

ज्येष्ठन्तु सोदकं तत्स्यात्काञ्जिकन्तु सुवीरकम्॥

सिता सितोपला चैव मत्स्यण्डी शर्करा स्मृता॥६७॥

Fermented barley-boilings are called Sauvīrakam and Kāñjikam. Sītā, Sitopala, Matsand! are synonym of Śarkarā (sugar).

त्वगेलापत्रकैस्तुभ्यैस्त्रिसुगन्धि त्रिजातकम्॥

नागकेशरसंयुक्तं तच्चतुर्जातमिष्यते॥६८॥

A compound of Cinnamon, Cardemon, and leaves of Lourus Cassia, taken in equal parts, is technically known as Trijātakam or Trisugandhī. This compound, with one part of Nāga-Keśaram added to it, constitutes what is technically known as Cātirkātam.

पिप्पली पिप्पलीमूलं चव्यचित्रकनागरैः॥

कथितं पञ्चकोलञ्च कोलकं कोलसंज्ञया॥६९॥

A compound consisting of equal parts of Pipalī, Pippalimūlam, Cavya, Cutrakamūlam and Nagar, and combindly weighing a Kolakam (Onetolla) is called Pañcakolam. Bhūtrilāga, Mahāśāli, and Nivara are the different species. Śālikā.

प्रियंगुः कंगुका ज्ञेया कोरदूषश्च कोद्रवः॥

त्रिपुटः पुटसंज्ञश्च कलापो लङ्को मतः॥७०॥

Priyaṅgu is another name of Kaṅgukā (Panicum stalicum), and Korduṣa is called Kodra (Paspalum Scrobicluatum). Kalāpa, Lāngaka, and Puta are the names of Triputa (Lathyrus Sativus).

सतीनो वत्तुलश्चैव वेणुश्चापि वेणुश्चापि प्रकीर्तितः॥

पिंचुकं पित्तलं चाक्षं बिडालपदकं तथा॥७१॥

Sauna, Vartula and Vena are the names of Satina (Pisum Sativum).

विद्यात्कर्ष तथा चापि सुवर्णं कवलग्रहम्॥

पलान्द्रं शुक्तिमिच्छन्ति तथाष्टौमाषकास्त्विति॥७२॥

A Suvarmam of Kavalagraham is equal to one Karsa is weight. A Śuktim is equal to a half Palam or eight Māṣakas in weight.

पलं बिल्वञ्च मुष्टिः स्याद्वे पले प्रसृतिं वदेत्॥

अञ्जलिं कुडवञ्चैव विद्यात्पलचतुष्टम्॥७३॥

A Vilam, or Muṣṭi is equal to a Palam weight. Two Palas snake one Prasriti. Four Palas make one Añjali or Kudavam.

अष्टमानं पलान्यष्टौ तच्च मानमिति स्मृतम्॥

चतुर्भिः कुडवैः प्रस्थं प्रस्थाश्चत्वार आढकः॥७४॥

काशपात्रञ्च संप्रोक्तो द्रोणश्च चतुराढके॥

तुला पलशतं प्रोक्तं भागो विंशत्युलः स्मृतः॥७५॥

Eight Palas make one Palam. Four Kuḍavas make one Prastha; four Prasthas make one Adakam or Kānspatraḥ Tour Āḍakas make one Drona. A hundred Palas make one Tula weight. Twenty Palas make one Bhāra.

मानमेवं विधं प्रोक्तं प्रस्थद्रव्येषु पण्डितैः॥

द्रवद्रव्येषु चोद्दिष्टं द्विगुणं परिकीर्तितम्॥७६॥

The erudite ones have laid down these measures in respect of try weight, while in respect of fluid weight these measures should be taken as double.

भद्रदारु देवकाष्ठं दारु स्याद्देवदारुकम्॥

कुष्ठमामयमाख्यातं मांसीञ्च नलदंशनम्॥७७॥

Valam is another name of Turaskakam, Dāru is another name of Devadaru (Pinus Deodara). Granthī is another name of Sthauneyakam. Vasakam is also called Bhūmikam trinam. Kustham is also called Amayam, and Nala-danṣanam is but another name of Mānsī.

शङ्खः शुक्तिनखः शंखो व्याघ्रो व्याघ्रनखः स्मृतः॥

पुर पलङ्कषं विद्यान्महिषाक्षञ्च गुग्गुलः॥७८॥

Śukti is also called Śuktinakha and Śaṅkha; Vyāghrī is also called Vyāghra-nakha. Puram, Pālankaśam and Mahiṣhākṣya are but the different names of Guggulu (bdellium).

रसो गन्धरसो बोले सर्जः सर्जरसो मतः॥

प्रियङ्गु फलिनी श्यामा गौरी कान्तेति चोच्यते॥७९॥

Rasa and Gandharasa are the different nemes of Volam (Myrrh), while Sarja is called Sarjarasa (resin), Kurḍarakam is also called Kundam (Olibanum), and Śunistakam is also called Davam (Gomeopal Sandazack). Priyaṅgu is also known by the epithets of Phalinī, Śyāmā and Gaurikāntī.

करञ्जो नक्तमालः स्यात्पूतिकाश्चिरबिल्वकः॥

कारञ्ज नक्तमालः स्यात्पूतिकाश्चि कीर्तितः॥८०॥

Artagala is also known by the epithets of

Arta, Bhīsanā and Vahukantaka. Sahcara and Vāna are the synonymes of Saireyakaḥ, (Balaria Crastata). Naktamala, Putika, and Cira-Vilvaka are the names of Karañja (Pongamia Glabra). Śobāñjana, Jvālā and Mansa are the different epithets of Śigru (Horse radish tree Morin-gaptery Gooperma).

जया जयन्ती शरणी निर्गुण्डी सिन्धुवारकः॥

मोरटा पीलुपर्णी च तुण्डी स्यागुण्डिकेरिका॥८१॥

Jaya, Jayantī Śaraṇī. Nirguṇḍī are the names of Sindhuvara. Moraṭā is another name of Pippalī-parṇī, while Tundi is also called Tundikerika.

मदनो गालवो बोधो घोटा घोटी च कथ्यते॥

चतुरंगुल सम्पाको व्याधिघाताभिसंज्ञकः॥८२॥

Gālava, Vodha, Ghoṭā and Ghoṭī are the different names of Madana tree (Randia Denmetorum). Sampāka is known by the names of Caturāṅgula and Vyādhighāṭaka (Kāmīlā).

विद्यादारग्वधं राजवृक्षं रेवतसंज्ञकम्॥

दन्ती काकेन्द्रतिक्ता स्यात्कण्टकी च विकङ्कतः॥८३॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांखाख्ये आचारकाण्डे चतुरत्तद्विंशततमोऽध्यायः॥ २०४॥

अध्यायः २०५ / Chapter 205

कुमार उवाच

अथ व्याकरणं वक्ष्ये कात्यायन समासतः॥

सिद्धशब्दाविवेकाय बालव्युत्पत्तिहेतवे॥१॥

Kumāra said :—O Kātyāyana, I shall briefly expound the rules of Grammar which will enable infants to easily comprehend that subject and to understand the formation of word.

सुप्तिङन्तं पदं ख्यातं सुपः सप्त विभक्तयः॥

स्वौजसः प्रथमा प्रोक्ता सा प्रातिपदिकात्मके॥२॥

सम्बोधने च लिंगादावुक्ते कर्मणि कर्त्तरि॥

अर्थत्प्राप्तिपदिकं धातुप्रत्ययवर्जितम्॥३॥

Terms are either Sup (substantive) or Tiri (verb). A Sup has seven cases. The forms of singular dual and plural inflexions of the subjective case are respectively called Su, Au, Jas. The subjective case-endings are added to

Know that Aragvadhā is also called Rājavarṅka and Raivata (Cassia Fistula), Vaṣṭaka is Atitiktā, Kaṅṭakī is also called Vikankata (Flacourtia romontchi).

निम्बोऽरिष्टः समाख्यातः पटोलं कोलकं विदुः॥

वयस्था च विशल्या च चिन्ना छिन्नरुहा मता॥८४॥

वशा दन्त्यमृता चेति गुडूचीनामसंग्रहः॥

किराततिक्तकश्चैव भूनिम्बः काण्डतिक्तकः॥८५॥

Nimba is also called Arista (Melio Azadirachta). Vayasthā, Viśvā, Chinnā, Chinnaruha, Vatsādānī and Amṛṭā are the names of Guḍūcī (Tinaspora Cordifolia). Kirāta-tikta, and Bhūnimba are synonymous with Kāṇḍatiktaka. (plant Agathotes Chiraytū).

सूत उवाच

नामान्येतानि च हरे वन्यानां भेषजां तथा।

अतो व्याकरणं वक्ष्ये कुमारोक्तञ्च शौनक ॥८६॥

These are the names, of vegetable drugs that are obtained in the forest. Now I shall deal with Grammar, O Śaunaka, as formerly narrated by Kumāra.

the subject of a sentence, to the object in the passive voice, and are used in the case of address, in Prati-padikam, and in cases where the subjective sense is implied even in the absence of any verb (Lingārtha). A term, that expresses a complete sense even in the absence of a verb or any case-inflexion, is called a Prati-padikam.

अमौशसो द्वितीया स्यात्तत्कर्म क्रियते च यत्॥

द्वितीया कर्मणि प्रोक्तान्तरान्तरेण संयुते॥४॥

टाभ्याभिसस्तृतीया स्यात्करणे कर्त्तरि रिता॥

येन क्रियते करणं तत्कर्त्ता यः क्रियते सः॥५॥

“Am,” “Au,” and “Śah” are respectively the singular, dual and plural inflexion-forms of the objective case (Dvitiyā). That which is done by the subject of a sentence is called its object (Karma). Dvitiyā case-endings are used in the objective case, and are added to terms in

association with the terms "Antarā and "Antarena" Tā," "Bhis" are respectively the singular, dual and plural inflexionforms of the Ṛtīyā (accusative cast). Ṛtīyā inflexions are used in Karanam (accusative). The instrument of agency through which a subject performs an act is called its Karanam (lit. instrument). and he who performs an act is called its Kartā (doer).

डेभ्यांभ्यसश्चतुर्थी स्यात्सम्प्रदाने च कारके॥

यस्मै दित्सा धारयते रोचते सम्प्रदानकम्॥६॥

"Ne," "Bhyām," and "Bhyaḥ" are respectively the singular dual and plural inflexional forms of Sampradanam (Dative case). Dative caseendings are added to persons to which something is intended to be given, or to which something is owed, or to whom something appears likeable or delectable.

पंचमी स्यान्डसिभ्यांभ्यो ह्यपादाने च कारके॥

यतोऽपैति समादत्ते उपादत्ते भयं यतः॥७॥

"Naṅsī," "Bhyam" and "Bhyaḥ" are respectively the singular, dual and plural inflexionforms of Apādānam (Ablative case). Ablative case endings are added to a term from which anything is meant to be fallen or dislodged, or from which any fear is apprehended.

ङ-सोसामश्च षष्ठी स्यात्स्वामिसम्बन्धमुख्यके॥

ङयोः सुपो वै सप्तमी स्यात्साचाधिकरणे भवेत्॥८॥

"Nah," "Us," and "Am" are respectively the singular, dual, and plural inflexion forms of the Ṣaṣṭhī (possessive case). Ṣaṣṭhī implies possession, ownership relationship, or prominence of one among many.

आधारश्चाधिकरणं रक्षार्थानां प्रयोगतः॥

ईप्सितं चानीप्सितं यत्तदपादानकं स्मृतम्॥९॥

पंचमी पर्युपाङ्गयोगे इतरत्तैर्न्यदिङ्मुखे॥

एनयोगे द्वितीया स्यात्कर्मप्रवचनीयकैः॥१०॥

"Ur̥ga," "Usa," and "Sup" are respectively the singular, dual, and plural inflexion-forms of the Adhikaraṇam (locative case). Adhikaraṇam implies the location of a thing in another substance, and its inflexions are added to terms signifying that something is contained in them, or denoting agents under the protection of some body. Ablative caseendings are

added to terms which signify objects that are either coveted or disliked, as well as to those used in combination with the prefixes Pari, Apa, and Am, or in connection with the terms Itara (other) and those which denote the names of the quarters of the heaven. The objective case endings are added to terms used in combination with "Ena." as well as to the objects of a verb.

वीप्सेत्यम्भावचिह्नेऽभिर्भागिनैव परिप्रती॥

अनुरेषु सहार्थे च हीनेऽनूपश्च कथ्यते॥११॥

द्वितीया च चतुर्थी स्याच्चेष्टायां गतिकर्मणि॥

अप्राणे हि विभक्ती द्वे मन्यकर्मण्यनादरे॥१२॥

Terms which are used in connection with the terms Saha (with), Hīna (without) or are coupled with the prefixed "Aṇu," "Pari," "Prati" always have the objective case-endings. Likewise adverbs and terms denoting road are always used with the objective inflexions. Terms implying attempt at going or efforts of locomotion may either, have the objective or dative case-endings. The object of the verb "Mans," implying an act of light or disrespectful comparison, gets the dative inflexion, if it denotes an inanimate object; denoting an animate object, or a sentient creature, it retains its true objective inflexion.

नमः स्वस्तिस्वधास्वहालं वषड्योगे ईरिता॥

चतुर्थी चैव तादर्थ्ये तुमर्थाद्भाववाचिनः॥१३॥

तृतीया सहयोगे स्यात्कुत्सितेगे विशेषणे॥

काले भावे सप्तमी स्यादेतैर्योगेऽपि षष्ठ्यपि॥१४॥

Terms used in combination with Namaḥ (obeisance), "Svasti" (blessing- to), "Svadhā Svāhā" "Vassaṭ" (obeisance) and Alam (capable) get the dative case endings. Used to denote a sense like "for that reason," or "for that purpose" they are likewise used in the dative case. Accusative case is used in combination with the term Saha (denoting accompaniment), as well as in respect of objects denoting the loss or defect of any bodily organ. Terms denoting the progress or course of time as well as the happening or contingency of an event are used in the locative case. Possessive case endings may be as well used in respect of the foregoing terms.

स्वामीश्वराधिपतिभिः साक्षिदायादप्रसूतैः॥
 निर्द्धारणे द्वे विभक्तो षष्ठी हेतुप्रयोगके॥१५॥
 स्मृत्यर्थकर्मणि तथा करोतेः प्रतियलके॥
 हिंसाथानां प्रयोगे च कृति कर्मणि कर्त्तरि ॥१६॥
 न कर्तृकर्मणो षष्ठी निष्ठयोः प्रातिपादिके॥
 द्विविधं प्रातिपदिकं नाम धातुस्थैव च॥१७॥

Both possessive and locative case-endings may be added to terms coupled with "Svāmī," Adhipali "Īśavara" (lords or master), "Dayada" (heirs), and "Sūtakas"). Either the locative or possessive case may be used where the predominance of one object amongst many (Nirdhāra) is desired. Possessive case endings are added to terms used with "Hetu" (for that reason). Objects of the root Smṛ (to remember) always get the possessive inflexion. Similarly, subjects of verbs formed by Kṛt, as well as substantives used in connection with verbs denoting the import of killing or envying, get the possessive inflexion. Subjects do not get the possessive inflexion in connection with Niṣṭhā suffixes (such as Ṭa. etc.).

भूवादिभ्यस्तिङोलः स्याल्लकारा दश वै स्मृताः।
 तिप्तसूझि प्रथमो मध्यः सिप्यस्थोत्तमपूरुषः॥१८॥
 मिब्वस्मस्तु परस्मै हि पदानां चात्मनेपदम्॥
 ताताङ्ग प्रथमो मध्य स्थासाथान्ध्वमथोत्तमः॥१९॥

There are two kinds of Pratipadikam, such as the name (substantive) and Dhātu (root). A Dhātu or root may be declined in ten tenses or Daśa Lakāras. "Tip, Ṭas" "Anti" are the inflexions of third person singular, third person dual, and third person plural, in the present tense (Laṭ). Sip, Thas, Ṭha are respectively the forms of inflexion of the second person singular, dual and plural in the present tense; and "Mi" "Vas" and "Mas" are respectively the forms of inflexion of the first person singular, dual and plural in the present tens.

आदेशाङ्ङिबहिमहि धातुतोथ णिजादिवत्॥
 नाग्नि प्रयुज्यमानेऽपि प्रथमः पुरुषो भवेत्॥२०॥
 मध्यमो युष्मदि प्रोक्त उत्तमः पुरुषोऽस्मदि।
 भूवाद्या धातवः प्रोक्ताः सनाद्यन्तास्तथा ततः॥२१॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डेय व्याकरणनिरूपणं नाम पञ्चोत्तरद्विंशततमोऽध्यायः॥ २०५॥

These forms are used only, in the Parasmai-Pada from. In the Ātmanepadī from they are respectively. Te, Ate, Ante; Se, Athe, Dhve; and A, Vahe, and Mahe. "I" and its plural denote first person, "You" and its plural indicate second person, names other than these are third person. Bhū (to be) etc., are called Dhatus.

लडीरितो वर्त्तमाने स्मेनातीते च धातुतः॥
 भूतेऽनद्यतने लङ्वा लोडाद्याशिषि धातुतः॥२२॥
 विध्यादावेवानुमतो लोङ्वाच्यो मन्त्रणे भवेत्॥
 निमन्त्रणाधीष्टसंप्रश्ने प्रार्थनेषु तथाशिषि॥२३॥

Laṭ means the present tense. A verb having the form of present tense signifies the import of a past tense if used in combination with "Sma" Laṅ is past perfect tense. The tense Liṅ is used in conferring blessings or making benediction. In cases of direction, permission, advice, prayer, invitation, request, benediction and asking of well being, Lot is the tense in which a verb is generally used. Lit signifies the past tense, and is used to denote events which have happened in the absence of -the speaker (lit., not under the eyes of the speaker, Parokṣa). Luṅ is the name of the tense which is used to denote an event in the past which did not occur at the time of speaking. Lṛṭ indicates simple future.

लिङ्गीते परोक्षे स्याल्लिङ् भूते लङ् भविष्यति॥
 स्यादनद्यतने तद्भविष्यति तु धातुतः॥२४॥
 धातोर्लङ् क्रियातिपत्तौ लिङ्गर्थे लेट् प्रकीर्तितः॥
 कृतस्त्रिष्वपि वर्त्तन्ते भावे कर्मणि कर्त्तरि॥२५॥
 सदृशास्तव्या ण्यद्यदनीयाश्च तुजादयः॥२६॥

Luṭ is used to denote a future event which will take place in the presence of the speaker. In case in which the occurrence of an event or the performance of an act is being completed, the tense Lṛṅ is used. Sometimes the past tense (Lit) is used in the place of Lot and vice versa. The Lṛṭ affixes may be added to a root in either of the three forms or voices. such as the active, passive and neuter. Tṛṅ, Ghaṅ, Aniya, Śatri, etc., are the affixes which are usually affixed to the roots.

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सूत उवाच॥

सिद्धोदाहरणं वक्ष्ये संहितादिपुरःसरम्॥

विप्राः स्वसागतां वीदं सूक्तमं स्यात्पितृषभः॥१॥

Sūta said :—Now I shall enumerate the illustrations of Sandhis (unions Of words) etc., as are found to occur in the Samhitās. Vipra and Agram make Vipragram, "Sa" and Āgatā make Sāgatā. "Vi" combined with "Idam" makes Vidam, "Su" and "Uttamam" Suttamam.

लकारो विश्रुता सेवं लाङ्गलीषा मनीपया॥

गङ्गोदकं तवल्कार ऋणार्णं प्राणमित्यपि॥२॥

Pitr and Rsabha make Pitṛśabha, Lāṅgala and Iṣa make Lāṅglīṣa, Mana and Paśya make "Maśaya" "Gangs" and "Udakam" make "Gaṅgdakam." To and Lakāra make Tavalkāra. Rṇa and Rṇam make Rṇarnam, Pṛt and Arnam make Prarnam.

शीतार्त्तश्च तवल्कारः सैन्दी सौकार इत्यपि॥

वध्वासनञ्च पितृथो लनुबन्धो नये जयेत्॥३॥

Śīta and Arta make Śītāra. Tau and likāra make Tavalkāra. Saḥ and Indri make Sanidri, Sa and Okara make Saukāra. Iti and Api make Atyapi. Vadhu and Aśanam make Vadvhānam. Pitr and Artha make Pittartha, Li and Anabandha make Lanubandha. Naye and Jayet make Najejayet.

नायको लवणं गावस्त एते न त ईश्वराः॥

देवीगृहमथो अत्र अ अवेहि पदू इमौ॥४॥

Lu and Aṇam make Lavaṇam. Gau and Ava make Gava. The united with Īśvarā ma Ta Īśvarā. Atham and Atra make Atho Atro. Ṣaṭ united with Iman make Sat Iman.

अमी अश्वाः षडस्येति तन्न वाक् षड्दलानि च॥

तच्चरेत्तल्लुनातीति तज्जलं तच्छमशानकम्॥५॥

Amih and Asvah make Ami Aśhva, Sat and Aśya make Ṣaḍaśya, Tat and Navāk make Tānavāk. Tat and Cart make Taccaret. Tat and Luṇāti make Tallunati. Tat and Jalam make Tajjalam. Tat and Śmaśānakam make Tat Śmaśānakam.

सुगन्नत्र पचन्नत्र भवांश्छादयतीति च॥

भवाञ्जनत्करश्चैव भवांस्तरति संस्मृतम्॥६॥

Sugan and Atra make Sugannatra: Pacan and Atra make Pacannatra. Bhavān and Cādayati Bhavān and Jhanatkār make Bhavān Thanathāra. Bhavān and Taraṭi make Bhavāmstarati. Sam and Smṛtam combinedly make Samsoritam.

भवौल्लिखति ताञ्जक्रे भवाञ्जशेत्प्यनीदृशः॥

भवाण्डीनं त्वन्तरसि त्वङ्करोषि सदार्चनम्॥७॥

Bhavān and Lakhati unitedly make Bhavāmllikhati. Tān and Shete unitedly make Tamschete. Bhavān, Śete Api, Ami and Idoam combinedly make Bhavaṅ Śete[ua,īdṛśam. Tvam and Karosi combinedly make Tvamkarosi.

कश्चरेत्कष्टकारेण क कुर्व्यात्क फले स्थितः॥

कश्शेते चैव कषण्डः कस्को याति च गौरवम्॥८॥

क इहात्र क एवाहुर्देवा आहुश्च भो व्रज॥

स्वभूर्विष्णुर्व्रजति च गीष्पतिश्चैव धूर्पतिः॥९॥

अस्मानेष व्रजेत्सस्यादृक्साम स च गच्छति॥

कुटीच्छाया तथा छाया सन्धयोऽन्ये तथेदृशाः॥१०॥

Tvan and Tarasī make Tvanta rāsī, Sat and Arohanam make Sadār Ccanam, Kaḥ and Ihātra make Ka Matra. There are six forms of Samasas, such as (I) the Karma dharaya etc., of which the term Ṣaḍbija froms an illustrtuion. The term Trivedī furnishes the example of Dvigu Samāsa. Tatkrtaśca, Tadarthascha, and Vṛkabhīti, etc., are the illustrations of Tatpuruṣa Samāsa, whereas the terms Tattvajña, Jñāna-dakṣa, etc., illustrate the forms of Vahubṛihī Samāsa.

समासाः षट् समाख्याताः स द्विजः कर्मधारयः॥

द्विगुस्त्रिवेदी ग्रामश्च अयं तत्पुरुषः स्मृतः॥११॥

तत्कश्च तदर्थश्च वृकभीतिश्च यद्धनम्॥

ज्ञानदक्षेण तत्त्वज्ञो बहुव्रीहिरथाव्ययी॥१२॥

भावोऽधिस्त्रि यथोक्तं तु द्वन्द्वो देवर्षिमानवाः॥

तद्धिताः पाण्डवः शैवो ब्राह्मं च ब्रह्मतादयः॥१३॥

Examples of the Avyayibhāva Samāsa always commence with the interjectional prefixes of Adhi, etc., while the terms such as