrddhi* is applied to the roots ending in *ni* (of the tenth conjugation as well as causal) and the root is duplicated.

Followed by the termination *dip* (*d*) etc. (of Aorist) the termination *na* (*a*) (not making *guna* nor *vrddhi*) is applied to the roots with an indicatory *l*, *puś* - *pūṣyati* and others and *dyut* - *dyotate* and others.

Followed by the termination *dip* (*d*) etc. (of Aorist), the termination *na* (*a*) (not making *guna* nor *vrddhi*) is applied, optionally to the roots with an indicatory *ir*.

In the non active (i.e. Impersonal and Passive) voice, followed by the termination *tan* (of Aorist, *Ātmanepada*), the suffix *in* (*i*) (making *vrddhi*) is applied to the roots.

The suffix *tan*, when connected with the suffix *in* (*i*), is dropped (and sometimes an instractive root becomes transitive).

In case of the roots ending in a consonant, the terminations *dip* (*d*) (3 P sing.) and *si* (*s*) (2 P sing.) are dropped.

In the case of the root *as - asti* (2 P to be), the augment *ī* (*i*) is applied as a frant part to the termination *dip* (*d*) (3 P sing.) and *sip* (*s*) (2 P sing.).

In case of the roots *rud - roditi* (2 P to cry) and others, augment *at* (*a*) is applied as a frant part to the terminations *dip* (*d*) (3 P sing.) and *si* (*s*) (2 P sing.).
Preceded by the suffix si (s) [the augment it (i) is applied as a frant part to dip (d) (3 P sing.) and si (s) (2 P sing.).]

[The suffix si (s) (of Aorist) is dropped when preceded by a short and followed by the letters of jhasa form.

[The suffix si (s) is dropped] when preceded by the it (i) followed by it (i).

Preceded by the letters of jhasa form and followed by the letters of jasa form the suffix si (s) is dropped.

Followed by the Parasmaipada terminations and preceded by the (ardhadhātuka) roots da - dadāti and others [the suffix si (s) is dropped.]

When the indeclinable mā (not) is used, the augment at (a) (of the Past Tense) is dropped.

Preceded by u [related to the termination] hi (Imperative 2 P sing.) is dropped, optionally [but not in case of a root beginning with a conjunct.]

Preceded by the a, [the hi (of Imperative 2 P sing.) is dropped.]

When followed by the a and e, [the conjugational sign a is dropped.]

When followed by the terminations beginning with va and ma, the [conjugational sign a] is changed to ā.
251. अवांश ईः ॥१२.४६॥
Followed by the terminations अत and अथ, [the अ] is changed to ई.

252. याः ॥१२.४७॥
Followed by the terminations beginning with या, the या [is changed to ई.]

253. युस इति ॥१२.४८॥
[Preceded by अ] the augment अ (ई) is applied to युस (Optative 3 P sing.).

254. याम ईयम् ॥१२.४९॥
[Preceded by the अ] the terminations याम is changed to ईयाम.

255. अवैमोव्र लोपः ॥१२.५०॥
[Preceded by a conjunct related to the conjugational sign] उ is dropped, optionally followed by वा and मा (of the terminations).

256. कृषो जे ॥१२.५१॥
Followed by the terminations beginning with या, [the conjugational sign उ (ई)] after क्र (क्र - karoti) [is dropped.]

257. हितयु: ॥१२.५२॥
In case of the termination with an indicatory ना the अ [of the क्र (karoti)] is changed to उ.

258. नातः: ॥१२.५३॥
The अ of the (conjugational sign) ना [is dropped, when followed by the termination with an indicatory ना and followed by a vowel.]

259. ई हले: ॥१२.५४॥
[The अ of the (conjugational sign) ना] is changed to ई, when followed by the termination with an indicatory ना and] followed by a consonant.

260. धेस्तीः ॥१२.५५॥
The अ of the reduplicated (part of the) root [is dropped
when followed by the termination with an indicatory 
*ṇa* and changes to *i* when followed by a consonant.]

The conjugational sign *nam* (of seventh class) and the 
vowel *a* of the root *as - asti* (2 P to be) [is dropped.]

Followed by the termination beginning with *sa*, the 
final *sa* of [the root *as - asti* (2 P to be) is dropped.]

In the *Ātmanepada*, the termination *anta* (Imperfect 3 
P pl.) changes to *ata*, but not when perceived by *a*.

Preceded by a duplicated (verb) form, [*anta changes 
to *ata*.*]

Preceded by a duplicated (verb) form *an* (Imperfect 3 
P pl.) is changed to *us*.

Preceded by the (verb - form) ending in *ā* and of the 
root *vid - vetti* (2 P to know) *an* (Imperfect 3 P pl.) is 
changed to *us*.

Preceded by the root ending in *ā*, the suffix *nap (a)* (of 
Perfect Past 3 P sing. making *vṛddhi*) becomes *dau * 
(au), [and the *ti* - part (of the root) is dropped.]

Preceded by the letters of *jhasa* form, the termination 
*hi* (Imperative 2 P sing.) is substituted by *dhi*.

The former nine terminations like *tip* and others [among the eighteen] are termed as *Parasmaipada*.

[The rest nine terminations are termed as *Ātmanepada.*]
When the noun (i.e. 3 Person), ‘You’ (i.e. 2 Person) and ‘I’ (i.e. 1 Person) occur [as secondary, these terminations are divided into three and] are termed respectively as *Prathama* (3 Person), *Madhyama* (2 Person) and *Uttama* (1 Person).

In case of meaning “becoming” of the interasitive roots (i.e. Impersonal voice) and in case of “object” of transitive (i.e. Passive voice), the *Ātmanepada* is employed.

In case of Active voice [the *Ātmanepada* is employed] and also the *Parasmaipada*.

The root with a grave (anudātta) accent indicatory as and with ā as an indicatory, govern *Ātmanepada*.

Preceded by the prefixes *ni* and others, the roots like viś - viśati (to enter) and others govern *Ātmanepada*.

The root with an indicatory ń with a svarita as an indicatory governs both (*Ātmanepada* and *Parasmaipada*).

The roots other than those [not falling under the abovementioned categories] govern *Parasmaipada*.

The termination [like it, ām, āya, etc.] except with an indicatory pa as well as ta and others are termed *nit* (with an indicatory ń making neither guna nor vṛddhi).

The [non - pit] termination of na and others are treated
as a *kit* (with an indicatory *ka* - making neither *guna* nor *vrddhi*).

380. क्लस्योगात् ॥१२.६५॥

In case of roots with final vowel *r* or with a conjunct, the termination *nap (a)* (Perfect Past) and others [is treated as a *kit* (with an indicatory *ka*, making neither *guna* nor *vrddhi*).]

381. न क्लः सेट् ॥१२.६६॥

[Preceded by the roots with *u* as a penultimate and *mṛś* - *mṛśayati* (10.U. to forgiv) the termination *kta (ta)* (Past Participle) with *i* (*i*) is treated as a *kit* (making neither *guna* nor *vrddhi*) optionally.

382. झाम् ॥१२.६७॥

Preceded by the roots like *rud - roditi* (2 P to cry) and others [the termination *nap (a)* (Perfect Past) and others is treated as a non *kit* (with an indicatory *ka*).

383. फॅ वा [सेट्] ॥१२.६८॥

The termination *kta (ta)* (Past Participle) is optionally set (with an augment *i*).

384. अस्तशाये हसावेश्वरह द्विशच ॥१२.७९॥

In the sense of excess (*atiśaya*) the suffix *yaḥ (ya)* (governing *Ātmanepada*) is applied to the single vowelled root beginning with a letter of *hasa* form, and the root is reduplicated.

385. इन्ध्यामात्मनः सः ॥१२.८०॥

In the sense of “desire one’s own”, the suffix *sa* is applied to the root [and the root is reduplicated.]

386. गुह्वः ॥१२.८१॥

The roots *gup, (tij, kit, mān, badh, dān, śān)* and others [take the suffix *sa* in the sense of the root (*svārthe*) and the root is reduplicated.]

387. आयः ॥१२.८२॥

The roots *gup, (dhup, vicchi, pani, pani* and others)
take the suffix अया [in the sense of the root (स्वार्थे).]

388. नामो य ई चास्य ||12.83||
[In the sense of “desire one’s own”] the suffix ya is applied to the nouns and then the vowel a is changed to i.

389. अस्माय उपमानात् ||12.84||
In the sense of “behaving”, [the suffix ya is applied and a is changed to i to the object and support] being a standard of comparision.

390. कर्णयं ||12.85||
[In the sense of “behaving”] the suffix याय (ya) (governing Atmanepada) is applied to (the noun which is) an agent (doer) [being a standard of comparision.]

391. जिर्द्धतं कर्णे ||12.86||
In the sense of “making (or fashioning)” the suffix नी (i) [is applied to the agent-noun and] it is छित (dropping the ni - part).

392. घातोः प्रेष्ये ||12.87||
In the sense of “the action of a causal agent” [the suffix नी (i)] is applied to the root.

393. चुरावे: ||12.88||
[In the same sense of the root suffix नी (i) is applied] to the roots cur - corayati (to steal) and others (of the tenth conjugation).

394. स घात: ||12.89||
The word [suffixed with the termination याय and others] is termed as द्वातु (root).

395. श्वादिः ||12.90||
The group of roots ब्हू and others [is termed as द्वातु (root).]

396. से कीर्ति: ||12.91||
Followed by sa (desiderative suffix), [the perceding (short) vowel] is lengthened.

397. श्रोवि हसे ||12.92||
The final vowel i and u of the roots followed by ra, va
and a letter of *hasa* form [is lengthened].

398. ये ||१२.१३||
Followed by [non - *ap* termination] beginning with *ya*, [the preceding vowel is lengthened.]

399. बद्वेदि: ||१२.१४||
[Followed by non - *ap* termination i.e. *kit, nīt* and others beginning with a letter of *hasa* from the final ā] of the roots *da, (dhā, mān, ohāk, pībā)* is changed to i.

400. कृतो रि: ||१२.१५||
[Followed by the termination *yaṇ* (*ya*) (governing *Ātmanepada*)] the vowel ō is changed *riṇ* (*ri*) (governing *Ātmanepada*).

401. अययक रि: ||१२.१६||
Followed by the suffixes *a* and *yak* (*ya*) (making neither *guna* nor *vṛddhi*) [the vowel ō is changed to *riṇ* (*ri*) (governing *Ātmanepada*).]

402. यावदि ||१२.१७||
[The vowel ō is changed to *riṇ* (*ri*) (governing *Ātmanepada*).] before the terminations beginning with *yāt* of the *Parasmaipada*.

403. बद्वेदि: ||१२.१८||
[In the non - *ap* *Parasmaipada* terminations of Benedictive beginning with *yāt*] the vowel ā of the roots *dā (dadāti)* and others, is changed to e.

404. सत्त्वरास्त्रित्तिः ||१२.१९||
The non- duplicated root is reduplicated along with its vowel.

405. स्वरे: पर: ||१२.१००||
[The non- duplicated root] beginning with a vowel [is reduplicated along with] its vowel.

406. पूर्वस्य हसादि: शेष: ||१२.१०१||
The initial of the a preceding letter of *hasa* form is retained, (while others are dropped).

407. शसात् खपा: ||१२.१०२||

448
The letter of *khapa* form, if preceded by the letter of *sasa* form [of the reduplicated part are retained, but not *sasa* - letters.]

408. कुहोश्रु: ॥१२१०॥
The letters of *ka* - class and *ha* [of the reduplicated part] are changed to the letters of *ca* - class (respectively. The fourth of each class is substituted in place of *ha*).

409. ज्ञानार जातिय: ॥१२१०॥
The letter of *jhapa* form [of the reduplicated part] are changed to the letter of *jaba* form and *capa* forms.

410. रः: ॥१२१०॥
The vowel *r* [of the reduplicated part] is changed to *a*.

411. छश्व: ॥१२१०॥
The long vowel [of the reduplicated part] is shortened.

412. यः: से ॥१२१०॥
The vowel *a* is changed to *i*, when followed by the termination beginning with *sa*.

413. भूषा लुकः ॥१२१०॥
[The vowel *a* of the reduplicated part of] the roots *bhṛṅ* (*bibharti-bibhaṛte*) [*ohāṅ*, *jihīte*, *maṅ-mimite*] and others [*is changed to *i,*] when followed by *luk* (termination).

414. निजां गुणः ॥१२१०॥
[The vowel of the reduplicated part] of the roots *nij* [*vij*, *vis*] and others get the *guna*, [when followed by *luk* (termination).]

415. यहः ॥१२१०॥
When followed by the terminations *yaṅ* (*ya*) (governing *Atmanepada*) [and *luk*, the *nāmin* (*i, u, r & l*) vowels take their *guna* substitute.]

416. आतः: ॥१२११॥
[When followed by the non - *kit* terminations (i.e. *apit*
taking guna] yan (ya) and luk] the vowel a [of the reduplicated part is changed to ā.]

417. अमजायो नुकः ॥४१२.११२॥
[When followed by the non-kit termination (i.e. apit taking guna) yan (ya) and luk] the augment nuk (n) (making neither guna nor vrddhi) is applied to the roots ending in the letters of ṇama form and to the roots japa and others.

418. रेगुदुवयायः ॥४१२.११३॥
When the [perceding vowel] of the root with a penultimate r, when followed by yan (ya) (governing Ātmanepada) take the augment rik (ri).

419. अअः लघो हर्वव उपवायः: ॥४१२.११४॥
When followed by the suffix aṁ (a) (governing Ātmanepada), the penultimate is shortened [and the preceding a followed by the short of a root, is changed to i.]

420. लघोविर्धः: ॥४१२.११५॥
[When followed by the suffix aṁ (a) (governing Ātmanepada)] the short vowel [with a letter of hasa form in the beginning] is lengthened, [when followed by a short of the root.]

421. न रितः: ॥४१२.११६॥
[The said rule is not observed] in case of the root with an indicatory r [and of those containing more than one vowel and śās - śāsti (2 P to rule) followed by the suffix aṁ (a) (governing Ātmanepada).]

422. आद्धोण्वी: ॥४१२.११७॥
When followed by the terminations na and others (in the Perfect Past), the initial a of the root and of the root bhū-bhavati (1 P to be) the a is changed to ā.

423. तुग्राप्यः ॥४१२.११८॥
[When followed by the terminations na and others (in the Perfect Past)] the preceding vowel of the roots aś
- asnoti (5 U to enjoy) roots beginning with the vowel r and of those with a conjunct takes the augment nuk (n) (making neither guna nor vṛddhi).

424. लोपः पच्य नित्ये चाच्या।।१२.११९।।

When followed by the kit terminations [of na and others, the former (reduplicated part)] of the roots pac-pacati (1 U to cook) and other non-substituted ones [is dropped] and the vowel a [of the middle part of the non-conjunct consonants] changes to e.

425. वां है।।१२.१२०।।

When followed by the termination hi (Imperative 2 sing.) [the a] of the roots da-dadati-datte (3 U to hold) and others [is changed to e and the reduplicated part is dropped.]

426. इससे।।१२.१२१।।

[The vowel part of the root da (dhā, rabh, labh, sak, pad, pat, mimē, mān) and others is changed to] is, before the termination sa (desiderative) [and the former is dropped.]

427. ज्वलेधिकाधि।।१२.१२२।।

The [Imperative] forms jahi (han-hanti - (2 P to kill) edhi (as-asti 2 P to be) and śādhi (sās-sāsti - 2 P to rule) [are declared aexceptionals (nipātyate)].

428. गुणः।।१२.१२३।।

[The final nāmin (i, u, r & l) vowel of roots] takes the guna - substitute.

429. नूपः।।१२.१२४।।

[When followed by the pit - terminations] the suffix nu (sign of fifth class) and the suffix up (u) (sign of the eighth class) [take the guna - substitute.]

430. शीषः।।१२.१२५।।

[When followed by the apit (ap) terminations] the root sī-sete (2 A to sleep) [takes guna - substitute in all places.]

431. शीषोत्तो र्क।।१२.१२६।।

451
In case of śī - sete - (2 A to sleep), the augment rut (r) is applied to anta (3 Pl.) (as a former part).

432. उपवाया समूहःः ||

The short [nāmin (i, u, r & l) being a] penultimate [of a root takes it's guṇa - substitute.]

433. नानिंति से ||

When followed by the (desiderative) suffix sa, not enjoying it (i), [the root - vowel does not take guṇa - substitute.]

434. सिस्वःः ||

When followed by the terminations si (Benedictive) and sya (Second Future and Conditional) [not enjoying it (i), the penultimate, does not take the guṇa - substitute.]

435. भः ||

[When followed by the termination si (Benedictive) and sya (Second Future and conditional), not enjoying it (i)] the root vowel r [does not take it’s guṇa - substitute.]

436. बिंदयुभुः ||

Followed by the terminations with indicatory letters ka and īa [the root - vowel does not take the guṇa - substitute] except in reduplicated form followed by the termination us (Imperfect 3. Pl.).

437. नो लोपःः ||

The [penultimate] letter na [of a root] is dropped [when followed by the terminations with indicatory letters ka and īa.]

438. नमः ||

Followed by the termination nam (of seventh class) [the letter na is dropped.]

439. गमां त्वरे ||

[Followed by the terminations with indicatory letters ka and īa] beginning with a vowel, except in aṅ
(Aorist), the [penultimate] of the root gam, [han, jan, khan, ghas] and others is dropped.

The root vowel \( \dot{a} \) [is dropped] when followed by the non - ap terminations [with indicatory letters \( ka, \dot{na} \) and \( thap \) (2 sing.) enjoying \( \dot{i}t (i) \).]

[Followed by the non - ap terminations] the \( ya \) and \( a \) of the root [are dropped.]

[In the non - ap terminations, not enjoying \( \dot{i}t (i) \)] the termination \( \ddot{ni} \) (of tenth class and the Causal) [is dropped.]

When followed by the suffix \( ya \) (of fourth class), the \( o \) of the root [is dropped.]

[Followed by the non - ap (\( \ddot{a}rdhadhatuka \)) terminations] the roots \( as - asti \) (2 P to be) and others are substituted by \( bhū - bhavati \) (1 P to become) and others.

[Followed by the non - ap (\( \ddot{a}rdhadhatuka \)) terminations] a dipthong vowel of a root is changed to \( \ddot{a} \).

The initial letters \( sa \) and \( na \) of the roots (in the root list) are changed to \( sa \) and \( na \), (respectively).

Preceded by the root \( vid - vetti \) (2 P to know) the nine terminations \( tip - (tī - Present Tense) \) and others are substituted by \( nap \) (Perfect Past) and others, optionally.

The five suffixes \( tip - \) etc. [are substituted by the five] \( nap \) etc. and the root \( bru - bravīti \) (2 P to speak) is substituted by \( \ddot{ā}ha \).
Followed by the termination *tha* (2 sing. Perfect Past) [the *ha* of the stem *āha*] is changed to *ta*.

Followed by the letters *ta* (3 P), *sa* (2 P) and *ma* (1 P) of the *pit* (*sārvadhātuka*) terminations in the *ap* (a) (conjugation) function, the vowel *i* is suffixed [to the root *brū - bravīti* (2 P to speak)].

Followed by the first five case - terminations] the *o* of a noun is changed to *au*.

[The final letter] of the roots *gam - gacchati* (1 P to go), *yam - yacchati* (1 P to give) and *iṣ - icchati* (1 P to desier) are changed to *cha* [in the *ap* (*sārvadhātuka*) terminations].

[In four *ap* (*sārvadhātuka*) terminations] the roots *dṛś -paśyati* (1 P to see) and others are substituted by (the stem) *paśya*, etc.

[In the four *ap* (*sārvadhātuka*) terminations] the roots *pū-punāti* (9 U to purify) and others are shortened.

[In the four *ap* (*sārvadhātuka*) terminations] the roots *jñā - jānāti* (9 U to know) and *jan - jāvate* (4 A to be born) are substituted by (the stem) *jā*.

Followed by the (conjugation sing) *a* the infix (*mit*) (*m*) (indicatory *ma*) is applied to the roots *muc - munāti* (6 P to abandon) and others.

Followed by the suffix *khiti*, the infix *mum* (*m*) is ap-
plied to the preceding word, except an indeclinable.

458. इवितो नुम् ||१२०५५॥
The infix *num* (*n*) (with an indicatory *m*) is applied to the roots with an indicatory vowel *i* (in the root list).

459. अमान कीर्चः ||१२०५५॥
[Followed by the suffix *ya* (of fourth class and of the Passive)] the root vowel of *sam* - *śamyati* (*dam, śram, bhram, kṣam, kram, mad*) and others is lengthened.

460. जमत्य बिंधित इति ||१२०५५॥
Followed by the letter of *jhasa* form pertaining to the terminations with the indicatory *ka* and *iä* the root ending in letters of *ānama* form [is lengthened. It is lengthened optionally, when followed by *kvip* - termination.]

461. लोपस्वनकात्तताम् ||१२०५६॥
[Followed by the letter of *jhasa* form pertaining to the terminations with the indicatory *ka* and *iä*] the letter of *ānama* form of the roots with the *Anudśītta* indicatory as well as *tan* - *tanoti-tanute* (*8 U to expand*) and others [is dropped.]

462. करत ह्रेः ||१२०५७॥
[Followed by the letter of *jhasa* form pertaining to the terminations with the indicatory *ka* and *iä*] the root vowel *r* is changed to *ir*.

463. पोखरः ||१२०५८॥
[Followed by the letter of *jhasa* form pertaining to the terminations with the indicatory *ka* and *iä*, the vowel *r*] preceded by *pa* - class is changed to *ur*.

464. सिसतासीस्पयापितः ||१२०५९॥
Followed by the suffixes *si* (Present 2 sing.), *sa* (desiderative) *tāsi* (First Future) and *syap* (Second Future and conditional), the augment *i* is applied (as a fore part) [to the roots.]
Followed by the four terminations like *tip* and others beginning with *ha* or the letter of *vasa* forms [the augment *i* is applied] to the roots *rud* - *roditi* (2 P to cry) and others.

[Preceded by the *set*-root, the augment *i* is applied] to the suffix *kt* [beginning with the letter of *vasa* form.]

Preceded by the root *han* - *hanti* (2 P to kill) and those ending in the vowel *r* [the augment *i* is applied] to the termination *syap* (*sya*) (Second Future and Conditional).

[The augment *i* is applied] to the roots with an indicatory *u*, optionally.

Preceded by the roots with an indicatory *u* [the augment *i* (*i*) is applied] to the suffix *ktvā* (*tvā*) (Gerund).

The augment *i* is applied to the one-syllabled roots and the roots enjoying *Anuddatta* (in the root-list).

Followed by the termination *sa* (Desiderative) the augment *i* is not applied to the roots ending in *u* and *r* [as well as to *grah* - *grhanāti* and *gūh* - *gūhoti.*]

[Preceded by the roots ending in *u* and *r* as well as the augment *it* (*i*) is not applied] to the kit (making neither *guna* nor *vṛddhi*) [beginning with the letter of *vasa* form.]

[The augment *it* (*i*) is not applied to the suffix *kta*] to
The suffix $da\ (a)$ replacing the vowel $\tilde{a}$ of the roots [is applied, when an object is employed.]

488. नाम्पि च ॥१३.२१॥

[In the sense of a doer] the suffix $da\ (a)$ is applied to the roots with a noun as the first member ($upapada$).

489. अद्वी ॥१३.२०॥

[In the sense of a doer] the suffix $a$ and $ta\ (a)$ are applied to the roots with a noun or an object as a first member.

490. इङ्कि ॥१३.२१॥

[In the sense of a doer] the suffixes $i, kha\ (a)$ and $khi\ (i, \text{both enjoining the infix } ma)$ are applied to roots with a noun or an object as a first member.

491. एञ्जां सभू ॥१३.२२॥

[In the sense of a doer] the suffix $khaś\ (a, \text{enjoining the infix } ma)$ is applied to the roots $ejṛ - ejate\ (\text{to tremble})$ and others.

492. ईद्वृत करणे ॥१३.२३॥

In the sense of “an instrument” the suffix $khyut\ (yu = ana, \text{enjoining the infix } ma)$ is applied to roots.

493. ब्रजां विष ॥१३.२४॥

[In the sense of a doer] the suffix $viṇ\ (i, \text{making } vṛddhi)$ is applied to the roots $bhaj - bhajati - bhajate [sah - sahate \text{and} vah - vahati.]$

494. आतो मनिकनिविन्तिपः ॥१३.२५॥

[In the sense of a doer] the suffixes $manip\ (man), kvanip\ (van, \text{making neither } guṇa \text{nor } vṛddhi)$ and $vanip\ (van)$ are applied [to the roots ending in $ā$, when the prepositions $pra$ and others as well as a noun is employed as a first member.

495. किम् ॥१३.२६॥

[In the sense of a doer] the suffix $kvip\ (\text{zero})$ is applied [to all the roots, when a noun is employed as a first member or not.
The suffixes *tak* (*a*) and *sak* (*sa*) are applied to the root *drś* - *paśyati* (and the pronouns *sarva* and others), when the standard of comparison is employed as an object.

[When followed by all these suffixes *ti* - part] of the pronouns *sarva* and others is changed to *ā*.

[When followed by the suffixes *tak* (*a*) and others] the pronouns *kim* and *idam* are substituted by *kīś* (*ki*) and *ūś* (*i*), respectively.

[In the sense of a doer] [when followed by the suffixes *tak* (*a*) and others] the pronoun *adas* is substituted by *āmu*.

[In the sense of a doer] [in the sense of Past Tense and “character” (i.e. habit)] the suffix *nini* (*in*, making *vṛddhi*) is applied to the roots.

[In the sense of a doer] [in the sense of Past Tense and “character” (i.e. habit)] the suffixes *kvip* (zero), *kvanip* (*van*, making neither *guna* nor *vṛddhi*) and *dā* (*ā*) are applied to the roots.

[In the sense of a doer] [in the sense of Past Tense,] the suffixes *kta* (*ta*, Past Passive Participle) and *ktavatu* (*tavat*, Past Active Participle) [are applied to the roots.]

[In the sense of a doer] [when the Past Tense is expressed] the suffixes *kvasu* (*vas*) and *kāna* (*āna*), both
Past Perfect Participles) are applied to the roots and they both enjoy *Parasmaipada* like *nap* (*a*) and *Atmanepada* like *e* (both Perfect 3 P sing.)

504. शतूर्धानि तिस्वेत् क्रियायाम् ॥१३.२५॥

[In the sense of a doer] when an action is indicated, the *satṛ* (*at*) and *sāna* (*āna*) [enjoying *Parasmaipada* like *tip* (*tī*) and *Atmanepada*, *te* (both, Present 3 P sing.) respectively] are applied to the roots in the sense of Present Tense.

505. विवेकभवत् वस्: ॥१३.२६॥

[In the sense of a doer] in place of the suffix *satṛ* (*at*, Present Participle) the suffix *vasu* (*vas*) is applied optionally to the root *vid - vetti* (to know) [in the sense of Present Tense.]

506. सुग्नाते: ॥१३.२७॥

[In the sense of a doer] when followed by the suffix *sāna* (Present Participle, *Ātmanepada*) the augment *muk* (*m*) is applied to the *a* of the stem.

507. शीले तृप्त ॥१३.२८॥

In the sense of “character” (i.e. habit) the suffix *trn* (*tīr*) is applied [to the roots.]

508. इष्टु सु कृ: ॥१३.२९॥

[In the sense of “character” (i.e. habit)] the suffixes *iṣṇu*, *snu* and *knu* (*nu*) are applied [to the roots.]

509. धार्योकण: ॥१३.३०॥

[In the sense of “character” (i.e. habit)] the suffixes *sāka* (*āka*), *u* and *ukan* (*uka*) are applied [to the roots.]

510. यहः ऋकः ॥१३.३१॥

[In the sense of “character” (i.e. habit)] the suffix *uka* is applied to the roots *yaj - yajati* (to worship), *jap - japati* (to repeat), *damś - daśati* (to bite) and *vad - vadati* (to speak) as well as to those (roots) ending in *yaṅ* (*ya*) (Frequentative).
Elsewhere [i.e. excepting the conjunction (samyoga) with the suffix ac (a)] also, the suffix yan (Frequentative) is dropped] optionally.

[In the sense of “character” (i.e. habit) and] in the Past Tense, the suffix ki (i) is applied to the roots ending in a and r as well as jan - jāyate (to be born), nam - namāti (to bow) and gam - gacchati (to go) and the root is reduplicated.

[In the Impersonal and Passive] the suffix tak (ta, Past Passive Participle) is applied to the roots with an indicatory ā as [and to those having the sense of inclination, understanding and respect in the Present Tense.

In all the tenses, the suffixes un (u, making viḍḍhi) and others are applied [to the roots.]

In the Future Tense, when an action is employed in the same sense, the suffix tum (Infinitive) is applied [to the roots.]

In the sense of mere action (bhāva), the suffix ghaṇ (a, making neither guṇa nor viḍḍhi) is applied [to the roots.]

[Followed by yan (Frequentative) and (it’s) luk terminations] the vowel a [of the reduplicated part] is changed to ā [in case of non - kit terminations.]

In the non Active [i.e. case - relations (kāraka) and in
the Impersonal and Passive the suffix ghañ (a, making vṛddhi) is applied [to the roots.]

519. त्वारामः: ||१३.४०||
[In the sense of abstract, etc. the suffix a (making guṇa) is applied [to the roots] ending in i, u and r.

520. सत्वाम्: ||१३.४१||
[In the non-Active i.e. case - relations (kāraka) and in the Impersonal and Passive the suffix a (making guṇa)] is applied [to the roots.]

521. द्वितेयः: ||१३.४२||
[In the sense of abstract, etc.] the suffix athu is applied [to the roots] with an indicatory tu.

522. द्वितिशिर्मक्त तत्कः ||१३.४३||
[In the sense of abstract, etc.] the suffix trimak (trima) is applied [to the roots] with an indicatory ṛu.

523. नाप्रि: ||१३.४४||
[In the sense of abstract, etc.] the suffixes nañ (na, making neither guṇa nor vṛddhi) and ki (i) are applied [to the roots.]

524. को नापूसके: ||१३.४५||
[In the sense of abstract etc.] in Neuter the suffix kta (ta) is applied [to the roots.]

525. युट च ||१३.४६||
[In the sense of abstract, etc.] the suffix yuṭ (ana) is also applied [to the roots.]

526. साधनाधारायोजनः ||१३.४७||
In the sense of “instrument” and “support” also [the suffix yuṭ (ana)] is applied [to the roots.]

527. गत्यार्थविर्यकाचार कत्वितर: ||१३.४८||
[In the Active, Passive and in the Impersonal] the suffix kta is (ta, making neither guṇa nor vṛddhi) is applied to the intransitive roots in the sense of “motion”.

528. भावकार्योः: ||१३.४९||
[The suffixes *tavyat* and *aniya* declared [to the roots] in the sense of Impersonal and Passive [in the sense of "honouring"].]

529. ईष्ठात् सुपु खल्वू ||११३.५०||
The suffixes *khal* (*a*) and *yu* (*ana*) are applied [to the roots] when *īsad* (little), (dur - difficult and *su* - easy) are employed [in the sense of Impersonal, etc.]

530. स्वरायः ||११३.५१||

[In the sense of Impersonal etc.] the suffix *ya* is applied [to the roots] ending in a vowel.

531. पुष्कात् ||११३.५२||

[In the sense of Impersonal etc. the suffix *ya* is applied] to the roots ending in a letter of *pa* class and *šak* - *šaknoti* (to be able), etc. [having *a* as the penultimate.]

532. ईष्ठात् ||११३.५३||

[The suffix *ya* is applied] to the roots ending in *ā* and the vowel *ā* (of the root) is changed to *ī*.

533. क्रहसान्तात् ध्यण ||११३.५४||

[In the sense of Impersonal etc.] the suffix *ghyan* (*ya*, making *vrddhi*) is applied to the roots ending in *r* and ending in any letter of *hatha* form.

534. ओरावश्यके ||११३.५५||

In the sense of "necessary thing", the suffix *ghyan* (*ya*, making *vrddhi*) is applied to the roots ending in *u*.

535. क्रहुपधात् क्यण ||११३.५६||

[In the sense of Impersonal, etc.] the suffix *kyap* (*ya*, making neither *guna* nor *vrddhi*) is applied to the roots having the penultimate *r*.

536. बिधायं यजां भावे फः ||११३.५७||

[In the sense of abstract noun] in Feminine, the suffix *kiti* (*ti*, making neither *guna* nor *vrddhi*) is applied to the group of roots, like *yaj* - *yajati* (1 U to sacrifice).

537. बिडिवामढः ||११३.५८||
[In the sense of abstract noun, etc. in Feminine] the suffix \( a\hat{n} \) (a, making neither \( guna \) nor \( vrddhi \)) is applied to the roots with an indicatory \( sa \) and to the roots \( bhid - bhinati \) and others.

538. गुरौहसातुः \( ॥१३.५९ \)।। [The suffix \( a\hat{n} \) (a, making neither \( guna \) nor \( vrddhi \)) is applied] to the roots with a long vowel and those ending in a letter of hasa form.

539. प्रत्ययान्तरूः \( ॥१३.६० \)।। [The suffix \( a\hat{n} \) (a, making neither \( guna \) nor \( vrddhi \)) is applied] to the roots ending in a suffix.

540. बजोः करी विशितः \( ॥१३.६१ \)।। When followed by the suffix with an indicatory \( gha \), the final \( ca \) and \( ja \) (of roots), are changed to \( ka \) and \( ga \) respectively.

541. हस्तस्य विशितः कृति तुकः \( ॥१३.६२ \)।। When followed by a noun suffixed with the termination \( pit \), the augment \( tuk (\text{it}) \) is applied (indicatory letters \( u \) and \( ka \)) to the roots ending in a short vowel.

542. विशितः चतुर्वर्तः \( ॥१३.६३ \)।। Followed by the suffix with an indicatory \( sa \) [the same function] takes place like that of the four \( tip \) (Present Tense), etc.

543. ओबौत्तरः स्वरबतः \( ॥१३.६४ \)।। The suffix \( ya \) in combination with the vowels \( o \) and \( au \) of the roots, is treated like a vowel (i.e. it enjoins \( guna \), \( vrddhi \), etc.).

544. धा धा लोपो वैर्धव्यः \( ॥१३.६५ \)।। \( Dha \) followed by a \( dha \) is dropped and the preceding (short) is lengthened.

545. सहितहोरोवर्णस्य \( ॥१३.६६ \)।। The (vowel) \( a \) of roots \( sah - sahate \) (to bear) and \( vah - vahati - vahate \) (to carry) is changed to \( o \).
The vi-part of a suffix is dropped.

The yu and vu of the suffixes are substituted by ana and aka, respectively.

When followed by the letter of jhasa form, the ar (guna) part is substituted by r in case of the roots drś - paśyati (to see) [ṣjj - sṛjati (to create), kṛś - kṛṣati (to plough), mṛś - mṛṣati - (to touch), tṛp - tṛpyati (to be satisfied), dṛp - dṛpyati (to be delighted), sṛp - sarpāti (to move)] and others.

Followed by kit (making neither guna nor vṛddhi) terminations, the ya, va and ra of the roots yaj - yajati - yajate (to worship) and others takes saṁprasāraṇa (i.e. i, u and r, respectively).

Followed by kit and nit (making neither guna nor vṛddhi) [the ya, va and ra] of the roots grah - grahāti (to catch) and others [takes saṁprasāraṇa (i.e. i, u and r, respectively).]

Followed by the termination nap (a), etc. (Past Perfect) the perceding (ya, va and ra of reduplicated part of yaj - yajati - yajate, etc. and grah - grahāti etc. [takes saṁprasāraṇa (i.e. i, u & r, respectively).]

When followed by the tak (ta) termination with an indicatory ka, the letter dā of the root dā - dadāti (to give) is changed dat.

Preceded by a vowel the root dā is substituted,
optionally by *ta*, when followed by the termination *tak* with an indicatory *ka*.

554. स्थापी ||११३.७५||

[When followed by a termination ending in a consonant with an indicatory *ka*] the roots [*dā - dadāti, so - syati, mā - mimīte* and] *sthā - tiṣṭhati*, etc. take *i* [while *dhā - dadhāti, gāi - gāyati, hā - jahāti* and *pā - pibati* take *i*, optionally, when followed by *kvīp* (zero) termination, but not when followed by *kyap* (*ya*, making neither *guna* nor *vṛddhi*).

555. वस्तत्व नो वचन ||११३.७६||

Followed by the *tak* (*ta*, Past Passive Participle) termination with an indicatory *ka*, the *ta* [and *da*] are changed to *na*.

556. र: ||११३.७७||

[The *tak* (*ta*, Past Passive Participle) termination with an indicatory *ka*] followed by *ra* is changed to *na* [and then to *na* due to *ra*.]

557. न्यायायः ||११३.७८||

The change of *na* [to *na*] in the words *trāṇa* and others, are declared irregular, optionally.

558. लघुगीतिः ||११३.७९||

[The *tak* (*ta*) termination with an indicatory *ka*] of the roots *lū - lūnāti* (to cut), etc. and those with an indicatory *o* is changed to *na*.

559. पूर्वकाले कथा ||११३.८०||

When two actions have the same agent, the affix *ktvā* (*tvā*, making neither *guna* nor *vṛddhi*) comes after that verb which takes place in a time anterior to that of the other (i.e. Absolutive in *tvā* refers to that action which precedes in time). [copied down from Vasu S.C. Part-II, Page 383.]

560. इच्छायेषु तत्क्रृतिकृतु तम् ||११३.८१||

(Anubhūtisvarūpācārya’s explanation is not available).

467
In the compound (with a prefix) [with the sense of the Past Tense] the suffix *kyap* (ya, making neither *gūṇa* nor *vrddhi*) is applied [to the roots employing the augment of the action.]

When the agent is the same in the sense of “constant repetition” of the Past Tense the suffix *nam* (am, making *vrddhi*) is applied to the root.

The *ti* - part of a word is prolated, when calling from a far, (singing, crying and thinking are suggested).

[The *ti* part of a word is prolated] when thinking is indicated.

The suffix *i* with an augment *mut* (*m*, as its fort-part) is applied to the root *lakṣ - lakṣyate* (to be apprehend).

The suffix *kāra* is applied to a letter (to indicate that letter).

The suffix *ipha* is applied optionally to the letter *ra*, (to indicate it).

The rest of formations (of words and verbs in this Sārasvata School of Sankrit Grammar) should be accomplished with the help of other school (of Sanskrit grammar i.e. Pāṇini).