लोकप्रियसाहित्यग्रन्थमाला-36

SAMUDRAMANTHANA

Author
San Sarin

Rashtriya Sanskrit Sansthan
(Deemed University)
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FOREWARD

San Sarin, worthy scholar of Sanskrit, is by profession an accountant though he possesses deep knowledge of Sanskrit language and literature, as he cherishes great interest in this subject. He is a regular contributor to the World Sanskrit Conference. He has visited thereby many countries where this conference was held in past.

We met in Leiden, The Netharland where the World Sanskrit Conference was organized. Fortunately he took us to an exhibition where photos etc. of the Khmer sculptures of Angkorian period were displayed. There with great interest he has explained especially the greatest temple in the world of "The Great God Viṣṇu of the world." The complete structure of the series of these temples is spread in the area of 12 km x 12 km. which is known as "Big City". As Mr. San Sarin has explained in his introduction, "The Big City" with its squareness (12 km x 12 km). This City is surrounded by large trenches and walls. It has four axial doors which direct to the four cardinal points of space. The centre of these four directions is started from the Bayon, the last Khmer "Temple-Mountain". The fifth door called Dvār Jay, "Victory Door", is at the East side, opened on the ancient pavement guided toward the "Royal Tribune" and the "Royal Palace". Each door of the City has three big and imposing towers."

The author of "Samudramanthana" is inspired by this scene of churnig of the ocean for Amṛta. He has provided us with the text of "Samudramanthana" from the Ādi Parvan of Mahābhārata with translation and a

critical notes on each and every word. Here his deep knowledge of Sanskrit Grammer is evident. He has in his introduction provided us with the comperitive study of "Samudramanthana" of Matsya-Purāṇa, Viṣṇu Purāṇa, Bhāgavata Purāṇa and Mahābhārata.

As it is noted by Mr. San Sarin in his introduction – "On counting the protagonists at the right hand of the dancing *God Viṣṇu*, we have ***92***. This is the demon's camp. At the left hand of the God, the number of protagonists is ***88***. This is the gods' camp." Being an accountant he has tried in his own way to explain the secret of 92 and 88, which would prove interesting.

I congratulate Mr. San Sarin for his deep critical study of the Sanskrit Text of "Samudramanthana" of Mahābhārata Ādi Parvan. He has sent this text to me before some years. I have presented it to the Grant-in-aid committee for publication and Prof. V. Kutumbshastri, then Vice-Chancellor of the Rashtriya Sanskrit Sansthan, and other members have approved it for publication. Today the book sees the day light especially when the Rashtriya Sanskrit Sansthan (Deemed University) is organizing the World Sanskrit Conference.

I thank Dr. Radha Vallabha Tripathi, the Vice-Chancellor of the Rashtriya Sanskrit Sansthan, New Delhi, for bringing out this work at a proper occasion.

Dt. 11-11-11
"Valam", L-111,
Swatantrya Senani Nagar,
Nava Wadaj, Ahmedabad.
Gujarat - 380013. INDIA.

- Dr. Gautam Patel
Former Chairman,
Sanskrit Sahitya Akademi,
Gujarat State, Gandhinagar.
Gujarat, INDIA.

INTRODUCTION

I wanted to be a Sanskrit reader and to understand some basics of the language, but it has not been enough to grasp the fundamental sense of certain passages of the epic stories which had been depicted by my ancestors through the many bas-reliefs of Khmer temples.

What I have seen through them, I have realized that the sculptors of the past had deeply known the stories extracted from the great Hindu epics, i.e. the
and the .

Moreover, they had rendered the living appearance of what had been told through the strophes of the epics and other old tales.

After a while, I have discovered what I will do, facing the matter which could have got mixed up over the question. To distangle the train of my thought, I have concentrated my mind on three relevant points, so that they should not notice anything discrepant in what I am intending to do. These three relevant points are :

a) iconography,
b) Sanskrit grammar studies,
c) stories depicted by Khmer sculptors of Angkorian period.

These points may be believed to be consistent with the evidences handed down by cultural heritage.

Iconography is one of the matters or topics associated with archaeological studies and it may be a fit element for the framework, which I would like to set forth in the scope.

Sanskrit grammar studies as meant in this view assent to a way of dealing with positive real knowledge of the order and discipline of this language. These grammatical studies attempt to unravel some of the first operational, intellectual attainments of the fundamental elements of Panini's Sanskrit grammatical system. An analysis of each strophe of the purposeful story aims at bringing in the first elements of Paninian grammar and at the same time improving the contact of the beginners. I have made a decision about the large knowledge of Panini's work by focussing one's attention on each strophe. For that purpose and by degrees, I have never hesitated about quoting the _____ from ***The*** as it is about how to instil into one's mind the deepness of Sanskrit grammatical rules. Otherwise, it is intent on creating an acceptable way with a view to understanding the meanful word used in each strophe. I have resolved the full account of my analysis by producing some useful references as they are needed.

The last relevant point is the story being considered as a support of discussion and analysis. For the present time, I have chosen the large bas-relief that anyone can see at Angkor Vat Temple, East gallery, Southern part (3rd surrounding wall). This is the bas-relief a 50 metres long and 2 metres high; obviously, Khmer sculptors of the Angkor Vat period had a panel of 100 square metres. Admittedly, this is the bigest bas-relief of the world devoted to the churning of the Ocean for Amrta.

Angkor Vat had been built under the reign of King Suryavarman II (1113-1150 A.D.). In this period, Khmer civilization had been at its apotheosis. The Angkor Vat Temple was dedicated to the King as after his death, his soul was believed to be identified with the God , and received accordingly the posthumous name _____, "The Great God of the World".

The theme of the churning of the Ocean for had been taken up again after II's death. The demons, the gods and the serpent had the choice place as they became part and parcel of the creation of urban art. After thirty years of the Angkor Vat style, the forthcoming one was under the reign of Emperor Jayavarman VII (1181-1219 A.D.). Bayon style, that is what scholars name the new form of Khmer art of this reign. Moreover some huge temples having been raised up by his authority, the remaining famous work of this Emperor was Angkor Thom, "The Big City" with its squareness(12 km x 12 km). This City is surrounded by large trenches and walls. It has four axial doors which direct to the four cardinal points of space. The centre of these four directions is started from the Bayon, the last Khmer "Temple-Mountain". The fifth door called _____ Jay, "Victory Door", is at the East side, opened on the ancient pavement guided toward the "Royal Tribune" and the "Royal Palace". Each door of the City has three big and imposing towers.

The elements of the churning of the Ocean for Amrta had been making arrangements to create the new effect by the authors of the Bayon style. When anyone goes into the City, he must take the large pavement jumping over the outer trench; the road runs quite a way under the imposing towers and leads then to the Bayon temple. Before reaching these towers, the large pavement on the solid bridge, has at each side the guard-rails made by fifty four colossal human figures. Western travellers and visitors call this pavement the Giant's Causeway, after certain novelists. The giants grapple with a long, immense serpent Vasuki whose tail and five heads raise up again vigorously at the ends. They turn their

backs toward the City, and are for anyone who enters in it, the gods at his left-hand and the demons at his right. Grappling with the Vasuki's body and holding on to their positions for ever, their eyes gaze on anyone who has to go in the City. At each door, there are ***108*** protagonists of the churning of the Ocean.

Going in the City, any visitor is always overwhelmed by ***a)*** an uncanny, glassy stare of all the threatening faced demons from his right-hand, ***b)*** a silent serene of purpose becoming apparent from the mild features of the gods' faces from his left-hand, ***c)*** the gigantic faces of the high three towers, bearing sway over any creature by offering a constant, enigmatic smile. These faces seem to thoroughly stand looking over the 108 protagonists who did what they had been told to be successful in this operation.

One may appreciate B.P.Groslier's point of view : "Now, if one considers the city with its ensemble : the central temple which symbolizes the Mount, the swivel of the Universe, the doors being symmetrically opposed to East-West and North-South, one gets simply a representation of the churning of the Ocean on a gigantic scale. For example, the gods of the Southern door hold on to an end of the *nâga* [serpent] who symbolically coils round the central mount, he is on other side, grabbed by the demons of the Northern door. Alternately pulling out, they can make the mountain revolve and spur the Ocean aiming at obtaining the ambrosia. At any time, Khmer Kings had been compared with Visnu churning the Ocean of Milk in order to have the *amrta* come up, that is abundance, in other words"[1].

1. *Angkor, Hommes et pierres,* B. Arthaud, Paris, 1968, p. 163.

Through two reigns, the theme of the churning of the Ocean had been outshining other decorative lines. Grasping the cause of the choice made by the high authority and the artists of those days will be quite a treat. Did they have a wide choice ? To see the same theme within less than forty years, one would believe they were intent on conveying a deep message for Cambodia and its people. There is no need for us to hesitate so much about something as it will be about this. For the artists of those days to drop down the theme of churning had been impossible. For us to understand their own mind and intention is still difficult.

The theme of the churning of the Ocean for Amrta did not fail to be known or appreciated in the former period of Khmer art. The case of the Angkor Vat period may have symbolically aimed at what it must have done to strengthen the Kingdom.The churning of the Ocean would have become the “idea-force” as it had been so positive about finding out again the fourteen (or thirteen) precious things which had been lost in the former chaotic period of the universe(_____).

The Angkorian high power had been struck off by the Cham armies in 1177 A.D. Of course, the situation was woeful and people were overcome with grief. The future Jayavarma VII fought back and obtained victory for the whole country. The Emperor began to rule by following the Khmer Mahayana buddhist principles without kicking out what had been handed down by the past. Under the Jayavarman VII’s reign, and besides the classical and well-known meaning, the same theme bore out a practical sense. When the victory had been recovered, people were elated at the thought of peaceful living conditions, but the high political authority had

not to be content with glee at the delightful meeting. All that they needed seemed to be a fit set of operational ideas that enabled people to protect themselves and the convenient means to gloat over their potential agressors. The essential meaning of the churning of the Ocean for had been considered as blending the vital impulse with respect to conveying the purposeful message. The image and the spirit of the theme of the churning had then appeared as a suitable way to impress the good notions upon people of how important the protecting mission was. The reason for what might be called the original method of training that was fitted to stand by in case any battlefield arose.

The Bayon style had an innovation that was the urban art grounded on an important mythology of creation. For us, the real comprehension of the period of Jayavarman VII is still limited. Facing the majesty of each entrance of Angkor Thom, B.P. Groslier says that "abundance" could have been one of the key-words of the message left by the men of those days.

Before 1177 A.D., Angkor Thom had no surrounding wall at all as it was believed to be protected by divine spells reinforced by the Magics of parole. The wall and the entrances at the important points determined by the axes of the Bayon temple would bear a part in signification. At each entrance, one of the four-faced heads[1] seems to watch the gods and the demons being

1. Since the late period, the four-faced heads of Angkor Thom and the Bayon temple are called "Brahm" (sk. _____) by common speech. Besides the God Brahm of Hindu _____, some scholars have considered them as the form of Lokeçvara and each smiling face could be supposed to be the portrait of the emperor Jayavarman VII. The Emperor would have been considered as a "Buddha- " pervading all things on the earthly life. This is one of many theories.

at the churning position. This ensemble may be a representation of the Brahma's intervention in the very bad moment endured by the gods[1]. Brahma ordered that the ambrosia should be obtained by churning the ocean of Milk.

Thus on the summit of Mount Meru, Brahma said : "Devas ! You should follow My advice and make peace with the distracted demons; then you should make an effort to churn the ocean of milk for nectar. You should win the sympathies of Lord Varuna, and then appeal to the mighty Visnu for help. You should in churning the ocean employ the Mount Meru as a churning-stick, the Sêsa serpent as the string of the churning –stick. For the being you should appease Bali, the king of the demons, so that he may be the supervisor in this work and pray to Kûrma, the tortoise-incarnation of the eternal Visnu, in the Pâtâla, as the base, and the Mount Mandara also for help".[2]

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1. In the war between the gods and the demons, restored the killed Asura to life. Then, they were constantly powerful and ready to fight the gods. Cf. *The* , Part II, chapter 249, st.4-12, Nag Publishers, Jawaharnagar, Delhi, 1983, p. 1082.
2. Cf. *The* , Part II, chapter 249, *Ibid.* p. 1082-83; there are some strophes as following :
   (Ḥ) idam aha jagat pati // 12 //
   Brahmovaca
   mad tat tathaiva
   sakhyam atra // 13 //
   // 14 //
   Manthana mandara
   // 15 //
   ca avyaya
   mandara aila
   // 16 //

This is the legitimacy of the churning of the Ocean for nectar. Each door with the four-faced heads and the rows of the gods and the demons created an ensemble which stamped Brahm 's orders on the mind for ever as the gods had been on the verge of defeat. Brahma's orders had summoned up the gods' courage and also had avoided anything that might have unnerved them. They had borne the brunt of the great hardships of a ruthless battle, and might have come the unforeseen case as to obscond from their chosen path and being consequently thought to be craven. Brahma's intervention had helped them remain undaunted by the difficult task that lay ahead. The message of the churning felt by people living in the Jayavarman VII's period would have been actions with dauntless courage and unfaltering spirit, and for their native land, they must have kept going unflinching to the very moment when triumph or failure are decided. What has struck me most is the high standard of their message. What was it that thus inspired them ? The creators were smart to have the knack of being able to convey the message which normally makes anyone quick on the uptake and alert in discerning how the coming days should be.

The 2nd line of the st.15 mentions Bali, the King of the demons. In Khmer ritual ceremonies, there is a seance of invocation and offering devoted to Bali, (wedding ceremony, inauguration of a new house, ordination ceremony, buddhist ceremonies in a monastery). Bali holds on to his importance in numerous ritual acts and accordingly in the Khmer language people have the word (***a***), (from sk. bali + ____). Besides a seance of invocation towards Bali, the word (***a***) itself means an offering presented to the non-buddhist spirits and animism. In Khmer feeling, (***a***) (or sometimes (***a***)) is synonymous to .

On hearing Brahma's speech, all the gods went to the Patala and firstly told Bali what they had received as orders from the Creator of the Universe.

About the "abundance"(according to B.P. Groslier), the churning of the Ocean had made people entertain hopes of being reassured about the whole thing. The fourteen (or thirteen) precious things are said in certain . Now, I suggest seeing them through three , namely *Bhagavata-* , - and *Matsya-* .

Matsya-Pur.	***Bhagavata-Pur.***	***-Pur.***
1. Moon	1. -dhenu	1. Surabhi
2.	2. Horse	2.
3. Suradev	3. Elephant	3. tree
4. Horse	4. Kaustubha gem	4. Apsaras
5. Kaustubha gem	5. tree	5. Moon
6. tree	6. Apsaras	6. Dhanvantari +
7. Dhanvantari +	7. r	7.
8. Madira	8. Varuni	
9. Surabh	9. Dhanvantari +	
10. Elephant		
11. Umbrella (chattra)		
12. Two earrings		

We may have a list as following :

1. (or poison) swallowed by iva,
2. (or Suradev), the goddess of wine,
3. The horse , (taken by Indra),
4. Kaustubha gem, (taken by),
5. The Moon (= candra = soma),
6. Dhanvantari +
7. The Goddess r (or Padm , or or Ram),
8. Apsaras,(nymphs),
9. Surabhi (or -dhenu), fabulous cow of plenty,
10. tree,
11. The elephant , (taken by Indra),
12. The Umbrella(chattra), taken by ,
13. The earrings, (_____), taken by Indra (?), and afterward given to Aditi.

Under number 6, if we cut , we will obtain fourteen precious things.

N.B. :-See - , vol. I, p. 111, note 8, Nag Publishers, Delhi, 1980, 1989.

About the numbers 92 and 88

Preliminary Notice

When visiting the 3rd gallery East, in the Southern part of the Angkor Vat Temple, one sees a large panel of bas-relief devoted to the churning of the Ocean for _____. A visitor may notice ***a)*** the big and long five-headed snake known as who had been used as a rope, ***b)*** the dancing *God* holding in his hand his sword and discus(cakra) as he controlled all of the steps of the enterprise, put rythm into the churning motion, ***c)*** the Asuras' chief with 36 heads, 18 arms, standing on

his two big legs, ***d)*** the nearby dancing *God* , the mountain *Mandara* at the centre of the panel had been used as the churning stick, ***e)*** the Ocean is suggested by the presence of a five-headed and many fishes which were cut by the terrible centrifugal churning force when they had reached the Mandara mountain.

On the opposite side of the demons'Chief, *Hanuman*, the *R ma's* General, is standing up near the uki's tail.

The sculptors of the bas-relief obeyed bilateral symmetry as being the fundamental principle in architecture and sculpture. This principle extends its rigour and its determining trends in various ways through many centuries of Khmer art.

On counting the protagonists at the right hand of the dancing *God* , we have ***92***. This is the demon's camp. At the left hand of the God, the number of protagonists is ***88***. This is the gods' camp.

By referring to the bilateral symmetry mentioned above, each camp should have the same number of protagonists. It is incredible that the leading chief of sculptors should have avoided this rule of symmetry. However skilful and creative they might be, they would not have given up that well-known principle. Whatever one may think, it was not a mistake in their work that had been approved by the highest authority of those days.

When he started conceiving the project of this bas-relief, the leading chief of sculptors should have in his mind a clear and valuable reason for him choosing the fit number of protagonists for each camp. He followed his plan so that he would not change what he was intending to do.

In good sense, anyone expects to see the same number of protagonists in each camp, but the leading chief of sculptors had arranged to choose 92 demons and 88 gods. There was nothing to prevent him from doing so. One thing seems certain: he would have been made to provide the reason for his choice. What concept would have his reason approved ? It was so needful a concept that anyone could be eager to know it. On looking at the concept and the reason, there was however a debate as to what should be done. I wonder the concept ought to bring some of its influence to bear on the choice. As a matter of fact, it is not sure whether the reason was required. I found it interesting that someone would be able to answer this question. Besides, the question whether the reason leant by a practical intelligence exercised an influence over the concept or not. In this respect, I believe the reason was conducive to breed the work as anyone sees it until today. I won't go further into the matter as the reason of the creator's choice is worth knowing.

What will be said is contemplating finding out the reason connected with the number 92 and 88. After a while, I have had to defer making my decision as I have not anticipated being griped by such a complex entangling situation.

I propose starting with the datum. I have just begun to realize how so little had been done. Only 92, 88 and the characteristcs of the Asuras' chief are clearly shown. All that worries me is that the situation looked uncomfortable. The two great Hindu epics inform us about the story and they don't provide for significant digits being fitted for what this adequate matter requires for a trustful answer. The well-known and important

numbers 27, 18 and 108 are efficient at making shift with the first reckoning approach. The theme mixed with the subject resort to effective elements for an elaborated calculation. As far as I know, a serious pattern of calculation is still distant.

Sometimes, I wonder would the sculptors have meant the secret of their choice to be kept. The realistic aspect is too difficult for me, but presumably these two or three numbers may be trusted to reach what I intend to do. Whereupon, to proceed with the essence of the matter is needed. There is little prospect of any simple idea that would be capable of something to redeem from oblivion some ancient human works braving the perils of the time. Otherwise, I can't bear anyone to believe that the number 92 and 88 had been the hazard of the depicting work. I won't have anyone laugh at the sculptors' choice. In that case, I should get these numbers to deal with a cultural framework.

On account of the importance of theme and the place of the bas-relief of 50 metres long, the cultural influence stands for the background and the trend of the depicted work. In view of the Khmer religious context, the choice of the numbers 92 and 88 would better be related to the ***Veda.*** Khmer Vedic knowledge of those days should not have failed to express its lofty outstanding paragon through some forms as the opportunity had been offered. About these two purposeful numbers, I am not entirely affirmative, still I cannot help feeling an irresistible bent for the Vedic link. What will strike people most would be the best way of combining these numbers with the ensemble of the elements of the large panel.

This should be a good opportunity for me to consider some Khmer reckoning ways as they were known even in the recent period. Through many steps of calculations, Khmer operational ways have brought in a valuable contribution. I should find it careless in my survey to omit such a useful contribution.

It is then that I am captivated by some inside aspect of the bas-relief and I become preoccupied with silly questions which can throw anyone into raptures. I should have mistrusted the appearance of things, but I am interested in getting an insight into anything.

At the Angkor Vat Temple, the theme of the churning of the Ocean for shows an imposing way of depicting composition ; it is 50 metres long at the East gallery, Southern part.

The mountain Mandara and the God are at its centre. There are 92 Asura(demons). When regarding the bas-relief, they are on the left-hand side; their chief stands near the five heads of who acts as the rope of churning. The Asuras' chief has 36 heads, 18 arms, and he stands only on two legs.

On the right hand, there are 88 deva (or gods), included (?), iva (?) and Hanuman.

Asura: 92 —-→ 9 X 2 = 18 (A),

Deva : 88 —-→ 8 X 8 = 64 (B),

92 + 88 = 180 (C),

92 —-→ 9 + 2 = 11(D),

88 —-→ 8 + 8 = 16 (E),

(D) + (E) = 11 + 16 = 27 (F),

(D) X (E) = 11 X 16 = 176 (G).

The sum of the terms of the numbers 92 and 88 is :

$9 + 2 + 8 + 8 = 27$ (H),

$92 \text{ X } 88 = 8096$ (I),

$96 + 80 = 176$ (J),

$96 - 80 = 16$ (K),

(J) + (K) + (F) = $176 + 16 + 27 = 219$ (L),

$219 + \mathbf{2} = 221$ (M).

N.B. :- The number 2 represents the two camps in action, i.e. the demons and the gods.

(G) – (F) = $176 - 27 = 149$ (N),

(J) – (K) = $176 - 16 = 160$ (O),

(N) + (O) = $149 + 160 = 309$ (P),

$309 \text{ X } 20 = 6180$ (Q).

N.B. The number 20 is the number 2 of (M) mutiplying by 10, the "radix".

(Q) – (C) = $6180 - 180 = 6000$ (R),

(A) X (M) = $18 \text{ X } 221 = 3978$ (S),

$3978 + 20 = 3998$ (T).

N.B. :- In (S), the sum of the terms is $3 + 9 + 7 + 8 = 27 = (9 \text{ X } 3)$, in (T) the sum of the terms is $3 + 9 + 9 + 8 = 29$

—-→ $2 \text{ X } 9 = 18$.

By permuting the number 9, we have 29 —-→ **92.**

Again, in (T), we can have :

a) $3 \text{ X } 9 = 27$; $9 + 9 = 18$,

$27 - 18 = 9$;

b) $9 \text{ X } 8 = 72$; $9 + 9 = 18$,

$72 - 18 = 54$;

c) 54 – 9 = 45 —-→ 4 + 5 = 9;

—-→4 X 5 = 20;

d) 54 + 9 = 63 —-→ 6 + 3 = 9;

—-→ 6 X 3 = 18.

In the line c), we obtain the number 20 which is added to 3978. Otherwise, (R) 6000 / 300 = 20; (300 = 3 X 100, the number 100 may represent the various qualities of gods, the number 3, the Trimurti.

(T) – 4 = 3998 – 4 = 3994(U).

N.B. :- The number 4 is the difference of 92 – 88 = 4.

(R) – (U) = 6000 – 3994 = ***2006***(V).

At last, ***2006*** is the number of the adhyaya (chapters) seen in the *Rgveda*.

Control :- This result may be controlled.

(F) X (G) = 27 X 176 = 4752 (F'),

(K) X (J) = 16 X 176 = 2816 (K').

The chief of the demons has 36 heads, 18 arms and only two legs; an operation can be set up as :

36 X 18 X 2 = 1296. Fortunately, the sum of the terms gives out as :

1 + 2 + 9 + 6 = 18.

88 – 18 = 70 = (7 X 10).

(F') – (K') = 4752 – 2816 = 1936(DF),

(DF) + 70 = 1936 + 70 = ***2006.***

Hence, the number 2006 is found.

Elaborate lines of calculation.

A strict control must help. What will follow is not only a control grasped in the general sense, it will be the processes of reckoning and also the control at the same time.

We consider again the characteristics of the Asuras' chief with his 36 heads, 18 arms and two legs.

36 X 18 X 2 = 1296 = (36) (Ia).

Most of calculating ways may follow the spirit of the strophe :

tu

_____ _____ *gati_ //*

The sum of the terms of 1296 is : 1 + 2 + 9 + 6 = ***18*** (IIb).

In 1296, we consider the numbers 1 and 6, these two numbers are at the extreme position :

1296 ——— 16 —-→ ***61*** (IIIa);

secondly 1***29*****6** ——— 62 —-→ ***26*** (IIIa');

—→ —→ then we have ***6126*** (IIIb);

thirdly 1296 —-→ 12 X 9 = ***108*** (IIIc);

N.B. :- It confirms that the number ***108*** bears a functional position in the purpose. This number can be given out by the sum of 12 + 96 = 108 or by dividing 1296 / 12.

96 – 12 = 84 (IIId)

84 / 6 = 14 (IIIe)

(IIIc) + (IIIe) = 108 + 14 = ***122*** (IV)

—-→ —-→ then we obtain 6126122(IVa).

In ***1296*** —-→ 9 – 2 = 7(Va)

7 X 10 = 70(Vb).

N.B. :- The "radix" can be obtained by additoning 9 to 1 (in 1296).

—-→ —-→ We can write down as : ***612612270 (Vc)***

In 1296 —-→ 96 / 12 = 8(Vd)

—-→ ——→ At last, we have ***6126122708 (VI).***

N.B. :- From (IIIa) to (VI), the operations are known in Khmer language as ***jra*** . This purposeful expression that most of determinating operations turn round the number 1296. The effect of ***jra*** is called ***tamriep khdan'*** as it is seen in (IIIb), (IVa), (Vc) and (VI). means "to arrange, to put or to set something in a right order". ***Khda '*** indicates a digit which is determined by its own position in a number, i.e. unity, ten, hundred, thousand Ḥ (*lekh puon khda '* can be rendered as "a number of four digits".

In (VI), we write each digit from right to left-hand, and we have :

8072216216 (VII).

This is the real number which is, at this step, the object of our operations.

We see ten digits; the last one being at the extreme right-handed position may represents a limit and forms the usual "radix". In the two last digits of the number 1296, we consider ***96*** and divide it by 16 as 96 / 16 = 6 (VIII). This result will help us to find out the number of protagonists of the churning as they had been depicted on the bas-relief.

8072216216 – 6 = 8072216210 (IX)

From the number 8 at the extreme left position to the last digit of (IX), the zero(0) is the 10^{th} digit and forms with the last but one digit the number 10. We have, of course, five pairs of digits as following : 1^{st} 80, 2^{nd} 72, 3^{rd} 21, 4^{th} 62, 5^{th} 10. The 5^{th} pair of (IX) is the "radix".

The number 6 of (VIII) is the right one in the result shown in (VII). With regard to the forthcoming operations aiming at finding out the number 92 as being part of the result established by the relation (VII). The number 6 by it own nature in the situation may appear as a "surplus". The following relation is sufficient to take heed of its case :

$$6 \text{ X } 6 \text{ X } 6 \text{ X } 6 = 6 = (36) \text{ X } (36) = 1296,$$

(it may have seen in Ia).

The sum of the terms of (IX) is :

$$8 + 0 + 7 + 2 + 2 + 1 + 6 + 2 + 1 + 0 = 29(\text{X}).$$

By permuting the number 9, we obtain 92, this is the number of Asura. The number 92 is given out in the secondary operations connected with (T). The result cannot be entirely satisfied with the condition which may have been defective, but at each step an ascertaining way is needed. Then, we proceed by multiplying 29 by the "radix" :

$$29 \text{ X } 10 = 290 \text{ (Asu1)},$$

$$290 \text{ X } 29 = 8410 \text{ (Asu2)}$$

$$\text{(Ia)} / 12 = 1296 / 12 = 108 \text{ (Asu3)},$$

$$\text{(Asu3)} / 2 = \boldsymbol{108 / 2 = 54} \text{ (Asu4)};$$

N.B. :- 27 multiplying by 2 gives also 54.

$$\text{(Asu2)} + \text{(Asu4)} = 8410 + 54 = \boldsymbol{8464}\text{(Asu5)}.$$

The square-root of 8464 is 92; this is the number of the Asura of the bas-relief.

The number of the deva of the bas-relief has to be found out. The elements and the condition may produce a convenient, intermediate number for confirming the good position of the relation (VII). In (Ia), we make a series of operations.

1296 / 2 = 648 (XIa),

648 – (IIb) = 648 – 18 = ***630*** (XIb),

N.B. :- The number 18 can also be obtained by the following relation : 1296 / 72 = 18. The idea connected with ***jra*** is still hinted at this step.

1296 / 6 = 216(XIc),

(XIc) – 6 = 216 – 6 = 210(XII),

N.B. :- The number 6 may be removed as it is said in (IX).

(XIb) – (XII) = 630 – 210 = ***420***(XIIa).

With (Xib) and (XIIa), we proceed on the same way as it has done in (IIIb), (Iva), (Vc) and (VI),

—-→ ——→ then, we obtain ***630420***(XIII).

(XIa) / 2 = 648 / 2 = 324(XIIIa),

(Ia) / (XIIIa) = 1296 / 324 = ***4*** (XIIIb);

N.B. :- The following operations deal with 324 and 4;

1296 / 12 = 108; 108 X 3 = 324;

12 + 96 = 108; 108 / 27 = 4.

—-→ ——→ We write down 4 as ***6304204***(XIV).

The sum of the terms of (XIV) is :

6 + 3 + 0 + 4 + 2 + 0 + 4 = 19(XIVa);

——————— 91;

91 – 3 = ***88***(XV).

N.B. :- The number 3 may represent the .

An accurate scanning of this result has to be done. We have two ways at our disposal. Consider

(Ia) = 1296 and 648 (XIa),

(XIa) + (1a) / 18 = 648 + 72 = 720 (Dev1),

(Asu5) – (Dev1) = 8464 – 720 = 7744 (Dev2).

The square-root of 7744 is 88. This is the number of gods(deva) of the bas-relief at Ankgkor Vat Temple.

Another way can be possible through these relations :

$$(12 + 96) + (Ia) / 18 = 108 + (1296 / 18) =$$
$$108 + 72 = 180,$$
$$180 / 9 = 20,$$
$$108 - 20 = \mathbf{88.}$$

Thus, all the results are entirely cleared up.

Like in (VI), we write the relation (XIV) from the right to left-hand, and we have :

4024036(XVI).

The number ***4024036 is the square of 2006***.

Now, the condition may have to ascertain the real nature of the number ***8072216216***(VII) in this point and that the operational ways have not been deluded me. When dividing the relation (VII) by the number 2006, we obtain :

$$8072216216 / 2006 = \mathbf{4024036} \text{ (XVII)}.$$

The result of the relation(XVII) is the same as in the one of (XVI) as well. Thus, the number of (VII) is :

$$8072216216 = 2006 \text{ X } 2006 \text{ X } 2006 = (\mathbf{2006}) \text{ (XVIII)}.$$

The total number of the adhyaya of ***gveda*** is the swivel which had been chosen by the sculptors of the bas-relaief in the period of the Angkor Vat Temple. But the result seems to give credence to the point of the concept and would certainly bias anyone in favour of what I just have set up.

I would not like to impress upon anyone the seriousness of the cause I have expounded. I myself have been impressed by what it has given.

The point which has emerged during my survey raised courage in my objective about the validity of the reckoning ways. Sometimes, I had been dubious about showing an acceptable task. There is nothing to prevent anyone disbelieving the evidence of the prosecution steps; just that it seems to have no system to deal with. Only some fundamental processes of calculation are used; this is why I deem it necessary that many points should be taken in critical apparatus. I also deem it my duty to initiate the forthcoming ways of calculation. I don't know what anyone can deduce from my statements, but I hope that anyone deduces that there will be too many views raised up in the rationalism as it stands. Now I have been even more dubious as to whether I have done the right thing.

Confirmation.

On account of taking into consideration the contrary opinions, I try to bring in a confirmation grounded on some simple elements. When I have realized this, I can't help speaking about a Khmer way of calculation known as ***yo*** . This way is not a confirmation grasped through Western comprehension. It can only be compared with *Aphd__* which means "to reduce" aiming at pointing out a result.

Aphdan < aph – ***d*** , aph may be a corrupted form (?) of sk. apa; ***d*** , means "to pull out, to draw, to drag, to haul". *Yo_*, a verb, bears the sense of "to lift up"; in this context, it may have the sense as "to refer, to have reference". *Yo_* could have the same sense as upa-DI_- as does Sanskrit. Due to a sort of preciosity in the period of Phnom Penh, *aphd__ yo_* had been rejected and substitued by the expression *ke__ _____ gu_*, (sk. kendra _____ _____), "to put up an equation, to gether and to

focus the essential qualities (of numbers)" for the forthcoming operation.

In our purpose, ***aphd yo*** bears effectively the sense given out by the following operations :

From the number 8072216216(VII), we can obtain :

8 9 3 8 7 (Ay1),

as 8 + 0 = 8; 7 + 2 = 9; 2 + 1 = 3;
6 + 2 = 8; 1 + 6 = 7;

in (Ay1), we can obtain onward :

17 11 7 (Ay2), as 8 + 9 = 17; 3 + 8 = 11, and 7

8 2 7 (Ay3); as 1 + 7 = 8; 1 + 1 = 2, and 7

The sum of the terms of (Ay3) is : 8 + 2 + 7 = 17(Ay4).

The sum of the terms of (Ay1) is : 8 + 9 + 3 + 8 + 7 = 35 (Ay5);

(Ay5) – (Ay4) = 35 – 17 = ***18*** (Ay6);

(Ay4) = 17 —-→ —-→ 71

——→ ——→ 7 – 1 = 6 (Ay7);

(Ay5) – (Ay7) = 35 – 6 = 29(Ay8), this is equal to (X).

Curiously, we see the same result through the operations :

(Ay4) = 17 —-→ ***71*** (Ay8a),

(Ay5) = 35 ——→ ***53*** (Ay8b),

(Ay8a) – (Ay8b) = 71 – 53 = ***18***(Ay9),

this is the same result as in(Ay6).

Otherwise, consider the numbers (Ay4) = 17; (Ay5) = 35, and the elements of (Ay9), i. e. 71, 53.

We will have four interesting steps :

35 + 17 = 52 (St1),

71 + 53 = 124 (St2),

124 – 52 = 72 (St3),

35 + 10 = 45 (St4),

N.B. :- The number 45 = 180 / 4, see the number 180,

108 + 72 =180.

(St3) –(St4) = 72 – 45 = 27,

Consequently, 27 X 4 = ***108.*** (see the number 4 in (XIIIb).

We dispose the ensemble :

17 11 7 (Ay2),

8 2 7 (Ay3).

17 X 7 = 119 (*),

119 – 27 = ***92*** (**), it is equal to the root of (Asu5);

8 X 11 = ***88*** (***), it is equal to the root of (Dev2).

Through many ways of calculation, the number 1296 (= 36 X 18 X 2) holds on to its importance. The number 6 plays its function at some determining points; it is equal to 3 X 2, and the number 3 is not directly used. Its metamorphosis is adequate to deal with the calculation as

6 X 3 = 18,

108 / 3 = 36.

The number 1296 (= 36 X 36) is derived by nature from the characteristics of the demons' chief as to what the sculptors of the Angkor Vat style felt the demoniacal prowess to be of his utmost to partake.

There are some principal steps of calculation according to what it has normally appeared, namely

a) the number of the demons (92),

b) the number of the gods (88),

c) the number of the _____ (2006) of the *gveda*.

Curiously, the number of the demons is firstly found, which corresponds to Brahm 's advice as it is expressed in the 2nd line of st.13 (Ḥ) _____ _____ _____ sakhyam atra _____ , (alright quoted from *The*).

To seek the method of calculation and also to maintain it in the spirit of the Indo-Khmer cultural framework, it needs only to call into play the well-known numbers18, 108 and 27. Until this point, it must be made clear that the calculation has been proceeded by using the number 1296. Hasn't one any idea of how the sculptors had these numbers. Can they be thought to know the same kind of calculation ? I am at a loss of what to say. Doing what I might, I failed to reach the whole truth. For all one may think, the question is still hankering for the slightest issue. One can guess how painful it is to set forth a lot of reckoning elements, and the situation shows a wistful aspect. It is absurd to think the sculptors could have used the reckoning lines as I show at present. If I were to say the realistic aspect, they hadn't these lines. If they were to stamp the results as they had done, they would have known something like that.

Knowing the direct connection of the numbers 92 and 88 with 2006, another question is worth asking. Can the calculations proceed from the number 2006 ? Due to elementary logic, the case would be possible. Of course, the numbers 108 and 10 (the 'radix') are needed in this purpose.

$$2006 = 2000 + 6(\text{Ka}),$$

We divide 2000 and 6 by the 'radix'

$$10,\ 2000/10 = 200,6 \text{ (Kha)},$$
$$6/10 = 0,6 \text{ (Ga)},$$

the last digit of 2006 must be omitted as the case has been occured in the relation (VIII), though the elements have been in different conditions. We make a series of subtraction :

$$(\text{Kha}) - (\text{Ga}) = 200,6 - 0,6 = 200 \text{ (Gha)},$$
$$200 - 108 = 92 \text{ (Na)},$$
$$200 - 4 = 196 \text{ (Ca)},$$
$$196 - 108 = 88 \text{ (Cha)}.$$

Then, we obtain the number 92 demons and 88 gods, which is correspondent to the bas-relief.

The numbers 200 and 108 are common from the relations(Gha) to (Cha). The result of the relation(Cha) needs the one of (Ca) where 200 is subtracted by 4. Thus we have 196, which is the determining step to obtain the number 88. What is the *raison d'être* of this number 4 ? We may go back and see simultaneously :

a) the relations (VII), (VIII), (IX), (X) to (Asu5),

b) the relations (XIV), (XV) to (XVI).

The number 92 belongs to the relations quoted in ***a)***, and the number 88 has its connection with ***b)***. Otherwise, ***a)*** is for the number of the demons and ***b)*** for the gods.

On knowing these conditions, we can understand the relations (XIIIa), (XIIIb) and (XIV). The number 4 is given out in the relation (XIIIb). This number 4 is concerned with the relations (XIV), (XV), (XVI) and undoubtedly concerns to find a solution to such situation. By the way, there is no need to suppose the number 4

has something to do with the result linked to the number of the gods' participation. At the very step and in every respect, the subtraction of the relation (Ca) is obviously needful to the reckoning way for the number of the gods.

Now, I bring one's attention to bear on ***elaborate lines of calculation*** that has any bearing on the matter; I just pointed out everything that has borne a relation to what one inquires into the numbers 92 and 88, everything that regards them. I can say the ways have at any rate showed such and such an element in the one case has been a counterpart of an element in the other. What do I produce the relations (Ka) to (Cha) for ? To ascertain the opposite possibility. To all intents and purposes, these relations are suited to outline the short reckoning ways and they succeed in calling up something that is essential about them and permeate a mnemotechnic processes. One would feel satisfaction at having conveyed to anyone a clever methodology and would be brimming with joy when he hands down a convenient path for right comprehension. The relations (Ka) to (Cha) are in this fashion that many good things have to be learnt how to quickly be grasped. What I have put forward in the relations (Ka) to (Cha) must not be compared to the ***elaborate lines of calculation***. Finally the short reckoning ways have reached the same results, though the starting point does not link up.

Again, the number ***8072216216*** (relation VII) has entailed obtaining number 92 Asura, the relation (XIV) gives out the number 88 gods. Each case has respectively been confirmed by the relations (Asu5) and (Dev2). The relation (XVI) is the square of 2006 and the relation (XVIII) is equal to the cube of 2006. How best to have them interpreted ?

Before writing, I know the most important question to which I have no answer. My way has been conducive to a deadlock. I am vexed at being powerless to give an acceptable answer. I wonder this originates from my weak comprehension, scant datum. What can I do facing the square and the cube ? I am resolved to stay in the present condition and wait for forthcoming surveys. It is purposeless to compel one's way in. The problem is that it is still difficult for either of us to admit some sort of _____, "philosophy" related to fundamental mathematic elements according to the Indian view, i.e. the square and the cube. At the moment, nevertheless, several snags are hampering the correct running of what I intended to promote better understanding the problem; I have had to try to remedy that, but I have been thwarted in the plan by many incoherent elements which will be apt to fake the whole thing.

MAHĀBHĀRATAM

ĀDIPARVAN

Adhyāya 14

शौनक उवाच

सौते कथयतामेतां विस्तरेण कथां पुनः।
आस्तीकस्य कवेः साधोः शुश्रूषा परमा हि नः ॥1॥

Śaunaka uvāca

Saute kathayatām etāṃ vistareṇa kathāṃ punaḥ/
āstīkasya kaveḥ sādhoḥ śuśrūṣā paramā hi naḥ /1/

TRANSLATION:-

"O Sauti this legend must be told plentifully again for us on account of the extreme desire to hear (the story) of the saint, wise Āstīka".

(in case of *paramā (paramās, in pausa*), being considered as Ac.pl., the dental sibilant *s* of the group *ās* must be dropped down before the sonant *h* of *hi)*

Saute : sauti, proper name, Voc.sq.;

etāṃ : coming from the stem *etad–*, Ac. sg.f., related to *kathām* ;

vistareṇa : vistara - s.m. "abundance, expansion", eṇa, I.sg. used as adv. pletifully ;

kathām : kathā - s.f., Ac.sg., "tale, legend" ;

punaḥ : ind. "again, once more, further, besides";

āstīkasya : āstīka, proper name of Jaratkāru's son, G.sg.;

kaveḥ : kaves *(in pausa)*, kavi - s.m. “a wise man”, Ab.G.sg.;

sādhoḥ : sādhos *(in pausa)*, sādhu - adj. “holy man, saint” Ab. G. sg.;

suśrūsā : s.f. (from the Desid. of the root *ŚRU–*) “desire or wish to hear”

paramā : parama - adj. “principal, chief, excellent, exceeding, extreme”;

naḥ : coming from the stem *asmad–*, G.pl., short form of *asmākam* (or *asmabhyam*, D.pl.) ;

kathayatām : coming from the root KATH–, 10th cl., “to tell”, Imperative tense, 3rd pers. sg., Ātmane pada;

hi : ind. “for, because, on account of” some functions of *hi* are explained in 2 Pāṇini, s sūtra :VIII. 1.34

hi ca /34/ padāni /hi ca/

vṛttih / *hi ityanena yuktaṃ tiṅantamaprātilomye nānudattaṃ bhavati/VIII. 1.35*

Chandasyanekamapi sākāṅkṣam/35/ padāni/ chandasi anekam api sākāṅkṣam/

vṛttiḥ / *hi ceti vārttate chandasi viṣaye hiyuktaṃ tiṅantaṃ sākāṅkṣamanekamapi nānudāttaṃ bhavati/*

मधुरं कथ्यते सौम्य श्लक्ष्णाक्षरपदं त्वया।
प्रीयामहे भृशं तात पितेवेदं प्रभाषसे ॥2॥

Madhuraṃ kathyate saumya
ślakṣṇākṣarapadaṃ tvayā/
prīyāmahe bhṛśaṃ tāta
pitevedaṃ prabhāṣase/2/

“O gentle one, the beautiful, imperishable subject is told agreeably by you; we are much pleased, O Dear one, you tell this (as did) your father”.

madhuraṃ : madhura– adj. “sweet, agreeable, melodious”

(prīya, cāru), it may be considered as an adverb in regard to the verb *kathyate* ;

kathyate : coming from the root KATH–, "to tell", passive from, 3rd pers. sg. pres. tense ;

saumya : adj., (somya), "soft, good, amiable", Voc.sg.;

tvayā : coming from the stem *tvad–* (or *yuṣmad–*), I.sg.;

padaṃ : pada- s.m. (nt.), N.sg. "cause, subject, occasion" (hetu) ;

akṣara : adj. "imperishable" (akṣaya), in the *Bhagavadgītā*, we read :

yad akṣaraṃ veda-vido vadanti
viśanti yad yataya vīta-rāgāḥ/, VIII, st. 11

ślakṣṇa : adj. "soft, gentle" (mṛdu, satmya); "smooth, polished" (pramṛṣ-a), "fine; delicate" (cāru); "beautiful" (sundara) ;

prīyāmahe: coming from the root izh *PRĪ*-4th cl., (or 9th or 10th cl.),

"to please to quality"', "to be pleased", 1st pear.pl.pres. tense, Ātmane pada ;

bhṛśaṃ : (INDECLIN.), "much, exceedingly, repeatedly, strongly, frequently",

āṃ may be understood as an adv. ;

tāta: Voc.sg., "my dear, dear one"

pitevedam : pita + iva + idam, lit. this is like father ;

prabhāṣase : coming from the root pra-*BHĀṢ-,* "to tell, to speak",

2nd pers. sg. pres. tense, Ātmane pada.

The word *ślakṣṇa* is indicated by Pāṇini's sūtra II. 1.31:

pūrvasadṛśasamonārthakalahanipuṇami-
śraślakṣṇaiḥ / 31/ padāni/

pūrva sadṛśa sama ūnārtha kalaha nipuṇa misra ślakṣṇaiḥ (sa0 na0 tṛtīyas) /

vṛttiḥ / *pūrva sadṛśa sama ūnārtha kalaha nipuṇa miśra ślakṣṇa etaiḥ saha tṛtīyāntaṁ samasyate tat puruṣaśca samāso bhavati /*

vārttikam/ *pūrvādiṣvavarasyopasaṅkhyānam/*

अस्मच्छुश्रूषणे नित्यं पिता हि निरतस्तव।
आचष्टैतद्यथाख्यानं पिता ते त्वं तथा वद ॥3॥

Asmac chuśrūṣaṇe nityaṃ
pitā hi nirtas tava/
acaṣ-aitadyathākhyānaṃ
pitā te tvaṃ tathā vada / 3/

"Your father was always engrossed in our hospitality as your father made known this communication, you also say that way".

asmac : coming from the stem of pl, *asmad–*, *asmt* in the present pada according to *anta* principle,

sandhi : the voiceless dental *t* changes into the voiceless paltal *c* before the palatal sibilant *ś* of *śuśrūṣaṇe* ; the palatal sibilant *ś* of *śuśrūṣaṇe* changes into the voiceless palatal *ch* as it follows the palatal *c* of asmac ;

chuśrūṣaṇe : śuśrūṣaṇa–s.nt. "Hospitality", L.sg.;

niratas : nirata–, (root *ni-RAM–*), adj. "pleased, satisfied, interested, engrossed in (magna) ; "delighting in, attached to, pleased or devoted to" ;

N.sg.m, related to *pitā* : *sandhi* : the dental sibilant *s* of *niratas* is maintained as it is followed by the voiceless dental *t* of *tava* ;

tava : coming from the stem *tvad–* (or *yuṣmad–*), G.sg;

pitā : pitṛ– "father", N.sg., ;

"always" nityaṃ ;

hi : see in analysis of the strophi 1 in the present adhyāya ; "Indeed" ;

tvaṃ : coming from the stem *tvad– (yuṣmad–),* N.sg.

te : coming from the stem *tvad– (yuṣmad–),* D.G. sg. ;

pitā : pitṛ–, N.sg ;

vada : coming from the root *VAD–*, "to say", Imperative tense, 2nd pers.sg. Parasmai pada ;

ākhyānam : ā–khyāna– s.nt. "telling, communication", Ac.sg., object of ācasta etad : "this" ;

yathā ... tathā, "as .... therefore", in whatever manner, as .... so" ; Pāṇini's sūtra, VIII. 1.37

Pūjāyāṃ nānantam /37/ padāni /
pūjāyām na anantaram /

vṛttiḥ / *yāvadyatha ityetābhyāṃ yuktamanataraṃ tiṅantaṃ pūjāyām viṣaye nānudāttan na bhavati kiṃ tarhi anudāttameva/*

ācaṣtaitad : ācaṣ-a +etad, sandhi: a + e—> ai

ācaṣ-a : coming from *ā-CAKṢ–* 2nd cl. defective in non-conjugational tenses, "to say, to tell, to relate, to announce, to make known", *CAKṢ–* is a reduplicated from of *KAṢ*; *ā–caṣ-a : ā-CAKṢ–*, (ācaṣ-e, pres. tense Ātmane pada the prefix *ā* and the augment *a* of Imperfect tense are united together in *ā* the letter k is omitted, *caṣ–* is used, *ta*, personal flexional ending of 2nd pres. of Imperfect tense, Ātmane pada; there is a substitution stated by a Pāṇini's sūtra, II. 4.54 ;

Cakṣiṅaḥ khyāñ /54/
padāni/cakṣiṇa khyāñ (ā^{0}) /

vṛttiḥ / *cikṣiṇaḥ khyāñādeśo bhavati ārddhadhātuke/*

vārttikam/chyaśādirapyayamadeśa iṣyate

Cakṣ : is substituted by *Khyā–* before an arddhadhātuka affix.

ā-cakṣ–tās+mi = ā-khyātas-mi = ā-khyā-tum = ā-khyatavya–.

सूक्त उवाच

आयुष्यमिदमाख्यानमास्तीकं कथयामि ते।
यथा श्रुतं कथयतः सकाशाद्वै पितुर्मया ॥4॥

Sūta uvāca

Āyuṣyamidamākhyāna-
māstīkaṃ kathāyāmi te
yathā śrutaṃ kathayataḥ
sakāśād vai pitur mayā /4/

"To you, O long-lived one, I tell this story (related to) Āstīka I being the one who I (preserves life of snakes) in that way as has been heard by me from my father".

kathayataḥ : kathayata–, (coming from the root ~ KATH– 10th cl.), verb. adj., N.sg.m. ;

mayā : coming from the stem asmad–, (or *mad–*), I.sg.

kathāyāmi : coming from the root *KATH–* "to tell", Ist pers.sg. pres. tense Parasmai pada ; the vowel *a* of-aya-must be lengthened as it is directly followed by the nasal *m* of mi ;

te : coming from the stem *yuṣmad–* (or tvad–), D. or G.sg., used for Śaunaka ;

āstīkam : āstīka, proper name of Jaratkāru's son, object of *kathāyāmi* ; Ac. sg.

ākhyānam : ā-khyāna- s.nt. "a legend, a story" (kathā-purāvṛtta), Ac.sg., object of *kathāyāmi* ;

idam : Ac.sg.nt., related to *ā-khyānam* ;

āyuṣyam : āyuṣya– adj. "preservative of life" : s.nt. "duration of life", related to *āstīkaṃ;* this sage, by meeting with the king Janamejaya, was giving life to any snake ; the king put and end to hte sacrifice of snakes ;

pitur : pitṛ–, "father", G. or ABI.sg., sandhi : the r is maintained as it is followed by the nasal (sonant) m of ek;k maya ;

sakāśāt : (sakāśa– adj.), Ab.sg. or sa-kāśatas, “from the presence, from”, vai : ind. (kila), expletive particle ;

śrutaṃ : śruta– s.nt. “learning” (vidavattva); “heard”;

yathā : ind. “according to, so that, since”.

sandhi of sakāśād : the final voiceless dental *t* changes into d (sonant) before the v of vai.

पुरा देवयुगे ब्रह्मन्प्रजापतिसुते शुभे।
आस्तां भगिन्यौ रूपेण समुपेतेऽद्भुतेऽनघे॥5॥

Purā devayuge brahman
prajāpatisute śubhe/
āstāṃ bhaginyau rūpeṇa
samupete 'dbhute' naghe / 5 /

“O Brahman, formely, in the age of the gods, there were two auspicious daughters of Prajāpati ; oh ! sinless, these two sisters were, by beauty, marvellous”.

sute : sutā- s.f. “daughter”, Ac.dual ;

śubhe : śubha- adj. “beautiful, auspicious”, Ac.dual, f., related to *sute*; deva:s.m. “god“ ;

yuge : yuga– s.nt., L.sg. “age”, devayuga is the first age of the world, i.e. kṛta-yuga; the age of the gods has the four ages of mankind; this is a Mahāyuga having 4 320 000 years of mankind. See Manusmṛti, adhyāya I, stophes 68, 69, 70 71, 72 ;

brahman : Voc.sg., “O Brahman” ;

āstām : a+ astām, (coming from the root AS– “ to be”), 3rd pers. dual, imperfect tense, Parasmai pada, a (augment), AS– (root), –tāṃ, personal flexional ending ;

bhaginyau : bhaginī- s.f.“a sister”, N. dual ;

rūpeṇa : rūpa- s.nt. “form, look” ; “a beautiful form, beauty”, I.sg. ; rūpa is also used in Khmer language ;

samupete : samupeta- adj. “possessed of” (with I.), (syn. upanna), N.dual, if. ;

adbhute : adbuta– adj. “wonderful” (āścaryakara), “extraordinary“ (alaukika, amānuṣa, atimānuṣa) ; s.nt. “a wonder miracle” (āścarya, camatkṛti), “a prodigy”; related to *samupete; sandhi:* the vowel a of adbhute must be dropped down before the last vowel e of samupete : In Khmer language, the word āścarya is spelled as *ascāryā*; it is largely used by people ; *abbhuta* is used through a khmer neologism (without definition) that was held by Buddhist monks living in big towns.

In indology, some scholars believe that adbhuta is “constructed” from the Pāli abbhuta ; no one can assert the question, and its etymology is still doubtful.

purā : ind. “formely, in olden days” (prāk) ; “at first” ;

an–aghe : an-agha- adj. "sinless, faultless, uninhuried", N. dual, f.

sandhi : the vowel a of an-aghe must be dropped down as it follows the vowel *e* of dbhute. May be anagha also in vocative case.

ते भार्ये कश्यपस्यास्तां कद्रूश्च विनता च ह।
प्रादात्ताभ्यां वरं प्रीतः प्रजापतिसमः पतिः।
कश्यपो धर्मपत्नीभ्यां मुदा परमया युतः ॥6॥

Te bhārye kaśyapasyāstāṃ
kadrūś ca vinatā ca ha/
prādāttāttābhāyṃ varaṃ prītaḥ
prajāpatisamaḥ patiḥ/
kaśyapo dharmapatnībhyāṃ
mudā paramayā yutaḥ 6/

“Kadrū and Vinatā were two wives of Kaśyapa; being satisfied, the husband (who is) like Prajāpati gave the boon to both of them; as Kaśyapa was absorbed in exceeding pleasure with the two wives (obtained), according to Dharma.”

kadrūś : kadrū-, proper name of a Prajāpati's daughter,

N.sg.;

sandhi : the dental sibilant *s* changes into palatal sibilant before the voiceless palatal *c* of *ca* ;

vinatā : proper name of Prajāpati's another daughter, N.sg.; *kadrūś* and *vinatā* are the subject of the verb *āstāṃ* ;

āstām : coming from the root *AS*– "'to be"; a *(*augment, bhūtakaraṇa), *as,*root, *tāṃ* personal flexional ending of Imperfect tense 3rd pers. dual, Parasmai pada ;

kaśyapasya : kaśapa, proper name of a great ṛṣi, G.sg.m. ;

te : coming from the stem *tad*–, N.dual, f.or Ac.f. ;

bhārye : bhāryā– s.f., N. dual, f.or Ac.

prādāttābhyāṃ : prādātta– adj., I.D.Ab., dual, coming from *prā-DĀ*–, "to give",

varam:vara-s.m., "a boon", (syn.īpsita) ;

patiḥ : pati-s.m. "'husband", N.sg. ;

samah : sama-adj. "like, similar" (sadṛśa); "equal, same", related to *patiḥ* ;

kaśyapo : kaśyapas (*in pausa)*, kaśyapa, proper name of a great Ṛṣi, N.sg.;

sandhi : the group *-as* changes into *o* before the sonant *dh* if *dharma*^{o} ;

dharmapatnībhyīṃ : dual, I.D. Ab. of ^{0}*patnā-* ; patnī-s.f. "a wife" (bhārya) ;

mudā : mud-s.f. "joy, pleasure" (moda), I.sg. ;

paramayā : parama-adj., I.sg.f., "principal, chief excellent" (adya, śreṣ-ha, uttma), "exceeding, extreme" ;

yutaḥ : yuta-"absorbed in" (yukta-), "fit, fitted", N.sg., related to kaśyapah.

वरातिसर्गं श्रुत्वैव कश्यपादुत्तमं च ते।
हर्षादप्रतिमां प्रीतिं प्रापतुः स्म वरस्त्रियौ ॥7॥

Varātisargaṃ śrutvaiva
kaśyapāduttamaṃ ca te
harṣādapratimāṃ prītiṃ

prāpatuḥ sma varastriyau /7/

"While attending to the highest granting of boon from Kaśyapa, these two excellent women obtained the extreme joy due to pleasure".

śrutvaiva : śrutvā+ eva, śrutvā: abs. of *ŚRU–,* 5th cl., "to hear, to learn, to study, to obey"; "to promise, to listen, to attend to anything, to give ear to any one" ;

eva : ind. "so, just so, exactly so, indeed, truly, even, alone, merely, still" ;

varātisargaṃ : vara + ati +sargam: ^{0}sarga-s.m. "granting" (dāna), "permission" (anujña-); "favour" (anugraha), Ac.sg., object of śrutvā ; vara– s.m. "a boon" ;

kaśyapā : kaśyap*ā*, proper name, Ab.sg. ;

sandhi : the voiceless dental *t* changes into *d* (sonant dental) before *u* of uttamaṃ ;

te : coming from the stem *tad-*, N.dual, f. ;

harsādapratimāṃ : harṣād-a-pratimāṃ: s.m. "joy, pleasure" (mud-s.f.), prīti–, saṃmada), Ab.sg., the present case introduces the idea of comparison ;

a-pratimāṃ : a-pratima-adj. "without a match, incomparable", Ac.sg.f. ;

prītiṃ : prīti-s.f."joy, pleasure", Ac.sg., object of *prāpatuḥ ;*

prāpatuḥ : prāpatur (*in pausa*), pra-Āp-atur, perfect tense, Parasmai pada, dual, 3rd pers. *sandhi*: the final *r* of the personal flexional ending *atur* changes into *s* before the voiceless sibilant *s* of *sma* ;

sma : ind. particle, the present case is used pleonastically as the verb is already in a past tense (*prāpatuḥ*); with a pres. tense or pres. participle, *sma* gives them *a* past sense ;

sandhi of harṣād : the voiceless dental *t* changes into *d* before the vowel a of a-*pratimaṃ.*

vara– adj. "excellent" ;

striyau : strī-s.f., N.dual, (a monosylabic stem, its declension follows the stem dhī– s.f.)

वव्रे कद्रूः सुतान्नागान्सहस्त्रं तुल्यतेजसः।
द्वौ पुत्रौ विनता वव्रे कद्रूपुत्राधिकौ बले।
ओजसा तेजसा चैव विक्रमेणधिकौ सुतौ ॥8॥

Vavre kadrūḥ sutān
nāgān sahasraṃ tulyatejasaḥ/
dvau putrau vinatā vavre
kadrūputrādhikau bale/
ojasā tejasā caiva
vikrameṇādhikau sutau /8/

"Kadrū begged a thousand of snakes as (her) sons equal in splendour ; Vinatā chose two sons more intense in force than those of Kadrū ; the two sons are strong in heroism, in energy and in physical force".

kadrūḥ : kadrū, proper name of Kaśyapa's wife, N.sg., subject of *vavre* ;

sutān : suta– s.m. "son", Ac.pl., object of *vavre* ;

nāgān : nāga– s.m. "snake", Ac.pl. ;

sahasraṃ : sahasra– s.nt. "a thousand", Ac, sg. ;

vavre : coming from the root *VṚ*–, "to beg, to choose", uṛ var (*guṇa*),

va reduplication (abhyāsa), *vṛ*– the remaining form of *VṚ*– after reduplication, *e*, personal flexional ending of 3rd pers. sg., perfect tense, Ātmane pada ; this is a special case of *VṚ*– which ends with a bowel, see ṝ dṛś—> dadṛse ;

dvau : coming from dvi– "two", dual, m.Ac., related to *putrau;*

putrau : putra– s.m "a son", dual, Ac. ;

vinatā : proper name of Kaśyapa's wife, N.sg.f. ;

kadrū : putra–adhikau, adhika– adj. "more, additional"

(bhūyas) ; "greater", "full of, strong in" (pūrṇa) ; "mightier, more intenre" (dṛḍhatara) ; "better than, higher than" (with Ab.G.) ; Ac. dual, relate to *putrau*, object of *vavre* (of the 2nd line);

bale : bala– s.m. "a force", L.sg. ;

tejasā : tejas– s.nt. I.sg., "strength, valour, courage, energy";

ojasā : ojas– s.nt. "physical strength" (bala), "vitality, ability, power", I.sg. ;

caiva : ca + eva ;

vikrameṇa : vikrama– s.m. "valour, courage, heroism, power strength, prowess, force", I.sg.

sutau : dual N. of suta ;

tulya : adj. "equal to, of the same kind or class or number or value, similar, comparable, like", ^{0}tejas– adj. "equal in splendour", ^{0}*tejasaḥ* Ac.pl.m., related to sutān ;

The word tulya is explained by a pāṇini's sūtra, VI.2.2:

Tatpuṛṣe tulyārthatṛtīyāsaptamyupamānāvyayadvitīyākṛtyāḥ / 2/
padāni / tatpuruṣe tulyārtha tṛtīyā
saptamī upamāna avyaya dvitīya kṛtyāḥ /

vṛttiḥ / *tatpuruṣe samāse tulyārthaṃ tṛtīyāntamupamānavāci avyayaṃ dvitīyāntaṃ ca*
yatpūrvapadaṃ tatprakṛtivaraṃ bhavati /

vārttikam/ *avyaye naṅkunipātāmiti vaktavyam /*

तस्यै भर्ता वरं प्रादादध्यर्धं पुत्रमीप्सितम्।
एवमस्त्विति तं चाह कश्यपं विनता तदा ॥9॥

Tasyai bhartā varaṃ prādādadhyardhaṃ putram īpsitam/
evamastviti taṃ cāha
Kaśyapaṃ vinatā tadā /9/

"To her (i.e. Vinatā), the husband gave boon (of two sons who are) extremely desired ; then, Vinatā spoke

to Kaśyapa" "well let it be so".

evamastviti : evam + astu + iti, *sandhi* : the vowel *u* of *astu* changes in *v* before the vowel *i* of *iti* according *samprasāsraṇa* principle. About the latter, we can read some pāṇini's sūtras : I. 1.45

igyaṇaḥ saṃprasāraṇam / 45 /
padāni / ik yaṇaḥ saṃprasāraṇam /

vṛttiḥ / *igyo yaṇaḥ sthāne bhūto bhāvī vā tasya saṃprasāraṇamityeṣā saṃjñā bhavati/VI.4.131*

Vasoḥ saṃprasāraṇam / 131 /
padāni / vasoḥ/ saṃprasāraṇam /

vṛttiḥ / *vasvantasya bhasya saṃprasāraṇaṃ bhavati /*

(see also the sūtras VI. 1.13 ; VI. 1.15).

astu : coming from the root AS– "to be", Imperative tense, Parasmai pada, 3rd pers.sg. ;

iti : ind. "thus, so, as you know", it indroduces a direct speech or a quotation ;

evam : ind. "thus, in this way, in such a manner, such", (from pronominal base *e*) ;

tāṃ : coming from the stem *tad*–, Ac.sg.m.

cāha : ca + āha, aha coming from the root AH–, considered as defective verb, 3rd perfect tence sg., "to say, to speak, to express, to signify".

pānini gives a following explanation, III. 4.8 :

bruvaḥ pañcānāmadita āho bruvaḥ / 84 /
padāni / bruvaḥ pañcānām āditaḥ āhaḥ bruvaḥ (parasmai padānāṃ ṇalatusuthala⁰ la-aḥ vā) /

vṛttiḥ / *bruvaḥ parasya la-aḥ parasmai padānāṃ pañcanānādibhūtātām pañcaiva ṇalādaya ādeśā bhavanti tasminnayogena ya yu ya āh aśanda ādeśo bhavati /*

āhatuḥ "they two say" ; āhuḥ "they say". Though AH–

is considered as a defective verb, it has also its conjugation like the verb BRŪ– : sg. āha or bravīti brrvīṣi bravīmi (AH– cannot give for this) dual āhatuḥ or brūtaḥ आहतु: āhathuh or brūtaḥ brūvah ;

tasyai : coming from the stem *tad-,* D.sg. f.;

tasai: coming from the stem *tad* - D.sg.f.

prādād : prādāt (*in pausa)*, pra-a-da-t, pra prefix, *a* augment (*bhūtakaraṇa), dā*, (root), *t*, personal flexional ending of 3rd pers.sg. Imperfect tense, Parasmaī pada; *sandhi:*the final voiceless dental *t* of *prādāt* changes into *d* before the vowel *a* of *adhyardhaṃ*;

varam : vara-s.m. "boon", Ac.sg., object of *prādāt*;

adhy-ardham : ^{0}ardha– "having an additional half" "one and half"

sandhi : the vowel *ī* of adhi becomes *y* before the *a* of *ardham* according to *saṃprasārana* principle (see Pāṇini's sūtras V. 1.45; VI. 4.131; VI. 1.13);

About *ardha*, we can read some Pāṇini's sūtras. I. 1.33:

prathama caramatayālpārdhakatipayanemāś ca /33/ padāni / prathama carama taya alpa ard katipaya nemāḥ ca (vibhaṣājasi sarvājasi sarvādīni sarvanāmāmāni)/

vṛttiḥ/ *prathama carama taya alpa ardha katipaya nema ityetejasi vibhāṣā sarvanāmasañjñā bhavanti/ II.2.2.*

ardhaṃ napuṃsakam/ 2/ padāni / ardham napuṃsakam (sa vi ta su ta ekadeśinā ekādhikaraṇe/

vṛttiḥ/ *ardhamityeannapaṃsamekadhikaraṇena samasyate tatpuruṣaś ca samāso bhavati/*

Ardha "half" is always neuter and generally takes a tatpuruṣa compound; the sense of *ekadeśin* and *ekādhikaraṇa* must be understood in this sūtra.

(see also the sūtras I. 1.23; V.4.5; VII. 3.26,27).

īpsitam : īpsita-adj. "wished, desired, dear to" (iṣ-a); "wish" (icchā), Ac. sg., related to *putram;*

kaśyapaṃ : kaśyapa, proper name of Ṛsi, object of āha;

vinatā : proper name of a Prajāpati's daughter, N.sg., subject of *āha*; tadā: "then"(tasmin samaye); it is said by a Pāṇini's sūtra:

sarvaikānyakiṃyattadaḥ kāle dā / 15/ padāni/
sarva eka anya kim yat tadaḥ kāle dā/

vṛttiḥ/ *saptamyā iti varttate na tvitarābhya iti/*
sarvādibhyaḥ prātipadikebhyo dā pratyayo bhavati/tralopavādaḥ/

The correct reading must be *prādādatyarthaṃ;* on the point, the Edition of V.S. Sukthankar, BORI, Poona is doubtful. *Ati-arthaṃ* can be rendered as "extremely"*, īpsitam* "desired"; *i -y* before the vowel *a*(saṃprasāraṇa).

कृतकृत्या तु विनता लब्ध्वा वीर्याधिकौ सुतौ।
कद्रूश्च लब्ध्वा पुत्राणां सहस्त्रं तुल्यतेजसाम्॥10॥

Kṛtakṛtyā tu vinatā
labdhvā vīryādhikau sutau/
kadrūś ca labdhvā putrāṇāṃ
sahasraṃ tulyatejasām /10/

"Obtaining two sons full of heroism , Vinatā became grateful, and kadrū, receiving a thousand of sons equal in splendour did the same".

Kṛtakṛtyā : adj. , sg.f.ā, related to Vinatā, "one who has done his duty or accomplished a business"; this word must also be hinted at kadrū in the 2nd line; THANKFUL, GRATEFUL"

tu : "now, then, but";

labdhvā : abs. of LABH, labh+tvā,

sandhi : the voiceless dental *t* of *tvā* becomes *d* and the sound

h of *bh(labh—)* must be added to the dental *d,* and by the way we have *dh*, according to the rule of sandhi applied to consonant;

vinatā: proper name, N.sg.;

adhikau: adhika– adj. "full of, strong in greater", Ac. dual, dual related to *sutau;* "additional, subsequent, surpassing";

virya : s.nt. "strength, heroism "(bala, śaurya);

sutau : suta– s.m. "a son", Ac. dual;

kadrūs **:** kadrū, proper name, N. sg.*, sandhi*: the final dental sibilant *s* changes into the palatal sibilant *s* before the voiceless palatal ***c*** of *ca* sahasraṃ: sahasra – s.nt. "a thousand", Ac. sg.;

putrāṇāṃ : putra–s.m., G.pl.;

tulyatejasām **:** tulya–tejas–, "equal in splendour", G.pl.m., related to putrānāṃ.

धार्यौ प्रयत्नतो गर्भावित्युक्त्वा स महातपाः।
ते भार्ये वरसंहृष्टे कश्यपो वनमाविशत्॥11॥

Dhāryau prayatnato garbhā-
vityuktvā sa mahātapāḥ/
te bhārye varasaṃhṛṣ-e
kaśyapo vanamāviśat/11/

"That great seer Kaśyapa having said to these two wives, delighted by boon, "bear the conception with effort", went to a forest".

Dhāryau : dhārī– adj., "holding, bearing", Ac. N. dual, f.;

prayatnato : prayatnatas (*in pausa*), ind. "effort, special effort, labour, perseverance"; *sandhi*: the group – *as* changes into ***o*** before the sonant *g* of *garbhāvi;*

garbhāvityuktvā : garbhau + iti + uktvā, *au* becomes āv before the vowel *u* of *uktvā,* according to *saṃprasāraṇa* principle, see Pāṇii's sūtras shown in analysis of stro-

phe 9; garbhau: garbha–s.m., "the womb, belly" (ja-hara, garbhāśaya); "conception" (garbhagrahaṇa*); garbha* is also used in Khmer language (*man garbh, dran garbh*); N.Ac. dual;

sa : "with", being the 1st ember of compound, bahuvrīhi, (saha); mahātapāḥ may be understood as an adj. in Ac. pl. f.; the sense could be "it is said that the women are endowed with great penance";

bhārye : bhārya–s.f., "a wife", N. Ac. dual;

te : coming from the stem *tad*– A. Ac. dual,;

uktvā : abs. of *VAC–,*

saṃhṛṣ-e : saṃ–hṛṣ-a–adj. delighted, glad, (from saṃ–

HṚṢ–), N. Ac. dual, f. related to bhāryau; vara – s.m. "a boon";

kaśyapo : kaśyapas (*in pausa**)***, kaśyapa, proper name, N.sg.

sandhi : the group – as becomes ***o*** before the sonant *v* of vanamāviśat;

āviśat : coming from the root *VIŚ– 6th* cl., "to enter" (GAH–); "to resort to" *(ā–ŚRI–);* **"**to go in", Imperfect tense, 3th pers. Sg. Parasmai pada, ā+a-VIŚ-a-t, ā, prefix, ***a***, augment (*bhūtakaraṇa), VIŚ–*, root, –***a***–, vowel indicating the stem of system of present conjugation*, t,* personal flexional ending;

vanam : vana – s.nt. "forest", Ac. sg.

कालेन महता कद्रूरण्डानां दशतीर्दश।
जनयामास विप्रेन्द्र द्वे अण्डे विनता तदा।।12।।

Kālena mahatā kadrūraṇḍānāṃ daśatīrdaśa/
Janayāmāsa viprendra dve aṇḍe vinatā tadā/12/

"O great of Brahmins, Vinatā then gave birth to two eggs, (and after a long time, kadrū (did the same) of a thousand eggs".

daśatīrdaśa : "a thousand", (used in Ac. or in N. case);

kālena : kāla–s.m. “time, period, I.sg;

mahatā : mahat- adj., “great, long”, I.sg.;

viprendra : vipra+indra: “great of Brahmins”, Voc. Sg. ; *sandhi : a + i — e* this is explained by a Pāṇini’s sū, VI. 1.87:

ādguṇaḥ / 87 / padāni / āt guṇaḥ/

vṛttiḥ / acītyanuvartate / avarṇātparoyo’c aci ca pūrvo yo’ varṇastayoḥ

pūrvaparayoravarṇācoḥ sthāne eko guṇa ādeśo bhavati/

dve aṇḍe : *dve* of dvi–nt., *ande*; aṇḍa– s.nt. “an egg”, Ac. dual; in regular way owing to the rule of sandhi applied to *e+a*, this vowel *a* of *anḍe* must be dropped down, but in the present *pada,* it is maintained for having 8 sylables, (instead of dve’ ṇḍe). the rule realated to *e+a* is stated in VI. 1.109:

eṅaḥ padāntādati / 109 / padāni / eṅaḥ padāntāt ati/

vṛttiḥ / eṅ yaḥ padāntastasmādati parataḥ pūrvaparayo sthāne pūrvarūpamekādeśo bhavati/

In fact, the sense of this sūtra can also be applied to *o* in the body of the word. The vowels *e* or *o* must be followed by a short *a* which is very important in regard of the *raison d’*être of the rule.

vāyo iti — vāyaviti (*o* followed by *i*)

vāyo āyāi — vāyavāyāhi (*o* followed by a long *ā)*

For a right understanding, it is intended to distinguish a) “final in a pada, b) “at the end of a word”, c) “in the body of the word”.

Vinatā, proper name, subject of *janayāmāsa ;*

tadā : ind. “then”;

janayāmāsa : janayām–āsa, (*āsa* perfect tense of *AS–),* peripharastic perfect tense, 3rd pers. sg., (janayām, from

the root *JAN*– 4TH cl., to rise, to be born";

kadrūraṇḍānām : kadrūs aṇḍānāṃ : *sandhi* : the dental sibilant *s* of *kadrūs* being directly preceeded by a vowel (except *a* or *ā)* changes into *r* and it is followed by a vowel; kadrūs: N.sg.f.

तयोरण्डानि निदधुः प्रह्ष्टाः परिचारिकाः।
सोपस्वेदेषु भाण्डेषु पञ्च वर्षशतानि च॥13॥

Tayorṇdāni nidadhuḥ praḥṛṣ-āḥ paricārikāḥ/
Sopasvedeṣu bhāṇḍeṣu pañca varṣaśatāni ca/13/

"In moistened vessels, the female servants, being pleased, bore up the eggs of these two (sisters) for five hundred years".

spasvedeṣu : sopasveda adj. "having perspiration or moisture, moistened, wetted"; sa + upa–sveda, sa, ind. A prefix expressing "junction", "conjuction", "possession", can be rendered as "with, together, along with, added to having" ; upa– sveda –s.m. "moisture" (kleda), "sweat" (gharma); bhāṇḍeṣu: bhāṇḍa– s.nt. "a vessel" (pātra), "pot, dish"; "a box" (karaṇḍa), L.pl.;

pañca : "five", śatāni: śata–s.nt. "a hundred",

varṣa : s.nt. "a year", pañca ° "five hundred years";

tayor : tayos (*in pausa),* coming from te stem *tad* –, dual f. (or m.nt.), G.L;*sandhi:* the final dental sibilants *s* changes into *r* before the vowel *a* of *aṇḍāni;*

aṇḍāni : aṇḍa–s.nt. "an egg", Ac.pl., object of *nidadhuḥ*

paricārikāḥ : paricārikā–s.f. "female servant" (sevikā), N.pl. f., subject of *nidadhuḥ*

prahṛṣ-āḥ: pra–hṛṣ-a–, coming from the root HṚṢ–(pra–HṚṢ–), "to rejoice" (*MUD–),* "to be pleased" (*TUṢ),* N.pl.f., related to *paricārikāḥ;*

nidadhuḥ : coming from the root *DHṚ*–or *DHĀ,* "to bear, to assume, to hold, to bear up, to sustain", the vowel *ā* is

at its end, it follows the conjugation (declension) of the verb *DA–*, perfect tense, 3rd pers.pl. Parasmai pada; *ni,* prefix, *da,* reduplication (*abhyāsa); sandhi:* the letter *r* of *–ur,* personal flexional ending, changes into ḥ (*visarga)* before the voiceless *p* of *prahḥṣ-āḥ.*

ततः पञ्चशते काले कद्रूपुत्रा विनिःसृताः।
अण्डाभ्यां विनतायास्तु मिथुनं न व्यदृश्यत॥14॥

Tataḥ pañcaśate kāle
kadrūputrā viniḥsṛtāḥ
aṇḍābhyāṃ vinitāyāstu
mitunaṃ na vyadṛśyata/14/

"Thereafter five hundred years of time, the Kadrū's sons went out, but a pair (of sons hatching) out of eggs of Vinatā was not seen".

tataḥ : tatas (in pausa, = tasmāt), "thereupon, thereafter"; about that word, we have a Pāṇini's sūtra, V. 3.7:

pañcamyāstasil / 7 / padāni / pañcamyāḥ tasil/

vṛttiḥ / pañcamyantebyaḥ kiṃ sarvanāmabahubyastasilpratyayo bhavti/

*kim+tasil:ku+tas (*kim *is substituted by* ku*, see VII. 2.104,* ku tihoḥ);

we have kutaḥ, kutra, kuha (V.3.13). According to the sutra V.3.7,

we can understand kutaḥ, yatas, tataḥ., bahutaḥ.

The sūtra VI. 3.35 gives an accurate view with *tasil:*

Tasilādiṣvākṛtvasucaḥ / 35 / padāni / tasilādiṣu ākṛtvasucaḥ/

vṛttiḥ/ pañcamyāstasilityataḥ prabhṛti samkhyāyaḥ krīyāmbhyāvṛttiganane

kṛtvasujiti pragetasmād ye pratyayāsteṣu

bhāṣitapuṃkādanūṅ striyāḥ puṃvadbhavati/

vārttikam/ śasi bahvalpārthasya puṃvadbhāvo vaktavyaḥ /vā °/

tvatalorguṇavacanasya puṃvadbhāvo vaktavyaḥ/ vā °/

basyaḍhe taddhite puṃvadbhāvo vaktavyaḥ / vā °/

-ak chasoś ca puṃvadbhāvo vaktavyaḥ/

tasyāḥ śālāyāḥ = tataḥ, tasyāṃ = tatra, yasyāṃ yatra, yasyā = yatas,

pañca, "five", śate: śata – s.nt. "a hundred", L.sg.;

kāle : kāla – s.m. "time, period", L.sg.;

vinatāyās *: Ab. Or G.sg. of vinatā, proper name;*

kadrū : proper name, putrā: putrās (in pausa), putra–s.m. "a son", N.pl., sandhi: the final dental sibilant s *of the group ās must be dropped down before the sonant* v *of viniḥ °;*

viniḥsṛtāḥ: viniḥsṛtās (in pausa), verb. adj., coming from vi–niḥSṚ– (1ST or 3rd cl.), "to go out, to depart" (niḥ+GAM–), N. pl.m., related to ° putrā; aṇḍābhyāṃ: aṇḍa – s.nt. "an egg", I.D. Ab. Dual;

tu : ind. "but, on te other hand", it is said by a Pānini's sūtra VI. 3.133:

Ṛci tunughamakṣu taṅ kutroruṣyānām / 133 / padāni/ ṛci tu nu gha makṣu taṅ ku tra uruṣyānām (dīrghaḥ)/

vṛttiḥ/ ṛci viṣaye tu nu gha makṣu taṅ ku tra uruṣya ityeṣāṃ dīrgho bhavati/

This sūtra has been ranged by Bhattoji Dīkṣita in the *Vaidikī Prakriyā, (*chapter on Vedic formation), dealing with the principle of lengthening in the *ṚGVEDA.*

Mithunaṃ : mithuna–s.nt. "a couple" (dampatī); "twins"(yama)' "union"(saṃyoga), "a pair"

(yugala), N.sg.;

na : negative particle ;

vyadṛśyata : vi-a–dṛś–ya–ta, vi, prfix, a, augment (bhūtakaraṅa), dṛś, root, ya, infix indicating a passive form, *ta*, personal flexional ending of Imperfect tense, 3rd pers. sg.Ātmane pada;

ततः पुत्रार्थिनी देवी व्रीडिता सा तपस्विनी।
अण्डं बिभेद विनता तत्र पुत्रमदृक्षत॥15॥

tataḥ purtrārthinī devī vrīḍitā sā tapasvinī/
aṇḍaṃ bibheda vinatā tatra putramadṛkṣata/15/

*"*Thereupon, desirous of son, the goddess Vinatā, being devout and ashamed, pierced the egg, (and) there the son was seen".

tatra : ind. "there" (tasmin sthāne, tasmin prasaṅge); "then" (tadā); this word is explained by a Pāṇini's sūtra, V.3.10:

saptamyās tral / 10/ padāni / saptabyāḥ tral/

vṛttiḥ / kiṃsarvanāmabahubyaḥ tral pratyayo bhavati/

adṛkṣata : a–dṛś + s–ata: *a,* augment (bhūtakaraṇa), *dṛś*–root, *s*, infix indicating the aorist with the letter *s (*being different from radical aorist), –ata, personal flexional ending of 3rd pers. Pl. Ātmane pada;

sandhi : the palatal sibilant ś becomes *k* at the end, according to *anta* principle; this *k* is followed by a dental sibilant *s* which changes itself into a cerebral sibilant ṣ, and we obtain *kṣ*; the vowel ṛ of the root is unchanged; this point is very important as *i, ī, ū* take *guṇa* at Ātmane pada.

putram: putra – s.m. Ac. sg., "a son",

bibheda: coming from the root *BHID* – (1st cl. or 7th cl.), "to break, to rend, to pierce (CHID–*);* "to divide, to separate" (*Viśliṣ–), bi,* reduplication (*abhyāsa), bhed (i—e,*

guṇa*), a,* personal flexional ending of 3rd pers. sg., Perfect tense, Parasmai pada;

the reduplication is stated by some Pāṇini's sūtras, i.e. VI. 1.8:

li-I dhatoranabyāsasya/ 8/ padāni/ li-i dhātoḥ anabyāsasya/

vṛttiḥ/ *li-i parato' nabyāsasya dhātoravayavasya prathaasyaikācoḥ*

dvitīyasya vā yathāyogaṃ dve bhavataḥ/

vārttikam/ *dvirvacanaprakarṇe chandasi veti vaktavyam / vā / li-iṃ dvirvacane jāgartervoti vaktavyam/ (see also sūtras VI. 1.9. 10, 11).*

vinatā : proper name, N.sg.f. , subject of *bibheda;*

aṇḍaṃ : aṇḍa–s.nt. "an egg", Ac. sg., obect of *bibheda;*

Tataḥ : tatas (*in pausa,* +tasmāt), see Pāṇini's sūtra, V. 3.7, in analysis of strophe 14;

Putrārthinī : from putra + arthinī, arthin–adj., "desirous of (with Ins. Or in cpds), (abhilāṣuka); "possessed of desire" (spṛhāvat–); *putra°* , "desirous of son", *arthinī,* N.sg.f., related to *vinatā;*

Sā : coming from the stem *tad–*, N.sg.f;

Tapasvinī : from tapasvin–, adj. N. sg.f., "devout" (bhaktimat); "poor, helpless";

vrīditā: (coming from the root *VRĪḌ*–4th cl.), "to be ashamed"(*LAJJ–),* "to be bashful", verb. adj., N.sg.f., related to vinatā.

पूर्वार्धकायसम्पन्नमितरेणाप्रकाशता।
स पुत्रो रोषसम्पन्नः शशापैनामिति श्रुतिः॥16॥

Pūrvārdhakāyasampanna-mitareṇāprakāśatā/
Sa putro roṣasampannaḥ śaśāpainām iti śrutiḥ/16/

"Being not self – illuminated with the rest of body

having a half (part), that son, endowed with anger, it is heard, cursed her (Vinatā)."

pūrva–ardha–kāya–sampannam : pūrva–"being before, in front, foremost or upper (part) of body"; some pāṇini's sūtras show its meaning and its use : I.1.27:

sarvādīni sarvanāmāni/ 27 padāni/ sarva ādīni sarvanāmāni/

vṛttiḥ / *sarvaśabda ādiryeṣāṃ tānīmāni sarvādīni sarvanāmasañjñāni bhavanti/*

To know other words of the same kind of *sarva,* one can see them in Pāṇini's gaṇapā-ha; this is one of important sūtras relating to *sarvanāma.* I.1.34:

pūrvaparāvaradakṣiṇottaraparādharāṇi vyavasthāyamasañjñāyām/ 34 /

padāni / *pūrva para avara dakṣiṇa uttara apara adharāṇi vyavasthāyām asañjñyām (vibhāṣā jasi sarvādīni sarvanāmāni)/*

vṛttiḥ / *pūrvādīni vibhāṣā jasi sarvanāmasaṃjñani bhavanti vyavasthāyamasyāñ–jñāyām/II.1.31:*

pūrvasadṛśasamonārthakalahanipuṇamiśraślakṣṇaiḥ / 31 / padāni / pūrva

sadṛśa sama ūnārtha kalaha nipuṇa miśra ślakṣṇaiḥ (sa° vi° tṛtīyasa°)/

vṛttiḥ / *pūrva sadṛśa sama ūnārtha kalaha nipuṇa miśra ślakṣṇa etaiḥ saha*

tṛtīyāntaṃ samasyate tatpurṣaś ca samāso bhavati /

vārttikam/ *pūrvādiṣvavarasyopasaṅkhyāanam/*

We learn fortunately that the words *pūrva* and the

like govern the instrumental case. VII. 1.16:

pūrvādibhyo navabhyo vā / 16 / padāni / pūrva ādibhyaḥ navabyaḥ vā (sarvanāmnaḥ ṅasiṅayāḥ smāt sminau)/

vṛttiḥ / pūrvādibhyo navabhyaḥ sarvanāmna uttarayor ṅasiṅayoḥ smāt smin ityetāvādeśau vā bhavataḥ/

So we can have: pūrvasmāt, pūrvāt, pūrvasmin, pūrve, parasmāt, parāt, parasmin, pare; (affixes : –smāt, –smin.

Ardha : adj. "half, halved, forming a half, one part, the other part, the half part of anything", this word is shown by two Pāṇini's sūtras,

See I.1.33 and II. 2.2, in the analysis of the strophe 9;

kāya : s.m. "body", it is explained by a Pāṇini's sūtra, II.3.41:

nivāsacitiśarīropasamādhāneṣvādeśca kaḥ / 41 / padāni / nivāsa citi śarīra upasamādhāneṣu ādeḥ (ghañ)/

vṛttiḥ/ nivāsa citi śarīra upasamādhāna eteṣvartheṣu cinoteghañ pratyayo bhavati dhātorādeś ca kakāra ādeśo bhavati/

ci+ghañ = ki + ghañ = kāya (cikhalli–ni–kāya, ā–kāya, a–nitya–kāya);

sampannam : sampanna–adj. "endowed with, furnished by", Ac. sg.m.;

itareṇa : itara, (i–tara–), "the other (of two), another , the rest (apara), another , different from (with Ab.); see two pāṇini's sūtras : VII. 1.25:

adḍ ḍatarādibyah pañcabhyaḥ/ 25/ padāni/ adḍ ḍatarā dibhyaḥ pañcabyaḥ/

vṛttiḥ/ ḍatarādibyaḥ parayoḥ svamoradḍ ityayaādeśo

bhavati/

kārikā : apṛktaścedamo doṣo nivṛtte ḍatarādiṣu aḍḍitvaḍḍatarādināṃ na lopo nāpi dīrghatā/VII. 1.26:

netarācchandasi/ 26 / padāni / na itarāt chandasi/

vṛttiḥ / itaraśabdāduttarayoḥ svamośchandasi viśaye aḍḍādeśo naṃ bhavati/

a–prakāśatā : may be understood as a pres. Participle of pra+*KĀŚ–,* with a privative a, a–prakāśat–, I. sg.m., "not visible, hidden", "secret" (gūḍha), "not self – illūminated";

sa : coming from the stem *tad–*, N.sg.m., sas (*in pausa), sandhi*: the final dental sibilant *s* must be dropped down before any consonant and before any vowel, except *a)*, see the following pāṇini's sūtra, VI. 1.132:

Etattadoḥ su lopo' koranañ samāse hali /132 / padāni / etat tadoḥ sulopaḥ akoḥ anañ samāse hali/

vṛttiḥ / etattadau yāvakārau nañ samāse na varttate tayoryaḥ suśabdaḥ kaś ca tayoḥ suśabdo yastadarthena sambaddhastasya saṃhitāyāṃ viṣaye hali parato lopo bhavati/

putro : putras (*in pausa),* putra – s.m. "a son" , N.sg. , subject of *śaśāpa*;

saṃpannaḥ : saṃpanna– adj. "endowed with", N. sg.m., related to *putro*; roṣa–s.m., "anger, rage, wrath";

śaśāpainām iti : śaśāpa+ enām–iti, śaśāpa: coming from the root *ŚAP* –1st (or 4th cl.) "to curse, to swear an oath"; to blame, to abuse" (NIND–),

śa, reduplication (*abhyāsa*), *śap–,* root, (the vowel *a* must be lengthened at the 1st and the 3rd pers.sg. of Parasmai pada, but in certain case, this vowel *a* is unchanged),

a, personal flexional ending of perfect tense 3rd pers. Sg. Parasmai pada;

enām: coming from the stem *enad* –Ac. sg.f.;

sandhi: *a+e —ai*, according to Pāṇini's sūtra, VI. 1.88:

vṛddhireci / 88 / padāni / vṛddhiḥ eci/

vṛttiḥ / āditi vartate/ avarṇātparo ya eva eci ca pūrvo yo' varṇastayoḥ

pūrvaparayoravarṇaicoḥ sthāne vṛddhirekadeśo bhavati/

śrutiḥ : śruti–s.f. "news" (vartā–s.f.), "a sound" (dhvani – s.m.), N.sg., it may be rendered as " it is heard"(*iti*)

योऽहमेवं कृतो मातस्त्वया लोभपरीतया।
शरीरेणासमग्रोऽद्य तस्माद्दासी भविष्यसि॥17॥

Yo'hamevaṃ kṛto mātas tvayā lobhaparītayā/
śarīreṇāsamagro'dya tasmāddāsī bhaviṣyasi/17/

"O Mother, it is I who am thus made half in body by you (who are) filled with longing; so, you will be a female slave".

yo'hamevam: yas aham evam, yo: yas (*in pausa)*, coming from the stem *yad –,* N. sg.m, aham: coming fro the stem *asmad–,* N.sg., *sandhi*: the group *as* of *yas* changes into *o* before the vowel *a* of *aham*, and accordingly the vowel *a* must be dropped down. The fact is stated by some Pāṇini's sūtras : VI. 1.113:

ato roraplutādaplute / 113 / padāni / ataḥ roḥ aplutāt aplute /

vṛttiḥ / ati uditi varttate / akārāplutāduttarasya rorephasya ukārānubandhaviś-ṣ-asya akāre' plute parata ukārādeśo bavati / VI. 1.114:

haśi ca/ 114 / padāni / haśi ca/

vṛttiḥ / haśI ca parato'ta uttarasya rorukārādeśo

bhavati/

The case of the vowel *a* of *aham* can be understood through the sūtra VI. 1.109, shown in the analysis of the strophe 12.

Tvayā: coming from the stem yuṣmad – (tvad–), I. sg. ; about *tvayā,* there are some Pāṇini's sūtras, VII. 2.89*:*

Yoci / padāni / yaḥ aci /

vṛttiḥ / ajādau vibhaktāvanādeśe yuṣmadasmadoryakārādeśo bhavati / VII.2.97:

tvamāvekavacane / 97 / padāni / tvamau ekavacane /

vṛttiḥ / ekavacana ityarthanirdeśaḥ / ekavacane ye yuṣmadasmadī

ekārthābhidānaviṣaye tayormaparyantasya sthāne tvama ityetāvādeśau bhavataḥ/

It can be set declension going as:

Yuṣmad+Ṭā = tva–ad+ā= tvay–ay+ā= tvayā; by these two sūtras, we can obtain : mayā, mayi, tvayi, yuvayoḥ, tvām, mām, tvat, mat; see also sūtra VI. 1.97 and VII. 1.32.

kṛto : kṛtas (*in pausa*), kṛta – adj. "made, done", N. sg.m., related to *aham*, *sandhi:* the group *–as* changes into *o* before the sonant *m* of *mātas, cf . VI. 1.113; śandhi:* śarīreṇa : śarīra– s.nt. "body"; this word is in Pāṇini's sūtra, III. 3.41, the analysis of the strophe 16; śarīra is also used in Khmer language where *śava*, "dead body", ; (Khmer spelling *sārīra* for sārīra, sab for śava);

evam : ind. "thus in this way, in such a manner, such"; mātas: (from mātṛ–), mātar (in pausa), Voc. Sg. f., *sandhi;* the final *r of* mātar must be changed into ḥ (visarga) before any voiceless consonant, but in the present case, the final *r* becomes *s* (dental sibilant) which is maintained as it is followed by the voiceless dental *t* of *tvayā*.

The phenomena is stated by three Pānini's sūtras: VIII.3.15

kharavasānayorvisarjanīyaḥ / 15/ padāni / khara avasānayoḥ visarjanīyaḥ /

vṛttiḥ / rephāntasya padasya khari parato' vasāne ca visarjanīyadeśo bhavati/ VIII. 3.34:

visarjanīyasya saḥ / 34 / padāni / visarjanīyasya saḥ/

vṛttiḥ / visarjanīyasya sa kāra ādeśo bhavati khari parataḥ/ VIII. 2.66:

Sasajuṣo ruḥ / 66/ padāni / sa sajuṣoḥ ruḥ/

vṛttiḥ / sakārāntasya padasya sajuṣ ityetasya ca rurbavati /

lobha – s.m. "desire for, longing after" (icchā);

parītayā : parīta – parītā – adj. f.), I.sg.f., "elaplsed" (atīta); "departed"(pareta); "seized by filled with" (āviṣ-a);

tasmād : tasmāt, coming from the stem *tad* , Ab. Sg., *sandhi*: final voiceless dental *t* changes into the sonant *d* before the letter *d* of *dāsī;*

adya : aoda, now, at present"*(adhun*ā, idān*īm); aro.*

*dya: agras (*in pausa), agra – adj. "best, prominent" (pramukha), "the best of any kind"; *sandhi:* the group – *as* changes into *o* before *a,* and consequently, this *a* must be dropped down, see the sūtras VI. 1.113, 114, VI. 1.109; dāsī – s.f. "female slave" , N.sg.;

bhaviṣyasi : coming from the root *BHŪ*–, "to be", *BHŪ*–+i–ṣy–a–si, bho + i–ṣy–a–si, bhav––av+i–ṣy–a–si, *s* of *sva* becomes ṣ (cerebral as it follows a vowel which is not *a* or *ā*, ṣya), infix indicating the future tense, si, personal flexional ending of 2nd pers.sg., Parasmai pada; about the future tense, we may consider some Pāṇini's sūtras: III. 3.15:

anadyatane lu- / 15 / padāni / anadyatande lu-

(bhaviṣyati)/

vṛttiḥ / *bhaviṣyadanadyatane'rthe vārttamāddhātor lu-pratyayo bhavati/*

vārttikam/ *paridevanesvastanī bhaviṣyadarthe vaktavyā/III. 3.132:*

āśaṃsāyaṃ bhūtavacca / 132 / padāni / āśaṃsāyam būtavat ca (bhaviṣyati vartamānavat)/

vṛttiḥ / *bhaviṣyati kāle āśaṃsāyāṃ gamyamānyāṃ dhātor vā bhūtavat pratyayā bhavanti cakārād vartamānavacca/ III.1.135:*

nānadyatanavat kriyāprabandhasāmīpyayoḥ / 135 / padāni / na anandyatanavat kriyā prabandha samīpyayoḥ/

vṛttiḥ / *anadyatanavat pratyayavidhirna bhavati kriyaprabandhe samīpye ca gamyamāne/*

About the vowel it, we can appreciate the following sūtra: VII. 2.58:

gameri- parasmaipadeṣu / padāni / gameḥ i-parasmaipadeṣu /

vṛttiḥ / *gamerddhātoḥ sakārāderārdhadhātukamya parasmaipadeṣviḍeṣviḍagamo bhavati /*

iṣ-iḥ / *ātmanepadena samānapadasthasya gamerayamiḍagamoneṣyate /*

āsam : coming from the root *AS*–"to be", a –asam, imperfect tense, 1st pers. Sg., Parasmai pada, *a,* augment (*bhūtakaraṇa), asa* –, stem (aṅga)of the root *AS–m,* personal flexional ending.

पञ्च वर्षशतान्यस्या यया विस्पर्धसे सह।
एष च त्वां सुतो मातर्दास्यत्वान्मोक्षयिष्यति॥18॥

Pañcavarṣaśatānyasyā yayā vispardhase saha/

eṣa ca tvāṃ suto mātar dāsyatvān mokṣayiṣyati / 18/

"The five hundred years are of her whom you emulate with; O mother, this is the son who will set you free from slavery".

yayā : coming from the stem *yad* – I.sg.f;

pañca : "five";

varṣa : s.m. (or nt.), "a year";

asyā : asyās (*in pausa),* coming from the stem *idam*– G.(or Ab.) sg.f., *sandhi*: the dental sibilant *s* of the group – *as* must be dropped down before *y* of *yayā*; There are some Pāṇini's sūtras related to this,

Pāṇ. VIII. 3.19: lopaḥ śākalyasya / 19 / padāni / lopaḥ śākalyasya /

vṛttiḥ / vakāra–yakārayoḥ padāntayoravarṇapārvayor lopo bhavati śākalyasyācāryasya matenāśi parataḥ/

Pāṇ. VIII. 3.22: hali sarveṣām / 22 / padāni / hali sarveṣām /

vṛttiḥ / hali parato bhobhago agho apūrvasya yakārasya padāntasya lopo bhavati sarveṣāmācāryāṇāṃ matena /

saha : ind. "with", used along with the verb *vi–spardhase;*

vi–spardhase : *vi – SPARDH–,* "to emulate with" (Ac.I. with or without *saha*), 2nd pers. s. tense, Atmane pada; eṣa: esas (*in pausa),* coming from the stem *etad* –, N.sg.m., *sandhi*: the final dental sibilant *s* must be dropped down before any consonant and before any vowel. Except *a,* see Pāṇini's sūtra, VI. 1.132, (in analysis of strophe 16); varṣa –śatāni–asyā. Varṣa –"a year". śatāni: śata–s.nt. "a hundred", N.pl.;*sandhi*: the vowel *i* of *śatāni* changes into *y* before the vowel *a* of *asyā, according to saṃprasāraṇa* principle, which is stated by Pāṇini's sūtras : VI. 1.77:

iko yaṇaci / 77 / padāni / ikaḥ yaṇ aci /

vṛttiḥ / aci parata iko yaṇādśo bhavati /

vārttikam / ikaḥ plutapūrvasya savarṇadīrghabādhanārthaṃ yaṇādeśo vaktavyaḥ/ VI. 1.127:

Iko' savarṇe śākalyasya hrasvaś ca / 127 / padāni / ikaḥ / ikaḥ asavarṇe śākalyasya hrasvaśch vṛttiḥ / iko'savarṇe'ci parataḥ śākalyasyācār-yasya matena prakṛtyā bhavanti hrasvaś ca tasyakaḥ sthāne bhavati /

vārttika/ sinnityasamāsayoḥ śākalapratiṣedho vaktavyaḥ /

vā / īṣā akṣādiṣu chandasi prakṛtibhāvamātra vaktavyam /

suto : sutas (*in pausa)*, suta –s.. "a son" (putra) ; "a child" , N.sg., *sandhiI:* the group *–as* changes into *o* before the sonant *m* of *mātar,* see Pāṇini's sūtra shown in analysis of the st. 17, Pāṇ. VI. 1.113;

mātar: coming from mātṛ–, Voc. Sg.f., *sandhi*: the letter *r* is maintained before the sonant *d of dāsyatvān;* some Sanskrit, grammatical books written by Western scholars state that the *s* and the *r* become *r* when they follow any vowel, except *a or* ā, *i.e. avis mama — avir mama, dhenus iva — dhenur iva.* By considering *matar dāsyatvān,* we are at the presence of the letter *r* following the vowel *a*; I think this *r* is maintained though it follows the vowel *a*. The fact is also seen in the *Gītagovinda (*5,10) "(*.....svayamidametya punar jagada rādhām",* but it deals with *punar,* and anyhow we have the letter *r* following the vowel *a,* this *r* is maintained before the sonant *j* of *jagāda.*So, the Pānini's sūtras VIII. 3.15 and VIII. 3.34 cannot be applied (see them in the analysis of the strophe 17);

dāsyatvān : dāsyatvāt (*in pausa),* dāsya – tva–s.nt., dāsya – s.nt. "servitude, slavery, service"; the suffix *tva* shows the condition, the fact of something; it is generally at the end of a compound; *tvaāt, Ab. Sg. sandhi:* the voice-

less final dental *t* changes ito the nasal *n* of its class before the nasal *m* of *mokṣayiṣyati;* the phenomena is explained by Pāṇini's two sūtras, II.1.39:

StokāntikadūrārthakṛcchrāṇI ktena / 39 / padāni / stoka antika dūra artha kṛcchrāṇi ktena (sa° ta° su pañcamī saha)/

vṛttiḥ / stoka antika dūra ityevamarthāḥ śabdāḥ kṛccraśabdaś ca pañcayantāḥ ktāntena saha samasyante tatpuruṣaś ca samāso bhavati/

vārttikam/ śatasahasrau pareṇeti vaktavyam / VI.3.2:

Pañcamyāḥ stokādibyaḥ / 2 / padāni / pañcamyāḥ stokādibyaḥ (aluk) /

vṛttiḥ / stokāntikadūrārthakṛcchrāṇi stokādīni tebhyaḥ parasyāḥ pañcamyā uttarapade' lubghavati /

tvāṃ : coming from the stem *yuṣmad – (or* tvad–), Ac.sg., Pāṇini's sūtra: VII: 2.87:

Dvitīyāyāṃ ca/ 87 / padāni / dvitīyāyām ca /

vṛttiḥ / dvitīyāyāṃ ca parato yuṣmadasmador ākārādeśo bhavati/

mokṣyaiṣyati : coming from the root *MOKṢ* – 10th cl. , future tense, mokṣ –ay–iṣya–ti, *mokṣ*–, root, *ay*, infix indicating the 10th cl. of verb, *I,* vowel joining the root and its *vikarṇa* to the infix of future tense (ṣya), *ti,* personal flexional ending 3rd pers. Sg., Parasmai pada, see Pāṇini's sūtras

III.3.15; III3.132; III.1.135; VII.2.58 (for the vowel it), in the analysis of st. 17.

यद्येनमपि मातस्त्वं मामिवाण्डविभेदनात्।
न करिष्यस्यदेहं वा व्यङ्गं वापि तपस्विनम्॥19॥

Yadyenamapi mātastvaṃ
māmivāṇḍavibhedanāt/

na kariṣyasyadehaṃ vā
vyaṅgaṃ vāpi tapasvinam/19/

"If , like to breaking out the egg for me, you are this indeed, you won't do make him a handicap or bodyless who is under penance(in the eggs).

Yadi : ind. "if"; enam: coming from the stem *enad –Ac.sg.,*

Yadyenam, sandhi : the vowel *i* of *yadi* changes into y, according to *saṃprasāraṇa* principle, (Pānini's sūtras VI. 1.77, VI. 1.127, see in analysis of the st. 18);

Api : ind., it is explained by the following Pāṇini's sūtra, I.4.96 :

Apiḥ padārtha saṃbhāvanānvavasargagarhā-samuccayeṣu / 96/ padāni / apiḥ

Padārta saṃbāvana anvavasarga garhā saṃuccayeṣu (karma)/

vṛttiḥ / padārthe saṃbhāvane' nvavasarge garhāyaṃ samuccaye ca vartamānaḥ apiḥ karmapravacanīyasaṃjño bhavati/

mātas: from mātar (*in pausa),* Voc.sg., *sandhi:* the final *r* must be changed into ḥ(*visarga)* before any voiceless consonant, but in the present case, it is followed by the voiceless dental *t* of *tvam, (*Pānini's sūtras, VIII.3.15, tvaṃ: coming from the stem *yuṣmad – (*or *tvad–)*, N.sg., Pāṇini's sūtra, VII. 2.94:

tvāhau sau / 94 / padāni / tva ahau sau /

vṛttiḥ / yuṣmadasmadormaparyantasya sau pare tva aha ityetāvadeśau bhavataḥ /

("in the Nominative sg. case, *tva* is substained for yuṣm– and *aha* for asm);

see also the sūtr VI. 1.107;

yuṣ–ad+su = tva–ad+a = tvam,

asm–ad+su= aha–ad–am= aham;

mām : coming from the stem *asmad–*, Ac. sg., (Pāṇ. VII. 2.87, see in analysis of st. 18); asmad + am = ma – aā+am = ma, (see Pāṇ. VI. 1.107);

iva : ind. "like" ; "nearly, about, as if on a path";

aṇḍa : s.nt, "an egg";

vibhedanāt : vi–bhed –ana–, coming from vi–*BHID*–ana, vi–*BHID*+*l*yu, "splitting, cleaving, piercing" the interconsonnatic vowel *i* changes into *e(guṇa)*.

Some Pānini's sūtras are connected with *yu* and *yuc,* VII. 1.1:

Yovoranākau / 1 / yu voḥ ana akau /

vṛttiḥ / yu vu ityetayorutsṛṣ-aviśeṣaṇayoranunāsikayṇoḥ pratyayayor grahaṇaṃ tayoḥ sthāne yathāsaṅkhya mana aka ityetāvādeśau bhavataḥ/

kārika: yuvośced dvitvanirdeśo dvitve yaṇtu prasajyate
atha cedekavaddbhāvaḥ katha puṃvadbhavedayam /
dvitye naigamiko lopa ekatve numanityatā
āśiṣyatvāddhi liṅgasya puṃstvaṃ veti samāśritam /

This sūtra VII. 1.1 can be appreciated as a governing rule dealing wit *lyu, ṇvul* and *yuc.* III.1.134:

nandigrahipacādibhyo lyuṇinyacaḥ / 134 / padāni / ninda grahi pacādhibhyaḥ lyu ṇini acaḥ/ III. 2.150:

jucaṅkramyadandramyasṛgṛdhijvalaśucala-ṣapatapadaḥ / 150 / padāni/ ju caṅkramya dandramya sṛ gṛdhi jvala śuca laṣa pata padaḥ (yuc, tacchīlādiṣu) /

vṛttiḥ / ju prabhṛtibhyo dhātubhyo yuc pratyayo bhavati tacchīlladiṣu kartṛṣu /

(see also VII. 3.84, VI. 1.78,II. 3.46);

vibhedanāt : Ab. Sg.;

na : negative particle;

karisyasyadeham : karisyasi –adeham, karisyasi: coming from the root *KṚ*–kar–isya –si, 2nd pers.sg., future tense, parasmai pada, (see Pāṇini's sūtras III.3.15; III3.132; III.1.135; VIII.2.58, in analysis of st. 17);

sandhi : the vowel *i* of *si*, personal flexional ending, changes into *y* before the vowel *a* of *adeham,* according to *saṃprasāraṇa* principle, see Pāṇini's sūtras VI. 1.77, VI. 1.127, in analysis of st. 18;

adeham : it may be understood as ade–aham, the vowel *a* of *aham* is dropped down, according to Pāṇini's sūtra VI.1.109, see in analysis of st. 12;

ade : coming from the root *AD–2nd cl.,* "to eat" *(BHAKṢ–), 1ST* pers. Sg. pres. Tense, ātmane pada; the condition of the conjugation of the root *AD*–is stated by the Pānini's sūtra II. 4.72:

adiprabhṛtibhyaḥ śapaḥ / 72 padāni / adi prabhṛtibhyaḥ śapaḥ (1ug) /

vṛttiḥ / adiprabṛtibhya uttarasya śapo lug bhavati / (for atti(AD–+TI), see VIII.4.55);

vā:ind. "or, on the other side, neither, wether"; two Pāṇini's sūtras use Vā, I.2.13

vā gamaḥ / 13 / padāni / vā gamaḥ (l iṅsiccau ātmanepadeṣu jhal kit)/

vṛttiḥ / gamerdhātoḥ parau liṅsicāvātmanepadeṣu jhalādī vā kitau bhavataḥ/

saṃ–gam+LIṄ= saṃ–gam+ta= saṃ–gam+sīyuṬ+ ta= sa Sic+ ta= saṃ-gaṃ-sī-ṣ+-a or sam-ga-sī-ṣ--a;

sam-gam+LUṄ=sam-gam+ta=sam-am+Sic+ta= sam-aṬ+gam-Sic+ta= sa–aga–a–ta= sam–aga–ta or sam–a–gaṃ–s–ta; I.2.35:

Uccaistarāṃ vā vaṣa-kāraḥ / 35 / padāni / uccaistarāṃ vā vaṣa-kāraḥ (yajñakarmaṇi

ekaśrutiḥ)/

vṛttiḥ / *yajñakaraṇi vaṣa-kāraḥ uccaistarām vā bhavati ekaśrutir vā/*

api : ind., see Pāṇini's sūtra I. 4.96;

tapasvinam: tapasvin–s.m. "an ascetic", Ac.sg.m.;

Vyaṅgaṃ : vi–aṅga–adj. "multilated (being)", Ac.sg.m.

प्रतिपालयितव्यस्ते जन्मकालोऽस्य धीरया।
विशिष्टबलमीप्सन्त्या पञ्चवर्षशतात्परः॥20॥

Pratipālayitavyas te janmakālo'sya dhīrayā/
Viśiṣ-abalaīpsantyā pañcavarṣaśatāt paraḥ /20/

"By desiring (this) strong (son), you must wait for his birth with patience for more than five hundred years".

Pratipālayitavyas : °pālayitavya– verb. adj., coming from the root prati–PĀL–"to be guarded or watched or waited for", N.sg.m.;

sandhi : the letter *s* (dental sibilant) of the group–*as* may change into ḥ (visarga), but at the present case, it is followed by the voiceless dental *t* or *te*, so this letter *s* is maintained, according to Pāṇini's sūtras: VIII.3.15; VIII. 2.66, and especially VIII. 3.34, see in analysis of st. 17;

te : coming from the stem *yuṣmad* –(or *tvad–),* short form of *tubhyam*, D.SG. or of *tava,* G.sg.;

Janman–s.nt. "existence, life"; bahūni me vyatītāni janmāni tava cārjuna(. . .) in – *The Bhagavadgītā*, IV, 5;

°kālo: °kāla–, °kālas (in pausa), N.sg.m.;

asya : coming from the stem *idam*–, G.sg.m., see pāṇini's sūtras VII.2.113; VII. 3.114; VII.1.12, shown in analysis of st. 18;

sandhi: °*kālo' sya,* the group –*as* becomes o before the vowel *a* of *asya*, and consequently this vowel must be dropped down, according to Pāṇini's sutras VI. 1.113; VI. 1.114; VI.1.109, see in analysis of st. 12 and st. 17;

dhīrayā : I.sg.f. of dhīra–adj. , "wise, intelligent (matimat–)"; brave, steady, calm (śūra)', (svastha, nirbhaya); "strong", (prabala); "deep, loud" (gambhīra), "gentle" (saumya); "resolute" (dṛḍhniścaya–s.m.); "bold" (pragalbha);

viśiṣ-a : adj. "distinguished" (viśruta);

balam: bala–s.m. "force, strength", Ac.sg.;

īpsantyā : (from the root *ĪPS–,* "to want, to desire"), īpsantī (īpsant–), pres. Participle, I.sg.f;

pañca : "five";

varṣ : "a year";

śatāt: śata–s.nt. "a hundred", Ab.sg., for saying the case of comparison. N.B. Here *dhīrayā* may mean "with patience".

paraḥ: para–adj. "different, another(anya); "distant" (anantaram, ind.); "higher, superior" (śreyas, uccaistara); "best" (śreṣ-ha);

एवं शप्त्वा ततः पुत्रो विनतामन्तरिक्षगः।
अरुणो दृश्यते ब्रह्मन्प्रभातसमये सदा।।21।।

Evaṃ śaptbā Tataḥ putro
viatāmantarikṣagaḥ/
Aruṇo dṛśyate brahman
prabhātasamaye sadā/21/

"Hence, thereafter having cursed Vinatā, the son moves in the air; Aruṇa is ever seen at the moment of day–break, o Supreme spirit".

Tataḥ : tatas (*in pausa*), (= tasmāt), see Pāṇini's sūtra V.3.7 in analysis of st. 14;

Putro : putras (*in pausa),* putra –s.m. "a son", N.sg., *sandhi*: the group – *as* changes into *o* before the sonant *v* of *vinatām* °, see Pāṇini's sūtras VI. 1.113; VI.1.114, in analysis of st. 17;

Evaṃ : ind. "thus, in this way, in such a manner';

vinatām: vinatā, proper name of Garuda's mother, Ac.sg., object of *śaptvā;* śaptvā:abs. of śap–, "to kill, to hurt,

to injure"; "to curse",

Antarikṣaga : antarikṣaga–adj. "passing through the atmosphere, who moves in the air", N.sg.m.;

Sadā : ind. Always, ever"

Prabhāta : s.nt." dawn, day –break" (uṣas);

aruṇo : aruṇas (*in pausa),* aruṇa, proper name of Garuḍa's brother; he becomes the charioteer of the Sun, N.sg.m.; *sandhi*: the group – *as changes* into *o* before the sonant *d* of *dṛśyate,* (see Pāṇini's sūtras VI. 113, 114 in analysis of st. 17); *aruṇa* means also the dawn, the sun,

ṇṛnpraśaṃsatyajasraṃ yo ghaṇ-ātāḍo' ruṇodayo /

X, 3, *Manusmṛti;*

dṛśyate : coming from the root *DṚŚ*–"to see", *ya* – infix of passive form, *te*, personal flexional ending, 3rd pers. Sg. ātmane pada, pres. Tense;

Brahman: Voc. Sg.;

samaye: sam–aya–s.m."appointed or proper time, right moment for doing anything, in good time, at the time of", L.sg.; another meaning may be known through *Amarakoṣa:*

samayāḥ śapathācārakālasaddhantasaṃvidaḥ
vyasanānyaśubhaṃ daivaṃ vipadityanayāstrayaḥ / 149 /

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About *śaptvā* it may have a sense of speaking sharply; *Vinatām* must be the object of śaptvā. Another comprehension could be possible as : "thereafter injuring like that the son moves in the air (from) Vinatā". But it is still rare that an Ac.sg. which is used in the place of an Ab. (or G.?). Owing to a fundamental and moral conduct, does anyone dare to injure his mother? I wonder how best to understand the first line.

गरुडोऽपि यथाकालं जज्ञे पन्नगसूदनः।
स जातमात्रो विनतां परित्यज्य खमाविशत्॥22॥

Garuḍo'pi yathākālaṃ jajñe pannagasūdanaḥ/
Sa jātamātro vinatāṃ parityajya khamāviśat/22/

"Indeed, destroyer of serpens, Garuḍa was born at the right moment; just after being born, leaving Vinatā, he entred the sky".

Garuḍo: garuḍas (*in pausa)*, garuḍa–, proper name of Vinatā's son, N.sg., sandhi: the group *–as* changes into *o* before the vowel *a* of *api,* and consequently this vowel *a* must be dropped down, (see Pāṇini's sūtras VI.1.109, in analysis of st. 12; VI. 1.113, 114, in analysis of st. 17);

api: ind., see Pāṇini's sūtra in analysis of st. 19;

Yathākālaṃ : "at the right moment";

sūdanaḥ: sūdana –adj. "killing, destroying" (at the end of cpds.), N.sg.m.;panna–ga–s.m. "a serpent";

Jajñe : coming from the root *JAN* –"to be born", ja–jñe 3rd pers. Sg., perfect tense, ātmane pada; the vowel (as being interconsonantic) is elided, and the phenomena is explained by a Pāṇini's sūtra, VI. 4.98:

gamahanajanakhanaghasāṃ lopaḥ kṅityanaṅI / 98 / padāni / gama hana jana khana ghasām lopaḥ kṅiti anaṅi /

vṛttiḥ/ *gama hana jana khana ghasa ityeteṣāmaṅmupadhāyā lopo bhavatyajādau pratyaye kiṅatyanaṅI paratah /*

(GAM+ *Li- = gam +atus = ja – gam + atuḥ = ja –gm–atuḥ, ja-gm-uḥ, a-gam-a-t (!) VI. 1.8; VII. 4.60, 62)*

(HAN -+ li- = han + atus = ja-ghn + atus = ja-ghn-atuḥ, VII. 3.55, ja–ghn–uḥ); (ja–jñ–atuḥ, ja–jñ–uḥ; ja–jñ–ate, ja–jñire);

ja, reduplicaaation *(abhyāsa),* see Pāṇini's sūtra VI. 1.8, in analysis of st. 15; sa: sas (*in pausa),* coming from the stem *tad –, N.sg.m.; sandhi* : the final dental sibilant *s* is

dropped down before any consonant and any vowel, except *a* see Pāṇini's sutra VI. 1.132, in analysis of st. 16;

vinatāṃ : vinatā, proper of Garuda's mother, Ac. sg.f., object of *parityajya*;

jāta : adj., (coming from the root JAN–), "born, produced, brought into existence, grown, arisen"; there are some Pāṇini's sūtras connected with jāta, VI. 2.170:

jātikālasukhādibhyo' nācchādanāt kto' kṛtamitapratipannāḥ/ 170/ padāni/

jātikāla sukhādibhyaḥ anāchādanāt ktaḥ akrtamitapratipannāḥ/

vṛttiḥ / jātivācina ācchādanavarjitāt kālavācinaḥ sukhādibyaś ca paraṃ ktaāntaṃ kṛtamitapratipannānvarjayitvā bahuvrīhau samāsentodāttaṃ bhavati/ VI.2.171:

Vā jāte / 171 / padāni / vā jāte (antodattaḥ) /

vṛttiḥ / jātaśabda uttaarapade vā'nta udatto bhavati bahurīhau samāse jātikalasukhādibhyaḥ/II. 2.36:

niṣ-hā / 36 / padāni / niṣ-hā (sa ^{o} bahuvrīhau pūrvam) /

vṛttiḥ / niṣ-hāntaṃ ca bahurīhisamāse pūrvaṃ prayoktavyam /

vārtikam/ niṣ-hāyaḥ pūrvanipāte jātikālasukhādibhyaḥ paravacanam /

vārttikam / praharaṇārthebhayaś ca pare niṣ-hāsaptamyau bhavata iti vaktavyam /

(see also sūtra II. 2.5);

jātamātro : mātras(*in pausa),* mātra- adj. "just or merely born", N.m.sg;

sandhi : the group *-as* changes into *o* before the sonant *v* of *vinatām,* VI. 1.113,

pānini's sūtra, see in analysis of st. 17;

mātra is seen in *Manusmriti:*

jyeṣ-hena jātamātreṇa putrī bhavati manavaḥ (...), IX, 106;

parityajya : abs., (coming from pari+TYAJ - *), "having left, or abandoned, renounced" ;*

khamāviśat : kham + ā–viśa–t, ā+a–visśa–t, ā, prefix,*a*, augment(*bhūtakaraṇa)*

VIŚ–, "to enter", root, *a* vowel indicating the stem (*aṅga)* of system of present conjuction, *t*, personal flexional ending, 3rd pers. Sg. imperfect tense, Parasmai pada; see also st. 11, *vanamāviśat*.

आदास्यन्नात्मनो भोज्यमन्नं विहितमस्य यत्।
विधात्रा भृगुशार्दूल क्षुधितस्य बुभुक्षतः॥23॥

Ādāsyannātmano bojyam-
annaṃ vihitam asya yat/
vidātrā bhṛguśādūla
kṣudhitasya bubhukṣataḥ/23/

"For himself, he would not have taken food for enjoyment, as for him who, when being hungry and having envy to eat, had been fixed by God Brahma, O best of Bhṛgu".

bhojyamannaṃ : bhojyam+annam, bhojyam: bhojya–s.nt. "food" (anna); "a dainty" (bhajanaviśeṣa); "enjoyment" (bhoja); "profit" (lābha), Ac.sg. ; annaṃ: anna – s.nt. "food, victuals, boiled rice", Ac.sg.;

ādāsyat+na+ātmanas (*in pausa),* ādāsyan: ā–dā–sy–a–t, (coming from the root ā+DĀ–), ā(ā+a), prefix added with augment *a (būtakaraṇa),* DĀ, root (ani-); *sya* infix indicating the future tense, *t,* personal flexional ending of conditional tense; the conditional tense is still rare, it can be obtained by associating (with the root) an augment, an infix –*sy*–, and the personal flexional ending of imperfect tense; *sandhi*: the final

dental *t*, personal flexional ending, changes into the dental nasal *n* bore the same one of *na*, negative particle, (it can be referred to Pānini's sūtras, II.1.39; VI.3.2, see in analysis of st. 18); two possibilities can be considered:

a) without this negative particle *na*, the *sandhi* must be ādāsyat+ātmano ādāsyad + ātmano—ādāsyadātmano; in fact, it is a correct form, but the sense is not plausible. Garuda is born for undertaking something useful in regard to general interest. It is absurd to think Gaurḍa could have wished that enjoyment of eating food were his only care.

b) ādāsyan (ādāsyanātmano), 3rd pers. Pl. of conditional tense, is not possible as it is intended to be Garuḍa (sg.) who performs action. So viewed, the germination of the nasal *n* must be kept off.

A plausible comprehension may be *ādāsyat + na +ātmanas*; the group *–as* of *ātmanas* changes into *o* before the sonant *bh* of *bhojyam °, (*Pāṇ. VI. 1.113, see in analysis of st. 17);

Asya : coming from the stem *idam–*, G.m.sg., "for him";

Yat : coming from the stem *yad–*, nt. Sg.Ac. , related to *annaṃ;*

vihitam : vihita – verb. adj. , (coming from the *vi+ DHĀ–*), "distributed, divided supplied , put in order , arranged , determined , fixed, ordained, ordered, prescribed" (syn. anuṣ-hita, kalpita, yukta), Ac.sg.m; vidhātrā: vidhātṛ– s.m. "God Brahma", I.sg.;

bhṛguśārudūla : Voc.sg.m,, śārdūla–adj. "any eminent person, best , excellent, preeminent", bhṛgu: s.m. proper name of one of the chief Brāhmanical families ;

kṣudhitasya : kṣudhita–adj. , (coming from the root *KṢUDH* –4TH cl.), "hungered"; hungry"; G.sg.m. ; there is a Pāṇini's sūtra, VII.2.52:

Vasatikṣudhori-/52/ padāni/vasati kṣudhoḥ i-/

vṛttiḥ / vasateḥ kṣudheś ca ktavaniṣ-hayoriḍāgamo

bhavati /

kṣudh + i-+ kta — kṣudhita;

bubukṣataḥ : bubhukṣat–, a derivative form of the root *BHUJ* – 7th cl. "to eat" (*AD–);* the desiderative conjugation is *bubhukṣati* (3rd pers. Sg.); *bubukṣataḥ* can be considered as a pers. Particle of desiderative form of *BHUJ–*, G.sg.m, *bu*, reduplication (*abhyāsa), bhuk,*, root, the final sonant palatal *j* changes into *k*, according to *anta* principle, *sa*, infix indicating the desiderative conjugation, the dental sibilant *s* becomes cerebral ṣ with the letter *k* (like the case of *didṛkṣati (DṚŚ–), jighṛkṣati of (GRAH –)*.

Iti śrīmahābārate ādiparvaṇi caturdaśo, dhyāyaḥ / 14 /

"Here is the 14th chapter of Ādiparvan, in the famous *Mahaābhārta".*

Adhyā 15

सूत उवाच

एतस्मिन्नेव काले तु भगिन्यौ ते तपोधन।
अपश्यतां समायान्तमुच्चैःश्रवसमन्तिकात्॥१॥

Sūta uvāca (Sūta said)

Etasmineva kāle tu bhaginyau te tapodhana/
apaśyatāṃ samāyantumuccaiḥśravasa antikāt /1/

*"*Thus, indeed, at that time, O wealth of penance, these two sisters saw (the horse) Uccaiḥśrava lifting up from nearby / the churning of the Ocean of Milk/".

te : coming from the stem *tad–*, N.f. dual ; tapodhana: tapas + dhana, (*sandhi: as –o* before *dh)*, Voc.sg.m., used for pointing out ascetics, the present case is Śaunaka;

bhagiyau : bhaginī–s.g., N.dual, "sister", *bhaginyau te* "these two sisters", subject of the *apaśyatāṃ;*

etasminneva kāle : kāla : s.m. "time, moment", L.sg., etasmin:coming from the stem *tad, –,* L.sg., *sandhi*: etasmin+eva, the dental nasal *n* must be geminated after a short vowel and it is followed by a vowel; the phenomena is explained by a Pāṇini sūtra, VIII.3.32:

ṇamo hrasvādaci ṁamuṇṇityam /32/ padāni /
ṁamaḥ hrasvāt aci ṁamu- nityam /

vṛttiḥ / *hrasvāt paro yo yam tadantātpadāduttarasyāco ṁamuḍāgamo bhavati ityam / ṁaṇanebhyo yathāsaṅkhyaṃ ṁaṇacā bhavati/ (ṁam = ṁ, ṇ, n); (aci= vowel);*

tu : ind. Introducing another situation in the narrative knot; Pāṇini's sūtra: Ṛci tunughamakṣu taṁ kutrorusyānām / 133 / padāni / ṛci tu nu gha makṣu taṁ ku tra urusyānām (dīrghaḥ) / , VI. 3.133, see in analysis of strope 14, adh. 14.

apśyatṃ: coming from the root *DṚŚ*–"to see", wich is substituted by *paśya*, stem for conjugation in the system of present conjugation; *a*, augment (*bhūtakaraṇa)*, *paśya*–stem of conjugation, tāṃ, personal flexional ending of dual 3rd pers., Imperfect tense, Parasmai pada; there is a Pāṇini's sūtra stating about *paśya:* VII.3.78:

pāgharādhmāsthāmnādāṇ dṛśyartisarti-
śadasadāṃ pibajighradhamatiṣ-hamana–

yacchapaśyarcchadhausīyasīdāḥ/78/ padāni/ pā ghrā dhmā sthā mnā dāṇ dṛśi arti sarti śadasadām piba jighra dhama tiṣ-ha mana yaccha paśya ṛcca dhau śīya sīdāḥ /

vṛttiḥ / *pā ghrā dhmā sthā mnā dāṇ dṛśi arti sarti śada sada ityeteṣāṃ piba jighra dhama tiṣ-ha mana yaccha paśya ṛccha dhau śīya sīda ityete ādeśā śiti parataḥ /*

samāyantu : sam–āyantum, infinitive form of sam–ā–*YAM*, "to draw together, contract",; "to pull, to stretch"; *YAM*–

1st cl. "to rise, to lift up"(up–*DHṚ–);* "to show",(*DṚŚ–);*

samantikāt : sam–antika, antika –adj. (comp. nedīyam, sup. nediṣ-ha), "near, proximate" (saṃnihita–adj.); s.nt. "nearness, vicinity"(sannidhi), adv. "near" (with Ab.or G.); samīpe, "from" (with Ab.g. or Ac.), skāṣāt;

uccaiḥśrava: uccaiḥśravas–s.m., proper name of the horse of Indra, (indrāśva).

यं तं देवगणाः सर्वे हृष्टरूपा अपूजयन्।
मथ्यमानेऽमृते जातमश्वरत्नमनुत्तमम्॥२॥

Yaṃ taṃ devagaṇāḥ sarve
hṛṣ-arūpā apūjayan/
mathyamāne 'mṛte jātam
aśvaratnam anuttaram / 2 /

"While the amṛta being churned, there was born an excellent horse who is the best; all of the groups of gods, (endowed with) beautiful appearance and rejoiced, worshipped him".

Mathyamāne : *mṛte* may be considered as an absolutive locative.

rūpā : rūpās (*in pausa),* rūpa–s.nt. "for, appearance"(ākāra); "a beautiful form" (śobhā–s.f.); "resemblance" (sādṛśya); *sandhi:* the final sibilant dental *s* of the group –as must be dropped down before any sonant, and consequently the hiatus is maintained before any vowel;

hṛṣ-a – verb.adj. of the root *HṚṢ –4th* cl. "to rejoice" (*MUD–);* "to be pleased" (*TUṢ–4th* cl.);

gaṇāḥ : gaṇa –s.m. "a flock, a group, a multitude" (samūha), N.pl. , subject of *apūjayan;*

sarve : sarva–, "all, whole "(akhila, sakala, pūrṇa), N.pl.M.;

apūjayan : coming from the root P*ŪJ*–10th cl., "to worship, to honour", *a*, augment(bhūtakaraṇa), *pūj–*, root, –*aya,* infix of the 10th cl., *n*, personal flexional ending of

3rd pers. Pl., Imperfect tense, Parasmai pada;

yaṃ : coming from the stem *yad–,* Ac.sg.m.;

taṃ : coming from the stem *tad–*, Ac.sg.m;

mathyamāne' mṛte : mathyamāne: math–ya–māna, *MATH–* 1st cl., "to churn", (*MANTH– 9th cl.);* mat–ya–māna, pres. Participle, passive form, *–ya–*infix indicating a passive form, *māna*, suffix added to *mathya* for obtaining a pres. Participle;

mṛte : a–mṛte: a–mṛta–adj. "immortal *sandhi:* the vowel *a of* amṛta must be dropped down after the vowel *e* of *mane*; Pāṇini's sūtra VI. 1.109: eṅaḥ padāntādati / 109 / padāni / eṅaḥ padāntāt ati/ (see also in analysis of adhyāya 14, st.12)

anuttaram : anuttara–adj. "best" (anuttama), Ac.sg.m.; aśva–s.m "horse";

jātam: jāta– verb. adj., coming from the root *JAN–*, "to rise, to be born", Ac.sg.m. ; (see Pānini's sūtras VI. 2.170; VI. 2.171; II. 2.36 in analysis of st. 22, adhyāya 14).

महौघबलमश्वानामुत्तमं जवतां वरम्।
श्रीमन्तमजरं दिव्यं सर्वलक्षणलक्षितम्॥३॥

Mahaugabalamaśvānām
uttamaṃ javatāṃ varam/
śrīmantam ajaraṃ divyaṃ
sarvalakṣaṇalakṣitam/3/

"(The horse Uccaiḥśrava) is beautiful, undecaying, supernatural, defined by all of lucky marks on his body, (endowed with) a mass of force, excellent (and) better than the swift steeds".

This strophe 3 deals with the qualities and the characteristics of the horse Uccaiḥśrava; the pāda *d* of the strophe 2 begins with what it is continued in the present information related to the animal.

Mahaugha : mahā+ogha, *sandhi:* a+o—au, Pāṇ. VI. 1.88

vṛddhireci / 88 / padāni / vṛddhiḥ eci /

vṛttiḥ / *āditi vartate / avarṇāt paro ya ec eci ca pūrvo yo' varṇastayoḥ pūrvaparayoravarṇair coḥ sthāne vṛddairekādeśo bhavati/*
(eC= e, o, ai, au), a+e—ai.; a+o—au; a+ai—ai: a+au—au.

ogha : s.m. "current (pravāha), "mass. multitude" (vṛnda); balam: bala–s.nt. "force", Ac. sg.;

aśvānām : aśva–s.m. "a horse", G.pl. ;

javatāṃ : javat –adj., G.pl.m., "speedy, rapid, swift", G.pl.m.;

varam: vara–adj."excellent"(uttama); better than "(śreyam);

śrīmantam : śrīmant–adj. "beautiful", Ac.sg.m.; "famous" (yaśaśvin);

a–jaraṃ : a – jara–adj. "undecaying, imperishable" (avināsin–, jarāhīna); Ac.sg.;

divyaṃ : divya–adj. "divine, heavenly" (svargīya–adj.); "supernatural. Wonderful" (amānuṣa adj., alaukika); "a celestial being" (atimānuṣa);lakṣaṇa – s.nt. "a mark, characteristic" (avacchedaka), "a quality; attribute"(guṇa); "a lucky mark on the body" (anka);

uttamaṃ : uttama –adj. excellent. Highest";

varam : vara –adj. "excellent"(uttama); "better than"(śreya);

lakṣitam : lakṣita–adj. (from the root *LAKṢ* –, "to define, to mark" (ava–CHID).

Sarva:adj. " al, whole".

शौनक उवाच

कथं तदमृतं देवैर्मथितं क्व च शंस में।
यत्र जज्ञे महावीर्यः सोऽश्वराजो महाद्युतिः ।।४।।

Śaunaka uvāca (Śaunaka said)

Kathaṃ tad amṛtaṃ devair
mathitaṃ kva ca śaṃsa me/
yatra jajñe mahāvīryaḥ
so'śvarājo mahādyutiḥ / 4 /

"Tell me where and whence that amṛta has been churned by the gods and where that king of horse bore a majesty and the great strength was produced".

Kva : ind. "whither, where"(kutra); two Pāṇinis's sūtras may be quoted : V.3.12:

Kimo't / 12 / padāni / kimaḥ at/

vṛttih / kimaḥ saptamyantādampratyayo bhavati/ ki+at= kva+ a(which is dropped down)=kva; VII. 2.105:

Kvāti / 105 / padāni / kva āti /

vṛttiḥ / atīyetasyāṃ vibhaktau parataḥ kimityetasya kva ityayamādeśo bhavati/

Kva is substituted for kim before the personal desinence *at*. About the *Mahābhārata*, the following sentence where *kva cit* is used, has been declared that-yad ihāsti tad anyatra yan nehāsti na tat kva cit/ "Whatever is found here may be found elsewhere also. What is not here will be found no where else".

In the first part of the strope 5 of the *Meghadūta, kva*.. . . *kva* is used by Kālidāsa for an oratorical question; this kind of style is preferred by him. In Sanskrit prose, using *kva* in that way is still rare, but in poem, *kva* . . . *kva* is known since the time of Aśvaghoṣa, and it is met in *Rāmāyaṇa*.

Dhūmajyotiḥsalilamarutāṃ sannipātaḥ kva meghaḥ
Saṃdeśārthāḥ kva pa-ukaraṇaiḥ prāṇibhiḥ prāpaṇīyāḥ/ (st.5), Kalidāsa

5. "Where (on one hand) his (i.e. what congruity is

there between) a cloud, a mixture of smoke, light, water and wind, and where the import of messages (on the other), fit to (which can only) be conveyed by beings with organs of sense capable of discharging their functions (i.e. men) !"

(Translated by M.R. Kale)

amṛtaṃ : a –mṛta –s.nt. (or adj.), "nectar" (of immortality), Ac. sg. ; it obtains by preceding a privative vowel *a* with *mṛta;* it is stated by Pāṇini's sūtra, VI. 2.116:

naño jaramaramitramṛtāḥ/ 116 / padāni / nana jara mara mitra mṛtāḥ (ādyudāttāḥ)/

vṛttiḥ / *naṅa uttare jaramaramitramṛtā bahuvrīhau samāse ādyudāttā bhavanti/*

śaṃsa : coming fro the root *ŚAṂS*–1st cl., "to tell" (*KATH–),* "to say, to report, to indicate, to show", 2nd pers. Sg. imperative tense, Parasmai pada; kathaṃ: ind. "how, whence" (katharikāram);

devair : deva–s.m. "god", devais (*in pausa), sandhi:* the final dental sibilant *s* of *devais* changes into *r* before the sonant *m* of *mathitam,* Pān. VIII. 3.15; VIII. ṇ/3.15; 2.66, see in analysis of adhyāya 14, st. 17;

tad : coming from the stem *tad–*, tat(in pausa), Ac. sg.nt., *sandhi* : the final voiceless dental *t* changes into the sonant dental *d* before the vowel *a* of *a–mṛtaṃ;* the case is explained by a Pāṇini's sūtrā, II. 1.39:

stokāntikadūrārthakṛccharāṇI ktena / 39 / padāni / stoka antika dūra artha kṛcchrāni ktena (sa° ta ° vi° su° pañcamī saha)/

(see in analysis of st.18, adhāya 14 ; VI. 3.2);

mathitaṃ : mathita –verb. adj., coming from the root *MATH–, (or MANTH–*), "churned", Ac.sg.nt.;

yatra : ind. "in or to which place, where, wherin, wherever, whither" *;*

jajñe : coming from the root *JAN-,* "to be born", ja, reduplication(*abhyāsa),*

e, personal flexional ending of perfect tense, 3rd pers.sg. Ātmane pada *;*

the vowel a *of* JAN-, *(as being interconsonantic), is elided* ; *we may consider Pāṇ. VI. 4.98 :*

Gamahanajanakhanaghasāṃ lopaḥ kṅityanaṅI / 98 / gama hana jana khana ghasāṃ lopaḥ kṅiti anaṅi / (see in analysis of st. 22, adhyāya 14)

About reduplication, we see the following Pāṇini's sūtra, VI. 1.8: li-i dhātoranabhyāsasya / 8 / li-I dhātoḥ ababhyaāsasya / (see in analysis of st. 15, adhyāya 14)

So' śvarājo: sas aśvarājo,

Sas : coming from the stem *tad–*, N.sg.m., *sandhi*: the group *–as* changes into *o* before the vowel *a* of aśva ° and consequently this vowel *a* must be dropped down; see Pāṇ. VI. 1.113; Pān. VI.1.109;

Pāṇ. VI. 1.109 : eṅaḥ padāntādati / 109/ padāni / eṅaḥ padāntāt ati/ (see in analysis of st. 12, adhyāya 14)

rājo : rājas (*in pausa),* rāja–s.m. "king", *sandhi*: the group *–as* changes into *o* before the sonant *m* of *mahādyutiḥ;*dyutih:

dyuti–s.f. "splendour, beauty" (śobha); "light" (tejas–s.nt.); majesty", "dignity"(śrī–); N.sg.f.vīryah: vīrya–s.m. "strength" (bala); "herois" (śaurya–s.nt.), "luster"(tejas).

शौनक उवाच

ज्वलन्तमचलं मेरुं तेजोराशिमनुत्तमम्।
आक्षिपन्तं प्रभां भानोः स्वशृङ्गैः काञ्चनोज्ज्वलैः॥५॥

sūta uvāca (sūta said)

Jvalatam acalaṃ meruṃ
tejorāśim anuttaam/
ākṣipantaṃ prabhāṃ bhānoḥ
svaśṛṅgaiḥ kāñcanojjvalaiḥ / 5 /

*"(*This great strength) shining on the mountain Meru, being unsurpassed with a mass of light, throwing off the splendour (like) of the sun by the golden blows (and) by its own highest points".

A series of Ac. cases is related to "the great strength" (*mahāvīryaḥ)* of the strophe 4, i.e. the Ac. being in the first line and *ākṣipantaṃ* of the pāda *c.* Only *prabhāṃ* must be related to *ākṣipantaṃ*; what is throwing off? The splendour is throwing off. So, *prabhāṃ* may be understood as an object of *ākṣipantaṃ*. *Bhānoḥ* indicated the origin or an effect of comparison, as it is in Abl. Case. The pāda *d* deals with the agent of *mahāvīryaḥ.*

acalaṃ : a-cala-adj. "not moving, steady, immoveable", s.m. "a mountain", Ac.sg. *;*

meruṃ : meru-s.m. proper name of a fabulous mountain, ac.sg. *;*

tejorāśimanuttamam : tejas+rāśim+anuttamam, tejas-s.nt. "glare, splendour, light, brilliance"*;*

rāśim : rasi-s.m. "a heap, a mass, a collection" *;* "a sign of the zodiac", this meaning is well known in actual khmer language *;* besides, people have the expressions: *loeṅ rāsī,* "a luck is growing", *rāsī -āk',* "a luck goes down"*; rāsī cakr (ā)* "the zodiac" *;*

tejorāśim : "mass of splendour, all splendour" , *sandhi*: the group –as of *tejas* changes into *o* before the sonant *r* of *rāśim,* Pāṇ. VI 1.113 *;*

anuttamam : anuttama- adj. "the best", "unsurpassed", Ac.sg. *;*

ujjvalaiḥ : uj-jvala, (coming from *ud-JVAL-*), adj. "blazing

up, luminous, splendid, light, bright, clean, clear, pure, beautiful"(dīptimat-, cetohara-, manohara, vikasita, śuddha-), I.pl. *;*

kāñcana- s.nt. "gold"*;* adj. "golden, made or consisting of gold", kāñcano ,
sandhi : a+u—>o, Pāṇini`s sūtra, VI. 1.87:

ādguṇaḥ/87/padāni/āt guṇaḥ/, (see also in analysis of st. 12, adhy. 14) ;

The word *kāñcana* (or *kāñcani)* is seen in *Meghadūta:* Tanmadhye ca spha-ikaphalakā kāñcanī vāsayaṣ-ir (...) st. 76 *;*

Sva : following the declension of *sarva,* "own, one`s own", (having all three persons, according to context) *;* it can be seen in *Manusmṛti,* taṃ hi svayaṃbhūḥ svādāsyāttapastaptvādito, sṛjat (...), I.94*;*

śṛṅgaiḥ : śṛṅga-s.nt. "highest point, height or perfection of anything, any peak or projection" *;* in Sanskrit , the end, the highest point and the horn is expressed by the same word*;*

adreḥ śṛṅgaṃ harati pavanaḥ kiṃ svid ity unmukhībhir, *Meghadūta, st.14;*

vakṣyasy adhvaśramavinayane tasya śṛṅge niṣaṇṇaḥ, *Meghadūta,* st. 52

bhānoḥ : bhānu–s.m. "appearance, brightness, light or a ray of light, luster, the sun", G. Ab. Sg. ; it is seen in *Meghadūta,* śāntiṃ neyaṃ praṇayibhir ato vartma-bhānos tyajāśu, st.39.

काञ्चनाभरणं चित्रं देवगन्धर्वसेवितम्।
अप्रमेयमनाधृष्यमधर्मबहुलैर्जनैः।।६।।

Kāñcanābhāraṇaṃ citraṃ
devagandharvasevitam/
aprameyam anādhṛṣyam-
adharmabahulair janaiḥ/6/

"(As being) immeasurable (and) invincible to many wicked living beings, (the great strength enlightens) the bright, golden ornament used by the gods and the Gandharvas".

I have translated *mahāvīryaḥ(*of the st.4) by using "the great strength"; Vīryaḥ means also "heroism" (śaurya) and "luster" (tejas); it is intended to be the force and in the same time a mass of mighty light. The latter makes an action that is expresse by *jvalantam(*st.5 and *ākṣipantaṃ*. The great strength or the great luster shines also on what is brone by the gods and the Gandharvas. The idea of the effect of "the luster" (tejas) is reinforced by the 2nd line of the st.6 where we see a–*prameyam* and *an*–ādhṛṣyam. The coming of the horse Uccaiḥśrava is one of the first results of the churning. I am obliged to take the idea of "the luster" (tejas) which shines all over the space into account.

Sevitam : sevita–adj. "served' (upacarita); "inhabited by" (adhyiṣita); "followed, practiced" (ācarita); "enjoyed, used "(bhukta); Ac.sg.m.;

citram : citra–adj. "bright, clear", (svaccha, śubhra); "variegattd"(karbura); "amusing, agreeable"(priya, cittahara); "various" (vividha); "strange, surprising" (āścaryakara); "excellent, distinguished" (śreṣ-ha); "clear, loud (as sound)" (tāra); s.nt. "a picture, a painting" (alekhya);

In *Manusmṛti:* hanyāñcitrair vadho-payair udvejanakarair nṛpaḥ / IX, 248.

ābhāraṇam : ābhāraṇa – s.nt. "an ornament" (alaṅkāra–s.m.), "nourishing" (poṣaṇa) bahulair: bahulais (in pausa) I.pl., bahula–adj., (comp. bamṃhīyas, sup. baṃhiṣ-a); "thick, dense"(ghana), wide, spaciours" (vistīrṇa); "abundant" (prabhūta); "accompanied, abounding in" (yukta, pracura);

sandhi : the final dental sibilant *s* changes into *r* before the sonant *j* of *janaiḥ* and also this *s* follows a vowel which is not *a* or *ā*, see Pāṇ. VIII.3.15:

kharavasānayor visarjanīyaḥ / 15 / padāni / khara avasānayoḥ visarjanīyaḥ/

(see also in analysis of st.1, adhyāya16)

janaiḥ : janais(in pausa), jana–s.m. "a living being" (prāṇin); "a man, an individual" (manuṣya); "people" (loka), I.Pl. ; jana is a well –known word in Khmer language (jan(a));

anādhṛṣya, anādhṛṣya–adj. "invincible, not to be meddled with"; a–prameya–adj. "immeasurable, unlimited," the privative a is explained by a Pāṇini's sūtra, VI. 2.116, see in analysis of st.4); the word a–prameya is also seen in *Manusmṛti:*

acintyasyāprameyasya kāryatattvārthaviprabho / (I.3)

aśakyaṃ cāprameyaṃ ca vedaśāstramiti sthitiḥ / (XII.94).

व्यालैराचरितं घोरैर्दिव्यौषधिविदीपितम्।
नाकमावृत्य तिष्ठन्तमुच्छ्रयेण महागिरिम्॥७॥

Vyālairācaritaṃ ghorair
divyaṣadhi vidīptam/
nākamāvṛtya tiṣ-hantum-
ucchrayeṇa mahāgirim / 7 /

"The ferocious serpents are there, The divine medicinal plants make the mountain shining. The mountain with its own length covers the firmament".

In this strophe, the poet describes the fantastic expansion of the mass of fire which rises up and takes fire on the great mountain; medicinal plants are consumed. The pāda *a* shows an interesting image dealing with the fast progression that the flame goes on like the keen snakes pursueing their prey. The case of the foresaid image can be observed in a realistic aspect in summertime. It would

be very difficult for anyone who is surrounded by fire poked by the wind; even running stubbles to avoiding it is not sure to be safe.

Vyālair: vyālais (*in pausa),* vyāla –s.m. “a snake” (sarpa); “a tiger” (vyāghra); “a hunting leopard”; I.pl.;

ghorair: ghorais (*in pausa),* ghora–adj.”terrific, awful” (bhītiprada); violent, vehement” (tīvra); “heinous” (atinṛśamsa); s.m. “horror” (bhaya); ā–caritam: ā–carita–adj. “passed through”; “observed, exercised”;

–am s.nt. “approaching, arrival , conduct, behaviour”; (*ā-CAR*-“to practise, to behave towards, to treat (with L.); “to follow”; in *Manusṃrti,* we see:

Dharmeṇa vyavahāreṇa chalenācaritena ca, (VIII.49)

Sandhi of vyālair and ghorair: the final dental sibilant *s* of each word changes into *r* before the sonant; see Pāṇ. VIII. 3.15 in analysis of st. 6,)

oṣadhi –s.f (oṣadhī –s.f.), “a herb, plant” (vanaspati); “a medicinal plant, durg” (auṣadha – s.nt., auṣadhī–s.f.);

Divyaṣadhi: divya + oṣadhi, sandhi: a + o - au, pāṇ. VI. 1.88

Vḥddhireci / 88 / padāni / vṛddhiḥ eci / (see in analysis of st.3)

Divyauṣadhi also means “red arsenic”,

Divya –adj. “divine, heavenly” (svargīya), “supernatural, wonderful” (amānuṣa, alaukika); “splendid, beautiful “(tejasvin, cāru); khmer language takes this word by spelling *dibb,* according to Pāli from *dibba;* divya is stated by a Pāṇini’s sūtra, VI.2.101:

Dyuparāgapāgudakpratico yat / 101/ padāni / dyu prāg udak pratīco yat/

Vṛttiḥ / div prāc apāc udac pratyac ītyebhyo yatpratyayo bhavati śaiṣikaḥ/

The case of the word *div, prāc, apāc, udac, pratyac* can be added by the affix yat; div + ya — divya;

Nāka: (na+aka?), s.m. "vault of heaven, heaven (svarga); firmament, sky" (antarikṣa); Pāṇ. VI. 375:

Nabhrāṇnapānnavedānāsatyā
namucinakulanakhanapuṃsakanakṣatranakranākeṣu

Prakṛtyā / 75 / padāni / nabhrā- napāt navedā nāsatyā
namuci nakula nakha napuṃsaka nakṣatra
nakra nākeṣu prakṛtyā /

vṛttiḥ / nabhrā- napāt navedāḥ nāsatyā namuci nakula
nakha napuṃsaka nakṣartra nakha nakra nāka
ityeteṣu nañ prakṛtyā bhavati /

Nāka means "painless, bliss" in Ch.Up. II. 10.5:

(. . .) paramādityājjayati tannākaṃ tadviśokaṃ /

nākam: kam having its opposite akam,

aka, na akam—nākam.

ā–vṛtya: abs. Of *ā–Vṛt* – 1st cl. "to be, to proceed, to happen, to do, to tend to, to turn or draw round, to go towards, to revolve, to move quickly or repeatedly"; ucchrayeṇa: ucchraya–s.m. "rising, elevation" (udaya); height" (aunnatya); growth, increase" (vrddhi, samrddhi);

tiṣ-hantuṃ: inf. of *STHĀ–,* "to stand, to stand firmly, to get upon, to take up a position";

mahāgirim: mahāgiri –s.m. "a great mountain"; Ac.sg.

अगम्यं मनसाप्यन्यैर्नदीवृक्षसमन्वितम्।
नानापतगसंघैश्च नादितं सुमनोहरैः॥८॥

Agamayaṃ manasāpyanyair
nadīvṛkṣasamanvitam
nānāpatagasaṅghaiś ca
nāditaṃ sumanoharaiḥ/8/

The great mountain, full of rivers and trees ,was unfit to be approached by others even mentally and it was made of resound by flocks of various charming birds".

A–gamya–adj., with a pribative a, " unfit to be walked in or to be approached; inaccessible , unattainable, ununintelligble, unsuitable",

Manasā: manasa–s.nt, "mind, intellect" ;the faculty through which thoughts,enter" ;I.pl. ;

About *a* .privative , see pāṇ . 2. 116(see in analysis of st.4);

Apyanyair: api+aniar, *sandhi*: i–y, according to samprasāraṇa principle,

Pān.VI.1.77:iko yaṇaci/padāni/ikaḥ yaṇ aci/

Pāṇ.VI. 1.127 :iko 'savarṇe śākalyasya harasvaś ca / 127/ padāni/ikḥ asavarṇe śākalyasya/ (see in analysis of st.18, adhy. 14);

see Pān. I. 1.45 and Pān. VI. 4.131, in analysis of st.9, adhy.14; for api, Pāṇ. I.4.96 :apiḥ padārtha saṃbhāvanānvavasvrgagarhāsamuccayeṣu/96/ padaāni / apaḥ padaārtha saṃbhāvana anvavasarga garhā samuccyeṣu (karama) / (see in analysis of st.19 adhy.14)

anair: anayais (*in pausa*), *sandhi:*the final dental sibilant *s* changes into *r* before the nasal *n* of *nadī* , pāṇ.VIII.3.15, see in analysis of st. 6)

(comp.anatara, sup.anyatama),I.pl. "other, different"(para);

*"other than"(itara);*ko mūdhaḥ sevakādanyaḥ, Hitopadeśa, 2.27;

"strange (alaukika)"any one , ordaniry" (pṛthak): "one, another";

Sam-anvitam: sam-antivita-past partic., "being related with, associated with, entirely endowed with" ; connected with connected in natural order, followed, possessing, full of: ; Ac.sg.;

vṛkṣa- s.m. "a tree", in manusmriti. 47, we see:

apuṣpāḥ phalavanto ye te vanaspatayaḥ smṛtaḥ

puṣpiṇaḥ phalinaś caiva vṛkṣāstūbhayataḥ smṛtāḥ/47/

nadī– s.f. "a river " , in amarakoṣa, *p.104) we see:*

ādharastvambhasāṃ yatra dhāraṇam

Syādālavālamvāyapḥ atha nadī sarit /29/edition of Bombay.1915;

Nānā; ind : variously (bhavuidham) ; "manifold , various " (vividha):

Amarokoṣa *says :*

maṅgalānantarārambhapraśnakārtsnyeṣvatho atha

vṛthā nirarathakāvidhyoḥ nānānekobhayārthayoḥ/247/

Edition of Bombay,p.441, 2nd edition of vārāṇasī,1987.

PāṇV.2.27:

vinañbhyāṃ nānāñu nasaha/ 27 / padāni/ vinañ bhyām nā nāñau nasaha/

vṛttiḥ / vi nañ ityetābhyāṃ nā nāñ ityetau bhavataḥ /

nasaheti prakṛtiviśeṣaṇam / asahārthe pṛthagbhāve varttamānābyāṃ

vinañbhyāṃ svārthe nānāñu pratyayau bavataḥ/

(affixes nā and nāñ are added to the words *vi* and *nañ:* vi+nā = vinā; nañ +nāñ = nānā.)

The word nānā is used in Khmer language.

Pata–ga–s.m. "a winged or flying animal, bird";

Saṃ–gha–, (coming from saṃ+*HAN–)*, s.m. "assemblage, heap, multitude,

Quantity, crowd"; "a society, association, commu-

nity, a clerical community", (i.e. Buddhist monks); the form of word may be related to Pāṇ. III.3.19:

Akartari ca kārake sañjñāyām / 19 / padāni / a–kartari ca kārake sañjñāyām (ghañ) /

vṛttiḥ / kartṛvarjite kāraka sañjñāyāṃ viṣaye dhātor ghañ pratyayo bhavati /

sandhi: *the final dental sibilant* s *changes into palatal sibilant* ś *before the voiceless* c *of* ca*; it is stated by a Pāṇini's sūtra, VIII.3.35:*

śarpare visarjanīyaḥ / 35 / padāni / śarpare visarjanīyaḥ/

vṛttiḥ / śarpare khari parato visarjanīyasya visarjanīyādeśo bhavati /

At the page 202 of Amarakoṣa, *we read: Saṅghasārthau tu gantubhiḥ sajatīyaiḥ kula yūthaṃ tiraścāṃ puṃnapuṃsakam / 41 /*

nāditaṃ: nādia–adj. "made to resound", Ac.sg.m.;

su–manoharaiḥ : su–manohara –"Apsaras", I.pl., (sometimes, it means kiṃnara). "charming", adj., related to *pataga.*

तस्य पृष्ठमुपारुह्य बहुरत्नाचितं शुभम्।
अनन्तकल्पमुद्विद्धं सुराः सर्वे महौजसः॥९॥

Tasya pṛṣ-hamupāruhya
bahuratnācitaṃ śubham/
anantakalpamudviddhaṃ
surāḥ sarve mahaujasaḥ/9/

"Ascending the beautiful table –land of it (i.e. the great mountain), covered with many jewels, perforated by an inexhaustible, universal destruction (caused) by great physical strength, gods of all round".

Anantakalpa is the mahāpralaya in Hindu belief.

Even in later religious faith (i.e. theravāda Buddhism), Khmer people know the idea of what this world and this universe will be ended. Khmer idea about that final destruction is caused by seven suns who will rise up at the sky; any ocean will be dried up, the Big fish will come out of its resort. This Big Fish (*trī rāj,* Royal fish of king fish) will reach the land and die; its fat will flow out of its corpse. With the very hot sunbeams, this fat will take fire, so the world and the universe will be set on an inexhaustible fire. I give roughly the narrative according to popular point of view.

Upāruhya: abs. of *upā–RUH–*, "to ascend, to go up to, to mount"; pṛṣ-ham: pṛṣtha–s.nt., Ac.sg., "the back, the rear" (pṛṣ-haka); "the hinder part or rear of anything"; by seeing the word and as being indicated a surface of mountain, it can be thought that in Khmer language we have the word *khnaṅ bhnaṃ*. It is a "table-round" or "plateau" of a mountain; pṛṣ-ha may be intended to express a table round. In khmer music, people know a famous song called *pad(a) khnaṅ bhnaṃ* describing a scenery of a plateau;

śubham: śubha–adj. "bright, beautiful, auspicious" (rucira); "good, virtuous" (sādhu), Ac.sg., related to *pṛṣ-ham;* ratna –s.nt. "jewel";

bahu: adj. "much, many, frequent, abundant, nuerous, very, greatly"; ā- citaṃ: ā- cita- adj. "filled, covered with (pūrṇa, saṃvṛta); "overspread, larded with", Ac.sg., related to *pṛṣ-ham;*

viddha- partic. Of past form of the root *VYADH-, "*pierce, perforated, struck, stabbed, beaten, torn, hurt", *ud-viddha* may mean "struck" (and rising up), it is still doubtful;

an- anta- adj. "eternal, inexhaustible' (śāśvata); "endless, infinite";

kalpam: kalpa-s.m. "universal destruction" (mahāpralaya);

mahaujasah: mahā+ojasas, oajs-s.nt. "bodily strength, vigour, energy, ability, power"; "light, splendour, luster"; g.Ab.sg.;

Mahā: "great, mighty", *sandhi*: *ā+o* —au, according to Pāṇ VI.1.88,

(see in analysis of st.3);

surāḥ sarve may be understood as a Voc. Or exclamative way of saying; it can be rendered as "O gods in all round"; it can also take a meaning of "sage, learned man"(?)

ते मन्त्रयितुमारब्धास्तत्रासीना दिवौकसः।
अमृतार्थे समागम्य तपोनियमसंस्थिताः॥१०॥

Te mantrayitumārabdhās
tatrāsinā divaukasaḥ/
amṛtārthe samāgamya
taponiyama-saṃstitāḥ/10/

"Meeting together on account of *Amṛta*, they were conformed to the rule of penance; they were sitting and beginning to resolve upon (the means):

te: coming from the stem *tad–,* N.pl.m., related to *divaukasaḥ;*

divaukasaḥ: divaukasas(in *pausa),* it may be considered as N.pl.m., following

the decalension of sumanas– ; *it is obtained by adding* diva +okas *–s.m.*

"sky–dweller", a deity, i.e. god ; sandhi: a + o— au, *according to pāṇini's sūtra, pāṇ. VI. 1.88, (see in analysis of st.3);*

tatra: ind. "there", pāṇ. V.3.10: sapramyās tral/10/padāni/ saptabhyāḥ

tral/ (see in analysis of st.15, adhy.14) ;

āsinā: āsinās(*in pausa),* āsina–adj. "sitting, seated" (upasiṣta, adhiṣ-hita),

N.pl.m., related to *divaukasḥ ; sandhi* : the final dental sibilant *s* of the

group -*ās* must be dropped down before the sonant dental *d* of *divaukasaḥ,*

pāṇ. VIII. 3.19 : lopaḥ śākalyasya/19/padāni/ lopaḥ śākalyasya/

pāṇ. VIII. 3.22 : hali sarveṣām/ 22/ padāni/ hali sarveṣām/ (see in analysis of adhy.14,st.18)

ā–rabdhās: coming from *ā–RABH– + ta, sandhi:* after the sonant *bh*, the letter *ta* becomes the sonant *d(*dental class) ; afterward, this *d* takes the *h* of the sonant labial *bh*, the latter becomes *b* and the letter *d* changes into *dh*,

pān. VIII. 2.40 : jhaṣatathordho' dhaḥ/40/padāni/jhaṣaḥ ta thoḥ dhaḥ adhaḥ/

vṛttiḥ/ jhaṣa uttarayostakārathakārtho sthāne dhakāra ādeśo bhavati/

labh + kta — lab + dha — labdha ;
duh + kta — duk+ dha — dugdha ;

pān. VIII. 4.53 : jhalāṃ jaś jhaśi/ 53/ padāni/ jhalam jaś jhaśi/

vṛttiḥ/ jhalāṃ sthśne jaśādeśo bhavati jhaśi parataḥ/

labh + tumuN = labh +tum =labh +dhum — labdhum ;

dugh +te = sugh + dhe = dugdhe ;

The final dental sibilant *s* of the group –ās is maintained before the voiceless dental *t* of *tatra*; there are some pāṇini's sūtra related directly to the phenomena.

VIII. 3.15 :

Kharavasānayorvisarjanīyaḥ/15/ padāni/ khara avasānayoḥ visarjanīyaḥ/

VIII. 3.34 :

Visarjanīyasya saḥ/34/padāni/visarjanīyasya saḥ/

VIII. 2.66 :

Sasajuṣo ruḥ/ 66/ padāni/ sa sajuṣoḥ ruḥ/

(see in analysis of st. 17, adhy.14) :

mantrayitum: infinitive form of *MANTR-,* "to speak, to say, to talk, to deliberate, to take counsel, to consult with(or about), to resolve upon (secretly),to determine to, to advise, to propose any measure" ;

amṛtārthe: amṛta + arthe: arthe: artha s.m. "object, aim, desire"(hetu, icchā) ; "for the sake of, on account of" ; "cause, means"; "subject matter" (viṣaya) ; "advantage; need; L.sg.;

amṛta– s.m. "nectar" (of immortality), see pāṇ. VI. 2.116, in analysis of st. 4) ;

saṃathitāḥ: saṃ-sthita-, (coming from saṃ + *STHĀ-),* adj. "to be conformed to"; " adjacent" (sannidha) ; N.pl.m.;

samāgamya: sam-ā-gamya: abs. of sam + *ā-GAM- "to come";*

sam-ā-*GAM- "to meet togher"; Khmer neologism rendered samāgam(*a*) as* "association" ;

taponiyama : *tapas* + niyama, *sandhi*: the group *as* changes into *o* before the sonant *n* of *niyama ;*

tapas- "penance" ; "religious observance" (vrata) ;

niyama- s.m. "restraint, rule"(vidhi, niyati) ; the word *niyama* is used in khmer artificial neologism for rendering the French or English word having -isme or –ism in termination.

तत्र नारायणो देवो ब्रह्माणमिदमब्रवीत्।
चिन्तयत्सु सुरेष्वेवं मन्त्रयत्सु च सर्वशः॥११॥

Tatra nārāyaṇo devo
brahmāṇam idam abravīt/
cintayatsu sureṣvevaṃ
mantrayatsu ca sarvaśaḥ/11/

" While thinking of the gods and talking entirely, then the God Nārāyaṇa spoke this to Brahma".

Tatra: ind. "there" (tasmin sthāne, tasmin prasaṅge); "then"(tada); even then" ; pāṇ. V.3.10, (see in analysis of st.15, adhy.14);

nārāyaṇo: nārāyaṇas *(in pausa)*, nārāyana – s.m. the god wo is identified with Brahma, with Viṣṇu or Kṛṣṇa. It is said in Manusmṛiti,

I.10 : Apo nārā iti proktā apo vai narasūnavaḥ

tā yadasyāyanam pūrvaṃ tena nārāyaṇaḥ smṛtiḥ/

I.11 : yattatkāraṇamavyaktaṃ nityaṃ sadasadātmakam

tadviṣṛṣ-haḥ sa puruṣo loke Brahmeti kīrtyate/

sandhi: the group *–as* changes into *o* before the sonant *d* of *devo*, pāṇ. VI. 1.113 (see in analysis of st. 17, adhy. 14) ;

devo: devas(*in pausa)*, deva – s.m. "a god" ; *sandhi:* the group – *as* changes into *o* before the sonant *b* of *brahmā⁰* (same rule related to nārāyaṇo) ;

idam: N.Ac.sg.nt., "this" , pāṇ. I. 1.27 :

sarvādīni sarvanāmāni/27/padāni/ sarva ādīni sarvanāmāni/

vṛttiḥ/ sarvaśabda ādiryeṣāṃ tānīmāni sarvādīni sarvanāmasañjñāni bhavanti/

(this is the definition of sarvanāma, it includes visva, ubha, ubhaya, katara,anya, nema, idam, etc...) ;

V.3.11 : idamo haḥ/ 11/padāni/ idamaḥ haḥ/

vṛttiḥ/ idamaḥ saptamyantāddhaḥ pratyayo bhavati/ tralo' pavādaḥ/

abravīt: coming from the *BRŪ–*, (se- root), *a,* augment (*bhūtakaraṇa),* brav (BRŪ — bro—brav+ī +t), *t,* personal flexional ending of 3rd pers. Sg. imperfect tense, Parasmai pada;

cintayatsu: pres. Particle, coming from the stem cintayant–/ cintayat–, root: *CINT–* 10TH cl.), L.pl.m.(nt.);

sureṣvevaṃ: sureṣu + evam, sureṣu:sura–s.m. "god", L.pl.; *sandhi*: the vowel *u* changes into *v* before the vowel *e* of evaṃ, Pān.VI.1.77; VI.1.127; I.1.45; VI.4.131, (see in analysis of st.18, st.9, adhy.14);

evaṃ: ind. "though, while" (with nuance in absolute locative case);

mantrayatsu: coming from the stem mantrayant–/ mantrayat–, (root: *MANTR–),* L.pl.m.(nt.);

Sarvaśas (in pausa)= sarvatas, ind. "every where" (sarvatra, ind.); "all round" (paritaḥ); "entirely" (sarvathā, ind.); Brahmānaṃ: Brahmāna–s.nt., (Brahman–s.nt) "God Brahma", Ac.sg.;

Logico– grammatical analysis– we can see the absolute locative case which is expressed in 2nd line. Talking and discussing the matter of churning are announced in the st. 10 (1st line). The actions in the meeting are *cintayatsu* and *mantrayatsu.* Among who does the assembly hold on? Among the gods (*sureṣu).* It may seem to be supposed the Nārāyaṇadeva, feeling some essential conditions, began to speak firstly for giving an issue to the situation that it will be heard in the following strophe.

देवैरसुरसंघैश्च मथ्यतां कलशोदधिः।
भविष्यत्यमृतं तत्र मथ्यमाने महोदधौ॥१२॥

Devair asurasaṃghaiś ca
mathyatāṃ kalaśodadhiḥ/

bhaviṣyatyamṛtaṃ tatra
mathyamāne mahodadhau /12/

"For (the sake of)being churned by the gods and the groups of demons, the ocean (becomes) a water – pot; while having been churned, the great (ocean) of coagulated milk is (produced), then the nectar (of immortality) will be (gained)".

Devair: devais (*in pausa)* deva– s.m. "god", I.pl. *sandhi*: the final dental sibilant *s* changes into *r* before the vowel *a* of *asura*; Paṇ VIII. 3.15;

Asura–s.m. "demon"; saṃghaiś, saṃghais (*in pausa),* saṃgha–s.m. "group",

sandhi: the final dental sibilant *s* changes into palatal sibilant *ś* before the voiceless palatal *c* of *ca* Pāṇ. VIII. 3.35:

śarppare visarjanīyaḥ / 35 / padāni / śarppare visarjanīyaḥ/

vṛttiḥ / śarpare khari parato visarjanīyasya visarjanīyādeśo bhavati / VIII. 4.40:

Stoḥ ścunā ścuḥ / 40 / padāni / stoḥ ścunā ścuḥ/

vṛttiḥ / śakāracavargābhyāṃ sannipāte śakāracavargādeśau bhavataḥ/

mathyatāṃ: G.Ab.pl.m. (or nt.), mathyat–, coming form the root *MATH*– (or MANTH–), "to churn", part. Pres.;

mathyamāne: math–ya+māne, pres. Participle, passive from, L.sg.m.;

kalaśo: kalaśa: (*in pausa),* kalaśa– s.m. (nt.), "a water –pot, a jar, a dish, a pitcer";

udadhiḥ: udadhi –s.m. "ocean" (jaladhi), N.sg.; *sandhi*: *a+u — o,* Pāṇ. VI. 1.87: ādguṇaḥ / 87 / padāni / āt guṇaḥ/ *(see in analysis of st.12, adhy.14)*

tatra: ind. "then, there", see Pāṇ.V. 3.10 in analysis of st. 15, adhy. 14);

amṛtaṃ: a–mṛta–s.nt. "nectar", Ac.sg., (about privative *a*,

see Pāṇ. VI. 2.116 in analysis of st.4); otherwise, *amṛtam* can be considered as in nominative case;

bhaviṣyati: coming from the root *BHU*–"to be , BHŪ—— bho + i–ṣy–a–ti, u —o (guṇa), o—av+i, (*i* being a joining vowel of *se-* root), –sy–(or–ṣy–), infix indicating the future tense is stated by Pāṇini's sūtra: III.3.15; III.3.132; III. 1.135; VIII. 2.58, see in analysis of st. 17, adhy. 14;

mahādadhau: mahā+ dadhau, *mahā* coming from the stem mahant–/ mahat–, *mahā* is used in compound;

dadhau : dadhi–s.nt. "milk, coagulated milk, sour, thick milk"; in regular way *dadhan* – is used, i.e. *dadhnā*, *dadhne, dadhnas, dadhni,* in the weakest forms. If it were a locative case we might see *dadhni,* instead of *dadhau.* One wishes *dadhni* were in the *pāda c.* Otherwise, the form of *dadhi* suggested that it come from the root *DAH*– a reduplicated form of *DHĀ–;* it is not absurd to think the case could have connected with what I say. Three Pāṇini's sūtra are worth while to be know;

VII. 1.75: asthidadhisakthyakṣṇāmanaṅudāttaḥ / 75 / padāni / asthi dadhi sakthi akṣṇām anaṅ udāttaḥ /

vṛttiḥ / asthi dadhi sakthi akṣi ityeteṣāṃ napuṃsakānāṃ

tṛtīyādiṣvajādiṣu vibaktiṣu parato' naṅityayamādeśo bhavati / sa codātto bhavati / VII. 1.76:

Chandasyapi dṛśyate / 76 / padāni / chandasi api dṛśyate /

vṛttiḥ / astidadhisakthyakṣṇāmnaṅ chandasyapi dṛśyate / yatra vihitastatonyatrāpi dṛśyate / VII. 1.77:

ī ca dvivacane / 77 / padāni / ī ca dvivacane /

vṛttiḥ / dvivacane parataś chandasi viṣaye'sthyādīnāmikār-ādeśo bhavati / sacodāttaḥ/

We can hardly have what it is dealt with *dadhau,* do we? I sort of feel that *dadhau* is the form of *dadhi* – s.m., in locative case sg. ; it looks to me as though I am going to

grasp a right sense. The 2nd line could be rendered as "while having been churned in the great (ocean) of coagulated milk, then the nectar . . . "

N.B. About the sandhi of *devair,* Pāṇ. VIII. 3.15, see in analysis of st. 17, adhy,14.

सर्वौषधीः समावाप्य सर्वरत्नानि चैव हि।
मन्थध्वमुदधिं देवा वेत्स्यध्वममृतं ततः॥१३॥

Sarvauṣadhīḥ samāvāpya
sarvaratnāni caiva hi/
manthadhvam udadhiṃ devā
vetsyadhvam amṛtaṃ tataḥ/ 13/

"Obtaining all of medicinal plants and, indeed, all of jewels, O gods, churn the ocean, then you will gain the nectar".

Sarvauṣdhīh: ṣadhīs (*in pausa),* sarva + oṣadhi–s.f. (ī), Ac.pl., "all of medicinal plant, or drug", *sandhi: a+o – au,* Pāṇ. VI. 1.88, see in analysis of st.3;

Samāvāpya: sama–ava–ĀP–ya, abs. form, ĀP–, 5th cl. "to reach, to overtake, to meet with, to obtain, to gain, to take possession";

Sarvaratnāni: sarva+ratna–s.nt.,"all of jewels", Ac. Pl.;

caiva: ca+eva: *sandhi*: *a+e—ai,* Pān. VI1.88; hi:encl. particle; see in analysis of st. 1 adhyaya 14;

manthadhvam: manth–a–dhvam, coming from the root *MANTH*–9th cl. , "to churn", to agitate (with two Ac.), (*MATH*–1st cl.), 2nd pers. Pl. Imperative, Ātmane pada; udadhiṃ: udadhi –s.m. "ocean" (jaladhi), Ac. Sg., object of *manthadhvam;*

tataḥ: tatas (*in pausa)*=tasmāt, Pañcayāstasil, Pāṇ.V. 3.7, see in analysis of st. 14, adhy. 14; "then, thereupon";

amṛtaṃ: amṛta- s.nt. "nectar", Ac.sg., object of avetsyadhvam ;

devāvetsyadhvam: deva+avetsyadhvam,

vetsyadhvam: vet–sya–dhvam, *vet*, coming from the root *VID,* – 2nd cl. (or *VID*–6th cl.) *i—e, guṇa, –sya–*, infix indicating a future tense, *dhvam,* personal flexional ending of 2nd pers. Pl. conditional tense, Ātmane pada; deva: Voc. Sg.

First logico –grammatical analysis. – in *deva–avetsyadhvam,* we can see an effect of *sandhi (a+a— ā, praśliṣ-asandhi);* according to the narrative, there were many gods who churned the ocean, and *devās* (Voc. Pl.m.) should be written, but the case is not possible at the present place as *devās avetsyadhvam* shall lead to *devā avetsyadhvam;* in that way, the hiatus (ā a) has to be maintained and consequently the *pāda d* shows more than 8 syllables; it is wrong facing the *chanda (anuṣ-ubh scheme)*. In its ensemble, the case of the augment *a* must be considered as we have *dhvam,* termination of 2nd pers. Pl. Ātmane pada. The presence of *–sya–*is determinant for all we can say about that; *avetsyadhvam* is in conditional tense. Anyhow, *deva* may be understood as it is used by *Nārāyaṇadeva* in his speech to numerous gods being at the place of churning, although *deva* is in Voc.sg., grammatically speaking.

Case of vet, stem of conjugation: the sonant dental *d* of *VID–(OR VED–* with guṇa) changes into the voiceless dental *t* as it is followed by the dental sibilant *s* of the infix – *sya–*; it can be explained by a pāṇini's sūtra:

PāṇVIII. 4.55: khari ca/ 55 / padāni / khari ca/

vṛttiḥ / khari ca parato jhalāṃ *carādeśo bhavati/*

The words jhalām and caraḥ *have been seen in the former sūtra; the present* vṛttiḥ *points out the condition of the substitution (ādeśa).*

*About the voc. Sg. d*eva: *we may see it through a Pāṇini's sūtra, VI. 1.69: eṅhrasvāt saṃbuddheḥ / 69 /*

padāni / eṅ hrasvāt saṃbuddeḥ/

vṛttiḥ / lopa iti varttate haliti ca/ apṛktamiti nādhikriyate / thatā ca pūrvasūtre punarapṛktagrahaṇaṃ kṛtam / eṅantāt prātipadikād hrasvāntādya paro hallupyatesacet saṃbuddher bhavati /

It deals with Voc. Sg. affix; see also sūtra VII. 3.108, the short vowel of the stem is replaced by a *guṇa (in Voc.sg):*

Agni—agne, vāyu—vāyo;

sūtra VII. 3.107, the long vowel of the stem is substituted by a short vowel (in Voc.sg.), nadī—nadi; vadhū–vadhu;

see also sūtra VII. 1.24; VI. 1.107; VI. 1.85, for the Voc. Sg. of neuter noun.

We can say that *deva* of the present strophe is in Voc. Sg.

Second logico–grammatical analysis. – About *manthadhva,* we may consider the root *MANTH*– 9th cl., and in regular way, it should have been *manthnīdhvam* as *nī* is the infix of the 9th cl. of verb, for the weak stem. Relating to *nā*, *nī* or *n,* we can learn from Pāṇini's sūtra, III.1.81:

Krayādibhyaḥ śnā / 81 / padāni / krī ādibhyaḥ śnā /

vṛttiḥ / (. . .) krīñ dravthavinimaye ityevamādibhyo dhātubhyaḥ śnāpratyayo bhavati/

See also VIII. 4.2 for nā (ṇā), ana (Lyu-), ina (Ṭā);

See also VI. 4.113 for KRĪ + La-—KRĪ + śnā +terminations —krīṛṇītas, krīṇīthah, vah, maḥ;

See VI. 4.112 for n(or ṇ) before the terminations beginning with a vowel.

One seeing *manthadhvam,* one is inclined to consider the root *MATH–*, 1st cl., its imperative conjugation (2nd pers. Pl. Ātmane pada) must be *mathadhvam*.

Iti śrīmahābhārate ādiparvaṇI pañcadaśo dhyāyaḥ.

"Here ends the 15th chapter of Ādiparvan, in the famous *Mahābhārata".*

Adhyāya 16

ततोऽभ्रशिखराकारैर्गिरिशृङ्गैरलंकृतम्।
मन्दरं पर्वतवरं लताजालसमावृतम्॥१॥

Tato'bhraśikharākārair
giriśṛṅgair alaṅkṛtam/
mandaraṃ parvatavaraṃ
latājālasamāvṛtam /1/

"Hence, there was the best of mountain (called) Mandara, adorned with rocky peaks and (having) an appearance of overcast top, covered all over by a net of creepers."

Tato: tatas *(in pausa)* = tasmāt, "hence, therefore, thereupon", *sandhi*: the group *–as* changes into *o* before the vowel *a* of *abhraśikhar*ā, Pāṇ. VI. 1.109, see in analysis of st. 12, adhyāya 14; consequently the vowel *a of abhra* must be dropped down;

Abhra–s.m.(or nt., or ab bhra according to derivation, "water bearer" "cloud, thunder cloud, rainy weather",

Abhrāṇi saṃplavante sa hiṅkāro megho (...), *Chāndo. Upaniṣad,* II. 15.1;

śikhara–s.m. (or nt.), "a point, peak (of a mountain)"; "top or summit" (of a tree); *abhraśikhara* can be rendered as "overcast top";

ākārair: ākārais (*in pausa)*, ākāra–s.m. ifc. "form, figure, shape, stature appearance, external gesture, expression of face", I.pl.,

sandhi: the final dental sibilant *s* of *–ais* changes into *r* before the sonant *g* of *giri*, Pāṇ. VIII. 3.15:

kharavasānayor visarjanīyaḥ / 15 / padāni / khara avasānayoḥ visarjanīyaḥ /

vṛttiḥ / rephantasya padasya khari parato' vasāne ca visarjanīyādeśo bhavati/

giri–s.m. "a mountain, hill, rock"; for its using at the end of compound, there is a Pāṇini's sūtra VI. 2.94:

sañjñāyāṃ girinikāyayoḥ / 94 / padāni / sañjñāyāṃ giri nikāyayoḥ/

vṛttiḥ / sañjñāyāṃ viṣaye giri nikāya ityetayoruttarapadayoḥ pūrvapadamantodāttaṃ bhavati/ (see also sūtra VI. 3.117)

śṛṅgair: śṛṅgais (*in pausa),* śṛṅga–s.nt. "a top or summit of a mountain, a peak, crag"; "elevation, point, end, extremity", I.pl.,

sandhi: the final dental sibilant *s* becomes *r* before the vowel *a* of alaṃkṛtam, Pāṇ. VIII.3.15;

alaṃkṛtam: alaṃ kṛta–adj. "adorned, decorated", AC. Sg., related to *mandaraṃ;*

mandaraṃ: mandara–s.m. name of a sacred mountain (the residence of various deities; it served as the churning stick at churning of the ocean;

parvatavaraṃ: parvata –vara–, "the best of mountain", Ac.sg., related to *mandaraṃ*; surrounder or beset with", Ac.sg., related to *mandara;*

latā–s.f."creeper";

jāla–s.nt. "a net", "collection, group";

नानाविहगसंघुष्टं नानादंष्ट्रिसमाकुलम्।
किन्नरैरप्सरोभिश्च देवैरपि च सेवितम्॥२॥

Nānāvithagasaṃ
nānādaṃṣ-risamākulam/
Kinnarair apsarobhiś ca
devair api ca sevitam /2/

"There (the mountain) is crowded by various wild boars and sounded by different birds; also frequently by gods, celestial nymphs and kinnara".

Nānā: ind. "various, different , distinch", see in Amarakoṣa, st. 247; Pāṇ. V.2.27, see in analysis of st.8, adhyāa 15;

Vihaga–s.m., (or vihaṅga), "a bird"(pakṣin); "a cloud" (megha); *vihaga* may relate to vi+*HĀ*–, "to become expanded, to open , to fly open"; *viha* (in 1st member of a compound), viha–ga– "sky–goer", a bird;

The word *mandaraṃ* of the former strophe may be understood in this present one. Saṃghuṣ-aṃ: samṃ+ghuṣ-a–, (coming from the root *GHUṢ–10*th or 1st according to the use; ghuṣ-a– past partic., "sounded, resonant, announced"; related to *mandaraṃ*.

There is a Pāṇini's sūtra VII.2.28 directly related to *saṃghuṣa:*

ruṣyamatvarasaṃghuṣāvanām / 28 / padāni / ruṣi am tvara saṃghuṣa āsvanam/

vṛttiḥ / veti varttate / ruṣi ama tvara saṃghuṣa āsvana ityeteṣām niṣ-hāyāṃ vā iḍāgamo na bhavati/

daṃṣ-ri: daṃṣ-rin–s.m."a wild boar" (varāha); "a snake" (nāga); "a hyena" (tarakṣu); "a biter"";

samākulam–: samākula–adj. "crowded, agitated, full of "(saṅkula); Ac.m.sg., related to *mandaraṃ;*

kinnarair: kinnarais (*in pausa),* kinnara–s.m. "what sort of man"; according to Hindu conception, this is a mythical being with human figure and the head of a horse; this kind of being is also known in khmer culture; the very popular is kinnara(and Kinnārī, its female) has a human face and body endowed with a pair of wings,

so he can move through the air; in scluptrue, he has a long garland. Certain kinnaras have a pair of legs like a bird. *Sandhi*: the final dental sibilant *s* changes into *r* before the vowel *a* of *apsaro,* PāṇVIII.3.15, see in analysis of st.1;

apsarobhiś: apsaras+bhis (*in pausa), apsaras –s.f. (or apsarā-),* "a celestial nymph(surāṅganā), I.pl; *internal sandhi:* the group – *as of apsaras* changes into *o* before the sonant *bh* of *bhis,* Pān.VI.1.113; VI.1.114, see in analysis of st.17, adhyāya 14; *external sandhi:* the final dental sibilant *s* of *bhis* changes into the palatal sibilant *s* before the voiceless palatal *c* of *ca*, Pāṇ. VIII. 3.35; VIII. 4.40, see in analysis of st.12, adhyāya 15;

Devair: devais (*in pausa),* deva–s.m. "god,deity", *sandhi*: the final dental sibilant *s* changes into *r* before the vowel *a* of *api,* Pāṇ. VIII. 3.15, see in analysis of st.1;

Api: ind. "also, besides, too"; though, even if" (yadyapi); "however" (thathāpi), Paṇ. I. 4.96, see in analysis of st. 19, adhyaya 14 ;

sevitam: sevita–adj. "dwelt in , frequented, served, followed,", Ac.sg.m., related to *mandaraṃ* of st.1.

एकादश सहस्राणि योजनानां समुच्छ्रितम्।
अधो भूमेः सहस्रेषु तावत्स्वेव प्रतिष्ठितम्॥३॥

Ekādaśasaharsāṇi
yojanaānāṃ samucchiritam/
adho bhūmeḥ sahasareṣu
tāvatsveva pratiṣ-sthitam /3/

"(the mountain mandara) has eleven thousand of yojana in height and is established firmly on many thousand (yojana) below the ground",

Samucchritam: sam–ucchrita– (sam-uc-chri of ud+ *ŚRI*) ,adj, well raised or elevated ,surging ,high",ac.sg.m, related to *mandaraṃ;*

Ekādaś:' "eleven",

Sahasarāni : sahasra— s.nt, "thousand",ac .pl .;dental n— ṇ cerebral,Two pāṇini's sūtra may be considered ,

VIII,4.1: raṣābhāṃ no ṇaḥ samānapade /1/ padāni / raṣābhyām naḥ ṇaḥ Samānapade /

vṛttiḥ / repha-ṣakārābhyām uttarasya nakārasaya ṇakārādeśo bhavati samānapadasthau cennimittianimittinau bhavatḥ/

vārttikam/rvarṣadeyeti vakatayam/

the dental nasal *n* is substituted by the cerebral nasal ṇ after the *r* or ṣ as the component letters of the same word.

VIII.4.2: a-kupvāṅnumvyavāyepi /2/ padāni/a- ku pu āṅ num vyavāye api /

vṛttiḥ / a- ku pu āṅ nim ityetair vyavāyepi repha ṣakārābhyām uttarasya nakārasya ṇa ādeśo bhavati/

the dental nasal *n* is substituted by the cerebral nasal ṇ *w*hen seprated by a vowel, a semiwovel and *h*, guttural, labial, a preposition *a* the augment *num* ;

a-=letter ya ,ra,va and h,and the vowels,

ku=all the gutturals,(murkheṇa argheṇa).

pu= all the labials,(darpeṅa,carmaṇā),

āṅ=the prepositions ā *(paryāṇaddham, from* NAH – *VIII.2.34; nirāṇaddham,*

VIII.4.14)

Yojanānām:yojana–s.nt. "measure of distance" ,being equal to 9 english miles or 4 krośas; according to some, a *yojana* has 8 krośas, g.pl.;

Adho: adhas ind. "below , down ,beneath" (adhastat) ; *as* — *o* , pāṇ. VI,1,113; VI..1.114;

bhūmeḥ: būmi, s.f , “the earth” (kṣiti): “soil, ground” (kṣetra, mahī)

“ country land place “ (deśa , sthāna) ; Ab.G.sg. ;-

pratiṣ-hitam: *pratiṣ-hita-* (coming from prati+*STHĀ*), “to stand firmly , to established”, Ac.sg.m, related to mandaram;

Sahasresu; Sahasra,L .Pl ,sandhi:the dental sibilant *s* chages in to the celebral sibilant ṣ; it can be explained by some pāṇini’s sūtra;

Pāṇ, VIII, 3.16. : roḥ supi /16/padāni /roḥ supi/

vṛttiṇ/ruitetasya supi parato visarajanīyādeśo bhavati/

PāṇVIII, 3,41, idudupadhasya cāpratyayasya/41/padāni /id ud Upadhasya ca a-pratyayasya/

vṛttiḥ/ ikāropadhasaya ukāropadhasya capratyayasya visarjanīyasya ṣakāra ādeśo bhavati kupvoḥ parataḥ/

Vārttikam / pummuhusoḥ paratiṣedho vaktavyaḥ/

PāṇVIII.3.59 : ādeśapratyayoḥ/59/padāni/ ādeśapratyayoḥ/

vṛttiḥ/ ādeśoyaḥ sakāraḥ pratyayasya ca yaḥ sakāra iṇkoruttarastasya mūrddhanyo bhavati /

Pāṇ, VIII . 3, 65: upasagātsunottisuvatisyatistautistobhatisthā-senayasedhasicaSañjasvañjām/65/ padāni/ upasargāt sunoti suvati syati Stauti stobhati sthā senaya sedha sica Sañja svañjām/

vṛttiḥ/upasargasthānnimittāduttarasya sunoti suvati stauti stobhati sthā senaya sedha sica sañja svañjā / ityeteṣāṃ sakārasya mūrddhanyādeśo bhavati /

Pāṇ, VIII . 3,70 : paranivibhyaḥ sevasitasayasivusahasu-stusvañjam/70/ padāni/pari ni vi bhyaḥ seva sita saya sibu saha su- stu svañjām/

vṛttiḥ/ pari ni vi ityebhya upasargabhya uttareṣāṃ seva sita saya sivu saha su- svañjā ityetebhyaḥ sakāramya mūddhanya ādeāo bhavati /

tāvatseva: tāvatsu+eva,tāvat–adj, "so much , many (tatsaṅkhya) ; "so great" (tat parimāna); "all" (akhila);

Eva; ind, "just, exactly", there is Pānini's sūtra VIII. 1.62:

cāhalopa evetyavadhāraṇam /62/ pāṇini/ca aha lope eve iti ava dhāraṇam/

vṛttiḥ/ calope ahalope ca prathamā tiṅ vibhaktir nānudattā bhavati evetyetahyedavadhāraṇartham prayujyate nānudattā/

tāvatsu + eva , sandhi; *u* becomes *v ,* according to *saṃprasāraṇa* principle; some pāṇini's sūtras related to this ;

I, 1.45 : igyaṇaḥ saṃprasāraṇam/45/padāni/ik yaṇaḥ saṃprasāraṇam /

vṛttiḥ/ igyo yaṇah sthāne bhūto bhāvi vā tasya saṃprarsāṇamityeṣā sañjñā bahvati/

VI . 4.131: vasoḥ/ saṃprasāraṇam/131/pandāni/ vasoḥ saṃprasāraṇam /

vṛttiḥ/ vasvantasya bhasya saṃprasāraṇaṃ bahvati/ (see also the sūtras VI, .1,13; VI.1.15);

VI ,1.77: iko yaṇaci /77/padāni/ikaḥ yaṇ aci

vṛttiḥ /aci parata iko yaṇādeśo bahvati/

vārttikam /ikaḥ plutapūrvasya savarṇadīrghādhbadh-anārthaṃ yaṇādeśo vaktavyaḥ/

VI.1.127: iko' savarne śākalyasya hrasvaś ca /127/ padāni/ ikaḥ asavarṇe śākalyasya hrasvaḥ ca/

vṛttiḥ/ iko'savarṇe' ci parataḥ śākalalyasyācāryasya metena prakṛyā bhavati harvasvaś ca tasyakaḥ sthāne bhavati/

vārttikam/ sinnityasamāsayoḥ śākalapratiṣedho

vaktavyaḥ/vā/īṣā akṣādiṣu chandasi prakritibhāvamātra vaktayam/

the word tāvat can be understood through two Pīṇini's sūtras:

V.2.39 : yattadetebhyaḥ parimāṇe vatup/39/ padāni/yat tad etebhyaḥ primāṇ e vatup/

vṛttiḥ /tadasyetyeva / yattadetebhyaḥ prathamāsamarth-ebhyaḥ primāṇopādhikebhyosyoti ṣaṣthaparthe vatup pratyayo bhavati/

kārikā : dāvatāvarthavaiśeṣyātrirdeśaḥ pṛthugucyate

mātrādyapratighātāya bhāvaḥ siddhaś ca ḍāvatoḥ/

vārttikam/ vatuprakaraṇe yuṣmadasmadbhyaṃ chandasi sādṛśya upasaṅkhyānam/

VI .3.91 : ā sarvāmnaḥ/91/ padāni/ā sarvāmnaḥ (dṛgdṛśavatuṣu)

vṛttiḥ / sarvāmna ākāradeśo bahvati dṛg dṛśavatuṣu/

vārttikam/dṛkṣe ceti vaktavyam/

तमुद्धर्तुं न शक्ता वै सर्वे देवगणास्तदा।
विष्णुमासीनमभ्येत्य ब्रह्माणं चेदमब्रुवन्।।४।।

Tamuddhartūm na śaktā vai
sarve devagaṇās tadā/
viṣṇvum āsīnam abhyetya
brahmāṇaṃ cedam abruvan /4/

"Then, all of the groups of gods being not capable to carry (mountain Mandara); approaching Viṣṇu (who was) sitting and Brahā they spoke this".

Gaṇās: gaṇs- s.m. "a flock, group, multitude" (samūha), N.pl., *sandhi*: the final dental sibilant *s* of the group – *ās* is maintained as it is followed by the voiceless dental *t* of *tadā,* Pāṇ. VIII. 3.34; VIII. 2.66, see in analysis

of st. 17, adhyāya 14;

tadā: "then" (tasmin samaye, tasmin prasaṅge);

śakta: śakta-adj. "able, competent, capable" (with G.L. or inf.), (samartha); "strong" (balavat-); "significant" (arthavat-); *śaktās (in pausa),* related to *gaṇās; sandhi*: the final dental sibilant *s* must be dropped down before the sonant *v* of *vai,* Pāṇ. VIII. 3.19; VIII. 3.22, see in analysis of st. 10, adhyāya 15;

vai: a particle of emphasis and affirmation, generally seen in *Brahmāṇas*, but less frequent in the *sūtras;*

sarve: sarva-pron. N.pl., "all, all of";

tamuddhartum: tam-ud-dartum, *tam:* coming from the stem *tad-*, Ac.sgm, used for the mountain Mandara;

ud-dhartum: ud *HṚ-,* "to take out" (*ā+DĀ-),* "to carry *(DHṚ-)*, inf. With the suffix *tum*; *sandhi: ud+h—uddh,* the first real form is *ut+h*, and it can be explained by a Pāṇini's sūtra, VIII.4.62:

jhayo honyatarasyām / 62 / padāni / jhayaḥ haḥ anyatarasyām /

vṛttiḥ / jhaya uttarasya hakārasya pūrvasavarṇādeśo bhavati ayatarasyām / jhay *means all mutes;*

HṚ— har, *(guṇa),* har+tum, the vowel ṛ—*ar*, there is a Pāṇini's sūtra

Pāṇ.I. 1.51: uraṇ raparaḥ / 51 / padāni / uḥ aṇ ra paraḥ/

vṛttiḥ / uḥ (ṇkārasya) sthāne' ṇ prasajyamāna eva raparo veditavyaḥ/

We have three words; *uḥ* is a genitive sg. of ṛ ("of ṛ, in the place of ṛ", as is it can be rendered); aṇ means *a, r,u* (long and short); *raparaḥ* qualifies *aṇ* meaning a *r* after. Having these elements, we can see clearly ṛ —*ar*. The guṇa or the three guṇas have *a, e and o*. By obeying to the sūtra, *a* is the guṇa of ṛ, and this *a*, must have *r* after

it. So, we have ṛ —*ar*; see also the sūtra VII.1.1 100; IV. 1.115; IV.1.97);

viṣṇum: viṣṇu-s.m. "All perverder", proper name of the principal Hindu deity; he is the 2nd god of the Trimurti; the *Viṣṇu Purāṇa* says:

Yasmād viṣ-am idaṃ sarvaṃ tasya śaktyā mahātmanaḥ

Tasmād evocyate viṣ-ṇur viśer dhātoḥ praveśanāt /
(III.1.45)

"Because the whole world has been perverded by the power of that Supreme Being, he is entitled Viṣṇu, as the root Viś means "to perverde".

There is a Ṛgvedic mantra:

Tau stotāaḥ pūrvyam yathāvida

ṛtasya garbham januṣā pipartana

āsya jānanto nāma cidvivaktana

mahas te viṣṇo sumatim bhajāmahe / II. 2.26

āsīnam: āsīna-verb. adj. (coming from the root *ĀS-)*, sitting, seated' (upaviṣ-a, adhiṣ-hita), related to viṣṇu, Ac.sg.;

abhyetya: abhy-etya, *abhi*, prefix, *etya,* abs form of te root *I-*, "to go near, to approach" the vowel *I* of *abhi* changes into *y* before the vowel *e* of *etya,* according to saṃprasāraṇa principle, Pāṇ. I.1.45; VI.4.131; VI. 1.77; VI. 1.127, see in analysis of st. 3;

About *etya,* the vowel *e* may be understood as the guṇa of *i*; the absolutive form of *I* is generally seen as *itya;*

Brahmāṇaṃ: brahmṇa – s.m. "the God Brahma";

Cedam: ca+idam : *sandhi*: *a+i— e,* Pāṇ VI. 1.87, see in analysis of st.12, adhyāya 14; *idam:* Ac.sg.nt., Pāṇ. VII. 2.108;

VII.2.111; VII.2.113; V.3.11, (see in analysis of st.11, adhyāya 15);

VII. 2.113: hali lopaḥ / 113 / padāni / hali lopaḥ /

vṛttiḥ / halādau vibhaktau parata idamo' kakrārasya idpasya lopo bhavati /

The *id* of *idam* is elided before the desinence beginning with a consonant. The rule I.1.52 does not apply here.

VII. 2.108: idamo maḥ / 108 / padāni / idamaḥ maḥ/

vṛttiḥ / idamaḥ sau parato makārontādeśo bhavati / (for the case of ayam, N.sg.)

VII. 2.111: ido'y puṃsi / 111 / padāni / idaḥ ay puṃsi

vṛttiḥ / idaa idpasya puṃsi sau parato'y ityeyamādeśo bhavati /

It deals also with N.sg.m. (see sūtra VII. 2.102; VI. 1.68; VII. 2.110; I. 1.27)

Abruvan: coming from the *BRŪ-* 2nd cl., *a* , augment (*bhūtakaraṇa), bruv-* the vowel *u* changes into *o* or *au,* but *ū— uv* before the vowel of *an*, personal flexional ending of Imperfect tense 3rd pers. Pl. Parasmai pada; the case of *brū—bruv* may be related toPāṇini's sūtraVI. 4.77:

aci śnudhātu bhruvāṃ yvoriyaṅuvaṅau / 77 / padāni / aci śnu dhātu bhruvā yvo iyaṅ uvaṅau/

vṛttiḥ / śnupratyayantasyāṇgasya dhātorivarṇovarṇā ntasya bhru ityetasya iyaṅ uvaṅ ityetāvādeśau bhavato'ci parataḥ /

vārttikam / iyaṅuvaṅ prakaraṇetānvādīnāṃ chandasi bahulaupasaṅkhyānaṃ karttavyam /

The sūtra VII. 3.84 does not apply here.

I know very well that the personal flexional ending of imperfect tense, 3rd pers. Pl. (a-bruv-an) can not be explained by an adequate Pāṇini's sūtra, but one can consider three sūtras. I am quoting these and one is supposed to appreciate by holding up an analogical way.

III. 4.100: itaś ca/ 100 / padāni / itaḥ ca (ṅitaḥ nityaṃ lopaḥ lasya)/

vṛttiḥ / ṅillakārasamhandhina ikārasya nityaṃ lopo bhavati /

III. 4.111: laṅaḥ śāka-āyanasya / 111 / padāni / laṅaḥ śāka-āyanasya (jheḥ jus ātaḥ)/

vṛttiḥ / ākārantāduttarasya aṅādeśasya jherjusādeśo bavati śāka-āyanasyā- cāryasya matena /

VIII. 2.23: saṃyogantasya lopaḥ / 23 / padāni / saṃyogantasya lopaḥ/

vṛttiḥ / saṃyogantasya padasya lopo bhavati/

(see also sūtra: VII. 1.70; VI. 1.68; VIII. 2.66; VI. 4.8)

भवन्तावत्र कुरुतां बुद्धिं नैःश्रेयसीं पराम्।
मन्दरोद्धरणे यत्नः क्रियतां च हिताय नः॥५॥

Bhavantāvatra kurutāṃ
buddiṃ naiḥśreyasīm parām/
madaroddaraṇe yatnaḥ
kriyatāṃ ca hitāya naḥ/5/

"In this matter, both of you have to exercise auspicious and better intellect; an effort may be made at lifting up (the mountain) Mandara for our welfare".

Bhavantāvatra: bhavantau+atra, atra: ind. "in this place, in this matter" (iha); *sandhi* : *au+a—āv+a*, pāṇ. VI. 1.78:

eco'yavāyābaḥ / 78 / padāni / ecaḥ ay av āy āvaḥ/

vṛttiḥ / ecaḥ sthāne' ci parato' y av āy āv ityete ādeśā yathāsaṅkhyaṃ bhavanti/

e—ay; ai—āy; o—av; au—āv;

bhavantau: coming from bhavant-,N.AC.V.dual, "you, Sir", there are two Pāṇini's sūtra related to this: VI. 1.68:

hal ṅyābbhyo dīrghātsutisyapṛktaṃ hal / 68 / padāni / hal ṅayāp bhyaḥ dīrghāt su ti si apṛktam hal/

vṛttiḥ/ lopa iti varttate/ tadiha laukikenārthenārthavatakarmasādhanaṃ

Draṣṭ avyam / lupyataiti lopaḥ / halantān ṅapantādāyantaś ca dīrghāt paraṃ su ti si ityetadapṛktaṃ hal lupyate /

Kārikā: saṃyogāntasya lope hi nalopādirna siddhayati

rāttu ternaiva lopaḥ syāddhalastasmād vidhīyate /

VII. 1.70: ugidamāṃ sarvanāmasthāne' dhātoḥ / 70 / padāni / ugit acāṃ sarvanāmasthāne a dhātoḥ /

vṛttiḥ / ugitamaṅgānāṃ dhātuvarjitānāmañ cateś ca sarvanāmasthāne parato numāgamo bhavati /

buddhiṃ; buddi: s.f. "perception" (jñāna, ākalana); "intellect" (mati), Ac.sg, ; parām: para–adj. "highest, higher, next to", Ac.sg.f.; "mind" (manas); "belief, idea";

mandaroddharaṇe : mandara– ud–dharaṇe, *sandhi* : *a+ u—o,* PāṇVI. 1.87, see in analysis of st.12, adhyāya 14; ut+haraṇa–, *sandhi : ut+h—uddh,* VIII. 4.62, see in analysis of st. 4; haraṇa, coming from the root *HṚ*—har– (guṇa, Pān.I.1.51)+ana (aṇa)., see in analysis of st.4; *har +ana* (haraṇa), two Pāṇini's sūtra may be considered , III. 1.134:

nandigrahipacād ibhyo lyuṇinyacaḥ / 134 / padāni / ninda grahi pacādibhyaḥ lyu ṇini acaḥ /

HṚ— har+ lyu—har – aṇa, n—ṇ, Pāṇ. VIII. 4.1; VIII. 4.2, see in analysis of st. 3;

III. 2.150: jucaṅkramyadandramyaṛgṛdhijvalaśucalaṣapatapadaḥ / 150 / padāni / ju caṅkraya dandramya sṛ gṛdhi jvala śuca laṣa pata padaḥ (yuc tacchīlādiṣu) /

vṛttiḥ / ju prahhṛtibyo dhātubhyo yuc pratyayo bhavati tacchīlādiṣu kartṛṣu /

yatnaḥ: yatna–s.m. "an effort" (udyama); "diligence" (dākṣiṇya); "care, viginalnce" (jāgarūkatva), N.sg. , subject of *kriyatāṃ*;

naiḥṣreyasīṃ: f. form of word *niḥśreyasa*, meaning "auspiciousness", Ac.sg.f., related to *buddhiṃ;*

sandhi: the dental sibilant *s* changes into visarga before ay voiceless consonant, even before the sibilant itself.; three Pāṇini's sūtras may be known:

VIII.3.34: visarjanīyasya saḥ /34 / padāni / visarjanīyasya saḥ /

vṛttiḥ / visarjanīyasya sakāra ādeśo bhavati khari parataḥ /

VIII. 3.35: śarppare visarjanīyaḥ / 35 / padāni / śarppare visarjanīyaḥ /

vṛttiḥ / śarapre khari parato visarjanīyasya visarjanīyādeśo bhavati /

VIII. 3.36: vā śari / 36/ padāni / vā śari/

vṛttiḥ / visarjanīyasya visarjanīyādeśo vā bhavati śari pare /

vārttikam / kharpareśari vā lopo vaktavyaḥ /

The visarga can be optionally maintained or substituted before a sibilant;

Aḥ+ś or ś +ś, aḥ +ṣ +ṣ ; aḥ +s or s+s;

(see also sūtra VIII. 4.40; VIII . 4.41);

kriyatāṃ: coming from the root KṚ – ṛ—ri, Pāṇ. VII. 4.28: riṅ śayagliṅkṣu / 28 / padāni riṅ ṣa yak liṅ kṣu /

vṛttiḥ / ṛkārāntasyāṅgasya śa yak ityetyor liṅI ca yakārādau asārvadhātuke parato riṅityayamādeśo bhavati /

liṅi = yakārādau asārvadhātuke; the rule does not apply to potential; śa means the vowel a added to the root of the verb of VIth class, a stem of conjugation is obtained, the guṇa is blocked here (III. 1.77); yak is used with a root for indicating a passive from (bhāva, the action itself or karman, the object, III.1.67):

–ya–= yak, see above;

III. 1.67: sārvadhātuke yak / 67 / padāni / sārvadhātuke yak (bhāva karmaṇoḥ)

vṛttiḥ / bhāvakarmavācini sārvadhātuke parato dhātor yak pratyayo bhavati /

–tāṃ, *personal flexional ending, 3rd pers. Sg. of Imperative mood, Pāṇ. III. 4.85: lo-o laṅvat / 85 / padāni / lo-aḥ laṅ vat /*

vṛttiḥ / lo-o laṅ vat kāryaṃ bhavati /

The sūtra gives an abalogical view with the personal endings of Imperfect (laṅ); One may reed III. 4.83 where *vā* is in it, and this analogy is really a limited one.

III. 4.90: āmetaḥ / 90 / padāni / ām etaḥ (lo-aḥ) /

vṛttiḥ / lo- sambandhina ekārasya āmityayamādeśo bhavati /

We can have, viz.:

3rd sg. bharatām, 3rd dual bharetām; 3rd pl. bharantām 3rd sg. pacatām; 3rd dual pacetām; 3rd plural pacantām.

These two sūtras deal with Ātmane pada, (see also sūtra III. 4.79);

About imperative conjugation, there are three

Pāṇini's sūtras;

III. 4.2: kriyāsambihāre lo- lo-o hisvau ca tadhvamoḥ / 2 / padāni / kriyā samabhiāre lo- lo-o hi svau vā ta dvamoḥ (dhātusambandhe) /

vṛttiḥ / samabhihāraviśiṣ-akriyāddhāto lo- pratyayo bhavati sarveṣu kāleṣu sarvalkārāṇāmapśādaḥ tasyaca lo-o hi sva ityetādeśau bhavataḥ tadhvam bhāvinastu vā bhavataḥ /

III. 4.3: samuccaye'nyatarasyām / 3 / padāni / samuccaye anyatarasyām (lo- lo-o hisvau vā tadhvamoḥ) /

vṛttiḥ / samuccīyamāna kriyāvacanāddhātoranyatarasyāṃ lo-o pratyayo bhavati tasya lo-o hisvāvādeśau bhavataḥ/

III. 4.4: yathāvidhyanuprayogaḥ pūrvasmin / 4 / padāni / yathā vidhi anu prayogaḥ p'ūrvasmin /

vṛttiḥ / pūrvasmin loḍ vidhāne yathāvidhyanuprayogo bhavati /

kurutāṃ : coming from the root KṚ- 8th class, ṛ — *ru,* Pāṇ. VI. 4.110: ata utsārvadhātuke/ 110 / padāni / ataḥ ut sārvadhātuke kṅiti /

vṛttiḥ / ukārapratyayāntasya karoterakārasya sthāne ukāra ādeśo bhavati sārvadhātuke kṅiti parataḥ/

A short *u* is substituted for the *a* of KṚ -, karu—kuru; for the personal flexional ending *tām,* Pāṇ III. 4.85; III. 4.90, see in analysis of this st.5; *kurutāṃ* can be the 3rd pers. Dual, Imperative mood, Parasmai pada or the 3rd pers. Sg., Imperative, of Ātmane pada; I think *kurutāṃ* is in 3rd pers. Dual as we have *bhavantau* (dual).

Hitāya: hita– adj. "put, placed" (nihita); "fit, suitable" (yogya); "useful, beneficial"(pathya); s.nt. "benefit, advantage", D.sg., Pāṇ.VII. 3.102:

supi ca / 102 / padāni / supi ca/vṛttiḥ / ato dīrgho

yañityanuvartate / supi ca yañādau parato' kārāntasyāṅgasya bhavati/

Yañ= ya, hita+Ṅe, ita+ya—hitāya; Ṅe means dative, see also VII. 1.13;

naḥ: nas (*in pausa),* coming from the stem *asmad- nas* can be the short form of asmān (Ac.pl.), or asmabhyam (D.pl.), or asmākam (G.pl.), PāṇVIII. 1.21:

bahuvacanasya vasnasau / 21 / padāni / bahuvacanasya vas nasau /

vṛttiḥ / bahuvacanāntayor yuṣmadasmadoḥ ṣaṣ-hīcaturhīdvitīyāsthayor yathāsaṅkhyaṃ vas nas ityetāvādeśau bhavataḥ /

तथेति चाब्रवीद्विष्णुर्ब्रह्मणा सह भार्गव।
ततोऽनन्तः समुत्थाय ब्रह्मणा परिचोदितः।
नारायणेन चाप्युक्तस्तस्मिन्कर्मणि वीर्यवान्॥६॥

Tatheti cābravīd viṣṇur
brahmaṇā saha bhārgava/
tato' nantaḥ samutthāya
brahmaṇā paricoditaḥ /
Nārāyaṇena cāpyuktas
tasmin karmaṇi viryavān / 6/

"So, Viṣṇu with Brahmā called: "O Preceptor of the demons"; thereupon, Viṣṇu is impelled by Brahmā for rising (the mountain Mandara); and besides, is it addressed towards Nārāyaṇa – the one endowed with heroic lusture – in that work".

tathā: "so, thus, so also", thatā is shown by a Pāṇini's sūtra

V. 3.26: thā hetau cacchandasi / 26 / padāni / thā hetau ca chandasi /

vṛttiḥ / kiṃ śabdāddhetau vart tamātthā pratyayo bhavati cakārāt prakāravacane / chandasi viṣaye /

The word *kathā (kiṃ+thā+ka+thā) ,* is explained

by the same sūtra, See also the same kind of sūtra in Pāṇ. V. 3.2; V.3.11; V.3.23, 24;

iti: ind. "as for, as follows"; "according to"; *sandhi* : *a+i—e*, Pāṇ. VI. 1. 87, see in analysis of st.12, adhyāya 14;

Abravīd: abravīt (*in pausa),* coming from the root *BRŪ-*, (se-root), *a*, augment (*bhūtakaraṇa),* brav- (BRŪ) —bro, ū—o, guṇa, Pāṇ. I. 1.2, see in anal of adhyāya 17. st.14;

about the vowel ī, one may read Pāṇ. VII. 3.93:

bruva ī- / 93 / padāni / bruvaḥ ī-/

vṛttiḥ / bru ityetasmāduttarasya halādeḥ pita sārvadhātukasya īḍāgamo bhavati/

t, personal flexional ending of 3rd pers. Sg., imperfect tense, Parasmai pada; *sandhi*: the voiceless dental *t* changes into *d* before the sonant *v* of *Viṣṇur*,

Pāṇ II. 1.38: apetāpoḍhamuktapatitāpatrastairalpaśaḥ / 38 / padāni / apeta apoḍha mukta patita apartastaiḥ alpaśaḥ (sa◦ vi◦ ta◦ su◦ pañcamīsa◦)

vṛttiḥ / apeta apoḍha mukta patita apatrasta ityetaiḥ saha pañcamyantaṃ samasyate tatpuruṣaś ca samāso bhavati / alpaśa iti samāsasyālpaviṣa-yatāmācaṣ-e /

Pāṇ II. 1.39: stokāntikadūrārthakṛcchrāṇI ktena / 39 / padāni / stoka antika dūra artha kṛcchrāṇi ktena (sa◦ vi◦ su◦ pañcamīsaha)/

vṛttiḥ / stoka antika dūra ityevamarthāḥ śahdāḥ kṛcchraśabdaś ca pañcamyantāḥ ktāntena saha samasyante tatpuruṣaś samāso bhavati /

vārttikam / śatasahastrau pareṇeti vaktavyam /

Pāṇ. VI. 3.2: pañcamyāḥ stokādibhyaḥ / 2 / padāni / pañcamyāḥ stokādibyaḥ (aluk)/

vṛttiḥ / stokāntikadūrārthakṛcchrāṇi stokādīni tebhyaḥ parasyāḥ pañcamyā uttarapade'lug bhavati /

cābravīt : ca+abravīt, *sandhi*: a+a—ā, Pāṇ. VI. 1.101:

akaḥ savarṇe dīrghaḥ / 101 / padāni / akaḥ savarṇe dīrghaḥ /

vṛttiḥ / akaḥ savarṇe' ci parataḥ pūrvaparayoḥ sthāne dīrgha ekādeśo bhavati /

vārttikam / savarṇadīrghatve ṛti ṛvā vacanam / vā /1u.11 vā vacanam /

vīryavān: vīryavant–adj. "endowed with heroic luster, having energy", N.sg.m., sandhi: the final dental nasal n, being at the end of word, is said by some Pāṇini's sūtra;

VIII. 3.30: naśca / 30 / padāni / naḥ ca/

vṛttiḥ / nakārāntāpadāduttarasya sakārasya vā dhuḍāgamo bhavati /

VIII. 3.7: naśchavyapraśān / 7 / padāni / naḥ chavi apraśān /

vṛttiḥ / na kārāntasya padasya praśānvarjitasya rurbavatyampare cha vi parataḥ/

VI. 1.68: hal ṅyabbhyo dīrghātsutisyapṛktaṃ hal / 68 / padāni / hal ṅayāp bhyaḥ dīrghāt su ti si apṛktam hal /

vṛttiḥ / lopo iti varttate / taiha la ukikenārthenārtha va ta karmasādhanaṃ draṣ-avyam / lupyata iti lopaḥ / halantān ṅayantādāvantāś ca dīrghāt paraṃ su ti si ityetadapṛktaṃ hal lupyate /

kārikā: saṃyogāntasya lope hi nalopādirna siddhayati

rāttu ternaiva lopaḥ syāddhalastasmād vidhīyate /

VI. 4.8: sarvanāmasthāne cāsambuddhau / padāni / sarvanāmasthāne ca asambuddhau (nopadhāyāḥ dīrghaḥ) /

vṛttiḥ / sarvanāmasthāne ca parato ' sambuddhau nopadhāyā dīrgha bhavati /

VIII. 2.7: nalopaḥ prātipadikāntasya / 7 / padāni / na lopaḥ praātipadikaantasya/

vṛttiḥ / prātipadikasya padasya yontyo nakārastasya lopo bhavati /

vārttikam / ahno nalopapratiṣedho vaktavyaḥ/

VIII.2.23: saṃyogāntasya lopaḥ / 23 / padāni / atu saṃyogāntasya lopaḥ / vṛttiḥ saṃyogāntasya padasya lopo bhavati /

VI. 4.14: atvasantasya cādhātoḥ / 14 / padāni / atu asantasya ca adhātoḥ/

vṛttiḥ/ atu as ityevamantasya adhātor upadhāyaḥ sāvasambuddhau parato dīrghe bhavati /

VIII. 1.70: see in 5 adhy.16

Viṣṇur: viṣṇus (in pausa), proper name of the most popular Hindu god and the 2nd of the Trimurti: sandhi: the final dental sibilant *s* changes into *r* before the sonant *b* of brahmaṇā, Pāṇ. VIII. 3.15, see in analysis of st. 1;2ān. VIII. 2.66; saha: ind. "with";

Brahmaṇā: Brahman –s.nt. "the supreme spirit" (paramātman); s.m. "the creator" (kamalāsana); I.sg.; *sandhi*: the dental nasal *n* —ṇ, Pāṇ. VIII. 4.1; VIII. 4.2, see in analysis of st.3

Tato' nantaḥ: tatas anantaḥ, tatas: "therefore, thereupon", Pāṇ. V. 3.7; VI. 3.35, see in analysis of st. 14, adhyāya 14;

Tato: *sandhi*: the group – *as* changes into *o* before the vowel *a* of *anantaḥ,* and consequently, this vowel *a* must be dropped down, PāṇVI. 1.109, see in analysis of st. 12, adhyāya 14;

an –antaḥ: an–anta-adj. "eternal, inexhaustible" (śāsvata, asaṅkheya, amaryāda); s.m. kṛṣṇa, Viṣṇu, Śeṣa ; *an* is

substituted for *a* privative, Pāṇ. VI. 2. 116:

naño jaramaramitramṛtāh / 116 / padāni / nana jara mara mṛtāḥ (ādyudāttāḥ)/

vṛttiḥ / naṅa uttare jaramaramitramṛtā bahuvrīhau samāse ādyudāttā bhavanti/

bhārgava: "preceptor of the Daityas, regent of the planet Venus", i.e. Śukra;

Pāṇ. II. 4.65: atribhṛgukutsavasiṣ-hagotamāṅgirobhyaś ca / 65 / padāni / atri bhṛgu kutsa vasiṣ-ha gotama aṅgirobhyaḥ ca (lug) /

vṛttiḥ / atrayādibhyaḥ parasya gotrapratyayasya bahuṣu lug bhavati /

bhārgava can be rendered as "the descendent of Bhṛgu"; it may be considered as a vocative, Pāṇ. VI. 1.69, see in analysis of st. 13, adhyāya 15;

sanytthāya: sam-uttha- adj. "rising, occasioned, born", D.sg., Pāṇ. VII. 3.102, see in analysis of st.5;

paricoditaḥ: (pari+*CUD-)*, pari-cod-tia, (u—o, guṇa, Pāṇ.I. 1.51, see in analysis of st. 4); adj. "set in motion"; "incited, impelled", N.sg.m., related to *an–antaḥ, viṣṇur,* in *M*anusmṛti, III, annād yenāsakṛccaitān guṇaiś ca paricodayet / 233 / 2nd line;

nārāyaṇena: nārāyaṇa-s.m., viṣṇu or Kriṣṇa, I.sg. ; according to *Manusmṛti ,* I , he is the son of the original Man and likely identified with brahmā:

āpo nārā iti proktā āpo vai narasūnavaḥ

tā yadasyāyanaṃ pūrvaṃ tena nārāyaṇaḥ smṛtaḥ / 10 / chap. I.

cāpyuktas: ca+api + uktas, api: ind. Pāṇ. I. 4.96, see in analysis of st. 19, adhyāya 14; *sandhi*: the vowel *I* of api changes into *y* before the vowel *u* of *uktas, I according to saṃprasāraṇa* principle, Pāṇ. I.1.45; VI. 4.131; VI.

1.77; vi. 1.127, see in analysis of st. 3; a+a—ā, Pāṇ. VI. 1.101, see under analysis of cābravīt;

uktas: ukta– (coming from the root *VAC–),* verb/adj. "said, spoken" (bhāṣita); "expressed in words" (abihita); addressed" (prerita, prārthita), N.sg.m., related to *vīryavān; sandhi* : the final dental sibilant *s* is maintained as it is followed by the voiceless dental *t* of *tasmin,* Pāṇ. VIII. 3.34; VIII. 2.66, see in analysis of st. 17, adhyāya 14;

tasmin karmaṇi : tasmin coming from the stem *tad-*, L.sg.m. (or nt.); karmaṇi : karman-s.nt. action, work, performance" (karaṇa), L.sg., *sandhi*: the dental nasal *n* changes into cerebral nasal ṇ, Pāṇ. VIII. 4.1; VIII. 4.2., see in analysis of st.3.

अथ पर्वतराजानं तमनन्तो महाबलः।
उज्जहार बलाद् ब्रह्मन्सवनं सवनौकसम्।।७।।

Atha paravatarājānaṃ
tamananto mahābalaḥ/
ujjahāra balād barhman
savannaṃ savanaukasam/7/

"Then , the great great-forced viṣṇu uprooted the best of mountain by force , o barahman, along with the forest and the dewellers of the forest".

Atha:ind ."now, hence , moreover ,if",(atas,yadi,kiñ ca);

tam: coming fro the stem *tad*–,Ac .s.m"related to *parvata*°;

ananto : an –antas (*in pusa)* ,an –ananta –s.m ."Viṣṇu", "one who is eternal,all –pervading and intermediable by space and time ",

ananto huta–bhug bhoktā sukhado naikijo, grajaḥ/ (1st line) Strophe 95 *visṇusahasranām;*

Mahābalaḥ: mahābala–adj. "great–forced" , it is also name of Viṣṇu,meaning "the strongest among all who have great strength",

Atīnriyo mahāmāyo mahotsābalah/ (2nd line)

strophe 18 of visṇusahasranām;

Savanukasam: savanna=okasam: savanna+okas–,

Savanna : sa-va-s.nt. "with forest";

About *savanaukasam,* we can set up as*:*

1)savanna+okas–am,

2)sav–nau–kas–am;

the first may not be possible ,though the *sandhi a+o—au* as one is expected to be ;

the second case can be plausible,

sava-s.m coming from the root *sū)* "one who act in motion or impeals" setting in motion";

nau: coming from the stem *asmad*–dual,Ac,d,g;

kasa–adj.oming from the root *kas* –, "to go,to move"),we may read the pāṇini's sūtra III .1.140:

jvalitikasantebhyo ṇaḥ/140/ padāni /jval iti kasantebhayaḥṇaḥ

vṛttiḥ/jaladīptāvityevamādibhyo dhātubhyaḥ kasagatāvit-yevamantebhyo vibhhāṣā ṇapratyayo bhavti /

vārttikam /tanoterṇa upasaṅkhyānam/

iti in *jvaliti* of the *sūtra* means "beginning" the rule concerns about fifty verbs of *bhavādigaṇa* . this rule can be considered as an exeption of the rule III ,1.134, (dealing with *lyu,ṇini* and *ac*) .To be noticed that the compound verbs take *ac*

At last ,*vanaukasa* may be understood and it can be renderd as "dewellers of the forest"

Balād; balāt (*in pausa)* ,bala-s.m,"strength ,power, force" (śakti),Ah.sg. sandhi:the final voiceless dental *t* changes in to *d* befor the sonat *b* of of *brahaman,* Paṇ. 1,38,II,39:VI,32, see in analysis of st.6:

ujjahāra:uj– jahhāra, coming from *ud +H*Ṛ, "to take out" (*a*

–DA–) ; to rescue, to protect (with Ab), to raise, to lift up" (*grah–*9th cl.): to uproot, to pull out" (ud + MUL 10th cl.); to take up" (GRAH– *9th cl.*); "to remove" (*ap+NI–);uj(ut or ud in pausa*),prefix up" JA ,reduplication (abhyāsa),hār–stem of conjucation ,*a* personal flexional ending of perfect tense,3rd pers.sg.parasamai pada,*ujjahāra* may be spelled as *uj –jahara* as well as *dadarśa (DṚŚ–),papaca (PAC–) ;DṚṢ– is the root with – ṛ–followed by a consonant,but HṚ ends with a vowel;* the ṛ becomes *ar* (*guna), according to Paṇ,* see in analaysis of st.4;so *HṚ*— *har* is obtained . this *har* changes in to *hār, the vowel* a *must be lengthenend;a*— *ā can be seen in papāca,* and the case is obeyed to Pāṇini's sūtra VII.2.116:

ata upadhāyāḥ/116/padāni/ataḥ upadhāyāḥ/

vṛttiḥ/ aṅgopadhāyā akārasya sthāne ñiti ṇiti ca pratyaye vṛddhir bhavati/

About the *sandhi* of *uj–* we can have *ut* or *ud –*,*t* or *d* changes in to *j* before the *j* of *jahāra,* Paṇ. II.1.38; II.1.39, VI.3.2, see in analysis of st.6;besides connected wth the matter ,the sūtra VIII.4.40 is determinant :

stoḥ ścunā ścuḥ/40/ padāni/stoḥ ścunā ścuḥ/

vṛttiḥ/śakāraavargābhyāṃ sannipāte śakaracavargādeśau bhavatḥ/

ततस्तेन सुराः सार्धं समुद्रमुपतस्थिरे।
तमूचुरमृतार्थाय निर्मथिष्यामहे जलम्॥८॥

tatas tena surāḥ sārdhṃ
samudram upatasthire /
tamūcur amṛtārthāya
nirmathiṣyāmahe jalam/8/

"Then,the gods along with the mountain reached the ocean, (and)spoke to it (the ocean): "we will churn the water , for the sake of the nectar",

tatas=tasmā, thereupon,hence ,therefore",for the word *tatas*, Paṇ.V.3.7;VI.3.35,see in analysis of st.14,adhāya 14;

sandhi: the final dental sihilant *s* of the group *–as* of *tatas* is maintained before voiceless dental *t* of *tena,* Paṇ.VIII. 2.66,see in analysis of, st.17,adhyāa 14;

tena: coming from the stem *tad*–I.sg.m.(or nt).

surāh: *sura*–sl.m, "a god" deva),n.pl.;

samundraṃ:sam–udra–"gathering to gether of waters", the sea, ocean, Ac.s.g, object of *upatasthire;*

sārdhaṃ:sardha–adj, "increased by half,having a half over " (adhyardha); ind, "with, I company with " (with I), (saha);

Upatasthire: upa-ta-sthire, coming from the root *upa* + STHĀ, "to stand near, to approach" (upa-*GAM-); "*to serve, to worship" (*SEV*-); "to oblige" (upa-KṚ-); "to lead to" (*KLP*-); "to unite, to join" (sam- *YUJ_*); *ta,* reduplication (*abhyāsa)*, *sth*, stem of conjugation without its initial vowel *a* that is substituted by an *i* as it is added by a personal flexional ending beginning with *a* consonant, *re,* personal flexional ending of 3rd pers. Pl. of perfect tense, Ātmane pada; *sthi* can be understood as a weak stem of *STHĀ* in perfect conjugation; the vowel *i* of *sthire* can be explained by a Pāṇini's sūtra, VI. 4.64:

āto lopa i-i ca/64/padāni/ātaḥ lopaḥ i-i ca/

vṛttiḥ / iḍādāvarddhadhātuke kṅiti vākārāntasyāṅgasya lopo bhavati /

The personal flexional ending *ire* may be understood through the following Pāṇini's sūtra, III. 4.81:

Li-astajhayoreśirec / 81 / padāni / li-aḥ ta jhayoḥ eś irec /

vṛttiḥ / liḍādeśayostajhayor yathāsaṃkhyameś irec ityetāpādeśau bhavataḥ /

The letter *ś* of eś may be considered as it replaces the affix *ta* (see Pāṇ. I. 1.55); the letter *c* of *irec* shows the accent (see PāṇVI. 1.165).

According to *Viṣṇu – Purāṇa,* there is a description of seven oceans surrounding seven continents. The information extends about seventy strophes, II. 4.

nirmathiṣyāmahe : coming from the root nir + *MATH* - , "to churn"; nir-math-i-ṣya- mahe, *nir,* prefix (*upasarga), math-* , root, *i,* the vowel joining the root and the infix *– sya* - , *mahe*, personal flexional ending of future tense, 1st pers. Pl. *Ātmane*: pada, Pāṇ. III. 3.15; III. 3.132; III. 1.135, see in analysis of st. 17, adhyāya 14;

Two Pānini's sūtras are related to the vowel *i* of *i-ṣya*.

VII. 2.38: vṛto vā / 38 / padāni / vṛtaḥ vā/

vṛttiḥ / vṛ iti vṛṅavṛñoḥ sāmānyena grahaṇaṃ tasmāduttarasya ṛkārāntebhyaś ceto vā dīrghā bhavati /

VII. 2.58: gameri- parasmaipadeṣu / 58 / padāni / gameḥ i-parasmaipadeṣu /

vṛttiḥ / gamerddhātoḥ sakārāderārdhadhātukamya paramaipadeṣviḍagamo bhavati /

iṣ-iḥ / ātmanepadena samānapadasthasya gamerayamiḍagamoneṣyate /

The nature of the infix *sya* is explained by a Pānini's sūtra I. 3.92:

vṛdbhyaḥ syasanoḥ / 92 / padāni / vṛdbhyaḥ sya sanoḥ (vā parasmai pada) /

vṛttiḥ / vṛtu vṛdhu śadhu syand ktapū / etebhyo dhātubhyaḥ syesani ca parato vā parasmaipadaṃ bhavati /

The affixes *sya* and *san* may be optionally used in Parasami pada in case of future and conditional, and also desiderative conjugation.

The dental sibilant *s* of *sya* becomes the cerebral, sibilant, Pāṇ. VIII. 3.16; VIII. 3.41; VIII. 3.59; VIII. 3.65;

VIII; VIII. 3.70, see in analysis of st. 3; amṛta + arthāya, *sandhi: a —ā,* Pāṇ. VI. 1.101, see in analysis of st. 6; arthāya: artha- s.m. (or nt.), D.sg., Pāṇ. VII. 3.102, see in analysis of st. 5; the privative *a of amṛta* is stated by a Pāṇini's sūtra VI. 2.116, see in analysis of st. 4, adhyāyā 15;

ūcur: coming from the root, *VAC–,* "to speak", *ūc*, weak stem of conjugation of Perfect tense, *ur,* personal flexional ending of 3rd pers.pl., Parasmai pada (some spell *–uḥ* or *us);* the *vibakti ur* (or *us)* is stated by a Pāṇini's sūtra. III. 4.82

Parasmaipadānāṃ ṇalatususthalathusaṇalvamāḥ / 82 padāni / parasmaipadāanāṃ ṇal atus us thal athus a ṇal va māḥ (li-aḥ) /

Vṛttiḥ / liḍādeśānāṃ parasmaipadasañjñakānāṃ yathāsaṅkhyaṃ tivādīnāṃ ṇalādayo navadeśā bavanti /

Sandhi: about the letter *s* of us (or uḥ), the dental sibilant *s* changes into *r* before the vowel *a* amṛta, Pāṇ, VIII. 3.15. see in analysis of st.1; 1tam: coming from the stem *tad*-Ac. sg.m., object of the verb *ūcur;*

jalam : jala – s.nt. "water", Ac.sg., object of *nirmathiṣyāmahe (*)*

tātasya kupo'yamiti bruvānāḥ kṣāraṃ jalaṃ kāpuruṣāḥ pibanti / (2nd line) st.325, Mitrabhedam *of* Pañcatantra

अपां पतिरथोवाच ममाप्यंशो भवेत्ततः।
सोढास्मि विपुलं मर्दं मन्दरभ्रमणादिति॥९॥

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* The vowel *a* becomes *ā* as it is followed by *yañ* (= all semivowels, nasals or bh), Pāṇ VII. 3.101: ato dīrgho yañ // 101// padāni // ataḥ dīrgaḥ yañi //

vṛttiḥ // akārāntasyāṅgasya dīrgho bhavati yañādau sarvadātuke parataḥ //

(see also VI. 4.1; I.1.72; III.1.1);

Apāṃ patirathovāca
mamāpyaṃśo bhavet tataḥ/
soḍhāsmi vipulaṃ mardaṃ
mandarabhramaṇād iti / 9/

"Then, the Lord of the waters said: "a fragment of share should be for me; I shall entirely toiler of violent pressure (emitted) of (the mountain) Mandara because of movement".

Patir: patis (*in pausa),* pati – s.m. "a Lord, a master", N.sg.; *sandhi*: the final dental sibilant *s* changes into *r* before the vowel *a (athovāca)*, Pāṇ VIII. 3.15, see in analysis of st. 1;

Athovāca: atha + uvāca, atha, ind. "then", *sandhi*: *a + u—o,* Pāṇ. VI. 1.87, see in analysis of st. 12, adhyāya 14;

uvāca: coming from the root *VAC-*, " to speak, to say", *u*, reduplication (*abhyāsa); vāc,* root with the vowel *a* that must be lengthened according to Pāṇ. VII. 2.116, see in analysis of st. 7, *a*, personal flexional ending of 3rd (or 1st) pers. Sg.of Perfect tense, Parasmai pada;

mamāpyaṃśo : mama + api + aṃśas (*in pausa), mama:* coming from the stem *asmad-* G.sg., mama + api, *sandhi*: *a + a—ā*, Pāṇ. VI. 1.101, see in analysis of st. 6; api : ind., Pāṇ.I. 4.96, see in analysis of st. 19, adhyāya 14;

api + aṃśo : *sandhi* : the vowel *i* changes into *y* before the vowel *a* of *aṃśo* pāṇ. I. 1.45; VI. 4.131; VI. 1.77; VI. 1.127, see in analysis of st.3;

aṃśo : aṃśas (*in pausa)*, aṃśa- s.m. "a share, portion, member, fragment" (bhāga, kalā). *Sandhi* : the group – *as* changes into *o* before *bh* of *bhavet*, Pāṇ VI.1.113, see in analysis of st. 17, adhyāya 14; the word *aṃśa* is seen in the *Bhagavadgītā:*

mamaivāṃśo jīvaloke jīvabhūtaḥ sanātanaḥ / XV, st. 7, first line;

bhavet : coming from the root *BHŪ-*, the vowel *ū* changes into *o*, Pāṇ. I. 1.51 (see in analysis of st.4), *o + a*,

vowel indicating the system of conjugation, the vowel *o* changes into *av,* Pāṇ VI. 1.78 (see in analysis of st.5), we have *bhava* being the stem *(aṅga)* of conjugation, *bhava + ī,* (or *ī, suffix of potential tense*),

bhava + ī: bhave (sndhi: a + *ī,* Pāṇ. VI. 1.87, see in analysis of st. 12, adhyāya 14), *t,* personal flexional ending of 3rd pers. Sg.of optative conjugation, Parasmai pada;

tataḥ: tatas (*in pausa)* = tasmat , Pāṇ V. 3.7; VI. 3.35 see in analysis of st. 14, adhyāya 14; the final dental sibilant *s* changes into *visarga,* Pāṇ. VIII. 3.34; VIII. 3.35, see in analysis of st.5;

soḍhāsmi: soḍha + asmi, soḍha- adj. "borne, endured" (sahita, viṣodha),

sandhi: a+a—ā , Pāṇ VI. 1.101, see in analysis of st. 6;

asmi: coming from the root *AS* -2nd cl., "to be", 1st pers. Sg.pres. tense, Parasmai pada, (for some personal flexional endings of *AS*-, see PāṇVI. 4.111; VII. 4.50; VII. 3.96; VI. 4.119; VIII.2.25);

apāṃ: ap-s.f., "water" (jala), G.pl.; "the intermediate region" (antakrikṣa, antarāla);

mardaṃ: marda-s.m. "violent pressure, friction"; "grinding, rubbing", Ac. sg.; vipulaṃ: vipula –adj. "large, extensive, abundant, entire, wide, great", Ac.sg., it may be understood as an adv.;

mandara, proper name of the mountain using as the churning – stick at the churning of the ocean for obtaining the *Amṛta* and recovering the thirteen other precious things lost during the deluge;

bhramaṇād: bhramaṇa – s.nt. "revolution, wavering, staggering", Ab.sg., *bhraaṇāt (in pausa), sandhi:* the final voiceless dental *t* changes into *d* before the vowel *i* of *iti,* Pāṇ. II. 1.38; II. 1.39; VI. 3.2, see in analysis of st. 6.

ऊचुश्च कूर्मराजानमकूपारं सुरासुराः।
गिरेरधिष्ठानमस्य भवान्भवितुमर्हति॥१०॥

Ūcuś ca kūrmarājānam
akūpāraṃ surāsurāḥ/
gireradhiṣ-hānam asya
bhavān bhavitum arbati / 10/

"The gods and the demons said to the tortoise in the ocean: please be seat for that mountain".

ūcyś: *ucus (in pausa),* coming from the root *VA*C– "to speak", weak stem *ūc*, for conjugation of Perfect tense, 3rd pers. Pl., Parasmai pada, see in analysis of st. 8, *sandhi*: the final sibilant *s* of the personal flexional *us* (or *ūḥ)* changes into the palatal sibilant *ś* before the voiceless *c* of *ca*, Pāṇ. VIII. 3.35; VIII. 4.40, see in analysis of st. 12, adhyāya 15.

akūpāraṃ: akūpāra- s.m. "the mythical tortoise that upholds the world, Ac. sg. ;

rājānam: rājan- s.m. "king:,

Ac. sg; kūrma – s.m. "a tortoise", *kūrma* can be understood as belonging to the royal family;

surāsurāḥ: N.pl.m., a dvandva compound, "the gods and the demons", object of the verb ūcuś;

asya: G.sg.m. of idam- Pāṇ. VII. 2.108; VII. 2.111: VII.2.113, see in analysis of st. 4; (see also VII. 2.102; VI. 1.68; VII. 2.110; I. 1.27);

adhi–s-hānam: adhi - ṣ-hāna- s.nt. "a seat, a position, an abode" (sthāna), Ac.sg.; girer: gires (*in pausa),* giri- s.m. "a mountain, an elevation" (naga); "a huge rock" (mahāśilā), G.sg.; *sandhi*: the final dental sibilant *s* changes into *r* before the vowel *a* of *adhi* Pāṇ VIII. 3.15 see in analysis of st. 17, adhyāya 14;

bhavān : bhavant-N.sg.m., "you, Sir", for the case of the final dental nasal *n,* being at the end of the word, it is

said by some Pāṇini's sūtra, VIII. 3.30; VIII. 3.7; VI. 1.68; VI. 4.8; VIII. 2.7;VIII.2.23; VI. 4.14, see in analysis of st.6;

bhavitum: infinitive form of the root *BHŪ*-ū-*o,* guṇa (Pāṇ.I.1.2, see in analysis of st.14, *bho+itum, bho—bav, o—av,* Pāṇ. VI. 1.78, see in analysis of st.5;

arhati: coming from the root *ARH* – 1st cl. "to be required to do a thing "(with an infinitive form); "to be pleased to" (also with inf.); 3rd pers. Sg.pres.tense, Parasmai pada;

N.B. To be noticed that the case of using the word *giri* at the end of compound is stated by a Pāṇini's sūtra VI. 2.94 (see in analysis of st.1).

कूर्मेण तु तथेत्युक्त्वा पृष्ठमस्य समर्पितम्।
तस्य शैलस्य चाग्रं वै यन्त्रेणेन्द्रोऽभ्यपीडयत्॥११॥

Kūrmeṇa tu tathetyuktvā
pṛṣ-hamasya samarpitam/
tasya śailasya cāgraṃ vai
yantreṇendro 'bhyapīḍayat /11/

"But, having said "Let it be so" at this (mountain), the tortoise placed its back below the Mandara mountain, Then the Lord squeezed the summit of it by his weapon called Vajra".

tu: ind., Pāṇ. V. 3.133, see in analysis of st. 1, adhyāya 15, and st.14, adhyā14; kūrmeṇa: kūrma – s.m. "a tortoise", I.sg.; *sandhi*: the dental nasal *n* changes into the cerebral nasal ṇas it is preceeded by te letter *r* of the word, Pāṇ. VIII 4.1; VIII. 4.2, see in analysis of st. 3,

tathetyuktvā : thatā + iti+ uktvā, tatha: ind. "so, thus, in the manner:

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* Taṃ śailaṃ tasya pṛṣ-hasthaṃ vajrenendro nyapīdayat // This reading of the 2nd line of the strophe is preferable.

Pāṇ V. 3.26, see in analysis of st. 6; be it so;

tatheti: thatā + iti, *sandhi*: *ā* + *i*—*e,* Pāṇ. VI. 1.87, see in analysis of st. 12, adhyāya 14;

iti + *uktvā*: *sandhi*: the vowel *i* —*y*, according to *saṃprasāraṇa* principle, Pāṇ. I. 1.45; VI. 4.131; VI. 1.77; VI. 1.127, see in analysis of st. 3;

uktvā: abs. form of the root *VA*C-, *uk*, weak stem (or stem)of the root *VA*C-*tvā*, suffix of abs., some Pāṇini's sūtra are worth while reading:

I. 1.40: ktvātosunkasunaḥ / 40 / padāni / ktvā tosun kasunaḥ (avyayam) /

vṛttiḥ / ktvā t osun ka sun ityevamantaṃ śabda rūpamasya a ya sañjñaṃ bhavati /

III. 4.16: bhāvalakṣaṇe stheṇkṛñvadicari hutamijanibyastosun / 16 / padāni /

bhāva lakṣaṇe sthā iṇ kṛñ vadi cari hu tami janibyaḥ tosun (kṛtyārthe chandasi) /

vṛttiḥ / bhāvo lakṣyate yena tasminnarthe varttamānebhya stādibhyo dhātubyaś chandasi viṣaye tumarthe tosun pratyayo bhavati /

III. 4.18: alaṃkhalvoḥ pratiṣedhyayoḥ prācāṃ ktvā / 18 / padāni / alaṃ khalvoḥ pratiṣedhayoḥ prācāṃ ktvā/

vṛttiḥ / alaṃ khalu ityetayoḥ pratiṣedhavācinorupapadayor dhātoḥ ktvā pratyayo bhavati /

III. 4.21 : samānakartṛkayoḥ pūrvakālo / 21 / padāni / samāna kartṛkayoḥ pūrvakālo (ktvā) /

vṛttiḥ / samānaḥ karttā yayorddhātvarthayos tatra pūrvakāledhātvarthe vartapranāddhātoḥ ktvāpratyayo bhavati /

Vārttikam / āsya vyādāya svapiti sammilya hasatītyupasaṅkhyānamapūrvakālatvāt /

tasya śailasya: G.sg.m., "of this mountain", śaila-;

asya: coming from the stem *idam-*, G.sg.m., Pāṇ. VII. 2.108; VII. 2.111; VIII. 2.113, see in analysis of st. 4;

Cāgraṃ : ca + agraṃ, *sandhi*: *a +a— ā,* Pāṇ. VI. 1.101, see in analysis of st. 6,

agraṃ: agra – s.m. foremost point or part; tip; front; uppermost summit"; this word is used till nowadays in Khmer language through Pāli from *agga, i.e. agamahāsenā,* an uppermost rank in army *aamahesī* "a queen"*; aksaraaggarāj*, a tittle of higher official;

pṛṣ-ham: pṛṣ-ha – s.nt. "the back, the rear" (pṛṣthaka); "the upper side, surface, top", N.sg.;

samarpitam : sam – arpita-, "inserted, fixed", in connection with this, two Pāṇini's sūtra may be known :

VI. 1.209 : juṣ-ārpite ca chandasi / 209/ padāni / juṣ-ā arpite ca chandasi /

vṛttiḥ / juṣ-a arpita ityete śabdarūpe chandasi viṣaye vibhāṣā dyudātte bhavataḥ /

VI. 1.210: nityaṃ mantre / 210/ padāni/nityaṃ mantre /

vṛttiḥ / juṣ-a arpita ityete śabdarūpe mantraviṣaye nityamādyudātte bavataḥ /

(see also Pāṇ. VI. 1.159; VI. 1.197)

yantreṇa + indras (*in pausa)*, *sandhi : a+i—e,* Pāṇ. VI. 1.87, see in analysis of st. 12, adhyāya 14; yantra – s.nt. "a prop, support, barrier, tie'; "any instrument or apparatus mechanical contrivance, engine"; "mystical digram supposed to possess occult power";

In the sphere of Khmer magico – religious practice, the word *yantra,* used through Pāli from *yanta,* is still largely known among people; the sense of "engine" or machine is also well known, i.e. *rīen haṅs (a), haṃsayantra, "*a mechanical apparatus" which can move highly in the air as modern aircraft does ; this is one of a

famous *Jātaka* in Khmer Buddhism.

In colloquial speaking, the word *yantra (yanta)* is added to Khmer word, i.e. *yant (a) ter*, "a sewing- machine", *ter yant (a)*, "machine sewn", *lān hoh, "*aircraft plane" or *kapal' hoḥ;* for "plane".

This way became some years after the end of World War II. A small group called "cultural commission" had been created by Government supported by French Colonial autority[1].

Sandhi : the dental nasal *n* of *yantrena* changes into the cerebral *n*of *yantrena* changes into the cerebral *ṇ*, Pāṇ. VIII. 4., 1; VIII. 4.2, see in analysis of st. 3, *kūrmeṇa;*

1. Being under Western influence (with its bad sides) especially with French oversea spirit, they created the new word by taking Sanskrit datum and laying out in queer and whimsical way, i.e. for cinema (or movie),they gave at first *yant (a) bhāb (a) (yantrabhāva),* and after a moment they changed it into *bhāb (a) yant (a)(bhāvayantra);* they authorized the use of this fancy word by official decree. But in popular way throughout the whole country, people use till nowadays the word *kun*, being, as one can suppose, a corrupted form due to Siamese pronouciation of *kala (*sk. Or Tamil?). After some years, the result of the act of the Cultural Commission had created an artificial word.They did not consider the Indo-Khmer heritage and turned down the popular feeling that continued to care of the linkage of Khmer culture. Now, some Khmer people see that the result is dangerous for Khmer language as its own structure can be destroyed by the act of some Buddhist monks. The official of the Cultural Commission along with these monks despised the living and popular language having its solid background in Khmer and Sanskrit as at the dawn of Khmer history Sanskrit is growing contribution to local language. The bad result has its source: setting aside the indo Khmer heritage, mistaking concept of value and incompetence. They wanted to create the new words for khmer language with Western conception where they did not know the real elements of the question.

indro' bhya: *sandhi*: the group – *as* —*o* before the vowel *a* that consequently must be dropped down, Pāṇ. VI. 1.109, see in analysis of st. 12, adhyāya 14;

abhyapīḍayat: abhi +a- pīḍayat, *sandhi*: the vowel *I* changes into *v* before the vowel *ai of a-pīḍayat*, *sandhi*: the vowel *I* changes into *v* before the vowel *a* of *a – pīḍayat,* according to *saṃprasāraṇa* principle, see Pāṇini's sūtra in analysis of st.3;

abhyapīḍayat : coming from the root *abhi* + *PĪḌ*- 10th cl. "to press, to squeeze", "to overpower" (*abhi – BHŪ*-); "to press out of", *a* augment (*bhūtakaraṇa), pid-,* root, the interconsonantic vowel *ī* is maintained, *-ay-* suffix of the verb of 10th cl., *a*, vowel indicating the stem (*aṅga*)of system of conjugation, *t*, personal flexional ending of Imperfect tense, 3rd pers. Sg. Parasmai pada; that *a-pīdayat* is in Imperfect tense can be asserted; the Pāṇini's sūtra VII. 4.3 speaks of the causative stem and the reduplicated aorist of *PĪD*-; *apipiḍat (*or *apipīḍat)* is in this kind of aorist.

The verb *PĪḌ* - is seen in *Manusmṛti,* I, st.51:

ātmanyantardadhe bhūyaḥ kālaṃ kālena pīḍayan / (2nd line);

About *samarpitam,* it must be rendered as "inserted". "Inserted" may be fitted to the situation. The word "fixed" the Mandara mountain on is back does not satisfy the real fact that may be understood as following: the gods and the demons under te patronage of Hari (Viṣṇu) must give a friction through the body of the serpent Vāsuki; this body takes office of a rope which makes the mountain turning round and producing a great force; this force must make the Amṛta come from the bottom of ocean of Milk.



While imparting again and again a constant friction, the Mandara mountain goes down progressively. A way must be found out to granting the stability of the process of churning. Then, Viṣṇu divides himself and takes a form of mighty tortoise who goes down and reaches the bottom of the ocean; there, he inserted himself between the bottom and the low, large end of the mountain. By the way, the tortoise has a space to prop up the mountain by supporting it on his back all of the weight, then the churning can go on without difficulty. According to my own opinion, the st. 11 may take this possible sense and the process is likely suggested by the drawing herewith produced. This drawing is made according to what it is still seen on the huge bas–relief at Angkor Vat temple (bas-relief having 49 meters in length and almost 4 meters in height; this is the biggest bas relief devoted to the churning.

The word *kūrma* is seen in the *Bhagavadgītā*, II, st. 58:

Yadā saṃharate cāyaṃ kūrmo' ṅgānīva sarvaśaḥ

Indṛiyāṇīndriyārthebyas tasya prajñā pratiṣ-hitā / 58 /

मन्थानं मन्दरं कृत्वा तथा नेत्रं च वासुकिम्।
देवा मथितुमारब्धाः समुद्रं निधिमम्भसाम्।
अमृतार्थिनस्ततो ब्रह्मन्सहिता दैत्यदानवाः॥१२॥

Manthāaṃ mandaraṃ kṛtvā
thatā netraṃ ca vāsukim/
devā mathitumārabdhāḥ
samudraṃ nidhimambhasām/
amṛtārthinas tato Brahman
sahitā daityādanavāḥ/12/

"Setting up the (mountain) Mandara as a churning stick and Vāsuki as the rope (at the place); the gods desirous of Amṛta began to churn the ocean, the store of waters, O Brahman, alogn with the demnos, sons of Diti".

Vāsukim: vāsuki – m., proper name of the king of serpents, Ac.sg.,

netraṃ: netra –s.nt. “leading, conducting” (nayana – s.nt.), “the eye” (locana); "Rope";

mandaraṃ : mandara, proper name of a mountain, Ac.sg.;

manthānaṃ : manthāna - s.m. “a churning – stick”, Ac.sg.;

thatā : ind. “so, thus, so also”, Pāṇ. V. 3.26, see in analysis of st.6;

kṛtvā: abs. of KṚ-, abs. in – *tvā*, Pāṇ.I. 1.40; III.4.16; III.4.18; III.4.21, see in analysis of st. 11;

tato : tatas (*in pausa)* = tasmāt, for the word tatas, Pāṇ. V. 3.7; VI. 3.35, see in analysis of st.14, adhyāya 14; *sandhi*: the group – *as* changes into *o* before the sonant *b* of *Brahman,* Pāṇ. VI. 1.113; VI. 1.114, see in analysis of st.17, adhyāya 14;

samudraṃ : sam-udra-“the sea, ocean”, Ac.sg., object *mathitumārabdhāḥ;*

devā: devās (*in pausa),* deva-s.m. “a god”, N.pl.; *sandhi*: the final dental sibilant *s* of the group - *ās* must be dropped before the sonant *m* of *mathitum*, Pāṇ. VIII. 3.19; VIII. 3.32, see in analysis of st.18, adhyāya 14;

nidhim: nidhi-s.m. “abode, receptacle” (pada, nivāsa), “a treasure” (koṣa); “the ocean: (sāgara); Ac.sg.;

ambhasām : ambhas – s.nt. “water” (jala); “the sky” (ākāśa, antarikṣa), G.sg.;

mathitum: infinitive from of *MATH* – 1st cl. or 9th cl. (strong form *MANTH-),* to churn, to agitate (with two Ac.); the infinitive form can be explained by three Pāṇini’s sūtras,

II. 3.15: tumarthāc ca bāvavacanāt / 15 / padāni / tum arthāt ca bhāva vacanāt (caturthī)

vṛttiḥ / tumarthabhāvavacanapratyayāntāt pratipadikāc caturthī vibaktir bhavati /

III. 3.10: tumun ṇvulau kriyāyāṃ kriyārthāyām / 10 / padāni / tumun ṇvulau kriyāyāṃ kriyārtāyām

(bhaviṣyati kāle) /

vṛttiḥ/ kriyārtāyāṃ kriyāyāmupapade dhātor bhaviṣyati kāle tumun ṇvulau pratyayo bhavataḥ/

sārttikala/ kriyārthāyāṃ kriyāyāmupapade vāsarūpeṇa tṛtādayo na bhavanti/

III, 4.9: tumarthe sesenase asenksekasenadhyai adhyainkadhyaikadhyainśadhyai śadhyaintav-aitaveṅtavenaḥ/ 9/ padāni/ tumarthe se sen ase asen kse kasen adhyai adhyain kadhyai kadhyain śadhyai śadhyain tavai tavāṅ tavenaḥ (chandasi)

tumuno' rthass tumarthaḥ, tatra chandasi viṣaye dhātoḥ sayādayḥ pratyayā bhavanti/

(see also III, 4.65)

ārbdhāḥ: ārabdhās(*in pausa),* coming *ā+RABH-* 1st cl., "to being" (pra-KRAM-); *ā-RABH-*+ta :ā-rab-dha-, verb. adj. with *ta* suffix,

sandhi: the sonant *bh* leaves its aspirated *h* that is assimilated to *t* of *ta sandhi :* the sonant *bh* leaves its aspirated *h* that is assimilated to *t* of *ta* and *tha* changes into the sonant of its class, hence *dha* is obtained; finally, we can spell *ā+rab-dha-*; Pāṇ. VIII. 2.40; VIII. 4.53, see in analysis of st. 10 adhyāya 15;

sahitā: sahitās (*in pausa),* sahita - adj. "joined, conjoined, united; accopained or attended by, associated or connected with", N.pl.m.; ind. "together with" (saha); *sandhi*: the final dental sibilant *s* of the group - *ās* is dropped down before the sonant *d* of *daitya*[0], Paṇini's sutra, see under *deva;*

about *sahita*, a Paṇini's sūtra may be read:

VI. 1.144: aparasparāḥ kriyāsātatye / 144 / padāni / aparasparāḥ kriyā sātatye /

vṛttiḥ / aparasparā iti su- nipātyate kriyāsātatye gamyamāne /

kārikā : lumpedavaśyamaḥ kṛtye tuṃkāmaanasorapi
samo vā hitatatayor sāṃsasya paciyuḍ ghañoḥ /

daityadānavāḥ : daitya – dānava - : "a demon" (rākṣasa, surāri), N.pl.;

amṛtārthinas: amṛta + arthinas, amṛta – s.m. "the nectar", *sandhi*: *a+a —ā*;

arthinas: athin – adj. "desirous of" (with I. or in compounds), "longing for" (abilāṣuka); "begging, requesting" (with G.); "possessed of desire" (spṛhāvat);

N.m.pl.; in the *Bhagavadgītā*, VII, st.16, one can see:

ārto jijñāsur arthārthī jñāni ca bharatarṣabha/ (2nd line)

in *Manusmṛti,* VIII., st.62:

arthyuktāḥ sākṣyamarhanti na ye ke cid anāyadi / (2nd line)

in *Manusmṛti* VIII, st. 79:

sabhāntaḥ sākṣiṇaḥ prāptān arthipratyarthisaṃbudhau /
(1st line)

sandhi of arthinas: the final dental sibilant *s* of the group *–as* is maintained before the voiceless dental *t* of *tato*, Pāṇ. VIII. 3.34; VIII. 2.66, see in analysis of st. 17, adhyāya 14;

The word *nidhimabhasām* is related to *samudraṃ* (ocean), the abode of waters.The gods are first engaged in the action as they were very keen to have te nectar and its energy. Their aim is pointed out clearly by the word *amṛtārthinas*.

Brahman, Voc. Sg., is out of lthe grammatical network; this Voc. Informs us that Sūta spoke of the event to the Brahman and his company in the Naimisha forest.

एकमन्तमुपाश्लिष्टा नागराज्ञो महासुराः।
विबुधाः सहिताः सर्वे यतः पुच्छं ततः स्थिताः॥१३॥

Ekamantamupāśliṣ-ā
nāgarajño mahāsurāḥ/
vibudhāḥ sahitāḥ sarve
yataḥ pucchaṃ tataḥ sthitāḥ /13/

"At one end, the demons were clasped to the King of serpents; thereupon, all of the gods were stood up together at the tail of Vāsuki".

Yataḥ : yatas *(in pausa)*, ind. "whence, wherefore, as , since" (yasmāt); "ever since" (yadā prabhṛti, yataḥ prabhṛti), Pāṇ. V. 3.7; VI. 3.35, see in analysis of st.14, adhyāya 14; same rule for *tataḥ;*

ekam-antam: Ac.sg. "at one end, on one side:;

upāśliṣ-ā: upā-śliṣ-ās (*in pausa)*, upā-śliṣ-a – adj. "one who had clasped", N.pl. m., related to *mahāsurāḥ;* coming from the root *ŚLIṢ*- 1ST cl. "to embrace" (*KUS-);* to cling to" (*LAJ-)* "to unite to"*(YU-)*

Sandhi: the final dental sibilant *s* of the group *-ās* must be dropped down before the sonant *n* of *nāgarājño,* Pāṇ. VIII. 3.19; VIII. 3.22, see in st.18, adhyāya 14;

mahāsurāh: mahā + asura-s.m. "the great or mighty demon:. N.pl.m.;

rājño: rājñas *(in pausa*), rājan – s.m. "king", G.sg., *sandhi*: the group *–as* changes into *o* before the sonant *n* of nāgarāj *maha*, Pāṇ. VI. 1.113; VI. 1.114, see in analysis of st. 17, adhyāya 14;

vibudhāḥ: vibudha –s.m. "a god" (deva), Npl.;

sahitāḥ: sahita-adj. "joined, united together", related to *vibudhāḥ;*

sarve : sarva-, N.pl.m. "all, all of",

pucchaṃ: puccha-s.m. (or nt.) "a tail" (lāṅgūla), "the end of anything" (anta), Ac.sg.;

sthitāḥ: sthita-adj. (from the root *STHĀ*-), "to be stood up", N.pl.m., related to *vibudhāḥ;*

for the visarga of *mahāsurāḥ, vibudhāḥ, sahitāḥ,*

yataḥ, tatah and *sthitāḥ,* see Pāṇ. VIII. 3.34; VIII. 3.35:

VIII. 3.34: visarjanīyasya saḥ / 34 / padāni / visarjanīyasya saḥ /

Vṛttiḥ / visarjanīyasya sakāra ādeśo bhavati khari parataḥ /

VIII. 3.35: śarppare visarjanīyaḥ / 35 / padāni / śarp-pare visarjanīyaḥ /

vṛttiḥ / śarpare khari parato visarjanīyasya visarjanīyādeśo bhavati/

We learn that the demons were at the head of the king of serpents and the gods at the tail.

अनन्तो भगवान्देवो यतो नारायणस्ततः।
शिर उद्यम्य नागस्य पुनः पुनरवाक्षिपत्॥१४॥

Ananto bhagavān devo
yato nārāyaṇas tataḥ/
śira udyamya nāgasya
punaḥ punar avākṣipat/14/

"Wherefore, Lord Nārāyaṇa, the eternal god, having lifted up the head of te serpent, had cast it down again and again".

An-anto: an- antas (*in pausa)*, an –anta – s.m., *an* used for *a* privative before a word beginning with a vowel, Pāṇ VI. 2.116, see in analysis of st. 6; an-anta means also "kṛṣṇa, Viṣṇu, Śesa", "eternal"; N.sg.m., *sandhi*: the group *–as* changes into *o* before the sonant *bh* of *bhagavān,* Pāṇ. VI. 1.113. VI. 1.114, see in analysis of st. 17, adhyāya 14; see also in analysis of st.7 (of the present adhyāya) for the meaning of *an-anta,* according to Viṣṇusahasranāma;

devo: devas *(in pausa),* deva – s.m., N.sg;

yato: yatas *(in pausa),* see in alaysis of st. 13;

Devo and *yato* are under the same rule , Pāṇ. VI. 1.113; VI. 1.114;

bhagavān: bhagavant-, Lord, Supreme Spirit", N.sg.m., *sandhi*: for the final dental nasal, Pāṇ. VIII. 3.30; VIII. 3.7; VI. 1.68; VI. 4.8; VIII. 2.23;

VI. 4.14; see in analysis of st. 6; besides, we may also know:

VII. 1.70: ugidacāṃ sarvanamasthāne' dhātoḥ / 70 / padāni / ugit a cām sarvanāmasthāne a dhātoḥ /

vṛttiḥ / ugitāmāṅganāṃ dhātuvarjitānāmañcateś ca sarvanāmasthāne parato numāgamo bhavati /

Tataḥ : tatas *(in pausa)* = tasmāt, "then, therefore", Pāṇ. V. 3.7; VI. 3.35, see in analysis of st.14, adhyāya 14;

Nārāyaṇas : nārāyaṇa – s.m., "Viṣṇu or Kṛṣṇa", *Manusmṛti,* I, st.10, see in analysis of st.6, under *nārāyaṇa;* N.sg., *sandhi*: the final dental sibilant *s* of the group – *as* is maintained before the voiceless dental *t* of *tahaḥ,* PāṇVIII. .3.34; VIII. 2.66, see in analysis of st.17, adhyāya 14; the dental nasal *n* of *nas* changes into the cerebral nasal ṇ, Pāṇ. VIII. 4.1; VIII. 4.2, see in analysis of st. 14, adhyāya 14;

udyamya: adj. "to be undertaken with exertion"; ind. "having lifted or taken up; having made exertion";

śira: śiras *(in pausa)*, s.nt. "the head" (mūrdhan); "the head" (mastaka, kapāla), Ac.sg.; *sandhi*: the final sibilant *s* must be dropped down before any vowel, except before the short *a*; Pāṇ. VIII. 3.17.

punaḥ punaḥ: "again and again" (asakṛt);

punaravākṣipat : punar – avākṣipat, *sandhi:* the visarga (ḥ) (or the dental sibilant *s)* changes into *r* before the vowel *a* of *avākṣipat,* Pāṇ. VIII. 3.15, see in analysis of st.1;

nāgasya: nāga – s.m. "a snake, serpent", G.sg.;

avākṣipat: coming from *ava-akṣipat,* root *KṢIP-* 6th cl. "to throw, to cast down", *avā,* prefix (*upasarga),* kṣip-

root, *a*-, thematic vowel of present conjugation, *t*, personal flexional ending of 3rd pers. Sg. imperfect tense, Parasmai pada, the vowel *i* of the root is maintained; about the thematic vowel *a*, there is a pāṇini's sūtra, III. 1.68:

kartari śap / 68 / padāni / kartari śap (sārvadhātuke dhātoḥ) /

vṛttiḥ / kartṛ vācini sārvadhātuke parato dhātoḥ śap pratyayo bhavati /

वासुकेरथ नागस्य सहसाक्षिप्यतः सुरैः।
सधूमाः सार्चिषो वाता निष्पेतुरसकृन्मुखात्॥१५॥

Vāsuker atha nāgasya
sahasākṣipyataḥ suraiḥ/
sadhūmāḥ sarciṣo vātā
niṣpetur asakṛn mukhāt / 15/

"Then, being forcibly cast down by the gods; the winds and the smokes along with the flames rushed out repeatedly from mouth of the serpent Vāsuki".

Atha : ind. "then";

vāsuker: vāsukes (*in pausa)*, proper name of the King of serpents", G. sg.,

sandhi: the final dental sibilant *s* changes into *r* before the vowel *a* of *atha*, Pāṇ. VIII. 3.15, see in st.1;

nāgasya: G. sg. of nāga – s.m.;

suraiḥ : surais (*in pausa),* I. Pl.m. of sura – "god";

sahasā: ind. "forcibly" (prasahya, ind.) ; "rashly" (avicāritam); "suddenly"(akasmāt), one may know the following sentence : *sahasā vidadhītan na kriyām–avivekaḥ paramāpadāṃ padam;*

mukhāt: mukha- s.m. "a mouth", Ab.sg.;

niṣpetur (or niṣpetus, according to some views), coming from *niṣ-PAT*-, "to rush out, to fall out, to depart", 3rd pers.

Pl. of Perfect tense, Parasmai pada;

*sandhi:*the final dental sibilant *s* changes into *r* before the vowel *a* of *asakṛn*, Pāṇ. VIII. 3.15, see in analysis of st.1; the cerebral sibilant ṣ must be spelt according to Pāṇ. VIII. 3.16; VIII. 3.59; VIII. 3.41; VIII. 3.65; VIII. 3.70, see in analysis of st.3;

niṣ-petru is appeared as following an irregular declension (a—e!);

a- sakṛn: a-sakṛt (*in pausa)*, ind. "not once, repeatedly" (anekaśam, vāramvāram), *sandhi*: the final voiceless dental *t* changes into the dental nasal *n* before the labial nasal *m* of *mukhāt*, Pāṇ. VI. 3.2; II. 1.39, see in analysis of st.6;

sahasākṣipyath: sahasā+ kṣip – ya – tah, *KṢIP*-, root of 6th cl. of verb, -ya-, infix of pāssive form, Pāṇ III. 1.67), *taḥ ta* suffix indicating a verbal adjective N.sg.m.;

sahasā+a – kṣip – ya – taḥ could be supposed as ā- *KṢIP*- means "to hit" (ā- HAN), ' "to throw off" (prati +ā+KHYĀ); this case could be plausible, but *sahasā+ Kṣip-ya- taḥ* is fit enough for conveying the right sense; a Pāṇini's sūtra is connected with *–ya-* , III. 1.67:

Sārvadhātuke yak / 67 / padāni / sārvadhātuke yak (bhāva karmaṇoḥ)

vṛttiḥ / bhāvakarmavācini sārvadhātuke parato dhātor yak pratyayo bhavati/

vātā: vātās (in pausa), vāta-s.m. "wind" (pavana), N.pl.; used in Khmer language in the form vāta or braḥ vātā; sandhi: the final dental sibilant s of the group - ās must be dropped before the sonant n of niṣpetur, Pāṇ. VIII. 3.19; VIII. 3.22, see in analysis of st. 18, adhyāya 14;

sadhūmāḥ: sa – dhūma – adj. "enveloped in smokes", N.pl.m., *sa* may be considered as a prefix;

sārciṣo : sa+arciṣo, arcis- s.nt. "a ray, flame" (arci – s.f.); "light, luster" (dīpti, tejas); "a ray" (raśmi); "fire"

(jvalan, agni); G.sg. sārciṣas (in pausa), sandhi: the group – as changes into o before the sonant v of vātā, Pāṇ. VI. 1.113;

VI. 1.114, see in st.17, adhyāya 14; it must be spelt as cerebral sibilant ṣ for so, according to VIII, 3.16; VIII. 3.59; VIII 3.41; VIII. 3.65; VIII. 3.70, see in analysis of st.3.

ते धूमसंघाः संभूता मेघसंघाः सविद्युतः।
अभ्यवर्षन्सुरगणाञ्श्रमसंतापकर्शितान्॥१६॥

Te dhūmasaṅghāḥ sambhūtā
meghasaṅghāḥ savidyutaḥ/
abhyavarṣan suragaṇāñ
śramasantāpakarśitān /16/

*"*The combinations of smokes (and) the mass of clouds were produced with lightning and rained down on the groups of emaciated gods becoming very hot with weariness".

Te: coming from the stem *tad-* , N.pl.m.;

dhūma – s.m. "smoke" (agniketu); "mist" (dhūmamahiṣī); "a meteor" (ulkā); "a cloud" (toyada);

saṃbhūtā: saṃbhūtās (*in pausa),* saṃbhūta- adj. "produced, formed" (janita, kṛta), N.pl.m., related to *saṅghāḥ; sandhi*: the final dental sibilant *s* of the group - *ās* must be dropped down before the sonant *m* of *megha*, Pāṇ. VIII. 3.19; VIII. 3.22, see in analysis of st. 18, adhyāya 14;

megha-s.m. "a cloud" (vārida); "a mass" (samūha);

vidyutaḥ: vidyut- adj. (or n.), "lightning" (saudamanī); "a thunderbolt: (vajra), G.sg. (or Ac. pl.);

saṅghāḥ : saṅgha- s.m. "a group" (gaṇa); "combination" (samavāya); (coming from saṃ+*HAN*-); "crowd, heap, multitude", Pāṇ. III. 3.19, see in analysis of st.8, adhyāya 15; on page 202 of Amarakosa st.41;

santāpa- s.m. "becoming very hot, great or burning heat"; "glow, fire, pain, sorrow, anguish"

karśitān : karśita – adj. "emaciated", Ac.pl.m. ;

śrama – s.m. "fatigue, weariness, exertion, labour, hard work of any kind";

suragaṇāñ : sura – gaṇān (*in pausa), gaṇa, "* the group of gods", Ac.pl.m.,

sandhi: the dental nasal *n* changes into the palatal nasal *ñ* before the palatal sibilant *ś* of *śrama*, and consequently, this *ś* becomes *ch* as it must be in regular way, but in the strophe the *ś* is left unchanged; there is a Pāṇini;s sūtra, VIII. 4.59:

vā padāntasya / 59 / padāni / vā padāntasya /

vṛttiḥ / padāntasvānusyārasya yayi parato vā parasavarṇdeśo bhavati /

abhyavarṣan : abhi – a – varṣ- a-n, 3rd pers. Pl. Imperfect tense, Parasmai pada, *a*, augment (*bhūtakaraṇa), varṣ, VṚṢ—varṣ*, R—ar, guṇa, Pāṇ. I. 1.51, see in analysis of st. 4, Pāṇ.VIII. 4.49, *a*, vowel indicating the stem of system of conjugation, Pāṇ. III. 1.68, see in st. 14, *n* personal flexional ending of 3rd pers. Pl.; *sandhi: abhy-a-varṣ-a-n,* the vowel *i* of *abhi* changes into *v* before the augment *a*, according to *saṃprasāraṇa* principle, see in st.3; about a final dental nasal *n*, we have Pāṇ. VIII. 3.30; VIII. 3.7; VI. 1.68; VI. 4.8; VIII. 2.7; VIII. 2.23; VI. 4.14; see in analysis of st. 6;

for the personal flexional ending of Imperfect tense, one may read Pāṇ. III. 4.100; III. 4.111; VIII. 2.23, see in analysis of st. 4;

about the changing of the interconsonantic vowel Pāṇini's sūtra:

VIII. 4.49: śaroci/49/padāni/ śaraḥ aci/

vṛttiḥ / śaroci parato na dve bhavataḥ /

तस्माच्च गिरिकूटाग्रात्प्रच्युताः पुष्पवृष्टयः।
सुरासुरगणान्माल्यैः सर्वतः समवाकिरन्॥१७॥

Tasmāc ca girikū-āgrāt
pracyutāḥ puṣpavṛṣ-ayaḥ/
surāsuragaṇān mālyaiḥ
sarvataḥ samavākiran/17/

"The showers of flowers were dropped down from the top of this stead mountain from all sides on the groups of demons and gods".

tasmāc : tasmāt (in pausa), coming from the stem tad–, Ab.sg., sandhi : the voiceless dental t changes into c before the voiceless palatal c of ca, Pāṇ.VIII.4.40,

see in analysis of st.12, adhyāya 15, (see also Pāṇ.VIII. 4.63 for its principle);

giri-kū-a-agrāt : giri- s.m. "a mountain, an elevation";

kūta– adj. "steady" (sthira); "a peak" (śikhara);

agrāt : agra– s.nt., "summit", top" (śikhara, as in parvatāgra, vṛkṣāgra), Ab.sg.

vṛṣ-ayaḥ : vṛṣ-i– s.f. "rain, shower", N.pl.;

puṣpa: "flower";

pracyutaḥ : pracyuta, (coming from the root CYU–) verb.adj., "to be dropped down fallen off" (nir–GAM–, pra–MAD), N.pl.f.;

surāsuragaṇān : sura-asura-gaṇañ, gaṇa– s.m. "group multitude" Ac.pl.;

surāsura, dvandva compound, "demons and gods"; sandhi : kū-āgrāt, surāsura being under the same rule, a + a → a, Pāṇ.VI. 1.101, see in st.6;

mālyaiḥ : mālya– s.nt. "a flower" (puṣpa); "a garland" (mālā), I.pl. ;

sarvataḥ : sarvatas (in pausa), ind. "everywhere" (sarvatra); "all round" (paritaḥ);

"entierely" (sarvathā); "from the sides" there is a Pāṇini's sūtra (III. 3.2) related to this :

Karmani dvitīya/2/padāni/karmaṇi dvitīya/

vṛittiḥ/ karmaṇi kārake yā saṅkhyā tatra dvitīyā vibhaktir bhavati/

vārttikam/ ubhasarvatasoḥ kāryā dhiguparyādiṣu triṣu/

dvitīyā'mreḍitānteṣu tato'nyatrāpi dṛśyate/

vārttikam/ abhitaḥ paritaḥ samayā nikaṣā hā prati yogeṣu ca dṛśyate/

samavākiran : coming from the root VAH– (=VĀH–), 1st cl., "to bear, to carry" (BHṚ–, NĪ–); "to flow, to blow" (VĀ–); "to press, to shampoo" (MṚD–); defective in 3rd pers.pl; sam-a-vāk-iran, sam, prefix (upasarga), a, augment (bhūtakaraṇa), vāk-defective stem of conjugation, -iran, personal flexional ending of 3rd pers.pl. Imperfect tense, Ātmane pada; the interconsonantic vowel a of root ending with a consonant must be substituted by a vṛddhi, Pāṇ.VII. 2.116 :

ata upadhāyāḥ/116/padāni/ataḥ/upadhāyāḥ/

vṛttiḥ / angopadhāyā akārasya sthāne ñiti ṇiti ca pratyaye vṛddhir bhavati/

The case takes place generally with the affix ghañ, ṇic (causative) and ṇyul, the vowel a and its penultimate (position are determinating)

gaṇān : gaṇa– s.m. "group, multitude", Ac.pl., object of samavākiran.

sarvān is better reading than mālyaiḥ.

बभूवात्र महाघोषो महामेघरवोपमः।
उदधेर्मथ्यमानस्य मन्दरेण सुरासुरैः॥१८॥

Babhūvātra mahāghoṣo
mahāmegharavopamaḥ/
udadher mathyamānasya
mandareṇa surāsuraiḥ/18/

"By the demons and the gods and by (the mountain) Mandara with the churned ocean, the great tumult in this matter started like a cry [bursting out] from the big cloud".

atra : ind. "in this place, in this matter" (iha),

babhūva : ba, reduplication (abhyāsa) with the short a, Pāṇ.VII. 4.73, bhūv–, the root maintains its initial vowel ū and is added by the consonant v, a, personal flexional ending of 3rd (or 1st) pers.sg. of Perfect tense, Parasmasi pada; the verb BHŪ– is an irregular one in Perfect conjugation;

VII. 4.73 : bhavateraḥ/73/padāni/bhavateḥ aḥ/

vṛttiḥ / bhavaterabhyāsasyākārādeśo bhavati li-i parataḥ/

Bhavateh of the sūtra must be understood in the active voice; then, the sūtra will not apply to the passive and reflexive forms. This idea is not supported by later Grammarians, though the sūtra is concerned the verb BHŪ;

ghoṣo : ghosas (in pausa), ghoṣa– s.m. "noise, tumult, sound in general" (dhvani, kolāhala, kalakala; "thundering of clouds" (stanita); "proclamation" (ghoṣaṇā),

sandhi : the group as changes into o before the sonant m of mahāmegha,

Pāṇ.VI. 1.113; VI. 1.114, see in analysis of st.17, adhyāya 14;

rava– s.m. "a cry, sound" (nāda, ākrośa), (nāda and ākrośa are used in Khmer language, spelling ākros for ākrośa); sandhi : a + u → o, Pāṇ.VI. 1.87, see in analysis of st.12, adhyāya 14;

upamaḥ : upama– adj., ifc. "equal, similar, resembling, like", N.sg.m., related to ghoṣo; Khmer language uses upamā in any case;

megha– s.m. "a cloud";

udadher : udadhi– s.m. "ocean" (jaladhi, s.m.); "a cloud" (jalada); "a bucket" (udañcana); G.sg., sandhi : the

final dental sibilant s changes into r before the sonant m of mathyaº, Pāṇ.VIII. 3.15, see in analysis of st.17, adhyāya 14;

mathyamānasya : mathya-māna-, participle with suffix māna in passive form added mathya as being the stem of system of present conjugation in passive form G.sg.;

madareṇa : mandara–, proper name of a mountain being considered as the churning stick, I.sg.m., sandhi : the dental nasal n changes into the cerebral nasal ṇ after the letter r, Pāṇ.VIII. 4.1. ; VIII. 4.2, see in analysis of st.3 ;

surāsuraiḥ : sura + asuraiḥ, I.pl.m., "by the demons and the gods",

babhūvātra and surāsuraiḥ have the sandhi a + a= ā, Pāṇ.VI. 1.101, see in analysis of st.6.

तत्र नानाजलचरा विनिष्पिष्टा महाद्रिणा।
विलयं समुपाजग्मुः शतशो लवणाम्भसि॥१९॥

Tatra nānājalacarā
viniṣpiṣ-ā mahādriiṇā/
vilayaṁ samupājagmuḥ
śataśo lavaṇāmbhasi/19/

"Then, smashed by the great mountain," various fishes proceeded together by hundreds towards the destruction in the salt water (ocean)".

tatra : ind. "there, then" (tadā), Pāṇ.V. 3.10, see in analysis of st.15, adhyāya 14;

nānā : ind. "various, different", see in Amarakoṣa, st.247; Pāṇ.V. 2.27, see in analysis o f st.8, adhyāya 15;

jalacarā : jalacarās (in pausa), jalacara– s.m. "water-goer", an aquatic animal, a fish, sandhi : the final dental sibilant s of the group–ās must be dropped down before the sonant v of vinispiṣ-ā, Pāṇ.VIII. 3.19; VIII. 3.22, see in analysis of st.18, adhyāya 14; jalacāra is seen in

Rāmāyaṇa I, sarga 43, st.33 :

gaṅgāmanvagamnprītāḥ sarve jalacarāś caye/ (2nd line)

Jalacara is used in Khmer literary language.

viniṣpiṣ-ā : viniṣpiṣ-ās (in pausa), viniṣpiṣ-ā– adj. "ground down, crushed into powder, smashed" N.pl.m., related to jalacarā, sandhi : the final dental sibilant s must be dropped down, Pāṇ.VIII. 3.19; VIII. 3.22, see above;

mahādriṇā : mahā+adriṇā, adri– s.m. "a mountain" (parvata); "a stone" (śilā),

sandhi : the dental nasal n changes into the cerebral nasal ṇ after the letter r, Pāṇ.VIII. 4.1; VIII. 4.2, see in analysis of st.3; sandhi of ā + a= à, Pāṇ.VI. 1.101, see in analysis of st.6;

vilayaṃ : vilaya– s.M. "dissolution, destruction, death, disappearance, end", (coming from the root vi–LĪ–), Ac.sg. ;

ambhasi : ambhas– s.nt. "water", L.sg. ; lavaṇa + ambhasi, sandhi of a+a= ā, lavaṇa– adj. "saline" (kṣāra); "lovely, handsome" (cāru); s.nt. "salt" (kṣāra), fossil salt"; s.m. "the sea of salt water" (sāgara, kṣārāmbudhi), esp. one of the seven seas surrounding the earth, in Viṣṇu-purāṇa;

śataśo : śataśas (in pausa), ind. "by or in hundreds, a hundred times", sandhi : the group *–as* changes into o before the sonant l of lavaṇaº, Pāṇ.VI. 1.113; VI. 1.114, see in analysis of st.17, adhyāya 14;

samupājagmuḥ : sam-upa-a-ja-gmuḥ: (coming from sam-upa-GAM-), sam-upa, prefix (upasarga), *a*, augment (bhūtakaraṇa), *ja*, reduplication (abhyāsa), *gm–*, weak stem of conjugation of aorist with reduplication (Pāṇ.VI. 4.98; see in analysis of st.22, adhyāya 14), *uḥ* (or *us* or *ur*), pers. flexional ending of Aorist tense, 3rd pers.pl. Parasmai pada; the others persons follow the declension of Imperfect tense of Ist cl. of verbs, Parasmai pada, except the 3rd pl. that is the present case for the reduplication *ja* of *GAM–*, Pāṇ.VII. 4.62 :

kuhoścuḥ/62/padāni/kuhoḥ cuḥ/

vṛttiḥ/ abhyāsasya kavargahakārayoś cavargādeśo bhavati/

About reduplication, see also Pāṇ.VI.1.8, in analysis of st.15, adhyāya 14;

वारुणानि च भूतानि विविधानि महीधरः।
पातालतलवासीनि विलयं समुपानयत्॥२०॥

Vāruṇāni ca bhūtāni
vividhāni mahīdharaḥ/
pātālatalavāsīni vilayaṃ
sampupānayat/20/

"The great mountain led together various aquatic living beings dwelling in the lower part of the Pātāla towards the destruction".

vilayaṃ : vilaya– s.m., "destruction, death, end", Ac.sg. ;

vāruṇāni : vāruṇa– adj. "relating to the sea or the water", marine, oceanic, aquatic, Ac.pl.nt., related to bhūtāni;

vividhāni : vividha– adj., "various, diverse" (vicitra, bahuvidha), Ac.pl.nt. related to bhūtāni;

bhūtāni : bhūta– s.nt. "a creature" (prāṇin); "an element" (sattva); "a living being", Ac.pl., object of samupānayat;

mahīdharaḥ : mahīdhara– s.m., (mahībhṛt), "a mountain" (bhūbhṛt), N.sg. ;

pātāla– s.nt. "the lower world" (adholoka); "a hole" (chidra); "submarine fire" (vaḍavānala); proper name of a hell, "one of the 7 regions under the earth and the abode of the Nāgas or serpents and demons";

tala– s.m. (or nt.) "a surface" (pṛṣ-ha); "bottom, base, lower part";

vāsīni : vāsin–, "who dwells in, who lives in", Ac.pl.nt., related to bhūtāni;

samupānayat : sam-upa-a-nay-a-t, sam-upa-NĪ- "to bring together"; "to conduct, to lead together towards", sam-upa, prefix (upasarga), *a*, augment (bhūtakaraṇa), nay–, stem of system of present conjugation, NI → ne, *i* → *e*, guṇa, Pāṇ.I. 1.2. see in analysis of st.14, adhyāya 17, e → ay, Pāṇ.VI. 1.78, see in st.5, *a*, thematic vowel Pāṇ.III. 1.68, see in analysis of st.14, *t*, pers.flexional ending of Imperfect tense, 3rd pers.sg., Parasmai pada; connecting with Pāṇ.III. 1.68, *śap* (=a) is employed in the conjugational tense; *śap* is called *vikaraṇa* and generally used by the verbs of *bhavādigaṇa*; the indicatory *ś* means sārvadhātuka affix (III. 4. *Bhūta* and *pātāla* are used in Khmer language.

तस्मिंश्च भ्राम्यमाणेऽद्रौ संघृष्यन्तः परस्परम्।
न्यपतन्पतगोपेताः पर्वताग्रान्महाद्रुमाः॥२१॥

Tasmiṃś ca bhrāmyamāne'drau
saṅghṛṣyantaḥ parasparam/
nyapatanpatagopetāḥ
parvatāgrān mahādrumāḥ/21/

"Being brought into collision each other and while moved round this mountain, the great trees having been approached by the birds fell down from the summit of it".

tasmiṃś tasmin ca (in pausa), coming from the stem tad–, L.sg.m. (nt.), *sandhi* : the final dental *n* changes into ṃś before the voiceless palatal c of ca, Pāṇ.VIII. 3.7, see in analysis of st.6,

adrau : adri– s.m. "a mountain" (parvata); "a stone" (śilā); "a cloud" (megha), L.sg.;

bhrāmyamāne'drau : sandhi : the following vowel *a* must be dropped down after the vowel *e* (or o), this vowel *e* (or o) is maintained, Pāṇ.VI. 1.109, see in analysis of st.12, adhyāya 14; *bhrāmyamāṇe* : coming from the root BHRAM– 1st cl. or 4th cl., pres. *bhramati, bhramyati*, *bhrāmyati*, "to wander, to roam about"; "to deviate, to

swerve" (*byati + i, pra-MAD–*); "to reel, to stagger" (*MUH–*); "to be mistaken" (*MAD–*); "to move to and fro, to move round, to wander through", māna– suffix indicating a pres.participle, bhrāmya is the stem of present conjugation, L.sg.;

parasparam : paraspara– pron.sg. "one another, each other" (anyonya);

saṅghṛṣyantaḥ : saṅghṛ ṣyant–, (coming from the root *saṃ-GHṚṢ–*), pres. participle, N.pl.m., usually employed with parasparam, "to be brought or come into collision, vie or rival with";

drumāḥ : druma– "a tree" (anokaha), N.pl., *mahā* "great trees";

nyapatan : coming from *ni-PAT–* 1st cl., "to fall down, to descend",

ni-a-PAT-a-n, *ni*, prefix (*upasarga*), *a*, augment (*bhūtakaraṇa*), pat–, root, a, vowel indicating the stem of system of pres.conjugation (Pāṇ.III. 1.68, see in analysis of st.14), *n*, pers.flexional ending of 3rd pers.pl. Imperfect tense, Parasmai pada, the vowel *i* of *ni* changes into *y* before the augment *a*, according to *saṃprasāraṇa* principle, see four Pāṇini's sūtras in analysis of st.3;

upetāḥ : upeta– adj. (upe, *upa + I–*), "one who has come near or approached, one who has betaken himself to, approached (for protection), arrived at", N.pl.m., related to *mahādrumāḥ*;

pata-ga : s.m. "a bird" (vihaga);

In *patagopetāḥ*, there is a sandhi *a + u* = o, Pāṇ.VI. 1.87, see in analysis of st.12, adhyāya 14;

parvata– s.m. "a mountain";

agrān : agrāt (*in pausa*), agra– s.nt. "summit, top" (śikhara), Ab.sg.,

sandhi : the final voiceless *t* changes into the nasal of dental

class before the nasal *m* of *mahādrumāḥ,* Pāṇ.VI. 3.2; II. 1.39, see in analysis of st.18, adhyāya 14; *parvata + agrān*, a + a → ā, Pāṇ.VI. 1.101, see in analysis of st.6.

Through the present strophe, the situation was very difficult for the birds of all kind; the trees were torn up by the roots, they fell down in the ocean and were carried away by the waters being in strong whirling streams. This fact was caused by the churning of the ocean for the sake of the nectar. violent and ceaseless pressures were to be exerted on the body of Vāsuki by the force of the demons and the gods. The birds had to escape, they flew from the danger happened to the low trees; they reached the big, high trees at the summit of the mountain Mandara. Many high trees began to fall down, the birds like others dwellers of the forest were caught in danger of death.

In the strophe, the word upetāḥ is very important as the birds continue to find out protection.

तेषां संघर्षजश्चाग्निरर्चिर्भिः प्रज्वलन्मुहुः।
विद्युद्भिरिव नीलाभ्रमावृणोन्मन्दरं गिरिम्॥२२॥

Teṣāṃ saṅgharṣajaś cāgnir-
arcirbhih prajvalan muhuḥ/
vidyudbhir iva nīlabhram
āvṛṇon mandaraṃ girim/22/

"Beginning to burn suddenly along with the flame, the fire is produced by flowing quickly through the flock of them; it concealed (covered) the mountain Mandara with black circular motion like lightning".

teṣāṃ : coming from the stem tad–, G.pl.m. (nt.), "of them",

cāgnir : ca + agnis (in pausa), agni– s.m. "fire", N.sg.; sandhi : a + a → ā,

arcibhiḥ : arcis– s.nt. "a ray, flame" (arci s.f.); "light, lustre" (dīpti, tejas); "a ray" (raśmi); "fire" (jvalan, agni); I.pl.;

vidyudbhir : vidyudbhis, (in pausa), vidyut–" flashing lightning shining glittering", I.pl., sandhi : about the final r agnir, arcir and vidyudbhir follow the rule of the sūtra VIII. 3.15 see in analysis of st.1;

the voiceless dental *t* changes into *d* before the sonant *bh* of *bhiś*, Pāṇ.II. 1. 39; VI. 3.2, see in analysis of st.6;

prajvalan : prajvalant–, coming from the root *pra-JVAL–*, "to begin to burn or blase, to gleam", pres. participle, N.sg.m.;

muhuḥ : ind. "at every moment, constantly, incessantly"; "in a moment, suddently"

saṃghaṛṣajas : *saṃ-gha-ṛṣa-jas* (in pausa), *saṃ-gha-* s.m. (coming from the root *saṃ-HAN–*), "society, association, heap, crowd, mass, multitude, flock",

Pāṇ.III. 3.19, see in analysis of st.8, adhyāya 15; Amarakoṣa, st.41, p.202; *ṛṣa* may come from the root ṚṢ– 1st cl. (or 6th cl.), "to flow, to flow quickly, to gase, to move with a quick motion"; "to bring near by flowing";

jaś : ja– adj. (related to the root JI–, JAN– JU–, at the end of compound), "born from or in, produced or caused by, descended from, growing in, living or in", N.sg.m., related to *agnir*; sandhi : *saṃ-gha+ṛṣa, a + ṛ → ar*, Pāṇ.VI. 1.87, see in analysis of st.12, adhyāya 14; the final dental sibilant *s* of *jas* changes into the palatal sibilant *ś* before the voiceless palatal *c* of *ca*, Pāṇ.VIII.3.35; VIII.4.40, see in analysis of st.12, adhyāya 15;

mandaraṃ girim : *giri–* s.m. Ac.sg. "the mountain Mandara", object of *āvṛṇon*; bhrama– s.m. "a whirl-pool" (bhrami); "rotation, circular motion" (*bhranti*); moving about";

āvṛṇon : *ā + a-vṛṇo-t* (in pausa), *VṚ–* is rightly correct; however much one can say, *ā-VṚ–* may be considered; it must, though; *ā,* prefix (*upasarga*), a, augment (*bhūtākāraṇa*), vṛ–, root, ṇo, infix indicating the strong

stem of 5th cl., t, personal flexional ending of Imperfect tense, 3rd pers.sg. Parasmai pada;

sandhi : bhrama + *ā* + *a-vṛ-* → *bhramāvṛ–*, Pāṇ.VI. 1.101, see in analysis of st.6; the personal flexional ending t changes into the nasal dental n before the nasal labial m of mandaraṃ, Pāṇ.II. 1.39; VI. 3.2, see in analysis of st.6; nīla– adj. "dark-blue, black", there are two Pāṇini's sūtra related to this :

IV. 1.42 : *jānapadakuṇḍagoṇasthālabhājanāgakālanīlakuśakāmukakabarād*

vṛttyamātravapanākṛtrimāśrāṇasthaulyavarṇānacchādanāyovikāra maithunecchākeśaveśeṣu/42/
padāni/jānapadda kuṇḍa goṇa sthala bhāja nāga kāla nīla kuśa kāmuka kavarāt vṛtti-amatra avapana akṛtrimā śrāṇā sthailya varṇa anācchādana ayovikāra maithunecchā keśaveśeṣu (striyāṃṅīs)/

vṛttiḥ/ jānapadāṃdibhya ekādaśabhyaṇ prātipadikebhya ekadaśa
vṛtyādiṣvartheṣu yathāsaṅkhyaṃ ṅīṣ pratyayo bhavati/

Pāṇ.IV. 2.2 : lākṣā rocanā śakala kardamāt -hak/2/padāni/
lākṣā rocanā kardamāt -hak/

vṛttiḥ/ lāksādibhyo rāgavacakethastṛtīyāsamarthebhyo raktamityetasminnarthe -hak pratyayo bhavati/

vārttikam/ nīlyā an vaktavyaḥ/vā/pītāt kan vaktavyaḥ/vā/ haridrāmahārajanābhyāmañ vaktavyaḥ/

ददाह कुञ्जरांश्चैव सिंहांश्चैव विनिःसृतान्।
विगतासूनि सर्वाणि सत्त्वानि विविधानि च॥२३॥

Dadāha kuñjarāṃś caiva
siṃhāṃś caiva viniḥsṛtān/
vigatāsūni sarvāṇi
sattvāni vividhāni ca/23/

"(The fire) burnt the elephants and the lions that escaped from, and all of various beings were dead".

dadāha : coming from the root *DAH*– 1st cl. "to burn, to consume, to destroy completely" the interconsonantic vowel *a* becomes a long one (ā), Pāṇ.VII. 2.116, see in analysis of st.7; *da*, reduplication (*abhyāsa*), *dāh*–, root with the long ā, a, personal flexional ending, 3rd pers.sg. of Perfect tense, Parasmai pada;

kuñjaraṃś: *kuñjarān* (*in pausa*), kuñjara s.m. "an elephant", Ac.pl.,

sandhi : the final dental *n* takes *ṃś* before the voiceless palatal *c* of *caiva*, Pāṇ.VIII. 3.7, see in analysis of st.6; before a *chaV* letter, the final *n* needs ṃś or ṃṣ as *a chaV* letter, that is an exception.

the word *kuñjara* is seen in *Manusmṛti III* :

pāyasaṃ madhusarpirbhyāṃ prākchāye kuñjarasya ca/ st.274, (2nd line);

There is a Pāṇini's sūtra connected with kuñjara :

II. 1.62 : vṛndārakanāgakuñjaraiḥ pūjyamānam/62/ padāni/vṛndāraka nāga kuñjaraiḥ pūjyamānam/

vṛttiḥ/vṛndāraka nāga kuñjara ityetaiḥ saha pūjyamāvāci subantaṃ samasyate tatpuruṣaś ca samāso bhavati/

caiva : ca + eva, *sandhi* : *a* + *e* → ai, Pāṇ.VI. 1.88, see in analysis of st.3, adhyāya 15;

siṃhāṃś : simhān (*in pausa*), siṃha– s.m. "a lion", Ac.pl.;

viniḥsṛtān : viniḥsṛta– adj. "gone forth or out, issued forth, sprung from escaped", Ac.pl.m., related to *kuñjarāmś* and *siṃhāṃś;*

vi-gata– adj. "gone asunder dispersed" "gone away, departed, disappeared" in *Manusmṛti V*, we read :

*vigataṃ tu videśasthaṃ śṛnuyādyo hyanirdaśam/*st.75, (1st

line);

vigatāsūni : vi-gatāsu adj. “lifeless, dead” N.pl.nt.

sarvāṇi: sarva- "all, all of", (declined like a pronoun), N.pl.nt.

sandhi : the nasal dental n changes into nasal cerebral ṇ, as it follows the letter r of the word, Pāṇ.VIII. 4.1, VIII. 4.2, see in analysis of st.3;

sattvāni : sattva– s.nt. “being, existense, entity, reality, vital breath, energy life”, N.pl.nt.;

vividhāni : vividha– adj. “various, divers, manifold”, N.pl.nt.

तमग्निममरश्रेष्ठः प्रदहन्तं ततस्ततः।
वारिणा मेघजेनेन्द्रः शमयामास सर्वतः॥२४॥

Tam agnim amaraśreṣ-haḥ
pradahantaṃ tatastataḥ/
vāriṇā meghajenendraḥ
śamayāmāsa sarvataḥ/24/

“Then, Indra, the best of the immortal, put an end entirely of the burning fire by means of water arising out of the clouds”.

tam : coming from the stem *tad*– Ac.sg.m. ;

agnim : agni– s.m. “fire”, Ac.sg. ;

śreṣ-haḥ : śreṣ-ha– adj. “most splended, beautiful, most beautiful of or among”, “best, first , chief”; “best of or among”; N.sg.m. ;

amara– adj. “undying, immortal, imperishable”; in *Manusmṛti* II, we see :

utpādayati sāvitryā sā satyā sājarāmarā/st.148, 2nd line

pradahantaṃ : pradahant, (pra+*DAH*–), “burning”, “consuming by fire” pres. participle, Ac.sg.m. ;

tatas = tasmāt, “hence, therefore”, Pāṇ.V. 3.7; VI. 3.35, see in analysis of st.14, adhyāya 14; *tatas tataḥ :* “from that and that place, here and there, hither and hither, from all sides, to every place, everywhere”.

sandhi : the dental sibilant *s* of *tatas* is maintained before the voiceless dental *t* of *tataḥ*, Pāṇ.VIII. 3.34; VIII. 2.66, see in analysis of st.17, adhyāya 14;

tatas tataḥ is seen in Rāmāyaṇa I, sarga 34 :

naiśāni sarvabhūtāni pracaranti tatas tataḥ / st. 18, 1st line vāriṇā : vāri– s.nt. "water , rain, fluid", I.sg., sandhi : the dental nasal *n* changes into the nasal cerebral *ṇ*, Pāṇ.VIII. 4.1; VIII. 4.2, see in analysis of st.3;

meghajenendraḥ : megha-jena + indraḥ, megha-ja– adj. "born from cloud, produced by cloud, caused by cloud", "cloud-born", I.sg.; Ṛgveda II. 12.2, we read :

Yo jāta eva prathamo manasvān devo devān kratunā paryabhūṣat/

yasya śuṣmād rodasī abhyasetāṃ nṛmṇasya mahnā sa janāsa indraḥ/

sarvataḥ = sarvatas, ind. "everywhere, all round, entirely"';

śamayāmāsa : śamaya + ām + āsa, *āsa*, 3rd pers.sg.Perfect tense, Parasmai pada, coming from the root *AS*–; *śam-aya-ām-āsa*, periphrastic perfect, 3rd pers.sg. Parasmai pada, coming from the root ŚAM-" to stop, to finish, to come to an end", "to put to an end" (caus.), root *ŚAM*– + *aya*– gives an idea of causative, *ām*, infix indicating a periphrastic perfect; about *ām*, there are three Pāṇini's sūtras :

III.1. 35 : kāspratyayādāmamantre li-i/35/padāni/kās pratyayād ām amantre li-i (pratyayaḥ dhātoḥ)/

vṛttiḥ/ kās śabda kutsāyāṃ tataḥ pratyayāntebhyaś ca dhātubhya ām pratyayo bhavati li-i parato'mantraviṣaye/

vārttikam/ kāsyanekāca iti vaktavyam culumpādyartham/

III.1. 36 : ijādeś ca gurumato'nṛcchaḥ/36/padāni/ic ādeḥ ca gurumataḥ anṛcchaḥ (li-i ām)/

vṛttiḥ/ ijādiryo dhātur gurumān ṛcchati varjitas tasmāc ca

li-i parataḥ ām pratyayo bhavati/

vārttikam/ ūṇor teś ca pratiṣedho vaktavyaḥ/

ic = all of vowels except a and ā (or class *a*, VI.1. 104).

III.1. 37 : dayāyāsaś ca/37/padāni/daya ay āsaḥ ca (li-i ām)/

vṛttiḥ/ daya dānagatirakṣaṇeṣu aya gatau āsa upaveśane etebhyaś ca li-i parataḥ āmpratyayo bhavati/

(see also III.1. 38, 39, 40).

ततो नानाविधास्तत्र सुस्रुवुः सागराम्भसि।
महाद्रुमाणां निर्यासा बहवश्चौषधीरसाः॥२५॥

Tato nānāvidhās tatra
susruvuḥ sāgarāmbhasi/
mahādrumānāṃ niryāsā
bahavaś-cauṣadhīrasāḥ/25/

"Then, the essences of medicinal herbs and many resins of great trees, various parts [of them] flowed in the water of the ocean".

Tato : Tatas (*in pausa*) = tasmāt, "hence, therefore", *sandhi* : the group *–as* changes into o before the sonant n of *nānā*, Pāṇ.VI. 1.113; VI. 1.114, see in analysis of st.17, adhyāya 14; for the word *tatas*, Pāṇ.V. 3.7; VI. 3.35, see in st.14, adhyāya 14;

nānā : ind. "various, diverse, manifold", in Amarakoṣa, st.247; Pāṇ.V. 2.27; VI. 3.35, see in analysis of st.8, adhyāya 15;

vidhās :vidha– s.f. "division, part, portion"; "form, manner"; sandhi : the final dental sibilant *s* of the group *–ās* is maintained before the voiceless dental *t* of *tatra*, Pāṇ.VIII. 3.34; VIII. 2.66, see in analysis of st.17, adhyāya 14;

tatra : ind. “there, then” (*tadā*), Pāṇ.V. 3.10; see in analysis of st.15, adhyāya 14;

sāgarāmbhasi : sāgara + ambhasi, sandhi : $a + a \rightarrow \bar{a}$, Pāṇ.VI. 1.101; see in analysis of st.6;

sāgara– s.m. “the ocean”; *sa-gara* became *sāgara* as named by Bhagīratha to the chasm dug by the 60,000 sons of the king Sagara; these numerous Sagara's sons looked for the horse of Aśvamedha. They began digging with spades and others tools ceaselessly and reached the Pātāla, after killing the demons and the snakes which they met. They saw the horse in the Pātāla. Nearby the place, there was Kapila, showing a great mass of splendour. They did not honour Kapila who looked directly at them; after an instant, these 60,000 sons were reduced to ashes by the mighty flame darted from Kapila. Aṃśumat, son of Asamañjas, knew where the remain of the 60,000 sons was. (Asmañjas was the one of Sagara and the queen Keśinī). Aṃśumat came to see Kapila and begged pardon from him. Kapila agreed with what Ansumat asked to be appeased. Kapila stated seriously that the grandson of Aṃśumat should be the unique person being able to accomplish a suit ceremony for the remain of the 60,000 sons. Kapila allowed Aṃśumat to take the sacrificial horse to Sagara; thus, the king was enabled to complete his sacrifice. After a moment, Aṃśumat had a son named Dilīpa; and then, Dilīpa obtained a son who was Bhagīratha. With Śiva's boon and his own austerities Bhagīratha named Sāgara to the Gaṅga river, descending from heaven, and after leading it over the earth to the sea, he conducted it till the Pātāla, where the ashes of his ancestors were laved and purified with its waters. The story of king Saara is narrated in *Araṇya Parvan* of Mahābhārata III adhyāya 107, 108. The word sāgara is still connected with this story.

ambhasi : ambhas– s.nt. “water”, L.sg. ;

niryāsā : niryāsās (*in pausa*), niryāsa– s.m., “plants, juice,

resin, extract, decoction", N.pl., sandhi : the final sibilant dental *s* of the group *–ās* must be dropped down, Pāṇ.VIII. 3.19; VIII. 3.22, see in analysis of st.18, adhyāya 14;

oṣadhī– s.f. (= auṣadhi, *is* or *ī*), "a herb, plant, simple, any medicinal herb";

sandhi : a + u → au, Pāṇ.VI. 1.88, see in analysis of st.3, adhyāya 15;

rasāḥ : rasa– adj. "the sap or juice of plants, liquid, essence, water, liquor, drink, elexir, potion", N.pl.m. ;

bahavaś : bahavas (*in pausa*), *bahu*– adj. N.pl.m., "much, many, great or considerable in quantity", sandhi : the dental sibilant *s* changes into the palatal sibilant *ś* before the voiceless palatal *c* of *ca,* Pāṇ.VIII. 3.35; VIII. 4.40, see in analysis of st.12, adhyāya 15;

mahādrumānāṃ : mahā-druma– s.m. "great tree", G.pl. ;

susruvuḥ : coming from the root *SRU*– 1st cl., "to flow, to stream, to gush forth"; *su*, reduplication (abhyāsa), *sru-v*, stem of *SRU*–, (*sru* → *sruv* may be explained by Pāṇ.VI. 4.77, see in analysis of st.4), *uḥ* (*ur*, *us*), pers.flexional ending of perfect tense, 3rd pers.sg.; about the vibhakti *uḥ* (us), Pāṇ.III. 4.82, see in analysis of st.8.

तेषाममृतवीर्याणां रसानां पयसैव च।
अमरत्वं सुरा जग्मुः काञ्चनस्य च निःस्रवात्॥२६॥

Teṣāmamṛtavīryāṇāṃ
rasānāṃ payasaiva ca/
amaratvaṃ surā jagmuḥ
kāñcanasya ca niḥsravāt/26/

"Exactly, by the sake of the juice, the gods with (their) golden (ornament) and their immortality, came on moreover for the drink and for this energy of the nectar".

vīryāṇāṃ : vīrya– s.nt. ifc. "manliness, valour, strength, power, energy"; G.pl. ;

rasānāṃ : rasa– s.m. "essence, water, liquor, drink, the best or the finest part of anything", G.pl. ;

teṣām : coming from the stem *tad–*, G.pl.nt. (or m.);

amṛta : "the nectar";

payasaiva : payasā + eva, sandhi : $\bar{a} + e \rightarrow ai$, Pāṇ.VI. 1.88, see in analysis of st.3, adhyāya 15; I. sg. of *payas–* s.nt., "vital spirit, power, strength", juice";

eva : ind. "just, exactly, already, immediately on, indeed";

amaratvaṃ : amaratva– s.nt. "the condition of the gods", i.e. immortality Ac.sg.;

kāñcanasya : kāñcana– s.nt. "gold", G.sg. ; adj. "golden, made or consisting of gold";

niḥsravāt : niḥsrava– s.m., (related to the root *niḥ-SRU–*), "remainder, surplus, overplus, moreover", Ab.sg., frequently used in this case,

surā : surās (*in pausa*), sura– s.m. "a god, divinity, deity", N.pl., sandhi : the final dental sibilant *s* of the group *ās* must be dropped down before the sonant *j* of *jagmuḥ*, Pāṇ.VIII. 3.19; VIII. 3.22, see in st.18, adhyāya 14;

jagmuḥ : coming from the root *GAM–*, *ja*, reduplication (*abhyāsa*), *–gm–*, weak stem of conjugation of Perfect tense, *uḥ*, personal flexional ending of 3rd pers.pl. Perfect tense, Parasami pada, Pāṇ.VI. 4.98, see in analysis of st.22, adhyāya 14, and the st.19 of the present adhyāya;

The idea of "ornament" is expressed in the st.6, adhyāya 15.

अथ तस्य समुद्रस्य तज्जातमुदकं पयः।
रसोत्तमैर्विमिश्रं च ततः क्षीरादभूद्घृतम्॥२७॥

Atha tasya samudrasya
tajjātamudakaṃ payaḥ
rasottamair vimiśraṃ ca
tataḥ kṣīrādabhūdghṛtam/27/

"Thus, the liquid was this water produced from this ocean; then, mixed with the best of essence, it was made the ghee (melted butter)".

tasya samudrasya : G.sg., "this ocean", it seems that this G. has a function of Ab. ;

udakaṃ : udaka– s.nt., "water", Ac.sg. ;

payaḥ : payas (*in pausa*), "liquid, power, any fluid" N.sg. of nt. ;

jāta– adj. "born, engendred by" ; "produced, caused, appeared" Ac.sg., related to *udakaṃ*;

taj : tat (*in pausa*), Ac.sg.nt., related to *udakaṃ*; sandhi : the final voiceless dental *t* changes into *j* before the sonant palatal *j* of *jātam*, Pāṇ.VIII. 4.40, see in analysis of st.11, adhyāya 15;

vimiśraṃ : vimiśra– adj. "mixed, mingled with";

rasottamair : rasa +uttamair *sandhi* : $a + u \rightarrow o$, Pāṇ.VI. 1.87, see in analysis of st.12, adhyāya 14; rasa– s.m. "essence, water, drink";

uttamair : uttamais (*in pausa*), *uttama*– superlative, from *ud,* "uppermost, highest, most elevated, best, excellent", I.pl., *sandhi* : the final dental sibilant *s* changes into *r* before the sonant *v* of *vimiśraṃ*, *Pāṇ*.VIII. 3.15, see in analysis of st.1, adhyāya 16;

atha : ind. "now, then, moreover, certainly";

tataḥ : (= tasmāt), "then, hence, therefore", see in analysis of st.25;

kṣīrād : kṣīrāt (*in pausa*), kṣīra– s.nt. "milk", Ab.sg., in Meghadūta, one sees :

bhittvā sadyaḥ kisalayapu-ān devadārudrumāṇāṃ ye
tatkṣīrasrutisurabhayo dakṣiṇena pravṛttāḥ/

sandhi : the final voiceless dental t changes into *d* before the vowel *a* of *abhūd* Pāṇ.II. 1.38, 39; VI. 3.2, see in analy-

sis of st.6;

ghṛtam : ghṛta– s.nt. "ghee (melted butter)";

abhūd : abhūt (*in pausa*), coming from the root *BHŪ*– a, augment (*bhūtakaraṇa*) *bhū*– root (Pāṇ.II. 4.77; VI. 4.71), *t*, personal flexional ending of 3rd pers. s. Aorist tense, Parasmai pada, sandhi : the final voiceless dental *t* of *abhūt* → *d* before *gh* of *ghrtam*;

There are some Pāṇini's sūtra connected with Aorist conjugation and also with *abhūt*;

III. 1.43 : cli luṅi/43/padāni/cli luṅi (dhātoḥ pratyayaḥ)/

vṛttiḥ/ dhātoḥ cli pratyayo bhavati luṅi parataḥ/

III. 1.44 : cleḥ sic/44/padāni/cleḥ sic/

vṛttiḥ/ cleḥ sijādeśo bhavati/

vārttikam/ spṛśa mṛśa kṛṣa tṛpa dṛpāṃ sijvā vaktavyaḥ/

The vowel *i* of *cli* is for the articulation, the *ca* is used for accent and it is also an affix which has an indicatory; by *ca* one can see certainly that it has *udātta* on its final. The *i* of *sic* is for the pronounciation, the *ca* is for the accent; the real affix is *s*.

II. 4.77 : gātisthāghupābhūbhyaḥ sicaḥ parasmaipadeṣu/ 77/padāni/ gāti sthā ghu pā bhūbhyaḥ sicaḥ parasmaipadeṣu (lug)/

vṛttiḥ/ gāti sthā ghu pā bhū ityetebhyaḥ parasya sico lug bhavati parasmaipadeṣu parataḥ/

vārttikam/ gapor grahaṇe inapibatyor grahaṇam/

The *luk* of the affix *sic* is elided in the parasmaipada after the verbs *gā*, "to go", *sthā*, "to stand", *ghu*, *pa* "to drink", *bhū,* "to be".

VI. 4.71 : luṅlaṅlṛṅkṣvaḍudāttaḥ/71/padāni/luṅ laṅ lṛṅ kṣu a- udāttaḥ (aṅgasya)/

vṛttiḥ/ luṅ laṅ lṛṅ ityeteṣu paratoṅgasyāḍagamo bhavati udāttaś ca sa bhavati/

VII. 3.88 : bhūsuvostiṅi/88/padāni/bhū suvoḥ tiṅi/

vṛttiḥ/ bhū su ityetayostiṅi sārvadhātuke guṇo na bhavati/

ततो ब्रह्माणमासीनं देवा वरदमब्रुवन्।
श्रान्ताः स्म सुभृशं ब्रह्मन्नोद्भवत्यमृतं च तत्॥२८॥

Tato brahmāṇamāsīnaṃ
devā varadamabruvan/
śrāntāḥ sma subhṛśaṃ brahman
nodbhavatyamṛtaṃ ca tat/28/

"Then, the gods spoke to Brahmā (who was) sitting, /for/ conferring a boon; excessively tired, they did not come up to this nectar, O Brahman".

tato : tatas (*in pausa*) = (tasmāt), sandhi : the group *as* changes into o before the sonant *b* of *brahmāṇam*, see in analysis of st.25;

brahmāṇam : brahmāṇa– s.m. "the God Brahmā" Ac.sg. ;

āsīnaṃ : *āsīna*– pres. participle coming from the root Ās–, "sitting, seated" (*upaviṣ-a, adhiṣ-hita*), related to *brahmāṇam*;

varadam : vara-da- adj. "granting wishes, conferring a boon, ready to fulfil", related to *brahmāṇam*;

devā : devās (in pausa), deva– s.m. "god", N.pl., subject of the verb *abruvan*,

sandhi : the final dental sibilant *s* of the group-*ās* must be dropped down before the sonant *v* of *varadam*. Pāṇ.VIII. 3.19; VIII. 3.22, see in analysis of st.18, adhyāya 14;

abruvan : coming from the root *BRŪ*–, 2nd cl., 3rd pers.pl. of Imperfect tense, Parasmai pada, the vowel *ū→uv*, Pāṇ.VI. 4.77, see in analysis of st.4;

śrāntāḥ : śrānta– adj. "wearied, fatigued, tiered, exhausted", N.pl., related to *devā*;

sma : particle used with pres. tense or pres. participle to give them a past sense;

subhṛśaṃ : subhṛśa– adj. "very vehement, very much, exceeding", aṃ, "excessively";

brahman : Voc.sg. "O Brahman";

na : negative particle, *na + ud bhavaty*, sandhi : *a + u → o*, Pāṇ.VI. 1.87, see in analysis of st.12, adhyāya 14;

ud-bhavaty : ud-bhavati (*in pausa*), coming from ud + BHŪ–, "to come up to, to reach, to rise, to come forth, to spring from to increase, to grow larger", *ud + BHŪ → ud-bho* (*guṇa ū → o*, Pāṇ.I. 1.2), *bho + a*, *Pāṇ*.VI. 1.78, *bhava–*, VII. 3.84; III. 1.68, bhavati 3rd pers.sg., pres. tense, Parasmai pada;

sandhi : the final *i* of bhavati changes into *y* before the vowel a of *amṛtaṃ*, according to *saṃprasāraṇa* principle, I. 1.45; VI. 4.131; VI. 1.77; VI. 1.127, see in analysis of st.3;

for I. 1.51, see in analysis of st.4;

for VI. 1.78, see in analysis of st.5;

VII. 3.84 : sārvadhātukārddhadhātukayoḥ/84/padāni/ sārvadhātuka ārddhadhātukayoḥ/

vṛttiḥ/sārvadhātuke ārddhadhātuke ca pratyaye parata igantasyaṅgasya guṇo bhavati/

ik means *i, u, ṛ, ḷ* ;

III. 1.68 : kartari śap/68/padāni/kartari śap (sārvadhātuke dhatoḥ)/

vṛttiḥ/kartṛvācini sārvadhātuke parato dhātoḥ śap pratyayo bhavati/

BHŪ + śap + Tip = bhū + a + ti = bhavati; *śap* is technically called *vikaraṇa*,

amṛtaṃ : a-mṛta–, "the nectar"; "ambrosia", Ac.sg., object

of ud-bhavaty, (with a privative *a*, Pāṇ.VI. 2.116, see in analysis of st.4, adhyāya 15);

tat : coming from the stem tad–, Ac.sg.nt., related to *amṛtaṃ*.

ऋते नारायणं देवं दैत्या नागोत्तमास्तथा।
चिरारब्धमिदं चापि सागरस्यापि मन्थनम्॥२९॥

Ṛte nārāyaṇaṃ devaṃ
daityā nāgottamās tathā/
cirārabdhamidaṃ cāpi
sāgarasyāpi manthanam/29/

"Thus, without the god Nārāyaṇa, the demons were the most elevated among the best; besides, this churning of the ocean (of milk) was even undertaken lasting a long time".

cāpi : ca + api ; sāgarasya + api, *sandhi* : $a + a \rightarrow \bar{a}$, Pāṇ.VI. 1.101, see in analysis of st.6; *api*, enclitic participle, Pāṇ.I. 4.96, see in analysis of st.19, adhyāya 14;

manthanam : manthana– s.nt. "churning" (the ocean of milk), N.sg. ;

idaṃ : stem idam–, N.sg., related to manthanam, Pāṇ.VII. 2.108; VII. 2.111, see in st.4;

cirārabdham : cira + ārabdham; *cira*– adj. "long, lasting a long time";

ārabdham : ārabdha–, ārabh + ta, adj. "begun, commenced, undertaken"; "beginning, commencing", Ac.sg.; *sandhi* : the voiceless dental *t* changes into *dh* as *bh* of *ārabh* becomes *b*, Pāṇ.VIII. 4.53; VIII. 2.40 see in analysis of st.10, adhyāya 15;

nagottamās : nāga-uttamās, *sandhi* : $a + u \rightarrow$ o, Pāṇ.VI. 1.87, VIII. 2.40 see in analysis of st.12, adhyāya 14;

nāga– s.m. or adj. "best, most excellent of any kind";

uttamās : uttama– superlative, from *ud*, "uppermost, highest, highest, most elevated", N.pl.m. ; sandhi : the final dental sibilant *s* of the group –ās is maintained as it is followed by the voiceless dental *t* of *tathā*, Pāṇ.VIII.

3.34; VIII. 2.66, see in analysis of st.17, adhyāya 14;

tathā : "so, thus, so also", Pāṇ.V. 3.26, see in analysis of st.6; (*kiṃ + thā, ka + thā*, Pāṇ.V. 3.2; V. 3.11; V. 3.23, 24);

daityā : daityās (in pausa), daitya– s.m. "a demon" (son of Diti), N.pl. ;

sandhi : the final dental sibilant *s* of the group *ās* must be dropped down before the sonant *n* of *nāgottamās*, Pāṇ.VIII. 3.19; VIII. 3.22, see in analysis of st.18, adhyāya 14;

nārāyaṇaṃ devaṃ : Ac.sg., "the god Nārāyaṇa";

ṛte : ind. "without, unless, with the exclusion of";

api : "besides, moreover, assuredly"; "even, even if".

The words *deva*, *nāga*, *uttama*, *cira* (in the form of *cīra* or *cera* often added by *kāla*), and *sāgara* are used in Khmer language; *ārabh* is well-known in the form *ārambha*, *ārambhakathā* meaning "preface" (= *kathāmukh*); the name Nārāyaṇa is very sacred in Khmer literature.

ततो नारायणं देवं ब्रह्मा वचनमब्रवीत्।
विधत्स्वैषां बलं विष्णो भवानत्र परायणम्॥३०॥

Tato nārāyaṇaṃ devaṃ
brahmā vacanam abravīt/
vidhatsvaiṣāṃ balaṃ viṣṇo
bhavān atra parāyaṇam/30/

"Then Brahmā spoke a word to the God Nārāyaṇa : "O Sir Viṣṇu; In this matter, the principle object was (to be found it an advantage) in producing the own force for these (gods)".

After a period of constant churning, the gods were very tired, and the demons could do nothing; Brahmā suggested Viṣṇu by stating that the new or appropriate force was still needed.

abravīt : coming from the root BRŪ– (set root), 3rd pers.sg.,

Imperfect tense, Parasmai pada; *a*, augment (*bhūtakaraṇa*) *brū* → *bro*, *ū* → *o*, guṇa. Pāṇ.I. 1.2, VII.3.84, bro + *i*, *o* → *av*, Pāṇ.VI. 1.78, see in analysis of st.5; about the vowel *ī*, Pāṇ.VII. 3.93, see in analysis of st.6;

brahmā : the God Brahmā, N.sg.m., subject of *abravīt* ;

tato : tatas (*in pausa*) = tasmāt, *sandhi* : the group *–as* changes into *o* before the sonant *n* of *nārāyaṇaṃ*, Pāṇ.VI. 1.113; VI. 1.114, see in analysis of st.17, adhyāya 14; see also in analysis of st.25;

vacanam : vacana– s.nt. "expressing, meaning"; "statement, declaration"; "speech, sentence, word", Ac.sg., object of *abravīt*;

bhavān : bhavant–, N.sg.m. "You Sir", sandhi : the final dental nasal *n* is explained by Pāṇini's 7 sūtras quoted in analysis of st.6; (see also VII. 1.70);

atra : ind., used in the sense of locative case (= asmin), "in this matter, in this respect, in this place, here, at this time, there";

parāyaṇam : parāyaṇa– s.nt. "final end, last resort, aim, principal object, chief matter", N.sg. ;

viṣṇo : Voc.sg. of viṣṇu, Pāṇ.VI. 1.69 :

eṅ hrasvāt saṃbuddheḥ/69/padāni/eṅ hrasvāt sambuddheḥ/

Vṛttiḥ / lopa iti varttate haliti ca / apṛktamiti nādhikriyate/ tathā ca pūrvasūtre punarapṛktagrahaṇaṃ kṛtam/eṅantāt prātipadikād hrasvāntādya paro hallupyate sa cet saṃbuddher bhavati/

For the vocative case, ending in *i*, *e* (agne !), ending in *u*, *o* (vāyo !),

ending in ū, u (vadhu !), ending in ī, i (nadi !),

ending in a, a (deva !);

(see also VII. 3.107);

balaṃ : bala– s.nt. or m., "power, strength, might, vigour, force, validity", Ac.sg.;

vidhat : coming from the root *vi* + *DHĀ*–, pres. participle, "furnishing, procuring, putting in order, arranging, preparing, making ready, establishing, appointing, producing";

Vidhatsvaiṣāṃ has its real as vidhat + sva + eṣāṃ; vidhatsu, L.pl. cannot be possible, Should vidhatsu be real one has seen vidhatsy + eṣāṃ, the saṃprasāraṇa principle will work at once, and consequently *vidhatsveṣāṃ* will be read by anyone. One must see vidhat + sva, wether one may prefer it or not, *vyāsa* wrote *vidhatsvaiṣāṃ* in the strophe, so that any reader might grasp it.

svaiṣāṃ : sva + eṣāṃ, sandhi : a + e → ai, Pāṇ.VI. 1.88, see in analysis of st.3, adhyāya 15;

eṣāṃ : coming from the stem idam–, G.pl.m., there are two Pāṇini's sūtra :

VII. 1.52 : āmi sarvanāmnaḥ su-/52/padāni/bahuvacane jhali et/

vṛttiḥ/āditi varttate avarṇāt sarvanāmna uttarasyāmaḥ suḍāgamo bhavati/

VII. 3.103 : bahuvacane jhalyet/103/padāni/bahuvacane jhali et/

vṛttiḥ/bahuvacane jhaladau supi parato'kārāntasyāṅgasya ekārādeśo bhavati/

बलं ददामि सर्वेषां कर्मैतद्ये समास्थिताः।
क्षोभ्यतां कलशः सर्वैर्मन्दरः परिवर्त्यताम्॥३१॥

Balaṃ dadāmi sarveṣāṃ
karmaited ye samāsthitāḥ/
kṣobhyatāṃ kalaśaḥ sarvair
mandaraḥ parivartyatām/31/

"Those who were standing, for this act, I give the force to all of them; the churn must be agitated, by all

(and) the Mandara (mountain) must be set to turn round".

sarveṣāṃ : G.pl. of sarva, Pāṇ.VII. 3.103, see in analysis of st.30; another Pāṇini's sūtra, VIII. 3.59, may be known:

ādeśapratyayayoḥ/59/padāni/ādeśa pratyayayoḥ/

vṛttiḥ/ ādeśo yaḥ sakāraḥ pratyayasya ca yaḥ sakāra iṇkoruttaras tasya mūrddhanyo bhavati/

Moreover, about the changing fact of dental sibilant (*s*) into cerebral sibilant (*ṣ*), there are some Pāṇini's sūtra, i.e. VIII. 3.16; VIII. 3.41; VIII. 3.59, VIII. 3.65; VIII. 3.70, see in analysis of st.3;

karmaitad : karma + etad, *sandhi* : *a* + *e* → *ai*, Pāṇ.VI. 1.88, see in analysis of st.3, adhyāya 15;

etad : (having the same declension as *tad–*), *etat* (*in pausa*), Ac.nt.sg., *sandhi* : the final voiceless dental *t* changes into *d* before the sonant *y* of *ye* Pāṇ.II. 1.38, II. 1.39; VI. 3.2, see in analysis of st.6;

Etad is a simple accusative.

ye : coming from the stem *yad–*, N.m.pl. ;

balaṃ : bala– s.nt., Ac.sg., "force, power", object of *dadāmi*;

samāsthitāḥ : samāsthita– adj. "standing, sitting upon", N.m.pl.;

dadāmi : coming from the root *DĀ–* 3rd cl., "to give", da, reduplication (abhyāsa), dā, root, *mi*, personal flexional ending of 1st pers.sg., pres. tense, Parasmai pada;

kṣobhyatāṃ : coming from the root *KṢUBH–* 1st cl., "to shake, to tremble";

kṣubh → kṣobh, u → o, Pāṇ.I. 1.51, see in analysis of st.4, *–ya–* infix indicating a passive form of conjugation, *–tāṃ*, personal flexional ending of 3rd pers.sg. Imperative tense, Ātmane pada ;

kalaśaḥ : kalaśa– s.m. "a cup, water-pot, jar, churn", N.sg.;

parivartyatām : coming from the root pari-*VṚT–*, "to turn round, revolve, move in a circular or to and fro", pari,

prefix, upasarga, *vart*, (*VṚT*, ṛ → ar, guṇa, Pāṇ.I. 1.51), stem of conjugation, *–ya–* infix indicating a passive form, *tām*, personal flexional ending of 3rd pers.sg. of Imperative tense;

mandaraḥ : mandara, proper name of a mountain being considered as the churning-stick, N.sg. ;

sarvair : sarvais (*in pausa*), I.pl., sandhi : the final dental sibilant s changes into r before the sonant m of mandaraḥ, Pāṇ.VIII. 3.15, see in analysis of st.1.

Sūta uvāca

नारायणवचः श्रुत्वा बलिनस्ते महोदधेः।
तत्पयः सहिता भूयश्चक्रिरे भृशमाकुलम्॥३२॥

Nārāyaṇavacaḥ śrutvā
balinaste mahodadheḥ/
tat payaḥ sahitā bhūyaś
cakrire bhṛśamākulam/32/

"Sūta said" :

"Hearing Nārāyaṇa's speech and towards the great ocean, these mighty (churning-participants), united again with this vital spirit, churned the ocean again excessively (and) agitatedly".

vacaḥ : vacas– s.nt. speech, word, voice", Ac.sg., object of śrutvā;

śrutvā : abs. of *ŚRU–*, this is an abs in –tvā, Pāṇ.I. 1.40; III. 4.16; III. 4.21; III. 4.18, see in analysis of st.11;

balinas : balin–, N.m.pl., "powerful, strong, mighty, stout";

te : coming from the stem *tad–*, N.m.pl., related to *balinas*;

sandhi : the final dental sibilant s of balinas is maintained as it is followed by a voiceless dental t of te, Pāṇ.VIII. 2.66, see in analysis of st.17, adhyāya 14;

mahodadheh : mahodadhi– s.m. "the great ocean", G. (or Ab.), sg. ;

sahitā : sahitās (*in pausa*), sahita– adj. "joined, conjoined,

united", N.m.pl., related to *balinas; sandhi* : the final dental sibilant *s* of the group *–ās* must be dropped down before the sonant *bh* of *bhyaś*; there is a Pāṇini's sūtra related to the word sahita :

VI. 1.44 : aparasparāḥ kriyāsātatye/144/padāni/ aparasparāḥ kriyā sātatye/

vṛttiḥ/ aparasparā iti su- nipātyate kriyāsātatye gamyamāne/

Kārikā : lumpedavaśyamaḥ kṛtye tuṃkāmamanasorapi samo vā hitatatayor sāṃsasya paciyuḍ ghañoḥ/

Following the spirit of the sūtra and particularly the strength of the kārikā, one can understand *avaśyakartavyam*, *bhoktukāmaṇ, śrotumanaḥ, sahitam, satatam, māṃs pākaḥ, māṃs pacanam*. The *m* and the *a* are elided before these words ending in a kṛtya affix.

bhuyaś : bhuyas (*in pausa*), "once more, again, a new" *sandhi* : the final dental sibilant *s* of *bhuyas* changes into the palatal sibilant *ś* as it is followed by the voiceless palatal *c* of *cakrire*, Pāṇ.VIII. 3.35; VIII. 4.40, see in analysis of st.12, adhyāya 15;

payaḥ : payas– s.nt. "vital spirit, power, strength", Ac.sg. ;

tat : coming from the stem *tad–*, Ac.sg.nt. ;

bhṛśam : "strongly, violently, vehemently, excessively, greatly, very much";

ākulam : ākula– adj. "confounded, confused, agitated, flurried";

cakrire : coming from the root *KṚ–*, Perfect tense, 3rd pers.pl., Ātmane pada; *ca*, reduplication (abhyāsa), *kr–*, weak stem of perfect conjugation, the vowel *i* must be added before a termination begning with a consonant, *re*, personal flexional ending of 3rd pers.pl. ; about the vowel *i*, Pāṇ.VI. 4.64, see in analysis of st.8; *ire* can be understood through III. 4.81, see in analysis of st.8, (see also I. 1.55; VI. 1.165).

ततः शतसहस्त्रांशुः समान इव सागरात्।
प्रसन्नाभः समुत्पन्नः सोमः शीतांशुरुज्ज्वलः॥३३॥

Tataḥ śatasahasrāṃśuḥ
samāna iva sāgarāt/
prasannābhaḥ samutpannaḥ
somaḥ śītāṃśur ujjvalaḥ/33/

"Then Soma (i.e. Moon), the hundred thousand-rayed one the cool-rayed, bright and pure-splendoured one appeared from the churned ocean".

tataḥ : tatas (in pausa) = tasmāt, see in analysis of st.25;

sāgarāt : sāgara– s.m. Ab.sg., "the ocean";

iva : ind. "in the same manner as", "like";

samāna : samānas (*in pausa*), "being" (sat–), N.sg.m., related to *aṃśuḥ*

sandhi : the final dental sibilant ***s*** of *samānas* must be dropped down before any vowel, except before the short a; Pāṇ.VIII. 3.17

aṃśuḥ : aṃśu– s.m. "thread, end of a thread"; "point, array, sunbeam"; "stalk" (of soma plant); N.sg. ;

śatasahasra– "a hundred thousand", *sandhi* : $a + a \rightarrow \bar{a}$, Pāṇ.VI. 1.101, see in analysis of st.6;

prasanna– (coming from *pra* + *SAD*–), "clear, bright, pure, distinct, perspicuous, gracious";

bhāḥ : bhā– s.f. "light, brightness, splendour", Ac.pl. ;

samutpannaḥ : sam-utpanna– adj. "sprung up together, arisen, produced"; "occured, happened, taking place", N.sg. ;

somaḥ : soma– s.m. "juice" (extracted from soma-plant); soma (plant itself), N.sg. ;

śīta– adj. "cold, cool, chilly, frigid";

aṃśur : aṃśus (*in pausa*), *sandhi* : the final dental sibilant *s* changes into *r* before the vowel *u* of *uj–jvalaḥ*, Pāṇ.VIII.

3.15, see in analysis of st.1;

uj-jvalaḥ : uj-jvala– adj. "blazing up, luminous, splendid, light"; "burning, clean, clear, lovely, beautiful", N.sg.m., *sandhi* : *t* or *d* of *ut* or *ud* changes into *j* before the *j* of *jvala*, Pāṇ.II. 1.38; II. 1.39; VI. 3.2, see in analysis of st.6, and also VIII. 4.40, in analysis of st.7.

श्रीरनन्तरमुत्पन्ना घृतात्पाण्डुरवासिनी।
सुरादेवी समुत्पन्ना तुरगः पाण्डुरस्तथा॥३४॥

Śrīranantaram utpannā
ghṛtāt pāṇḍuravāsinī/
surā devī samutpannā
turagaḥ pāṇḍuras tathā/34/

"Immediately after, Śrī (who) dwelt in a white (place) arose from the ghee like water; then the goddess of nectar and the white horse as well appeared".

In the present strophe, we see the words tura-gaḥ pānduras. It was not to be excepted that these words should come and give us an agreeble reading. The idea related to the white horse must be found out in the adhyāya 15, (st.1, 2, 3); the horse Uccaiḥśrava as being considered as the king of horse is described in three strophes. This horse is really mighty; anyone is not even allowed to approach him, Indra must come and lead away this "supernatural" animal, So, Indra is the owner. Has this horse got to be considered in the comparison? Doesn't the comparison really need to take Śrī and the horse as its elements? It need only be said that the narrative knot ought to follow the right sense. In one hand, the horse (as an animal) has many qualities, and in another hand Śrī (= Lakṣmī) is endowed with best qualities for human ideal and yearning. Then, Viṣṇu gets her as his beloved wife. Owing to a realistic aspect, one has got to remember that the horse has been taken by Indra, and Śrī has

just gained Viṣṇu's protection. The narrative knot does do remarkably its right road.

pāṇḍuras: pāṇḍura adj. "whitish, white, pale, yellow", N.sg.m., related to *turagaḥ;*

turagaḥ: tura-ga- "going quickly", a horse, N.sg.m.;

surā: s.f. "a goddess"; devi: s.f. "female deity, goddess";

sma-utpannā: adj. "arisen, produced": "occured, happened", N.sg.f., related to *devī*;

tathā: ind. " so, thus, so also", pāṇ.V. 3.26, see in analysis of st.6;

sandhi of pāṇḍuras: the final dental sibilant *s* is maintained as it is followed by the voiceless dental *t* of *tathā*, Pāṇ.VIII.3.34; see in analysis of st.17, adhyāya 14;

ghṛtāt: ghṛta- (coming from *GHṚṆ-* or *GHṚ-, 3rd cl, 5thcl., 8th cl.*), "illuminated"; The Pāṇini's sūtra VI.4.37 may be read:

anudāttopadeśavanatitanotyādīnāmanunāsikalopojhalikṅiti/37/padāni/

anudāttopadeśa vanati tanotyādīnām anunāsika lopaḥ jhali kṅiti/

vṛttiḥ/ anudāttopadeśānāmaṅgānaṃ cānunāsikalopo bhavati jhalādau kṅiti pratyaye parataḥ/

it intends to deal with the roots ending with a nasal. there are 6 roots when adding *kta*, a nasal must be elided as we can have:

yam→*ya-ta*, ram→*ra-ta*, nam→*na-ta*, gam→*ga-ta*, han→*ha-ta*, man→*ma-ta*. The *Tanādi* roots belong to the eighth class; we have the suffixes *kta* and *ktavatu* that come to be added to the roots of this class. The *Tanādi* roots are ten in number: *tan*, *san*, *Kṣaṇ*, *rṇ*, *tṛṇ*, *ghṛṇ*, *van*, *man* and *kṛñ*.

Tan→*ta-ta*, *tatavān* ; Kṣaṇ→*Kṣa-ta*, kṣatavān ; ṛṇ→*ṛ-ta*, *ṛtavān* ; Tṛṇ→*tṛ-ta*, *tṛtavān* ; ghṛṇ→*ghṛ-ta*, *ghṛtavān* ; van→*va-ta*, *vatavān* ; Man→*ma-ta*, *matavān* ; the root San takes a long *ā* (VI.4.45).

vāsinī: vāsin-, "who dwelt in, who in", N.sg.f., related to śrīr;

utpannā: adj. "risen, gone up, arisen, born, produced", N.sg.f., related to *śrīr* ;

śrīr: śrīs (*in pausa*), śrī s.f., proper name of Lakṣmī as being produced at the instant of the churning of the ocean of milk ; *Śrī* or *Lakṣmī* became the *Viṣṇu's* wife. She is the goddess of prosperity and beauty, N.sg., *Sandhi*: the final dental sibilant *s* changes into *r* before the vowel *a* of *an-antaram*, Pāṇ. VIII. 3.15, see in analysis of st.1;

anantaram: an-antaram is used for a privative a which is stated in Pāṇ.VI.2.116, see in analysis of st.4, adhyāya 15.

कौस्तुभश्च मणिर्दिव्य उत्पन्नोऽमृतसंभवः।
मरीचिविकचः श्रीमान्नारायण उरोगतः॥३५॥

Kaustubhaś ca maṇir divya
utpanno 'mṛtasaṃbhavaḥ/
marīcivikacaḥ śrīmān
nārāyaṇa urogataḥ/35/

Translation.- "The divine Jewel Kaustubha (being) radiant wiht particle of light and which decorates the breast of glorious Nārāyaṇa, was produced from that water".

divya : divyas (*in pausa*), divya– adj., “supernatural, divine”, N.sg.m., related to *maṇir*, *sandhi* : the final dental sibilant *s* of the group *–as* must be dropped down before any vowel, except before the short *a*; the hiatus between *a* and *u* VIII. 3.17 is left as it does; about the word *divya*, Pāṇ.VI. 2.101, see in analysis of st. 7, adhyāya 15;

utpanno'mṛta : utpannas amṛta (*in pausa*), *sandhi* : the group *–as* changes into *o* before the vowel *a*, and consequently this vowel *a* must be dropped down, Pāṇ.VI. 1.109, see in analysis of st. 12, adhyāya 14;

utpanna– : adj. "risen, gone up, arisen, born, produced", N.sg.m., related to maṇir; kaustubhaś: kaustubhas(*in pausa*), *kaustubhas–* s.m.(nt.), name of the jewel obtained at the churning; *sandhi* : the final dental sibilant *s* changes into the palatal sibilant ś before the voiceless palatal c of ca, Pāṇ.VIII. 3.35; VIII. 4.40, see in analysis of st.12, adhyāya 15; there are two strophes in the Bhagavata–Purāṇa, skanda III, chapter 28 :

lasatpankajakiñjalkapītakauśeyavāsasam
srīvatsavakṣasaṃbhrājatkaustubhāmuktakandharam/ 14/

Kaṇ□haṃ ca kaustubhamaṇeradhibhūṣaṇārthaṃ
kuryānmanasyakhilalokanamaskṛtasya/26/

saṃbhavaḥ : saṃbhava– s.m. "coming together, birth, production, the being produced from, arisen, produced from, being brought about", N.sg.;

urotgataḥ : uras–ga–taḥ, uras–s.nt. "the chest, breast, bosom", *sandhi* : the group *–as* becomes *o* before the sonant *g* of *ga–taḥ*, Pāṇ.VI. 1.113; VI. 1.114, see in analysis of st.17, adhyāya 14;

gataḥ : ga–ta : (coming from *GAM + ta*), *ga–ta*, the nasal *m* is elided, Pāṇ.VI. 4. 37, see in analysis of st.34; ga–ta, N.sg.m., it is seen in Manusmṛti, VIII,

yo bhāṣate, rthavaikalyampratyakṣaṃ sabhāṃ gataḥ/95/ 2nd line

nārāyaṇa : nārāyaṇas(*in pausa*), nārāyaṇa– s.m., Viṣṇu or Kṛṣṇa, N.sg.,

sandhi : the final dental sibilant s of the group–*as* must be dropped down as it is followed by a vowel *u* of *urogataḥ*; in Manusmṛti; I, st.10, see in analysis st. 6;

marīci : "a particle of light, shining mote or speck in the air";

vikacaḥ : vi–kaca–adj. "opened, blown"; "shining, resplendent, brilliant, radiant with", N.sg.m.;

śrīmān : śrīmat– adj. N.sg.m., "glorious, eminent, venerable, illustrious", about the termination *–ān*, Pāṇ.VI. 1.68; VI. 4.14, see in analysis of st.6; another Pāṇini's sūtra may be known, Pāṇ.VII. 1.70 :

ugidacāṃ sarvanāmasthāne 'dhātoḥ/70/padāni/ugit a cām sarvanāmasthāne a dhātoḥ/

vṛttiḥ/ugitāmaṅgānāṃ dhātuvarjitānāmañcateś savanāmasthāne parato numāgamo bhavati/

श्रीः सुरा चैव सोमश्च तुरगश्च मनोजवः।
यतो देवास्ततो जग्मुरादित्यपथमाश्रिताः॥३६॥

Śrīḥ surā caiva somaś ca
turagaś ca manojavaḥ/
yato devās tato jagmur
ādityapathamāśritāḥ/36/

"The goddess Śrī, the god Soma and the horse which is as swift as the mind and all the gods came to the place where gods reside through the path of the Sun".

śriḥ surā : "the goddess Śrī";

caiva : ca + eva, *sandhi* : *a + e* ai, Pāṇ.VI. 1.88, see in analysis of st.3, adhyāya 15; eva, Pāṇ.VIII. 1.62, see in analysis of st.3;

somaś : somas(*in pausa*), soma, "the god Soma";

turagaś : turgas(*in pausa*), *tura–ga–* "a horse", "going quickly";

sandhi of somaś and turagaś : the final dental sibilant s changes into the palatal sibilant *ś* before the voiceless palatal *c* of *ca*, Pāṇ.VIII. 3.35; VIII. 4.40, see in analysis of st.12, adhyāya 15;

mano : manas(in pausa), s.nt. "mind, thought" *sandhi* : the

group–*as* changes into *o* before the sonant *j* of *javaḥ*, Pāṇ.VI. 1.113; VI. 1.114, see in analysis of st.17, adhyāya 14;

javaḥ: java– adj., (coming from the root JU– or JŪ–), "speed, velocity, swiftness", N.sg.; we have a Pāṇini' sūtra related to it, III. 3.56 :

erac /56/ padāni/eḥ ac (akartari saṅjñāyām bhāve)

vṛttiḥ/ hayarṇātāddhātor bhāve akartari ca kārake saṅjñāyāmac pratyayo bhavati/

vārttikam/ajvidhau bhayādināmṛpasaṅkhyānam/

vārttikam/javasavau chandasi vaktavyau/

The word *java* is seen in the *Ṛgveda* :

yābhiḥkṛśānumasane duvasyathe jave yābhir yūno arvatamāyataṃ/(...) RV. I. 112, 21

(...) ādidetāḥ pra vivijre javane/ RV. X. 111. 9

About the god Soma, one can easely see a strophe of the Ṛgveda :

apāma somamamṛtā abhūma
aganma jyotir avidāma devān
kiṃ nūnamasmān kṛṇavadarātiḥ
kimu dhūrtiramṛtamartyasya/ RV. VIII. 48.3

āditya– s.m. "the Sun", Pāṇ.IV. 1.85 :

dityadityādityapatyuttarpadaṇṇyaḥ/85/padāni/diti aditi āditya pati uttarapadāt ṇyaḥ/

vṛttiḥ/ diti aditi āditya ityetebhyaḥ patyuttarapadāc ca prātipadikāt prāg dīvyatīyeṣvartheṣu ṇyaḥ pratyayo bhavati

vārttikam/ yamāc ceti vaktavyam/vārttikam/vāṅ matipitṛmatāṃ chandasyupasaṅkhyānam/

vārttikam/pṛthivyā ñāñau/ vārttikam/devādyañañau/

vārttikam/bahiṣaṣ□ilopaś ca/

In the *Ṛgveda*, we read :

asau yaḥ panthā ādityo divi pravācyaṃ kṛtaḥ/ (...) RV. I. 105. 16

patham : patha– s.m. “a way, path, road, course, reach”, Ac. sg.;

āśritāḥ : ā–śrita– adj. N.pl.m., related to *devāś*, “joining, having recourse to, following, using employing”;

devās : deva– s.m. “a god”, N.pl., subject of *jagmur*; *sandhi* : the final dental sibilant *s* of the group as is maintained as it is followed by the voiceless dental *t* of *tato*, Paṇ.VIII. 3.34; VIII. 2.66, see in analysis of st.17, adhyāya 14;

yato : yatas (*in pausa*), *sandhi* : the group as changes into *o* before the sonant *d* of *devās*,

tato : tatas (*in pausa*), sandhi : the group–*as* → o, before the sonant *j* of *jagmur*, these two cases follow Pāṇ.VI. 1.113; VI. 1.114, see in analysis of st.17, adhyāya 14;

yatas tatas are correlative, “from any one soever”, “from any quarter whatever”, Pāṇ.V. 3.7; VI. 3.35, see in analysis of st.14, adhyāya 14; (also V. 3.13; VII. 3.104);

jagmur : coming from the root *GAM–*, *ja*, reduplication (abhyāsa, Pāṇ.VI. 1.8, see in analysis of st. 15, adhyāya 14), *–gm–*, stem of conjugation, the interconsonantic vowel has been elided, *ur*, personal flexional ending of 3rd pers. pl., Perfect tense, Parasmai pada, Pāṇ.VI. 4.98; VII. 4.60, 62, see in analysis of st.22, adhyāya 14.

धन्वन्तरिस्ततो देवो वपुष्मानुदतिष्ठत।
श्वेतं कमण्डलुं बिभ्रदमृतं यत्र तिष्ठति॥३७॥

Dhanvantaris tato devo
vapuṣmān udatiṣ□hata/
śvetaṃ kamaṇḍaluṃ bibhrad
amṛtaṃ yatra tiṣ□hati/37/

"Thereafter, the handsome god Dhanvantari taking a white water-jar carrying the Amṛta stood upon".

tato : tatas (*in pausa*) = tasmāt, see in analysis of st.25; *sandhi* : the group *–as* changes into *o* before the sonant d of devo, Pāṇ.VI. 1.113; VI. 1.114, see in analysis of st.17, adhyāya 14;

devo : devas (*in pausa*), deva– s.m. "a god", N.sg., related to Dhanvantaris,

sandhi : the group *–as* → *o*, same rule for *tato* above mentioned;

dhanvantaris : dhanvantari, proper name of the physician of the gods, he came up while the churning was going on working constantly; *sandhi* : the final dental sibilant *s* is maintained as it is followed by the voiceless dental *t* of *tato*, Pāṇ.VIII. 3.34; VIII. 2.66, see in analysis of st.17, adhyāya 14;

vapuṣmān : vapuṣmat– adj. "having a body, embodied, corporeal"; having a beautiful form, handsome", N.sg.m., related to *devo*; about the termination *–ān*, Pāṇ.VI.1.68; VI. 4.14, see in analysis of st.6; VII. 1.70, see in analysis of st.35;

udatiṣ□ata: (coming from the root *ut+STHĀ*– 1st cl.), *ud□a□ ti□ṣ□ṭ□ha□ta*, a, augment (*bhūtakarana*), *ti*, reduplication(abhyāsa, as *STHĀ*– is ranged in an irregular form), *–ṣ□ṭ–*, stem of conjugation, *a*, vowel indicating the stem of conjugation (*vikaraṇa*, Pāṇ.III. 1.68, see in analysis of st.28), *ta*, personal flexional ending of Imperfect tense, 3rd pers. sg. Ātmane pada; *sandhi:* about the prefix ut, the voiceless dental t becomes the sonant d before the augment a Pāṇ.II. 1.38, 39; VI. 3.2, see in analysis of st.6;

kamaṇḍaluṃ : kamaṇḍalu– s.m. "a vessel (made of wood or earth used for water by ascetics)", "a water-jar", there is a Pāṇini's sūtra, IV. 1.71 :

kadrukamaṇḍalvoś chandasi / 71/ padāni / kadru kamaṇḍalvoḥ chandasi/

vṛttiḥ/ kadruśabdāt kamaṇḍaluśabdāc ca chandasi viṣaye striyāmūṅ pratyayo bhavati/

vārttikam/ gugglumadhujatupatayālūnāmiti vaktavyam/

śvetaṃ " sveta– adj. "white, dressed in white" related to *kamaṇḍaluṃ*;

yatra : ind. "where, wherein, whither, wherever";

amṛtaṃ : amṛta– , "the nectar", "the beverage of Immortality", Ac.sg.nt.;

tiṣṭhati : (coming from STHĀ–), ti–ṣ-h–a–ti, 3rd pers.sg. pres.tense, Parasmai pada;

bibhrat : (coming from the root *BHṚ*– 3rd cl.), pres. participle, "bearing carrying", *sandhi* : the final voiceless dental *t* changes into the sonant dental *d* before the vowel a of *amṛtaṃ*, Pāṇ.II. 1.38, 39, VI. 3.2, see in analysis of st.6.

एतदत्यद्भुतं दृष्ट्वा दानवानां समुत्थितः।
अमृतार्थे महान्नादो ममेदमिति जल्पताम्॥३८॥

Etadatyadbhutaṃ dṛṣṭvā
dānavānāṃ samutthitaḥ/
amṛtārthe mahān nādo
mamedamiti jalpatām/38/

"Seeing this wonderful prodigy, there was great noise from the end of the demons for nectar who claimed that "this is for me."

dṛṣṭvā : abs. of *DṚŚ*–, abs. in –tvā, Pāṇ.I. 1.40; III. 4.16; III. 4.21; III.4.18; see in analysis of st.11;

dānavānāṃ : dānava– s.M; "a demon", a class of demons identified as Daityas or Asuras, G.pl.;

adbhutam : adbhuta– s.nt. "a marvel, a wonder, a prodigy", Ac.sg., object of dṛṣ-vā; in the Ṛgveda I. 120.4 :

vipṛcchāmi pākyā na devān vaṣa□kṛtasyādbhutasya dasrā / (...)

ati : prefix giving the idea of something having the excessive sense, intense, extraordinary fact; "too, very, over, beyond"; sometimes, *ati* is used as a prefix to verbs or their derivatives. In the Ṛgveda I. 105.16 :

na ma devā atikrame taṃ martaso na paśyatha vittaṃ me astha rodasī/ (2nd line)

ati and *adbhuta* are used in Khmer language (the latter is spelling abbhūta).

samutthitaḥ : sam–utthita adj. "risen up together"; "ready, prepared for" (with L.);

etad : etat (in pausa), coming from the stem tad–, Ac. sg.nt., *sandhi* : the final voiceless dental *t* becomes *d* before the vowel *a* of *atyă*, Pāṇ.II. 1.38, 39; VI. 3.2, see in analysis of st.6;

sandhi : atyadbhutaṃ : ati-adbhutaṃ, the vowel *i* of *ati* changes into *y*, according to saṃprasāraṇa principle, Pāṇ.I. 1.45; VI. 4.131, ..., see in analysis of st.3;

amṛtārthe; amṛta + arthe, L.sg., L.sg., "for the sake of the nectar", sandhi : *a* + *a* = ā, Pāṇ.VI. 1.101, see in analysis of st.6.

nādo : nāda– s.m. "a sound, crying, bellowing", N.sg., this word is also used in Khmer language.

mahān : mahat– adj. N.sg.m., related to nādo, *sandhi* : about the termination *–ān* analysis of st.35;

mamedamiti : mama + idam + iti : *sandhi* : *a* + *i* = *e*, Pāṇ.VI. 1.87, see in analysis of st.12, adhyāya 14;

mama : coming from the stem asmad–, G.sg.;

idam : N.sg.nt. ;

jalpatam : jalp–a–tam, Imperative tense, 3rd pers.sg., Ātmane pada, Pāṇ.III. 4. 85; III. 4.90; III. 4.2; III.4.3; III. 4.4, see in analysis of st.5; the root *JALP-* (1st cl.) + a (*vikarana*) , this vowel a is stated by Pān. III. 1.68, see

in analysis of st.28.

ततो नारायणो मायामास्थितो मोहिनीं प्रभुः।
स्त्रीरूपमद्भुतं कृत्वा दानवानभिसंश्रितः॥३९॥

Tato nārāyaṇo māyām
āsthito mohinīṃ prabhuḥ/
strīrūpamadbhutaṃ kṛtvā
dānavān abhisaṃśritaḥ/39/

"Then, Nārāyaṇa taking resort to the form of an illusious Mohini took the wonderful form of a woman and came to demons (for a visit)".

tato : tatas (*in pausa*) = tasmāt, see in analysis of st.25, *sandhi* : the group *–as* changes into *o*, before the sonant *n* of *nārāyaṇo*, Pāṇ.VI. 1.113; VI. 1.114, see in analysis of st.17, adhyāya 14; the final o of nārāyano is under these two sūtras;

nārāyaṇa, a proper name of Viṣṇu or Kṛṣṇa, Manusmṛti I, 10, see in analysis of st.6;

māyām : māyā s.f. "illusion" (one of the 9 energies of Viṣṇu), Ac.sg.;

ā–sthito : ā–sthitas (*in pausa*), ā–sthita adj. "performed, undertaken"; "staying sitting, dwelling", N.sg.m., related to *nārāyaṇo*;

mohinīṃ : mohinī–s.f. "fascinating woman" Ac.sg.;

prabhuṇ : prabhu– s.m. "a master, Lord" (applied to Viṣṇu, Indra, Brahmā); "excelling", "capable, having power to" N.sg., related to nārāyaṇo

kṛtvā : abs. of the root *KṚ–*, abs. in *–tvā*, see Pāṇini's sūtra in analysis of st.11;

adbhutaṃ : adbhuta– s.nt. "a marvel, a wonder, a prodigy", Ac.sg., object of *kṛtvā*;

strīrūpam : "in a form of a woman";

abhi–saṃ–śritaḥ : saṃ–śrita– adj. "who has resorted to" (for a visit or for a refuge), N.sg.m., related to *nārāyaṇo*,

dānavān : dānava–s.m. "a class of demons", according to P.C. Sengupta, (in JASBL, 17) that the Danavas spoken in the Mahābhārata were the people of Mohenjodaro and Harappa; the case is quoted by R.N. Dandekar in the foot-note (page 27) of his ***Some Aspects of the History of Hinduism***, Poona, 1989.

ततस्तदमृतं तस्यै ददुस्ते मूढचेतसः।
स्त्रियै दानवदैतेयाः सर्वे तद्गतमानसाः॥४०॥

Tatas tad amṛtaṃ tasyai
dadus te mūḍhacetasaḥ/
striyai dānavadaiteyāḥ
sarve tad gatamānsāḥ/40/

"Then, all of these silly, senseless demons and descendants of Diti gave this amṛta to this woman."

Logico–grammatical analysis. This ending strophe of the present adhyāya is a conclusion of the narrative knot as we learn that the nectar is gained by the churning participants being under Viṣṇu's patronage.

The group of subjects is te *mūdhacetasaḥ*, *gatamānasāḥ* and *dānavadaiteyāḥ sarve*. *Mūḍhacetasaḥ* and *gatamānasāḥ* show the mental condition of the demons at seeing the fascinating woman due to the Viṣṇu's māyā. The verb is *dadus* declined in Perfect tense; the object of this verb is *tad amṛtaṃ*; the beneficiary of the demons' act if *tasyai striyai*. What is the real function of tad which after *sarve* in the last pada? This *tad* may be with *gatamānasāḥ* and it can be rendered as "(whose) spirit having disappered in this (manner" or " (whose) conciousness being deprived in this (way)".

tatas : (= tasmāt), see in analysis of st.25; *sandhi* : the final dental sibilant *s* is maintained as it is followed by the voiceless dental *t* of *tad*, Pāṇ.VIII. 3.34; VIII. 2.66, see in analysis of st.17, adhyāya 14'

tad : tat (*in pausa*), coming from the stem *tad–*. Ac. sg., sandhi : the final voiceless dental *t* changes into the dental sonant *d* before the vowel *a* of *amṛtaṃ*, Pāṇ.II. 1.38, 39; VI. 3.2, see in analysis of st.6;

amṛtaṃ : amṛta. s.nt. "the nectar", Ac.sg.;

tasyai : coming from the stem *tad–*, D.sg.f.;

te : coming from the stem *tad–* N.pl.m.;

dadus : coming from the root *DĀ–*, "to give", *da*, reduplication (abhyāsa), *d*, the remaining stem of conjugation as its initial vowel is omitted before a personal flexional ending of 3rd pers. pl., Perfect tense, Parasmaipada;

sandhi : the final dental sibilant *s* is maintained as it is followed by the voiceless dental *t* of *te*, Pāṇ.VIII. 3.34; VIII. 2.66, seen in analysis of st.17, adhyāya 14;

mūdhacetasaḥ : mūḍha–cetas– adj. "bewiledered in mind, foolish, silly" Npl.m.;

striyai : strī–S.f. "woman", D.sg.;

sarve : sarva– "all of", N.pl.m.;

daiteyāḥ : daiteya– s.m. "a son of Diti, an Asura, a demon", N.pl.;

mānasāḥ : mānasa adj. "belonging to the mind, or spirit, mental, spiritual, expressed only in mind, performed in thought"

gata : ga–ta– (coming from the root *GAM*), the nasal is elided , Pāṇ.VI. 4.37, see in analysis of st.34;

gata–mānasa– adj. "deprived of sense or conciousness, senseless", "void of understanding", N.pl.m.

Iti śrimahābhārate ādiparvaṇi śodaṣo adhyāyaḥ/16/

"Here is the 16th chapter of Ādiparvan, in the famous Mahābhārata".

Adhyāya 17

सूत उवाच

अथावरणमुख्यानि नानाप्रहरणानि च।
प्रगृह्याभ्यद्रवन्देवान्सहिता दैत्यदानवाः॥१॥

Athāvaraṇamukhyāni
nānāpraharaṇāni ca/
pragṛhyābhyardravan devān
sahitā daityadānavāḥ/1/

"Sūta said :"

"Then, various strikings (among) the chiefs carrying various missiless that ran up to gods along with the demons, sons of Diti".

atha : ind. (or ved. athā), "now, then, moreover";

athāvaraṇa : atha–a–varaṇa, a vaRaṇa a, privative vowel, Pāṇ.VI. 2.116, see in analysis of st.4, adhyāya 15; sandhi : a + a, Pāṇ.VI. 1.101, see in analysis of st.6, adhyāya 16;

varaṇa–, s.nt. "the act of choosing, wishing"; "wrong"; a–varaṇa cab be rendered as "without an act of choosing";

mukhyāni : mukhya– adj. "being at the head, at the beginning, first, principal, chief", N.pl., related to praharaṇāni;

nānā : ind. "various, different, distinct from", Pāṇ.V. 2.27 see in analysis of st.8, adhyāya 15;

praharaṇāni : pra–HṚ–, pra–har–ana– ṛ à ar, Pāṇ.I. 1.51, see in analysis of st.4, adhyāya 16; har + aṇa, Pāṇ.III. 1.134; III. 1.134; III. 2.150, see in analysis of st.5, adhyāya 16, (see also Pāṇ.VIII. 4.1; VIII. 4.2, in analysis of st.3);

s.nt. "stricking, beating, pecking, attack, combat"; (for ṛ à ar, see also Pāṇ VII. 1.100; IV. 1.115; IV. 1.97);

pragṛhya–abhi–a–dravan : sandhi : a + a à ā, Pāṇ.VI. 1.101, see under atha + a–varaṇa : sandhi : abhi + a, the

vowel i changes into y before the vowel a, according to saṃprasāraṇa principle, Pāṇ.I. 1.45; VI. 4.131; VI. 1.77; VI. 1.127; V. 2.39; VI. 3.91, see in analysis of st. 3, *adhyāya 16;*

pragṛhya : ind. (coming from pra + *GRAH–*), "having taken or grasped, carrying away "with, with";

abhyadravan : abhi–a–dravan,

a–dravan : a, augment (*bhūtakaraṇa*), drav, coming from *DRU–*, *DRU–* → dro, Pāṇ.I. 1.2, dro + a (thematic vowel, Pāṇ.III. 1.68, see in analysis of st.14, adhyāya 16), *o* → *av*, Pāṇ.VI. 1.78, see in analysis of st.5, adhyāya 16; n, personal flexional ending of 3rd pers.pl, of Imperfect tense (*Laṅ*), Parasmai pada, Pāṇ.III. 4.100; III. 4.111; VIII. 2.23, see in analysis of st.4, adhyāya 16; (see also sūtras VII. 1.70; VI. 1.68; VIII. 2.66; VI. 4.8);

devān : deva– s.m., Ac.pl., for the dental nasal n, Pāṇ.VIII. 3.30; VIII. 3.7. VI. 1.68; VI. 4.8; VIII. 2.7; VIII. 2.23; VI. 1.14, see in analysis of st.6, adhyāya 16;

sahitā : sahitās (*in pausa*), *sandhi* : the final dental s of the group *–ās* must be dropped down before the sonant *d* of *daityaā̆*, Pāṇ.VIII. 3.19; VIII. 3.2, see in analysis of st.18, adhyāya 14; *sahita–* adj.(=*saṃhita*), "joined, conjoined, united"; "accompanied, attended by";

The case of sahita is stated by a Pāṇini's sūtra, Pāṇ.VI. 1.44 :

aparasparāḥ kriyāsātatye/144/padāni/aparasparāḥ kriyā sātatye/

vṛttiḥ/ aparasparā iti sud nipātyate kriyāsātatye gamyamāne/

Kārikā : lumpedavaśyamaḥ kṛtye tuṃkāṅanorapi

samo vā hitatatayor sāṃsasya paciyuḍ ghañoḥ/

The ma (or ṃ) of sam(or saṃ) is optionally elided before hita, so we have sahita.

daitya : s.m. “a son of Diti”; “belonging to the Daityas”;

dānavās (*in pausa*), dānava– s.m. “a class of demons” identified with the daityas, enemies of the gods, N.pl.; for the sense of dānava, cf. P.C.Sengupta, see *praharaṇa* must be understood as “weapon” or “missile”.

ततस्तदमृतं देवो विष्णुरादाय वीर्यवान्।
जहार दानवेन्द्रेभ्यो नरेण सहितः प्रभुः॥२॥

Tatas tad amṛtaṃ devo
viṣṇurādāya vīryavān/
jahāra dānavendrebhyo
nareṇa sahitaḥ prabhuḥ/2/

“Then, having taken this amṛta, The God Viṣṇu, endowed with heroic lustre, conjoined by an eternal man, carried (it) off from the best of the demons”.

tatas : (=tasmāt), “hence, then”, Pāṇ.V. 3.7; VI. 3.35, see in analysis of st.14, adhyāya 14; (V. 3.13);

sandhi : the final dental *s* of the group *–as* is maintained as it is followed by the voiceless dental *t* of *tad*, Pāṇ.VIII. 3.15; VIII. 3.34; VIII. 2.66, see in analysis of st.17, adhyāya 14;

tad : tat (in pausa), Ac.sg.nt., of the stem tad–, related to *amṛtaṃ*, Pāṇ.II. 1.38; II. 1.39; VI. 3.2, see in analysis of st.6, adhyāya 16;

amṛtam : a–mṛta– s.nt. “the nectar, the beverage of Immortality”, Ac.sg., about the *a* privative of *a–mṛta*, Pāṇ.VI. 2.116, see in analysis of st.4, adhyāya 15;

devo : devas (*in pausa*), deva– s.m., “god”, N.sg., *sandhi* : the group *–as* changes into *o* before the sonant *v* of viṣṇurādāya, Pāṇ.VI. 1.113; VI. 1.114, see in analysis of st.17, adhyāya 14;

viṣṇur : viṣṇus (*in pausa*), viṣṇu, proper name of the most popular Hindu god;

sandhi : the final dental *s* changes into *r* before the vowel *a*

of *ādāya*, Pāṇ.VIII. 3.15, see in analysis of st.1, adhyāya 16; about Viṣṇu, Viṣṇu–Purāṇa, III. 1.45; *Ṛgvedic* mantra, II. 2.26, (see in analysis of st.4, adhyāya 16);

ādāya : ind. "having taken"; "with, along with";

vīryavān : vīryavat–/vīryavant– adj. "endowed with heroic lustre, having energy", N.sg.m., related *devo*, *viṣṇur*, *sandhi* : there are some Pāṇini's sūtra related to the final nasal dental *n*, Pāṇ.VIII. 3.30; VIII. 3.7; VI. 1.68; VI. 4.8 VIII. 2.7; VIII. 2.23; VI. 4.14, see in analysis of st.6, adhyāya 16;

prabhuḥ : prabhus (*in pausa*), prabhu– adj. "excelling, mighty, powerful, rich, able, capable"; "constant, eternal", N.sg.m.;

about prabhu, a Pāṇini's sūtra may be quoted :

II. 3.16 : namaḥ svastisvāhāsvadhālaṃ vaṣaḍyogāc ca/16/ padāni/namaḥ svasti svāhā svadhā alam vaṣaḍ yogāt ca (caturthī)/

vṛttiḥ/ namaḥ svasti svāhā svadhā alaṃ vaṣa□ityetair yoge caturthī vibhakti bhavati/

alam is a synonym of *prabhu.*

sahitaḥ : sahitas (*in pausa*), sahita– see in analysis of st.1;

about the visarga rule, see Pāṇ.VIII. 3.34; VIII.3.35. VIII. 3.36; see in analysis of st.5, adhyāya 16; (see also Pāṇ.VIII. 4.40; VIII.4.41);

nareṇa : nara– s.m., "a male, a man, a hero", I.sg. ; *sandhi* : the dental nasal *n* changes into the cerebral nasal *ṇ* as being preceded by *r*, Pāṇ.VIII. 4.1; VIII. 4.2, see in analysis of st.3, adhyāya 16;

dānavendrebhyo : dānava + indrebhyas (*in pausa*), *sandhi* : a + i = e, Pāṇ.VI. 1.87, see in analysis of st.12, adhyāya 14; the group *–as* of indrebhyas changes into *o* before the sonant *n* of nareṇa, Pāṇ.VI. 1.113; VI. 1.114, see in analysis of st.17, adhyāya 14;

jahāra : coming from the root HR–, "to take away, to carry off, to appropriate (in legitimate way)", *ja*, reduplication (abhyāsa), HṚ– → HAR–, guṇa, Pāṇ.I. 1.51, see in analysis of st.4, adhyāya 16, a, personal flexional ending of Perfect tense, 3rd pers.sg., Parasmai pada;

About *abhyāsa*, some Pāṇini's sūtra may be known.

VI. 1.1. ekāco dve prathamasya/1/ padāni/eka acaḥ dve prathamasya/

vṛttiḥ/ adhikāro'yam/ekāco iti ca dve iti ca prathamasyeti ca tnitayamadhikṛtaṃ veditavyam/ita uttaraṃ yadavakṣyāmaḥ prāk saṃprasāraṇavidhānāt

tatraikācaḥ prathamasya dve bhavata ityevaṃ tadveditavyam/vakṣyati li□ dhātoranabhyāsasyeti/tatra dhātoravayavasyānabhyāsasya prathamasyaikāco dve bhavataḥ/

This is an *adhikāra* rule leading the section of reduplication.

VI. 1.4 : pūrvo'bhyāsaḥ/4/padāni/pūrvaḥ abhyāsaḥ/

vṛttiḥ/ dve iti prathamāntam yadanuvartatte tadarthādiha ṣaṣvyantaṃ jāyate tatra pratyāsatterasminprakaraṇe ye dve vihite tayor yaḥ pūrvo'vayavaḥ so'bhyāsasañjño bhavati/

VI. 1.8, see in analysis of st.15, adhyāya 14;

VI. 1.10 : ślau/10/padāni/ślau/

vṛttiḥ/ ślau parato'nabhyāsasya dhātoravayavasya prathamasyaikāco dvitīyasya vā yathāyogaṃ dve bhavataḥ/

VII. 4.59 : hrasvaḥ/59/padāni/hrasvaḥ/

vṛttiḥ/ hrasvo bhavatyabhyāsasya/

vārttikam/ abhyāsasyānaci/

vārttikam/ cari cali pati vadīnāṃ vā ditvamacyāk cābhyāsasya iti vaktavyam/

VII. 4.62 : kuhoścuḥ/62/padāni/kuhoḥ cuḥ/

vṛttiḥ/ abhyāsasya kavargahakārayoś cavargādeśo bhavati/

VII. 4.61 : śarpūrvāḥ khayaḥ/61/padāni/śarpūrvaḥ khayaḥ/

vṛttiḥ/ abhyāsasya śarpūrvāḥ khayaḥ śiṣyante/

vārttikam/ kharpūrvaḥ khaya iti vaktavyam/

VII. 4.66 : urat/66/padāni/uḥ at/

vṛttiḥ/ ṛvarṇāntasyābhyāsasyākārādeśo bhavati/

(For the elision of r, VII. 4.60; in case of Intensives, VII. 4.90;

VII. 4.60 : halādiḥ śeṣaḥ/60/padāni/hal ādiḥ śeṣaḥ/

vṛttiḥ/ abhyāsasya halādiḥ śiṣyate anādir lupyate/

śeṣaḥ (or also śiṣyate) may bear the sense of avasthāpyate.

VIII. 4.54 : abhyāse varttamānānāṃ jhalāṃ carādeśo cakārājjaś ca/

car means all voiceless un–aspirated + sibilants (I. 1.58);

jhal means all non–nasal + fricatives;

jaś means all voiced un–aspirated : j,b, g, ḍ, d (I.1.58; VIII. 2.39).

About the personal flexional endings of the Parasmai pada of the Perfect tense, the sūtra III. 4.82 can be referred to :

parasmaipadānāṃ ṇalatusthalathusaṇal vamāḥ/82/ padāni/parasmaipadānāṃ ṇal atus us thal athus a ṇal va māḥ (li□dḥ)/

vṛttiḥ/ litādeśānāṃ parasmaipada saṃjñakānāṃ yathāsaṃkhyaṃ tivādīnāṃ ṇalādayao navādeśā bhāvanti/

ततो देवगणाः सर्वे पपुस्तदमृतं तदा।
विष्णोः सकाशात्संप्राप्य संभ्रमे तुमुले सति॥३॥

Tato devā gaṇāḥ sarve
papus tad amṛtaṃ tadā/
viṣṇoḥ sakśāt saṃprāpya
saṃbhrame tumule sati/3/

"Then, while being tumultuous, excited (and) then all of the troops of gods drank this nectar taking from Viṣṇu".

tadā : "then, at the time", Pāṇ.V. 3.15, see in analysis of st.9, adhyāya 14

devā : devās (*in pausa*), deva– s.m. "god", N.pl., *sandhi* : the final dental sibilant *s* of the group *ās* must be dropped down before the sonant g of *gaṇāḥ*, Pāṇ.VIII. 3.19; VIII. 3.2, see in analysis of st.18, adhyaya 14;

gaṇāḥ : gaṇās (*in pausa*), gaṇa– s.m., "multitude, troop", N.pl., related to *devā*; *gaṇa* is used in Khmer language;

sarve : sarva– adj. "all, all of", N.pl.m., related to *devā* and *ganāḥ*;

amṛtaṃ : a–mṛta– s.nt., "the nectar", for privative a, Pāṇ.VI. 2.116, see in analysis of st.4, adhyāya 15; object of the verb *papus*;

tad : tat (*in pausa*), Ac.sg.nt., *sandhi* : the voiceless dental *t* changes into the dental sonant *d* before the privative vowel a of *amṛtaṃ*, Pāṇ.II. 1.38; II. 1.39 VI. 3.2, see in analysis of st.6, adhyāya 16;

tato : tatas (*in pausa*) = tasmāt, see in analysis of st.2; *san□ dhi* : the group *–as* changes into o before the sonant *d* of *devā*, Pāṇ.V. 3.7; VI. 3.35, see in analysis of st.14, adhyāya 14; (V. 3.13);

viṣnoḥ : viṣṇu, proper name of the most popular Hindu god, G.sg., (see also in analysis of st.2);

sakāśāt : sakāśam, ind, "near" (samīpe); "from" (samīpataḥ);

sati : sat– pres.participle, coming from the root *AS*–, L.sg., "being existing, occuring, happening";

saṃbhrame : saṃ–bhrama–adj. "agitated, excited"; s.m. "whirling round, haste, hurry, confusion, agitation"; L.sg.;

saṃprāpya : saṃ + pra – *ĀP*– ya, abs. in *ya*; "to reach, attain fully to, arrive at"; "to get, obtain, acquire";

papus : Perfect tense, 3rd pers.pl. Parasmai pada, coming from the root *PĀ*–, "to drink", *pa*, reduplication (abhyāsa), see Pāṇini's sūtra quoted in analysis of st.2, the vowel *ā* of the root is omitted before the personal flexional ending beginning with a vowel, and accordingly we have pa–p–us (ur); *sandhi* : the final dental sibilant *s* of *us* is maintained as it is followed by the voiceless dental *t* of *tad*, Pāṇ.VIII. 3.15; VIII. 3.34; VIII. 2.66, see in analysis of st.17, adhyāya 14.

ततः पिबत्सु तत्कालं देवेष्मृतमीप्सितम्।
राहुर्विबुधरूपेण दानवः प्रपिबत्तदा।।४।।

Tataḥ pibatsu tat kālaṃ
deveṣvamṛtam īpsitam/
rāhur vibudharūpeṇa
dānavaḥ prāpibat tadā/4/

"Then, at this moment, while the gods drank the desired nectar, the demon Rāhu, (by taking) the form of god, then drank (it also)".

tataḥ : tatas (in pausa), = tasmāt, "hence, therefore", Pāṇ.V. 3.7; VI. 3.35, see in analysis of st.14, adhyāya 14; (V.3.13); "then";

deveṣvamṛtamīpsitam : deveṣu + amṛtam + īpsitam, *sandhi* : the vowel *u* of *deveṣu* changes into *v* before the priva-

tive *a* of amṛtam, according to saṃprasāraṇa principle, Pāṇ.I. 1.45; VI. 4.131; VI. 1.77; VI. 1.127, see in analysis of st.3, adhyāya 16; the dental sibilant *s* of *devesu* becomes the cerebral sibilant *ṣ*, Pāṇ.VIII. 3.16; VIII. 3.41; VIII. 3.59; VIII. 3.65; VIII. 3.70, see in analysis of st.3, adhyāya 16;

amṛtam : a–mṛta– s.nt., "the nectar", Ac.sg., the privative a is concerned by Pāṇ.VI. 2.116, see in analysis of st.4, adhyāya 15;

dānavaḥ : dānava– s.m. "a demon", N.sg., related to *rāhur*;

rāhur : rāhus (*in pausa*), coming from the root *RABH–,* (graha, root : *GRAH–*), "the Seizer"; proper name of a demon who is believed to size the Sun and the Moon. He is a son of Vipra–citta and Sinhikā. He has a head like human being and a dragon's tail. When his head having been cut off by Viṣṇu, he stays in the stellar sphere and his tail becomes Ketu and gives birth to numerous comets and meteros. *sandhi* : the final dental sibilant *s* changes into *r* before the sonant *v* of vibudhaă̆ ;

Pāṇ.VIII. 3.15, see in analysis of st.1, adhyāya 16;

tadā : ind. "then, at the time", Pan.V. 3.15, see in analysis of st.9, adhyāya 14;

rupeṇa : rupa– s.nt. I.sg., "form, appearance", *sandhi* : the nasal dental *n* changes into the cerebral *ṇ* as it follows the letter *r*, Pāṇ.VIII. 4.1; VIII. 4.2, see in analysis of st.3, adhyāya 16;

īpsitam : īpsita–, adj. "desired, dear to", (syn. iṣ-a–), Ac.sg., related to *amṛtam*;

tat : coming from the stem tad–, Ac.sg.;

kālaṃ : kāla– s.m., "time, occasion", Ac.sg.;

pibatsu : stems pibat–/pibant–, pres.participle of the root *PĀ–*, L.pl.m., related to *deveṣu*;

prāpibat : pra–a–piba–t, coming from the root *PĀ–* + pra, "to begin to drink, to drink", pra, prefix, a, augment

(*bhūtakaraṇa*), *piba–*, stem of system of conjugation of presence, Pāṇ.VII. 3.78, see in analysis of st.1, adhyāya 15, t, personal flexional ending of Imperfect tense, 3rd pers.sg. Parasmai pada, Pan.III. 4.100; III. 4.111; VIII. 2.23, see in analysis of st.4, adhyāya 16.

तस्य कण्ठमनुप्राप्ते दानवस्यामृते तदा।
आख्यातं चन्द्रसूर्याभ्यां सुराणां हितकाम्यया॥५॥

Tasya kaṇ□ham anuprāpte
dānavasyāmṛte tadā/
ākhyātaṃ candrasūryābhyāṃ
surāṇāṃ hitakāmyayā/5/

"Then, when the nectar is taken by this demon through his throat, it has been told by the Moon and the Sun desiring welfare of the gods".

tasya : coming from the stem tad–, G.sg., used for the demon Rāhu ;

danavasya + a–mṛte : *sandhi* : a + a = ā, Pāṇ.VI. 1.106, see in analysis of st.6, adhyāya 16;

a–mṛte : a–mṛta– s.nt. "the nectar", L.sg., for privative *a*. Pāṇ.VI. 2.116, see in analysis of st.4, adhyāya 15;

kaṇ□ham : kaṇ-ha– s.m. (or nt.), "throat, neck" (gala, kandharā, grīva), Ac.sg. anu–pra–āpte : anu–pra–ĀP–ta–, adj., "arrived, returned"; "obtained"; "having got, having reach"; coming from the root anu–*PRĀP*–, "to come, to go, to reach, to attain"; "to get, to arrive"; –◦apte L.sg., related to *a–mṛte*;

tadā : ind. "then, at the time", Pāṇ.V. 3.15, see in analysis of st.9, adhyāya 14;

dānavasya : dānava– s.m. "a demon", G.sg., used for Rāhu said in the st.4 (2nd line);

kāmyayā : kāmyā– s.f. "a wish, intention" (icchā, hetu); I.sg.;

hita : adj. "put, placed" (nihita); "fit, suitable" (with D.) yogya; "useful, beneficial"; s.nt. "benefit, advantage"

(kalyāṇa, śreyas);

"welfare" (kuśala)Hita–kāmyayā is used in the Xth chapter of the Bhagavadgītā

yat te'haṃ prīyamāṇāya vakṣyāmi hitakāmyayā/1/ (2nd line)

surāṇāṃ : sura– s.m. "god" (deva), G.pl., *sandhi* : the nasal dental *n* changes into the cerebral nasal *ṇ* after the letter *r* of the word, Pāṇ.VIII. 4.1; VIII. 4.2, see in analysis of st.3, adhyaya 16;

ākhyātaṃ : a–KHYĀ–ta, coming from the root ā + *KHYĀ*, "to tell, to communicate, to inform, to declare", °ta– verb.adj., Ac.sg. ;

candra–sūryābhyāṃ : candra–sūrya, dvandva compound, I.D.Ab.dual, candra may be considered as an Instr. or Dat. case as it is used with the verb.adj. of the root KHYĀ– ; about the dual –bhyām, a Pāṇini's sūtra may be quoted :

Pāṇ.VII. 3.102 : Supi ca/102/padāni/supi ca/

vṛttiḥ/ ato dīrgho yañityanuvartate/supi ca yañādau parato'kārantasyāṅgasya dīrgho bhavati/

The expression *ato dīrgho yañ iti* is a very important meaning ; the case is applied for *a* –kārānta; we see vṛkṣābhyām, but agnibhyām.

yañ means semi-vowels + nasal + jh, bh.

Logico–grammatical Analysis. – *Anu–prāpte* and *amṛte* may be considered as a case of an absolute locative; *tasya dānavasya* takes a function of an Instr., although we see a genitive case; the sense may be an Instr. *Kaṇ□ham*, Ac.sg. shows the way by which the nectar must be taken by Rāhu, i.e. the nectar will be drunk by him. Unfortunately, what he wanted to do is known by the Moon and the Sun. Of course, the gods want to debar any demon from drinking the nectar that is the privilege of the Immortal beings. The 4th pada of the strophe asserts the pupose. So the function of *surāṇāṃ*

may be understood with *hita–kāmyayā*, viz. "intention of getting the advantage of the gods" or "... among the gods".

ततो भगवता तस्य शिरश्छिन्नमलंकृतम्।
चक्रायुधेन चक्रेण पिबतोऽमतृमोजसा॥६॥

Tato bhagavatā tasya
śiraś chinnam alaṅkṛtam
cakrayudhena cakreṇa
pibato'mṛtamojasā/6/

"Then, for drinking the nectar, the head of this (demon) was cut down completely by the Lord by using the metallic–lustred disc against the troop".

tato : tatas (*in pausa*) = tasmāt, "then, therefore", *sandhi* : the group *–as* changes into *o* before the sonant bh of *bhagavatā*, Pāṇ.VI. 1.113; VI. 1.114; for the word tatas, Pāṇ.V. 3.7; VI. 3.35, see in analysis of st.14, adhyāya 14; see also in analysis of st.2;

bhagavatā : bhagavat– s.m. "Lord", used for Viṣṇu, I.sg.;

tasya : coming from the stem tad–, G.sg., used for the demon Rāhu;

śiraś : siras (in pausa), s.nt. "the head" (mastaka); "skull" (kapāla), N.sg.; *sandhi* : the final dental sibilant *s* changes into the palatal sibilant *ś* before the voiceless *ch* of *chinnam*, Pāṇ.VIII. 3.35; VIII. 4.40, see in analysis of st.12, adhyāya 15;

Actual Khmer language uses *sirasā, sirasī* through *Pāli* of Theravāda buddhism.

cakreṇa : cakra– s.nt. "a disc" (bimba), I.sg., *sandhi* : the dental nasal *n* changes into the cerebral *ṇ* after the letter *r*, Pāṇ.VIII. 4.1; VIII. 4.2, see in analysis of st.3. adhyāya 16; for *cakreṇa*, it can be seen as *cakra* + □ = *cakra* + *ina* = cakreṇa; there is Pāṇini's sūtra VII. 1.12 :

□ṅasiṅasāmināṭsyāḥ/12/padāni/□ ṅasi ṅasām ina āt yāḥ/

vṛttiḥ / akārāntādaṅgāduttareṣāṃ ṭābṅasiṅasām ina āt sya ityete ādeśā bhavanti yathāsaṅkhyam/

It concerns the declension of a stem in short a as deva + *ṭā/ṅasi/ṅas* → deva + ina/āt/sya → devena (VI.1.87)/ devāt(VI.1.101)/deva–sya ; the case of sakhi + -ā gives to sakhyā (V.1.77);

kṛtam : kṛta– verb.adj. "done" (vihita), we see in Subhāṣita : namaḥ kṛtaṃ kṛtaṃ karmaṃ na sarīrakṛtaṃ kṛtam.

ojasā : ojas– s.nt. (or oja– s.nt.), "physical strength" (bala);" vitality, metallic lustre" (jīvanaśakti); "splendour" (dīpti), I.sg.;

alam : ind. "enough, adequate to"; "completely" (sarvathā); *alam* is seen in *Meghadūta* : arhasyenaṃ śamayitumalaṃ vāridhārāsaha – srair apannārti(...), st.56;

pibato'mṛtam : pibatas amṛtam (*in pausa*), pibat–, pres. participle of the root *PĀ*–, "to drink", Ab.g.sg.m. (or nt.);

amṛtam : a–mṛta– s.nt. "the nectar", for the privative *a*, Pāṇ.VI. 2.116, see in analysis of st.4, adhyāya 15; *san□ dhi* : the group *–as* changes into *o* before the vowel *a* of *a–mṛtam* and accordingly this vowel *a* must be dropped down as it is stated by a Pāṇini's sūtra VI. 1.109 :

eṅaḥ padāntādati/109/padāni/eṅaḥ padāntāt ati/

vṛttiḥ / eṅ yaḥ padāntastasmādati parataḥ pūrvaparayo sthāne pūrvarūpam ekādeśo bhavati/

āyudhena : āyudha– s.nt. "weapon" (pradhana– s.nt., astra– s.m.); "opposition" (virodha); I.sg.;

chinnam : chinna– adj. "cut off, cut, divided, torn, cut through", from the root *CHID*–, "to cut, to lop, to rend"; *chinna* is used in the *VIth* chapter of the Bhagavadgīta :

kaccin nobhyavibhraṣṭ□aś chinnābhram iva naśyati (...) st.38.

तच्छैलशृङ्गप्रतिमं दानवस्य शिरो महत्।
चक्रेणोत्कृत्तमपतच्चालयद्वसुधातलम्॥७॥

Tacchailaśṛṅgapratimaṃ
dānavasya śiro mahat/
cakreṇtkṛttam apatac
cālayad vasudhātalam/7/

"The large head of the demon, torn out by the disc, similar to the summit of a mountain, fell down and caused the earth to move".

śiro : śiras (in pausa), s.nt. "the head, a skull", N.sg.; *sandhi* : the group *–as* changes into *o* before the sonant *m* of *mahat*, Pāṇ.VI. 1.113; VI. 1.114, see in analysis of st.17, adhyāya 14;

dānavasya : dānava– "a demon", used for Rāhu ; G.sg.;

mahat : adj. "large" (alaghu); "intense" (tīvra) ; "much, many" (prabhūta); "loud" (uccaiḥ); N.sg., related to *śiro*;

pratimam : pratima– may be considered as an adj., related to *śiro*;" like, similar, resembling, equal to";

śṛṅga– s.nt. "the top or summit of a mountain"; "point, extremity, end";

tacchaila : tat śaila (*in pausa*), *sandhi* : the voiceless dental *t* changes into *c* before the voiceless palatal sibilant *ś* of *śaila* and consequently this sibilant becomes the voiceless palatal *ch*, Pāṇ.VIII. 4.63 :

śaścho□i/63/padāni/saḥ chaḥ a□i/

vṛttiḥ/jhaya iti varttate/anyatarasyāmiti ca/jhaya uttarasya śakārayā□i parataśchakārādeśo bhavati anyatarasyām/

vārttikam/ chatvamamīti vaktavyam/

vasudhā s.f. "the earth" (vasudā, vasundharā, vasumatī, mahī);

talam : tala– s.m. (or nt.), "a surface" (pṛṣ-ha); "the palm of the hand" (karatala); "a slap with the hand" (cape-a);

"bottom, base" (tarala), Ac.sg.;

cakreṇotkṛttam : cakreṇa – utkṛttam, *sandhi* : a + u → o, Pāṇ.VI. 1.87, see in analysis of st.12, adhyāya 14;

cakreṇa : cakra– s.nt. "a disc", I.sg., *sandhi* : the dental nasal *n* becomes the cerebral *ṇ* after the letter *r*, Pāṇ.VIII. 4.1; VIII. 4.2, see in analysis of st.3, adhyāya 16; for Instr. case, Pāṇ.VII. 1.12, see in analysis of st.6;

ut–kṛttam : ut–kṛtta–, (from the root ut–*KṚT*–) 6th cl. "to tear out"; verb. adj. "torn out", Ac.sg.;

apatac : a–patat (*in pausa*), for privative *a*, Pāṇ.VI. 2.116, see in analysis of st.4, adhyāya 15; *sandhi* : the voiceless dental *t* changes into the voiceless palatal *c* of cālayad, Pāṇ.VIII. 4.40 :

stoḥ ścunā ścuḥ/40/padāni/stoḥ ścunā ścuḥ/

vṛttiḥ / śakāracavargābhyāṃ sannipāte
śakāracavargādeśau bhavataḥ/

patat, coming from the root *PAT*– 2nd cl.;

cālayad : ca + alayad, *sandhi* : *a* + *a* → ā, Pāṇ.VI. 1.101, see in analysis of st.6, adhyāya 16; a–layat (*in pausa*), *sandhi* : *a* + *a* → ā, Pāṇ.VI. 1.101; layat– pres.participle of the root *LI*– 1st.cl., "to dissolve", *sandhi* : the voiceless dental *t* becomes the sonant *d* before the sonant *v* of vasudhā, Pāṇ.II. 1.39; VI. 3.2; II. 1.38, see in st.6, adhyāya 16.

cakra, vasudhā are used in Khmer language ; sirasā and its derivative *sir*(from śiras) are also in Khmer.

ततो वैरविनिर्बन्धः कृतो राहुमुखेन वै।
शाश्वतश्चन्द्रसूर्याभ्यां ग्रसत्यद्यापि चैव तौ॥८॥

Tato vairavinirbandhaḥ
kṛto rāhumukhena vai/
śāśvataś candrasūryābhyāṃ
grasatyadyāpi caiva tau/8/

"Then, the persistence of the hostility was set eternally against the Moon and the Sun by the mouth of Rahu; and even today he seizes both of them."

caiva : ca + eva, *sandhi* : *a* + *e* = ai, Pāṇ.VI. 1.88, see in analysis of st.3, adhyāya 15;

tato : tatas (*in pausa*), = tasmāt, *sandhi* : the group –as becomes *o* before the sonant *v* of vaira, Pāṇ.VI. 1.113; VI. 1.114, see in analysis of st.17, adhyāya 14; for the word *tatas*, Pāṇ.V. 3.7; VI. 3.35, see in st.14, adhyāya 14;

kṛto : kṛtas (*in pausa*), *sandhi* : the group *–as* becomes *o* before the sonant *r* of *rāhu*, Pāṇ.VI. 1.113; VI. 1.114; *kṛta* verb.adj., coming from the root *KṚ*–, N.sg.m., related to *vinirbandhaḥ*;

vaira– s.nt. "hostility" (śatrutva– s.nt.), vaira is used in Khmer language under the form bairī ;

vinirbandhaḥ : s.m. (coming from the root BANDH–), "persistence, perseverance", N.sg. ;

rāhu: proper name of a demon ;

mukhena : mukha– s.nt. "the face" (ānana), "the head" (śirṣa); "the mouth" (vadana); "direction" (diś–); "an opening" (chidra); "a top" (anta, śikhara), I.sg. ;

vai ind. a participle of empahasis and affirmation ;

candra–sūryābhyāṃ : candra–sūrya, a dvandva compound, I.D.Ab., dual ; before *–bhyām*, the vowel *a* of the *stem* in short *a* becomes *ā*, Pāṇ.VII. 3.102, see in analysis of st.5;

śāśvataś : śāśvatas (*in pausa*), śāśvata– adj. "eternal, perpetual" (śāśvatika), N.sg.m., related to *bandhaḥ*; śāśvatam ind. *sandhi* : the final dental sibilant s changes into the palatal sibilant *ś* before the voiceless palatal c of *candra*, Pāṇ.VIII. 3.35; VIII. 4.40, see in analysis of st. 12, adhyāya 15;

tau : coming from the stem tad–, dual, m.Ac. ;

api : ind. “also, besides, too”; “though, even if” (yadyapi); “but, however” (tathāpi), Pāṇ.I. 4.96, see in analysis of st.19, adhyāya 14;

adyāpi : adya + api, sandhi : *a* + *a* = ā, Pāṇ.VI. 1.101, see in analysis of st.6, adhyāya 16;

adya: ind. "now, at present" (adhunā, idānīm);

grasaty: *grasati* (*in pausa*), *sandhi*: the vowel *i* becomes *y* according to *saṃprasāraṇa* principle, Pāṇ. I. 1.45 ; VI. 1.77 ; VI.1.127, see in analysis of st. 3, adhyāya 16;

coming from the root *GRAS*– 1st cl. “to swallow, to eat” (AD–); “to seize, to eclipse” (GRAH–), “to destroy” (NAŚ–) ; gras–a–ti, a, thematic vowel of conjugation (vikaraṇa), Pāṇ.III. 1.68, see in analysis of st.14, adhyāya 16, *ti*, personal flexional, 3rd pers.sg.Parasmai pada, present tense.

The word vaira is stated by a Pāṇini's sūtra, Pāṇ.III. 1.17:

śabdavairakalahābhrakaṇvameghebhyaḥ karaṇe/17/ padāni/

śabda vaira kalaha abhra kaṇva meghebhyaḥ karaṇe (kyaṅ)/

vṛttih / śabda vaira kalaha abhra kaṇva megha ityetebhyaḥ karaṇe karotyarthe kyaṅ pratyayo bhavati/

vārtikam/ sudinadurdinanīharebhyaś ceti vaktavyam/

vārtikam/ ā◌ddāśīkāko◌apo◌aso◌akaṣ◌agrahaṇaṃ kartavyam/

Here the word karaṇa is in the *sūtra* ; it means “doing” as its primary sense.

Karaṇa is not be Instrumental case.

śabdaṃ karoti = śabdā–ya–te, “makes noise”,

vairaṃ karoti = vaira–ya–te, “shows hostility towards or against”,

kalahaṃ karoti = kalahā–ya–te, “quarrels”.

विहाय भगवांश्चापि स्त्रीरूपमतुलं हरिः।
नानाप्रहरणैर्भीमैर्दानवान्समकम्पयत्॥९॥

Vihāya bhagavāṃś cāpi
strīrūpam atulaṃ hariḥ/
nānā praharṇair bhīmair
dānavān samakampayat/9/

"Having given up the matchless form of a woman, Lord Hari, also, made the demons tremble by various terrible attacks".

atulam : atula–, adj. (atulya), "matchless" (advitīya, nirupama), Ac.sg. ;

strīrūpam : ◦rupa–, adj. "having a woman's form or shape", Ac.sg. ;

cāpi : ca + api, sandhi : a + a = ā, Pāṇ.VI. 1.101, see in analysis of st.6, adhyāya 16;

api : ind., "but, however, besides, too", Pāṇ.I. 4.96, see in analysis os st.19, adhyāya 14, (see also in analysis of st.8);

hariḥ : haris (in pausa), hari–s.m. proper name of Viṣṇu, N.sg. ;

vihāya : ind. "leaving, behind, i.e at a distance from, (Ac.); "disregarding, overlooking, setting aside";

bhagavāṃś : bhagavān (*in pausa*), sandhi : the final dental nasal *n* changes into *ṃś* before the voiceless palatal *c* of *cāpi*, Pāṇ.VIII. 3.7. see in analysis in st.6, adhyāya 16; the Pāṇini's sūtra VIII.3.34 may be taken into account :

visarjanīyasya saḥ/34/padāni/visarjanīyasya saḥ/

vṛttiḥ/visarjanīyasya sakāra ādeśo bhavati khari parataḥ/

About the termination –ān of bhagavān, bhagavant– + 0 → bhagavān, Pāṇ.VI. 1.68; VIII. 2.23, see in analysis of st.6, adhyāya 16;

nānā : ind. “various, diverse, manifold”, in Amarakośa, st.247, Pāṇ.V. 2.27, see in analysis of st.8, adhyāya 15;

praharaṇair : praharaṇais (*in pausa*), coming from the root pra–*HṚ*–, pra–har–aṇa– r à ar, Pāṇ.I. 1.51, see in analysis of st.4, adhyāya 16; see also Pāṇ.VII. 1.100; IV. 1.115; IV. 1.97; har + ana, Pāṇ.III. 1.134 ; III. 2.150, see in analysis of st. 5, adhyāya 16; n →ṇ, Pāṇ.VIII. 4.1; VIII. 4.2, in analysis of st.3, adhyāya 16; “beating, striking”, see in analysis of st.1;

bhīmair : bhīmais (*in pausa*), bhīma– adj. “terrible”I.pl., related to *praharaṇair praharaṇair* and *bhīmair* are under the same rule of sandhi, the sibilant *s* becomes *r* before the sonant, (respectively before *bh* and *d*), Pāṇ.VIII. 3.15, seen in analysis os st.1, adhyāya 16;

The Pāṇini's sūtra VIII. 3.34 needn't quote in this very case; the sūtra VIII. 3.7 is right enough to understand the phenomena showed by ān + c, ān + □and *ān + t*. Besides, the changing of the dental sibilant *s* into *ś* (palatal) case of *ān + c*, the sūtra VIII. 3.35 and VIII. 3.40 are fit to the present case. The sūtra VIII. 3.34 would help to grasp the presence of the dental sibilant *s* that it is considered firstly as the analogical *s*. According to *anta* principle (VIII. 2.23), this dental sibilant *s* is not mattered as it may be dropped down, but in the case of *ān + c* and its kind, this analogical *s* is maintained and consequently it is under the rule of an *anusvara(ṃ)* in the three cases. (The term “analogical *s*” is used by some Western scholars, viz. J.Gonda).

dānavān : Ac.pl., dānava + Śas = dānav–ā (s à n) = dānavān, Pāṇ.VI. 1.102 : prathamayoḥ pūrvasavarṇaḥ/ 102/padāni/prathamayoḥ pūrva savarṇaḥ/

vṛttiḥ/ aka iti dīrgha iti vartate/prathamāśabdo vibhakti veśeṣe rūḍhastatsāhadharyat dvitīyāpi prathametyuktā / tasyāṃ prathamāyāṃ dvitīyāyāṃ ca vibhaktāvaci akaḥ purvaparayoḥ sthāne purvasavarnadīrghe ekādeśo bhavati/

Pāṇ.VI. 1.103 : tasmācchaso naḥ puṃsi/103/padāni/tasmāt

purvasavarṇadīrghāduttarasya śaso'vayavasya sakārasya puṃsi nakārādeśo bhavati/

samakampayat : sam–a–kamp–ay–a–t, coming from the root *KAMP*– 1st cl., "to shake, to tremble"; *sam*, prefix, *a*, augment (*bhutakaraṇa*), *kamp*–, root, *ay*, infix indicating a causative conjugation, a, vowel indicating (*vikaraṇa*) the stem of system of conjugation (in present conjugation), Pāṇ.III. 1.68, see in analysis of st.14, adhyāya 16, *t*, personal flexional ending of Imperfect tense, causal mood, 3rd pers.sg., Parasmai pada;

Kamp– + Ṇic + Śap + Tip = kamp–ay–a–ti, in present causative form.

About causative form, some Pāṇini's sūtra may be known :

I. 4. 55 : tat prayojako hetuś ca/55/padāni/tat prayojakaḥ hetuḥ *ca* (kā svantantraḥ kartā)

vṛttiḥ / svatantrasya prayojako yo'rthaḥ tat kārakaṃ hetusañjñaṃ bhavati cakārāt kartṛsaṃjñaṃ ca/

III. 1.26 : hetumati ca/26/padāni/hetumati ca (dhātoḥ ṇic)/

vṛttiḥ/ hetuḥ svatantrasya kartuḥ prayojakaḥ tadīyo vyāparaḥ preṣanādilakṣano hetumān tasminnabhidheye dhātor ṇic pratyayo bhavati/

vārtikam/tatkarotīyupasaṅkhyānaṃ sūtrayatyādyartham/

vārtikam/ ākhyānātkṛtastadācaṣṭa iti ṇic kṛlluk prakṛti prartyāpattiḥ prakativaccakārakam/

vārtikam/ āṅ lopaś ca kālātyantasaṃ yoge maryādāyam/

vārtikam/ citrikaraṇe prāpi/

vārtikam/ nakṣatrayome jñi/

For changing the vowel of the root :

VII. 3.84 : sārvadhātukārdhadhātukayoḥ/84/padāni/ sārvadhātuka ārdhadhātukayoḥ/

vṛttiḥ/ sārvadhātuke ārdhadhātuke ca pratyaye parata igantasyāṅgasya guṇo bhavati/

(Pāṇ.VI. 1.78, see in st.5, adhyāya 16), see also VII. 2.115.

ततः प्रवृत्तः संग्रामः समीपे लवणाम्भसः।
सुराणामसुराणां च सर्वघोरतरो महान्॥१०॥

Tataḥ pravṛtaḥ saṅgrāmaḥ
samīpe lavaṇāmbhasaḥ/
surāṇāmasurāṇāṃ ca
sarvaghorataro mahān/10/

"Then, the great and more terrific war (then all the wars) between the gods and the demons was begun near the sea".

tataḥ : tatas (in pausa), = tasmāt, Pāṇ. V. 3.7; VI. 3.35, see in analysis of st.14, adhyāya 14;

pravṛttaḥ " pravṛttas (*in pausa*), adj. "begun" (ārabdha); "fixed" (niścita), "engaged in" (vyagra); "round" (gola); s.nt. "an action, an undertaking" (kṛtya) N.sg.m.; the word pravṛtta is used in *Khmer* language; it can be met as *prabrit* considered as a verb; *prabritt*(a) and *prabritt*(i) are noun in Khmer.

saṃgrāmaḥ : saṃgrāmas (in pausa), saṃgrāma– s.m. "battle, war, fight, combat, conflict, hostile encounter with", N.sg.; in Khmer language, it is spelt as saṅgram(a);

samīpe : samīpa– adj. "near" (savidha); s.nt. "proximity" (samīpya). L.sg. ;

ambhasaḥ : ambhasas (*in pausa*), ambhas– s.nt. "water", G.sg.;

sandhi : *tatah*, *pravṛttaḥ*, *saṃgrāmaḥ* and *ambhasaḥ* are under the rule related to the visarga, Pāṇ.VIII. 3.34, 35, 36, see in analysis of st.7, adhyāya 16 Another sūtra may be quoted,

Pāṇ.VIII. 3.15 : kharvasānayorvisarjanīyaḥ/15/padāni/

khara avasānayoḥ visarjanīyaḥ/

vṛttiḥ/ rephāntasya padasya khari parato'vasāne ca visarjanīyādeśo bhavati/

lavaṇa– adj. “saline” (kṣāra); s.nt. “salt” (kṣāra); s.m. “the sea of salt water” (sāgara, kṣārambudhi); lavaṇa◦ is a *karmadhāraya compound* ;

surāṇāmasurāṇāṃ : surāṇām–a–surāṇāṃ, sura–a–sura– s.m., a dvandva compound, “the god and the demon”, G.pl., a–sura– s.m. “a non–god”, i.e. a demon, for privative a Pāṇ.VI. 2.116, see in analysis of st.4, adhyāya 15;

sarva : pron., “all, whole, complete” (akhila, sakala, pūrṇa);

ghora– adj. “terrrific”, terrible, frightful”;

taro : taras (*in pausa*), tara–, suffix indicating comparison; four Pāṇini's sūtras may be known :

Pāṇ.I. 1.22 : taraptamapau ghaḥ/22/padāni/tarap tamapau ghaḥ/

vṛttiḥ/ tarap tamap ityetau pratyayau bhavataḥ/

(see also VI. 3.43),

Pāṇ.VIII. 2.17 : nād ghasya/17/padāni/nāt ghasya/

vṛttiḥ/ nakārāntāduttarasya ghasañjñakasya nuḍāgamo bhavati chandasi viṣaye/

vārttikam/ bhūridābnas tuḍ vaktavyaḥ/vāḥ/rathina īkārantādeśo ghe parataḥ/

Pāṇ. V. 3.55 : atiśāyane tambiṣṭhanau/55/padāni/atiśāyane tamap iṣṭhanau/

vṛttiḥ/ atiśayanamatiśāyanaṃ prakarṣaḥ/ nipātanāddīrghaḥ/

prakṛtyarthaviśeṣanaṃ caitat/atiśāyanaṃ viśiṣṭerthe varttamānātprātipadikātsvārthe tamaviṣṭhanau pratyayau bhavataḥ/

Pāṇ. V. 3.57 : dvivacanavibhajyopapade tarabīyasunau/57/ padāni/dvivacana vibhajya upapade tarap īyasunau/

vṛttiḥ/ dvayorarthayo vacanaṃ dvivacanam/vibhaktavyo vibhajyaḥ/nipātamādyat/dvayarthe vibhajye copapade prātiyadikāttiṅantādyatiśayane tarabīyasunau pratyayau bhavataḥ/ tamabiṣ□anorapavādau/

sandhi : the group *–as* changes into *o* before the nasal *m* of mahān, Pāṇ.VI. 1.113 VI. 1.114, see in analysis of st.17, adhyāya 14;

mahān : N.sg.m. of mahant–/mahat–, adj. "great, large, big", mahant + o (Pāṇ.VI. 1.68) = mahān (Pāṇ.VIII. 2.23), see in analysis of st.6, adhyāya 16, with VIII.3.30; VIII. 3.7; VI. 4.8; VII. 2.7; VI. 4.14

प्रासाः सुविपुलास्तीक्ष्णा न्यपतन्त सहस्त्रशः।
तोमराश्च सुतीक्ष्णाग्राः शस्त्राणि विविधानि च॥११॥

Prāsāḥ suvipulās tīkṣṇā
nyapatanta sahasraśaḥ/
tomarāś ca sutīkṣṇāgrāḥ
śastrāṇi vividhāni ca/11/

"Various weapons, many best of well–sharped clubs and abundant strong missiless in thousands fell down(on the enemies)".

prāsāḥ : prāsa– s.m. "a missile" (śastra), N.pl.;

su : ind. "good, well throughly" (suṣ-hu); "many, much, exceedingly" (sutarām, ind.);

vipulās : vipula– adj. "abundant, broad, thick, long" (prabhūta, vistīrṇa, ghana, āyata), N.pl.; *sandhi* : the final dental sibilant *s* of the group *–ās* is maintained before the voiceless dental) *t* of *tīkṣṇā*, Pāṇ.VIII. 3.34; VIII. 2.66, see in analysis of st.17, adhyāya 14;

tīkṣṇā : tīkṣṇā– adj. “sharp, pungent” (tīvra, ka-u); “strong, rude, severe” (balavat, uddhata, ka-hora); “unfriendly” (amitra); “steel” (tīkṣṇāyasa)

sandhi : the final dental sibilant *s* of the group *–ās* must be dropped down before the sonant *n* of *nyapatanta*, Pāṇ.VIII. 3.19; VIII. 3.22, see in analysis of st.8, adhyāya 14;

nyapatanta : ni–a–pat–a–nta, *ny*, ni, i → y, according to *saṃprasāraṇa* principle, Pāṇ.I. 1.45; VI. 4.131; VI. 1.77; VI. 1.127, see in analysis of st.3, adhyāya 16; a, present conjugation, Pāṇ.III. 1.68, see in st.14, adhyāya 16, –nta, personal flexional ending of Imperfect tense, 3rd pers.pl. Parasmai pada;

sahasraśaḥ : śastra– s.nt. “any weapon”, N.pl.;

vividhāni : vividha– adj. “various, diverse” (vicitra, bahuvidha), related to *śastrani*, sandhi : the dental nasal *n* becomes the cerebral nasal *ṇ* after the letter *r*, Pāṇ.VIII. 4.1; VIII. 4.2, see in analysis of st.3, adhyaya 16;

agrāḥ : agra– adj. “chief, best, prominent” (pramukha, ādya, śreṣ-ha); s.nt. “tip, point”; “top, summit” ; “the best (of any kind); “excess or surplus” N.pl.m., related to *tomarāś*;

sandhi of sutikṣṇāgrāḥ : sutikṣṇa + agrāḥ, a + a à ā, Pāṇ.VI. 1.101, see in analysis of st.6 adhyāya 16;

tomarāś : tomarās (*in pausa*) , tomara– s.m. (or nt), “an iron club” (gadā), N.pl.,

sandhi : the final dental sibilant *s* changes into the palatal sibilant *ś* before the voiceless palatal *c* of *ca*, Pāṇ. VIII. 3.35; VIII. 4.40, see in analysis of st.12, adhyāya 15.

ततोऽसुराश्चक्रभिन्ना वमन्तो रुधिरं बहु।
असिशक्तिगदारुग्णा निपेतुर्धरणीतले॥१२॥

Tato'surāś cakrabhinnā
vamanto rudhiraṃ bahu/
asi□śakti□gadārugṇā
nipetur dharaṇītale/12/

"Thereafter, many demons vomitting blood came away from the troop, shattered by iron club, lance and sword, (and) fell down on the surface of the ground".

tato : tatas (*in pausa*) = tasmāt, "then, therefore", Pāṇ.V. 3.7; VI. 3.35, see in analysis of st.14, adhyāya 14; *san□dhi* : the group *–as* becomes *o* before the vowel *a* of *asurāś*, Pāṇ.VI. 1.113; VI. 1.114, see in analysis of st.17, adhyāya 14; accordingly, the vowel *a* of *asurāś* must be dropped down, VI. 1.109, see in analysis of st.12, adhyāya 14;

a–surāś : a–surāś (*in pausa*) a–sura– s.m. "non–god", i.e. a demon, N.pl., for the privative a, Pāṇ.VI. 2.116, see in analysis of st.4, adhyāya 15;

rudhiraṃ : rudhira– adj. "red" (rakta); s.nt. "blood" (asṛj); s.m. "Mars" (*bhauma*), Ac.sg., related to *vamanto*;

bahu : adj. "much, many" (prabhūta); "large, great" (mahat);

vamanto : vamantas (*in pausa*), coming from the root *VAM–* 1st cl. "to vomit, to drop"; "to give out" (*DĀ–);* pres.participle,N.pl.m., *sandhi* : the group *–as* changes into *o* before the sonant *r* of rudhiram, Pāṇ.VI. 1.113; VI. 1.114, see in analysis of st.17, adhyāya 14;

cakra– s.nt. "an army" (senā); "a troop, a collection"; "a disc";

bhinnā : bhinnās (*in pausa*), bhinna– adj.

"broken, dispersed, separated", *sandhi* : the final dental sibilant *s* of the group *–ās* must be dropped down before the sonant *v* of vomanto, Pāṇ.VIII. 3.19; VIII. 3.22, see in analysis of st.18, adhyāya 14; BHID– + Kta → bhinna, we see d + t → n, the Pāṇini's sūtra VIII. 2.42 can clear up the phenomena :

radābhyāṃ niṣ□hāto naḥ pūrvasya ca daḥ/42/padāni/
radābhyām niṣ□hātaḥ naḥ pūrvasya ca daḥ/

vṛttiḥ/ rephadakārābhyāmuttarasya niṣ□hātakārasya
nakāro ādeśo bhavati pūrvasya cadakārasya/

Cakra–bhinnā: wether to be rendered as "broken from the troop" or "broken by the disc" will be chosen.

tale : tala– s.m. (nt.), "a surface" (pṛṣ-ha), L.sg.;

dharaṇī : s.f. (dharaṇī– s.f.) "the earth" (mahī) ; "ground, soli" (bhūmi– s.f., mṛd);

rugṇā : rugnās (in pausa), rugna– adj. "broken, shattered" (bhagna, chinna); "sick" (rogin); "injuried, hurt" (pīḍita); *sandhi* : the final dental sibilant *s* of the group *–ās* must be dropped down before the sonant *n* of nipetur, Pāṇ.VIII. 3.19; VIII 3.22, see in analysis of st.18, adhyāya 14;

gadā : s.f. "an iron club";

śakti : s.f. "a kind of missile, dart, lance" (astra, kuntāpa); "a sword" (khaḍga)

asi : s.m. "a sword" (khaḍga, nistriṃśa);

nipetur : coming from the root ni + *PAT*– "to fall down, to descend" (CYU–), PAT– 1st cl., has an a as an interconsonantic vowel, the strong stem is reduplicated (*papat*), the weak stem has no reduplication (*abhyāsa*); this kind of root follows the conjugation of the root *PAT*–, Thus, the weak stem of *PAT*– is *pet*– ; ni–pe–tur can be seen as ni, prefix, pet, weak stem without reduplication, *–ur*(or *us*), personal flexional ending of 3rd pers.pl., Perfect tense, Parasmai pada. One can see personal flexional ending *ur*, *us*, or *uḥ* if, in the present strophe, the spelling is *us*(or *uḥ*), the final dental sibilant *s* changes into *r*, before the sonant *dh* of *dharaṇītale*, Pāṇ.VIII. 3.15, see in analysis of st.1, adhyāya 16; Pāṇ.VIII. 2.66;

about the personal flexional endings of Perfect tense, Parasmai pada, Pāṇ.III. 4.82, see in analysis of st.8, adhyāya 16.

छिन्नानि पट्टिशैश्चापि शिरांसि युधि दारुणे।
तप्तकाञ्चनजालानि निपेतुरनिशं तदा॥13॥

Chinnāni paśaiś cāpi
śirāṃsi yudhi dāruṇe/
taptakāñcanajālāni
nipeturaniśaṃ tadā/13/

"In the violent battle, the heads were also cut by spears (with a sharp edge); at the time, the shining golden masses fell down constantly".

chinnāni : Chinna– adj. (coming from the root *CHID*–), "broken, dispersed, separated"; cut off, cut divided, torn, cut through, perforated", N.pl.nt., related to *śirāṃsi*; chinna is seen in the Bhagavadgītā VI. 38;

*kaccinnobhaya–vibhraṣṭaś chinnābhramiva naśyati/*1st line.

Chid + *ta* → *chinna*, *d* + *t* → *n*, Pāṇ.VIII. 2.42, see in analysis of st.12;

aniśaṃ : ind. "constantly, ever" (ajasram) ; "incessantly, continually";

tapta– adj. "heated, inflamed, hot, made redhot"; "distressed, inflicted" coming from the root *TAP*– 1st cl. "to shine, to suffer, to pain" (TAM–); "to heat, to warm"; "to brun" (*DAH*–); "to hurt, to injure" (*HIṂS*–); "to pain" (*TUD*–);

jālāni : jāla– s.nt. "a net, a hair–net, a snare"; "wire–net, mail–coat, wire–helmet"; ifc. "collection, mutitude", N.pl.;

tadā : "then, at the time" (*tasmin samaye*), Pāṇ.V. 3.15, see in analysis of st.9, adhyāya 14;

nipetur : coming from ni + PAT–, 3rd pers.pl., Perfect tense, Parasmai pada, see in analysis of st.12;

yudhi : yudh– s.f. "war, battle", L.sg. ;

cāpi : ca + api, sandhi : a + a = ā, Pāṇ.VI. 1.101, see in analysis of st.6, adhyāya 16;

api : enclitic particle, Pāṇ.I. 4.96, see in analysis of st.19, adhyāya 14;

śirāṃsi : śiras– s.nt. “the head”, N.pl.;

paśaiś : pa--isais (*in pausa*), pa--isa– s.m. “a spear with a sharp edge”, I.pl., (also written pa--isa, pa-isa), *sandhi* : the final dental sibilant s changes into the palatal sibilant *ś* before the voiceless palatal c of ca, Pāṇ.VIII. 3.35; VIII. 4.40, see in analysis of st.12, adhyāya 15;

kañcana– adj. “golden” (sauvarṇa); s.nt. “gold” (heman); “lustre” (tejas); “wealt” (dhana);

dāruṇe : dāruṇa– adj. “hard, rough” (ka-hora); “harsh, cruel” (paruṣa, adaya) “terrible, frightful” (bhyavaha, bhayaṅkara); “intense, violent, severe” (tīvara, caṇḍa); “atrocious” (nṛśamṣa); s.nt. “severity, cruelty, intensity” (tīvratā, paruṣya, adayata); *dāruṇa* is used in Khmer language.

रुधिरेणावलिप्ताङ्गा निहताश्च महासुराः।
अद्रीणामिव कूटानि धातुरक्तानि शेरते॥१४॥

Rudhireṇāvaliptāṇgā
nihatāś ca mahāsurāḥ/
adrīṇāmiva kūṭāni
dhāturaktāni śerate/14/

“(Their) bodies smeared by blood, the great demons were struck down; the heaps (of dead corpses) coloured by primary juice of body lay down like a mountatin”.

rudhireṇa : rudhira– adj. “red” (rakta); s.nt.“blood” (asṛj), I.sg., *sandhi* : the dental nasal *n* changes into the cerebral nasal *ṇ* after the letter *r*, Pāṇ.VIII. 4.1; Pāṇ.VIII. 4.2, see in analysis of st.3, adhyāya 16; rudhira + ina (-ā), Pāṇ.VII. 1.87, see in analysis of st.12, adhyāya 14;

avalipta– “smeared” (digdha); “polluted” (dūṣita), “poisoned” (viṣadigdha); “united” (yuta);

aṇgā : angas (*in pausa*), aṇga– s.m. (or nt.), “the body” (*śarīra*); “a limb” (avyava) “part or portion” (bhāga); N.pl., *sandhi* : the final dental sibilant *s* of the group –

ās must be dropped down before the nasal dental *n* of nihatāś, Pāṇ.VIII. 3.19; VIII. 3.22, see in analysis of st.18, adhyāya 14;

sandhi of rudhireṇa + ava–lipta + aṅgā, a + a = ā, Pāṇ.VI. 1.101, see in st.6, adhyāya 16;

nihatāś : nihatās (*in pausa*), nihata– adj., "struck down, slain" (hata), N.pl.m.;

sandhi : the final dental sibilant *s* changes into the palatal sibilant *ś* before the voiceless palatal *c* of *ca*, Pāṇ.VIII. 3.35; VIII. 4.40, see in analysis of st.12, adhyāya 15;

mahāsurāḥ : mahā–asurāḥ, N.m.pl., "the great demons", sandhi : *a + a* = ā, Pāṇ.VI. st.6, adhyāya 16;

adrīṇāmiva : adrīṇām + iva, adri– s.m. "a mountain" (parvata); "a stone" (śilā) "a tree" (taru); "a cloud" (megha); G.pl., *sandhi* : the dental nasal *n* changes into the cerebral nasal *ṇ* after the letter *r*, Pāṇ.VIII. 4.1; VIII. 4.2, see in analysis of st.3, adhyāya 16;

iva : ind. "like, similar to";

kū□āni : kū-a– s.nt. (or m.), "a peak" (śikhara), "a heap, multitude" (rāśi, sṛṅga, viṣāṇa), N.pl. ;

dhātu– s.m. "an element" (bhūta); "primary juice of the body" (*śarīrarasa*); Pāṇ. Pāṇ. Pāṇ. Pāṇ. Pāṇ.

raktāni : rakta– adj. "coloured" (rañjita); "red" (lohita); n.nt. "blood" (śoṇita)

śerate : coming from the root *ŚĪ*– 2nd cl. "to lie, lie down, rest, repose"; "to lie down to sleep"; śī → śe, ī →e, guṇa, 3rd pers.pl. present tense, Ātmane pada; about guṇa, two Pāṇini's sūtra may be quoted ;

Pāṇ.I. 1.2 : adeṅ guṇaḥ/2/padāni/at eṅ guṇaḥ/

vṛttiḥ/ guṇaśabdaḥ saṅjñātvena vidhīyate pratyekamadeṅāṃ varṇānāṃ sāmānyena(...)

Pāṇ.VIII. 3.84 : sārvadhātukārddhadhātukayoḥ/84/padāni/ sārvadhātukārddhadhātukayoḥ

vṛttiḥ/ sārvadhātuke ārddhadhātuke ca pratyaye parato igantasyāṅgasya guṇo bhavati/

हाहाकारः समभवत्तत्र तत्र सहस्त्रशः।
अन्योन्यं छिन्दतां शस्त्रैरादित्ये लोहितायति॥१५॥

Hāhākāraḥ samabhavat
tatra tatra sahasraśaḥ/
anoyonyaṃ chindatāṃ śastrair
āditye lohitāyati/15/

"There became the painful exclamation "haha" here and there of the thousand (warriors); for cutting one another by weapons, in the evening when she Sun becomes red".

tatra : "here", Pāṇ.V. 3.10, see in analysis of st.15, adhyāya 14, (tasmin sthāne, tasmin prasaṅge), *saptamyas tral* (10); tatra tatra, "here and there"; besides, *tasil* is also related with masculisation and it can be seen through Pāṇ.VI. 3.35 : tasilādiṣvākṛtvasucaḥ/35/padāni/ tasilādiṣu ākṛtvasucaḥ/

vṛttiḥ/ pañcamyāstasilityataḥ prabhṛti saṅkhyāyāḥ kriyābhyāvṛttiganane kṛtvasujiti prāgetasmād ye pratyayāstu bhāṣitapuṃskādanūṅkhiyāḥ puṃvad bhavati/

vārttikam/ śasi vahvalpārthasya puṃvad bhāvo vaktavyaḥ/

tvatalorguṇavacanasya puṃvad bhāvo vaktavyaḥ/

bhasyaḍhi taddhite puṃvad bhāvo vaktavyaḥ/

□ak chasoś ca puṃvad bhāvo vaktavyaḥ/

(see also V. 3.7; V. 4.17).

sahasraśaḥ : ind. "in thousand, by thousands";

hāhā : ind. an exclamation denoting pain, grief or surprise";

kāraḥ : kāra– adj. (at the end of compound), "making, doing, maker"(kṛt, kārin), N.sg.m.; kāra is used in Khmer language meaning "affair, work, action, case";

samabhavat : sam–a–bhav–a–t, coming from sam + *BHŪ*–, "to spring, to arise, to happen" (ud–*BHŪ*–, ā–PĀT–); the vowel *u* of *BHŪ*– changes into *o*, *guṇa*, Pāṇ.I. 1.2; VII. 3.84, see in analysis of st.4; sam, prefix, a, augment (*bhūtakaraṇa*), bho + a, the vowel *o* changes into av before the vowel a, Pāṇ.VI. 1.78, see in analysis of st.5, adhyāya 16; a, thematic vowel (*vikaraṇa*), Pāṇ.III. 1.68, see in analysis of st.14, adhyāya 16, *t*, personal flexional ending of 3rd pers.sg. of Imperfect tense, Parasmai pada;

chindatāṃ : pres. participle, coming from the *CHID*– VIIth class, "to cut, to lop, to rend" (D0– IVth cl., LŪ– IXth cl.); "to disturb" (*BHAÑJ*–); G.(or Ab.)m. (or nt.), pl.;

anyonyam : anyonya– adj. "one another, each other" (paraspara); ind. "mutually" (parasparam, mitham);

āditye : āditya– s.m. "a god" (deva); "the Sun" (Sūrya), L.sg.;

ādityanām ahaṃ viṣṇur jyotiṣāṃ ravir aṃśumān/, X.21 of the Bhagavadgītā

śastrair : śastrais (*in pausa*), śastra– s.nt. "any weapon", *san□ dhi* : the final dental sibilant *s* becomes *r* before the vowel *ā* of āditye, Pāṇ.VIII. 3.15, see in analysis of st.1, adhyāya 16; Pāṇ.VIII. 2.66 bears a determinating effect :

sasajuṣo ruḥ/66/padāni/sa sajuṣoḥ ruḥ/

vṛttiḥ/ sakārāntasya padasya sajuṣ ityetasya ca rurbhavati/

lohitāyati : lohita–aya–ti, coming from *lohitaya*, "to be or become red, redden", the case can be rendered as "it becomes red at the Sun"; it may also be understood as a denominative use with the causative mood.

परिघैश्चायसैः पीतैः सन्निकर्षे च मुष्टिभिः।
निघ्नतां समरेऽन्योन्यं शब्दो दिवमिवास्पृशत्॥१६॥

Parighaiś cāyasaiḥ pītaiḥ
sannikarṣe ca muṣ□bhiḥ/
nighnatāṃ samare'nyonyaṃ
śabdo divamivāspṛśat/16/

"Through close contact and steep [with blood] and wound by clubs studded with iron and by clenched hands, the noise of striking one another in the battle reached the sky".

parighaiś : parighais (*in pausa*), parigha– s.m. "a bar, a bolt" (arjala); "an obstacle, a barrier" (vighna); "a club studded with iron, an iron club" (lohayāṣ-i, gadā); *sandhi* : the final dental sibilant *s* becomes the palatal *ś* before the voiceless palatal *c* of *cāyasaih*, Pāṇ.VIII. 3.35; VIII. 4.40, see in analysis of st.12, adhyāya 15;

cāyasaiḥ : ca +āyasais (*in pausa*), āyasa– adj. "made of iron" (loha– adj.); s.nt. "iron" (ayas); "a weapon" (śastra), I.pl.; sandhi : *a* + *a* = ā, Pāṇ.VI. 1.101, see in analysis of st.6, adhyāya 16;

pītaiḥ : pītais (*in pausa*), pīta– adj. "drunk" (kṣība); s.nt. "gold" (suvarṇa) in this strophe, it may be considered as meaning "steep, satured, filled with", I.pl.;

sannikarṣe : sannikarṣa– s.m. "drawing near or together, ;

muṣ□bhiḥ : muṣ-i– s.m. (or s.f.), muṣ-ikā– "the first" (muṣ-ikī); "a hilt" (tsaru) "a clenched hand", I.pl.;

nighnatāṃ : nighnant–/nighnat–, pres. participle, coming from ni + *HAN*–, 2nd cl., "to kill, to destroy, to strike"; "to conquer, to set aside" (nir–AS–); "to beat" (a + *HAN*–); to oppose, to conteract" (prati–*KṚ*–), G.Ab.m. (or nt.)pl. ;

samare : samara– s.m. (or nt.) "war, battle" (yuddha), L.sg.;

samara is used in Khmer language in combination with *bhūmi*, i.e. samarabhūm(i), "a battle field";

anyonyaṃ : anyonyam (in pausa), anyonya– adj. "one another, each other", ind. "mutually" ; *sandhi* : the vowel *a* follows the final vowel *e* of samare, this vowel *a* must

be dropped down, Pāṇ.VI. 1.109, see in analysis of st.12, adhyāya 14;

śabdo : śabdas (in pausa), śabda– s.m. "a sound, noise" (dhvani); "a word" (pada) "a title, a name"; "a grammar" (vyakaraṇa), N.sg.; *sandhi* : the group *–as* becomes *o* before the sonant *d* of divam◦, Pāṇ.VI. 1.113; VI. 1.114, see in analysis of st.17, adhyāya 14;

divam : diva– s.nt. "forest, thicket" (araṇya); "heaven, sky, day" (div), Ac.sg.

ivāspṛśat : iva+aspṛśat, iva, preposition, aspṛśat, coming from the root *SPṚŚ–*, VIth cl., "to touch" (*MṚS–*); "to cling to (*SNIH–*); "to wash" (*KṢAL–*); "to, go, to reach" (pra–ĀP–); "to affect, to move" (ākulī*BHŪ–*); "to refer to (*DIŚ–*); we have : a–spṛś–a–t, a, augment (*bhūtakaraṇa*), *SPRŚ–*, root, a, thematic vowel (vikaraṇa) of system of conjgation (system of present), *t*, personal flexional ending of 3rd pers.sg., Imperfect tense, Parasmai pada.

छिन्धि भिन्धि प्रधावध्वं पातयाभिसरेति च।
व्यश्रूयन्त महाघोराः शब्दास्तत्र समन्ततः॥१७॥

Chindhi bhindhi pradhāvadhvaṃ
pātayābhisareti ca/
vyaśrūyanta mahāghorāḥ
śabdās tatra samantataḥ/17/

"Cut, break, run forth, approach by making [them] fall down; then on all sides, the great terrible noises had been heard".

chindhi : coming from the root *CHID–* 7th cl., chi–n–d + dhi, the consonant *d* is dropped down, *n*, infix indicating the weak stem of 7th cl. of conjugation, *dhi*, pers. flexional ending of 2nd pers.sg.Imperative tense, Parasmai pada; the spelling *chinddhi* can also be seen, it is an optional case. In the 7th cl., the infix na (*vikaraṇa*) is added to the root between the radical

vowel and the last consonant for the strong stem, Pāṇ.III. 1.78 :

rudhādibhyaḥ śnam/78/padāni/rudha ādibhyaḥ śnam

vṛttiḥ/ rudhir āvaraṇe ityevamādibhyo dhātubhyo śnam pratyayo bhavati

The indicatory *m* of the affix *śnam* means that the nasal na is to be placed after the last vowel of the root as explained by Pāṇ.I. 1.47 :

midaco'ntyāt paraḥ/47/padāni/mid acaḥ antyāt paraḥ/

vṛttiḥ/ acāṃ sanniviṣṭānāgantyadācaḥ paro mid bhavati/

This sūtra tells us how to use rightly the indicatory *m* (muc + śa + ti ; muc + num + śa + ti muñcati) ;

case of ru–na–dh–dhi = ru–ṇa–dh–dhi, Pāṇ.VIII. 2.37:

ekāco baśo bhaṣ jhaṣantasya sdhvoḥ/37/padāni/eka acaḥ baśaḥ bhaṣ jhaṣ antasya s dhvoḥ/

vṛttiḥ/ dhātoravayavo ya ekāc jhaṣantaḥ tadavayavasya baśaḥ sthāne bhaṣ ādeśo bhavati jhali sakāre dhvaśabde ca parataḥ padānte ca/

(jhaṣantasya, ending by voiced aspirate, i.e. jh, bh, gh, ḍh, dh);

case of *ru–ṇa–d* + dhi, Pāṇ.VIII. 4.53 :

jhalāṃ jaśjhaśi/53/padāni/jhalāṃ jaś jhaśi/

vṛttiḥ/ jhalāṃ sthāne jaśādeśo bhavati jhaśi parataḥ/

jhal means jhay + śar,

jaś = j, b, g, ḍ, d,

jhaś = jh, bh, gh, ḍh, dh, j, b, g, ḍ, d.

for cerebralisation of dental nasal (n), see Pāṇ.VIII. 4.2 : aṭkupvāṅnumvyavāyepi/2/, (see in analysis of st.3, adhyāya 16).

In imperative tense (lot), the strong stem is considered at the first pers. of sg., dual and pl. of Parasmai pada. For the weak stem (*chind–*), the vowel a of the *vikaraṇa* na is dropped down, Pāṇ.VI. 4.111 :

śnasorallopaḥ/111/padāni/śna asoḥ at lopaḥ sārvadhātuke kṅiti/

vṛttiḥ/ śnasyāteś cākārasya lopo bhavati sārvadhātuke kṅiti parataḥ rudh + La□= ru–na–dh+La□ ru–n–dh + vas → rundhvas (1st pers.dual, pres.tense, Parasmai pada), ru–n–dh–mas, rundhmas (1st pers.pl.)*;*

AS– + La-, as + tas = staḥ (2nd pers.pl.Parasmai pada), the vowel a of the root *AS–* must be dropped down, *AS–* + anti → *santi*, 3rd pers.pl.

bhindhi : coming from the root *BHID–* 7th cl. "to break", sometimes the spelling is *chinddhi;* 2nd pers.sg., imperative tense, Parasmai pada ; its conjugation follows the rules mentioned above (under *chindhi*);

pradhāvadhvaṃ : pra–*DHĀV*–a–dhvaṃ, 1st cl., pra, prefix, *DHĀV–*, root, a, thematic vowel (*vikaraṇa*), *dhvam*, pers. flexional ending of 2nd pers.pl. Imperative tense, Atmane pada; for the vikaraṇa a, Pāṇ.III. 1.68 (kartari śap), see in analysis of st.14, adhyāya 16, for the pers.flexional ending of Imperative tense, Atmane pada, Pāṇ.III. 4.85; III. 4.90; III. 4.2 III. 4.3; III. 4.4, see in analysis of st.5 adhyāya 16, pra, prefix, "forward, forth, in front of"; "beginning, folded" (prabaddha); "excessive, excellent" (prakṛṣ-a), pra is also used in Khmer language; *DHĀV–*, "to run" (SṚ–), "to assault" (abhi–*DRU–*); "to run away" (para–ay–);

pātayābhisareti : pātaya–abhi–sar–a–iti, *sandhi* : a + a = ā, Pāṇ.VI. 1.101, see in analysis of st.6, adhyāya 16; a + i= e, Pāṇ.VI. 1.87, see in analysis of st.6, adhyāya 16, *ahisareti;*

abhi–sar–a, coming from abhi + *SṚ–* + a, the radical vowel

Ṛ→ *ar*, Pāṇ.I. 1.51 see in analysis of st.4, adhyāya 16, abhi–sar–a, this last vowel a (*vikaraṇa*) is a thematic vowel of 1st cl. of conjugation, Pāṇ.III. 1.68, see in analysis of st.14, adhyāya 16; *sara* is the stem (aṅga) of the root *SṚ*–; in this present case *abhi–sara* is the 2nd pers.sg. of Imperative tense, Parasmai pada, the termination *hi* is elided, Pāṇ.VII. 1.35; VI. 4.105; VI. 4.106;

VI.4.105 : ato heḥ/105/padāni/ataḥ heḥ aṅgasya/

vṛttiḥ/ akārāntādaṅgāduttarasya her lugbhavati/

Generally, the termination *hi* is omitted after a stem ending in short *a*, i.e. *paca*, *gaccha*.

Hi is elided after the vowel *u* of an affix (*vikaraṇa*) with which the present stem is made and that *u* is not preceeded by a conjunct consonant ; Pāṇ.VI. 4.106 *utaś ca pratyayādasaṃyogapūrvāt*/106/*padāni/utaḥ ca pratyayāt asaṃyoga pūrvāt/*

vṛttiḥ/ ukāro yo'saṃyogapūrvas tad antāt pratyayād uttarasya her lug bhavati

vārtikam/ utaś ca pratyayād ityaś chandasi veti aktavyam/

In the Vedas, the elision of *hi* after *u* of the *vikaraṇa* is optional.

Another case of an optional elision of *hi* (or *tu*) may be known through Pāṇ.VII.

1.35 : tu hyostātaṅāśiṣyanyatarasyām/35/padābu/tu hyoḥ tātaṅ āśiṣi anyatarasyām/

vṛttiḥ/ tu hi ityetayoraśiṣi viṣaye tātaṅgādeśo bhavatyanyatarasyām/

When benediction is meant, *tātaṅ* takes place of *hi* (or tu); jīv + Lot, jīv + śap + hi (or tu) = jīv–a–tāt, "may you live long".

iti : particle introducing a direct speech ;

pātaya : pāta– s.m. “an attack” (avapāta); “occurencee” (vṛtta); coming from the root *PĀT*–, pāt –aya, absolutive of *PAT*– with causative value ;

vyaśrūyanta : vi–a–*ŚRŪ*–ya–nta, *sandhi* : the vowel *i* becomes *y* before the augment *a*, according to *saṃprasāraṇa* principle, see Pāṇini's sūtra in analysis of st.3, adhyāya 16;

vi, prefix, *a*, augment (*bhūtakaraṇa*), *ŚRŪ*– root with a long *ū*,

ya, infix added to the root in the conjugational tenses, *nta*, pers.flexional ending, 3rd pers.pl., Imperfect passive form; *ŚRU*– “to hear” (karṇe *KṚ*), “to learn, to study” (PAṬH–, adhi–I); “to obey” (anu–*RUDH*–); for the infix *ya*, indicating a passive form, Pāṇ.III. 1.67, see in analysis of st.5 or 15, adhyāya 16; Pāṇini's sūtra, VII. 4.28, makes us know the function of *ya* even with the root of VIth cl.; by considering *liṅi yakārādau asārvadhātuke* (a part of the vṛttiḥ of the sūtra), the sūtra does not apply to Potential, see in analysis of st.5, adhyāya 16;

tatra : ind. “there, then”, Pāṇ.V. 3.10, see in analysis of st.15, adhyāya 14 śabdās : śabda– s.m. “a sound, a noise”, N.pl., *sandhi* : the final dental sibilant *s* of the group –ās is maintained as it is followed by the voiceless dental *t* of *tatra*, Pāṇ.VIII. 3.34; see in analysis of st.17, adhyāya 14, (also VIII. 2.66; VIII. 3.15);

mahāghorāḥ : mahā–ghorāḥ, adj. “great, terrible”, N.m.pl., related to *śabdās*;

samantataḥ : “on all sides, wholly” (samantāt, samantaḥ).

एवं सुतुमुले युद्धे वर्तमाने भयावहे।
नरनारायणौ देवौ समाजग्मतुराहवम्॥१८॥

Evaṃ sutumule yuddhe
vartamāne bhayāvahe/
naranārāyaṇau devau
samājagmatur āhavam/18/

"Thus, there became such a fierce battle, that both the forms of Lord Viṣṇu viz. the Nara (man) and Nārāyaṇa came to the war".

evaṃ : ind. "thus, hence";

yuddhe : yuddha– s.m. "battle, fighting ground", L.sg.; this word is used in Khmer language;

su–tumule : su–tumula– adj. "tumultuous" (ghoṣavat–); "fierce" (bhayaṅkara); "excited" (kṣubdha); "perplexed" (kuṇ-hita); s.m. "an uproar" (kolāhala); L.sg.;

vartamāne : vartamāna–, varta–māna–, pres. participle (or adj.), ātmane pada and about *māne* (m–āna–), there are two Pāṇini's sūtra :

Pāṇ.III. 2.124 : la□ḥ śatṛśānanāvaprathamāsamānādhikaraṇe / 124/ padāni/ la□ḥ śatṛśānacau aprathamā samānādhikaraṇe/

la□ḥ śatṛsānanāvityetāvadeśau bhavataḥ aprathamantena cettasya sāmānādhikaranyaṃ bhavati/

vārttikam/māṅ yākrośe/

(see also Pāṇ.III. 2.127);

Pāṇ.VII. 2.82 :āne muk/82/padāni/āne muk/

vṛttiḥ/ āne paratoṅgasyāto mugagamo bhavati/

bhayāvahe : bhaya + vahe, bhaya–, (coming from the root BHĪ–, ī → e, Pāṇ.I. 1.2; VII. 3.84, see in analysis of st.14, adhyāya 17, BHĪ → bhe, bhe + a → bhaya, e à ay, Pāṇ.VI. 1.78, see in analysis of st.5, adhyāya 16, *vahe*, pers. flexional ending of 1st pers. dual, present tense, Atmane pada;

a Pāṇini's sūtra may be quoted, III. 4.79 :

□iṭa ātmanepadānāṃ □ere/79/padāni/□iṭaḥ ātmanepadānām □eḥ e (lasya)/

vṛttiḥ/ □iṭo lakārasya sthāne yānyātmanepadāni teṣāṃ □erekāradeṣe bhavati bhaya + vahe →

bhayāvahe, the vowel a followed by v of vahe must be lengthened, according to a Pāṇini's sūtra, VII. 3.101:

ato dīrgho yañi / 101 / padāni / ataḥ dīrghaḥ yañi /

vṛttiḥ/ akārantasyāṅgasya dīrgho bhavati yañādau sārvadhātuke parataḥ/
(see also VI. 4.1; I. 1.72; III.1.1).

devau : deva– s.m. "god", N.dual;

For declension, there is a Pāṇini's sūtra, IV. 1.2 :

svaujasamau□chaṣ□ābhyāṃ bhyasṅasi bhyāṃ bhyasṅasosām ṅayos sup/2/padāni/su au jas, am au□śas, □ā bhyāṃ bhis, ṅe bhyāṃ bhyas, ṅasi bhyāṃ bhyas, ṅas is ām, ṅi os sup (ṅayāprātipadikāt)

vṛttiḥ/ ṅayāprātipadikāt svādayaḥ pratyayāḥ bhavanti/

nārāyaṇau : nārāyaṇa– s.m., "the God " nārāyaṇa;

samājagmatur : samājagmatus (*in pausa*), sam–ā–ja–gm–atur, coming from sam–ā–*GAM*– sam–ā–prefix, *ja*, reduplication (abhyāsa), Pāṇ.VI. 1.1; VI. 1.4; VI. 1.10. VII. 4.59; VII. 4.62; VII. 4.61; VII. 4.66; VII. 4.60; VIII. 4.54, see in analysis of st.2, adhyāya 17; (VI. 1.8, in analysis of st.15, adhyāya 14) the interconsonantic vowel a is elided, Pāṇ.VI. 4.98, see in analysis of st.22, adhyāya 14, *atur*, pers.flexional ending of Perfect tense, 3rd pers. dual, Parasmai pada, Pāṇ.III. 4.82, see in analysis of st.8, adhyāya 16; sometimes, *atur* is spelt as *atus* or *atuḥ* ; in the present case, the *visarga* or the dental sibilant *s* becomes *r* before the vowel *ā* of *āvaham*, Pāṇ.VIII. 2.66, see in analysis of st.17, adhyāya 14; Pāṇ.VIII. 3.15, see in analysis of st.1, adhyāya 16;

āhavam : ahava– s.m., Ac.sg., "a sacrifice" (āhavana, yajña), "war" (yuddha–), "battle"; this word is seen in the Bhagavadgītā, adhyāya I :

na ca śreyo'nupaśyāmi hatvā svajanam āhave/ (st.31, 2nd line)

"(Arjuna said :) "I do not feel that any welfare would come by killing one's kinsmen in battle".

तत्र दिव्यं धनुर्दृष्ट्वा नरस्य भगवानपि।
चिन्तयामास वै चक्रं विष्णुर्दानवसूदनम्॥१९॥

Tatra divyaṃ dhanur dṛṣ□vā
narasya bhagavān api/
cintayāmāsa vai cakraṃ
viṣṇur dānavasūdanam/19/

"There, seeing the divine bow in the hands of man, Viṣṇu, the Lord of mankind, indeed, thought of destroying the demons by (using) the disc".

tatra : ind. "there" (= tasmin sthāne, tasmin prasaṅge), Pāṇ.V. 3.10, see in analysis of st.15, adhyāya 14;

divyaṃ : divya– adj. "divine", div– + ya, Pāṇ. VI. 2.101, see in analysis of st.7, adhyāya 15;

narasya : nara– s.m. "a man", G.sg.

api : ind., Pāṇ.I. 4.96, see in analysis of st.19, adhyāya 14;

dhanur : dhanus (*in pausa*), dhanus– s.nt., Ac.sg., *sandhi* : the final dental *s* → *r* before the sonant *d* of *dṛṣ□vā*, Pāṇ.VIII. 3.15; see in analysis of st.1, adhyāya 16;

dṛṣ□vā : abs. of *DṚŚ–*, "seeing", abs. in *–tvā,* Pāṇ.I. 1.40; III. 4.16; III. 4.21; III. 4.18, see in analysis of st.11, adhyāya 16;

vai : expletive particle;

cakraṃ : cakra– s.nt. "a disc", Ac.sg.;

bhagavān : bhagavant–/bhagavat–, N.sg.m., about the termination –ān, Pāṇ.VI. 1.68; VIII. 2.23, see in analysis of st.6, adhyāya 16;

viṣṇur : viṣṇus (*in pausa*), viṣṇu– s.m., proper name of a most popular God of Hinduism, N.sg. ; *sandhi* : the final dental *s* becomes *r* before the sonant *d* of dānava◦, Pāṇ.VIII. 3.15; see in analysis of st.1, adhyāya 16;

dānava– s.m. "a demon",

sūdanam : sūdana–, coming from the root *SŪD*– 1st cl., seen at the end of compound, "killing, destroying"; "the act of killing, slaying, destruction", Ac.sg.; sūdana can be understood as *SŪD*– + Lyu (= ana); if it is the case, two Pāṇini's sūtra, III. 1.134; III. 2.150, will be considered, (see in analysis of st.5, adhyāya 16);

cintayāmāsa : periphrastic perfect, 3rd pers.sg., Parasmai pada, coming from the root *CINT*–aya–ām–āsa, 3rd pers.sg. perfect tense, Parasmai pada, coming from the root *AS*– ; the infix *–ām* is related to a periphrastic perfect, about this infix, Pāṇ.III. 1.35; III. 1.36; III. 1.37, see in analysis of st.24, adhyāya 16.

ततोऽम्बराच्चिन्तितमात्रामागतं महाप्रभं चक्रममित्रतापनम्।
विभावसोस्तुल्यमकुण्ठमण्डलं सुदर्शनं भीममजय्यमुत्तमम्॥२०॥

Tato'mbarāc cintitamātram āgataṃ
mahāprabhamaṃ cakramamitratāpanam/
vibhāvasos tulyamakuṇ□ha maṇḍalaṃ
sudarśanaṃ bhīmam ajayyam uttamam/20/

"Then, while thinking so, (he) saw the disc coming from the sky, which distresses the enemy (by using); the sharp wheel looks like the sun; the disc of Viṣṇu is the most invincible and terrible (one)".

tato : tatas (*in pausa*) = tasmāt, for tatas, Pāṇ.V. 3.7; VI. 3.35 see in analysis of st.14, adhyāya 14; sandhi : the group *–as* changes into *o* before the vowel *a* of *ambarāc*, and accordingly this vowel *a* must must be dropped down before the sonant *v* of vomanto, Pāṇ.V. 1.109, see in analysis of st.12, adhyāya 14;

'mbarāc : ambarāt (*in pausa*), ambara– s.nt. "sky, atmostphere" (ākāśa, antarikṣa) "cloth, garment" (vāsa–, vāsas) ; "saffron" (kuṅkuma) ; Ab.sg., *sandhi* : the final dental t changes into c before the voiceless palatal c of cinta◦, Pāṇ.VIII. 4.40, see in analysis of st.7;

cintitamātramāgataṃ : cint–i–ta–mātram–ā–ga–taṃ : cint–i–ta, coming from the root CINT– 1st cl. (or 10the cl.), cint–a–, a, vikaraṇa, a thematic vowel, Pāṇ.III. 1.68, see in analysis of st.14, adhyāya 16; –ta, pers.flexional ending of Imperative tense (lo-), 2nd pers.pl., Parasmai pada; "to think, to consider" (ā–L0C–);

mātram : mātra– suffix, "as much" (tāvat); "only, the same" (eva), "all" (akhila); s.nt. "a measure" (māna) ; Ac. sg., object of cintita ;

ā–gataṃ : ā–ga–ta–, coming from the root ā + *GAM*–, the letter m of *ā–gam–ta* is dropped down, Pāṇ.VI. 4.37, see in analysis of st.34, adhyāya 16; ā–*GAM*–, "to come"(*ā–YĀ*–);

about Imperative tense (lo-), some Pāṇini's sūtra seem to be worth while knowing.

Pāṇ.III. 3.162 : lo□ca/162/padāni/lo□ca (vidhi nimantraṇa āmaṃtraṇa, adhīṣ□ saṃpraśna prāthaneṣu)/

vṛttiḥ/ lo□pratyayo bhavati dhātor vidhyādiṣvartheṣu/

Pāṇ.III. 4.85 : lo□ laṅ vat/85/padāni/lo□ḥ laṅvat/

vṛttiḥ/ lo□ laṅvatkāryaṃ bhavati/

Pāṇ.VIII. 1.51 : gatyarthalo□ lṛṇnacetkārakaṃ sarvān yat/ 51/padāni/ gatyartha lo□ lṛ□na cet karakam sarva anyat/

vṛttiḥ/ gatinā samānārthā gatyarthāḥ gatyarthānāṃ dhātūnāṃ lo□ tena gatyarthalo□ yuktaṃ lṛḍaṇ□m tiṅantaṃ nānudattām bhavati na cetkārakaṃ sarvānyad bhavati/

yatraiva kārake karttari karmaṇi vā lo□tatraiva yadi lṛḍapi bhavatītyarthaḥ/ kartṛkarmaṇī evātra tiṅantavācya kārakagrahaṇena gṛhyete na karaṇādikārakāntaram/Pāṇ.VIII. 1.52 : lo□ca / 52/padāni/lo□ca/

vṛttiḥ/ loḍantaṃ tiṅantaṃ yuktaṃ nānudattaṃ bhavati na

cetkārakaṃ sarvānyad bhavati/

mahāprabham : mahāprabha– adj. “shining, brightly, exceedingly brillant, splendid”, related to tāpanam ;

cakram : cakra– s.nt. “a disc”, Ac.sg. ;

a–mitra : privative a, Pāṇ.VI. 2.116, see in analysis of st.4, adhyāya 15; “a foe, an enemy”;

tāpanam : tāpana– s.m. “burning” (dāha); “distressing” (pīḍana), Ac.sg., object of cintita;

vibhāvasos : vibhāvasu– s.m. “the Sun” (Ravi); “the fire” (anala); “the Moon” (Vidhu), G.Ab.sg. ; *sandhi* : the final dental sibilant *s* is maintained as it is followed by the voiceless dental *t* of *tulyam*, Paṇ.VIII. 3.34, see in st.17, adhyāya 14;

tulyam : tulya– adj. “equal to, of the same kind, similar, comparable, like”, a Pāṇini's sūtra may be known, VI. 2.2 :

tatpuruṣe tulyārthatṛtīyāsaptamyupamānāvyayadvitīyakṛtyāḥ /2/padāni/

tatpuruṣe tulyārtha tṛtīyā saptamī upamāna avyaya dvitīyā kṛtyāḥ/

vṛttiḥ/ tatpuruṣe samāse tulyārthaṃ tṛtīyāntaṃ saptamyantamupamānavāci avyayaṃ dvitīyāntaṃ Kṛtyāntaṃ ca yatpūrvapadaṃ tat prakṛtisvaraṃ bhavati/

vārttikam/avyaye nañkunipātānāmiti vaktavyam/

(see also Pāṇ.II. 1.29, case of an Ac.)

In *Ka□hopaniṣad*, part I, we read :

(...) vaktā cāsya tvādṛganyo na labhyo nānyo varastulya etasya kaścit/22/

a–kuṇ□ha– adj. “sharp, unobstructed”; “not blunted, not worn out”; “vigorous, fixed, eternal” ;

maṇḍalam : maṇḍala– s.nt. “anything round, a circle, disc, a wheel” ;

sudarśanaṃ : sudarśana– s.nt. "the discus of *Viṣṇu*" (*viṣṇucakra*), Ac.sg.;

bhīmam : bhīma– adj. "terrible, fearful, dreadful" (bhayanaka, bhayadaha) : s.nt. "sentiment of terror" raudra); "horror, terror" (bhaya);

a–jayyam : a–jayya– adj. "invincible, unsurpassed" (anabhibhavaniya);

ut–tamam : ut–tama– adj. "high degree, most", related to *sudarśanaṃ*.

When scanning the metre of the strophe 20, we see:

Ja Ta Ja RaJa Ta Ja Ra

This is the *vaṃśasthavila* (also called *vaṃśastanita* or *vaṃśastha*) ;

definition.– *vadanti vaṃśasthavilaṃ jatau jarau.*

तदागतं ज्वलितहुताशनप्रभं भयंकरं करिकरबाहुरच्युतः।
मुमोच वै चपलमुदग्रवेगवन्महाप्रभं परनगरावदारणम्॥२१॥

Tadāgataṃ jvalitahutāśanaprabhaṃ
bhayaṅkaraṃ karikarabāhur acyutaḥ/
mumoca vai capalam udagravegavan
mahāprabhaṃ paranagarāvadāraṇam/21/

"Then Viṣṇu whose hands are powerful like that of an elephant' trunk causing the fear and the ray of light with splendour enjoying as an oblation being burnt out, [as] it sent forth a shaking, impetuous, fierce and splendid (shining) shattering in pieces the city of enemies".

tadāgataṃ : tadā + āgataṃ, *sandhi* : a + a ā ā, Pāṇ.VI. 1.101, see in analysis of st.6, adhyāya 16;

tadā : ind., "then, at the time", Pāṇ.V. 3.15, see in st.9, adhyāya 14, (also in st.13, adhyāya 17);

āgataṃ : ā–gata–, coming from ā–*GAM*– + ta, adj., the nasal *m* of *GAM*– is elided , Pāṇ.VI. 4.37, see in analysis of

st.34, adhyāya 16;

aśana– s.nt. “perversion” (vyāpti); “feeding” (*posaṇa*); “tasting, enjoying” (anubhava, yukti); “food” (anna); “eating”;

huta– s.nt. ”an oblation” (*āhuti, bali*);

jvalita– (coming from the root *JVAL*–, 1st class, “to burn, to shine”, DAH–), verbal adj. ;

acyutaḥ : acyuta– adj. “not fallen, firm” (sthira, dṛdha); “imperishable” (anāśin) “Viṣṇu, Kṛṣṇa”; acyutāgraja– “Indra, Balarāma” ;

bāhur : bāhus (*in pausa*), bāhu– s.m. “the arm”, *sandhi* : the final dental sibilant *s* changes into *r* before the vowel *a* of *acyutaḥ*, Pāṇ.VIII. 2.66; see in analysis of st.15 ;

bhayaṃ : bhaya– s.nt. “fear, terror” (bhiti– s.f., śaṅkā– s.f.); “a danger” (saṃśaya– s.m.), Ac.sg. ;

the words *bhaya* and *saṅkā* (śaṅkā) are used in Khmer language ; *saṅkā* is seen in poem.

capalam : capala– adj. (capalaka) “trembling, shaking” (*cala*); “unsteady, fickle” (*cañcala*); “tranisient” (kṣaṇika, asāra); “quick” (cala); Ac. sg. ;

udagra : adj. “high” (unnata) ; “large” (udāra, mahat), “intense” (tīvra, caṇḍa) “fierce” (bhayaprada) ; “powerful” (samartha);

vegavan : vagavat (*in pausa*), adj. “agitated” (as the ocean), impetuous, rapid, hasty, swift, violent”, Ac.sg.nt. ; (vega– s.m. “current” *ogha*, “speed”, *java*, “force”, āveśa); *sandhi* : the final voiceless dental *t* changes into *n* before the labial nasal *m* of maha◦, Pāṇ.VI. 3.2; II. 1.39, see in analysis of st. 18, adhyāya 14;

kari– “an elephant”;

karaṃ : kara– s.m. “a hand” (hasta), Ac.sg. ; “a ray of light” (kiraṇa) ; kara is used in Khmer language ;

mahāprabhaṃ : *mahāprabha*– “shining, exceedingly brillant”;

para : adj. "different, another" (anya); "distant" (dūrastha); "highest" (parama) "beyond" (paratas, ind., anantaras, ind.) ; "alien, stranger, inimical" (pārakya, śatrupakṣīya) ; s.m. "a foe, a stranger" (ari);

para is seen in Khmer language.

nagara– s.nt. "a town, a city" (pura) ; in Khmer, the word *aṅgar* (known in Roman script as *angkor*) is come from Sk. *nagara* ; the well-known word for Khmer City is *Nagar Khmaer* ; *srae aṅgar* is an ancient word pointing out the rice–fields being situated nearby a village.

avadāraṇam : avadāraṇa– s.nt. "a spade, a hoe" (khanitra– s.nt.); "shattering in pieces"; sandhi : a + a= ā, Pāṇ.VI. 1.101, st.6, adhyāya 16;

mumoca : coming from the root *MUC*–, 1st class, "to send forth, shed, emit, discharge, throw, cast, hurl, shoot", *mu*, reduplication (abhyāsa), Pāṇ.VI. 1.1; VII. 4.60 ; VII. 4.54 ; see in analysis of st.2 ; *moc*, the vowel *u* changes into *o*, *guṇa*, Pāṇ.I. 1.2; VII. 3.84, see in analysis of st.14 ; a, pers. flexional ending of Perfect tense, 3rd pers. sg., Parasmai pada.

The metre used in the present strophe :

Rucirā,

Ja Bha Sa Ja Ja Bha Sa Ja 26

Ja Bha Sa Ja Ja Bha Sa Ja 26

Definition : Jabhau sajau giti rucirā caturgrahaiḥ/

It is also called Prabhāvatī.

तदन्तकज्वलनसमानवर्चसं पुनः पुनर्न्यपतत वेगवत्तदा।
विदारयद्दितिदनुजान्सहस्त्रशः करेरितं पुरुषवरेण संयुगे॥२२॥

Tadantakajvalansamānavarcasaṃ
punaḥ punar nyapatata vegavat tadā/
idārayad ditidanujān sahasraśaḥ
kareritaṃ puruṣavareṇa saṃyuge/22/

"Then, in the battle, the cakra released by Lord Visnu's hand, became equal to the fire at the time of deluge and having cut the demons in thousands fell (attacked) time and again on the solidiers".

tad : tat (*in pausa*), coming from the stem *tad*– N.sg.nt., *sandhi* : the voiceless dental *t* changes into *d* before the vowel *a* of *antaka*, Pāṇ.II.1.39 ; VI. 3.2, see in analysis of st.2, adhyāya 16;

antaka : adj. "making an end, causing death"; s.m. "Yama, King of Death" ;

jvalana : s.m. "fire" (anala) ; s.nt. "burning, shining" (dahana) ; jval + Yuc : jval + ana, Pāṇ.III. 2.150 :

jucaṅkramyadandramyasṛgṛdhijvalaśucalaṣapatapadaḥ / 150/padāni/ju caṅkramya dandramya sṛ gṛdhi jvala śuca laṣa pata padaḥ (yuc tacchīlādiṣu)/

vṛttiḥ/ ju prabhṛtibhyo dhātubhyo yuc pratyayo bhavati tacchīlādiṣu kartṛṣu/

samāna : adj. "same, equal, uniform, common" (sama sadṛśa, sādhāraṇa); "good, honoured" (guṇavat, mahita); "a friend, an equal" (vayasya); "one of the vital airs" (samānavāyu);

varcasaṃ may be considered as an Ac.sg.m. (f.), referring to the declension of sumanas, though *varcas* would be written in Ac.sg.nt., according to the declension of *manas* (paradigme). At last, *varcasaṃ* of *varcasa*– s.nt., "lustre", may be used in the strophe.

tadā : "then, at the time" (tasmin samaye), Pāṇ.V. 3.15, see in analysis of st.9, adhyāya 14;

vegavat : adj. "agitated" (as the ocean), "impetuous, rapid, hasty, swift, violent", Ac.sg., it can be considered as an adverb as it is near the verb *nyapatata* ;

punaḥ punar : punas punas (*in pausa*), the first one (*punaḥ*) may be seen as the final dental sibilant *s* changes into the visarga (ḥ) before the voiceless labial *p* of *punar*,

Pāṇ.VIII. 3.34 ; VIII. 3.35, see in analysis of st.13, adhyāya 16

punaḥ : ind. “again, once more” (punarapi); “but, on the other hand” (tu) ; further, besides” (kiñ ca) ; “again and again” (when repeated), (asakṛt);

punar : punas (in pausa), *sandhi* : the final dental sibilant *s* changes into *r* before the sonent *n* of *nyapatata*, Pāṇ.VIII. 2.66, see in analysis of st.15;

nyapatata: ni–a–pat–a–ta, coming from ni–*PAT*–, “to fall down, descend”,

ni → ny, i → y, according to *saṃprasāraṇa* principle, Pāṇ.I. 1.45 ; VI. 4.131; VI. 1.77 ; VI. 1.127, see in analysis of st.3, adhyāya 16, *a*, augment (*bhūtakaraṇa*), *PAT*–, root, the vowel *a* is maintained, Pāṇ.I. 1.2; VII. 3.84, see in analysis of st.14, adhyāya 17, *a*, thematic vowel (*vikaraṇa*), Pāṇ.III. 1.68, see in analysis of st.14, adhyāya 16, *ta*, pers.flexional ending of Imperfect tense 2nd pers.pl.Parasmai pada ;

sahasraśah : “by thousands” ;

danujān : danuja– s.m. (danusambhava, danusūnu), “a demon” (dānava), Ac.pl. ;

diti : s.f. “cutting, dividing” (chedana); “liberality” (audārya);

karetitam : kara + īritaṃ, īrita– past partici. of the root *ĪR*–, 1st cl., “to go” (*GAM*–) ; “to shake” (KAMP–) ; “to move” (*CAL*–) ; “to rise, to spring from” (pra–*BHŪ*–) ; Sandhi : *a* + *ī* = e, Pāṇ.VI. 1.87, see in analysis of st.12, adhyāya 14; kara coming from *KṚ*– + □*a*, kar–a → kara, s.m. “a hand”, “a ray of light” about *KṚ*– + □*a*, kar–a, there ia a record in Amarakoṣa :

(...) bhānuḥ karo marīciḥ strīpuṃsayor dīdhitiḥ/33/ (prathamaṃ Kāṇḍam)

(...) bhāgadhyeyaḥ karo baliḥ/gha□□ddideyaṃ śulko'strī

prabhṛtaṃ tu pradeśanam/27/ (dvitīyaṃ kāṇḍam)

comment : karo varṣopale pāṇau raśmau pratyayaśuṇḍayoḥ (iti medinī).

Dhvāntāridānavā vṛtrāḥ balihastāṃśavaḥ karāḥ pradarā bhaṅganārīrugvāṇāḥ asrāḥ kacā api/164/ (tṛtīyaṃ kāṇḍam)

puruṣa– s.m. “a male, a man” (nara) ; “mankind” (manava) ; “an agent, a servant” (pratinidhi, sevaka) ; “the soul, the Supreme Being” (jīva, parātman);

vareṇa : vara– s.m. “desire” (icchā) ; “a boon” (īpsita), I.sg., vara + -ā = vara + ina → vareṇa, Pāṇ.VII. 1.12, see in analysis of st.6, adhyāya 17, the nasal dental *n* changes into the nasal cerebral *ṇ* after the letter *r*, Pāṇ.VIII. 4.1 VIII. 4.2, see in analysis of st.3, adhyāya 16;

vidārayat : coming from the root vi–*DR*–, ot–dār–ay–a–t, (or vidārayant–), ṝ — ā ār, Pāṇ.I. 1.3 :

iko guṇa vṛddhī /3/padāni/guṇa vṛddhī (vṛddhiḥ guṇaḥ)/

vṛttiḥ/ vṛddhguṇau svasañjñayā (vṛddhyā guṇena vā) śiṣyamāṇāvika eva sthāne veditavyau/; (also I. 1.51);

(see also Pāṇ.VIII. 3.84, in analysis of st.28, adhyāya 16).

Pres. participle in causative mood, “causing to burst asunder, to rend or tear to pieces”, Ac.sg.nt., *sandhi* : the final voiceless dental t changes into the sonant *d* before the *d* of ditiă, Pāṇ.II. 1.39; VI. 3.2, see in analysis of st.2, adhyāya 16;

saṃyuge : saṃyuga– s.m. “union” (saṃyoga); “fight” (āhava), L.sg., Pāṇ.IV. 1.2, see in analysis of st.18, saṃyuga + i à saṃyuge.

This strophe is written in the metre called rucirā (or prabhāvatī).

दहत्क्वचिज्ज्वलन इवालेलिह
त्प्रसह्य तानसुरगणान्यकृन्तत।
प्रवेरितं वियति मुहुः क्षितौ तदा
पपौ रणे रुधिरमथो पिशाचवत्॥२३॥

Dahat kvacijjvalana ivālelihat
prasahya tānasuragaṇān nyakṛntata
praveritaṃ viyati muhuḥ kṣitau tadā
papau raṇe rudhiramatho piśācavat/23/

"The Sudarśana cakra of Lord Viṣṇu sometimes became blaze like the burning fire and sometimes it cut the group of demons into pieces and thus in the battle-field, roaming from earth and sky, it drank the blood like a fiend".

kvacij–jvalana : kvacit jvalanas (*in pausa*), kvacit : ind. "in some cases, in some places", *sandhi* : the voiceless dental *t* changes into the sonant palatal *j* before the letter *j* of *jvalana*, Pāṇ.VIII. 4.40, see in analysis of st.7, adhyāya 16; (Pāṇ.II. 1.38; II. 1.39; VI. 3.2, see in analysis of st.6, adhyāya 16);

jvalana : jval + yuc, jval + ana, Pāṇ.III. 2.150, see in analysis of st.22 ;

sandhi of jvalanas : the final dental sibilant *s* must be dropped down before the vowel except the short a, Pāṇ.VIII. 3.17 :

bhobhagodhoapūrvasya yośi/17/padāni/bho bhago adho apūrvasya yaḥ aśi/

vṛttiḥ/ bhobhagodho ityevaṃ pūrvasya avaṇepūrvasya ca ro rephasya yakārādeśo bhavati aśi parataḥ/

(see also VIII. 3.19, 20, 22 ; y is elided by these sūtras *; aś is used here for the sake of the subsequent sūtra,* and aś means all voiced phonemes, *aC + haś)*.

This sūtra VIII. 3.17 must clear up :

– the case of *śira udamya* (śiras udamya, *in pausa*), in st.14, adhyāya 16,

– the case of *samāna iva* (samānas iva, *in pausa*), in st.33, adhyāya 16,

– the case of *divya utpanno'mṛta*° (divyas utpannas amṛta°, *in pausa*), in st.35, adhyāya 16.

iva : ind. "like, in the same manner as, just, exactly, indeed, so"; ivavaº, sandhi : a + a = ā, Pāṇ.VI. 1.101, st.6, adhyāya 16;

avalelihat : ava–le–lih–a–t, coming from ava–*LIH*–, "to flicker" (as a flame), *ava*, prefix, *le*, reduplication (abhyāsa). the radical vowel *i* becomes *e* (guṇa); in LIH–, the vowel i is maintained, the stem is *leliha*– where a is a thematic vowel (*vikaraṇa*), *t*, pers.flexional ending of 3rd pers.sg. Parasmai pada, Imperfect tense(?) of Intensive conjugation follows roughly the rules known through Pāṇ.VI. 1.1 ; VI. 1.4 ; VI. 1.8 ; VI. 1.10; VII. 4.59; VII. 4.62; VII. 4.61 VII. 4.66, see in analysis of st.2, adhyāya 17. (The sūtra VII. 4.60 deals with the elision of the vowel *ṛ*). The following sūtras concern directly *yaṅ* :

Pāṇ.VII. 4.90 : rīgṛdupadhasya ca/90/padāni/rīk ṛt upadhasya ca/

vṛttiḥ/ ṛdupadhasyāṅgasya yo'bhyāsastasya rugāmo bhavati yaṅ lukoḥ parataḥ/

vārttikam/rīgṛtvata iti vaktavyam/

Pāṇ.VII. 4.91 : rugrikau ca luki/91/padāni/ruk rikau ca luki/

vṛttiḥ/ yaṅ luki ṛdupadhasyāṅgasya yobhyāsastasya rugrikāvāgamau bhavataś ca kārādrik ca/

vārttikam/marṃjyate marṃrjyamānāsa ityupasaṅkhyānam/

Pāṇ.VII. 4.92 : ṛtaś ca/92/padāni/ṛtaḥ ca/

vṛttiḥ/ ṛkārāntasyāṅgasya yobhyāsastasya rugrikāvāgamau bhavato rik cayaṅ luki/

kārikā : kiratiṃ carkkaritāntaṃ pacatīyatra yo nayet/

prāptijñaṃ tamahaṃ manye gārabdhastena saṃgrahaḥ/

tān : coming from the stem tad–, Ac.pl.m., related to gaṇān ;

a–sura : a, privative vowel, Pāṇ.VI. 2.116, see in st.14, adhyāya 15, "non-god", i.e. "a demon";

gaṇān : gaṇa– s.m. “a flock, troop, multitude”, Ac.pl.;

prahsahya : abs. of pra + SAH–, “to overpower” (abhi–BHŪ–), “to make effort” (YAT–) “to endure” (SAH–);

nyakṛntata : ni–a–krnt–a–ta, from ni–*KṚNT*– 6th cl.,” to cut, to cut off, to cut in pieces, divide, tear asunder, destroy” (*LŪ*– 9th cl.) ; the vowel *i* of *ni* changes into *y*, according to *saṃprasāraṇa* principle, see some Pāṇini's sutras in analysis of st.3, adhyāya 16, *a*, augment (*bhūtakaraṇa*), *KṚNT*–, root, *a*, vowel of the stem of conjugation of present system (*vikaraṇa*), Pāṇ.III. 1.68, see in analysis of st.14, adhyāya 16, ta, pers.flexional ending of Imperfect tense 2nd pers.pl., Parasmai pada; the root *KṚNT*– can be understood as being in the 7th class, “to surround, to compass”; this case is likely right and the troop of gods must have cut the multitude demons in small groups, so that they can be overpowered.

dahat : pres. participle of *DAH*–, N.sg.nt., “burning”, related to *jvalana* ;

īritaṃ : īrita– past participle of the root *ĪR*– 1st class, “to go” (*GAM*–), “to shake” (*KAMP*–), “to move” (*CAL*–); īr +i- + kta → *īrita*, Pāṇ. VII. 2.52, *vasati kṣudhoriṭ* see in analysis of st.23, adhyāya 14, (also VII. 2.53, 54) ; about i- + kta (or simply i-), the sūtra VII. 2.35, ārdhātukasyeḍ vadeḥ, is a governing rule having its effect in 40 sūtras. About it, an increment marked with *t* (or k), there is a Pāṇini's sūtra I. 1.46:

ādyantau ṭkitau /46/padāni/ādi antau ṭk itau/

vṛttiḥ/ ādiṣṭiḍ bhavati antaḥ kiḍ bhavati ṣaṣṭhī nirdiṣṭasya/

According to the present sūtra, we have two indictory letters ṭ and *k* ; the special use of them is explained here. By referring to the governing rule (VII. 2.35), one may know where is this it to be added, in the beginning or the end or the middle of the *ārdhadhātuka* affix? The answer is in this sūtra.

N.B. The point of the analysis of *īrita* must be con-

nected directly to the one of the former strophe (st.22).

muhuḥ : "suddenly, at once, in a moment" ; "for a moment, constantly, incessantly";

kṣitau : L.sg. of kṣiti – s.f. "wane, perishing, ruin, destruction"; "an abode, dwelling, habitation"; earth, soil of the earth";

viyati : L.sg. of viyat– pres. participle of vi + *I*–, "going apart or asunder" "being dissolved, vanishing"; s.nt. "the sky, heaven, air, atmosphere";

prava– adj. (from the root *PRU*–). fluttering, hovering";

prava + īritaṃ, *sandhi* : a + ī → e, Pāṇ.VI. 1.87, see in st.12, adhyāya 14;

raṇe : raṇa– s.m. (or nt.), "war" (yuddha) ; "a battle–field" (*raṇakṣetra*) ; raṇa + ṅi, raṇa + i = raṇe, L.sg. ;

piśācavat : from piśācā + vat (or vant–), piśāca– s.m. "demons endowed with fondness for flesh"; "a fiend, ogre, demon, devilish being" ; this kind of demons is spoken in the Veda along with Asuras and Rākshasas; like a fiend";

The Manusmṛti says :

(...) *rakṣāṃsi ca piśācāś ca tāmasīṣūttama gatiḥ.* (XII, 44)

(...) *hiṃsrāṇāṃ ca piśācānāṃ steno vipraḥ sahasraśaḥ.* (XII, 57)

atho = atha ind. "now, moreover, therefore, certainly, likewise" ;

rudhiraṃ : rudhira– adj. "red" (rakta) ; s.nt. "blood" (aṣj–) ; s.m. "Mars" (*bhauma*);

papau : coming from *PĀ*– 1st cl. "to drink, quaff, suck, sip, enjoy", *pa*, reduplication (abhyāsa), see Pāṇini's sūtra in analysis of st.2, adhyāya 17, pā + au = pau, Pāṇ.VI. 1.88, see in analysis of st.3, adhyāya 15; *au*, pers. flexional ending of Perfect tense, 3rd pers.sg.Parasmai pada ; about the long *ā* substitued by *au*, we know a

Pāṇini's sūtra, VII. 1.34 :

āta au ṇalaḥ / 34 / padāni / ātaḥ au ṇalaḥ/

vṛttiḥ/ ākārāntādaṅgāduttarasya ṇala aukārādeśo bhavati/

So, we can write : pā + ṇal → pa–pā + au (VI.1.8 ; VII.4.59)→pa–p–au (VI.1.88). It is the vṛddhi–ekādeśa; (it requires a way of *sthānivat*, according to I. 1.56 ; I.1.59, dvirvacane'ci) ; for VI.1.8, see in analysis of st.15, adhyāya 14; for VII.4.59, see in analysis of st.2, adhyāya 17.

The strophe uses the metre rucirā (= Prabhāvatī).

अथासुरा गिरिभिरदीनचेतसो मुहुर्मुहुः सुरगणमर्दयंस्तदा।
महाबला विगलितमेघवर्चसः सहस्त्रशो गगनमभिप्रपद्य ह॥२४॥

Athāsurā giribhiradīnacetaso
muhur muhuḥ suragaṇamardayaṃs tadā/
mahābalā vigalitameghavarcasaḥ
sahasraśo gaganamabhiprapadya ha/24/

"Approaching the sky by thousands, the powerful demons not being depressed, attacked the gods by the mountains, flying in the sky (i.e. from behind the cloud)".

a–dīna : adj. "not depressed", noble–minded", for privative *a*, Pāṇ.VI. 2.116, see in analysis of st.4, adhyāya 15;

ha : ind. an emphatic particle, "verily, indeed" (khalu);

gaganam : gagana–s.nt. (also gagaṇa), "atmosphere, firmament"; "sky" (ākāśa), "heaven" (svarga), "a cypher" (śūnya); Ac.sg. ;

sahasraśo : sahasraśas (*in pausa*), "by thousands", *sandhi* : the group –as = o;

atha : ind. "likewise, now, moreover, therefore, certaintly" ;

asurā : a–surās (*in pausa*), a–sura– s.m. "a demon, a fiend", for privative *a*, Pāṇ.VI. 2.116, see in analysis of st.4, adhyāya 15; atha + a–surā, *sandhi* : a + a= ā, Pāṇ.VI. 1.101, see in analysis of st.6, adhyāya 16; the final dental

sibilant *s* of the group *–ās* must be dropped down before the sonant *g* of *giribhirǎ*, Pāṇ.VIII. 3.19 ; VIII. 3.22, see in analysis of st.18, adhyāya 14;

giribhir : giribhis (*in pausa*), *sandhi* : the final dental sibilant *s* changes into *r* before the vowel *a* of adīnae, Pāṇ. VIII. 3.15, see in analysis of st.1, adhyāya 16; Pāṇ.VIII. 2.66, see in analysis of st.15, adhyāya 17; I.pl.

cetaso : cetasas (*in pausa*), cetas– s.nt. "splendour"; "consciousness, intelligence, thinking soul, heart, mind", G.sg., *sandhi* : the group *–as* → o, Pāṇ.VI. 1.113; VI. 1.114, see in st.17, adhyāya 14; (same rule for sahasraśo);

megha : s.m. "a cloud" (vārida) ; "mass" (samūha);

vigalita– adj. "flowed away, drained off, dried up"; vi–*GAL*– + i- + kta, vi–*GAL*–i–ta, Pāṇ.VII. 2.52, see in analysis of st.23, adhyāya 14;

varcasaḥ: " varcas– s.nt. "light, lustre" (tejas)' "power, valour" (prabhāva, parākrama), G.sg., (varcasa– *ifc*, at the end of compound);

mahābalā : mahābalās (*in pausa*), mahābala–, "great power", it can be considered as an adjective, related to asurā, *sandhi* : the final dental sibilant *s* of the group *–ās* must be dropped down before the sonant *v* of vigalitaº, Pāṇ.VIII. 3.19; VIII. 3.22, see in analysis of st.18, adhyāya 14;

muhur muhuḥ : "again and again, incessantly", *sandhi* of muhur : the final dental sibilant *s* changes into *r* before the sonant *m* of muhuḥ, Pāṇ.VIII. 2.66, see in analysis of st.15, adhyāya 17;

abhi–pra–pad–ya : abhi–pra–*PAD*–ya : abs. in –ya, "to come towards, reach at, enter into"; "to resort to";

mardayaṃs : mardayan (in pausa), coming from the root *MṚD*– 9th or 1st cl., the vowel ṛ → ar, Pāṇ.I. 1.51, see in st.4, adhyāya 16; I. 1.2 ; VII. 3.84, see in analysis of st.14, adhyāya 17; causative mood, "to press, to squeeze hard, crush, break, oppress, torment, destroy, kill" ;

sandhi : mardayan + tadā, before the voiceless dental t, n → ṃs, Pāṇ.VIII. 3.7, see in analysis of st.6, adhyāya 16; (see in Logico...) ;

suragaṇa– "troops of gods", *tatpuruṣa* compound, object of mardayaṃs ;

Logico–grammatical analysis.– About *mardayaṃs*, it may be considered as *mardayan* (*in pausa*) that would be a present participle of the root *MṚD*–(mard–ay–a–n, N.sg.m.). The present case is not fit for the sense of the strophe as a–surā (a–surās, *in pausa*) needs a verb in plural 3rd pers.. The real form may be *a–mard–ay–a–n*, 3rd pers.pl. of Imperfect tense, Parasmai pada. The fact weather to verily see the vowel *a* of gaṇa or the augment of *a*–mardayan is being dropped down. At first, I am not sure why a long ā had not been written. In regular way, we may read *guṇāmardayaṃs tadā* (sandhi *a* + *a* → *ā*). Anyhow, one *a* is elided. This is a particular case of an Imperfect tense that has been used without its augment. The reason may be found out through the *chanda* at the end of the 1st line of *Rucirā* metre :

mu hur mu	huḥ su ra	ga ṇa mar	da yaṃs ta dā
JA	BHA	SA	JA

We see ṇa is at the middle element of *SA* gaṇa, and it is to be in a short vowel, therefore the sandhi a + a → ā can't take its normal effect. The *SA* gaṇa at that very point of the 1st line of the strophe gives reason to the poet's choice in considering °*gaṇamardayaṃs*. the present case is imperative for one to see the determinating influence of the metre. In *chanda*, the *gaṇa* are so strict that hardly any poet can afford to avoid them.

The metre *Rucirā* is used in the strophe.

अथाम्बराद्भयजननाः प्रपेदिरे सपादपा बहुविधमेघरूपिणः।
महाद्रयः प्रविगलिताग्रसानवः परस्परं द्रुतमभिहत्य सस्वनाः॥25॥

Athāmbarād bhayajananāḥ prapedire
sapādapā bahuvidhamegharūpinaḥ/
mahādrayaḥ pravigalitāgrasānavaḥ
parasparaṃ drutam abhihatya sasvanāḥ/25/

"Stricking quickly one another with the noises, the mountains with their oozing top of table–land, the tress appearing as clouds in various particular forms had taken effect causing the terror from the sky".

The strophe uses the metre Rucirā

atha : ind. now, moreover, (also in analysis of st.24);

ambarād : ambarāt (*in pausa*), ambara– s.nt. "sky, atmosphere, ether" (ākāśa, antartikṣa), Ab.sg., see in analysis of st.20; *sandhi* : the final voiceless dental *t* changes into *d* before the sonant *bh* of bhayaº, Pāṇ.II. 1.38, 39; VI. 3.2, see in analysis of st.6, adhyāya 16; *sandhi* : atha + ambarād, a + a = ā, Pāṇ.VI. 1.101, see in analysis of st.6, adhyāya 16;

bhaya– s.nt. "fear, alarm, dread, apprehension, terror, danger, peril, distress";

jananāḥ : jananās (*in pausa*), janana– adj. ifc. at the end of cpd., "generating, begetting, producing, causing"; s.m. "progenitor, creator", N.pl.m. ; this word is seen in Ṛgveda II :

somapūṣaṇā jananā rayīṇāṃ divo jananā pṛthivyāḥ/ 40.1.

In Manusmṛti IX :

ekādaśe strījananī sadyastvapriyavādinī/81.

sa : particle ;

pādapā : pāda–pās (in pausa), pāda–pa– s.m. "drinking at foot or root", i.e. a tree, plant", *pa* coming from the root *PĀ–* "to drink"); *sandhi* : the final dental sibilant *s* of the group *–ās* must be dropped down before the sonant *b* of bahuº, Pāṇ.VIII. 3.19; VIII. 3.22, see in analysis of st.8, adhyāya 14;

bahuvidha– adj. "of many sorts or kinds, manifold, various";

megha– s.m. "a cloud" (vārida); "a mass" (samūha);

mahādrayah : mahā–adri– s.m., N.p., "a mountain" (parvata); "a stone" (śilā); "a tree" (taru); "a cloud" (megha); "the sun" (sūrya);

drutam : ind. "quickly, swiftly", immediatly" (sadyam); druta– s.m. "a scorpion" (damsa); "a tree" (naga); "a cat" (biḍāla);

rūpinaḥ : rūpin– adj. "having or assuming a partic. form or figure, embodied, coroporeal"; ifc. "having the form or nature or character of, characterised by, appearing as", N.(or Ac.) pl.m. ;

svanāḥ : svana– s.m. "sound, noise" (nāda, dhvani), the sound produced by the roar of wind, thunder, water;

abhi–*HAN*– 2nd cl., "to strike, to beat" (TAD– 10th cl.); "to kill, to destroy" (*HAN*–) ; "to drive, to ward off" (apa–NUT–); "to beat" (as drum) ; abhihatya : ind. "striking, killing"; In the Manusmṛti XI, we read :

avagurya tvabdaśatam sahasramabhihatya/st.206.

prapedire : pra–ped–ire, coming from pra–*PAD*–, "to fall or drop down from (Ab.)"; "to go forwards, set out for"; "to fall upon, attack, assail" ; "to undertake, commence, begin, do" ; "to assume, to come one, appear, take effect"; pra, prefix, a reduplication (abhyāsa) is not seen and the vowel a is substitued by *e* ; two Pāṇini's sūtra must be known.

VII. 4.60 : halādiḥ śeṣaḥ/60/padāni/hal ādiḥ śeṣaḥ/

vṛttiḥ/ abhyāsasya halādiḥ śiṣyate anādir lupyate/

The word halādiḥ is not a compound, though it could be in a *tatpuruṣa* meaning "first among the consonants". Through the word *ādi*, it can be supposed as a *Karmadhāraya*. We have the word *abhyāsa* in the *vṛttiḥ*, it bears a sense of *jāti*, "generic property" or kind. *Śeṣaḥ* and *śiṣyate* lead the

same object expressed to us by "is retained". About prapedire, *pra*, prefix, only *p* "is retained" as *pa–pad + ta → ped + e*, the reduplication *pa* is dropped down, the *p* of *PAD–* is maintained. Practically speaking, in the weak stem of Perfect tense (*Li*) of *Ātmane pada*, the reduplication or the consonants of abhyāsa are all elided; the first one "is retained"; it appears as *śeṣaḥ* is the determinating word of the *sūtra*. For best comprehension, one can discuss the sense of the *sūtra* through the retention or the cessation facing the consonants. And one can feel an insight of the trend of the injunction.

VI. 4.120 : ata eka halmadhye'nādeśāder li/120/padāni/
ataḥ eka hal madhye anādeśādeḥ li/

vṛttiḥ/ kṅitītivartate/li parata ādeśa ādiryasyāṅgasya
nāsti tasya ekahalmadhye, asahāyayor halor
madhye yo'kārastasya ekārādeśo bhavati,
abhyāsalopaś ca li kṇitiparataḥ/

vārttikam/damheretvaṃ vaktavyam/vā°/
naśimanyoralivyetavaṃ vaktavyam/vā°/
chandasyamipacorapyali etvaṃ vaktavyam/
vā°/yajivapyoś ca/

According to this sūtra, we understand *pad → ped* as the vowel *e* is substitued for the short *a* standing between two simple consonants. The effect takes place with personal endings of Perfect tense which have a *k* indicatory (I. 2.5). When the vowel *e* is substitued, the reduplication is all elided. The case is confirmed by the sūtra VII. 4.60. About the personal flexional ending *–ire*, there is a Pāṇini's sūtra III. 4.81, see in analysis of st.8, adhyāya 16; the vowel *i* of *–ire* can be cleared up by the sūtra VI. 4.64, see in analysis of st.8, adhyāya 16; 3rd pers.pl. Perfect (Li-), Ātmane pada.

pravigalita– (pra–vi–*GAL–* + i- + kta, vi–*GAL*–i–ta, Pāṇ.VII. 2.52, see in analysis of st.23, adhyāya 14), "oozing";

sānavaḥ : sanu– s.m., (from the root *SAN–*), "a summit, ridge, surface, top of mountain, mountain–ridge, table–land", N.pl.;

parasparaṃ : ind. "one another, each other, from one another"; we see the dental sibilant *s* is maintained before the voiceless labial *p*. In general way, the dental sibilant s has to be changed into the visarga. Through analogical view, Pāṇini's sutra VIII. 3.38 may be quoted :

sopadādau/38/padāni/saḥ a upadhādau/

vṛttiḥ/ sakāra ādeśo bhavati visarjanīyasya kupvorapadādyoḥ parataḥ pāśakalpakakāmyeṣu/

vārttikaṃ/ sopadādāvityanavyayasyoti vaktavyam/roreva kāmye nānyasyeti niyamārthaṃ vaktavyam/

vārttikaṃ/ upadhmānīyasya kavarga paratah sakāra ādeśo bhavatīti vaktavyam/

we have payaspāśam (V. 3.47), payaskalpam, yaśaskalpam (V. 3.67); (see also VIII. 3.48, 49, 51).

ततो मही प्रविचलिता सकानना महाद्रिपाताभिहता समन्ततः।
परस्परं भृशमभिगर्जतां मुहू रणाजिरे भृशमभिसंप्रवर्तिते॥26॥

Tato mahī pravicalitā sakānanā
mahādripātābhihatā samantataḥ/
parasparaṃ bhṛśamabhigarjatāṃ muhū
raṇājire bhṛśamabhisampravartite/26/

"Thereafter on all sides, the earth was shaken (and) struck, causing the forest to descend from the great mountain; with roaring exceedingly again and again at each other, they threw (themselves) attacking fiercely in the battle-field".

Tato : tatas (*in pausa*) = tasmāt, "then, therefore, hence", for the word tatas, see Pāṇ.V.3.7 ; VI. 3.35, analysis of st.14, adhyāya 14; *sandhi* : the group *–as* changes into o before the nasal *m* of *mahī*, Pāṇ.VI. 1.113; VI. 1.114, see in analysis of st.17, adhyāya 14;

mahī : s.f. “the earth”, N.sg. ; in Ṛg.III. 56.2 :

Tisro mahīruparāstasyuratyā guhā dve nihite darśyekā/

In *Manusmṛti*, VII :

dhanvadurgaṃ mahīdurgamabdurgaṃ vārkṣsameva vā / st.70.

In the *Bhagavadgītā* :

hato vā prāpsyasi svargaṃ jitvā vā bhokṣyase mahīm / II.37.

kānanā : kānana– s.m. (or nt.), “forest” (vana), it may be related to *mahī* ; in the Meghadūta, we read :

channopāntaḥ pariṇataphaladyotibhiḥ kānanāmrais (...), st.18

mahādri– mahā + adri, “the big stone, the great mountain”, sandhi : a + a = ā, Pāṇ.VI. 1.101, see in analysis of st.6, adhyāya 16;

abhi–hatā : (abhi–*HAN*–), adj. “struck, smitten, killed, beaten, attacked”, f.sg., related to mahī ;

pāta : “fall from a mountain” ; “descending, causing to descend”;

samantataḥ : (or samantaḥ), ind. “on all sides, wholly”, (see also in st.17) *pravicalitā* : (pra–vi–*CAL*–), °cal + i + ta, Pāṇ.VII. 2.52, see in analysis of st.23, adhyāya 14;

bhṛśam : ind., generally used at the beginning of a compound, “much, abundant”; “strongly, violently, vehemently, greatly, exceedingly, repeatedly” (bhūyas) abhi–garjatāṃ : °garjat–, pres. participle of *GARJ*– 1st cl., “to roar at, to bawl at, to rise savage or ferocious cries”; “to thunder” (*NAD*–, *STAN*–); G.pl.m. (or nt.);

muhū : muhus or muhur, “again, again and again” ; *sandhi* : the final *r* must be dropped down before the letter *r* of raṇājire and consequently the vowel *u* is to be lengthened, Pāṇ.VIII. 4.14 :

ro ri/14/padāni/raḥ ri/

vṛttiḥ/ rephasya rephe parato lopo bhavati/

The real form of the sūtra is *roḥ ri* ; the form *ro ri* is a right understanding as *ras ri* (*in pausa*) has to be pointed out (sandhi : group –as → o, Pāṇ.VI. 1.113 VI. 1.114); *raḥ* is the Genitive or *r*, and *roḥ* would be the Genitive of *ru*, and accordingly *roḥ ri* has nothing to do here. The lengthening of the vowel which precedes that *r* can be referred to the Pāṇini's sūtra VI. 3.111 :

ḍhralope pūrvasya dīrgho'ṇaḥ / 111/ padāni/ḍhralope pūrvasya dīrgho'ṇaḥ /

vṛttiḥ/ ḍhakārarephayor lopo yasmin sa ḍh lopaḥ tatra pūrvasyaṇo dīrgho bhavati/

parasparaṃ : ind. "one another, each other, from one another"; the dental sibilant *s* of *paras* is maintained, Pāṇ.VIII. 3.38, see in analysis of st.25;

raṇājire : raṇa– a + *AJ*–ire, a, reduplication (abhyāsa), aj–, root, 1st cl. "to pers.flexional ending, 3rd pers.Perfect tense, Ātmane pada; for *–ire*, Pāṇ.III. 4.81; for the vowel *i* of *–ire*, Pāṇ.VI. 4.64, see in analysis of st.8, adhyāya 16;

vartite : vartita : vart–i–ta, coming from the root *VṚT*– (saṃº, praº) "to begin, to set about; "to go against", attack, to encounter"; L.sg.

Logico–gramamatical analysis.– The earth (*mahī*) was shaken (*pravicalitā*) and struck (*abhihatā*) ; *kānanā* may be understood as an element which determines what is to be distinguished in a statement, being in connection with the subject. So, *kānanā* is a predicate related to *mahī*. The forest and particularly the trees depend on the earth to being in a good condition, but in the scenery shown by the strophe, the trees are broken or uprooted. The situation can be compared to the effect of an earthquake. *Kānanā* can't be *kānanās* (*in pausa*), though the final dental sibilant *s* of the group *–ās* has to be dropped down before the sonant *m* of *mahādri*; the case is to be kept off.

Case of *abhihatā* (or *abhihatās, in pausa*) : if *abhihatās* had been used, its final dental sibilant *s* would have changed into visarga before the sibilant *s* of *samantataḥ*. Otherwise, if, indeed, *abhihatās* had been considered, the final sibilant *s* would have remained. Having viewed through these supposed cases, one may be sure that *abhihatā,* like *pravicalitā*, is related to *mahī*.

The case of *pāta* was the right one; the *sandhi a + a* took its effect (long *ā*), though *pātā* was likely possible with regard to *mahī* (or also kānanā(?)). Anyhow, *pāta* remains an element of the compound *mahādri*º.

Parasparaṃ would have been put nearby *abhisaṃ*□ *pravartite*, but the image of the fight (*viruddha* or *yuddha*) and its steps had obliged the choice that had been fitted to follow rightly the scheme of the metre. Each camp was in battle array :

a) war–cry grasped through ºabhigarjatāṃ, b) setting about fighting, indicated by *abhisaṃpravartite*.

Bhṛśam + abhi is seen in two times and associated with the verb expressing the actions that required an artful preparation.

Raṇājire may be understood as *raṇa + ajire* (a, reduplication+AJ–), the form of the syllables established by the metre. Through ºvartite, L.sg., raṇa is worth hinting at the place whrere the violent event takes place ; by the way, raṇa can be rendered as “as in the battle–field”.

This strophe 26 is not entirely written in the Rucirā metre. The first line has only 35 syllables. From mahādriº until samantataḥ, the scheme is :

ma hā dri	*pā tā bhi*	*ha tā sa*	*ma nta taḥ*
JA	TA	JA	RA

This part follows the scheme of vaṃśasthavila (or vaṃśatanita).

नरस्ततो वरकनकाग्रभूषणैर्महेषुभिर्गगनपथं समावृणोत्।
विदारयन्गिरिशिखराणि पत्रिभिर्महाभयेऽसुरगणविग्रहे तदा॥२७॥

Naras tato varakanakāgrabhuṣaṇair
meheṣubhir gaganapathaṃ samāvṛṇot/
vidārayan giriśikharāṇi patribhir
mahābhaye'suragaṇavigrahe tadā/27/

"Then, causing to burst asunder the summits of the mountain by arrows, and when the battle-field was in the great danger for the demons' troops, the Supreme Spirit (i.e. Viṣṇu), by means of abundant arrows with best – decorated tips, concealed the road of the sky."

naras : nara– s.m. "a man, a male" (puṃs) ; "a person" (jana); "the primeval Man or eternal, supreme Spirit pervading the universe"; "a husband" (in Mn. IX.76); N.sg. ; *sandhi* : the final dental sibilant *s* is maintained as it is followed by the voiceless dental *t* of *7*, Paṇ.VIII. 3.34, see in st.17, adhyāya 14;

tato : tatas (in pausa) = tasmāt, "then, therefore, hence, thus", for the word *tatas*, Pāṇ.V. 3.7 ; VI. 3.35, see in st.14, adhyāya 14; *sandhi* : the group *–as* changes into *o* before the sonant *v* of varakanakāº, Pāṇ.VI. 1.113 VI. 1.114, see in st.17, adhyāya 14;

vara : adj. "excellent" (uttama); "better than" (śreyam); s.nt. "a desire" (icchā) "a boon" (īpsita– s.nt.) ; "a gift" (*dāna*); this word is used in Khmer language; *kanaka*– s.nt. "gold" (*suvarṇa*);

agra : adj. "chief, best, prominent" (pramukha, ādya, śreṣ-ha); "tip, point"; "the best (of any kind); "goal, aim" (sandhyāna); "surplus, excess" (adhikāra); now, agra is used in Pāli form as *agga* in Khmer language. Before the World War II, the so–called Khmer Prime Minister (2nd personage after the King) had *aggamahāsenā* as his title. The queen was called *aggamehesī*, i.e. "the Chief of the female buffalo".

bhūṣaṇair : bhūṣaṇais (*in pausa*), bhūṣaṇa– s.nt. "ornament, decoration" (alaṅkāra) I.pl., *sandhi* : the final dentas sibilant *s* changes into *r* before the sonant *m* of *maheṣubhir*, Pāṇ.VIII. 3.15, see in analysis of st.1, adhyāya 16; Pāṇ.VIII. 2.66, see in analysis of st.15, adhyāya 17;

maheṣubhir : mahā + iṣu + bhis (*in pausa*), I.pl. ; mahā : mahat– adj. "important, great, big, large, mighty, violent, distinguished, abundant, numerous";

iṣubhir : iṣu– s.m. "an arrow" (śara), coming from the root *IṢ*– 1st, 4th, 9th cl. ; in the *Dhammapada* (of Buddhist *Tipi□aka*), *Cittavagga* (*Cittavargastṛtīyaḥ*) :

Pāli : ujuṃ karoti medhāvī isukāro va tejanaṃ/33/ (2nd line)

Sanskrit : *ṛjuṃ karoti medhāvī iṣukāra iva tejanam/*33*/* (2nd line) *sandhi* of *isubhir* : the final dental sibilant *s* changes into *r* before the sonant *g* of gaganaº, same Pāṇini's sūtra as indicated under bhūṣaṇair;

sandhi of *maheṣubhir* : a + i → e, Pāṇ.VI. 1.87, see in analysis of st.6, adhyāya 16;

gagana : s.nt. "atmosphere, firmanent" ; "sky" (ākāśa), "heaven" (svarga); "a cypher" (śūnya);

pathaṃ : from *pathin*– s.m., strong stem *panthan*, older *pantha*, middle *pathi*, weak *path*, *patha* at the end of compound for *panthin*, s.m. "a way, path, road, course" (marga); "journey" (*pravāsa*); "range" (*viṣaya*); "a sect, a doctrine" (*śākhā*, *mata*); the Pāṇini's sūtra V. 4.74 may be quoted for this :

ṛkpūrapdhūḥ pathāmānakṣe/74/padāni/ṛk pūḥ ap dhūr pathām a anakṣe/

vṛttiḥ/ bhauvrīhaviti na svaryyate/sāmānyena vidhānam/ṛk pur ap dhur pathin ityevamantānāṃ samāsāmāmakāraḥ pratyayo bhavati samāsanto'kṣe na/

The affix *a* comes after *ṛc*, *pur ap dhur* and *pathin* when

being at the end of a compound, but it is not the case when *dhur* is in conjunction with *akṣa*.

(dvīpa, Pāṇ.VI. 3.97 ; rājadhurā, VIII. 2.7; IV. 1.4; jalapath, VI. 4.144).

In the *Rāmāyaṇa, Kiṣkindhākāṇḍa*, sarga 34, we read:

na ca saṃ–kucitaḥ panthā vālī hato gataḥ/ st.18 (1st line)

The sūtra VII. 1.85 is useful :

pathimathyṛbhukṣāmāt/85/padāni/pathi mathi ṛbhukṣām āt/

vṛttiḥ/ pathin mathin ṛbhukṣin ityeteṣāmaṅgānāṃ sau parata ākāra ādeśo bhavati/

The vowel *ā (āt)* is substituted for the nasal of the three WORDS mentioned in the sūtra ; this ā is not to be nasalised. There is a maxim : bhāvyamānene savarṇānāṃ grahaṇaṃ na bhavati. (see also VII. 1.86, 87)

vidārayan : vidārayat–(–ant–), coming from the root vi–*DṚ*–, pres.participle in causative mood, "causing to burst asunder, to rend or tear to pieces", N.sg.m., related to *naras*; the case may be seen as vi–dār–ay–a–n; root vi–DṚ–, the long ṛ à ār, Pāṇ.I. 1.3, see in analysis of st.22, (see also in Pāṇini's sūtra VII. 3.84, in analysis of st.28, adhyāya 16.

For the final dental nasal n (vibhakti of –at–/–ant–), Pāṇ.VIII. 3.30; VI. 4.14 VI. 1.68; VIII. 2.23, see in analysis of st.6, adhyāya 16; the sūtra VII. 1.70 must be known:

ugidacāṃ sarvanāmasthāne'dhātoḥ/70/ padāni/ugit a cām sarvanāmasthāne a dhātoḥ/

vṛttiḥ/ ugitāmaṅgānāṃ dhātuvirjitānāmañcate ca sarvanāmasthāne parato numāgamo bhavati/

giri : s.m. "a mountain, an elevation" (naga); "a huge rock" (mahāśilā); in Khmer, the word is spelt as girī;

śikharāṇi : śikhara– s.m. or nt. ”pop, summit” (śṛṅga); “crest” (āpīda), Ac.pl.

patribhir : patribhis (*in pausa*), patri– s.m. “an arrow” (*bāṇa*); “mountain” (*bhūbhṛt*); “a tree” (*pādapa*), I.pl., *sandhi* : the final dentas sibilant *s* changes into *r* before the sonant *m* of *mahābhaye*, see the same Pāṇini's sūtra as indicated under *bhūṣaṇair* ;

mahābhaye : mahā + bhaya–, bhaya– s.nt. “fear, alarm, dread, apprehension, terror, danger, peril, distress”, L.sg.;

'sura : a–sura (*in pausa*), privative a, Pāṇ.VI. 2.116, see in analysis of st.12, adhyāya 14;

gaṇa : s.m. “a flock, troop, multitude, number, series, class”;

vigrahe : vigraha– s.m. “discord, quarrel” (kali); “battle” (yuddha); “contest, strife, war with”; L.sg.;

tadā : ind. “then, at the time” (tasmin samaye), Pāṇ.V. 3.15, see in analysis of st.9, adhyāya 14; (see in st.13, 22, 23);

samāvṛṇot : sam–ā–a–*VṚ*–ṇo-t, coming from sam–ā–*VṚ*–, 5th cl., “to cover all over, conceal, veil, encompass, surround” ; sam–ā–, prefix (upasarga), *a*, augment (bhūtakaraṇa), *VṚ*–, root, *–ṇo–*, infix indicating the strong stem of 5th cl., *t*, pers.flexional ending, 3rd pers.sg., Imperfect tense, Parasmai pada. (see also in st.22, adhyāya 16).

sandhi : the dental nasal n changes into the cerebral ṇ nasal after the letter ṛ of the root, Pāṇ.VIII. 4.1; VIII. 4.2, see in analysis of st.3, adhyāya 16. In VIII. 4.2 we read :

a□kupvāṅnumvyavāyepi/2/padāni/a□ku pu āṅ num vyavāye api/

The cerebral nasal *ṇ* takes place of *n* when the case is intervened by a vowel or y, v, r, h, or a guttural, or a labial or the preposition *a* or the augment *num*.

a□ stands for vowels and the letters *y, r, v, h,* (karṇam, haraṇam, kiriṇā),

ku means all the guttural, e.g. *arkeṇa*, *mūrkheṇa*,

pu means all the labial, e.g. *darpeṇa repheṇa*, *garbheṇa*,

āṅ means all the particle *ā* that is a vowel and do included in as pratyahāra, (VIII. 2.34; VIII. 4.14).

The vowel *ṛ* of the root *VṚ*– does not become *guṇa*; it can be explained by two Pāṇini's sūtras, VII. 3.84; I. 2.4.

VII. 3.84 : sārvadhātukārddhadhātukayoḥ/84/padāni/ sārvadhātuka ārddhadhātukayoḥ/

vṛttiḥ/ sārvadhātuke ārddhadhātuke ca pratyaye igantasyāṅgasya guṇo bhavati/

The verb of 5th cl. as *SU*–, *VṚ*– and the like do not take *guṇa*, i.e. su–snu + tip → sunoti, At this, the sūtra I. 2.4 has a determinating effect.

I. 2.4 : sārvadhātukampit/4/padāni/sārvadhātukam ap–it (ṅit)/

vṛttiḥ/ sārvadhātukaṃ yadapittaṅid bhavati/

The distinction must be made :

– terminations marked by *ś* (as called tiṅ),

– terminations marked by p (Tip, Sip, Mip, such as *ti*, *si, mi*);

ṅit → śap with p (as marked by p, pit),

ṅit without p, a–*Pit*, the affix is not *gunated* (e.g. kurutas).

The 5th class is stated by Pāṇ.III. 1.73 :

svādibhyaḥ śnuḥ/73/padāni/su ādibhyaḥ śnuḥ (sārvadhātuke kartari)/

vṛttiḥ/ (...) ityevamādibhyo dhātubhyaḥ śnupratyayo bhavati/

Su + tiP = Su + śnu + tiP → sunoti.

Let's compare the following lines :

BHŪ– + śap + tas = bho + a + tas = bhav–a–tas,

SU– + śnu + tas = *SU*–nu–tas, *SU*– is not *gunated* by Pāṇ.I. 2.4 and its interpretation is still difficult (with the elements dealing with P–it, a–P–it, Ṅ–it, Tiṅ, Ś–it).

For the 5th class, see also VI. 4.107 ; VI. 4.87.

Logico–grammatical analysis.– By considering the sense of vidārayanº, *patribhir* may be rendered as "by arrows" that were the means for bursting asunder the summits of the mountain, so that the demons' troops were in terror.

From mahābhaye until the end of the strophe, there is a possibility of an absolute locative. The condition described by this absolute locative is the direct consequence of the action said by *vidārayan*º ... *patribhir*. It took a moment as the demons were more untoward in their dealings with the gods. Facing the dreadful situations created by the Supreme Lord on all sides, they could not hold out any longer against the temptation to indulge in terror.

Then, feeling reassured about the whole thing, the Supreme Lord concealed the road of the sky. He decided it was worth while to do so in this very case where he could better bear sway and hod them in bondage. It was very easy for him to disentangle their train of thought, and each time to cause them to labour under an error; at the end, they were floundering through a mortal blow, and for the moment, they couldn't go awry in all directions. It was all very well for them to have an issue. It was perhaps all that was left for them to withdraw from the battle–field. For the Supreme Spirit, the demons were due to follow the road that was remained for them. They had no choice at all. The Nara's act had to be understood by the demons as "you go where I want or don't you say a word, or else ...". They had to bear the burnt of the destruction along with quailing for any instant of leaving the place, though they might have done so without being thought to be craven. While they moved on —

as it will be said in the next strophe — the Lord may have stood up, waited, gaped and said not a word. What one is supposed to see the image as the case would be plausible.

The strophe is written in the metre *Rucirā*.

ततो महीं लवणजलं च सागरं
महासुराः प्रविविशुरर्दिताः सुरैः।
वियद्गतं ज्वलितहुताशनप्रभं
सुदर्शनं परिकुपितं निशाम्य च॥२८॥

Tato mahīṃ lavaṇajalaṃ ca sāgaraṃ
mahāsurāḥ praviviśur arditāḥ suraiḥ/
viyad gataṃ jvalitahutāśanaprabhaṃ
sudarśanaṃ parikupitaṃ niśāmya ca/28/

"Then, afflicted by the gods and knowing the hot–tempered discus of Viṣṇu and the lustre enjoying an oblation being burst (and) going towards the sky, the great demons entered into the ocean of the salted water and into the earth".

tato : tatas (*in pausa*) = tasmāt, for *tatas*, Pāṇ.V. 3.7; VI. 3.35, see in analysis of st.14, adhyāya 14; *sandhi* : the final dentas sibilant *s* changes into *r* before the sonant *m* of *mahīṃ*, Pāṇ.VI. 1.113, VI. 1.114, see in analysis of st.17, adhyāya 14;

mahīṃ : mahī– s.f. "the earth", Ac.sg.;

lavaṇa : adj. "saline" (*kṣāra*); "salted"; "lovely, handsome" (*cāru*);

jalaṃ : jala– s.nt. "water" (vāri) ; *jala* is used in Khmer language; *jalaṃ* is seen in pañcatantra, I :

tātasya kūpo'yamiti bruvāṇāḥ ksāraṃ jalaṃ kāpuruṣāḥ pibanti/st.3.25,

arditāḥ : ardita–, past participle, coming from the root *ARD*– 1st cl., "to afflict, to strike, to kill" (*TUD*–), N.pl.m., related to mahāsurāḥ;

mahāsurāḥ : mahā + a–sura, *sandhi* : a + a ā̀ ā, Pāṇ.VI. 1.101, see in analysis of st.6, adhyāya 16;

a–surāḥ : a–sura– s.m. "a demon", for privative *a*, Pāṇ.VI. 2.116, see in analysis of st.4, adhyāya 15; N.pl. ;

suraiḥ : surais (*in pausa*), "a god", I.pl. ;

sāgaraṃ : sāgara– s.m. "the ocean"; the word) *sāgara* is related to the king Sagara and his own history. This is narrated in *Araṇya–Parvan* of the *Mahābhārata* III, adhyāya 107, 108, (see also in analysis of st.25, adhyāya 16);

viyad : viyat (*in pausa*), viyat– s.nt. "sky, atmosphere" (ākāśa, antartikṣa), *sandhi* : the final voiceless dental *t* changes into the sonant *d* before the sonant *g* of *gataṃ*, Pāṇ.II. 1.39; VI. 3.2, see in analysis of st.2, adhyāya 16;

gataṃ : gata–, coming from *GAM–* + ta, the nasal *m* of *GAM–* is elided, Pāṇ.VI. 4.37, see in analysis of st.34, adhyāya 16;

jvalitahutaśanaprabham : jvalita–huta–aśana–prabhaṃ: "the lustre enjoying an oblation being burst", (see also in st.21);

sudarśanaṃ : sudarśana– s.nt. "the discus of Viṣṇu" (*viṣṇucakra*), Ac.sg. ;

parikupitaṃ : pari–kupita–, pari–kup–i–ta– adj. "much excited, very angry, wrathful", coming from *pari–KUP–* 4th cl.; about *pari* there is a Pāṇini's sūtra,

lakṣaṇetthambhūtākhyānabhāgavīpsāsuprati paryanayaḥ/
90/padāni/lakṣaṇa itthaṃ bhūtākhyāna bhāga
vīpsāsu prati pari anavaḥ (karmapra°)/

vṛttiḥ/ lakṣaṇe itthaṃ bhūtākhyāne bhāgo vīpsāyāṃ ca
viṣayabhūtāyāṃ prati anu ityete
karmapravacanīyasaṅjñā bhavanti/

niśāmya : abs. of ni–*ŚAM–*, "to hear, to know";

praviviśur : pra–vi–viś–ur, coming from the root pra + *VIŚ–*, 6th cl., "to enter" (GAH–), pra, prefix, vi, reduplication (abhyāsa), vis–, root, *ur* (*us*), pers.flexional ending, 3rd pers.pl., Perfect tense, Parasmai pada.

sandhi : the final dental sibilant *s* of *us* changes into *r* before the vowel *a* of *arditāḥ*, Pāṇ.VIII. 3.15, see in analysis of st.1, adhyāya 16; Pāṇ.VIII. 2.66, see in analysis of st.15, adhyāya 17.

The metre is Rucirā.

The strophe tells us about the issue left to the demons to escape from the battle–field. We understand the reason why the road of the sky is concealed by Viṣṇu.

ततः सुरैर्विजयमवाप्य मन्दरः
स्वमेव देशं गमितः सुपूजितः।
विनाद्य खं दिवमपि चैव सर्वश–
स्ततो गताः सलिलधरा यथागतम्॥२९॥

Tataḥ surair vijayam avāpya mandaraḥ
svameva deśaṃ gamitaḥ supūjitaḥ/
vinādya khaṃ divamapi caiva sarvaśas
tato gatāḥ saliladharā yathāgatam/29/

"Thereafter, having obtained the victory, the mountain Mandara was highly honoured and exactly driven by the gods to its own place, except the sky and the sun; then, the clouds are going on everywhere as they were coming".

eva : ind. "just, exactly", Pāṇ.VIII. 1.62, see in analysis of st.3, adhyāya 16;

vijayam : vijaya– s.m. "conquest, glory, success" (jaya– s.m.), Ac.sg.; *vijaya* is used in Khmer language as high title of many great Masters of army;

surair : surais (*in pausa*), sura– s.m. "a god", I.pl., *sandhi* : the final dental sibilant *s* changes into *r* before the sonant *v* of vijayamº, Pāṇ.VIII. 3.15, see in analysis of st.1, adhyāya 16; VIII. 2.66, see in st.15, adhyāya 17;

tataḥ : tatas (*in pausa*) = tasmāt "then, therefore, hence", for the word *tatas*, Pāṇ.V. 3.7; VI. 3.35, see in analysis of st.14, adhyāya 14;

caiva : ca + eva, *sandhi* : a + e = ai, Pāṇ.VI.1.88, see in analysis of st.3, adhyāya 15;

gamitaḥ : gamita– adj. , coming from the root *GAM*–, "caused to go, sent, brought, reduced, driven to"; GAM– + i- + *kta*, *GAM*– + i + ta = *gamita*, Pāṇ.VII. 2.52, see in analysis of st.23, adhyāya 14; I. 1.46, see in st.23, adhyāya 17. The sūtra VII. 2.35 is a governing rule :

ārdhadhātukasyeḍvalādeḥ /35/padāni/ārdhadhātukasya iṬ valādeḥ/

vṛttiḥ/ chandasīti nivṛttam/ārdhadhātukasya valāderiḍāgamo bhavati/

This *iṬ*(augment) is added to a root ending with any consonant, except y.

supūjitaḥ : supūjita– adj. coming from su–*PŪJ*–, + *iṬ*+ kta, su–puj–i–ta–. "highly honoured", see the same Pāṇini's sūtra under *gamitaḥ*;

deśaṃ : deśa– s.m. "point, region, spot, place, province, country, kingdom", Ac.sg. ;

avāpya : abs., "having obtained", (ava + ĀP–, 5th cl.);

sva : pron. "one's own self" (svīya, ātman), in Manusmṛti, I:

taṃ hi svayaṃbhūḥ svādāsyāttapastaptvādito'sṛjat/ st.94, (1st line).

In the *Bhagavadgītā* III :

Śreyān svadharmo viguṇaḥ para–dharmāt svanuṣṬhitāt

*svadharme nidhanaṃ śreyaḥ para–dharmo bhayāvahaḥ/*st.35

tato : tatas (*in pausa*) = tasmāt, see under *tataḥ* ; *sandhi* : the group *–as* changes into *o* before the sonant *g* of gatāḥ, Pāṇ.VI. 1.113; VI. 1.114, see in st.17, adhyāya 14;

khaṃ : kha– s.m. "the Sun" (pataṅga); s.nt. "the sky" (ākāśa); "an organ of sense" (indriya); Ac.sg.; in the *Bhagavadgītā* VII :

*praṇavaḥ sarvavedeṣu śabdaḥ khe pauruṣaṃ nṛṣu/*st.8, (2nd line).

adya : ind. "now, at present", (adhūna, idānīm);

vinā : ind. "without, except" (with Ac.I.Ab.);

About *vinā*, there is a Pāṇini's sūtra II. 3.32 :

pṛthagvinānānābhis tṛtīyānyatarasyām /32/padāni/pṛthag vinā nānābhiḥ tṛtīyā anyatarasyām (pañcamī)/

pṛthak vinā nānā ityetair yoge tṛtīyā vibhaktir bhavati anyatarasyāṃ pañcamī ca /

One can see the aphorism related to the sūtra :

vinā vātaṃ vinā varṣaṃ vidyut prapatanaṃ vinā

vinā hasti kṛtāndoṣān kenemau pātitau drumau/

divam : diva– s.nt. "heaven, sky"; "day"; Ac.sg. ; (div– s.f.);

api : enclitic particle, Pāṇ.I. 4.96, see in analysis of st.19, adhyāya 14;

sarvaśas : ind. "wholly, completely, entirely, throughly, collectively, altogether, in general" = sarvatas : ind. (sarvasmāt, sarvebhyas) ; sarvatra, sarvathā); *sandhi* : the final dental sibilant s is maintained before the voiceless dental *t* of *tato*, Pāṇ.VIII. 3.15; VIII. 3.34; VIII. 2.66, see in analysis of st.17, adhyāya 14;

gatāḥ : gata–, coming from *GAM*– + ta, the nasal *m* is elided, Pāṇ. VI. 4.37, see in analysis of st.34, adhyāya 16; N.pl.m. ;

yathā : ind. "in which manner or way, as, like, according as, that, so that, in order that"; Pāṇ.VIII. 1.37 :

pūjāyāṃ nānantaram/37/padāni/pūjāyāṃ na anantaram/

vṛttiḥ/ yāvad yathā ityetābhyāṃ yuktamantaraṃ tinantaṃ pūjāyāṃ viṣaye nānudattaṃ na bhavati kiṃ tarhi anudattameva/

salila : adj. "flowing, surging, fluctuating, unsteady"; "water"; "rain" ;

saliladharā : ºdharās (*in pausa*), ºdhara– s.m. "water–bearer", a cloud, N.pl. sandhi : the final dental sibilant *s* must be dropped down before the sonant *y* of yathāgatam;

In Ṛgveda, we can read :

samudrajyeṣṭhāḥ salilasya madhyat punānā yaṃtyaniviśam□ ānāḥ / VII.49.1.

ततोऽमृतं सुनिहितमेव चक्रिरे
सुराः परां मुदमभिगम्य पुष्कलाम्।
ददौ च तं निधिममृतस्य रक्षितुं
किरीटिने बलभिदथामरैः सह॥३०॥

Tato'mṛtaṃ sunihitam eva cakrire
surāḥ parāṃ mudamabhigamya puṣkalām/
dadau ca taṃ nidhim amṛtasya rakṣituṃ
kirī□ine balabhidathāmaraiḥ saha/30/

"Then having approached a splendid, complete happiness, then the gods had properly deposited the nectar; He (i.e. Viṣṇu) granted this treasure of Immortality to Indra to protect [it] with the gods, the breakers of the army (of the demons)".

eva : ind., particle, Pāṇ.VIII. 1.62, see in analysis of st.3, adhyāya 16;

tato : tatas (*in pausa*) = tasmāt, for the word *tatas*, Pāṇ.V. 3.7; VI. 3.35, see in analysis of st.14, adhyāya 14; *san□ dhi :* the group *–as* changes into *o* before the vowel *a* of *amṛtaṃ*, Pāṇ.VI.113; VI. 1.114, see in analysis of st.17, adhyāya 14; consequently, the privative vowel *a* of *amṛtaṃ* must be dropped down, Pāṇ.VI. 1.109, see in analysis of st.12, adhyāya 14; for the privative a, Pāṇ.VI. 2.116, see in analysis of st.4, adhyāya 15;

a–mṛtam : a–mṛta–, "the nectar", Ac.sg. ;

a–mṛtasya : G.sg. ;

surāḥ : surās (*in pausa*), sura– s.m. "a god", N.pl., *sandhi :*

the final dental sibilant *s* of the group *–as* becomes *visarga* before the voiceless *p* of *parāṃ*, Pāṇ.VIII. 3.34, 35, 36, see in analysis of st.7, adhyāya 16;

nihita– adj. "laid, deposited" (sthāpita, arpita); "delivered, trusted" (nyasta) "held" (vidhṛta); "treasured up" (upacita);

parāṃ : para– adj. "different, another, highest, superior" (parama, anantaram, anantara), Ac.sg.f., related to *mudam*;

puṣkalām : puṣkala– adj. "much"; splendid" (*divya*); "excellent" (*uttama*); "full, complete, magnificent", Ac.sg.f., related to *mudam* ;

mudam : mud– s.f., (muda– s.f.), "joy, pleasure"; "happiness, gladness", Ac.sg., object of *abhigamya*;

abhi–gamya : abs. of abhi–*GAM*–, "having approached" ;

cakrire : coming from the *KṚ*– VIIIth cl., *ca*, reduplication (abhyāsa), see some Pāṇini's sūtra in analysis of st.2, adhyāya 17, *kr*–, weak stem of the root *KṚ*– that has an irregular conjugation, –i– of –ire, vowel joining the stem and the termination *re*, Pāṇ.VI. 4.64, see in analysis of st.8, adhyāya 16, *–ire* can be called as the termination of 3rd pers.pl. Perfect tense, Atmane pada, Pāṇ.III. 4.81, see in analysis of st.8, adhyāya 16. An observation may be said as *KṚ*– → kri–(ṛ→ri) follows the Pāṇini's sūtra VII. 4.28 and consequently the kri– is immediatly followed by *yak* (= *ya*). The case has to be cleared up between *kri* of *cakrire* (Perfect tense) and the kri obeying the rule VII. 4.28.

dadau : coming from the root *DĀ*– 3rd cl., "to give, to grant, to bestow, to yield", da, reduplication (abhyāya), see Pāṇini's sūtra in analysis of st.2, adhyāya 17, (VI. 1.1, adhikāra rule, VI. 1.4; VII. 4.61, 62 ...), *d*– the remaining of the root after reduplication, and the radical vowel *ā* is substituted for *au*, personal flexional ending of 3rd pers.sg. of Perfect tense, Parasmai pada; some useful Pāṇini's sūtras are worth while summing up :

VI. 1.88, see in analysis of st.3, adhyāya 15, (for au),

VII. 1.34, see in analysis of st.23, adhyāya 17, (*au* takes place of *ā*),

VI. 1.8, see in analysis of st.15, adhyāya 14, (for reduplication),

VII. 4.59, see in analysis of st.2, adhyāya 17, (for abhyāsa),

III. 4.82, see in analysis of st.8, adhyāya 16, (for the termination of Perfect tense).

amaraiḥ : a–marais (*in pausa*), a–mara– adj. "undying, immortal, imperishable" s.m. "a god, deity", I.pl.; the word is used in Khmer literary texts ;

In Manusmṛti, II :

utpādayati sāvitryā sā satyā sājarāmarā/148 (2nd line)

taṃ nidhim : taṃ, Ac.sg. of the stem *tad–* ;

nidhim : nidhi– s.m. "a treasure" (koṣa); "abode, receptacle" (pada, nivāsa),

atha : ind. "now, hence, moreover" (atas); "if" (yadi, kiñca);

saha : ind. "with" (sākam);

kirīṇe : kirī-in– s.m. a proper name (or an epithet) of Indra, a name of *Arjuna* in the *Bhagavadgītā*, XI, st.35, (...) keśavasya kṛtāñjalir vepamanaḥ kirī-i/ D.m. ;

bala–bhid : s.m. "Indra" (ākhaṇḍala); "the Slayer of Bala" (i.e. Indra) ; another meaning would be sought as the word is used in a particular context of the 2nd line of the strophe (cf. at the end of the analysis), "breaking or routing an army"

The metre is Rucirā.

Logico–grammatical analysis. – The last strophe of the present adhyāya shows two facts ; each one of them is stated by each line of the strophe. The whole troops of gods has drunk the nectar and delivered the remaining for them-

selves.

The 2nd fact appears as very important. Where the nectar has to be protectted? And who is the high guardian of the divine treasure? The 2nd line of the strophe gives us ananswer. At first, we see the verb *dadau*. Who gave the issue of the case? Why this question may be asked? The verb *dade* (3rd pers.sg., Perfect tense, Ātmane pada) would convenient for the gaṇa at the beginning of the 2nd line (∪–∪–∪ ∪, dadau ca taṃ or dade ca taṃ). An impersonal case of expression would enable the poet to convey the idea – and the CASE does do the work well – but *dadau* has been chosen to put a mark on the determinating occasion after contending with all the perilous difficulties that confronted the gods. The gesture (or the mystic act), which was fulfilled at the last moment, was due to *Viṣṇu* himself as the gods (and also the demons) were set about churning the ocean under his own patronage. The subject of *dadau* is *Viṣṇu*, although in this strophe his name (or his epithet) is not expressed. The object of *dadau* is *taṃ nidhiṃ*, of course. The verb *DĀ*– is used generally with dative case. For this, we see *kirīṭine*, i.e. Indra himself. Henceforth, the functionof Indra is to guard (*rakṣituṃ*) the nectar as he is the great chief among the gods, so that the right protection is assured. In that way, *Nārāyaṇa* has nothing to reproach himself with. Amṛtasya is connected with *taṃ nidhiṃ* and that can be understood as “this treasure of Immortality”. With whom is Indra guarding this treasure? With his army of gods. According to a religious, well–grounded belief, the nectar is thought to be at *Indra's* Paradise. Indra has his military force as it is suggested by *bala–bhidathāmaraiḥ saha*. The indeclinable saha ends the strophe and also the 17th adhyāya. Saha bears a full sense with regard to the Indra's entourage. Accordingly, it is too difficult for the demons to sneak into Indra's Heaven to steal amṛta. There is no reason why they shouldn't challenge the gods. They will take an opportunity to stir up all sorts of tricks in case that the gods should be absent–minded.

Bala–bhid can be seen as in N.sg. (or Ac.sg.), meaning "*Indra*" or "the Slayer of Bala". Bala–bhid may be considered as an element of the *Karmadhāraya* compound °*athāmaraiḥ*. This compound may be rendered as "moreover (atha) with the gods [being] the breakers of the army (of the demons)". If *bala–bhid* has been used in N.sg. it would appear as Indra who had given the nectar to himself by considering the word kirī-ine. The possible supposed case leads to a queer fact as the ending part of the strophe conveys a positive conclusion to the narrative knot. It is imperative that the troops of the gods be mentioned somewhere. If bala–bhid were to mean "Indra" we might find another way. One may wonder how best to understand the 2nd line of the strophe. I should prefer *bala–bhid* not to be rendered by "Indra". Try as I would, I could not avoid what *kirīṉe* and *saha* were intended to mean.

Iti śrīmahābhārate ādiparvaṇi saptadaśo'dhyāyaḥ/17/

"Here is the 17th chapter of Ādiparvan, in the famous Mahābhārata".

अध्याय १८

Chapter 18

सूत उवाच

एतत्ते सर्वमाख्यातममृतं मथितं यथा।
यत्र सोऽश्वः समुत्पन्नः श्रीमानतुलविक्रमः॥१॥

Etat te sarvamākhyātam
amṛtaṃ mathitaṃ yathā/
yatra so'śvaḥ samutpannaḥ
śrīmān atulavikramaḥ/1/

Sūta said :

"(O Sages!) all about the churning of the nectar wherefrom that beautiful very powerful horse is produced, has been told to you."

sūta uvāca : sūtas uvāca (*in pausa*), *sandhi* : the group *–as* is followed by a vowel other than short a, the sibilant *s* is dropped down, the hiatus is maintained as a result of a *sandhi*, Pāṇ.VIII. 3.17, see in analysis of st.17, adhyāya 23;

sūta : son of Loma–harshana, having been a pupil of Vyāsa, N.sg.m. ;

uvāca : coming from the root VAC– 2nd cl., *u*, reduplication (abhyāsa), Pāṇ.VI. 1.1, see in analysis of adhyāya 17, st.2 ; *u–vāc–*, strong stem of *VAC–* in Perfect tense (li-), Pāṇ.I. 1.45, *saṃprasāraṇa* principle ; VI. 1.15;

VI. 1.108; VI. 1.77; VI. 1.193;

the radical interconsonantic vowel *a* becomes a long one *ā*, Pāṇ.VII. 2.116, see in analysis of st.16, adhyāya 17; a,

pers. flexional ending of Perfect tense, Parasmai pada, Pāṇ.III. 4.82, see in analysis adhyāya 16, st.8 ;

about *saṃprasāraṇa* principle :

I. 1.45 : igyaṇaḥ saṃprasāraṇam/45/padāni/ik yaṇaḥ saṃprasāraṇam/

vṛttiḥ/ igyo yaṇaḥ sthāne bhūto bhāvī vā tasya saṃprasāraṇam ityeṣā sañjñā bhavati/

VI. 4.131 : vasoḥ saṃprasāraṇam/131/padāni/vasoḥ saṃprasāraṇam/

vṛttiḥ/ vasvantasya bhasya samprasāraṇam bhavati/

(see also VI. 1.13; VI. 1.15);

VI. 1.77 : iko yanaci/77/padāni/ikaḥ yaṇ aci/

vṛttiḥ/ aci parata ike yaṇādeśo bhavati/

vārttikam/ ikaḥ plutapūrvasya savarṇadīrghabādhanārtham yaṇādeśo vaktavyaḥ/

VI. 1.127 : iko'savarṇe śākalyasya hrasvaś ca/127/padāni/ ikaḥ asavarṇe śākalyasya hrasvaś ca/

vṛttiḥ/ iko'savarṇe'ci parataḥ śākalyasyācāryasya matena prakṛtyā bhavanti hrasvaś ca tasyakaḥ sthāne bhavati/

vārttikam/ sinnityasamāsayoḥ śākalapratiṣedho vaktavyaḥ/ vā/

īsā akṣādiṣu chandasi prakṛtibhāvamātra vaktavyam/

VI. 1.15 : vacisvapiyajādīnāṃ kiti/15/padāni/vaci svapi yajādīnām kiti/

vṛttiḥ/ samprasāraṇamiti vartate/ṣthaṅa iti nivṛttam/vaci vaca paribhāṣane/bruvo vacir iti ca/svapi/ ñiṣvap śaye/yajādayo yaja

devapūjāsaṅgatikaranādāneṣvityataḥ prabhṛti a gaṇāntāt/teṣāṃ vacisvapiyajādīnaṃ kiti pratyaye parataḥ samprasāraṇaṃ bhavati/

When followed by an affix having an indicatory *k*, the semi–vowels of the roots *VAC*, *SVAP*, and the verbs of *yajādi* verbs are vocalised. The yajādi verbs can be recalled up as following : YAJ–, VAP–, VAH–, VAS–, VEÑ–, VYEÑ–, HVEÑ– ; VAD– and ŚVI– can also be added to the series.

VI. 1.108 : samprasāraṇac ca/108/padāni/samprasāraṇat ca/

vṛttiḥ/ pūrva ityeva/samprasāraṇadaci parataḥ pūrvaparayoḥ sthāne pūrve ekādeśo bhavati/

VI. 1.17 : li□abhyāsasyobhayeṣām/17/padāni/li□ abhyāsa ubhayeṣām (samprasāraṇam)/

vṛttiḥ/ ubhayeṣāṃ vācyādīnāṃ grahādīnāṃ ca li□ parato'bhyāsasya samprasāraṇaṃ bhavati/

(vac– → uvāca, svap– → uṣvāpa);

VI. 1.193 : liti/193/padāni/li□/

vṛttiḥ/ liti pratyayāt pūrvam udāttaṃ bhavati/

It deals with the udātta accent which falls on the syllable preceding the affix.

Etat te : etad– te, *sandhi* : the sonant *d* changes into the voiceless dental *t* before the voiceless *t* of *te*, Pāṇ.VIII. 4.55, see in analysis of st.15, adhyāya 13;

etat : N.sg.nt., related to amṛtaṃ ;

te : dative sg.

mathitaṃ : *MATH*– + i- + kta → math–i–ta, verb.adj., Ac.sg.nt., related to *amrtaṃ*; about *–i□kta*, there is a governing rule of Pāṇini's sūtra, VII. 2.35:

ārddhadhātukasyeḍvalādeḥ/35/padāni/ārddhadhātukasya i□valādeḥ/

vṛttiḥ/ chandasīti nivṛttam / ārddhadhātukasya valāḍeriḍāgamo bhavati/

This governing rule bears effect up to the sūtra 76.

Pāṇ.I. 1.46, see in adhyāya 17, st.23; see also VII. 2.52, in adhyāya 14, st.23;

amrtaṃ : a–mṛta– s.nt. "the nectar", privative *a*, Pāṇ.VI. 2.116, see in analysis of st.16, adhyāya 6;

yathā : (yad prakāre thāl), "as, in the manner mentioned, so, according as, so that" (yādṛś, yena, anatikramya); Pāṇ.VIII. 1.37, see in analysis adhyāya 17, st.29; Pāṇ.V. 3.23:

prakāravacane thāl/23/padāni/prakāravacane thāl/

vṛttiḥ/ kiṃsarvanāmabahubhyo'dvayādibhya iti vartate/ saptamyāḥ kāla iti nivṛttam/sāmānyasya viśeṣo bhedakaḥ prakāraḥ prakṛtyarthaviśeṣaṇaṃ caitat/prakāravṛttibhyaḥ kiṃsarvanāmabahubhyaḥ svārthe thāl pratyayo bhavati/

V. 3.24 : idamasthamuḥ /24/padāni/idamaḥ thamuḥ/

vṛttiḥ/ idaṃśabdāt prakāravacane thamuḥ pratyayo bhavati/thālopavādaḥ/

According to this, it must be understood *idam+ tham=ittham*; (see also the sūtra V. 3.2; V. 3.4).

The matter of thā can be observed through the sūtra V. 3.26 :

thā hetau cacchandasi /26/padāni/thā hetau ca chandasi/

vṛttiḥ/ kiṃ śabdāddhetau varttamānātthā pratyayo bhavati cakārāt prakāravacane/chandasi viṣaye/

The word kathā (*kiṃ + thā, ka + thā*) is explained by the same sūtra.

yatra *: (yad tral) "where, in which", "when" (yadā), be□ cause", Pāṇ.VI. 3.35 :*

tasilādiṣvākṛtvasucaḥ/35/padāni/tasilādiṣu ākṛtvasucaḥ/

vṛttiḥ/ pañcamyāstasilityataḥ prabhṛti samkhyāyaḥ kriyambhyāvṛttigaṇane kṛtvasujiti pragetasmād ye pratyayāsteṣu bhāṣitapuṃkādanūṅ striyāḥ puṃvad bhavati/

vārttikam / śasi bahvalapārthasya puṃvadbhāvo vaktavyaḥ/vā°/

tvatalorguṇavacanasya puṃvadbhāvo vaktavyaḥ/vā°/

bhasyaḍhe taddhite puṃvadbhāvo vaktavyaḥ/vā°/

□ak chasoś ca puṃvadbhāvo vaktavyaḥ/

Consequently, we can understand : *tasyāḥ śālāyāḥ = tataḥ* ; *tasyāṃ = tatra*; *yasyāṃ = yatra* ; *yasyā = yatas*. (see also the sūtra III. 3.148)

sarvamākhyātam : sarvam–ā–khyā–ta; sarvam: sarva– pron. "all, all of, the whole"; ā–*KHYĀ*–tam: ā–*KHYĀ*–kta, past participle of the root ā–*KHYĀ*–, "said, told, declared, counted, recited ; made known", N.sg.nt., related to *amṛtaṃ*;

the suffix *kta = ta* is stated by some Pāṇini's sūtra :

III. 4.70 : tayoreva kṛtyaktakhalarthāḥ/70/padāni/tayor eva kṛtya kta khalarthāḥ/

vṛttiḥ/ tayoreva bhāvakarmaṇoḥ kṛtyasañjñakāḥ ktakhalārthoś ca pratyayā bhavanti/

tayoḥ is related to *bhāva* "an Impersonal act" and karma, "object".

khal (III. 3.126) tends to denote the object and the Impersonal act. After a transitive verb *kṛtya*, *kta* and *khalārtha* do not point out the *bhāva*, ("an Impersonal action").

III. 4.71 : ādikarmaṇi ktaḥ kartari ca /71/padāni/ādi karmani ktaḥ kartari ca (bhāve, karmaṇi)/

vṛttiḥ/ ādikarmaṇi yaḥ kto vihitaḥ sa kartari bhavati cakārāt yathā prāptam bhāvakarmaṇoḥ/

Besides *ādikarmaṇi*, the particle *ca* in the *sūtra* indicates that *kta* is used to denote the act and the object as well.

III. 4.72 : gatyarthākarmakaśliṣaśīṅsthāsavasajanaruhajīr□ yatibhyaś ca/72/

padāni/ gatyartha akarmaka śiliṣa śīṅ sthā āsa vasa jana ruha jīryatibhyaḥ ca (ktaḥ kartari bhāve karmaṇi)/

vṛttiḥ/ gatyarthebhyo dhātubhyo'karmakebhyaḥ śiliṣadibhyaś ca yaḥ ktaḥ sa kartari bhavati cakārādabhyāprāptaṃ ca bhāvakarmaṇoḥ/

The affix *kta* is also used to denote the agent as well as the act and the object, in case of the verbs implying motion (after transitive roots) as *śils*, *śi, sthā, ās, vas, jan, ruh*, jṛ.

By virtue of the word ca "the act and the object" is added into the *sūtra*.

so'śvaḥ : sas aśvaḥ (*in pausa*), *sandhi* : as + a = o + Pāṇ.VI. 1.109, see in analysis of adhyāya 17, st.6 ;

sas : coming from the stem tad–, N.sg.m. ;

aśvaḥ : aśva– s.m. "a horse", (aśnute adhvānaṃ vyāpnoti mahāśano vā bhavati); N.sg. ;

samutpannaḥ : sam–ut–panna–, sam–ut–*PAD*– (*PAT*–) ºpat– 1st cl. "to jump or spring up, to rise, to ascend"; "to rush out of";

ºPAD– 4th cl. "to arise, to spring up"; sam–ut–*PAD*– + kta,

d + *t* → *n*, Pāṇ.VIII. 2.42, see in analysis of st.17, adhyāya 12;

śrīmān : śrīmant–/śrīmat– adj. "beautiful, famous, celebrated, glorious", N.sg.m., related to *aśvaḥ* ; *śrīmān* is

explained by some Pāṇini's sūtra :

Nasal dental *n* at an absolute end (śrīmān, bhagavān, mahān):

Pāṇ.VIII. 3.30; VIII. 3.7; VI. 1.68; VI. 4.8; VIII. 2.7; VIII. 2.23;

VI.4.14, see MhBh, in analysis of adhyāya 16, st.6;

VII.1.70, see MhBh, in analysis of adhyāya 16, st. 5, st.35.

a–tula– : adj. "unequalled, unsurpassed, matchless, peerless, very great, incomparable"; Pāṇ.II. 3.72 :

tulyārthair atulopamābhyāṃ tṛtīyānyatarasyām/72/
padāni/tulya arthair atula upamābhyāṃ tṛtīyā anyatarasyām/

vṛttiḥ/ tulyārthaiḥ śabdair yoge tṛtīyā vibhaktir bhavatyanyatarasyāṃ ṣaṣ□ī ca tulopamā śabdau pakṣe vargayitvā/

vikramaḥ : vikrama– "overpowering, prowess, heroism", related to *aśvaḥ*.

यं निशाम्य तदा कद्रूर्विनतामिदमब्रवीत्।
उच्चैःश्रवा नु किंवर्णो भद्रे जानीहि माचिरम्॥२॥

Yaṃ niśāmya tadā kadrūr
vinatām idam abravīt/
uccaiḥśravā nu kiṃvarṇo
bhadre jānīhi māciram/2/

"Then knowing that (event), Kadrū spoke this to Vinatā : "O Dear one, so now have quickly knowledge with what is the colour of the horse Uccaiḥśravas."

yaṃ : from the stem yad–, Ac.sg.nt., "which, what, that", object of niśāmya ;

niśāmya : abs. in –ya of the root ni–*ŚAM*–, "to hear, to know", Pāṇ.VII. 1.37:

samāse'nañ pūrve ktvo lyap/37/samāse anañ pūrve ktvaḥ lyap/

vṛttiḥ/ samāse'nañpūrve ktvā ityetasya lyabityayamādeśo bhavati/

tadā : "then" (tasmin samaye), Pāṇ.V. 3.15, see in analysis of st.14, adhyāya 9;

kadrūr : kadrūs (*in pausa*), from Kadrū, proper name of one of Kaśyapa's wife ; she is the mother of the thousand of snakes; N.sg.f., subject of *abravīt*;

sandhi : the final dental sibilant *s* changes into *r* before the sonant *v* of *Vinatām*, Pāṇ.VIII. 3.15; VIII. 2.66, see in analysis of st.14, adhyāya 17;

vinatām : Vinatā, proper name of another Kaśyapa's wife ; she is the mother of Aruṇa and Garuḍa, Ac.sg.f., object of abravīt ;

idam : stem idam–, N.Ac.sg.nt., "this"

Pāṇ.V. 3.11 : idamo haḥ /11/padāni/idamaḥ haḥ/

vṛttiḥ/ idamaḥ saptamyantāddhaḥ pratyayo bhavati/ tralo'pavādaḥ/

Pāṇ.VII. 2.113 : hali lopaḥ/113/padāni/hali lopaḥ/

vṛttiḥ/ halādau vibhaktau parata idamo'kakrārasya idpasya lopo bhavati/

The *id* of *idam* is elided before a desinence beginning with a consonant, (see Pāṇ.VII. 2.102; VI. 1.97) ; the rule 1. 1.52 has nothing to do in the present case;

Pāṇ.VII. 2.108 : idamo maḥ /108/padāni/idamaḥ maḥ/

vṛttiḥ/ idamaḥ sau parato makārontādeśo bhavati/

Pāṇ.VII. 2.110 : yaḥ sau/110/padāni/yaḥ sau/

vṛttiḥ/ idamo makārasya yakārādeśo bhavati sau parataḥ/

(case of *ayam* N.sg.m., *ay* is substituted for *id* of *idam*)

(for elision of consonant at the end, Pāṇ.VI. 1.68, *anta* principle)

abravīt : a–brav–ī–t, (coming from the root *BRŪ–*), a, augment (bhūtakaraṇa), Pāṇ.VI. 4.71 :

luṅlaṅlṛṅkṣvaḍudāttaḥ/71/padāni/luṅ laṅ lṛṅ kṣu a□
udāttah (aṅgasya)/

vṛttiḥ/ luṅ laṅ lṛṅ ityeteṣu paratoṅgasyāḍagamo bhavati
udāttaś ca sa bhavati/

BRŪ– → bro, guṇa, *ū → o*, Pāṇ.I. 1.2, see in analysis of st.17, adhyāya 14;

Pāṇ.VIII. 3.84, see in analysis of st.16, adhyāya 28; adhyāya 17, st.14, st.27; *bro → brav*, *o → av*, Pāṇ.VI. 1.78, see in analysis of st.16, adhyāya 5;

bro + ī → brav + ī + t, for the vowel *–ī–*, Pāṇ.VII. 3.93, see in analysis of st.16, adhyāya 6;

t, personal flexional ending of 3rd pers.sg., Imperfect tense (*laṅ*), Parasmai pada, Pāṇ.III. 4.100 :

itaś ca/100/padāni/itaḥ ca (ṅitaḥ nityaṃ lopaḥ lasya)/

vṛttiḥ/ ṅillakārasambandhina ikārasya nityaṃ lopo bhavati/

bhadre: Voc.sg. f. of bhadrā– "O dear one!", the final vowel –ā becomes –e and it can be seen through Pāṇ. IV. 1.1; VII. 3.105, 106 ; VI.1.69 ;

IV. 1.1: ṅyāppratipadikāt / 1 / padāni / ṅā āp pratipadikāt /

vṛttiḥ/ adhikāro'yam/yadita ūrdhvamanukramiṣyāma
āpañcamādhyāyaparisamāpter
ṅyāppratipadikād ityevaṃ tad veditavyam/

This is an *adhikāra* aphorism which bears effect till the end of the Book fifth. It deals mainly with the feminine affixes *ṅī* or *āp* occured after a nominal stem (*pratipadika*).

The term *ṅī* has three kinds of affixes, i.e. *ṅīp*, *ṅīṣ* and

ṅīn. The term *āp* means the affixes known as ☐*āp*, *dāp* and *cāp*. All these feminine affixes are stated from the sūtra 4 to 65 of the chapter 1 of the Book fourth.

The word *pratipadika* is in the *sūtra*, and, moreover, we see the term (or word) *ṅy–āp* in it. With regard to the "key to interpretation" (*paribhāṣā*), the "nominal stem" (*pratipadika*) brings in two cases of consideration, a general on one hand and a particular on another as the word does in this *sūtra*. Which of these two cases will it be right? One has his own opinions about the matter. What advice to give such a beginner in grammatical Pāṇinian system!

VII. 3.105 : āṅi cāpaḥ/105/padāni/āṅi ca āpaḥ/

vṛttiḥ/ āṅiti pūrvācāryanirddeśena ṭṛtīyaikavacanaṃ gṛhyete/tasminnāṅi parataś cakārādosi ca āvantasyāṅgasyaikārādeśo bhavati/

E is substituted for the final *ā* of the feminine affix with the case–ending *os* and *ā* of the Instrumental. The latter is called ☐*ā* which had been given *āṅ* by the ancient grammarians ; *āṅ* would be supposed to be a term handed down by Pre–Pāṇinian period.

mālā → māle + ā (e → ay, VI. 1.78) → mālayā;

VII. 3.106 : saṃbuddhau ca/106/padāni/sambuddhau ca/

vṛttiḥ/ āpa iti varttate/saṃbuddhau ca parata āvantasyāṅgasya etvaṃ bhavati/

E is substituted for the final *ā* of a feminine stem, in the vocative singular.

(see also VI. 1.69 in analysis of adhyāya 16, st.30)

uccaiḥśravā : uccaiḥ–śravās (*in pausa*), uccaiḥ, ind. "aloft, high, above, upwards, intenely, powerfully", uccaiḥ is seen in Atharvaveda, book fourth, chapter (anuvāka) I, Hymn 1, verse 3 (2nd line) :

brahma brahmaṇa ujjabhāra madhyān nīcair uccaiḥ svadhā abhi pra tasthau/

"From Him comes the knowledge of the Vedas. Hence, Self–existent He pervades all places low and high."

uccaiḥ–śravas– s.m. "long–eared or neighing aloud", proper name of the horse born at the churning of the ocean of milk ; he is considered as the king of horses ; *śarvas* of *śrava* "the ear", *śravas*– follows the declension of *sumanas*–°śravā, N.sg.m. ;

sandhi : the final dental sibilant s of the group *–ās* must be dropped down as it is followed by the dental nasal *n* (sonant) of *nu*, Pāṇ.VIII. 3.19; VIII. 3.22, see in analysis of st.14, adhyāya 18;

kiṃvarṇo : kiṃ–varṇas (*in pausa*), varṇa– s.m. "outward appearance, exterior form, figure, shape, colour, colour of beauty", N.sg. ;

sandhi : the group *–as* becomes *o* before the sonant *bh* of *bhadre*, Pāṇ.VI. 1.113, 114, see in analysis of adhyāya 14, st.17 ;

jānīhi : coming from *JÑĀ*– 9th cl. "to know, to have knowledge with, to apprehend", 2nd pers.sg. Imperative tense (with *hi*);

Pāṇ.III. 3.162 : lo□ca/162/padāni/lo□ca (vidhi nimantraṇa amaṃtraṇa adhīṣ□ saṃpraśna prārthaneṣu)/

vṛttiḥ/ lo□ca pratyayo bhavati dhātor vidhyādiṣvartheṣu/

Lo□ expresses a command, summons, invitation, respectful command, deliberation and request (see also Pāṇ.III. 3.161);

Pāṇ.III. 3.163 : praiṣātisargaprāptakāleṣu kṛtyāś ca/163/ padāni/praiṣa atisarga prāptakāleṣu kṛtyāḥ ca (lo□)/

vṛttiḥ/ preṣaṇaṃ praiṣaḥ kāpacārābhyanujñānamatisargaḥ nimittabhūtasya kālasyāvasaraḥ prāptakālaḥ eteṣvartheṣu dhātoḥ kṛtyasañjñakāḥ pratyayā bhavanti/

Pāṇ.III. 4.85 : lo□ laṅ vat/85/padāni/lo□aḥ laṅ vat/

This is an *atideśa sūtra* that aims to bring in an ex-

tended application by analogy. Firstly, *lo*□is not like *laṅ* (Imperfect tense), this latter has an augment a- (*bhūtakarāṇa*, Pāṇ.VI. 4.71). Imperative tense (*lo*□) has no substitution of *Jus* for *Jhi* as it is stated in the *sūtra* III. 4.111, and particularly the *sūtra* III. 4.101. Secondly, the analogy between lo- and *laṅ* in this very purpose is limited ; one has to consider each case of analogy.

Pāṇ.III. 4.87 : serhyapic ca/87/padāni/seḥ hi apit ca (lo□dḥ)/

vṛttiḥ/ loḍādeśasya ser hi ityayamādeśo bhavati/

**hi* is substituted for *si*, though it has not the indicatory *p* of *sip*.

nu : ind. "now, still, just, at once, so now, now then"; "indeed, certainly, surely"; Pāṇ.III. 2.121; VIII. 2.98;

III. 2.121 : nanvor vibhāṣā/121/padāni/na nvoḥ vibhāṣā (bhūte pṛṣ□laprati vacane la□)/

vṛttiḥ/ naśabde nuśabde copapade pṛṣ□laprativacane vibhāṣā la□pratyayo bhavati bhūte/

When referring to the general past the present tense (12-) can be used in case of interrogation and answer with the words *na* and *nu*.

VIII.2.98 : pūrvaṃ tu bhāṣāyām/98/padāni/pūrvaṃ tu bhāṣāyām/

vṛttiḥ/ bhāṣāyāṃ viṣaye vicāryamāṇānāṃ pūrvameva plavate/

In current speech a substitute prolated vowel (*pluta*) takes place of the first syllable which is the same of the last one of the word coming forth and the ensemble denotes a choice of deliberation.

The particle *tu* of the *sūtra* has a force. The determination wether to make *tu* bear the sense of "only" or "an alternative" would be being cleared up. Otherwise, tu can be understood as "an alternative only".

tan tu satyaṃ pavamānasyāsnu yatra viśve kāravaḥ saṃnasaṃta/(...) Ṛg.VII. 92.5

māciram : ind. "not long", "shortly, quickly", mācriam is generally at the end of a verse and after an imperative as it is in the present case.

विनतोवाच

श्वेत एवाश्वराजोऽयं किं वा त्वं मन्यसे शुभे।
ब्रूहि वर्णं त्वमप्यस्य ततोऽत्र विपणावहे॥३॥

Vinatovāca

Śveta evāśvarājo'yaṃ
kiṃ vā tvaṃ manyase ṣubhe/
brūhi varṇaṃ tvam apyasya
tato'tra vipaṇāvahe/3/

"*Vinatā* said :

Quite white that best of the horse is! Indeed, O pretty one, what do you think of? You also tell its colour, afterwards, both of us make a bet."

vinatovāca : vinatā + uvāca,

sandhi : ā + u = o, Pāṇ.VI. 1.87, see in analysis of adhyāya 14, st.11;

vinatā : proper name of one of *Kaśyapa's* wives ; she is *Kadrū's* sister and also the mother of *Garuḍa* and *Aruṇa* ; N.sg.f., subject of uvāca;

uvāca : coming from the root *VAC*– 2nd cl., 3rd pers.sg. of Perfect tense (*li*), Parasmai pada; *u*, reduplication (abhyāsa), Pāṇ.VI. 1.1;

u–vāc– strong stem of *VAC*– in *li* *v* → *u*, according to *saṃprasāraṇa* principle, Pāṇ.I. 1.45; VI. 1.15; VI. 1.108; VI. 1.77; VI. 1.193.

the radical intersonsonantic vowel *a* becomes a long one *ā*, Pāṇ.VII. 2.116;

a, pers.flexional ending of Perfect tense, Pāṇ.III. 4.82.

(see in analysis of adhyāya 18, st.1, along with some Pāṇini's sūtra related to *saṃprasāraṇa* principle ;

śveta : śvetas (*in pausa*), śveta– adj. N.sg.m. "white", related to *aśvarājo* ;

sandhi : the final dental sibilant *s* of *śvetas* must be dropped down as it is followed by the vowel *e* of *eva*°, Pāṇ.VIII. 3.17, see in analysis of adhyāya 17, st.23;

śveta is used in Khmer language and it is spelt like *sveta*; this latter can be seen in the compound *svetacchattra* meaning "the white umbrella having seven elements which are permanently opened beyond the throne" (*rājapallaṅka*). In decorative art, *svetacchattra* points out the kind of small, white umbrelled elements at the upper part of an ensemble of an ornemental arrangement.

eva : particle, "just, quite, exactly", Pāṇ.VIII. 1.62, see in analysis of adhyāya 16, st.6;

aśva– s.m. "a horse" (*aśnute adhvānaṃ* ..., see in analysis of adhyāya 18, st.1);

rājo : rājas (*in pausa*), rājas– s.nt. (or rāj– s.m.) "a chief"; "anything best of its kind"; in the present purpose, it intends to mean "the best of the horse"; otherwise, *rājas* may come from *rājan* which changes into *rāja* at the end of a *tat puruṣa* compound ; N.sg.m.; *sandhi* : the group *–as* changes into *o* as it is followed by the short *a* of *ayaṃ* and consequently this is *a* must be dropped down, Pāṇ.VI. 1.109, see in analysis of adhyāya 17, st.6;

ayaṃ : coming from the stem *idam–*, N.sg.m., related to *aśvarājo*, Pāṇ.VII. 2.111, see in analysis of adhyāya 18, st.2, the *ay–* is substituted for *id–* and when *ayam* is obtained;

kiṃ : interrogative pronoun, about the declension of *kim*, the case of N.(*kartṛ*) and Ac. (*karman*) sg.nt. is still *kim*. This pronoun has the same declension as tad–

does ; *ka* is considered instead of *kim* in other cases, Pāṇ.VII. 2.103 :

kimaḥ kaḥ/padāni/kimaḥ kaḥ/

vṛttiḥ/ kim ityetasya ka istyathamādeśo bhavati vibhaktau parataḥ/

tvam : N.sg. of yuṣmad– (or asmad–), Pāṇ.VII. 2.90; VII. 2.94; VI. 1.107;

VII. 2.90 : śeṣe lopaḥ/90/padāni/śeṣe lopaḥ/

vṛttiḥ/ śeṣe vibhaktau yuṣmadasmador lopo bhavati/

The final –ad of yuṣmad– and of asmad– has to be elided according to the spirit of the sūtra; this elision concerns the singular and plural of the Ablative, Dative, Genitive and the Nominative. The word *śeṣe* in the *sūtra* ascertains the case of elision.

VII. 2.94 : tvāhau sau/94/tva ahau sau/

vṛttiḥ/ yuṣmadasmador maparyantasya sau pare tva aha ityetāvādeśau bhavataḥ/

In the case of Nominative sg., *tva* is substituted for *yuṣ* and *aha* for *as* ; we can show the following operational steps:

yuṣ–m–ad + sU = tva–ad–am = tva – m = tvam ;

as–m–ad + sU = aha–ad–am = aha – m = aham ;

What we have just seen must be completed by the sūtra VI. 1.107 :

ami pūrvaḥ/107/padāni/ami pūrvaḥ/

vṛttiḥ/ aka ityeva/ami parato'kaḥ pūrvaparayoḥ sthāne pūrva ekādeśo bhavati/

deva + am → dev–a–am → dev – a – m → devam (see also VII. 1.24);

harim + am → hari + m → harim ;

vā : particle, “and, also, as well as”; “indeed, truly”; when vā comes directly after an interrogative pronoun, it may be translated as “I should like to know” or “possibly” ; Pāṇ.I. 2.13; I. 2.35;

I. 2.13 : vā gamaḥ /13/padāni/vā gamaḥ (liṅsiccau ātmanepadeṣu jhal kit)/

vṛttiḥ/ gamerdhātoḥ parau liṅsicāvātmanepadeṣu jhalādī vā kitau bhavataḥ/saṃ–GAM + liṅ = saṃ–gam + ta = saṃ–gam + sīyuṬ + suṬ + ta

= saṃ–gam–sī–ṣ + -a or saṃ–ga–sī–ṣ–-a ;

saṃ–GAM + luṅ = sam–GAM– +Sic

+ ta = sam–aṬ + GAM–Sic + ta = sam–a–ga–s–ta (VI. 4.37) = sam–a–ga–s–ta (VII. 2.27) or sam–a–gaṃ–s–ta;

I. 2.35 *: uccaistarāṃ vā vaṣa□kāraḥ/35/padāni/uccaistarām vā vaṣa□kāraḥ (yajñakarmaṇi ekaśrutiḥ)/*

vṛttiḥ/ yajñakarmaṇi vaṣa□kāraḥ uccaistarāṃ vā bhavati ekaśrutir vā/

śubhe : Voc.f.sg. of *śubhā–* adj., the final vowel *a* changes into *e*, Pāṇ.IV. 1.1; VII. 3.105, 106, see in analysis of adhyāya 18, st.2 ; VI. 1.69, see in analysis of adhyāya 16, st.30 ;

manyase : coming from the *MAN–* 4th cl. “to believe, to think, to suppose”,

man–ya–se, 2nd pers.sg. present tense (*la□*), Ātmane pada;

About the affix *–ya–*, there is a Pāṇini's sūtra III. 1.69:

divādibhyaḥ śyan/69/padāni/div ādibhyaḥ śyan (sārvadhātuke karttari)/

vṛttiḥ/ div ityevamādibhyo dhātubhyaḥ śyan pratyayo bhavati/

About *śyan*, the final *n* is for sake of accent (udatta) which falls on the radical verb; the *ś* makes the affix

sārvadhātuka ; see personal flexional ending of 2nd pers.sg. present tense, Atmane pada, Pāṇ.III. 4.79,

III. 4.79 : ☐iṭa ātmanepadānāṃ ☐ere/79/padāni/☐iṭaḥ ātmanepadānām ☐eḥ e (lasya)/

vṛttiḥ/ ☐iṭo lakārasya sthāne yānyātmanepadāni teṣāṃ ☐erekārādeśo bhavati/

The vowel *e* replaces the last vowel with the consonant that follows it ; the terminations of Ātmane pada replace what that *la* has an indicatory ☐

The *la* means the tense–affixes; the ☐being at the end of *l* is seen in six cases : *la*☐(present, vartamāna), *li*☐(perfect), *lu*☐(perisphrastic future), *lṛ*☐(future, *bhaviṣyanti*), *lo*☐ (Imperative, *ajñā*), *le*☐(subjunctive).

Ṭi is used for the final portion of these tenses (la) in Ātmane pada. (see also the sūtra III. 4.80)

	Singular	Dual	Plural
3rd	ta→te	ātam→āte	anta→ante
2nd	thās→se	ātham→āthe	dhavam→dhve
1st	it→e	vahi→vahe	mahi→mahe

We have seen the structural constitution of the personal flexional endings of Ātmane pada (*la*☐indicative). The affixes *Śānac* and *Kānac* are also in Ātmane pada, and they remain unchanged. The vowel *e* has nothing to do in this very case. The reason is the presence of the word *ātmanepadānāṃ* in the sūtra III. 4.79. By the context and as referring also to Atmane pada, the pratyāhāra *tiṅ* bears the effect of Parasmai pada and Ātmane pada as well, sūtra I. 4.99; I. 4.100. The latter is an exception (*apavāda*) with regard to the *sūtra* I. 4.99. By expressing *tiṅas trīṇi trīṇi*, "the three (and) three triplets of *tiṅ*", the sūtra I. 4.101 states the determinating view on the prevailing extent of *tiṅ*.

The root *MAN–* has a specific regime, which is worth while showing. Two Pāṇini's sūtras can be referred to.

III. 2.82 : manaḥ /82/padāni/manaḥ (supi ṇiniḥ)/

vṛttiḥ/ manvataḥ subanta upapade ṇinipratyayo bhavati/

The affix *ṇini* is added to the root *MAN–* when this latter is used in composition with a word having a case–affix.

II. 3.17 : manyakarmaṇyanādare /17/padāni/manya karmaṇi anādare vibhāṣā aprāṇiṣu (caturthī)/

vṛttiḥ/ manyakarmaṇi prāṇivarjite vibhāṣā caturthī vibhaktir bhavati anādare gamyamāne/

vārttikam/ yadetadprāṇiṣviti tadanāvādiṣviti vaktavyam/

In denoting an object, which is not animate (a–prāṇiṣu), of the verb *MAN–* (+ya), the dative case is optionally (*vibhāṣā*) employed, when contempt (*an–ādare*) is to be shown.

A dative case (caturthī) is optionally not required with *MAN–* (+ya) when contempt is not meant and the object of comparison is an animate being.

varṇaṃ : varṇa– s.m. "colour, figure", Ac.sg., object of *brūhi* ;

Pāṇ. VI. 1.107, see in analysis of the present strophe ;

brūhi : coming from the root *BRŪ–* 2nd cl., a defective form in the non–conjugational tenses, it is replaced by *VAC–*, "to say, to tell, to speak", 2nd pers.sg. Imperative tense (*lo*), Parasmai pada, Pāṇ.III. 4.2, 3, 4, see in analysis of adhyāya 16, st.5; Pāṇ.III. 3.162; III. 4.85; VIII. 1.51, 52, see in adhyāya 17, st.20; the present case is mattered with the termination *hi*, Pāṇ.III. 4.87, 88 :

III. 4.87 : serhyapic ca/87/padāni/seḥ hi apit ca (lo)/

vṛttiḥ/ loḍādeśasya ser hi ityayamādeśo bhavati/

hi is substituted for *si*, though it has not the indicatory *p* of *sip*.

III. 4.88 : vā chandasi /88/padāni/vā chandasi (serhypati lo□dḥ)/

vṛttiḥ/ ādeśaś chandasi viṣaye hiśabdo vāpid bhavati/

hi is optionally treated as not having an indicatory *p*, in the Veda.

Agne naya supathā rāye asmānviśvāni deva vayunāni vidvān/

yuyodhyasmajjuhurāṇameno bhūyiṣ□ṭhāṃ te nama uktiṃ vidhema/1/

Ṛgveda, I. 189.1

tvam : N. sg., used for Kadrū as Vinatā is saying her; *tvam* can be the subject of *brūhi*, but in that case a subject is not necessary, the personal flexional ending is clear enough, Grammatically speaking, the form of *tvam* is correct. About the use of pronoun, the stylistic value has outweighed the grammatical consideration. Through the acute way of goading words, *tvam* bears an expressive value and with *api* that comes immediately, insists on evidence of a motive for bringing her (i.e. Kadrū) round to a stake. Moreover, *tvam* could be understood as *tvadīyā*, which the sense of conversation has induced one to believe it.

apyasya : api–asya (*in pausa*), *api* particle having a cumultative force, "on one's part, in one's turn, moreover, besides, also, in addition", Pāṇini's sūtra I. 4.96 :

apiḥ padārtha saṃbhāvanānvavasargagarhāsamuccayeṣu/ 96/padāni/apiḥ padārtha saṃbhāvana anvavasarga garhā samuccayeṣu (karma)/

vṛttiḥ/ padārthe saṃbhāvane'nvavasarge garhāyaṃ samuccaye ca vartamānaḥ apiḥ karmapravacanīyasaṃjño bavati/

sandhi : the final vowel *i* of api changes into *y* before the vowel *a* of *asya*, according to *saṃprasāraṇa* principle.

(see some Pāṇini's sūtras quoted in analysis of adhyāya 18, st.1);

asya : coming from the stem *idam–*, G.sg.m., "of him", i.e. his colour ; for *idam* and its declension, see Pāṇ.I. 1.27; VII. 2.113; VII. 2.108; VII. 2.110; VII. 2.111; about the matter, the sūtras VII. 2.108, 113 are the leading trend of declension of this pronoun; the case of *asya* must be seen through the sūtra VII. 1.12 :

□ṅasiṅasāminatsyaḥ /12/padāni/□ṅ ṅasi ṅasām ina āt syaḥ/

vṛttiḥ/ akārāntādaṅgāduttareṣāṃ □ṅasiṅasām ina āt sya ityete ādeśā bhavanti yathāsaṅkhyam/

(for Pāṇ.I. 1.27; VII. 2.113 ..., see in analysis of adhyāya 18, st.2)

tato' tra : tatas atra (*in pausa*), tatas = tasmāt, "tasmāt, "thereupon, thereafter", Pāṇ.V. 3.7; VI. 3.35, see in analysis of adhyāya 14, st.14; adhyāya 17, st.15;

sandhi : as + a → o+ , Pāṇ.VI. 1.109, see in analysis of adhyāya 14, st.12;

atra : ind. coming from the personal base *a*, (asmin, etasmin vā, idaṃ – etad vā saptamyāḥ, tral prakṛteḥ), "in this place, here"; "just now, in this respect, mater, case"; "so to this";

vipaṇāvahe : vi–*PAṆ*–ā–vahe, vi–, prefix, *PAṆ–*, root, 1st cl., "to bet, to stake", –a–, thematic vowel (vikaraṇa), Pāṇ.III. 1.68 (see in analysis of adhyāya 16, st.14), *vahe*, personal flexional ending of 1st pers. dual, present tense, Ātmane pada, Pāṇ.III. 4.79, (under analysis of manyase); the vowel a (*Śap, vikaraṇa*) is lengthened as it is followed by *v* of *vahe*, Pāṇ.VI.3.101, see in analysis of adhyāya 17, st.18;

कद्रूरुवाच

कृष्णवालमहं मन्ये हयमेनं शुचिस्मिते।
एहि सार्धं मया दीव्य दासीभावाय भामिनि॥४॥

Kadrūr uvāc

Kṛṣṇavālam ahaṃ manye
hayam enaṃ śucismite/
ehi sārdhaṃ mayā dīvya
dāsībhāvāya bhāmini/4/

"What I believe this is a black–tailed horse, said Kadrū with smiling brightly. Come near, O beautiful One, play a wager with me for the condition of a female slave."

kadrūr : kadrūs (*in pausa*), kadrū, proper name of one of Kaśyapa's wife; she is the mother of the thousand snakes; N.sg.f., subject of *uvāca*;

sandhi : the final dental sibilant s changes into *r* before the vowel *u* of *uvāca*, Pāṇ.VIII. 3.15; VIII. 2.66;

VIII. 3.15 : kharavasānayor visarjanīyaḥ/15/padāni/khara avasānayoḥ visarjanīyaḥ/

vṛttiḥ/ rephāntasya padasya khari parato'vasāne ca visarjaniyādeśo bhavati/

VIII. 2.66 : sasajuṣo ruḥ/66/padāni/sa sajuṣoḥ ruḥ/

vṛttiḥ/ sakārantasya padasya sajuṣ ityetasya ca rur bhavati/

uvāca : coming from the root *VAC–*, 3rd pers.sg., Perfect tense (*li*), Parasmai pada, u–*vāc–*, a interconsonantic vowel becomes a long *ā*, Pāṇ.VII. 2.116, (for *uvāca*, see in analysis of adhyāya 18, st.1);

ahaṃ : coming from the stem *idam–*, N.sg., Pāṇ.VII. 2.90; VII. 2.94; VI. 1.107, see in analysis of adhyāya 18, st.3;

manye : man–ya–i-, coming from the root *MAN–* 4th cl., "to think, to believe", man–ya, –ya–, infix of the 4th cl., Pāṇ.III. 1.69, see in analysis of adhyāya 18, st.3; *man–*

ya–i → manye, 1st pers.sg.present tense, Ātmane pada, Pāṇ.III. 4.79, see in analysis of adhyāya 18, st.3;

sandhi : a + i = e, Pāṇ.VI. 1.87, see in analysis of adhyāya 16, st.6;

the sūtra III. 4.80 may be shown :

thāsse/80/padāni/thāsaḥ se (lasya ṭhaḥ)/

vṛttiḥ/ ṭho lakārasya yasthāstasya seśabda ādeśo bhavati/

(this sūtra has been signaled in analysis of st.3)

vālam : vāla– s.m (another form of bāla– s.m.), "a tail"; Khmer people use generally the word *bāl* to call or the name any dog as this animal has an upward–curled tail (Khmer species domestic dog);

hayam : haya– s.m. "a horse", Ac.sg., object of manye, Pāṇ.VI. 1.107, see in analysis of adhyāya 18, st.3;

enaṃ : coming from the stem *enad*–, its declension is the same as the stem *tad*– does; so, *enad*– has only Ac.(in three numbers), the Instrumental sg. and the dual of Genitive and Locative;

smite : smita– adj. (from the root *SMI*– 1st cl.), "smiled, smiling"; s.nt. smile, gentle laugh", L.sg.;

śuci– adj. "shining, gleaming, radiant, bright", °smite, "with smiling brightly";

mayā : coming from the stem *mad*–, I.sg., "by me, with me";

dāsībhāvāya : from *dāsī–bhāva*– (from the root *BHŪ*–), "state, condition, rank, disposition", °bhāva– s.m. "the condition of a female slave", Dat.sg., Pāṇ.VII. 3.102, see in analysis of adhyāya 16, st.5;

ehi : coming from the *I*– 2nd cl., 2nd pers.sg. Imperative tense (*lo*), Parasmai pada, "come near"; i → e, guṇa, Pāṇ.I. 1.2; VII. 3.84, see in analysis of adhyāya 17, st.4;

about *hi*, pers. flexional ending of Imperative, Pāṇ.III. 4.87; III. 4.88, see in analysis of adhyāya 18, st.3; for Imperative conjugation, Pāṇ.III. 4.2, 3, 4, see in analysis of

adhyāya 16, st.5; Pāṇ.III. 3.162; III. 4.85; VIII. 1.51, 52, see in analysis of adhyāya 17, st.20;

sārdham : sārdha– adj. "joined with a half, plus one half, increased by one half, having a half over (for example *dve śate sārdhe*, "two hundred together with a half", it means then 250; –am "jointly, together, along with, with";

dīvya : coming from the root *DIV*– 4th cl., "to play, to gamble" (with, for), 2nd pers.sg.Imperative (lo-), Parasmai pada; the radical vowel *i* becomes *ī*, Pāṇ.VIII. 2.77;

hali ca/77/padāni/hali ca/

vṛttiḥ/ hali ca parataḥ rephavakārāntasya dhātor upadhāyā iko dīrgho bhavati/

In case of root ending in *r* or *v* the penultimate *i* or *u* must be lengthened, before an affix beginning with a consonant.

Of root ending in *r* or *v* must be understood in this sūtra, but *divyati* and *caturyati* are respectively derived from the nouns *div* and *catur* ; the *r* and the *v* of these have nothing to do here (i.e. *divamicchati = divyati*, *catur icchati = caturyati*) ; the term *ikaḥ* must be considered here, but the case of *smaryate* and *bhavyam* must be kept off.

This rule applies to the cases where *r* or *v* are in the middle of a word, not at the end of it.

hi, personal flexional ending of Imperative, Parasmai pada is omitted, Pāṇ.VI. 4.105, 106; VII. 1.35, see in analysis of adhyāya 17, st.17.

It must be certain that *dīvya* is really in Imperative conjugation, it can't be an absolutive in *–ya–*. The absolutive of *DIV*–i + *tvā* → *dev–i–tvā*,

(see also the sūtra VII. 2.35; VII. 3.84).

Dīvya is seen in the *Ṛgveda*, X. 42.9 :

Uta prahāmatidīvya jayāti kṛtaṃ yacchvagnī vicinoti kāle/(...)

bhāmini : bhāmin– adj. a term of endearment being equal to *caṇḍi maninī*, Voc.sg.f.; *upacīyata eva kāpi śobhā bhāmini te sukhasya nityaṃ,*

Bhāminī–vilāsa, 2. 1,

by Jagannātha Paṇḍita–rāja

सूत उवाच

एवं ते समयं कृत्वा दासीभावाय वै मिथः।
जग्मतुः स्वगृहानेव श्वो द्रक्ष्याव इति स्म ह॥५॥

Evaṃ te samayaṃ kṛtvā
dāsībhāvāya vai mithaḥ/
jagmatuḥ svagṛhān eva śvo
drakṣyāva iti sma ha/5/

Sūta said :

"Setting up for both of them such a condition of being a female slave to each other, they went to their own dwelling place [and said]: both of us will see tomorrow.

sūta uvāca : sūtas uvāca (*in pausa*), *sandhi* : the final sibilant *s* of the group *–as* is dropped down befroe any vowel, except the short *a*, Pāṇ.VIII. 3.17, see in analysis of adhyāya 17, st.23;

uvāca : coming from the root *VAC*– 2nd cl., *u*, reduplication (abhyāsa), *u–vāc–* strong stem of Perfect tense (Li-), a, pers.flexional ending.

evaṃ : ind. "thus, so, in this manner or way"; evaṃ refers to what precedes as well as to what follows ; it is also used for the sameness, affirmation or determination; *evam* is rare in the Veda;

eva : particle, "just, quite, quite so, as soon as"; Pāṇ.VIII. 1.62 : *cāhalopa evetyavadhāraṇam/* (see in analysis of adhyāya 16, st.3); *eva* is generally used at the beginning of a verse in conjugation with other particles ; on this purpose and also for *evaṃ*, we read in the

Meghadūta of Kālidāsa, st.106 :

Tām āyuṣmān mama ca vacanād
ātmanā copakartuṃ
brūyā evaṃ tava sahacaro rāmagiryāśramasthaḥ/
avyāpannaḥ kuśalam abale
pṛcchati tvāṃ viyuktaḥ
pūrvāśāsyaṃ sulabhavipadāṃ
prāṇināṃ etad eva/6/

"You long lived one, because I bid thee and for your own satisfaction tell her thus : O frail one, your beloved, dwelling in Rāmagiri Ashrama, alive and separated from you, inquires about your welfare. For creatures easily afflicted with pain this is the first inquiry to be made."

We see *eva* is at the end of the strophe.

samaya : sam–ay–a, sam–*I* sam–*e* (*guṇa*) + a sam–ay–a, (VI. 1.78, see adhyāya 16, st.5), s.m. "occasion, opportunity; fit time, a contract, a convention"; "a condition, stipulation";

samaya is seen in the following strophe written by Vālmīki :

Na sa saṃ–kucitaḥ panthā yena vālī hato gataḥ
samaye tiṣ□a sugrīva mā vālī–pathamanvagāḥ/18/

Rāmāyaṇa, Kiṣkindhākāṇda, sarga 34.

"The path by which Vāli was killed is not closed, Oh! Sugrīva keep your promise; don't follow the path of Vāli."

In Manusmṛti, chapter X :

Na taiḥ samayamanvicchet puruṣo dharmam ācaran / (...), st.53

"A man who carries out his duties should not seek contact with them" (...)

"them" (*taiḥ*) is used for *caṇḍālaśvapacānāṃ*, (st.51)

Khmer language uses *samaya* in the sense of "period of time, fit time or opportunity, current days"; for this, the secondary meaning is "modernity", which may be indicated.

kṛtvā : abs. in –tvā of the root *KṚ*–, Pāṇ.I. 1.40; III. 4.16; III. 4.18; III. 4.21, see in analysis of adhyāya 16, st.11;

te : from the stem *tad*–, N.Ac.f. dual, the stems *yad*– and *tad*– follow the same way of declension; then, the Pāṇini's sūtra VII. 2.102 may be considered :

tyadādīnāmaḥ/102/padāni/tyadādīnām aḥ/

vṛttiḥ/ tyadityevamādīnāmakārādeśo bhavati vibhaktau parataḥ/

dāsībhāvāya : from dāsī–bhāva–, "the condition of a female slave", Dat.sg., see in analysis of adhyāya 18, st.4;

vai : ind. particle of affirmation or certainly, "indeed, truly, forsooth";

mithaḥ : mithas (*in pausa*), "mutually, reciprocally, to each other"; in Manusmṛti, chapter II, we see :

kāmān mātā pitā cainaṃ yad utpādayato mithaḥ / (...), st.147

"That his mother and father produced him enough mutulal desire."

gṛhān : gṛha– s.m. "a horse, habitation, home, a dwelling place", Ac.pl., Pāṇ.VI. 1.102, 103, see in analysis of adhyāya 17, st.9;

gṛha is said as following : *gṛhyate dharmācaraṇāya grah grehārthe ka, Tārānātha's Vāchaspatyam* ; in Pañcatantra of Viṣṇuśarman we read :

na gṛhaṃ gṛhamityāhur gṛhinī gṛham ucyate

IV, *labdhapraṇāśam*,

kathā 10, st.77, edited by M.R. Kale, Bombay, 1912

Paśya vānaramūrkheṇa sugṛhī nirgṛhīkṛtaḥ/

Pañcatantra, Mitrabheda, kathā 17,

st.394, edited by M.R. Kale, Bombay, 1912

sva : pron., adj. "one's own, belonging to oneself", the 1st strophe of Meghadūta has sva :

Kaścit kāntāvirahaguruṇā
svādhikārāt pramattaḥ
śāpenāstaṅgamitamahimā
varṣabhogyeṇa bhartuḥ/7/

"A certain Yaksha, who had grossly swerved from his duty and was (therefore) deprived of his greatness (superhuman power) by his lord's curse to be suffered for a year and unbearable owing (as it led) to his separation from his beloved wife (...)";

translated into English by M.R. Kale

svo : svas (*in pausa*) ind. "to–morrow"; "future" (at the end of compound);

jagmatuḥ : coming from the root *GAM*–, ja–gm–atuḥ, dual 3rd pers. of Perfect, Parasmai pada,

ja, reduplication (abhyāsa), Pāṇ.VI. 1.1; VI. 1.4; VI. 1.10; VII. 4.59, 60, 61, 62, 66 ; VI. 1.8 ; VIII. 4.54, see in analysis of adhyāya 17, st.2;

g of *GAM*– changes into j, Pāṇ.III. 2.178 :

anyebhyo'pi dṛśyate / 178/padāni/anyebhyaḥ api dṛśyate, (tacchīlādisu, kvip)/

vṛttiḥ/ anyebhyo'pi dhātubhyastacchīlādiṣu kvippratyayo dṛśyate/

1. vārttikam / kvibacipacchyāyatas tu ka□aprujuśrīṇāṃ dīrgho'saṃprasāraṇaṃ ca/

2. vārttikam / dyutigamijuhotīnāṃ dve ca/

3. vārttikam / juhoter dīrghaś ca/

4. vārttikam / dṛbhya ityasya hrasvaś ca dve ca/

5. vārttikam / dhyāyateḥ saṃprasāraṇaṃ ca/

Dṛśyate of the sūtra suggests that other rules can also be applied with *kvip*.

The group of vārttikam shows the case of application;

GAM– becomes *gm*, Pāṇ.VI. 4.98. see in analysis of adhyāya 14, st.22;

–atuḥ, pers.flexional ending of dual 3rd pers., Pāṇ.III. 4.82, see in analysis of adhyāya 17, st.2; for the visarga, Pāṇ. VIII. 3.15, see in analysis of adhyāya 17, st.10;

iti : this particle is generally used to report the very words spoken or supposed to be spoken by some one. Here, it is used to mark the conclusion of the very narrative knot ; iti is opposite to *atha*.

sma : ind. a particle added to the present tense of verbs and giving them the sense of the past tense.

ha : an emphatic particle used to lay stress on the preceding word.

drakṣyāva : coming from the root *DṚŚ*–, drak + sya + vas (*in pausa*),

draś + sya + vas, future tense, 1st pers.dual, Parasmai pada;

sandhi : ś + s → kṣ, Pāṇ.VIII. 2.36; VIII. 2.41; VIII. 3.59;

VIII. 2.36 : vraścabhrasjasṛjamṛjayajayajarājabhrājacch□ aśām ṣaḥ/36/padāni/

vraśca bhrasj sṛja mṛja yaja rāja bhrāja cha śām ṣaḥ/

vṛttiḥ/ vraśca bhraja sṛja mṛja yaja rāja bhrāja ityeteṣāṃ chakārāntānāṃ śakārāntānāṃ ca ṣakāra ādeśo bhavati jhali parataḥ padānte ca/

VIII. 2.41 : ṣaḍhoḥ kaḥ si/41/padāni/ṣaḍhoḥ kaḥ si/

vṛttiḥ/ śakāraḍhakārayoḥ kakārādeśo bhavati sakāre parataḥ/

The phoneme *k* replaces the phonemes *s* or *ḍh* before

the phoneme *s* (I. 1.66).

VIII. 3.59 : ādeśapratyayayoḥ /59/padāni/ādeśa pratyayayoḥ/

vṛttiḥ/ ādeśo yaḥ sakāraḥ pratyayasya ca yaḥ sakāra iṇkoruttaras tasya mūrddhanyo bhavati/

The case of cerebral must be *understood* here from the sūtra VIII. 3.55, as well as the dental sibilant *s*. In the sūtra *pratyayayoḥ* is in the Genitive case and that latter has its force ; there is no denying it. That is inteded that *s* which is an *ādeśa*, and that *s* belongs to an affix. In the spirit and its operational effect, one can have two views, i.e. 1) *samānādhikaramṣaṣ□hī*,

2º) *avayava–yogāṣaṣ□hī*. Again, that *s* is directly connected with the Genetive. Consequently, when considering the 2nd case (*avayava*º–), the sūtra may mean that VIII. 1.1, the question whether to choose a substituted element or a portion of a substitute is being decided. In case of a *portion* of a substitute, it is worth changing the *s*, as *s* → ṣ.

Should the translation be of that *s* which is sa *substi□tute* or an affix, one reaches an irregular way, i.e. karisyati, harisyati instead of *kariṣyati*, *hariṣyati*. The sūtra VIII. 3.59 has its reason in the force of Genitive *pratyayayoḥ* reinforced by the conditions already engaged by the sūtra VIII. 3.57, 58. Moreover, the situation of making an alternation is related to the sūtra I. 1.66, one of *paribhāṣa*–rules, and also the sūtra I. 1.67. Anyhow. the sūtra VIII. 3.59 is still an interesting pattern of Pāṇini's system. Fortunately, the coming sūtra VIII. 3.60 brings in the proper interpretation by determining the exact character of a vowel preceding the sibilant s of the purpose.

N.B. The sūtra VIII. 3.59 is seen in analysis of adhyāya 16, st.3.

About *DṚŚ–* → *DRA* + kṣ–, ṛ → ra, there is Pāṇini's sūtra VI. 1.58 :

sṛjidṛśor jhalyamakiti /58/padāni/sṛji dṛśoḥ jhali am a–k–it–i /

vṛttiḥ/ sṛja visarga dṛśir prekṣaṇe ityetayor ddhātvājhalādāvākiti pratyaye parato'māgamo bhavati/

root *SṚJ*– 6th cl., "to create, to project";

root *DṚŚ*– 1st cl. "to see";

am means the vowel *a* ;

jhal —"— all non–nasal consonants ;

the vowel *a* comes after the radical vowel *ṛ* of the verbs *SṚJ*– and *DṚŚ*– with the affixes beginning with *jhal*, excluding those marked by indicatory *k* (a–k–it–i).

SṚJ– + tumun → sṛ–a–j + tum → sr–a–ṣ–tum → sra–ṣ–-um; but

* *SṚJ*+kta → sṛj + ta → sṛ–ṣ–ta → sṛ–ṣ–ta, "created, projected";

DṚŚ– + tumun → dr–a–ś–tumun → dr–a–ṣ–-um → dra–ṣ–-um ;

* *DṚŚ*– + kta → dr–ṣ–ta → dr–ṣ–ta → drṣ–ta ;

In the two cases, the sūtra VIII. 2.36 is needful as there is substituted ṣ before jhal (with ch andś of course). *Drakṣyā–vas* of our purpose can be scanned as

dr–a–ṣ + syā–vas, and according to the *sandhi* of ṣ + s ā́ kṣ (already spoken about), we obtain *dra*–kṣ–yā–vas ā́ *drakṣyā–vas* ;

* *sya* and its nature is said in Pāṇini's sūtra I. 3.92 (vṛdbhyaḥ syasanoḥ), see in analysis of adhyāya 16, st.8; the vowel *a* of *sya* must be lengthened as it is followed by *v* of *vas*, Pāṇ.VII. 3.101 (ato dīrgho yañi), see in analysis of adhyāya 16, st.8;

* *vas* → *va*, there is a *sandhi* : the final dental sibilant *s* of *vas* is elided before the vowel *i* of *iti*, Pāṇ.VIII. 3.17, see

in analysis of adhyāya 17, st.23; *va*(*vas*, *in pausa*), pers.flexional ending of present tense which is used also in future by inserting *sya*, Pāṇ.III. 4.78 :

tiptasjhisipthasthamibvasmastātāmjhathāsātham□ dhvamiḍvahimahiṅ/78/padāni/ tip tas jhi sip thas tha mib vas mas ta ātām jha thās ātham dhvam i□vahi mahiṅ (lasya)/

vṛttiḥ/ lasya tibādaya ādeśā bhavanti/

For general future, Pāṇ.III. 3.3; III. 3.13; III. 3.14 ;

III. 3.3 : bhaviṣyati gamyādayaḥ /3/padāni/bhaviṣyati gami ādayaḥ /

vṛttiḥ/ bhaviṣyati kāle gamyādayaḥ śabdaḥ sādhavo bhavanti/

vārttikam/anadyatana upasaṃkhyānas/

III. 3.13 : lṛ□śeṣe ca /13/padāni/lṛ□śeṣe ca (bhaviṣyati kriyāyāṃ kriyārthāyāṃ dhātoḥ la□)/

vṛttiḥ/ śeṣe sūddhe bhaviṣyati kāle cakārāt kriyāyāṃ copapade kriyārthāyāṃ dhātor lṛ□pratyayo bhavati/

III. 3.14 : lṛ□ḍaḥ sadvā /14/padāni/lṛ□ḍaḥ sad vā/

vṛttiḥ /lṛ□ḍaḥ sthāne satsaṃjñau śatṛśānacau vā bhavataḥ/

For perisphrastic future or non–sigmatic future tense, Pāṇ.III. 3.15; III. 3.132; III. 3.135,

ततः पुत्रसहस्त्रं तु कद्रूर्जिह्मं चिकीर्षती।
आज्ञापयामास तदा वाला भूत्वाञ्जनप्रभाः॥६॥

Tataḥ putrasahasraṃ tu kadrūr
jihmaṃ cikīrṣatī/
ājñāpayām āsa tadā vālā
bhūtvāñjanaprabhāḥ/6/

"And afterwards desirous of doing wickedly, Kadrū, at that time, ordered her thousand sons that [the hair of the horse's] tail should become lustrous as having been smeared with black pigment."

tu : ind. "but, and", Pāṇ.VI. 3.133 ṛci tunughamakṣu taṅ kutroruṣyānām, see in analysis of adhyāya 14, st.14;

tataḥ : tatas (*in pausa*) = tasmāt, "from that, afterward, thereupon, consequently", Pāṇ.V. 3.7, pañcamyāstasil ; VI. 3.35, tasilādiṣvākṛtvasucaḥ, see both of them in analysis of adhyāya 14, st.14; the good example of *tataḥ* is seen in *Manusmṛti*,

(...)saṃniyamya tu tānyeva tataḥ siddhiṃ niyacchati /II.93/

"but if he (i.e. a learned man) firmly restrains them all, he will achieve success". them, "sensory powers".

(...) taddhyagryaṃ sarvavidyānāṃ prāpyate hyamṛtaṃ tataḥ/XII. 85/

"(the knowledge of the self) is the first of all forms of learning because through it immortality is achieved."

putra– s.m. "a son, a male child"; about the spelling of putra, an idea could be brought from a strophe of *Manusmṛti* :

Puṃnāmno narakād yasmāt trāyate pitaraṃ sutaḥ

tasmāt putra iti proktaḥ svayam eva svayaṃbhuvā / 138/Chap.IX

"Because the male child saves his father from the hell called ***put***, therefore he was called a son (***putra***) by the Self–existent on himself."

When considering the sense of this strophe, *putra* should be written strictly as ***puttra***, Even Pāṇini had written *putra* in the sūtra I. 2.68, bhrātṛputtrau svasṛduhitṛbhyām.

sahasraṃ : sahasra– s.nt. (samānaṃ hasati has r, in Tārānātha's Vachaspatyam), "a thousand", Ac.sg.,

Pāṇ.VI. 1.107, see in analysis of adhyāya 18, st.3;

kadrūr : kadrūs (*in pausa*), Kadrū– proper name of one of Kasyapa's wife and the mother of snakes, N.sg., subject of *ājñāpayāmāsa ; sandhi* : the final dentas sibilant *s* changes into *r* before the sonant *j* of *jihmaṃ*, Pāṇ.VIII. 3.15; VIII. 2.66, see in analysis of adhyāya 17, st.15;

jihmaṃ : jihma– adj. (jahati saralamārga ; hā–man sanvat ālopaś ca, Un.I. 138), "crooked, totous, curved, going irregularly"; "morally crooked, deceitful, dishonest, wicked, unfair"; "dim, dark";

cikīrṣatī : it is really cikīrṣati according to the edition of B.O.R.I., Poona; it is, of course, not the 3rd pers.sg. of desiderative (San) of the root *KṚ*– 8th cl. (or 2nd cl.); cikīrṣatī may be considered as present participle of desiderative of the root *KṚ*–.

Cikīrṣatī is related to *Kadrūr;* it may come from the stem *cikīrṣant -*/-at- cikīrṣatī, stem of f.

My present analysis shows interest in the form ci–kīr–ṣ–a–t which is a part of *cikīrṣatī*.

It can be set as : KṚ– + San + śap + a + t = ci–KṚ–sa–a–t (VII. 4.60, 62, 66, 79),

= ci–KṚ–sa–a–t (VI. 4.16) = ci–kīr–sa–a–t (VII. 1.100)

= ci–kīr–sa–a–t (VIII. 2.76 (also 77)

= ci–kīr–ṣa–a–t (VI. 1.97; VIII. 3.59)

Two sūtras take the 1st importance, i.e. III. 1.7; III. 1.32.

III. 1.7 : dhātoḥ karmaṇoḥ samānakartṛkādicchāyāṃ vā/7/ padāni /dhātoḥ karmaṇaḥ samāna kartṛ kād icchāyām vā (san pratyayaḥ)/

vṛttiḥ/ iṣikarmako yo dhāturiṣiṇaiva samānakartṛkastasmād icchāyām arthe vā san pratyayo bhavati/

vārttikam/ āśaṅkāyāmpasaṅkhyānam/

vārttikam/ icchāsannantāt pratiṣedho vaktavyaḥ/

The affix *san* is added, in the sense of wishing, after a root expressing the object wished.

III. 1.32 : sanādyantā dhātavaḥ/32/padāni/san ādi dhātavaḥ/

vṛttiḥ/ sanādyantaḥ samudāya dhātusañjñā bhavanti/

The words ending with the affix *San* others are called *dhātu*.

The definition of dhātu (root) is already established in the sūtra I. 3.1. The roots meant by the sūtra III. 1.32, may be called derivative roots. Some of them are *Kyac*, *Kāmyac*, *Kyaṅ*, *khyaṣ*, *niṅ*, *ṇic*, *yaṅ*.

I. 3.92 : vṛdbhyaḥ syasanoḥ /, see in analysis of adhyāya *16, st.8;*

VII. 4.60 : halādiḥ śeṣaḥ /60/padāni/hal ādiḥ śeṣaḥ/

vṛttiḥ/ abhyāsasya halādiḥ śiṣyate anādir lupyate/

(see in analysis of adhyāya 17, st.2, abhyāsa)

Only the first consonant is retained, the remainders must be dropped down.

VII. 4.62 : kuhoścuḥ /62/padāni/kuhoḥ cuḥ/

vṛttiḥ/ abhyāsasya kavargahakārayoś cavargādeśo bhavati/

(see in analysis of adhyāya 17, st.2, abhyāsa)

KṚ– cakāra ; *KHAN*– → cakhāna ; *GAM*– → jagāma ; HAN– (Ghan–) → *jaghāna*;

There is substituted a palatal in case of the guttural and ha.

VII. 4.66 : urat /66/padāni/uḥ at/

vṛttiḥ/ ṛvarnāntasyābhyāsasyākārādeśo bhavati/

*(*see in analysis of adhyāya *17, st.2, abhyāsa)*

ar is substituted for *ṛ* or *ṝ* of the reduplication ; *ar* (I. 1.51, *ṛ* → *ar*, guṇa); the final *r* of ar is elided by the sūtra VII.4.60.

In the case of intensive and those of the same kind (i.e. the reduplicative is in need, including connection with the sūtra VII. 4.90); one may remind the following maxim saying : abhyāsavikāreṣu apavādo notsargān vidhīn vādhate.

VII. 4.79 : sanyataḥ/79/padāni/sani ataḥ/

vṛttiḥ/ sani parato'kārāntābhyāsasyekārādeśo bhavati/

N.B. Some publications show paratokārāntāº, which can be a misprint; this case may be believed to be *paratas akārāntā*º (*in pausa*).

In desiderative, the final short a of the reduplication is substituted by the vowel *i*.

papāca (li-) → pipakṣati (San), pa → pi.

the case occured only with the short *a*, even *pāpāciṣate*, desiderative of intensive, the long *ā* is maintained.

VI. 4.16 : añjhanagamāṃ sani/16/padāni/ac han gamām sani (vā dīrghaḥ)/

vṛttiḥ/ ajantānāmaṅgānāṃ hanigamyoś ca sani jhalādau pare vā dīrgho bhavati/

CI + San + Śap + tip (VI. 1.9) = ci–cī–ṣ–a–ti (VI. 1.97 ; VIII. 3.57);

HAN– + San + Śap + tip = ha–han+sa+a+ti (VI. 2.9; VII. 4.60) =

= ji–han–s–a–ti (VI. 1.97 ; VII. 4.62, 79) = ji–ghan–s–a–ti (VII. 3.55)

= ji–ghan–s–a–ti = = ji–ghāṃ–s–a–ti (VII. 3.24).

VII. 1.100 : ṝta iddhātoḥ/100/padāni/ṝtaḥ it dhātoḥ/

vṛttiḥ/ ṝkārāntasya dhātor aṅgasya ikārādeśo bhavati/

For the final long *ṝ*, there is substituted *ir*.

VIII. 2.76 : rvorupadhāyā dīrgha ikaḥ/76/padāni/rvoḥ upadhāyāḥ dīrghaḥ ikaḥ/

vṛttiḥ/ rephavakārāntasya dhātoḥ padasya upadhāyā iko dīrgho bhavati/

i → ī, u → ū in case of *r* or *v* of a root can stand at the end of a pada.

VIII. 2.77 : hali ca/77/padāni/hali ca/

vṛttiḥ/ hali ca parataḥ rephavakārāntasya dhātor upadhāyā iko dīrgho bhavati

The penultimate vowel *i* or *u* belongs to a root ending in *r* or *v*, is lengthened, before a consonantal beginning affix.

The case of *r* or *v* being in the middle of a pada or word follow the effect of this sūtra ; this rule extends to cases which are not final in a pada.

VI. 1.97 : ato guṇe/97/padāni/ataḥ guṇe/

vṛttiḥ/ apadāntād iti varttate/akārād apadāntād guṇe parataḥ pūrvaparayoh sthāne pararūpamekādeśo bhavati/

When the short vowel *a* not being final in a pada, is followed by a *guṇa* vowel (= *a, e, o*), it results as the *guṇa* vowel which, being subsequent with regard to the precedent short vowel *a*, is maintained.

Pac + Śap + Jhi = pac–a–anti = pac–anti = pac–a–a–nti = pacanti.

Yaj– + Śap + i- = jaj–a– = yaj–e = yaj–e (III. 4.79);

ci–kīr–s–a–a–t = ci–kīr–s–a–t = cikīr–ṣa–t (VIII. 3.59).

VIII. 3.59 : ādeśapratyayayoḥ, see in analysis of adhyāya 18, st.5.

tadā : ind. "then, at that time, in that case", Pāṇ.V. 3.15, see in analysis of adhyāya 14, st.9;

samāviśati saṃṛṣ□s tadā mūrti vimuñcati/

Manusmṛti, Chap.I, st.56

Yadā te mohakalilaṃ buddhir vyatitariṣyati/

tadā gantāsi nirvedaṃ śrotavyasya śrutasya ca/52/

"When you have overcome the delusions of understanding sprung from self–centred attachment, then you attain to a state of indifference towards all the past experiences and the others yet to be had."

Śruti vipartipannā te yadā sthāsyati niścalā/

samādhāv acalā buddhiḥ tadā yogam avāpsyasi/53/

"When your intellect, fed up with the bewildering scriptural doctrines and their interpretations, settles (finally) in steady and unwavering introspection, then you will attain to the real *Yoga*."

Bhagvadgītā, Chap. II, st. 52–53,

translated by Swami Tapasyananda

(Mylapore, Madras)

ājñāpayām āsa : periphrastic perfect.

ājñāpayām : ā–*JÑĀ*–p–ay–a–ām → ā–JÑĀ–puk + Ṇic –śap + ām,

puk : –p– is needful after a root ending in vowel ; about puk, there is a Pāṇini's sūtra VII. 3.36 :

arttihrīvlīrīknūyīkṣmāyyātāṃ puṅṇau/36/padāni/artti hrī vlī rī knūyī kṣmāyī ātām puk ṇau/

vṛttiḥ/ sarvaṃ nivṛttamaṅgasyeti vartate/artti hrī vlī rī knūyī ityeteṣāmaṅgānāmākārāntānāṃ ca

pugāgame bhavati ṇau parataḥ/

ṇic : –ay–, Pāṇ.III. 1.21, 25, 26 ;

III. 1.21 : muṇḍamiśraślakṣaṇalavaṇavratavastrahalakala□ kṛtatūstebhyo ṇic /21/

padāni/muṇḍa miśra ślakṣaṇa lavaṇa vrata vastra hala kala kṛta tūstebhyaḥ ṇic (karaṇe)/

vṛttiḥ/ muṇḍa miśra ślakṣaṇalavaṇavratavastrahalakalak□ ṛtatūsta ityetebhyaḥ karaṇe ṇic pratyayo bhavati/

muṇḍ–ay–a–ti "he shaves" ; miśr–ay–a–ti, "he mixes";

in the sūtra, we have the form *hala* and *kala*, it can be considered as an irregular form. Otherwise, we have *hali* and *kala* for forming the Aorist by adding the prefix caṅ (Pāṇ.III. 1.48), the reduplication takes in different manner (from *luṅ* and *san*).

III. 1.25 : satyāpapāśarūpavīṇatūlaślokasenālomatvacavar□ mavarṇacūrṇacurādibhyo ṇic/25/padāni/ satyāpa pāśa rūpa vīṇa tūla śloka senā lomatvaca varma varṇa cura ādibhyaḥ ṇic/

vṛttiḥ/ satyādibhyaś cūrṇaparyantebhyaś curādibhyaś ca ṇic pratyayo bhavati/

vārttikam/arthavedasatyānāmāpug vaktavyaḥ/

By following the advice of the vṛttiḥ, we have :

satyāp–ay–a–ti, vipāś–ay–a–ti, rūp–ay–a–ti, up–vīṇ–ay–a–ti, samvarm–ay–a–ti (...). The roots of the *curādigaṇa* follow the 10th conjugation. According to the vārttikam, the words *artha*, *veda* and *satya* have the augment *āp* before the affix *ṇic* ; we can write the following line :

artha + āpuk + ṇic + śap + tip = artha–āp + i + a + ti = artha–āp+e+a+ti = artha–āp + ay (e → ay) + a + ti (VII. 3.84, 85) = arthāp–ay–a + ti = arthāpayati.

III. 1.26 : hetumati ca /26/padāni/hetumati ca (dhātoḥ ṇic)/

vṛttiḥ/ hetuḥ svatantrasya kartuḥ prayojakaḥ prayojakaḥ tadīyo vyāparaḥ preṣanādilakṣaṇo hetumān tasminnabhidheye dhātor ṇic pratyayo bhavati/

vārttikam/ tatkarotītyupasaṃkhyānaṃ sūtrayatyādyartham/

vārttikam/ ākhyānātkṛtastadācaṣṭa iti ṇic kṛlluk prakṛti pratyāpattiḥ prakativaccakārakam/

vārttikam/ āṅ lopaś ca kālātyantasaṃyoge maryādāyām/

vārttikam/ citrikaraṇe prāpi/

vārttikam/ nakṣatrayome jñi/

A causative form can be seen through the Pāṇini's sūtra : I. 4.55; III. 1.26; VII. 3.84, see in analysis of adhyāya 17, st.9; VI. 1.78, see in analysis of adhyāya 16, st.5;

śap, –a–, thematic vowel of conjugation (*vikaraṇa*), Pāṇ.III. 1.68, see in analysis of adhyāya 16, st.14;

–ām, infix of periphrastic perfect, Pāṇ.III. 1.35, 36, 37, adhyāya 16, st. 24;

sandhi: a+ā (of –ām), Pāṇ. VI. 1.101, see in analysis of adhyāya 16, st.6;

āsa : a + AS–a

a, redupliction (abhyāsa), Pāṇ. VI. 1.8, in analysis of adhyāya 14, st.15; Pāṇ.VI. 1.1, 4, 10; VII. 4.59, 60, 61, 62, 66; VIII. 4.54, see in analysis of adhyāya 17, st.2;

a, pers.flexional ending, 3rd pers.sg. of Perfect tense, Parasmai pada, Pāṇ.III.4.82, also in analysis of adhyāya 17, st.2;

bhūtvāñjanaprabhāḥ : bhūtvā + añjana + prabhāḥ,

prabhāḥ : prabhā– s.f. “light, splendour, lustre, effulgence, radiance”, Ac.pl.;

vālā : vālās (in pausa), vāla– s.m. “a tail”, (see in analysis of

st.4 of this adhyāya), N.pl. ; *sandhi* : the final dental sibilant *s* of the group *–ās* must be dropped down before the sonant *bh* of *bhūtvāă*, Pāṇ.VIII. 3.19; VIII. 3.22, see in analysis of adhyāya 14, st.18;

bhūtvā : abs. in –tvā of the root *BHŪ–*, Pāṇ.I. 1.40; III. 4.16; III. 4.18; III. 4.21, see in analysis of adhyāya 16, st.11;

añjana : s.nt. (ajyate anenaa ; aṃj – lyu-), "anointing, smearing with; mixing, unfolding; black pigment used to paint the eye–lashes"; "paint, a cosmetic ointment"; "magic ointment"; "antimony";

the word añjana is seen in Manusmṛti, Chap.IV, st.152:

maitraṃ prasādhanaṃ snānaṃ dantadhāvanamañjanam
pūrvāhṇa eva kurvīta devatānāṃ ca pūjanam/152/

"Early in the morning only let him void faeces, decorate (his body), bathe, clean his teeth, apply collyrium to his eyes, and worship the gods."

Translated into in English by G.Buhler,

The Laws of Manu, Vol.25,

Sacred Books of the East, p.152–153, India.

Añjana can be considered as "a collyrium" as we see it the *Vālmīki's Rāmāyaṇa, Kiṣkindhākāṇḍa*, sarga 37 :

Añjanambudasaṃkāśāḥ kuñjarrendramahaujasaḥ
*añjane parvate caive ye vasanti plavaṃgamāḥ/*5*/*

"And those monkeys who are black like the collyrium and the cloud and very mighty like the king of the elephants stay on the mountain Añjana."

Besides, *Añjana* is a proper name of a mountain.

About the word *añjana*, we can see it the Pāli text, i.e. the *Lakkhaṇasutta of the Dīrghanikāya*, dealing with the 32 marks of the Great Being or *Mahāpurisa* destined to be the Universal King (rājā cakkavatti, litt. "the King who makes the wheel of Law rotate" or the Perfect Buddha

(*samamāsambuddha*). At the page 144, D.XXX, we read :

uddhaggalomo hoti uddhaggāni lomāni jatāni nilāni añjanavaṇṇāni kuṇḍalavattāni padakkhiṇavattakajātāni ...

Loma means of course the hair on the body and the one on the head of person. The Great Being's hairs stand on end, they shoot with black colour of the special collyrium (añjana) and form the curls revoved to the right–hand side. This is the essential sense of the passage above quoted.

I may bring in what the so–called collyrium was well–known in Cambodian culture. *Añjan*', that is what everybody calls it until nowadays. Firstly, the *añjan*' is the creeper having two species: a)the one with the white flowers, b) the other with the blues flowers ; the hybrid species is seldom recorded. The creeper *añjan*' must be known by the botanist as Clitoria ternatea. Secondly, the *añjan*' being the collyrium is the matter obtained with the sap of the blue flowers of this creeper. The petals of these blue flowers are bruised. It results from this that the blue ground matter gives rise. This last matter is mixed with the sap obtained by grinding the seed of the *Peṅ*–tree (Pahudia cochinchinensis) against the most potsherd or the piece of stone having made for the purpose (*thma tus*). A small quantity of salt is added to the blue mixture. The latter is used to smear the eyebrows of the women. On using the collyrium it must get them to be shaved. The shaggy eyebrows are not fit to the *añjan*'. With the matter, the line of the bow is designed on the shaved place. The drawing is held at the ritual ceremony. In the past, the damsels being the close entourage of a King used this kind of collyrium made from the añjan'. These damsels are called *srī sriṅgār* (a), (sk. *śrī śṛṅgāra*). Till later in the period of Phnom Penh, the ballet–dancers of the Royal Palace and actors and actresses of Khmer popular theatre made up their eyebrows with this collyrium.

आविशध्वं हयं क्षिप्रं दासी न स्यामहं यथा।
तद्वाक्यं नान्वपद्यन्त ताञ्शशाप भुजंगमान्।।७।।

Āviśadhvaṃ hayaṃ kṣipraṃ
dāsī na syām ahaṃ yathā/
tad vākyaṃ nānvapadyanta
tāñ śaśāpa bhujaṃgamān/7/

"Approach quickly the horse, so that I shouldn't be a slave. She cursed those snakes who didn't obey [her commanding] word."

ahaṃ : coming from the stem asmad–, N.sg., *aha* is substitued for as, Pāṇ.VII. 2.94, see in analysis of adhyāya 18, st.3;

dāsī : s.f. "a female servant of slave", N.sg. ;

hayaṃ : haya– s.m. "a horse", Ac.sg., object of *āviśadhvaṃ;*

āviśadhvaṃ : ā + *VIŚ*–a–dhvaṃ, Imperative, 2nd pers.pl., Ātmane pada ;

ā–*VIŚ*–, root of the 6th cl., the radical vowel is unchanged, "to enter, to go towards, to approach", Pāṇ.III. 1.77:

tudādibhyaḥ śaḥ/77/padāni/tud ādibhyaḥ śaḥ/

vṛttiḥ/ tud vyathane ityevamādibhyo dhātubhyaḥ śapratyayayo bhavati/

The replacement of guṇa is blocked and consequently, the radical vowel is maintained.

śaḥ of the sūtra may be understood as a added to the root, and therefore it can be considered as a thematic vowel of conjugation (*vikaraṇa*)

Pāṇ.III. 1.68, see in analysis of adhyāya 16, st.14;

–*dhvaṃ* is seen in Pāṇ.III. 4.78 :

tiptasjhisipthasthamibvasmastātāmjhathāsāthāmdhvamiḍva□ himahiṅ /78/

padāni/tip tas jhi sip thas tha mip vas mas ta ātām jha thās āthām dhvam i□vahi mahiṅ (lasya)/

vṛttiḥ/ lasya tibādaya ādeśā bhavanti/

–dhvaṃ is in Imperative conjugation (*loṄ*), Ātmane pada;

About Imperative (*loṄ*), Pāṇ.III. 4.85, see in analysis of adhyāya 16, st.5;

Pāṇ.III. 4.90; III. 4.2, 3, 4, see in analysis of adhyāya 16, st.5;

III. 4.83 : vido laṬ vā/83/padāni/vidaḥ laṬaḥ vā (parasmaipadānāṃ ṇalatususthalayusaṇalvamāḥ/

vṛttiḥ/ vida jñāne asmāddhātoḥ pareṣāṃ saṭādeśānāṃ nalādayo nava vikalpe ādeśā bhavanti/

The particle vā of the sūtra has the effect in the sūtra III. 4.85. A comparative reading is very interesting with regard to *laṬ, loṄ, laṄ*.

na : particle of negation ;

kṣipraṃ : (kṣipra– adj., kṣip– rak), adv. "quickly, speedily, immediately";

Maṅusmṛti, chap.III :

vināśaṃ vrajati kṣipramāmapātramivāmbhasi /179/

"(having greedily accepted the gift of an unqualified man), he (i.e. a priest) goes speedily to his doom, as a pot of unbaked clay dissolves in water."

yathā : ind. "as, in the manner mentioned, so, according a, so that", Pāṇ.VIII. 1.37, see in analysis of adhyāya 17, st.29; Pāṇ.V. 3.23; V. 3.24; V. 3.26, see in analysis of adhyāya 18, st.1;

syām : coming from the root *AS*– 2nd cl. "to be, to live, to exist". Optative 1st pers.sg. Parasmai pada;

the initial radical vowel *a* is elided, Pāṇ.VI. 4.111 :

śnasorallopaḥ/111/padāni/śna asoḥ at lopaḥ sarvadhātuke kṅiti/

vṛttiḥ/ śnasyātaś cākārasya lopo bhavati sārvadhātuke kṅiti parataḥ/

–yā– infix of optative conjugation, added to a weak stem in Parasmai pada ; before the pers.flexional ending of 3rd pers.pl. (*ur, us, uḥ*), only the y is remained as the vowel *ā* is omitted ; Pāṇ.III. 4.103; VII. 2.79 ;

III. 4.103 : kidāśiṣi/103/padāni/kit āśiṣi (liṅ yāsu□ udāttaḥ)/

vṛttiḥ/ āśiṣi yo liṅ tasya yāsuḍāgamo bhavati sacodattaḥ kiddad bhavati/

VII. 2.79 : liṅaḥ salopo'nantyasya /79/padāni/liṅaḥ sa lopaḥ anantyasya sakārasya lopo bhavati/

–m (or –am), pers.flexional ending of 1st pers.sg., Parasmai pada, Pāṇ.III. 4.101 : tasthasthamipāṃ tāṃtaṃtāmaḥ/101/padāni/tas thas tha mip–āṃ tāṃ taṃ ta am–aḥ (ṅitaḥ)/

vṛttiḥ/ ṅillakārasambandhināṃ caturṇāṃ yathāsaṅkhyaṃ tāmādaya ādeśā bhavanti/

tad vākyaṃ : tad coming from the stem *tad–*, N.Ac.sg.nt., related to *vākyaṃ* ; tat (*in pausa*), sandhi the voiceless final dental *t* changes to *d* of its class before the sonant *v* of vākyaṃ, Pāṇ.II. 1.38 ; II. 1.39; VI. 3.2, see in adhyāya 16, st.6 ;

vākyaṃ : vākya– s.nt. (vac– ṇyat casya kaḥ), "speech, words, a sentence, saying what is spoken", object of *anvapadyanta* ;

nānvapadyanta : na–anu–a–PAD–ya–anta → na–anu–aPAD–y–anta (VI. 1.97, see in analysis of adhyāya 18, st.6),

na : particle used in wishing, requesting, commanding, sandhi : na + anu, a + a ā, Pāṇ.VI. 1.101, adhyāya 16, st.6 ;

–a–, augment (*bhūtakaraṇa*), Pāṇ.VI. 4.71 :

luṅlaṅlṛṅkṣvaḍudāttaḥ/71/luṅ laṅ lṛṅ kṣu a□udāttaḥ (aṅgasya)/

vṛttiḥ/ luṅ laṅ lṛṅ ityeteṣu paratoṅgasyāḍagamo bhavati udāttaś ca sa bhavati/

anu + a → anva, u → v, according to *saṃprasāraṇa* principle, Pāṇ.I. 1.45;

VI. 4.131; VI. 1.77; VI. 1.127, Pāṇ.VI. 1.15; VI. 1.108; VI. 1.17; VI. 1.93, see in analysis of adhyāya 18, st.1;

PAD– root of 4th cl., anu–*PAD*–, "to go into, to go after, to follow, to enter, to enter upon, to betake oneself to";

–ya–, infix of the 4th cl. of conjugation, Pāṇ.III. 1.69, see in analysis of adhyāya 18, st.3;

–a–nta, pers.flexional ending of Imperfect (Laṅ), 3rd pers.pl. Ātmane pada, Pāṇ.III. 4.78, see in analysis of adhyāya 18, st.5;

bhujaṃgamān : from the stem bhuja–gama– s.m. "a snake", Ac.pl., Pāṇ.VI. 1.102, 103, see in analysis of adhyāya 17, st.9; sometimes we met the form bhuja–ga; *ga* or *gama*, these two come from the root *GAM*–. They can be analysed as :

1°) bhuj bhakṣaṇe ka, bhujaḥ ku-ilībhavan san gacchati gam ḍa,

2°) bhujaḥ san gacchati gam khac mum ḍicca;

By considering the syllable *ga* at the end of compound, it can be understood as "one who moves or goes on the breast";

Khmer language uses the word *bhujaṅga* by spelling like bhujaṅga (the case of an anusvara which is replaced by ṅ can be supposed to follow the Pāṇini's sūtra VIII. 4.59 : vā padāntasya); this word bhujaṅga generally comibined with s-ec and nāga, i.e. s-ec bhujaṅg(a) nāg(a), means the King Bhujaṅga, ruler of the Nāga. In prosody, a Khmer mevre is

well–known as *pad bhujaṅg(a) līlā*.

tāñ śaśāpa : tān śaśāpa (*in pausa*), tān, from the stem tad– Ac.pl.m., related to bhujaṃgamān ;

śaśāpa : coming from the root *ŚAP*– 1st cl. (or 4th cl.), "to curse", 3rd pers.sg. of Perfect (Li-), Parasmai pada,

śa, reduplication (abhyāsa), Pāṇ.VI. 1.1, 8, 10; VII. 4.59, 60, 61, 62, 66; VIII. 4.54, see in analysis of adhyāya 16, st.17;

–a, pers. flexional ending of Perfect, Pāṇ.III. 4.82, see in analysis of adhyāya 16, st.8;

sandhi : the ensemble *tāñ śaśāpa*, in regular way,must be written down like it may be cleared up by three Pāṇini's sūtras :

VIII. 3.31 : śi tuk/31/padāni/śi tuk/

vṛttiḥ/ nakārasya padāntasya śakare parato vā tugāgamo bhavati/

VIII. 4.40 : *stoḥ ścunā ścuḥ*, see in analysis of adhyāya 17, st.7 ; (bhavān–c śete);

VIII. 4.63 : *śaśchoti,* see in analysis of adhyāya 17, st.7 ; (bhavāñc chete);

The augment tuK is added to the end of the preceding word. At the first time the nasal *n* holds the final position, but it does not become a cerebral nasal.

In the Vālmīki Rāmāyaṇa, according to Southern recension, Kiṣkindhākāṇḍa, sarga 34 ;

na nūnam ikṣvāku–varasya kārmuka–cyutāñ śarān paśyasi vajra–sannibhān/

strophe 19(1st line)

Ed. T.R.Krishnacarya

1st Edition : Kumbakonam 1905,

Reprint Edition : Delhi, 1982

Vol.1, p.376.

Translation of this quoted 1st line : "Verily, you do not see those arrows, which are like Indra's thunderbolt, beaing released from the bow of the best of Ikṣvāku's descendant."

The group *cyutāñ śarān* wants requiring an application of some rules of *sandhi*; the case is in need of. It shows the same elements as *tāñ śaśāpa*, (n + ś → n + tuK + ś).

सर्पसत्रे वर्तमाने पावको वः प्रधक्ष्यति।
जनमेजयस्य राजर्षेः पाण्डवेयस्य धीमतः॥८॥

Sarpasatre vartamāne
pāvako vaḥ pradhakṣyati/
janamejayasya rājarṣeḥ
pāṇḍaveyasya dhīmataḥ/8/

"The fire will burn you alive in the sacrifice for the destruction of serpents, performed by the royal ascetic of the King Janamejaya, the intelligent descendent of Pāṇḍu."

sarpa– s.m. (SṚP– + Ghañ), "a snake, a serpant";

satre : satra–, (it can be seen as sattra–, from the radical SAD– Ṣ-rn), "a sacrificial session, a sacrifice in general", L.sg. ;

sarpa–satra "sacrifice for the destruction of serpents" (as it had performed under the King Janamejaya's order);

pāvako : pāvakas (*in pausa*), pāvaka– s.m. "fire", N.sg.m. ; *sandhi* : the group *–as* becomes *o* before the sonant *v* of vaḥ Pāṇ.VI. 1.113, 114, see in analysis of adhyāya 14, st.17;

vaḥ : reduced form of *yuṣmad–*, pers.pron., 2nd pl., Ac.pl., D.pl., G.pl., (respectively *yuṣmān, yuṣmabhyam*, *yuṣmākam*), Pāṇ.VIII. 1.21, 22, 24;

VIII. 1.21 : bahuvacanasya vasnasau/21/padāni/
bahuvacanasya vas nasau/

vṛttiḥ/ bahuvacanāntayor yuṣmadamadoḥ

ṣaṣṭhīcaturthīdvitīyasthayor yathāsaṅkhyaṃ vas nas ityetāvādeśau bhavataḥ/

VIII. 1.22 : te mayavekavacanasya/22/padāni/te mayau eka vacanasya/

vṛttiḥ/ yuṣmadasmadorekavacanāntayoḥ ṣaṣṭhīcaturthīsthayor yathāsaṃkhyaṃ to me ityetāvādeśau bhavataḥ/

VIII. 1.24 : na cavāhāhaivayukte/24/padāni/na ca vā ha aha eva yukte/

vṛttiḥ/ ca vā ha aha eva ebhiryoge yuṣmadasmador vānnāvādayo na bhavanti/

vartmāne : vatmāna–, (*VṚT*– śānac), "being, existing, living, being alive", L.sg. ; varta–m–āna, m–āna, infix of pres.participle in passive form,

Pāṇ.III. 2.124, la□ḥ śatṛśānacāvaprathamāsamānādhikar□aṇe, see in adhyāya *17, st.18 ;*

Pāṇ.VI. 1.97, ato guṇe, see in analysis of adhyāya *18, st.6;*

Pāṇ.III. 2.127 : tau sat/127/tau sat, (śatṛ, śānacau)/

vṛttiḥ/ tau śatṛśānacau satsaṃjñau bhavataḥ/

at = śatṛ ; āna = śānac ; śatṛ and śānac are called SAT.

For *m* (muk), Pāṇ.VII. 2.82, *āne muk*, see in analysis of adhyāya 17, st.18;

pradhakṣyati : future tense of *DAH* 1st cl., "to burn";

pra–DAH–, pra, ind. "before, forward, in front on, forth", Pāṇ.VIII. 1.6 :

prasamupodaḥ pādapūraṇe/6/padāni/pra sam upa udaḥ pāda pūraṇe/

vṛttiḥ/ pra sam upa ut ityeteṣāṃ pādapūraṇe dve bhavato dvirvacanena cet pādaḥ pūryate/

We can have some examples in the Ṛgveda ;

upopa me parā mṛśa mā me dabhrāṇi manyathāḥ/ Ṛg.I. 126.7

(...)kā te niṣattiḥ kimu no mamatsi kiṃ nodudu harṣase dātavā u/

Ṛg.IV. 21.9

Praprāyamagnir bharatasya śṛṇve vi yat sūryo na rocate bṛhadbhaḥ/ Ṛg.VII. 8.4

For future tense, Pāṇ.III. 3.3, 13, 14, see in analysis of adhyāya 18, st.5;

for *sya* and its nature, Pāṇ.I. 3.92 (vṛdbhyaḥ syasanoḥ), see in analysis of adhyāya 16, st.8; for the case of *kṣya*, Pāṇ. VIII. 2.36; VIII. 2.41; VIII. 3.59, see in analysis (with observation) of adhyāya 18, st.5;

pradhakṣyati (or *dhakṣyati*) follows the general line like :

DAH– + *lṛ*□= *DAH*– + sya–ti (VIII. 2.32, 37) = dhagh + ṣya–ti ;

the sūtra VIII. 3.59, *ādeśapratyayayoḥ*, see in analysis of adhyāya 18, st.5;

VIII. 2.32 : dāderdhātor ghaḥ/32/padāni/da ādeḥ dhātor ghaḥ/

vṛttiḥ/ dakārāder dhātor hakārasya ghakārādeśo bhavati jhali parataḥ padānte/

gh is substituted for *h* of a root beginning with *d*, before a *jhal* letter or when final in a pada.

VIII. 2.37 : ekāco baśo bhaṣ jhaṣantasya sdhvoḥ/37/ padāni/eka acaḥ baśaḥ bhaṣ jhaṣ antasya s dhvoḥ/

vṛttiḥ/ dhātoravayavo ya ekāc jhaṣantaḥ tadavayavasya baśaḥ sthāne bhaṣ ādeśo bhavati jhali sakāre dhvaśabde ca parataḥ padānte ca/

bhaṣ = bh, gh, ḍh, dh (Pāṇ.I. 3.10);

baś = b, g, ḍ, d ;

jhaṣ = jh, bh, gh, ḍh, dh, (voiced aspirate) ;

dh → g → k, Pāṇ.VIII. 4.53 :

jhalāṃ jaśjhaśi/53/padāni/jhalām jaś jhaśi/

vṛttiḥ/ jhalāṃ sthāne jaśādeśo bhavati jhaśi parataḥ/

pra–dhag + ṣya–ti → pra–dhak + ṣya–ti, g → k before ṣya (or sya);

it can be understood as following : pra+DAH– + sya–ti → pra–dhah + sya–ti, the final h of dhah changes into g and this g → k or h → k, Pāṇ.VIII. 2.41 :

ṣaḍhoḥ kaḥ si/41/padāni/ṣaḍhoḥ kaḥ si/

vṛttiḥ/ ṣakāraḍhakārayoḥ kakārādeśo bhavati sakāre parataḥ/

K is substituted for ṣ, dh before s.

VIṢ– → vivakṣyate, avekṣyat, vivikṣati :

LIH – → lih + sya–ti → leḍh–sya–ti (VIII. 2.31) = lek–ṣya–ti (VIII. 3.59).

–ti, personal flexional ending of 3rd pers. sg., future tense, Parasmai pada, Pāṇ.III. 4.78, see in analysis of adhyāya 18, st.5;

janamejayasya : janam–ej–ay–a, janam : jana– s.m. (JAN–aC), *janam* Ac.sg.,

Pāṇ.VI. 1.107, see in analysis of adhyāya 18, st.3;

janam–EJ–Ṇic–Śap, *EJ*– root, 1st cl. “to stir, to move, to tremble”; causative ejayati, –te, “to agitate, to shake”;

Ṇic : –ay–, infix of causative (*kārita*), Pāṇ.III. 1.21, 25, 26, see in analysis of adhyāya 18, st.6; e à –ay–(VI. 1.78);

–a– (= Śap), thematic vowel of conjugation (*vikaraṇa*), Pāṇ.III. 1.68, see in analysis of adhyāya 16, st.14;

The root *EJ–* can be understood through Pāṇini's sūtra III. 2.28 :

ejeḥ khaś/28/padāni/ejeḥ khaś (karmaṇi)/

vṛttiḥ/ eja kampane ityasmād ṇyantāt karma eyupapade khaś pratyayo bhavati/

vārttikam/ khaś pratyaye vātaśunī tilaśarddhe'vajadhe□ tudajahātīnam upasaṅkhyānam/

janamejaya can be rendered as "causing men to tremble"; it is the proper name of a celebrated King to whom Vaiśampāyana recited the *Mahābhārata* at the session of the sacrifice of serpents. This King was the great grandson to Arjuna; he was the son and successor to King Parikshit who was the son of Arjuna's son Abhimanyu.

We are in front of the *kṛt* affix *khaś* as being shown by the sūtra III. 2.28. The letters kh and ś are indicatory, the real affix is a. The letter *kh* indicates an increment *muM* (*m*) to nominal stem ending in a vowel (Pāṇ.VI. 3.67). The letter *ś* indicates that this is a *sārvadhātuka* affix (Pāṇ.III. 4.113) and it is employed here with the *vikaraṇa* (Śap). Then, we have :

* aṅga–am + EJ– +Ṇic + Śap+tiP

*aṅga–m + EJ–e–a + khaś

e → ay, Pāṇ.VI. 1.78, see adhyāya 16, st.5;

*aṅga–m + *EJ*–ay–a + a

*aṅga–m + EJ–ay–a + a (Pāṇ.VI.1.97) = aṅgam–ejaya.

Hence, jana–m–ej–ay–a follows the same steps with the same elements as well.

rājarṣeḥ : rāja– + ṛṣi, (rājan → rāja in compound); *sandhi* : a + ṛ= ar, Pāṇ.VI. 1.87, see in analysis of adhyāya 14, st.11; *rājarṣeḥ* is used instead of *rājarṣiṇā* as the Genitive takes the function of the Instrumental ; it may be understood as "(performed) by the royal ascetic".

pāṇḍaveyasya : pāṇḍaveya– adj. "son or descendant of Paṇḍu or the partisans of the Pāṇḍavas", G.sg.m., related to *dhīmataḥ* and *janam–ejayasya* as well.

dhīmataḥ : dhīmat–as (*in pausa*), dhīmat–/–ant–, adj. "wise, intelligent, learned", G.sg.m., related to *janamejayasya*. For declension, Pāṇ.VI. 4.14; VII. 1.70; VIII. 3.30; VIII. 2.23; VI. 1.68, see in analysis of adhyāya 16, st.6.

The pāda *c* of the 2nd line of the strophe has 9 syllables, and the 5th is a long one. That is not correct with regard to the fundamental principle of *anuṣ□ubh*. I will try to find out an acceptable reading. There are some possibilities as following :

1) janamejayena rājarṣeḥ pāṇḍaveyena dhīmatā, the pāda c has 9 syllables ;

2) janamejaya rājarṣeḥ pāṇ ḍaveyasya dhīmataḥ, it has 8 syllables in the pāda c, but it is incompatible with pāṇḍaveyasya ;

3) janamejaya–rājarṣeḥ pāṇḍaveya–dhīmato vai ; when considering the two compounds, we have dhīmato vai, which is wrong as dhī (5th, long one), ma(6th, short one), to (7th, long one), and at last, we may add *vai* for having 8 syllables in the last pāda. The result of the ensemble is not fit to be considered. By way of having 8 syllables, giving a grabled version of the compounds and taking aim with particle are unfitted for the right reading.

4) sarpasattriṇi rājarṣeḥ pāṇṣaveyasya dhīmataḥ :

sarpasattrin is another name of the King Janamejaya; by considering the Loc.sg. °*sattriṇi*, the pāda c is then correct. This is still a possibility. By using °*sattrin* and referring to the genitive case (with *janamejayasya*), we have to admit °*sattriṇo* (G.sg.), and ṇo, the 5th syllable, is a long one! The rule of *anuṣ□ubh* asserts that the 5th syllable of each *pāda* must be a short one.

This 4th possibility shows the word *sarpa* being at the beginning of the 2nd line. So doing, I follow the 1st word of the 1st line.

sarpasattre vartamāne (...) 1st line.

sarpasattriṇi rājarṣeḥ (...) 2nd line.

शापमेनं तु शुश्राव स्वयमेव पितामहः।
अतिक्रूरं समुद्दिष्टं कद्रूवा दैवादतीव हि॥९॥

Śapam enaṃ tu śuśrāva
svayam eva pitāmahaḥ/
atikrūraṃ samuddiṣ□aṃ
kadrvā daivādatīva hi/9/

"Quite so and by chance, God Brahmā himself, heard this very cruel curse throughly wished for by Kadrū."

Eva : ind. just, quite; just so, quite so, Pāṇ.VIII. 1.62, see in analysis of adhyāya 16, st.3;

tu : particle, ind., but, on the contrary, here it may be used as an emphatic particle, Pāṇ.VI. 3.133 : *ṛcitunughamakṣu taṅ kutrouṣyānām*, see in analysis of adhyāya 14, st.14;

svayam : ind. oneself, in one's own person; spontaneously, of one's own accord, without trouble or exertion; in *Kadambarī*, we can see :

sayamevotpadyanta evam vidhāḥ kulapāśavo niḥstehāḥ paśavaḥ/

śapam : śapa– s.m. (*ŚAP*– ac), the root *ŚAP*– 1st cl. Or 4th cl., a curse, an imprecation, an oath, Ac.sg., Pāṇ.VI. 1.107, see in analysis of adhyāya 18, st.4;

enaṃ : from the stem *enad*–, demonstrative adj. Ac.sg.m., related to *śapam*; *enad*– follows the declension of *tad* ;

pitāmahaḥ : pitāmaha– s.m. a paternal grandfather, an epithet of Brahman, N.sg., subject of *śuśrāva*;

śuśrāva : śu–śrāv–a, from śu–*ŚRU*–5th cl. or 1st cl., to hear, to listen to, to give ear to, to be attentive; to learn, to study; perfect tense (*li□*), 3rd pers.sg. Parasmai pada;

ŚRU– in this strophe must be considered as a verb of 1st class; *śu*–, reduplication (*abhyāsa*), Pāṇ.VI. 1.1; VI. 1.4;

VI. 1.10; VII. 4.59, 60, 61, 62, 66; VI. 1.8; VII. 4.54. see in the analysis of adhyāya 17st. 2.

ŚRU– → śro, (u → o, guṇa, Pāṇ.I. 1.2; VII. 3.84, see in analysis of adhyāya 17, st.14, (see also VIII. 4.66 : udāttādanudāttasya svaritaḥ);

śro + a, before *a*, the vowel *o* changes into *av*, Pāṇ.VI. 1.78, see in analysis of adhyāya 16, st.5; śu– ŚRO → ŚR– av + a, the vowel *a* is the pers. flexional ending of perfect tense 3rd pers. Pāṇ.III. 4.82, see in analysis of adhyāya 16, st.8; (see also Pāṇ.VII. 1.91), śu–śr–av–a, the vowel a of –av becomes a long one, and we have śu–śr–āv–a, the vowel *a* becomes *ā* when it is followed by *vañ* (=all semivowels, nasals or bh), Pāṇ.VII. 3.101 :

ato dīrgho yañi/101/padāni/ataḥ dīrghaḥ yañi/

vṛttiḥ/ akārantasyāṅgasya dīrgho bhavati yañādau sārvadhātuke parataḥ/ (see also VI. 4.1; I. 1.72; III. 1.1);

atikrūraṃ : atikrūra– adj. very cruel, Ac.sg.m., related to *śapam*; ati (*at – i*), prefix used with adjectives and adverbs (and also with noun), very, too, exceedingly; beyond, past, surpassing, superior to;

samuddiṣṭaṃ : sam–ud–diṣ-aṃ, sam–ut– *DIŚ*– + kta → sam–ut– *DIŚ*– + ta,

sam– ind. Prefix to verbs and verbal derivatives, it means with, together with; sometimes, it intensifies the meaning of simple or verbal derivatives, it can be rendered as very, quite, greatly, throughly, fully;

ut : ind. particle expressing 1) doubt, 2) interrogation, 3) deliberation, 4) intensity; *ut* of sam–ut–*DIŚ*– is related to the 4) case.

Sandhi : the final voiceless dental *t* of *ut* changes into *d* before the sonant *d* of the root *DIŚ*–, Pāṇ.II. 1.38; II. 1.39. VI. 3.2, see in analysis of adhyāya 16, st.6;

Moreover, we have *samud*– adj. meaning, ascending, rising; diṣ-aṃ : diṣ-a–, from the root *DIŚ*– + ta; the sibilant

palatal *ś* of *DIŚ*– changes into a cerebral one, Pāṇ.VIII. 2.36, (see in analysis of adhyāya 18, st.5); the voiceless dental t of *ta* (*kta*) becomes a cerebral one as it is contact with a cerebral sibilant, Pāṇ.VIII. 4.41 :

ṣ□nā ṣ□ḥ/41/padāni/ṣ□nā ṣ□ḥ/

vṛttiḥ/ sakāratavargayoḥ ṣakāratavargābhyāṃ sannipāte ṣakāra□vargādeśau bhavataḥ/

uddiṣ□aṃ : ud – DIŚ– karmaṇi + Kta, mentioned, particularized, specially told; desired, wished for; explained, taught, Ac.sg., related to *śapam*, t+am → tam, Pāṇ.VI. 1.107, see in analysis of adhyāya 18, st.3;

the suffix ta (*Kta*) is stated in Pāṇini's three sūtras, III. 4. 70, 71, 72, see in analysis of adhyāya 18, st.1;

kadrvā : I. sg. f. of Kadrū;

daivādatīva : daivāt–ati–iva (*in pausa*), daivāt, by chance, luckily, accidentally, Ab. Sg.,

Pāṇ.VII. 1.12, see in analysis of adhyāya 17, st.6; (-āṅasiṅasāminātsyāḥ/);

sandhi : the final voiceless dental *t* changes into *d* before the vowel *a* of *atīva*, Pāṇ.II. 1.38; II. 1.39; VI. 3.2, see in analysis of adhyāya 16, st.6;

atīva : ati–iva, ind. exceedingly, excessively, very much, quite, too;

sandhi : the *i* of *ati* and *i* of *iva*, i + i = ī, Pāṇ.VI. 1.101 : akaḥ *savarṇe dīrghaḥ/*see in analysis of adhyāya 16, st.6;

hi : ind. particle, for, because, indeed, surely, Pāṇ.VIII. 1.34, 35, see in analysis of adhyāya 14, st.1;

सार्धं देवगणैः सर्वैर्वाचं तामन्वमोदत।
बहुत्वं प्रेक्ष्य सर्पाणां प्रजानां हितकाम्यया॥१०॥

Sārdhaṃ devagaṇaiḥ sarvair
vācaṃ tām anvamodata
bahutvaṃ prekṣya sarpāṇāṃ
prajānāṃ hitakāmyayā/10/

"On seeing numerous snakes [and endowed with] desire for creatures' welfare, He (i.e. Brahmā) was together with all of groups of gods, joyful of this speech."

sārdhaṃ : ind. together with, in ceremony with; in *Manusmṛti*, IV, we can read : *nāśnīyād bhāryayā sārdhaṃ nainanamīkṣeta cāśnatīm/*, st.43.

devagaṇaiḥ : devagaṇais (*in pausa*), deva–gaṇa–, gaṇa– s.m. (*gaṇ karmaṇi kartari vā ac*), a flock, a multitude, group, troop, collection; a company, association;

a society; a society of men formed for attainment of the same objects, I.pl.; in Meghadūta, 35, we have : *bhartuḥkaṇ□hacchavir iti gaṇaiḥ sādaraṃ vīkṣyamāṇaḥ* (...)

respectifully gazed upon by the Ganas who see in thee the color of their Master's throat (...);

deva– s.m. (div – ac), a god, a deity, adj. divine, celestial, in *Ṛgveda* :

Agnim īḷe purohitaṃ yajñasya devam ṛtvijam, (I.1)

sarvair : sarvais (*in pausa*), sarva– pron. or adj., (*sṛtamanena viśvamiti sarvam*), all, every, whole, entire, I.pl., related to devagaṇaiḥ; *sandhi* : the final dental sibilant s changes into r before the sonant *v* of *vācaṃ*, Pāṇ.VIII. 3.15, see in analysis of adhyāya 17, st.15; in *Meghadūta* :

(...) *riktaḥ sarvo bhavati hi laghuḥ hi laghuḥ pūrṇatā gauravāya/*20*/*

emptiness makes every thing light, fulness bestows heaviness.

In *Hitopadeśa* II : (...) *uparyupari paśyantaḥ sarva eva dāridrati/*

vācaṃ : vāc– (*VAC* kvip dīrgho 'saṃprasāraṇaṃ ca), a sound, a speech, a talk, words, Ac. sg. f, object of anvamodata;

tām : coming from the stem tad–, Ac.sg.f. ;

anvamodata : anu–a–mod–a–ta, anu–a → anva, u → v, ac-

cording to *saṃprasāraṇa* principle, Pāṇ.I. 1.45; VI. 4.131; VI. 1.77; VI. 1.127, see in analysis of adhyāya 16, st.3; a, augment (*bhūtakaraṇa*), Pāṇ.VI. 4.71:luṅlaṅlṛṅkṣvaḍudāttaḥ/71/padāni/luṅ laṅ lṛṅ ksu a- udāttaḥ (aṅgasya)/

vṛttiḥ/ luṅ laṅ lṛṅ ityeteṣu paratoṅgasyāḍagamo bhavati udāttaś ca sa bhavati/

mod–a–ta, mo– coming from the root *MUD*– 1st cl., to rejoice, to be glad or happy, to be joyful or delighted, the radical vowel u changes into o, guṇa, Pāṇ.I. 1.2 : *adeṅ guṇaḥ/*, Pāṇ.VII. 3.84 *sārvadhātukārddhadhātukayoḥ/*, see in analysis of adhyāya 17, st.14; a, thematic vowel of conjugation (*vikaraṇa*), Pāṇ.III. 1.68 *kartari śap/*, see in analysis of adhyāya 16, st.28; śap is technically called *vikaraṇa*;

ta, pers.flexional ending of Imperfect tense 3rd pers.sg., Ātmane pada, Pāṇ.III. 4.78 :

tiptasjhisipthasthamibvasmastātāmjhathāsāthāmdvamiḍvahima□ hiṅ/78/padāni/

tip tas jhi sip thas tha mib vas mas ta ātām jha thās āthām dvam i□vahi mahiṅ (lasya)

vṛttiḥ/ lasya tibādaya ādeśā bhavanti/

Pāṇ.I. 4.100 : taṅānāvātmanepadam/100/padāni/taṅ ānau ātmanepadam (laḥ)/

vṛttiḥ/ pūrveṇa parasmai padasañjñāyāṃ prāptāyāṃ taṅānayorātmane padasañjñā vidhīyate/

taṅ is used for ta ātām jha, thās āthām dhvam, i- vahi mahiṅ, *āna* means Śānac Śānac Kānac. *Taṅ* is used in Ātmane pada of Imperfect, Aorist, Optative and Conditional, this *taṅ* is seen in the 2nd part of the sūtra III. 4.78.

Pāṇ.I. 4.102 : tānyekavacana dvivacana bahuvacanānyekaśaḥ/102/padāni/tāni

ekavacanana dvivacana bahuvacanani ekaśaḥ (trīṇi 2)/

vṛttiḥ/ tānyekavacana dvivacana bahuvacana sañjñāni bhavanti ekaśaḥ ekalikaṃ padam/

The verb *MUD–* is seen in Canto XV of *Bha□□ikāvya*:

tamadhyāsiṣ□a dīprāgramamodiṣ□a ca rāvaṇiḥ/

channarūpastato'kartīd dehān rāvaṇavidviṣām/97/

The son of Rāvaṇa mounted it which had a blazing front and instantly rejoiced; then (he), whose form became invisible, smashed the bodies of Rāvaṇa's enemies.

translated by Dr. Maheshwar Anant Karandikar

and Dr. (Mrs.) Shailaja Krandikar

Motilal Banarsidass, Delhi, 1st edition 1982, P.259.

In *Manusmṛti*, chap.II, we read :

dīpyamānaḥ svavapuṣā devavāddivi modate /232/ (2nd line),

illuminated by his own body, like a god, he rejoices in heaven.

prekṣya : pra–*ĪKṢ*– → prekṣ– 1st cl., to see, to behold, to look at, to pierce, abs. in –ya., Pāṇ.VII. 1.37 :

samāse'nañ pūrve ktvo lyap/37/padāni/samāse anañ pūrve ktvaḥ lyap/

vṛttiḥ/ samāse'nañpūrve ktvā ityetasya lyabityayamādeśo bhavati/

sarpāṇāṃ : sarpa– s.m., snake, G.pl., in sar–p–a–nam, the vowel a → ā → āṇāṃ,

Pāṇ.VI. 4.3 : nāmi/3/padāni/nāmi (aṅgasya dīrghaḥ)/

vṛttiḥ/ nāmityetatṣaṣ□□ībahuvacanam āgatanu□□kam gṛhyate/tasmin paratoṅgasya dīrgho bhavati/

kārikā : nāmi dīrgha āmi cetsyāt kṛte dīrghe nanut bhavet

vacanādyatra tatrāsti nopadhāyaś ca carmmaṇāt/

the nasal n of nām becomes a nasal cerebral (n → ṇ) Pāṇ.VIII. 4.1 :

raṣābhyāṃ no ṇaḥ samānapade/1/padāni/raṣābhyām naḥ samānapade/

vṛttiḥ/ rephaṣakārābhyamuttarasya nakārādeśo bhavati samānapadasthau cennimittanimittinau bhavataḥ/

vārttikam/ṛvarṇādyeti vaktavyam/

Pāṇ.VIII. 4.2 : a□kupvāṅnumvyavāyepi/2/padāni/a□ku pu āṅ num vyavāye api/

vṛttiḥ/ a□kupvāṅ num ityetairvyavāyepi rephaṣakārābhyamuttarasya nakārasya ṇakāra ādeśo bhavati/

prajānāṃ : prajā– s.f. generation, birth, issue, offspring, descendants, a creature, subjects, people, brood (of animals); G.pl.; for *ā* of *ānaṃ*, see under *sarpāṇāṃ*; the dental nasal *n* is maintained as it follows the palatal *j*;

hita : adj. (*DHĀ*– + kta, hi + kta), put, laid, placed, held, suitable, fit; impelled, gone, proceeded; s.nt. advantage, benefit, profit; welfare, well-being; ºkamyayā, I.sg. desire for another's welfare, good will.

तिग्मवीर्यविषा ह्येते दन्दशूका महाबलाः।
तेषां तीक्ष्णविषत्वाद्धि प्रजानां च हितायवै।
प्रादाद्विषहणीं विद्यां काश्यपाय महात्मने॥११॥

Tigmavīryaviṣā hyete
dandaśūkā mahābalāḥ/
teṣāṃ tīkṣṇaviṣatvāddhi
prajānāṃ ca hitāya vai/
prādād viṣahaṇīṁ vidyāṃ
kāśyapāya mahātmane/11/

"Because these reptiles were very strong (with) violent and powerful venom, and for the welfare of these crea-

tures [who were bred], indeed, from the nature of pungent venom, He (i.e. Brahmā) gave the science of killing by poison to the descendants of the high-souled Kaśyapa."

Tigma : adj., (tij mak jasya gaḥ), sharp, pointed (as a weapon); violent, hot, scorching, pungent; tigma–vīrya– adj. violent in *Atharvaveda, kāṇḍa* IV, hymn 27,

*we read : tigmamanīkaṃ viditam sahasvan mārutaṃ śardhaḥ pṛtanāsūgram/*st.7, (1st line);

vīrya– s.nt. (vīr yat vīrasya bhāvo vā), heroism, prowess, valour; vigour, strength, virility, energy, firmness, courage, power; splendour, lustre;

viṣā : viṣās (*in pausa*), viṣa– s.nt. (*viṣ ka*), poison, venom, *sandhi* : the final dental *s* of the group *–ās* must be dropped down before the sonant *h* of *hyete*, Pāṇ.VIII. 3.19; VIII. 3.22, see in analysis of adhyāya 14, st.18;

Hyete : *hi* – ete (*in pausa*), *hi* : particle, for, because, on account of. Pāṇ.VIII. 1.34, 35, see in analysis of adhyāya 14, st.1; *ete*, from the stem *etad*–, N.m.pl., related to *dandaśukā*; *sandhi* : the vowel *i* of *hi* changes into *y* before the vowel *e* of *ete*, according to *saṃprasāraṇa* principle, Pāṇ.I. 1.45; VI. 4.131; VI. 1.77; VI. 1.27, see in analysis of adhyāya 16, st.3;

dandaśūkā : dandaśūkās (*in pausa*), (*DAṂŚ*–yaṅ ūk), s.m. a reptile (in general), N.pl.,

sandhi : the final dental sibilant *s* of the group *–ās* must be dropped down before the nasal *m* of mahāº, Pāṇ.VIII. 3.19; VIII. 3.22, see in analysis of adhyāya 14, st.18;

mahābalāḥ : very strong, adj. N.pl.m., related to *dandaśūkā*, *mahā* is the substitute of *mahāt*– at the beginning of *Karmadhāraya* and *Bbahuvrīhi* compounds and also at some compounds obtained by irregular way;

Pāṇ.VIII. 3.16; VIII. 3.41; VIII. 3.59; VIII. 3.65; VIII. 3.70, see in analysis of adhyāya 16, st.3;

teṣāṃ: from the stem *tad* -, G.pl.m. nt., *sandhi* : the dental sibilant s → ṣ (a cerebral one), Pāṇ. VII. 3.16 ; VIII

3.41 ; VIII 3.59 ; VIII 3.65 ; VIII 3.70, see in analysis of adhyāya 16, st.3 ;

Tīkṣṇa : adj. (TIJ– vasna), sharp (in all senses), pungent, hot, fiery, hard, strong, rude, rough, severe, strict, the idea can be seen through the Pāṇini's sūtra V. 2.76 dealing with the function of the affixes □*ñak* and □*ñañ* used with the *taddhita*. In Manusmṛti, chapter VII. one sees the strophe :

tīkṣṇaś caiva mṛduś ca syāt kāryaṃ vīkṣya mahīpatiḥ

tīkṣṇaś caiva mṛduś caiva rājā bhavati sammataḥ/140/

When hearing a case, the king should be both sharp and gentle, because a king who is both sharp and gentle is respected.

in *Ṛgveda*, X, 87;

tīkṣṇenāgne cakṣuṣā rakṣa yajñaṃ prāṃcaṃ vasubhyaḥ pra ṇaya pracetaḥ (...), */9/*

viṣatvāddhi : viṣatvād–dhi, viṣatvāt – hi, viṣatvāt : Ab. sg. nt. of viṣatva– the state of poison, the nature of venom, poisonousness; sandhi : it is the case of *t + h* → *ddh*, there is a Pāṇini's sūtra VIII.4.62 :

jhayo honyatarasyām/62/padāni/jhayaḥ haḥ anyatarasyām/

vṛttiḥ/ jhaya uttarasya hakārasya pūrvasavarṇādeśo bhavati anyatarasyām/

vāg hasati → vāg ghasati; viḍ hasati → viḍḍhasati; triṣ-ub → hasati triṣ-ubbhasati;

prajānāṃ : prajā– s.f. generation, birth, issue, offspring, G.pl., see also in st.10, adhy. 18; hitāya : hita– (DHĀ– + kta, see in st.10, adhyāya 18), welfare, well–being, D.sg., the dative case is stated by Pāṇini's sūtra VII. 3.102 :

supi ca/102/padāni/supi ca/

vṛttiḥ/ ato dīrgho yañīyanuvartate/supi ca yañādau parato'kārāntasyāṅgasya dīrgho bhavati/

The final short *a* of a nominal stem is lengthened before a case–ending beginning with *yañ*. Another Pāṇini's sūtra may be brought in, Pāṇ.VII. 1.13 :

ṅeryaḥ/13/padāni/ṅeḥ yaḥ (ataḥ aṅgasya)/

vṛttiḥ/ ṅeriti caturthyekavacanasya grahaṇam akārāntādaṅgāduttarasya ṅe ityetasya ya ityayamādeśo bhavati/

Vidyāṃ : vidyā– s.f. science, knowledge, learning, Ac.sg., object of prādād;

Haṇīṃ : haṇi– adj. (or also hana–), coming from the root *HAN–*, used generally at the end of compound, killing, Ac.sg.f., related to *vidyāṃ*; the word *hana* (s.m. or f.), weapon may have nothing to do with this very present purpose; *viṣahanīṃ vidyāṃ* can be rendered as the science of killing by poison ; *sandhi*: dental nasal n→ ṇ ;

kāśyapāya mahātmane : kāśyapāya, D.sg. of kāśyapa, a descendant of the Sage kāśyapa, for dative case see Pāṇ.VII. 3.102; VII. 1.13, already quoted above; Kaśyapa, proper name of an ancient sage, son of Marīci and author of several hymns of the Ṛgveda. He was the husband of Aditi. Kadrū, the mother of the snakes of the present narrative knot, was also his wife; by Vinatā, his another wife, he was the father of Garuḍa and Aruṇa. Marīci, the Kaśyapa's father was regarded as a son of *Svayam–bhū*, as a son of Brahmā, as a son of *Hairaṇyagarbha*. Kaśyapa was one of the seven great Ṛṣi and priest of Paraśurāma and Rāma–candra. Sometimes, he was called Prajāpati. Kaśyapa was the son–in–law of Dakṣa who had many daughters. In *Manusmṛti*, chapter IX :

dadau sa daśa dharmāya kaśyapāya trayodaśa somāya rājñe satkṛtya prītātmā saptaviṃśatim/129/

The story of Dakṣa's daughters is told in Mahābhārata, I, 70; XII. 329.57.

Mathātmane : māha – ātman–e, D.sg., related to *kāśyapāya*, the group *kāśyapāya* till the end of the last pāda of the strophe may be considered as a predicative complement of the verb prādād;

prādād : prādāt (*in pausa*), *sandhi* : the final voiceless dental *t* changes into *d* before the sonant *v* of *viṣahanīṃ*, Pāṇ.II. 1.38, 39; VI. 3.2, see in analysis of adhyāya 18, st.6;

pra : ind. prefix; with a verb it means forward, forth, in front, onward, away; with adj. it means very, very much, in high rate; pra is also used in Khmer language, its meaning follows sanskrit spirit ;

pra–a–dāt : radical aorist (*luṅ*), 3rd pers. sg., Parasmai pada;

a, augment (*bhūtakaraṇa*), Pāṇ.VI. 4.71, see in analysis of adhyāya 18, st.7;

Pāṇini's two sūtras may be shown, i.e. Pāṇ.III. 1.43, 44;

III. 1.43 : cli luṅi/43/padāni/cli luṅi (dhātoḥ pratyayaḥ)/

vṛttiḥ/ dhātoḥ pratyayo bhavati luṅi parataḥ/

Some scholars consider *cli* as the terrm pointing out all of aorist types, anothers see *cli* a particular way to call the radical type (1st type). The vowel *i* of *cli* determines the pronounciation, the palatal *c* is for accentuation (Pāṇ.VI. 1.162) and in the same time this *c* indicates that an *udātta* is at the end.

III. 1.44 : cleḥ sic/44/padāni/ceḥ sic/

vṛttiḥ/ cleḥ sijādeśo bhavati/

vārttikam/spṛśamṛśakṛṣatṛpadṛpāṃ sijvā vaktavyaḥ/

Sic replaces *cli*; the vowel *i* of *sic* is used for pronounciation, the voiceless *c* for accentuation, the letter *s* showing a type of aorist conjugation.

The radical aorist is used with some roots ending with a long ā; there is a Pāṇini's sūtra for this case, Pāṇ.II. 4.77 :

gatisthāghupābhūbhyaḥ sicaḥ parasmaipadeṣu/77/padāni/
gati sthā ghu pā bhū bhyaḥ sicaḥ
parasmaipadeṣu (lug)/

vṛttiḥ/ gatisthā ghu pā bhū ityetebhyaḥ parasya sico lug
bhavati paramaipadeṣu parataḥ/

Ghu is a group of roots stated by the Pāṇini's following sūtra I. 1.20 :

dādhāghvadāp/20/padāni/dā dhā ghu adāp/

vṛttiḥ/ dārūpāś catvāro dhātavo dhārūpau ca dvau
dābdaipau varjayitvā ghu saṃjñakā bhavanti/

The Guru verbs are *ḌUDĀÑ*– (3 rd cl.), *ḌUDHĀÑ*– (3 rd cl.), *DO*– (4th cl., avakhaṇḍane), *DAN*– (1st cl.), *DEṄ*– (1st cla,) and *DHEṬ*– (1st cl.);

sandhi : pra + a (augment) pra, a + a → ā, Pāṇ.VI. 1.101, see in analysis of adhyāya 16, st.6;

–t, pers. flexional ending of 3 rd pers.sg. Parasmai pada, Pāṇ.III. 4.100, *itaś* ca (ṅitaḥ nityaṃ lopaḥ lasya), see in analysis of adhyāya 16, st.4; practically speaking, it means

ti → t; si → s, (see also Pāṇ.III. 4.99; III.4.101);

There is the sūtra VI. 1.96 dealing with *DĀ*– + luṅ :

Usyapadānāt/96/padāni/usi apadāntāt/

vṛttiḥ/ ādityeva/avarṇādapadāntādasi pūrvaparayogarād□
guṇapavadaḥ pararūpamekādeśo bhavati/

According to this sūtra, the radical vowel *ā* is maintained, except the 1st person pl. Parasmaipada; this 1st person has *uḥ* (or *us*, *ur*) as its personal ending; it can be written as following : *DĀ* + luṅ = a- + *DĀ*– (cli → sic → 0 + uḥ (or us) (III. 4.108) = a–d–u–ḥ.

Iti śrīmahābhārate ādiparvaṇi aṣ□daśo'dhyāyaḥ/18/

Here is the 18th chapter of ādiparvan, in the famous Mahābhārata.

Adhyāya 19

सूत उवाच

ततो रजन्यां व्युष्टायां प्रभात उदिते रवौ।
कद्रूश्च विनता चैव भगिन्यौ ते तपोधन॥१॥

अमर्षिते सुसंरब्धे दास्ये कृतपणे तदा।
जग्मतुस्तुरगं द्रष्टुमुच्चैःश्रवसमन्तिकात्॥२॥

Sūta uvāca

Tato rajanyāṃ vyuṣ□āyāṃ
prabhāta udite ravau/
kadruś ca vinatā caiva
bhaginyau te tapodhana/1/

Amarṣite susaṃrabdhe
dāsye kṛtapaṇe tadā/
jagmatus turagaṃ
uccaiḥśravasamantikāt/2/

Sūta said :

Then the night having passed and the Sun having risen, O Pious Brahmin, Kadru and Vinatā, the two sisters, impatient, excited (by) the bet for slavery went to closely to see the horse Uccaiḥśrava.

Sūta uvāca : sūtas uvāca (*in pausa*), *sandhi* : the dental sibilant *s* of the group *–as* is dropped down as it is followed by a vowel other than a short *a* the hiatus, being the result of this *sandhi* is maintained, Pāṇ.VIII. 3.17, *bhobhagoaghoapūrvasya yośi*, (see in analysis of adhyāya 17, st.23), see also the sūtra VIII. 3.19; VIII. 3.20, 22;

Sūta : son of Loma–harshana, N.sg.m.;

Uvāca : coming from the root *VAC*– 2nd cl. ; u, (reduplication, abhyāsa), Pāṇ.VI. 1.1, see in analysis of adhyāya 17, st.2; *u–vāc–*, strong stem of the root *VAC–*, in Perfect tense (lit), Pāṇ.I. 1.45, *saṃprasāraṇa* principle, VI.

1.15; VI. 1.108 ; VI ; VI ; VI. 1.77. VI. 1.93, see in analysis of adhyāya 18, st.1 ;

The interconsonantic vowel *a* becomes a long one, Pāṇ. VII. 2.116, *ata upadhāyāḥ /* see in analysis of adhyāya 16, st.7, *a* pers.flexional ending of perfect tense, Parasmai pada, Pāṇ.III. 4.82, *parasmaipadānāṃ ṇalatususthalathusa□ ṇalvamāḥ/*, see in analysis of adhyāya 16, st.8, (see also Pāṇ.VII. 1.91; VI. 1.8; VII. 4.60);

Tato : tatas (*in pausa*) = tasmāt, hence, therefore, thereupon, thereafter, Pāṇ.V. 3.7 : *pañcamyāstasil/*, Pāṇ.VI. 3.35 : *tasilādiṣvākṛtvasucaḥ/*, see in analysis of adhyāya 14, st.14; *sandhi* : the group *–as* changes into *o* before the sonant *r* of *rajanyāṃ*, Pāṇ.VI. 1.113 : *ato roraplutādaplute/*; Pāṇ. 1.114 : *haśi ca/*, see in analysis of adhyāya 14, st.17;

Rajanyāṃ : rajanī– s.f. night, L.sg.;

Vyuṣ□yāṃ : vyuṣ-ā, vyuṣ-ā–, past partic., burnt, hassed, dawned, become day–light, become bright or clear, L.sg., related to *rajanyāṃ*;

Udite : coming from *ud*–I–, 2nd cl., to rise (as star), to come up, to be seen, to appear, to arise from, to spring, to proceed from, to start up, 3rd pers.sg., present tense, Ātmane pada, the final vowel *e* is substitued for a (of ta), Pāṇ. III. 4.79 : -ita *ātmanepadānāṃ □ere/*, see in analysis of adhyāya 18, st.3;

Prabhāta : prabhāte (*in pausa*), sandhi : the final *e* changes into *a* before any vowel, except the short *a*; in this case the hiatus is maintained, Pāṇ.VI. 1.109 : *eṅaḥ padāntādati/*, (see in analysis of adhyāya 14, st.12);

prabhāta– s.nt. day–break, dawn ; *prabhāte*; L.sg. ; (...) cintayato'kṣṇoḥ prabhātam āsīt/*Śākuntala*, Act.II;

Ravau : ravi– s.m. the Sun, L.sg. ;

The 1st line shows an expressing way made in absolute locative : hence, when the day–break proceeds from the Sun, the night becomes clear;

Kadruś ca : kadrus (*in pausa*), Kadru–, proper name of Prajāpati's daughter and Kaśyapa's wife; she is the snakes' mother; *sandhi* : the final dental sibilant s changes into a palatal one as it is followed by the voiceless *c* of *ca*, Pāṇ. VIII.3.35 : *śarpare visarjanīyaḥ/*

Pāṇ.VIII. 4.40 : *stoḥ ścunā ścuḥ*, (see in analysis of adhyāya 15, st.12);

Vinatā : proper name of Prajapati's daughter and Kaśyapa's wife; she gives birth to Aruṇa and Garuḍa ; N.sg.f.;

Caiva : ca + eva, *sandhi* : a + e → ai, Pāṇ. VI. 1.88: *vṛddhireci/* (see in analysis of adhyāya 15, st.3) ;

Eva: ind. just, quite, just so, quite so, Pāṇ.VIII. 1.62 : *cāhalopa evetyavadhāraṇam/* (see in analysis of adhyāya 16, st.3);

Bhaginyau : bhaginī– s.f. (*bhagam yatnaḥ aṃśo vā pitrādīnāṃ dravya dānai'stsyasyaḥ ini ṅīp*), a sister, dual, N. Ac. Voc.;

tapodhana : tapas + dhana (*in pausa*), Voc.sg., adj. rich in religious penance, pious, ascetic, Pāṇ.VI. 1.69 : *eṅhrasvāt saṃbuddheḥ*/69/padāni/*eṅ hrasvāt saṃbuddheḥ/*

vṛttiḥ/ lopa iti varttate haliti ca/apṛktamiti nādhikriyate/ tathā ca pūrvasūtre punarapṛktagrahaṇaṃ kṛtam/eṅantāt prātipadikād hrasvāntāya paro hallupyatesacet saṃbuddher bhavati/ (see in analysis of adhyāya 16, st.30);

ramyās tapodhanānāṃ pratihatavighnāḥ kriyāḥ (...)

Śākuntala, I. 13.

Dhana : s.nt. (DHAN– ac), property, wealth, treasure, money; there are two great verses in the *Manusmṛti*, chap. VIII :

vikrayādo dhanaṃ kiṃcid
gṛhnīyāt kulasannidhau
krayena sa viśuddhaṃ hi
nyāyato labhate dhanam/201/

Atha mūlam anādhāryaṃ
prakāśakrayaśodhitaḥ
ādaṇḍyo mucyate rājñā
nāṣ□iko labhate dhanam/202/

te : from the stem tvad–, D.sg., G.sg.; te is associated with the *tapodhana* which can be compared with te *bhadram* or *bhadraṃ* te; it can be understood as O you of being rich of penance, i.e. O pious Brahman;

te, me, vas, nas are the short form of *tvad–*, *yusmad–*, asmad– Pāṇ.VIII. 1.20, 21, 22, 24 :

Pāṇ.VIII. 1.20 : yuṣmadasmadoḥ ṣaṣṭhīcaturthīdvitīyāstha□
yorvāmnāvau/20/padāni/

yuṣmad asmadoḥ ṣaṣ□ī caturthī dvitīyāsthayoḥ vām nāvau/

vṛttiḥ/ yuṣmadasmad ityetayoḥ ṣaṣṭhīcaturthīdvitīyāst□
hayor yathā saṅkhyaṃ vamnau ityetavādeśau
bhavatastau vāmudāttau/

Pāṇ.VIII. 1.21 : bahuvacanasya vasnasau/21/padāni/
bahuvacanasya vas nasau/

vṛttiḥ/ bahuvacanāntayor yuṣmadasmadoḥ
ṣaṣ□īcaturthīyasthayor yathā saṅkhyaṃ vas nas
ityetāvādeśau bhavataḥ/

Pāṇ.VIII. 1.22 : te mayavekavacanasya/22/padāni/te
mayau eka vacanasya/

vṛttiḥ/ yuṣmadasmadārekavacanattayoḥ ṣaṣ□ī
caturthīsthayor yathā saṅkhyaṃ te me
ityetāvādeśau bhavataḥ/

Pāṇ.VIII. 1.24 : na cavāhāhaivayukte/28/padani/na ca vā
ha aha eva yukte/

vṛttiḥ/ ca vā ha aha eva ebhir yoge yuṣmadasmador
vāmnāvādayo na bhavanti/

armarṣite : armarṣita– adj. impatient, intolerant, N.Ac., dual Pāṇ.VII. 1.18 :

auṅa āpaḥ/18/padāni/auṅaḥ āpaḥ/

vṛttiḥ/ ābantādaṅgāduttarasyauṅaḥ śītyayamādeśo bhavati/

Kārikā : aukāroyaṃ śīvodhau ṅodgṛhīto niccāsmākaṃ nāsti koyaṃ prakāraḥ/

sāmānyārthas tasya cāsañjanesminṅitkāryaṃ te śyāṃ prasaktaṃ sa doṣaḥ/

ṅitve vidyād varṇanirdesamātraṃ varṇe yat syāt tadya vidyāt tadādau

varṇaś cāyaṃ tena ṅittvepyadoṣo nirdeśoyaṃ pūrvasūtreṇa vā syāt/

susaṃrabdhe : su–saṃrab–dha– → su–saṃ–*RABH*– + ta → º*RAB*–dha–, su–saṃ–rabha–, past participle of saṃ–RABH– 1st cl., to become agitated, affected, to be exasasperated; excited, agitated, inflamed, exasperated, enraged,

sandhi : the bh releases its *h* which afterward associates with *t* of *ta*, this latter changes into the sonant dental d, Pāṇ.VIII. 2.40; VIII. 4.53;

VIII. 2.40 : jhaṣatathordho'dhaḥ/; VIII. 4.53 : jhalāṃ jaś jhaśi/ (see in analysis of adhyāya 15, st.10);

daśye : dāsya– s.nt. servitude, slavery, service;

paṇe : paṇa– s.m. playing for a stake; bet, wager; game played for a stake, L.sg.; kṛta–, verb. adj. of *KṚ*– ;

tadā : ind. then, at that time, in that case; thenceforward, Pāṇ.V. 3.15 : *sarvaikāṇyakiṃyattadaḥ kāle dā/*"(see in analysis of adhyāya 14, st.9);

turagaṃ : (tureṇa gacchati, *GAM*– da), a horse; (root TUR– 6th cl., to hurry, to hasten, to overcome; ved. tura– advancing, speedy, quick;

jagmatus : ja–gm–atus, dual 3rd pers. of Perfect, Parasmai pada, coming from the root *GAM*–, ja, reduplication (abhyāsa), Pāṇ.VI. 1.1; VI. 1.4; (see in analysis of

adhyāya 17, st.2); the sonant *g* of *GAM–* changes into *j*, Pāṇ.III. 2.178 : *anyebhyo'dṛśyate/* (see in analysis of adhyāya 18, st.5 as five *vārttikam* are associated with this *sūtra*);

the radical vowel a of *GAM–* os dropped down, Pāṇ.VI. 4.98 : *gamahanajanakhanaghasāṃ lopaḥ kṅityanaṅi/*(see in analysis of adhyāya 14, st.22); *–atus*, pers. flexional ending of dual 3rd pers., Pāṇ.III. 4.82 : *parasmaipadānāṃ nalatususthala□ thusaṇalvamāḥ/* (see in analysis of adhyāya 17, st.2);

sandhi : the final dental sibilant *s* is maintained as it is followed by the voiceless dental of *turagaṃ*, Paṇ.VIII. 2.66 : *sasajuṣo ruḥ/* (see these three *sūtra* in analysis of adhyāya 14, st.17);

Antikāt : antika– adj., (*antaḥ sāmipyaṃ asyasūti matvarthīyaḥ □ṭhan*); (*ā–nī; aṃtikam kasmāt ānītaṃ bhavati sannikṛṣ□atvāt*), near, closely, within the presence of, from the proximity of, from near;

sam : ind., a prefix, with, together; very, quite; near, before; here it may mean very near, quite near;

In chapter XIII of the *Bhagavadgītā*, we read :

Sūkṣmatvāt tad avijñeyaṃ dūrasthaṃ cāntike ca tat/ 15/ (2nd line)

In chapter IX of *Manusmṛti*, we have :

Krīṇīyād yas tvapatyārthaṃ mātāpitror yam antikāt/ 174/ (1st line);

uccaiḥśrava : uccaiḥśravas (*in pausa*), the final dental sibilant *s* is dropped down in compound, proper name of a famous horse born at the churning of the ocean, (see in analysis of adhyāya 18, st.2);

draṣ□um : infinitive of the root *DṚŚ–*, the radical vowel r changes into *ra*, this phenomena is stated by Pāṇini's sūtra VI. 1.58 : *sṛjidṛśor jhalyamakīti/*, (see in analysis of adhyāya 18, st.5). The palatal sibilant *s* is replaced by a cerebral one, and this is explained by a Pāṇini's *sūtra*.

VIII.2.36 : vraścabhrasjasṛjamṛjayajarājabhrājacchaśāṃ ṣaḥ/36/padāni/vraśca bhrasja sṛja mṛja yaja rāja bhrāja cha śāṃ ṣaḥ/

vṛttiḥ/ vraśca bhrasja sṛja mṛja yaja rāja bhrāja ityeteṣāṃ chakārāntānāṃ śakārāntānāṃ ca ṣakāra ādeśo bhavati jhali parataḥ padānte ca/

An infinitive form is indicated by suffix –tum; there are three Pāṇini's sūtra being referred to;

Pāṇ.II. 3.15 : tumarthāc ca bhāvavacanāt/

Pāṇ.III. 3.10 : tumun ṇvlau kriyāyāṃ kriyārthāyām/

Pāṇ.III.4.9 : tumarthe sesenase asenksekasenadhyai adhyainkadhyaikadhyinśadhyai śadhyaintavaitaveṅtavenaḥ/ (see these sūtras in analysis of adhyāya 16, st.12).

ददृशाते तदा तत्र समुद्रं निधिमम्भसाम्।
तिमिंगिलझषाकीर्णं मकरैरावृतं तथा॥३॥

Dadṛśāte tadā tatra
samudraṃ nidhim ambhasām
timiṅgilajhaṣākīrṇaṃ
makarair āvṛtaṃ tathā/3/

Then at that place, both of them saw the ocean overspread by the makara–fishes and full of fishes and very large fishes (called) timiṃgila as well as by the water of the receptacle.

Tadā : ind., then, Pāṇ.V. 3.15 : *sarvaikānyakiṃyattadaḥ kāle dā/* (see in analysis of adhyāya 14, st.9);

Tatra : ind., at that place, there, on that occasion, those circumstance, Pāṇ.V. 3.10 : *saptamyās tral/*(see in analysis of adhyāya 14, st.15);

tathā : ind., (tad prakāre thāl vibhakti tvāt), so, thus, in that manner, so also, as well as, Pāṇ.V. 3.26 : *thā hetau*

cacchandasi/ (see in analysis of adhyāya 16, st.6);

Samudraṃ : samudra– s.m. the sea, ocean; Khmer language uses the same word for the sea;

nidhim : nidhi– s.m. abode, reservoir, receptacle, a store house; the ocean; ("*ni–dhā adhāre ki*); Ac.sg. ;

ambhasām : ambhas– s.nt. water, G.pl. ;

makarair : makarais (*in pausa*), makara– s.m. a kind of sea–animal, a crocodile; an emblem of Cupid; the sign Capricornus (of Zodiac); the ocean; Khmer language uses the same word through the form *mkar* by dropping down the vowel *a* of the 1st syllable ma; this mkar is still seen on many lintels of Khmer art well–known as *Sampūr* style (7th century A.D., pre–angkorian period); *sandhi* : the final dental sibilant *s* changes into r before the vowel *ā* of āvṛtaṃ,Pāṇ. VIII. 3.15, see in analysis of adhyāya 16, st.1; Pāṇ.VIII. 2.66, see in analysis of adhyāya 17, st.5, and also in analysis of the present adhyāya, st.2;

āvṛtaṃ : ā–vṛta–, covered, screened, surrounded, enclosed, spread, overspread, Ac.sg., related to *samudraṃ*;

timiṃgila– s.m. a kind of fish which swallows a timi; a very large fish ;

jhaṣa– s.m. a fish in general, a large fish;

akīrṇaṃ : akīrṇa–, past participle, scattered or spread over, filled or overspread with, crowded, full of aboundingg in, Ac.sg., related to samudraṃ;

dadṛśāte " da–*DṚŚ*–āte; coming from the root *DṚŚ*–. *da*. reduplication (*abhyāsa*), *dṛś*– root (it is a weak stem of conjugation), *–āte*, personal flexional ending of 3rd pers.dual, Perfect tense, Ātmane pada; for *abhyāsa*, see Pāṇini's sūtra in analysis of adhyāya 17, st.2; for personal flexional ending of *Ātmane pada*, Pāṇ.III. 4.79 : *□ta ātmane padānāṃ □re/*, see in analysis of adhyāya 18, st.3. The weak stem of the prersent case of Ātmane pada (i.e. da–dṛś–āte, da–dṛś–e) has a reduplication, the radical vowel being maintained as the root

shows a vowel immediately followed by a simple consonant (the same way proceeds with the vowel *i* and *u*, *bi–bhid–āte, bi–bhid–e*, even in Parasmai pada the radical vowel *u* is maintained is case of the weak stem of conjugation, i.e. *pu–puṣ–atur, pu–puṣ–a, pu–puṣ–ur*).

सत्त्वैश्च बहुसाहस्रैर्नानारूपैः समावृतम्।
उग्रैर्नित्यमनाधृष्यं कूर्मग्राहसमाकुलम्॥४॥

Sattavaiś ca bahusāhasrair
nānārūpaiḥ samāvṛtam/
ugrair nityamanādhṛṣyaṃ
kūrmagrāhasamākulam/4/

(The ocean was) not slightly conqurerable and (even) covered all over by many thousands of ferocious, various–shaped animals, (and) filled together with larges fishes and tortoises.

sattavaiś : sattavais (*in pausa*), sattva– s.m., living or sentient being, animal, beast; thing; nature, essence, life, vitality; I.pl.; *sandhi* : the final dental sibilant *s* changes into *ś* before the voiceless palatal *c* of *ca*, Pāṇ.VIII. 3.35 : *śarpare visarjanīyaḥ/*; Pāṇ.VIII. 4.40 : stoḥ ścunā ścuḥ/ , (see these two sūtras in analysis of adhyāya 15, st.12);

bahu : adj. much, plentiful, abundant, great, very much, exceedingly, greatly;

sāhasrair : sāhasrais (*in pausa*) sāhasra– (*sāhasra aṇ*), relating to a thousand, consisting of a thousand, bought with a thousand, *sandhi* : the final dental sibilant *s* changes into *r* before the sonant *n* of *nānārūpaiḥ*, Pāṇ.VIII. 3.15 : *kharavasānayor visarjanīyaḥ/*(see in analysis of adhyāya 17, st.15);

nānā : ind. in different places, in different ways, manifoldly, variously, various; Pāṇ.V. 2.27 : *vinañbhyāṃ nānāñau nasaha/*27/padāni/*vi nañ bhyām nā nāñau nasaha/*(see in analysis of adhyāya 15, st.8, along with the strophe 247 of *Amarakoṣa*, 2nd edition of Varanasi, 1987, p.441);

rūpaiḥ : I.pl. of rūpa–, rūpais(*in pausa*), sandhi : the visarga is said in some Pāṇini's sūtras : Pāṇ.VIII. 3.35; Pāṇ.VIII. 3.15, (see these two sūtra above-mentioned);

Pāṇ.VIII. 3.34 : visarjanīyasya saḥ/Pāṇ.VIII. 3.36 : vā śari/ (see these two sūtras in analysis of adhyāya 16, st.5);

Samāvṛtam : sam–ā–vṛ–ta–m, past participle of sam–ā–*VṚ*–, 5th cl., encompassed, enclosed, covered all over or completely, hidden, Ac.sg. m., related to *samudram* of stance 4), the suffix *kta*(= ta) is stated by Pāṇini's sūtra :

Pāṇ.III.4.70 : tayoreva kṛtyaktakhalarthāḥ/70/padāni/ tayor eve kṛtya kta khalarthāḥ/

vṛttiḥ/ tayoreva bhāvakarmaṇoḥ kṛtyasañjñakāḥ ktakhalārthoś ca pratyayā bhavanti/

bhāva : an impersonal act, *karma* object; *khal* (Pāṇ.III. 3.126) may denote the object and the Impersonal act.

Pāṇ.III. 4.71 : ādikarmaṇi ktaḥ kartari ca/71/padāni/ādi karmani kataḥ ktaḥ kartari ca (bhāve, karmaṇi)/

vṛttiḥ/ ādikarmaṇi yaḥ kto vihitaḥ sa kartari bhavati cakārāt yathā prāptaṃ bhāvakarmaṇoḥ/

Pāṇ.III. 4.72 : gatyarthākarmakaśliṣaśīṅsthāsavasajanar□ ubhajīryatibhyaś ca/72/

padāni/gatyartha akarmaka śliṣa sīṅ sthā āsa vasa jana ruha jīryatibhyaḥ ca (ktaḥ kartari bhāve karmaṇi)/

vṛttiḥ/ gatyarthebhyo dhātubhyo'karmakebhyaḥ śliṣādibhyaś ca yaḥ ktaḥ sa kartari bhavati cakārādabhyāprāptaṃ ca bhāvakarmaṇoḥ/

The affix *kta* denotes the agent as well as the act and the object, in case of the verbs implying motion (after transitive roots) as *śliṣ, śi, sthā, ās, vas, jan, ruh, jṛ*

The word ca may mean the act and the object and this sense must be understood in the sūtra.

nityamanādhṛsyaṃ : nityam–an–ādhṛsyaṃ,

nitya : adj. (*nityamena nityaṃ vā bhavaṃ ni–tyap*), continual, perpetual, constant, ever lasting, eternal, uninterrupted; the suffix *tya* (= *tyap*) is stated by

Pāṇ.IV. 2.104 : avyayāttyap/104/padāni/avyayāt tyap/

vṛttiḥ/ avyayāt tyap pratyayo bhavati śaiṣtaḥ/

Kārikā : amehakvatasitrebhyastyab vidhiryo'vyavat smṛtaḥ/

ninirbhyāṃ dhuvagatyoś ca praveśo niyame tathā/

vārttikam/ tyab nerdhuve/vārttikam/ niso gate/vārttikam/ āvisaś chandasi/vārttikam/ araṇyāṇ ṇovatktavyaḥ/vārttikam/ dūrādetyaḥ/ vārttikam/ uttarādahañ/ As an indeclinable, nityam means dailay, constantly, always, ever, eternally*;*

an–ādhṛṣyaṃ : ā–dhṛṣya– adj. to be injured or insulted, assailable; *an–ādhṛṣya–* adj. invincible, before any vowel, a privative *a* becomes an (or *ana* in certain case); these adjectives come from the root *ĀDHṚṢ–* 5th cl., to assail, to defy; to overcome, to injure, to hurt;

ugrair : ugrais (*in pausa*), ugra– adj. (*uc– ran gaśāṃtādeśaḥ*), fierce, cruel, ferocious, savage; terrific, frightful, fearful, I. pl., *sandhi* : the final dental sibilant s→r as it is followed by the sonant *n* of *nityam*, Pāṇ.VIII. 266, ();

kūrma : s.m. (kau jale ūrmighergo'asya pṛṣo), "a tortoise", in the chapter VII. of *Manusmṛti*, we learn : *gūhet kūrma ivāṅgāni rakṣed vivaram ātmanaḥ*/105/(2nd line),

"He (i.e. the KIng) should be members of the state as a turtle (hides his limbs), and he should guard his own vulnerable point".

In the *Bhagavadgītā*, chapter II :

Yadā saṃharate cāyaṃ kurmo'
ṅgānīva sarvaśaḥ
indriyāṅīndriyārthebhyas
tasyas prajñā pratiṣ□hitā/58/

"When a person can withdraw his senses from their objects just like the tortoise its limbs on all sides, his wisdom is firmly set".

grāha : adj. (grah bhāve ghañ), "seizing, clutching; taking, holding"; "any large fish or marine animal".

sam : ind. "with, together with, together";

ākulam : ākula– adj. "full of, filled with".

आकरं सर्वत्नानामालयं वरुणस्य च।
नागानामालयं रम्यमुत्तमं सरितां पतिम्।।५।।

Ākaraṃ sarvaratnānām□
ālayaṃ varuṇasya ca/
nāgānāmālayaṃ ramyam□
uttamaṃ saritāṃ patim/5/

The ocean, the receptacle of all kinds of jewel, the abode of Varuṇa and the house of the nāgas, the master of the rivers is the most pleasant one.

Sarva : "all , all of", Pāṇ.I. 127 : *sarvādīni sarvanāmāni/*;

Pāṇ.I. 1.34 : pūrvaparāvaradakṣiṇottarāparādharāṇi vyavasthāyāmasaṃjñāyām/

Pāṇ.II. 1.31 : pūrvasadṛśasamonārthakalahanipuṇamiśra□ ślakṣṇaiḥ/ (see these sūtras in analysis of adhyāya 14, st. 16; also Pāṇ. VII. 1.16);

ratnānām : ratna– "jewel", G.pl., *sandhi* : the final vowel a becomes a long one before *–nām*, Pāṇ.VI. 4.3 : *nāmi/* 3/padāni/*nāmi* (*aṅgasya dīrghasya*)/, (see in analysis of adhyāya 18, st.10);

ālaya : s.m. (or nt.), "a house, dwelling; a receptacle, asylum", (coming from ā–*LĪ*–); the radical vowel $\bar{\imath}$ – → e, Pāṇ.I. 1.2 : *adeṅ guṇaḥ/*; Pāṇ.VII. 3.84 : *sārvadhātu□ kārddhadhātukayoḥ/*; (see these two sūtras in analysis of adhyāya 17, st.14); e– → ay, ai– → ay, Pāṇ.VI. 1.78 : eco'yavāyāvaḥ/ (see in analysis of adhyāya 16,

st.5); in actual khmer language, *ā–laya* bears the sense of "coming close to", "being down upon through affectionate bonds (person or things)", "to have fondness, attachment, liking" (in common speech);

varuṇasya : varuṇa– < *VṚ* unan, "the regent of the ocean and of the western quarter"; "the ocean, firmament, the Sun", in the chapter X of the *Bhagavadgītā*, one can see :

*anantaś cāsmi nāgānāṃ varuṇo yādasām aham/*29/(1st line),

"Among serpents I am Ananta; among water dwellers I am Varuṇa"

In *Ṛgveda*, VII, 86, 2:

uta svayā tanvā saṃ vade tat kadā nvantar varuṇe bhuvāni/(...) "And I converse thus with myself : 'when, pray, shall be in communion with Varuṇa?"

In Khmer of common speech, *Varuṇa* means "rain, god of rain" (*braḥ varuṇ*);

ākaraṃ : ākara– s.m. "a mine, source" (syn. *utpatitthāna*); "plenty, multitude"; in actual Khmer language, *ākar* means "tax, duty, fine", it is generally used with *bandh ākar*; In Ṛgveda III. 51.3 :

ākare vasor jaritā panasyate anehasaḥ snubha iṃdro duvasyati/(...)

In *Hitopadeśa, prastāvikā* :

asmiṃmastu nirguṇaṃ gotre nāpatyam upajāyate/

ākare padmarāgāṇāṃ janma kācamaṇeḥ kutaḥ/44/

"In this (royal) family a child devoid of merits cannot be born; whence can a piece of glass be produced in a mine of rubies?"

ramya : adj. (*ramayate'tra yat*),"pleasant, pleasing, delightful, agreeable"; "beautiful, lovely"; Khmer language uses this

word in compound like *samaramy(*a), *abhiramy*(a), *bhiramy*(a) (in title or proper name), *goramy*(a);

uttamaṃ : uttama < ut–tama, ut–tamp, "best, excellent, foremost, uppermost, highest, chief, principal", *tama* is known as *GHA*, Pāṇ.I. 1.22 : taraptamapau ghaḥ/ (see also VI. 3.43); Pāṇ.VIII. 2.17 : *nād ghasya/*; Pāṇ.V. 3.55 : atiśāyane tamabiṣ-hanau/(see these sūtras in analysis of adhyāya 17, st.10); *sandhi :* the sonant *d* of ud changes into *t* before the voiceless dental initial *t* of tama, Pāṇ.VIII. 4.55 : khari ca/(see in analysis of adhyāya 15, st.13);

nāgānām : nāga–, "a fabulous serpent–demon living at the *pātāla*", G.pl. ; for the case of ānām, see under ratnānām ;

saritāṃ : sarit– s.f. (sṛ iti), "a river"; sarit is also seen in compound as *sarit–nātha, sarit–parti*, "the ocean"; patim : pati– s.m. "lord, chief, venerable person"; Khmer language uses the same word in the form as following pati > p–a–ti>p–a–ti>>pti>>>ptī, "a husband". The real form pati or patī is also used.

पातालज्वलनावासमसुराणां च बन्धनम्।
भयंकरं च सत्त्वानां पयसां निधिमर्णवम्॥६॥

Pātālajvalanāvāsam
asurāṇāṃ ca bandhanam/
bhayaṅ karaṃ ca sattvānāṃ
payasāṃ nidhimarṇavam/6/

"The stream of the receptacle of the water (i.e. the ocean) makes Terror for animals and binding round for the demons whose abode being flamed by the submarine fire".

Pātāla : s.nt. (*patatyasminnadharmeṇa pat–ālañ*); "the last of seven regions or worlds unde the earth, it is the abode of the *Nāgas*"; the seven regions are : atala, vitala, sutala, *rasātala, talātala, māhatala and pātāla*; "the lower regions or world in general"; "submarine fire";

Jvalana– adj. (JVAL– yuc), “flaming, shining, combustible”;

Āvāsam : āvāsa– s.nt. “a house, habitation, abode”; “apartment, room”; “a place”; Khmer language uses *āvāsa* in the same sense as Sanskrit does, it frequently means “Buddhist monastry”;

Asurāṇāṃ : a–sura– (asu–ra, Un.I.42); *asuratāḥ sthāneṣu na suṣ□u ratāḥ sthāneṣu capalā iyarthaḥ; astāḥ pracyasitā devaiḥ sthānebhyaḥ ; asu; āsuḥ prāṇā tena tad vaṃto bhavanti ro matvarthe ; sondeyānamṛjatam tatsurāṇāṃ suratvaṃ asoḥ asurānāmṛjata tad surāṇāmasuratvaṃ ; soḥ = praśastādātmanaḥ pradesāt/*, “demon, evil spirit”;

Sandhi : the thematic vowel a changes into *a* long one before *ṇāṃ*, Pāṇ.VI. 4.3 *nāmi/*;the dental nasal of nāṃ changes into a cerebral nasal, Pāṇ.VIII. 4.1 : *raṣābhyāṃ no naḥ samānapade/*; Pāṇ.VIII. 4.2 : *a□kupvāṅnu□ mvyavāyepi/* (see these three sūtras in analysis of adhyāya 18, st.10);

bandhanam : bandhana– adj. “binding on or round, throwing round, clasping, confining, hurting, injuring”; “bondage, tie, fastening”;

karaṃ : kara– (*karoti, kāryate anena iti, kṛ – ap*); “who or what does, makes or causes”;

bhayaṃ : bhaya– s.nt. (*bibhetyasmāt; bhī apādāna ac*), “fear, alarm, dread, apprehension”; “fright, terror, danger, risk”, Ac.sg.;

sattvānāṃ : sattva– s.m. “living being, animal, beast”; “nature, essence, life”, G.pl.,

sandhi : a– → ā before nāṃ, Pāṇ.VI. 4.3 (see in analysis of adhyāya 18, st.10);

payasāṃ : payas– s.nt. “water, milk”, G.sg.; in practical way, it is interesting to quote the Pāṇini's sūtra I. 1.47:

midaco'ntyātparaḥ/47/padāni/mid acaḥ antyāt paraḥ/

vṛttiḥ/ acāṃ sanniviṣ□ānāgantyādacaḥ paro mid bhavati/

The letter *m* is the indicatory which is technically called *mit* augments seen immediately after the final vowel of a word. Let's see the case of *num*, the vowel *u* and *m* are *it*, and the real augment is *n*; *payās* + *num* +i (Pāṇ.VII. 1.72) → *payānsi*. The letter *n* is placed between the last vowel that is lengthened and *s*, the final consonant of the word.

The case of *MUC*– + śa + ti (Pāṇ.III. 1.77), the sūtra *I*. 1.47 is needful as

MUC– + num + śa + ti → *MU*– + ñ + c + a + ti → *muñcati*. The term *acaḥ*, being in G.case, has the force of *nirdhāraṇa*, "specifiction"; expressed in sg., *acaḥ* induces the force of plural. The sūtra I. 1.47 shows an exception to *sūtra* I. 1.49 and III. 1.2. The present *sūtra* bears effect on :

– indicatory - (a-, āt, namu-, tu- ...),

– indicatory k (aduk, asuk, ānuk ithuk kuk ...),

– indicatory m (am, im, um, num, pum, ram śnam).

Nidhim : nidhi– (*ni – dhā ādhāre ki*), "abode, receptacle, reservoir"; the ocean"; in later text, there are the nine divine treasures protected by Kubera, viz. *Padma, Mahāpadma, Śaṅkha, Makara, Kacchapa, Mukunda, Nanda, Nīla and Kharva.* Nidhi is seen in *Ṛg*.I. 183.4);

Arṇava– adj. "being agitated, foaming"; "a strem, flood, wave"; "the foaming sea". With the presence of *va* in *arṇava* (*arṇa* + *va*), the case could be seen through the spirit of Pāṇini's *sūtra* V. 2.109 : keśādvo'nyatarasyām/.

शुभं दिव्यममर्त्यानाममृतस्याकरं परम्।
अप्रमेयमचिन्त्यं च सुपुण्यजलमद्भुतम्।।७।।

Śubhaṃ divyam amartyānām
amṛtasyākaraṃ param/
aprameyam acintyaṃ ca
supuṇyajalam adbhutam/7/

Otherwise, [the stream of the ocean] was the very auspicious marvellous water, unmeasurable, unexpected

and fortunate source of the nectar for the divine celestial beings.

śubham : śubha– adj. "eminent, good, meritorious, fortunate, virtous", related to *ākaraṃ*; *śubha* is also used in Khmer language through *pāli* form in compound like *subhamaṅgala* and its opposite is *abamaṅgala*;

divyam : divya– adj. (divi bhavaḥ yat), "divine, heavenly, celestial being, wonderful",

Pāṇ.VI. 2.101 : *dyuprāgapāgudakpratīco yat/*(see in analysis of adhyāya 15, st.7);

Yat is the affix that can be added to *div, div + ya* → *divya*;

amartyānām : amartya– adj. "immortal, divine, imperishable", G.pl.;

amṛtasya + ākaraṃ : amṛtasya < a–mṛta– "the nectar",

privative a, Pāṇ.VI. 2.116 ; naño *jaramaramitramṛtāḥ/* (see in analysis of adhyāya 15, st.4);

ākaraṃ : ākara– s.m. "a mine, a source", (see also in analysis of st.5), sandhi : a + a = ā, Pāṇ.VI. 1.101 : akaḥ savarṇe dīrghaḥ/(see in analysis of adhyāya 16, st.6);

param : para– adj. "higher, highest, superior, greatest, best, principal", sometimes used as an adverb (Ac. Abl.), "beyond, over out of, thereupon, thereafter, however, other wise",

Pāṇ.I. 1.34 : pūrvaparāvaradakṣiṇottarāparādharāṇi vyavasthāyāmasaṃjñāyām/34/padāni/purva para avara dakṣiṇa uttara apara adharāṇi vyavasthāyām asaṃjñāyām (vibhāṣā jasi sarvādīni sarvanāmāni)/

vṛttiḥ/ pūrvādīni vibhāṣā jasi sarvanāmasṃjñāi bhavanti vyasthāyāmasaṃjñāyām/

PāṇVII. 1.16: pūrvādibhyo navabhyaḥ sarvanāmna uttarayor

ṅasi ṅayoḥ smāt smin ityetāvādeśau vā bhavataḥ/

aprameya– adj. "unmeasurable, unbounded, boundless; that which cannot be properly ascertained, understood; not to be proved or demonstrated"; "of unlimited might";

acintyaṃ : acintya– adj. "unconceivable, unexpected", (privative *a*, see Pāṇini's sūtra under *amartyānām*; in *Manusmṛti*, chap.I :

(...) acintyasyāprameyasya kāryatattvārthavit prabho/3/

supuṇyajalam : su–puṇya–jalam,

su : ind. particle often used with nouns for *karmadhāraya* and *bahuvrīhi* compounds; it is also seen with adverbs and adjectives; it bears the sense of "good, excellent, beautiful, well, perfectly, much, very much";

puṇya– adj. "holy sacred, pure"; "good, meritorious, virtuous, auspicious, propitious, agreeable, pleasing, lovely"; *puṇya* is used in Khmer language having *pāpa* as its opposite; in common speech, it means "festivity, festival, religious ceremony";

in *Manusṃrti*, chap.II :

(...) utpattivyañjakaḥ puṇyaḥ karmayogaṃ nibodhata/68/

in *Meghadūta*, st.1 : (...) *yakṣaś cakre janakatanayāsn□ānapuṇyodakeṣu* (...)

------"------, st.35 : (...) *puṇyaṃ yāyāstribhuvanaguror dhāma caṇḍīśvarasya* (...).

jalam : jala– s.nt. "water", this word is used in Khmer language even in popular old tag;

adbhutam : adbhuta– adj. (*adi bhuvo dutac*); *na bhutam* ; "wonderful, marvellous, prodigious, extraordinary, transcendental, supernatural

घोरं जलचरारावरौद्रं भैरवनिस्वनम्।
गम्भीरावर्तकलिलं सर्वभूतभयंकरम्॥८॥

Ghoraṃ jalacarārāva□
raudraṃ bhairavanisvanam/
gambhīrāvartakalilaṃ
sarvabhūtabhayaṅkaram/8/

"[The stream of the ocean] makes terror of all living beings with horrible noise (and) fierce–frightful scream of aquatic animals, revolving confusion at (its) deepness".

ghoraṃ : ghora– adj. (*Ghur – ac*), "terrific, fightful, horrible, awful"; "violent, vehement";

jalacara– "an aquatic animal, a fish", jalacarās (*in pausa*), *sandhi* : the final dental sibilant s of the group *–ās* must be dropped down before the sonant *r* of *rāva*,

Pāṇ.VIII. 3.19 : lopaḥ śākalyasya/;

*Pāṇ.VIII. 3.22 : hali sarveṣām/(*see these *sūtras* in analysis of adhyāya 14, st.18);

rāva– (Ru– ghañ), "a cry, scream, shriek, roar"; "the cry of any kind of animal";

raudraṃ : raudra– (*rud aṇ*), "violent, irascible, wrathful, fierce, savage, terrible, wild";

bhairava– adj. (*bhīroridam aṇ*). "terrible, frightful, horrible, formidable", s.m. "the sentiment of terror (*bhayānaka*); "fear, terror";

nisvanam : nisvana– (*nisvāna, nisvanitaṃ*), "noise, voice";

gambhīra– adj. (*gacchati jalamatra, gam īram gāmtadeśaś ca*), "deep"; "deep-sounding (as a drum); "thick, dense, profound, grave, serious, secret, mysterious, incrustable, difficult to be perceived or understood"; sometimes, the form *gabhīra* is used for *gambhīra*.

bhayaṅkaram : "to make terror, to cause terror", (see in analysis of st.6), *kara*– "who or what makes or causes";

bhayam : bhaya– s.nt. "fear, alarm, dread apprehension, fright, terror";

sarva– "all, all of, entire, the whole";

bhūta– (*BHŪ*– kta), "any being" (divine, human, even inanimate), "a living being, an animal, a creature"; in the *Bhagavadgītā*, chap.XV :

(...) kṣaraḥ sarvāṇi bhūtāni kūta–stho'kṣara ucyate/16/

āvarta – s.m. (coming from the root ā–*VṚT*–, the radical vowel ṛ → ar, according to *guṇa*), "turning round, winding, revolving; a whirlpool; revolving (in the mind), anxiety"; in Meghadūta, st.28 :

(...) saṃsarpantyāḥ skhalitasubhagaṃ darśitāvartanābheḥ (...)

stumbling gracefully and revealing her navel like eddies. in Meghadūta of Kālidāśa edited by Dr. Gautam Patel, Gandhinagar, Gujarat, India, 1997, (Pravin Prakashan, Pvt.).

kalilam : kalila– adj. (KAL– ilac), covered with, full of, mixed, blended with, affected by, in the Bhagavadgītā, chap.II:

Yadā te moha–kalilaṃ buddhir vyatitariṣyati/ (st.52, 1st line),

when you have to overcome the delusions of your understanding sprung from self–centred attachment. (Translated by Swami Tapasyananda, *Śrimad Bhagavad Gītā,* 2nd edition).

वेलादोलानिलचलं क्षोभोद्वेगसमुत्थितम्।
वीचीहस्तैः प्रचलितैर्नृत्यन्तमिव सर्वशः॥९॥

Velādolānilacalaṃ
kṣobhodvegasamutthitam/
vīcīhastaiḥ pracalitair
nṛtyantam iva sarvaśaḥ/9/

[There is] the agitation produced by wind, fluctuation and tide arisen disturbance going swiftly on all sides like the final limit of a dance set in motion by thoughtless hands.

Velā– s.f. time, season, opportunity, period, time of day, hour; opportunity, occasion, interval; tide, flow, current; sea–

cost, sea–shore; Khmer language uses *velā* for the 1st meaning, i.e. time, period, time of day; sometimes, the *v* is replced by *b*, as *belā*, This latter means the auspicious moment for holding on a ritual act, particularly the Phḍim that is the salutation addressed toward the Sun at its very first ray of light. This is the final act accomplished by the newly–married couple in Khmer wedding ceremony.

dola : s.f. a swing, hammock; swinging, fluctuation, doubt, uncertainty;

anila : adj. (*anilasyedam aṇ*), proceeding from or produced by wind;

kṣobha : (KṢUBH– ghañ), shaking, moving, tossing; agitation, disturbance, excitement, emotion; provocation, irritation; in Mehadūta : vīcikṣobhastanitavibhagaśreṇikāñcī *guṇāyāḥ*

(...) st.28, (the Nirvindhyā river) for her waist is girdled by a row of noisy birds disturbed by the turbulent waves;

calaṃ : cala– adj. (CAL– ac), moving, trembling, shaking, tremulous, rolling (as eyes, etc...), moveable (*sthira*); unsteady, fickle, inconstant, loose, unfixed; s.m. trembling, shaking, agitation, wind. There is a sentence seen in Commentary on Sanskrit grammar : *calācalapratib□addhasamādhānā sanniviṣ□ajñeyākārā pratilīnākārā nirākārā ca*, cf. Gaurinath Sastri, The Philosophy of *Bhartṛhari*, Bhartiya Vidya Prakashan, Delhi, 1991, p.54. This is a description of *paśyantī*, Spiritual Consciousness;

ud–vega– adj. (coming from the root *UDVIJ*– 6th cl.), [udvato ve'smāt], going swiftly (as an express messnger); steady, calm, tranquil; ascending, mouting; s.m. trembling, shaking, waving, agitation, excitement; in the *Bhagavadgīta,* chap. 12 :

yasmān nodvijate loko lokān nodvijate ca yaḥ
harṣāmarṣa–bhayodvegair mukto yaḥ sa ca me priyaḥ/15/

He by whom the world is not afflicted and who is not afflicted by the world, who is free from joy, envy, fear and

sorrow, he is dear to Me.

(translated by *Alladi Mahādeva Śastrī*, Madras 1st edition 1897, Samata editions 1987)

In Meghadūta, st.38 *: (...) śāntodvegastimitanayanaṃ dṛṣ□ abhaktir bhavānyā/*38*/*

your devotion being appreciated by Bhavani, with steady eyes, her inward excitement having been calmed down.

(edited by Dr. Gautam Patel, Gujarat, 1997)

Sandhi of *kṣobhodvega*º <kṣobha + ud–vega, a + u → o, Pāṇ.VI. 1.87 : *ādguṇaḥ/*(see in analysis of adhyāya 14 , st.12);

Samutthitam : sam–utthita–, past participle, risen raised, recovered, cured; arisen,

produced, born; *sam*, ind., prefix, (see in analysis of st.2, *samantikāt*);

Case of ut–thita ut + *STHĀ*– + i- + kta < ud + *STHĀ*– + i- + kta,

UD → ut, d → t, Pāṇ.VIII. 4.55, *khari ca/*(see in analysis of adhyāya 15, st.13),

The vowel *i*□can be seen through Pāṇini's sūtras as following :

VII. 2.52 : vasatikṣudhori□(see in analysis of adhyāya 14, st.23),

I. 1.46 : ādyantau □kitau/ (see in analysis of adhyāya 17, st.23),

VII. 2.35 : ārddhadhātukasyeḍvalādeḥ/35/padāni/ ārddhdhātukasya i□valādeḥ/

vṛttiḥ/ chandasīti nivṛttamārddhadhādhātukasya valāderiḍāgamo bhavati/ (this is a governing rule and bears effect up to the sūtra 76)

The case of *STHĀ*–+*i*□is stated by Pāṇ.VI. 4.64 :

āto lopa iti ca/64/padāni/āto lopaḥ iti ca/

vṛttiḥ/ iḍādāvārddhadhātuke kṅiti cākārāntasyāṅgasya lopo bhavati/

STHĀ– i- + kta → STHĀ + i- + ta → + i + ta → sth– i–ta → sthita;

PĀ– pa–PĀ + us → pa– p+ us(ḥ) → pa–p–us(ḥ)→ papus (papuḥ).

The form ut–th + i- + ktā → ut–th– can be seen through the following Pāṇini's sūtras :

VIII. 4.61 : udaḥ sthāstambhoḥ pūrvasya/61/padāni/udaḥ sthā stambhoḥ pūrvasya/

vṛttiḥ/ uda uttarayoḥ sthā stamobha ityetayoḥ pūrvasavarṇādeśo bhavati/

vārttikaṃ/ udaḥ pūrvasavarṇatve skandeś chandasyupasaṅkhyānam/vā/roge ceti vaktavyam/

VIII. 4.65 : jharo jhari savarṇe/65/padāni/jharaḥ jhari savarṇe/

vṛttiḥ/ jhala uttarasya jharo jhari savarṇe parato lopo bhavati anyatarasyām/

I. 3.24 : udo'nūrdhvakarmāṇi/24/padāni/udaḥ anūrdhva karmāṇi (sthā ātmanepadam)/

vṛttiḥ/ ut pūrvāt tiṣ□ater anurdhvakarmmaṇi varttamānādātmanepadaṃ bhavati/

vārttikaṃ/ uda pūrvāt tiṣ□ater īhāyāmiti vaktavyam/

Another Pāṇini's *sūtra* must be quoted, Pāṇ.VII. 4.40:

dyatisyatimāsthāmitti kiti/40/padāni/dyati syati mā sthām it ti kiti/

vṛttiḥ/ dyati syati mā sthā ityeteṣāmaṅgānāmikārādeśo bhavati takāradau kiti pratyaye parataḥ/

DO + kta → dita, nir–di–ta (–vat)–, cut off;

ava– *S0*– + kta → ava–si–ta (vat)–, "terminated" :

MĀ– + kta → mi–ta, "measured";

STHĀ– + kta → sthi–ta, "remaining, standing".

The suffix *kta* of the ensemble ut–th–it + kta is explained by Pāṇini's *sūtra*, III. 4.70 :

tayorevakṛtyaktakhalarthāḥ/70/padāni/tayoḥ eva kṛtya kta khalarthāḥ/

vṛttiḥ/ tayoreva bhāvakarmaṇoḥ kṛtyasaṃjñakāḥ ktakhalārthaś ca pratyayā bhavanti/

Tayoḥ of those two must be understood as having relation with *bhāva* an impersonal act, and *karma*, object; *eva* has its own nuance as bringing connection with the notion of agent that must be distinguished from it.

Pāṇ.III. 4.71 : ādikarmaṇiktaḥ kartari ca/71/padāni/ādi karmaṇi ktaḥ kartari ca (bhāve karmaṇi)/

vṛttiḥ/ ādikarmaṇi yaḥ kto vihitaḥ sa kartari bhavati cakarāt yathāprāptaṃ bhāvakarmaṇoḥ/

ādikarmaṇi means the beginning of an action engaged by the roots. The particle *ca* of the *sūtra* has also its force, the suffix *kta* is used at the beginning of an action.

Pāṇ.III. 4.72 : gatyarthākarmakaśliṣaśīṅ sthāsavasajanaru□ hajīryatibhyaś ca/72/padāni/gatyartha akarmaka śliṣa śīṅ sthā ās vasa jana ruha jīryatibhyaḥ ca (ktaḥ kartari bhāve karmaṇi)/

vṛttiḥ/ gatyarthebhyo dhātubhyo'karmakebhyaḥ śliṣādib□ hyaś ca yaḥ ktaḥ sa kartari bhavati cakarād yathāprātaṃ ca bhāvakarmaṇoḥ/

The suffix *kta* is employed with the verb expressing motion and intransitive roots and also the roots *ŚLIṢ*– (IVth cl.), *ŚĪ*– (IIth cl.), *STHĀ*– (1st cl.), *ĀS*– (IIth cl.), *VAS*– (Ist

cl.), *JAN*– (IVth cl.), *RUH*– Ist), JṚ– IVth cl.).

Pāṇ.III. 4.76 : kto'dhikaraṇe ca dhrauvyagatipratyavasānā□ rthebhyaḥ/76/padāni/ktaḥ adhikaraṇe ca dhrauvya gati pratyavasānārthebhyaḥ (ktaḥ bhāve karmaṇi kartari)/

vṛttiḥ/ dhrauvyagatipratyavasānārthebhyo yaḥ kto vihitaḥ so'dhikaraṇe bhavati cakarād yathāprāptaṃ ca/ dhrauvyārthebhyaḥ kartṛbhāvādhikaraṇeṣu gatya□ rthebhyaḥ kartṛkarmabhāvādhikaraṇeṣu pratya□ vasānārthebhyaḥ karmabhāvādhikaraṇeṣu/

The force of the particle *ca* in the sūtra extends its sense, being along with *adhikaraṇakāraka*, toward static action (*dhrauvya*), movement (*gatyartha*) and eating (*pratyavasāna = arthebhyaḥ*).

Nṛtyantam : nṛti– antam, nṛti– s.f. dance, dancing, *sandhi* : the final vowel i → y before the initial vowel *a* of *antam*, according to *saṃprasāraṇa* principle, Pāṇ.I. 1.45; VI. 4.131; VI. 1.77; VI. 1.127, (...), see in analysis of adhyāya 18, st.1;

antam : anta– (*am tan*), adj. handsome, lovely, it may be a synonym of ramya, according to Mallinātha's view; end, limit, boundary, final limit; in *Meghadūta*, st.23:

(...) tvavy āsanne phalapariṇatiśyāmajambūvanāntāḥ (...)

[you (i.e. the cloud) will see] the forest-edges appearing black with ripened Jambū fruits (...).

(Edited by Dr. Gautam Patel, Gujarat)

In *Manusmṛti*, chap.I, st.46 :

(...) oṣadhyaḥ phalapākāntā bahupuṣpaphalopagāḥ/

herbs are those that bear many flowers and fruits and then die with the ripening of the fruits.

In *Manusmṛti*, chap. VII, st.45 :

(...) vyasanāni durantāni prayatnena vivarjayet/

sarvaśaḥ : ind. wholly, entirely; completely, everywhere, on all sides;

pracalitair : pracalitais (in pausa), pracalita– adj. (pracalat–), shaken, moved, set in motion; moving about; having set out or proceeded; current; I. pl.; sandhi : the final dental sibilant *s* changes into *r* before the sonant n of *nṛtyantam*,

Pāṇ.VIII. 3.15 : kharavasānayor visarjanīyaḥ/, (see in analysis of adhyāya 16, st.1);

Pāṇ.VIII. 2.66 : sasajuṣo ruḥ/, (see in analysis of adhyāya 17, st.15);

vīcī– s.f. (vīci– s.m.), a wave, see in *Meghadūta*, st.28, already quoted under *kṣobha*; inconstancy, thoughtlessness, pleasure, delight;

hastaiḥ : hastais (*in pausa*), hasta– (*HAS*– tan na i-); the hand; the fore–arm, cubit; till now, this word is used in Khmer language through *pāli* form *hattha*; I.pl., *san□ dhi* : the final dental sibilant *s* changes into *visarga* before the voiceless labial *p* of *pracalitair*,

Pāṇ.VIII. 3.34 : visarjanīyasya saḥ/; VIII. 3.35 : śarppare visarjanīyaḥ/;

VIII. 3.36 : vā śari/, see these sūtra in analysis of adhyāya 16, st.5, and also Pāṇ.VIII. 3.15;

iva : ind., like, in the same manner; nearly, almost, so just so, exactly, indeed; sometimes, *iva* is used in the sense of *yathā*. In the Veda, except(?) Sāmaº, through Pada texts, *iva* is considered to be enclitic.

चन्द्रवृद्धिक्षयवशादुद्वृत्तोर्मिदुरासदम्।
पाञ्चजन्यस्य जननं रत्नाकरमनुत्तमम्॥१०॥

Candravṛddhikṣayavaśād
udvṛttormidurāsadam/
pāñcajanyasya jananaṃ
ratnākaram anuttamam/10/

[As being] under the influence of the wane and increase of the moon, (it was) difficult to be approached the agitated current, the best mine of jewels, the creatain of that which was born in five (classes, i.e. gods, men, *gandharvas*, serpents and the *pitṛ*).

ud–vṛtta : past participle of ud–*VṚT*–, raised, elevated; flowing out, not contained in, swollen, overflowing; grown, increased, rude, agitated;

ūrmi– s.m. (f.), a wave, billow; current, flow, light, speed, a row, line; the course, of a horse; missing, regretting; in *Meghadūta*, we read :

(...) *tīropāntastanitasubhagaṃ pāsyasi svādu yat tat*

sabhrūbhaṅgaṃ mukham iva payo vetravatyāś calormi/24/

durāsadam : dur–āsada– adj. difficult to be approached or overtaken, unassailable, uconquerable, *sandhi* : ud–vṛtta + ūrmi, a + ū = o, Pāṇ.VI. 1.87 : ādguṇaḥ/(see in analysis of adhyāya 14, st.12);

vaśa– adj. (*vaś kartari ac bhāve ap*), subject to, influenced by, under the influence or control of; obedient, submissive, complaint, humbled, tamed, charmed, fascinated, subdued by charms; s.m. (or nt.), wish, desire, will, power, influence, control, mastership, authority; Ab.sg.; sandhi : vaśad < vaśat (in pausa), the voiceless dental *t* changes into *d* (dental sonant) before the vowel *u* of *ud–vṛttor*°, Pāṇ.II. 1.39 :

stokāntikadūrārthakṛcchrāṇi ktena/39/padāni/stoka antika dūra artha kṛcchrāṇi ktena (saº viº taº suº pañcamīsaha)/

(see in analysis of adhyāya 16, st.6, Ādiparvan, Mahābhārata).

Kṣaya– s.m. kṣay–a << *KṢI*– + ac, <<a house, residence, abode; loss, decline, waste, wane, decay, diminution; destruction, termination; there are three sorts of root *KṢI*–, i.e. 1st, 5th, 6th cl.;

Pāṇ.VI. 1.201 : kṣayo nivāse/210/padāni/kṣayaḥ nivāse/

Vṛttiḥ/ kṣayaśabdo nivāse'bhidheye ādyudātto bhavati/

Pāṇ.III. 3.56 : erac/56/padāni/eḥ ac (akartari sañjñā□yām bhāve)/

Vṛttiḥ/ ivarnāntād dhātor bhāve akartari ca kārake sañjñāyām ac pratyayo bhavati/

Vārttikam/ ajvidhau bhayādināmupasaṅkhyānam/

Vārttikam/ javasavau chandasi vaktavyau/

Ṛg.I. 112.21 (...) *jave yābhir yūno avaṃtamāvatam/*

In case of meaning house, residence, *KṢI*– + gha – → kṣay–a, three is Pāṇini's sūtra,

Pāṇ.III. 3.118 : puṃsi sañjñāyāṃ ghaḥ prāyeṇa/118/ padāni/puṃsi sañjñāyām ghaḥ prāyeṇa (karaṇādhikaraṇayoḥ)/

vṛttiḥ/ puṃlliṅgayoḥ karaṇādhikaraṇayor abhiveyayor abhiveyayor dhātor ghaḥ pratyayo bhavati samudāyena cet saṃjñāgamyate/

The word *kṣaya* is seen in Ṛg.VIII.64.4 :

*Ehi prehi **kṣayo** divyāghoṣañ carṣaṇīnāṃ/obhe pṛṇāsi rodasī/*

Ṛg.III. 2.13 : ṛtāvānaṃ yajñiyaṃ vipramukthya mā yaṃ dadhe mātariśvā divi kṣayam/

Ṛg.V.9.7 : (...) sa kṣepayatsa poṣayad bhuvad vājasya mātaya utaidhi pṛtsu no vṛdhe/

Ṛg.III.46.2 : (...) eko viśvasya bhuvanasya rājā sa yodhayā ca kṣayayā ca janān/

Kṣayayā is the form of subjunctive.

Khmer language uses *kṣaya* in the form of *ksay* meaning “end, decay, disappearance, destruction, ruin, death”, sometimes, it is considered as a verb.

Vṛddhi– s.m. "growth, increase; waxing, increase of the digits of the moon";

Candra– s.m. (*cand – ṇic rak*), "the moon", in Vālmīki's Rāmāyaṇa, *Kiṣkindhākāṇḍa*, sarga 41, we read : *candrasuryāṃśusaṅkāśaḥ sāgarāmbusamāvṛtaḥ*

bhrājate vipulaiḥ śṛṅgairambaraṃ vilikhanniva/29/

"Like scraping the sky by the broad summits, surrounded by the water of the ocean, similar to the ray of light of the sun and the moon, (the mountain Puṣpitaka) shines."

N.B. The mountain Puṣpitaka is said in the st. 28.

In Manusmṛti, Chap. VII :

Indrānilayamārkāṇāmagneś ca varuṇasya ca

candravitteśayoś caiva mātrā nirhṛtya śāsvatīḥ/4/

"The Lord emitted the king] by taking lasting components from Indra, the Wind, Yama, the Sun, Fire, Varuṇa, the Moon and (Kubera) the Lord of Wealth".

Pāñcajaṇyasya : janya– adj., (coming from the root JAN– kartari yat), "to be born, produced ; born from, occasioned by (at the end of cpd.); relating to, or fit for men";

s.m. "a father; a friend";

s.nt. "birth, production, creation"; "that which is born or created, a created thing, an effect"; "war, battle"; G.sg., it is a predicative complement of jananaṃ;

pāñca–janya– "the five classes of beings, i.e. gods, men, gandharvas, serpents and pitṛ"; or the conch of viṣṇu

jananaṃ : janana– (*JAN*– bhāve lyu-), jan–ana– adj. "producing, causing"; s.nt. birth, being born; production, causing, creation; appearance, rise, manifestation"; "life, existence";

anuttamam : an–ut–tama– (*na ut–tamo yasmāt*), "than which there is nothing better, having no superior or

better, unsurpassed, the very best or highest, the best; uncomparably or preeminently";

ratnākaram : ratna–akara– "the mine of jewels", object of *durāsadam*.

गां विन्दता भगवता गोविन्देनामितौजसा।
वराहरूपिणा चान्तर्विक्षोभितजलाविलम्॥११॥

Gāṃ vindatā bhagavatā
govindenāmitaujasā/
varāharūpiṇā cāntar
vikṣobhitajalāvilam/11/

"The earth discovered by the all-powerful Lord Govinda appearing as the boar (at the time of resening the earth from demon Hiraṅākṣa) came to be filled with the dirty, cold and greatly agitated (current)".

Gāṃ : a song, verse; "earth";

Vindatā : coming from the root VID– 2nd cl., to know, to understand, to learn, to find out, to discover; to be, to exist; to happen; 6th cl., to get, to obtain, to acquire; pres. Participle, I.sg.m. (nt.); the root VID– is seen in the *Bhagavadgītā*, Chap.II, st.16 :

Nāsato vidyate bhāvo nābhāvo vidyate sataḥ (...)

The unreal can never come into existence, and the real can never cease to be.

(Translated by Swami Tapasyananda, Sri Rama-Krishna Math, Madras)

bhagavatā : from the stem *bhagavat-*/at-, I. sg.m. ; s.m. god, a deity, an epithet of Viṣṇu, Śiva, Buddha; adj. glorious, illustrious, revered, venerable, divine, holy;

In principle, the 3rd case of declension, bhagavat + Tā – → bhagavatā, follows Pāṇ.VII. 1.12 : *tāṅasiṅasāmināṭsyaḥ*/12/*padāni/tā ṅasi ṅasām ina āt syaḥ/* (see in analysis of adhyāya 18, st.3);

Govindena : govinda– s.m. “a cow–keeper, a chief herdman”; “proper name of *Kṛṣṇa*, I.sg., *govinda* + ina, Pāṇ.VII. 1.12, *sandhi* : a + ina – → ena, Pāṇ.VI. 1.87, (see in analysis of adhyāya 14, st.12);

amitaujasā : amita – ojas-, amita- adj. “unmeasured, boundless, unlimited, infinite, great; powerful”; amita – ojas- adj. “of unbounded energy, all-powerful, almighty”, I. sg.m., *Manusmṛti*, chap. I, st.4 :

sa taiḥ pṛṣ□astathā samyagamitaujā mahātmabhiḥ (...),

“When the great and great-soulded sages had properly asked him this”;

sandhi : a + 0 – → au, Pāṇ.VI. 1.88 : *vṛddhireci/88/padāni/ vṛddhih eci/*, (see in analysis of adhyāya 15, st.3);

*ojas□*s.nt. “bodily strength, vigour, energy, ability, vitality; virility, the generative faculty, splendour, light”; “an elaborate form of style, abundance of compounds”, (*ojaḥ samāsabhūyastvametad gadyasya jīvitam*);

varāharūyastvametad gadyasya jīvitam);

varāharūpinā : varāha-rūpin- adj., rupin- (rūpa- ini), “appearing, like”; “embodied, incarnate”;

varāha– s.m. “a boar”; name of Viṣṇu in the 3rd incarnation;

antar : ind. (*am aran tuḍāgamaś ca*), “in the middle, between; in into, inside”; at the first member of compound : “internally, inside, within, in the interior, filled with, having concealled within, secret, hidden”; Pāṇini's has given the following sūtra :

Pāṇ.I. 4.65 : antaraparigrahe/65/padāni/antar apari□grahe (kriº) gatiḥ/

Vṛttiḥ/ antaḥ śabdo'parigrahe'rthe gatisañjño bhavati/

Vārttikam/ antaḥ śabdasya ṅkividhi ṇatveṣūpasargasañjñ□ āvaktavyau/

Khmer language in its traditional semantics bears the sense as does classical sanskrit; the recent neologism makes

confusion between antar and antara, due to Khmer buddhist monks of modern time.

Sandhi of *cāntar >> ca + antar*, a + a – → ā, Pāṇ.VI. 1.101 : *akaḥ savarṇe dīrghaḥ/*see in analysis of adhyāya 16, st.6;

Vikṣobhita- (*vikṣubh–i□kta*), "to be greatly agitated, or disturbed";

–i–– + kta – → *i–ta*, the vowel *–i–* of *i–ta* can be grasped through some Pāṇini's sūtra :

Pāṇ.I. 1.46, ādyantau □kitau / (see in analysis of adhyāya 17, st.23),

Pāṇ.VII. 2.52 vasatikṣudhorit/ (see in analysis of adhyāya 14, st.23); in analysis of adhyāya 19, st.9, we see the following Pāṇini's sūtra :

Pāṇ.VII. 2.35, ārddhadhātukasyeḍvalādeḥ/,

Pāṇ.VIII. 4.61 udaḥ sthāstambhoḥ pūrvasya/,

Pāṇ.VIII. 4.65 jharo jhari savarṇe/,

Pāṇ.I. 3.24 udo'nūrdhvakarmāṇi/,

Pāṇ.VII. 4.40 dyatisyatimāsthāmiti kiti (it concerns some roots like DO□, SO□, MĀ□),

Pāṇ.VI. 4.64 āto lopa iti ca/ (case of the radical final vowel –ā);

Kta is stated by Pāṇini's sūtras III. 4.70, 71, 72, 76, see in analysis of adhyāya 19, st.9;

Vikṣubh- >> *vikṣobh*, u – → o, guṇa Pāṇ.I. 1.2 : *aden guṇaḥ/*;

Pāṇ.VII. 3.84 : sārvadhātukārddhadhātukayoḥ/, see in analysis of adhyāya 17, st.14*;*

Sandhi of *°rūpiṇā*, case of dental n – → ṇ, Pāṇ.VIII. 4.1 : *raṣābhyāṃ no naḥ samānapade/*;

Pāṇ.VIII. 4.2 : a□kupvāṅnumvyavāyepi/, see in analysis of adhyāya 16, st.3; *(*see also Pāṇ.VIII. 2.34; Pāṇ.VIII. 4.14*);*

Pāṇ.III. 1.134 : nandigrahipacādibhyaḥ/;

Pāṇ.III. 2.150 : jucaṅkramyadandramyasṛgṛdhijvalaśucala□ ṣapatapadaḥ/, see these sūtras in analysis of adhyāya 16, st.5*;*

Jalāvilam : jala-āvila– adj. āvila– (*avilati dṛṣtiṃstṛnāti vil stṛto ka*), "turbid, foul, dirty, muddy; impure, spoiled; dark coloured, dark-blue, darkish; dim, obscure";

Jala– adj. (*jal ac ḍasya lo vā*), "dull, cold, frigid"; it may be synonymous to jaḍa- adj. (*jalati ghanībhavati jal ac lasya ḍaḥ*), "cold, frigid, chilly, dull, senseless, frost";

Jala- s.nt. "water";

ब्रह्मर्षिणा च तपता वर्षाणां शतमत्रिणा।
अनासादितगाधं च पातालतलमव्ययम्॥१२॥

Brahmarṣiṇā ca tapatā
varṣāṇāṃ śatamatriṇā/
anāsāditagādhaṃ ca
pātālatalamavyayam/12/

"The surface of the Pātāla was not liablel to changes and the bottom was not found by a Brahmarṣi (who had) undergone severe penance for a hundred years, nor by a demon".

Brahmarṣiṇā : brahma–ṛṣi- s.m., name of a particular class of sages supposed to belong to the Brahma-caste, I.sg.; "by a Brahmarṣi" *sandhi* : a + ṛ = ar,

Pāṇ.VI. 1.87 : ādguṇaḥ/, see in analysis of adhyāya 14, st.12*;*

Tapatā : I.sg.m., present participle of form tapant-/ tapat-, coming from the root *TAP*-, "to undergo self-mortifi-

cation, to practise austerity, to undergo penance";

Varṣāṇāṃ : varṣa– s.m. (or nt.), (*vṛṣ bhāve ghañ kartari ac vā*), "raining, rain, a shower of rain". In Khmer Theravāda buddhist order, the word varṣa is used in Pāli form as *vassā*; it means firstly a "raining" season during which any monk must stay together in a safe place and abstain from travel, In common speech, vassā has the sense of the period in which a monk or a person had been in the order. The monk who is in the order much more *vassā* than the others is worth while respecting and listening to, according to Pāli Vinaya text Secondly, the word *vassā* means also of any royal family member. In Khmer socio-religious field, the word vassā has its importance connected with the ritual before and after a "raining" season.

The word varṣa is seen in *Manusmṛti*, chap.IV, st.103, and in *Meghadūta* st.35 (...) prāpya varṣāgrabindūn (...);

Varṣa of the present strophe means "year"; G.pl., sandhi : the thematic vowel a becomes a long one before nām, Pāṇ.VI. 4.3 : *nāmi/*, see in analysis of adhyāya 18, st.10; the pratyaya is stated by Pāṇini's III. 1.1 (a governing rule); the pratyaya *–ām* is seen in Pāṇ.IV. 1.2 : *svaujasamaut chaṣ□ābhyāṃ bhisṅebhyāṃ bhyasṅasi bhyāṃ* bhayasṅasosām *ṅayossup/*, see in analysis of adhyāya 17, st.18;

Pāṇ.VII. 1.12 : □āṅasiṅasaminātsyaḥ/, see in analysis of adhyāya 18, st.3;

Pāṇ.VII. 1.54 : hrasvanadyāpo nu□54/padāni/hrasva nadī āpaḥ nu□

Vṛttiḥ/ hrasvāntānnadyantādāyantādyottarasyāmo nuḍāgamo bhavati/

The dental nasal *n* is needful before the pratyaya *–ām* of Genitive plural in case of the stem ending in short vowel *a*, in stem called *nadī* and after the stem of teminine ending in long *ā*. (nu- in this very case means dental nasal *n*).

Sandhi : the dental nasal : (nu-) becomes a cerebral nasal ṇ,

Pāṇ.VIII. 4.1, 2, see in analysis of adhyāya 16, st.3;

this case is largely explained by Pāṇini's sūtra VIII. 4.1 to VIII. 4.42.

Anāsāditagādhaṃ : anāsādita-gādhaṃ,

Anāsādita- adj. “not obtained, not found or met with; not encounted or attacked; not occured or having happened; not existent”; it comes from the root ā– *SAD*–, “to meet with, to encounter, to attack, to reach, to find”;

i□□kta - → -i-ta is said by some Pāṇini's *sūtras* : Pāṇ.I. 1.46, see in analysis of adhyāya 14, st.23;

Pāṇ.VII. 2.35; VIII. 4.61, 65; I. 3.24; VII. 4.40; VI. 4.64, see in analysis of adhyāya 19, st.9; kta follows what is said in the *sūtras* III. 4.70, 71, 72, 76, (see in analysis of adhyāya 19, st.9);

Śatam : śata- s.nt., (s.m. is very rare), “a hundred”, śatam used as an indeclinable with an I. is rare, the case is occured in Ṛg. I. 48.7 :

(...) *śataṃ rathebhiḥ subhagoṣā iyaṃ vi yātyabhi mānuṣān/7/*

atriṇā : atri- “a devourer, a demon”, (used for at-tri, coming from the root AD-, “to eat”), *atriṇā* should have spelt as *attriṇā*, the case reminds us of *puttra >>> putra*, see in analysis of adhyāya 18, st.6; *sandhi* : the final dental of the root changes into the voiceless dental t before the one of *atri*, Pāṇ.II. 1.38 : *apetāpoḍhamuktapatitāpatrastairapaśaḥ/*;

Pāṇ.VI. 3.2 : pañcamyāḥ stokādibhyaḥ/, see these 3 sūtra in analysis of adhyāya 16, st.6; The dental nasal n changes into a cerebral on, Pāṇ.VII. 4.1, 2; VIII. 2.34; III. 1.134; III. 2.150, see in analysis of adhyāya 16, st.3, st.5; see also in analysis of adhyāya 19, st.11;

Pātāla : s.nt. “the last seven regions under the earth”, (the abode of the *Nāgas*), the lower region in general”, (see

in analysis of st.6);

Gādhaṃ : gādha- s.nt. "a shallow place, ford; a place, site; a bottom"; "desire of gain, cupidity"; N.sg.;

Talam : tala- s.nt., "surface, level", N.sg.;

Avyayam : avyaya- adj. "not liable to change, imperishable, undecaying"; "eternal, everlasting", related to *talam*;

अध्यात्मयोगनिद्रां च पद्मनाभस्य सेवतः।
युगादिकालशयनं विष्णोरमिततेजसः॥13॥

Addyātmayoganidrāṃ ca
padmanābhasya sevitaḥ/
yugādikālaśayanaṃ
viṣṇor amitatejasaḥ/13/

"For Viṣṇu practising spiritual sleepiness [as being] the concentration of the mind the great prowessed Lord having Lotus on the navel, has the sleep house for all ages to come".

Adhyātmayoganidrāṃ : adhi-ātma-yoga-nidrāṃ;

Adhyātma : adj., (*ātmanaḥ sabadhaṃ ātman, adhikṛtaṃ vā*), "belonging to self or person; concerning an individual"; *adhyātma* is seen in two strophes of the *Bhagavadgītā*:

Akṣaraṃ brahma paramaṃ
svabhāvo'dhyātmanucyate
bhūtabhāvodbhavakaro visargaḥ
karamasaṃjñitaḥ /3/ (Chap. VIII);

"Brahman is the Supreme and the Imperishable. The Ego is said to be the individual Self. It is called action (karma) the [sacrifical] offering which causes the origin of physical beings".

Sargāṇām ādir antaś ca
madhyaṃ caivāham arjuna
adhyātmavidyā vidyānāṃ
vādaḥ pravadatam aham /32/ (Chap. X);

"O Arjuna, of creations, I am the beginning and the end and also the middle; of sciences I am the science of the Self, and the eloquence of disputants ".

Sandhi : adhi-ātma, i + a, i — →y before the vowel *ā* of *ātma,* according to *saṃprasāraṇa* principle, Pān.I. 1.45; VI. 4.131; VI. 1.77; VI. 127; VI. 1.15; VI. 1.108; VI. 1.17; VI. 1.93, see in analysis of adhyāya 18, st. 1;

⁰yoga : "concentration of the mind on the *Ātman* drawing it off from all objects of senses (*ātmānaṃ kṣetrajñamadhikṛtya yogaḥ*);

yoganidrā : s.f. "meditation -sleep", a state of half meditation half sleep (which admits of full exercise of the mental power); "light sleep" like the sleep of Viṣṇu at the end of a Yuga";

nidrāṃ : nidrā- s.f. "sleep sleepiness", (coming from the root ni-*DRA*-2nd cl.) ; the word *nidrā* is also in Khmer language, but in the recent period the wrong and stupid use had begun by spelling *nindrā* which is left without any explanation of the inserted dental nasal.

sevitaḥ : sevataḥ of devanagari scripture may be a misprinting(?) of *sevitah* by which the sense can be grasped through the context. *Sevitaḥ : sevita-*, from *SEV*-i--kta, Pāṇ.I. 1.46 (see in analysis of adhyāya 17,st.23), Pāṇ. VII. 2.52 (see in analysis of adhyāya 14, st.23); in analysis of adhyāya 19, st.9, one must see Pān. VII. 2.35; VIII. 4.61; VIII. 4.65; I. 3.24; VII. 4.40; VI. 4.64; *ta(kta)* is explained by Pāṇ.III. 4.70, 71, 72, 76, see in analysis of adhyāya 19, st.9, (see also in analysis of adhyāya 19, st.11); *sevita-*, "served, attended upon, worshipped, followed, practised , pursued, frequented by, resorted, preserved, used";

nābhasya : the real form is *nābhi* or nābhī(in later period), "nave, navel, central point", the form *nābha* is considered at the end of *bahūvrīhi* compound when it is used as epithet of Viṣṇu;

padmanābhasya : (for padma-nābhi), an epithet of viṣṇu ;

While asleep, a lotus sprang from Viṣṇu's navel, and Brahma the Creator was in this lotus;

Viṣṇor : viṣṇu- s.m., proper name of one of the deities of the Hindu Trimurti (Triad), G.sg.;

yuga : s.nt. (or exceptionally s.m.), "an age of the world", there are 4 long mundane periods of years : Kṛtayuga, Tretāyuga, Dvāparayuga, Kaliyuga. We are now in Kaliyuga which had begun from 3120 years B.C. The *Manusmṛti* (Chap.I) shows the following strophes :

Brahmasya tu kṣapāhasya
yat pramānaṃ samāsataḥ/
ekaikaśoyuhānāṃ tu
kramaśas tan nibodhata /68/
Catvāryahuḥ sahasrāṇi
varaṣāṇāṃ tat kṛtaṃ yugam
tasya tāvacchatī sandhyā
sandhyāṃśaś ca tathā vidhaḥ /69/
Itareṣu sasandhyeṣu
sasandhyāṃśeṣu ca triṣu
ekāpāyena vartante
sahasrāṇi śatāni ca/70/
Yad etat parisaṃkhyātamād□
āveva caturyugam
etaddvādaśasāhasraṃ
devānāṃ yugam ucyate/71/
Daivikānāṃ yugānāṃ tu
sahasraṃ parisaṅkhyayā
brāhmam ekamarhajyeyaṃ
tāvatīṃ rātrim eva ca/72/

Ādi : s.m. "beginning, commencement" "first";

Kāla□ s.m. "a fixed or right point of time, time(in general)"; in *Atharvaveda, kāṇḍa* IX, Hymn LIII :

kālo bhūtim asṛjata kāle tapati sūryaḥ (...), st. 6,

"The Kāla produced the existence of creation and the wealth thereof. The Sun shines in the Kāla"(...);

In Vālmīki's *Rāmāyaṇa Kiṣkindhākāṇda,* sarga 33 :

Jānāmi roṣaṃ hari□vīra□bandhor
jānāmi kāryasya ca kāla□saṅgam
jānāmi kāryaṃ tvayi yat kṛtaṃ nas
tac cāpi jānāmi yad atra kāryam/52/

"I know [the reason] of the ally's wrath of the brave monkey; I know the narrow connection with the time and the duty; I know the (active) service you had done for us; I know how even what we will have to do in this case".

N.B. This is Tārā's speech said to Lakṣmaṇa in the royal apartment. HPS, an Indian translator, did not take into account the sense of the pāda 3, so did Roussel, a French translator. MLS, another Indian translator, had only rendered as : "I know the cause of delay".

Sandhi of viṣṇor : *visnos* (*in pausa*), the final dental sibilant s becomes r before the vowel *a* of amitaº,

Amita : adj. "unmeasured, unlimited, infinite, great. powerful", (see in st. 11);

Tejasaḥ : tejas- , s.nt., "lustre, splendour, might, prowess, strength, courage, valour, energy, dignity, authority, superior power", Abl.G.sg.;

Śayanaṃ : śayana- s.nt. (*Śī□lyut*), the radical vowel *ī*— →*e*,

Pān.I. 1.2 : adeṅ guṇaḥ/; *Pāṇ. VII. 3.84* sārvadhātukārddhadhātukayoḥ/; see in analysis of adhyāya 17, st. 14;

e □→ ay, Pāṇ VI. 1.78 : eco'yavāyāvaḥ */padāni/ each ay av āy āvaḥ, see in analysis of adhyāya 16, st.5; śī — à śe — → śay + lyu□śay□+ ana□— → śayana□"sleeping, sleep, couch, bed"; syn. śayyā.*

वडवामुखदीप्ताग्नेस्तोयहव्यप्रदं शुभम्।
अगाधपारं विस्तीर्णमप्रमेयं सरित्पतिम्॥14॥

Vaḍavāmukhadīptāgnes
toyahavyapradaṃ śubham/

agādhapāraṃ vistīrṇam
aprameyaṃ saritpatim / 14/

"There is the bottomless, fullest, expanded, immeasurable ocean shining (as) an offering of oblations and water to Agni with the inflamed submarine fire".

Vadavāmukha : s.m. "the submarine fire";

Dīpta : past partic., (DĪP-kta), "lighted, inflamed, kindled", about *kta,* Pāṇ.III. 4.70, 71, 72, 76, see in analysis adhyāya 19, st.9;

Dīptāgnes : diīpta + agnes, *sandhi* : a + a — → ā, Pāṇ. VI. 1.101 : *akaḥ savarṇe dīrghaḥ/,* see in analysis of adhāya 16, st.6; the final dental sibilant of ^{0}*agnes* is maintained as it is followed by the voiceless dental t of *toya*^{0}*,* Pāṇ. VIII. 3.34 : visarjanīyasya saḥ */,* see in analysis of adhyāya 14, st.17

Pradaṃ : prada- adj. (at the end of compound), "giving, bestowing, conferring on, yielding"; liberal, bountiful";

Havya□: adj. (*HU□*karmaṇi yat), "to be offered in oblation"; s.nt. "clarified butter, an oblation or offering to the gods";

Toya□: s.nt. "water";

Śubham : śubha- adj. (*ŚUBH*-ka), "shining, bright"; beautiful, handsome, good, happy"; In Khmer language, this same word is used through the form *śubha*;

Agādha : (gādh- *pratiṣ□ṭhāya ghañ na*), "unfathomable, very deep, bottomless"; "profound, sound";

pāraṃ : pāra- s.m. (*paraṃ tīraṃ parameva aṇ pṛ – Ghañ*), "the further or opposite bank of a river or ocean; the fullest extent, the totality of anything";

vistīrṇaṃ : vistīrṇa- past participle of *VISTṚ□*5th *cl.) "spread out, expanded; wide, broad" "large, great, extensive";*

*a□prameyaṃ : a□prameya□*adj. "immesurable, unbounded, boundless"; "that which cannot be properly ascertained, understood"; the word *a□prameya* is seen in *Manusmṛti;*

Chap.I, *Tvam eko hy asya sarvasya*

vidhānasya svayambhuvaḥ acintyāprameyasya kāryatattvārth□
avit prabho /3/

"O Lord you are indeed the only one who knows the true meaning of what is to done in this whole system made by the Self-existent one, that cannot be imagined and cannot be measured."

Chap. XII : Pitṛdevamanuṣyāṇāṃ
vedacakṣuḥ sanātanam
aśakyaṃ cāprameyaṃ ca
vedaśāstram iti sthitaḥ/94/

"The Vedas are the eternal eyes of the ancestors, gods and human beings; the teaching of the Vedas are impossible to master and impossible to measure; [what is] established as a fact".

Sarit□patim : s.m. "the ocean", (patim<pati-, *PĀ*- ḍati).

The short vowel *a* of a-gādha and a-prameya may be considered as a privative one; it can be shown by Pāṇ. VI. 2.116 : *naño jaramaramitramṛtāḥ*/116/padāni/*nañaḥ* jara mara mitra mṛtāḥ (ādyudāttāḥ)/, see in analysis of adhyāya 16, st.6.

महानदीभिर्बह्वीभिः स्पर्धयेव सहस्त्रशः।
अभिसार्यमाणमनिशं ददृशाते महार्णवम्॥15॥

Mahānadībhir bahvībhiḥ
spardhayeya sahasraśaḥ/
abhisāryamāṇamaniśaṃ
dadṛśāte mahārṇavam/15/

"Many thousand big rivers come to meet in the expanded ocean incessantly and with their own waters, they fill the ocean, which both of them saw".

Spardhayeva : spardhaya + iva, Abs. in –ya <root: *SPARDH-*

1st cl., "to contend, to vie with, to emulate, to rival, to compete, to be equal with; to challenge, to defy, to bid defiance to"; Pāṇ. VII. 1.37:

samāse'nañ pūrve ktvo lyap/37/ padani samāse anañ pūrve ktvaḥ Lyap/
(See in analysis of adhyāya 18, st.10);

sandhi : a+i— → e, Pāṇ.VI. 1.87 : ādguṇaḥ/87/ padāni/āt guṇaḥ/, see in analysis of adhyāya 14, st. 12 ; also in adhyaya 16, st. 6 ;

sahasrasah : ind. "by thousands";

mahānadīnbhir : mahānadīnbhis (*in pausa*), mahā+nadī-bhir, I.pl., nadī-s.f. "a river",

sandhi : the final dental sibilant *s* becomes *r* before the sonant *b* of *bahvībhiḥ*,

Pān. VIII. 2.66 : sasajuṣo ruḥ/, see in analysis of adhyāya 17, st.15;

Pān. VIII. 3.15 : kharavasānayor visarjanīyaḥ/, see in analysis of adhyāya 16, st. 1; *bahvībhiḥ : bahvī f. (m. bahu),* "many, much, abundant", I.pl.;

aniśaṃ : aniśa- adj., "uninterrupted, incessant", *aniśaṃ*, ind. "incessantly, ceaselessly";

abhisāryamāṇamaniśaṃ : abhisāri-a-māṇam-aniśam,

māna- s.m. (*MAN*-ghañ), "respect, honour, regard, respectful consideration"; "pride, self-confidence"; *a-māna-* : *a* privative, Pān. VI. 2.116 : *ñaño jaramaramitramṛtāḥ /116/ padāni/nañaḥ jara mara mitra mṛtāḥ (ādyudāttāḥ)/*, see in analysis of adhyāya 16, st.6; the equivalent word to *a□māna* is *amānanaṃ* or *amānanā*, according to standard Sanskrit-English dictionary. The word *a□māna* of the present strophe is built by a and māna that is coming from the root *MAN*-;

abhisāri: abhisārin-(in pausa), in compound, the final dental nasal *n* must be dropped down, *sandhi* : the remaining vowel *i* changes into *y*, according to *samprasāraṇa* principle,

Pāṇ.I. 1.45; VI. 4.131; VI. 1.77; VI. 1.127; VI. 1.15; VI. 1.108; VI. 1.17; VI. 1.93, see in analysis of adhyāya 18, st. 1;

Sandhi of n : the dental nasal *n* of a-mānam becomes a cerebral nasal ṇ as it preceded by *r*, Pāṇ. VIII. 4.1 : *raṣābhyāṃ no naḥ samānapade/*,

Pāṇ. VIII. 4.2 : a□kupvāṅnumvyavāyepi/, see these sūtras in analysis of adhyāya 16, st. 3; (see also Pāṇ. VIII. 2.34; Pāṇ. VIII. 2.34; Pāṇ. VIII. 4.14); in analysis of adhyāya 16, st.5, two others sūtra must be seen: Pān.III. 1.134 : *nandigrahipacādibhyaḥ/*

Pāṇ.III 2.150: jucaṅkramyadandramyasṛgṛdjokva; aśucalaṣa□ patapadaḥ/;

abhisārin (adj.) means "going to meet, visiting, attacking, rushing out, going forth";

mahārṇavam : mahā + arṇava-, arṇava- adj. "agitated, foaming, restless"; s.m. "a wave, flood, the foaming sea", *sandhi* : a + a= ā, Pāṇ. VI. 1.101 : akaḥ savarṇe *dīrghaḥ/*, see in analysis of adhyāya 16, st.6;

dadṛśāte : da-DṚŚ-āte, coming from the root *DṚŚ-*, *da*, reduplication(abhyāsa), drś- it is the weak stem of conjugation, *-āte*, personal flexional ending of 3rd pers.dual, Àtmane pada, Perfect tense ; for abhyāsa, Pāṇ. VI. 1.1 : *ekāco dve prathamasya /*, this is an *adhikāra* rule; Pāṇ. VI. 1.4 : *pūrvo'bhyāsaḥ/*; Pāṇ.VI. 1.10 : ślau/;

Pāṇ. VII. 4.59 :O hrasvaḥ/; Pāṇ. VII. 4.62 : kuhoścuḥ/;

Pāṇ. VII. 4.61 : śarpūrvāḥ khayaḥ/; Pāṇ. VII. 4.66 : urat/;

Pāṇ. VII. 4.60 : halādoḥ śeṣaḥ/; Pāṇ. VIII. 4.54 : abhyāse car ca / (car, jhal and jaś may be considered); these sūtra are seen in analysis of adhyāya 17, st.2;

Pāṇ. VI. 1.8 : li□ dhātoranabhyāsasya/8/ padāni/li□ dhātoḥ anabhyāsasya/, see in analysis of adhyāya 14, st. 15;

For personal flexional ending of Ātmane pada, Pāṇ.III. 4.79 : -ita ātmanepadānāṃ -ere/79/padāni/-itah ātmanepadānām -eḥ e (lasya)/, see in analysis of adhyāya 18, st.3;

Pāṇ.III. 4.81 : liṭastajhayoreśirec/81/ padāni/liṭaḥ ta jhayoḥ eś irec/

vṛttiḥ/liḍādeśayostajhayor yathā saṅkhyameś irec ityetāvadeśau bhavataḥ/ (see also the sūtra VI. 1.8; VII. 4.60; VI. 4.120).

गम्भीरं तिमिमकरोग्रसंकुलं तं
गर्जन्तं जलचररावरौद्रनादैः।
विस्तीर्णं ददृशतुरम्बरप्रकाशं
तेऽगाधं निधिमुरुमम्भसामनन्तम्॥16॥

Gambhīraṃ timimakarograsaṅkulaṃ taṃ
garjantaṃ jalacararāvaraudranādaiḥ/
vistīrṇaṃ dadṛśatur ambaraprakāśaṃ
te' gādhaṃ nidhim urum ambhasām anantam/16/

"These two (sisters) saw the expanded shining sky, the bottomless, wide ocean (being) endlessly [filled] with water, the dense crowd of ferocious makara and the kind of whale thundering by loud roar and violent shriek of aquatic animals".

Gambhīraṃ : gambhīra- adj. "deep, thick, dense, grave, profound", (see in analysis of adhyāya 19, st.8);

timi : s.m. "a kind of whale or fish of an enormous size";

makara- s.m. (mam viṣaṃ kirati, KṚ ac), "kind of sea-animal, a crocodile",

(see in analysis of adhyāya 19, st.3);

ugra- adj. "fierce, savage, terrific, fearful", "formidable, frightful", *in the Bhagadvadgītā*, chap. XI, we have:

(...)tejobhir āpūruya jagat samagraṃ

bhāsas tavogrāḥ pratapanti viṣṇo/30/

"filling the whole world with flames, your fierce rays are blazing forth, O Viṣṇu!".

Ākhyāhi me ko bhavān ugra□rūpo
namo'stu te deva□vara prasīda/(..._st.31,

"Tell me who you are with the terrific form, I bow to You, O Supreme God, have mercy". (see also *ugra* in analysis of adhyāya 19, st.4);

makarogra : makara + ugra, sandhi : a +u = o, Pāṇ. VI. 1.87 : ādguṇaḥ, see in analysis of adhyāya 14, st. 12;

saṅkulaṃ : saṃṅkula= adj. "confused, througed with, crowded or filled with, full of"; "perplexed, disordered"; s.nt. "a crowd, collection"; Ac.sg.; object of *dadṛśatur*;

tam : coming from the stem tad-, Ac.sg.related to saṅkulaṃ;

jalacara : "an aquatic animal, a fish", (see in st.8);

rāva : "a cry scream, shriek, roar", (see in st.8);

raudra : raudra-, "violent, irascible, wrathful, fierce, savage, wild", (see in st.8);

nādaiḥ : nāda- s.m. (NAD- - ghañ), "a loud roar, cry, shout, sounding, roaring", I.pl. ; nāda is also used in Khmer language (literature, poem);

garjantaṃ : garjant-, pres. participle of *GARJ*- 1st cl. (or 10th cl.) "to roar, to growl; to emit a deep or thundering sound, to thunder", Ac.sg.nt., related to *saṅkulaṃ*;

vistīrṇaṃ : vistīrṇa- past participle of *VISTṚ*- 5th cl., "spread out, expanded, wide, large, great", Ac.sg.m., related to prakāsaṃ; (see also in st.14);

prakāśaṃ : prakāśa- adj. "bright, shining brilliant; clear, visible, manifest"; "famous, celebrated"; "blown, expanded(at the end of compound); s.m. "light, lustre, splendour, brightness"; "expansion, diffusion"; Khmer languages uses this word through the form *prakās* which is considered as a verb bearing the sense as "to expand,

to declare, to shine, to become real or visible";the word *prakāśa* is seen in *Bhagavadgītā*, chap. VII:

nāhaṃ prakāśaḥ sarvasya yoga□māyā samāvṛtaḥ (st.25, 1st line),

"I am not manifest to all, veiled (as I am) by Yoga-māyā (Divine Power)";

ambara- : s.nt. (*aṃbaḥ śabdaḥ taṃ rāvi dhatte rā ka*), "sky, atmosphere, ether"; this word is also used in Khmer language;

nidhim : nidhi- s.m. "abode, reservoir, receptacle"; "the ocean"; Ac.sg. ;(see also in st.3); ambhasām : ambhas- s.nt. "water", G.pl.;

urum : uru- (*ūrṇu ku nulopo rhasvaś ca*), "wide, spacious, great large excessive, much abundarnt", Ac.sg., related to *nidhim*;

an□antam : an-anta- adj. "endless, boundless"; "eternal, infinite";

te'gādhaṃ : te agādhaṃ (*in pausa*), sandhi: e + → e, Pāṇ. VI. 1.109: *eṇaḥ padāntādati/*see in analysis of adhyāya 14, st. 12;

agādhaṃ : agādha- adj. "unfathomable, very deep, bottomless"; "profound, sound", (see in st.14);

te : coming from the stem tad-, dual f.N., used for the two sisters, subject of dadṛśatur;

dadṛśatur : *dadṛśatus* (*in pausa*), *da*, reduplication(absyāsa), Pāṇ. VI. 1.1; VVI. 1.4; VI. 1.10; VII. 4.59; VII. 4.62; VII. 4.61; VII. 4.61; VII. 4.66; VII. 4.60; VIII4.54 (see in analysis of adhyāya 17, st.2); VI. 1.8 (see in analysis of adhyāya 14, st. 15); *drś-*, from the root *DṚŚ-*, weak stem of conjugation, *atur*, personal flexional ending of 3rd pers. dual, Parasmai pada, Perfect tense,

Pāṇ.III. 4.82 : parasmaipadānāṃ ṇalatususthalathusaṇa□ lvamāḥ/82/padāni/parasmaipadānāṃ ṇal atus us thal athus a ṇal va māḥ (li□ḥ)/, see in analysis of adhyāya 16, st. 8;

Pāṇ.VII.2.65: vibhāṣā sṛjidṛśoḥ/65/padāni/vibhāṣā sṛji dṛśoḥ/

vṛttiḥ/sṛji dṛśi ityetayosthāla vibhāṣā idāgamo na bhavati/

Before *thal* (of Perfect tense), the root *SRJ-* and *DṚŚ-* take optionally the augment i-, i.e. sa-sṛj + i--thal=sa-sraṣ--ha=sa-sarj-itha, (VI. 1.58; VIII. 2.36; VII.4.41);

Pāṇ.VI.1.58 : sṛjidṛśorjhalyamakiti/58/padāni/sṛji dṛśoḥ jhali am a□kiti/

vṛttiḥ/sṛja visarge dṛśir prekṣaṇe ityetayor ddhātvārijhalādāvākiti pratyaye parato'magamo bhavati/

SṚJ-+tumun— → sr-a-j+tum— → sr-a-ṣ-tum— → sra-ṣ-tum; but SṚJ-+kta— →sṛj-+ta— → sṛ-ṣ-ta— → sṛ-ṣ-ta, "created, projected";

DṚŚ-+tumun— → dr-a-ṣ-tumun— → dr-a-ṣ-tum; but DṚŚ-+kta— → dṛ-s-ta— → dṛ-ṣ--a— → dṛṣ--a.

Sandhi of dadṛśatur : the final dental sibilant s of atus becomes r before the vowel a of ambaraº, Pān. VIII. 2.66 : *sasajuṣo ruḥ/*see in analysis of adhyāya 17, st.15;

Pāṇ. VIII. 3.15 : Kharavasānayor visarjanīyaḥ/, see in analysis of adhyāya 16, st.1;

इत्येवं झषमकरोर्मिसंकुलं तं
गम्भीरं विकसितमम्बरप्रकाशम्।
पातालज्वलनशिखाविदीपितं तं
पश्यन्त्यौ द्रुतमभिपेततुस्तदानीम्॥17॥

Iteyevaṃ jhaṣamakarormisaṅkulaṃ taṃ
gambhīraṃ vikasitamambaraprakāśam
pātālajvalanaśikhāvidīpitaṃ taṃ
paśyantyau drutam abhipetatus tadānīm/17/

"So beholding this sharp end flaming the Pātāla, the

dense expanded shining sky, this crowd of makara and large fishes, then (the two sisters) got back quickly".

Ityevaṃ : iti + evaṃ, generally, *iti* is used to indicate a conclusion connected with the facts that have been spoken or described; *evam* expresses what it follows as an effect or a result. In Khmer budhist practice, *evaṃ* in pāli is heard at the end of a sermon held by a preaching monk. He announces the end by saying in Pāli *ayaṃ dhammadesanā* saṅkhepena ni--hitā followed by a translation in Khmer language and he immediately says *evam*. This is the last word of a sermon. In that context, evaṃ could be parallel to *amen* of the practice of Judeo-Christianism.

Sandhi : the final vowel *i* of iti becomes y before the vowel *e* of evaṃ, according to saṃprasāraṇa principle, Pāṇ.I. 1.45; VI.4.131; VI. 1.77; VI. 1.127; VI. 1.15; VI. 1.108; VI. 1.17; VI. 1.93, see in analysis of adhyāya 18, st.1;

The good example of the use of *iti* is seen in the Xth Chapter, st. 34 of Manusmṛti,

Niṣādo mārgavaṃsūte
dāsaṃ naukarmajīvinam
kaivartam iti yaṃ prāhur
āryāvartanivāsinaḥ/34/

evam:ind. "thus, so", in the *Meghadūta*, we see :

tām āyuṣmān mama ca vacanād ātmanā copakartuṃ brūyā evaṃ tava sahacaro rāmagiryāśramasthaḥ avyāpannaḥ kuśalam abale pṛcchati tvāṃ viyuktaḥ (...), st.106,

*st.106 according to Gautam Patel's edition (1997);

**st.98, according to Vallabhadeva edited at the first time by E. Hultzsch (1911).

"You long lived one, because I bid thee and for your own satisfaction tell her thus : O frail one, your beloved dwelling in Ramagiri Ashrama, alive and separated from you, inquires about your welfare. (...)"

Gautam Patel's edition, Pravin Prakashan, Gujarat, (1997).

jhaṣa : "a fish in general, a large fish"; in the chap. X, we can read :

(...)*jhaṣāṇāṃ makaraś cāsmi srotasām asmi jāhnavī./* 31*/Bhagavadgītā*;

ūrmi : s.m.f. "a wave, billow, current, flow"; "light, velocity";

sandhi : makara + ūrmi, a + ū — o, Pāṇ.VI. 1.87 : *ādguṇaḥ/* , see in analysis of adhyāya 16, st.6;

makara□: s.m. "a kind of sea-animal, a crocodile" (see in analysis of adhyāya 19, st.3, 16);

saṅkulaṃ : saṃkula- adj. "confused, throughed with, crowded or filled with", s.nt. "a crowd, a collection", Ac.sg. object of *paśyantyau*;

taṃ : coming from the stem tad- Ac.sg.m., related to saṅkulaṃ;

gambhīraṃ : gambhīra- adj. "deep, thick, dense", (see in analysis of adhyāya 19, st.8, 16);

prakāśam : prakaśa- adj. "bright, shining, brilliant; visible, manifest"; s.m. "light, lustre, splendour"; "expansion, diffusion", object of *paśyantyau*; (see in analysis of adhyāya 19, st. 16);

ambara□: s.nt. "sky, atmosphere", (see in analysis of adhyāya 19, st.16);

vikasitam : vikasita- p. participle of the root vi-*KAS*-, "blown, fully opened, expanded"; we have vi-*KAS*□+*i*□+*kta*→ vi-KAS-+i+ta, and there are some Pāṇini's sūtras :

Pāṇ.I. 1.46, ādyantau □*kitau/*(see in analysis of adhyāya 17, st.23),

Pāṇ.VII. 2.52, vasatikṣudhorit/(see in analysis of adhyāya 14, st.23), in analysis of adhyāya 19, st.9, we see the follwing Pāṇini's sūtra:

Pāṇ.VII. 2.35, ārddhadhātukasyeḍvalādeḥ/

Pāṇ.VIII. 4.61, udaḥ sthāstambhoḥ pūrvasya/

Pāṇ.VIII. 4.65, jharo sthāstambhoḥ pūrvasya/

Pāṇ.I. 3.24, udo'nūrdhvakarmāni/

Pāṇ.VII. 4.40, dyatisyatimāsthāmiti kiti/ (it concerns some roots like DO-; SO-, MĀ-),

Pāṇ.VI. 4.64, āto lopa iti ca/ (case of the radical final vowel -ā);

Kta is stated by Pāṇini'sūtra III.4.70, 71, 72, 76. see in analysis of adhyāya 19, st.9;

Vidīpitam : vi□dīp□+ i□+ kta, coming from vi-*DĪP*-, "to shine forth, to shine very brightly"; the prefix *vi*- ind. being with a verb expresses an intensity of an action or a situation. *Vi□dīp*-i-ta may bear an idea of causative, "illuminated, inflamed, incensed"; for the case of derivation related to *i□ta* (*i□+ kta*), one may consider Pāṇini's sūtra shown under vikasitam.

Taṃ : coming from the stem tad-, related to *vidīpitaṃ*;

Śikhā- (*śī khak tasya netvam pṛṣo*^{0}), "top, summit, peak"; "sharp end, edge"; "a ray of light";

Jvala- adj. (jval- ac), "flaming, blazing"; "bright, brilliant"; s.m. "flame, blaze, light";

Pātāla- s.nt. "th last of the seven regions or worlds under the earth"; "the lower region"; (see in analysis of st.6, 12);

Drutam : druta- past. of the root *DRU*- ; "flown, run away, dissolved"; drutam ind., "quickly, swiftly, speedily, immediately";

Paśyantyau : pres. Parti. of the stem(*aṅga*) *paśya*- (substitued for *DṚŚ*), "seeing, preceiving, beholding, looking at observing", dual, N.f., subject of the verb *abhi□pet□atus*;

Abhi□pet□atus : coming from the root abhi-PAT- 1st cl., "to go or hasten near"; "to get back, to withdraw, to retire"; *abhi*-, prefix, pet, weak stem of conjugation of the root *PAT*-, the reduplication (*abhyāsa*) is no need in the weak stem of Perfect tense, the interconsonantic vowel

a changes into *e*, pat- → *pet*, this phenomena is explained by Pāṇ. VI. 4.120 : *ata eka halmadhye'nādeśāder li□i/*120*/padāni/ataḥ eka hal madhye anādeśādeḥ li□i/*,

see these two sūtra in analysis of adhyāya 17, st.25;

-atus, person. flex. ending of Perfect tense 3rd pers. dual. Parasmai pada, Pāṇ.III. 4.82 : *parasmaipadānāṃ ṇalatususthalathusaṇalvamāḥ*, see in analysis of adhyāya 16, st. 8, adhyaya 19, st. 16;

sandhi of abhi□pet□atus : the final dental sibilant *s* of -atus is maintained as it is followed by the voiceless dental *t* of *tadānīm*, Pāṇ. VIII. 3.15 : *kharavasānayor visarjanīyaḥ*, see in analysis of adhyāya 16, st. 1;

Pāṇ. VIII. 3.34 : visarjanīyasya sah, see in analysis of adhyāya 14, st. 17;

Pāṇ. VIII. 2.66 : sasajuṣo ruh, see in analysis of adhyāya 14, st. 17; adhyāya 17, st. 15; About *jvala,* there is a Pāṇini's *sūtra III. 1.140 : jvalitikasantebhyo ṇaḥ/140/padāni/ jval iti kasantebhyaḥ ṇaḥ/*

vṛttiḥ/jvaladīptāvityevamādibhyo dhātubhyaḥ kasagatāvityevamantebhyo vibhāṣā ṇapratyayo bhavati/

vārttikam/tanoterṇa upasaṅkhyānam/

the affix ṇa can optionally be used after the stem beginning with *JVAL*- and ending with *KAS*-.

The strophes 16 and 17 of the present adhyāya are in the metre known as *praharṣinī* having the *gaṇa* as MA NA JA RA ga.

इति श्रीमहाभारते आदिपर्वणि एकोनविंशोऽध्यायः॥19॥

Iti Śrīmahābhārate ādiparvaṇi ekonaviṃśo'dhyāyaḥ/19/

"Here ends the 19th chapter of ādiparvan, in the famous *Mahābhārata*".

The Churning of the Ocean for Amṛta

as

Told by Viśvāmitra

The Churning of the Ocean for Amṛta

as

Told by Viśvāmitra

Viśvāmitravacaḥ śrutvā
rāghavaḥ sahalakṣmaṇaḥ/
vismayaṃ paramaṃ gatvā
viśvāmitramathābravīt/1/

"Hearing Viśvāmitra's speech, the descendant of Raghu (i.e. Rāma), with (his brother) Lakṣmaṇa, then being surprised much spoke to the sage Viśvāmitra."

saha : ind. "with";

vacaḥ : vacas (*in pausa*), the real form is *vācaḥ*, Ac.sg.nt., object of *śrutvā*, coming from vac- s.f., "word, speech, parole"; *vā* of *vācaḥ* changes into *va* as it is the 5th syllable of each quarter of *anuṣ□ubh*. The case is said in the following definition :

ṣloke ṣaṣ□ṭhaṃ gurujñeyaṃ
sarvatra laghu pañcamaṃ/
dvicatuḥ pādayor hrasvaṃ
saptamaṃ dīrghamanyayoḥ/

viśvāmitra, s. m. proper name of the great sage, *ăvacaḥ* is a *tat puruṣa* compound; *śrutvā* abs. of ŚRU- 5th cl. this is an abs. in *□tvā*; some Pāṇini's sūtra may be known.

I. 1.40 : ktvātosunkasunaḥ/40/ padāni/ktvā tosun kasunaḥ (avyayam)/

vṛttiḥ / ktvā tosun kasun ityevamantaṃ śabdarūpamaṣyayasañjñam bhavati/

III. 4.16 : bhāvalakṣaṇe sthenkṛñvadicari hutamijanibhayastosun/16/padāni/bhāva lakṣaṇe sthā iṇ kṛñ vadi cari hu tami janibhyaḥ tosun (kṛtyārthe chandasi)/

vṛttiḥ / bhāvo lakṣyate yena tasminnarthe varttamānebhya sthādibhyo dhātubhyaś chandasi viṣaye tumarthe tosun pratyayo bhavati/

III. 4.18 : alaṃ khavoḥ pratiṣedhayoḥ prācāṃ ktvā /18/ padāni / alaṃ khalvoḥ pratiṣedhayoḥ prācāṃ ktvā/

vṛttiḥ / alaṃ khalu ityetayoḥ pratiṣedhavācinorupapadayour dhātoḥ ktvā pratyayo bhavati/

III. 4.21 : samānakartṛkayoḥ pūrvakālo/21/padāni/ samāna kartṛkayoh pūrvakālo (ktvā)/

vṛttiḥ / samānaḥ karttā yayaorddhātvarthayos tatra pūrvakāledhātvarthe vartapranāddhātoḥ ktvāpratyayo bhavati/

vārttikam/āsya vyādāya svapiti sammilya hasatītyupasaṅkhyānamapūrvakālatvāt/

rāghavaḥ : Rāghava- s.m. (coming from Raghu), "the descendant of Raghu", i.e. Rāma, N.sg.m.;

lakṣmaṇaḥ : from lakṣman– s.nt. G.sg. as suggested by *saha*, "good or lucky mark, excellence"; here, "with Lakṣmana";

gatvā : abs. of GAM–, (for Pāṇini's sūtra, see under *śrutvā*)

vismayaṃ : vismaya– s.m. "wonder" (*āścarya*); "pride" (darpa), Ac.sg.m. *vismaya* becomes *bismăy* (or *bhismăy*) in Khmer, (v à b, b à bh);

paramaṃ : parama– adj. "principal, chief, excellent" (uttam, śreṣ-ha); Ac.sg.m.; parama is also used in Khmer language;

Viśvāmitram : viśvāmitra, proper name of a sage; in the Rāmarkert(i), Khmer atha: sind.atha+abravīt, *sandhi:* a + a = ā, Pāṇ.VI. 1.101 :

akaḥ savarṇe dīrghaḥ / 101 / padāni / akaḥ savarṇe dīrghaḥ /

vṛttiḥ / akaḥ savarṇe'ci parataḥ pūrvaparayoḥ sthāne dīrgha ekādeśo bhavati/

*vārttikam/savanṇadīrghatve ṛti rvā vacanam/vā⁰/ḷti ḷ vā vacanam/*This *sandhi* is called *praślis□dsandhi.*

abravīt : coming from the root *BRŪ–*, 2nd cl., a, augment (*bhūtakaraṇa*), *brav*, from *brū–* → bro, ū → o, guṇa, Pāṇ.I. 1.2 :

adeṅ guṇaḥ/2/padāni/at eṅ guṇaḥ/

vṛttiḥ/guṇaśabdaḥ sañjñātvena vidhīyate pratyekamadeṅāṃ varṇānāṃ sāmanyena(...);

Pāṇ.VII. 3.84 : sārvadhātukārddhadhātukayoḥ/84/padāni/ sārvadhātuka ārddhadhātukayoḥ/

vṛttiḥ/sārvadhātuke ārddhātuke ca pratyaye parata igantasyāṅgasya guṇo bhavati/bro + ī, o → av, Pāṇ.VI. 1.78 : eco'yavāyāvaḥ/78/padāni/ecaḥ ay av āy āvaḥ/

vṛttiḥ/ ecaḥ sthāne'ci parato'ya av āy āv ityete ādeśā yathāsaṅkhyaṃ bhavanti/

e → ay ; ai → āy ; o → av ; au → āv ; –ī–(ī-), Pāṇ.VII.3.93 :

bruva ī□/ 93 / padāni / bruvaḥ ī□/

vṛttiḥ/ bru ityetasmāduttarasya halādeḥ pitaḥ sārvadhātukasya īḍāgamo bhavati/

t, personal flexional ending of 3rd pers.sg., Imperfect tense, Parasmai pada.

Atyadhutamidaṃ brahman
kathitaṃ paramaṃ tvayā/
gaṅgāvataraṇaṃ puṇyaṃ
sāgarasyāpi pūraṇam/2/

"O Brahman ! (regarding the) describing of the holy river Gaṅgā (and) also the filling of the ocean, has been excellently toly by Thy".

atyabhutam: ati-adbhuta-, *sandhi*: the vowel *i* of *ati* changes into *y* before the vowel a of *adbhutam*, according to *saṃprasāraṇa* principle, some Pāṇini's sutras have to be known :

I. 1.45 : igyaṇaḥ saṃprasāraṇam/45/padāni/ik yaṇaḥ saṃprasāraṇam/

vṛttiḥ/ igyo yaṇaḥ sthāne bhūto bhāvī vā tasya saṃprasāraṇamityeṣā sañjñā bhavati/

VI.4.131 : vasoḥ saṃprasāraṇam/131/padāni/vasoḥ saṃprasāraṇam/

vṛttiḥ/ vasvantasya bhasya saṃprasāraṇam bhavati/ (see also the sūtra VI. 1.13; VI. 1.15);

VI.1.77 : iko yaṇaci/77/padāni/ikaḥ yaṇ aci/

vṛttiḥ/ aci parata ike yaṇādeśo bhavati/

vārttikam/ikaḥ plutapūrvasya savarṇadīrghabādhanārthaṃ yaṇādeśo vaktavyaḥ/

VI. 1.127 : iko'savarṇe śākalyasa hrasvaś ca/127/ padāni/ ikaḥ asavarṇe śākalyasya hrasvaḥ ca/

vṛttiḥ/ iko'savarṇe'ci parataḥ śākalyasyācāryasya matena prakṛtyā bhavanti hrasvaś ca tasyakaḥ sthāne bhavati/

*vārttikam/sinnityasamāsayoḥ śākalapratiṣedho vaktavyaḥ/ vā⁰/īṣā akṣādiṣu chandasi prakṛtibhāvamātra vaktavyam/*ati: *ind. "very, too much, exceed□ ingly"; "over, beyond, above";*

adbhuta– adj. "wonderful" (*āścaryakara*); extraordinary" (*alaukika, amānuṣa, atimānuṣa*); s.nt. "a wonder, a miracle" (*āścarya, camatkṛti*); "surprise, the marvellous sentiment";

idam : stem *idam*–, N.Ac.sg.nt., "this"; Pāṇini's sūtra Pāṇ.VII. 2.113 :

hali lopaḥ/113/padāni/hali lopaḥ/

vṛttiḥ/ halādau vibhaktau parata idamo'kakrārasya idpasya lopo bhavati/

VII. 2.108 : idamo maḥ/108/padāni/idamaḥ maḥ/

vṛttiḥ/ idamaḥ sau parato makārontādeśo bhavati/ (for the case of 2 yam, N.sg.);

VII. 2.111 : ido'y puṃsi/111/padāni/idaḥ ay puṃsi/

vṛttiḥ/ idama idpasya puṃsi sau parato'y ityeyamādeśo bhavati/

It deals also with N.sg.m. (see sūtra VII. 2.102; VI. 1.68; VII 2.110; I. 1.27);

The *id* of *idam* is elided before trhe desinence beginning with a consonant. The rule I. 1.52 has nothing to do in the present case. brahman : Voc. sg. of brahman–, Pāṇ. VIII. 2.8 :

na ṅsambudhyoḥ/8/ padāni/na ṅi sambudhyoḥ/

vṛttiḥ/ ṅau parataḥ sambuddhau ca nakāralopo na bhavati/

vārttikam/ṅavuttarapade pratiṣedhasya pratiṣedho vaktavyaḥ/vā/vā na puṃsakānamiti vaktavyam/

In locative and vocative sg., the final *n* of the stem in an– is not elided. The sūtra VI. 1.68 can also be quoted :

hal ṅyābhyo dīrghātsutisyapṛktaṃ hal/68/padāni/hal ṅyāp bhyaḥ dīrghāt su ti si apṛktam hal/

vṛttiḥ/ lopa iti vartate/tadiha laukikenāthenārthavata karmasādhanaṃ draṣ□avyam/lupyata iti lopaḥ/ halantān ṅayantādāvantāś ca dīrghāt paraṃ si ti si ityetadapṛktaṃ hal lupyate/

kārikā : saṃyogāntasya lope hi nalopādirna siddhayati/
rāttu ternaiva lopaḥ syāddhalastasmād vidhīyate/

kathitaṃ : kath + i- – kta, *KATH*– 10th cl., kathita– verb.adj., Pāṇ.VII. 2.52:

vasaikṣudhori□52/padāni/vasati kṣudhoḥ i□

vṛttiḥ/vasateḥ kṣudheś ca ktavaniṣ-hayoridagamo bhavati/

paramaṃ : parama– adj. (see in analysis of st.1);

tvayā : I.sg. of tvad– (yuṣmad–), Pāṇ.VII.2.86 :

yuṣmadasmadoranādeśe/86/padāni/yuṣmad asmadoḥ anādeśe/

vṛttiḥ/ yuṣmadasmadityetayoraṇadeśa vibhaktau parata ākāradeśo bhavati/

VII. 2.89 : yoci/89/yaḥ aci/

vṛttiḥ/ ajādau vibhaktāvanādeśe yuṣmadasmadoryakārād□ eśo bhavati/

avataraṇaṃ : avataraṇa– s.nt. “descending, coming down”(avarohaṇa); “an incarnation”(avatāra); “crossing(taraṇa); “a holy bathing place” (tīrtha); Ac.sg.;

gaṅgā + avataraṇaṃ, this is a *karmadhāraya* compound;

puṇyam : puṇya– adj. “holy, sacred”(pavitra); “auspicious, lucky” (śubha);

“lovely, pleasing”(cāru); s.nt. “virtue, merit, purification, purity”(guṇa, dharma, pārucañya);

pūraṇaṃ : pūraṇa– s.m. “a bridge” (setu); “the ocean” (sāgara); “filling, completing (*pūrti*);

"accomplishing"(*sādhana*);

sāgarasya : sāgara– s.m. "ocean", G.sg.;

api : ind., Pāṇini's sūtra I. 4.96 :

apiḥ padārtha saṃbhāvanāvavasargagarhāsamuccayeṣu/
96/padāni/apiḥ padārtha saṃbhāvana
anvavasarga garhā samuccayeṣu (karma)/

vṛttiḥ/ padārthe saṃbhāvane'nvavasarge garhāyaṃ
samuccaye ca vartamānaḥ apiḥ
karmapravacanīyasaṃjño bhavati/

sāgarasya + api, sandhi : a + a → ā, Pāṇ.VI. 1.101, (see in analysis of st. 1).

Kṣṇabhūteva nau rātriḥ
saṃvṛtteyaṃ mahātapaḥ/
imāṃ cintayataḥ sarvāṃ
nikhilena kathāṃ tava/3/

"Oh! the Killer of the enemies, this night of ours came to be like a moment as we thought of all that was told by you entirely."

nau : dual of *mad–*, Ac. āvām (nau), dat. āvābhyām (nau), G.āvayos(nau);

rātri– s.f. "night", (rātrī, kṣapā), N.sg.; we can read in the *Ṛgveda* :

hvayāmi rātrīṃ jagato niveśanīṃ (...), Ṛg.I. 35.1

cintayatah : pres.participle coming from the *CINT–* 10th cl. "to think, to consider" (ā–*LOC–*); "to mind, to take care of" (ava–*ĪKṢ–*); "to remember" (SMR–); "to find out" (anu–*IṢ–*); "to discuss, to consider, to discriminate" (*VIC–*); Ac.m.pl. or Ab.G.sg.m.nt.

kṣaṇa– s.m. (or nt.), "an instant" (*nimeṣa*); "an opportunity" (avasara);

"a delight" (utsava); "the centre, the middle" (madhya); "moment";

kathāṃ : kathā– s.f. “a tale, legend, fable” (*kathaprabandha*); “mention, allusion” (*nirdeśa*); “talk, conversation” (*sambhāṣaṇa*); Ac.sg.

nikhilena : nikhila– adj. “complete, entirely” (*aśeṣa*); I.sg.;

tava : coming from the stem *tvad–*, G.sg.(te),

this is stated by a *Pāṇini's* sūtra,

VIII. 1.22 : te mayāvekavacanasya/22/ padāni/te mayau eka vacanasya/

vṛttiḥ/ yuṣmadasmadādekavacanāttyaoḥ ṣaṣ caturthīsthāyor yathā saṅkhyaṃ te me ityetāvadeśau bhavataḥ/

vas, nas, te, me ... are the forms of substitutions which do not take place when there is in connection with *ca, va, ha, aha, and eva,* (Pāṇ.VIII. 1.24).

imāṃ : coming from the stem *idam–*, Ac.sg.f., related to *kathāṃ*, for *imāṃ*, there

VII. 2.108 : idamo maḥ/108/padāni/idamaḥ maḥ/

vṛttiḥ/ idamaḥ sau makārontādeśo bhavati/

VII. 2.109 : daś ca/109/padāni/daḥ ca/

vṛttiḥ/ idamo dakārasya sthane makārādeśo bhavati vibhaktau parataḥ/

bhūta– adj. “past, obtained, real, similar” (atīta, prāpta, tathya, sadṛśa); “the dark fortnight of a month” (kṛṣṇapakṣa, bahula); “a creature” (prāṇin); “spirit, a ghost” (niśācara); “a fact” (bhūtārtha); “the world” (jagat); “welfare” (kalyāṇa);

bhūteva : bhūta + iva, *sandhi* : a + i = e, Pāṇ.VI. 1.87 :

ādguṇaḥ/87/padāni/āt guṇaḥ/

vṛttiḥ/ acītyanuvartate/avarṇātparoyo'c aci aci ca pūrvo

yo'varṇastayoḥ pūrvaparayoravarṇacoḥ sthāne eko guṇa ādeśo bhavati/

sarvāṃ : sarva– pron. "all, whole, complete"(*akhila, sakala pūrṇa*); Ac.sg.f., related to kathāṃ; Pāṇ.I. 1.27 :

sarvādīni sarvanāmāni/27/padāni/sarva ādīni sarvanāmāni/

vṛttiḥ/ sarvaśabda ādiyeṣāṃ tānīmāni sarvādīni sarvanāmasañjñani bhavanti/

Sarva, viśva, ubha, abhya, itara, katara, katama, sama, anya, kim, etc... are concerned with this sūtra.

For *kathāṃ* (kathā), a Pāṇini's sūtra V. 3.26 may be known :

thā hetau cacchandasi/26/padāni/thā hetau ca chandasi/

vṛttiḥ/ kiṃ śabdāddhetau varttamānātthā pratyayo bhavati cakārāt prakāravacane/chandasi viṣaye/

tathā and *kathā* are explained by this *sūtra, (V. 3.2; V. 3.11; V. 3.23, 24.)*

tapaḥ : tapas– s.nt. "warmth, fire" (uṣṇatva, agni); "pain" (piḍā); "penance"(tapa); "merit"(puṇya); "a long period of time"(kalpa).

iyaṃ : coming from the stem idam–, N.sg.f., Pāṇ.VII. 2.110 :

yaḥ sau/110/padāni/yaḥ sau/

vṛttiḥ/ idamo makārasya puṃsi sau parato'ya ityayamā□ deśo bhavati/

y is substituted for the *d* of *idam* in N.sg.f.

saṃ–vṛtta + iyaṃ : *sandhi* : a + i = e, Pāṇ.VI. 1.87, (see under *bhūteva*);

saṃ–vṛt + kta saṃ–VṚT–ta, coming from saṃ–*VṚT*– "to become" (BHŪ), for kta, there are some Pāṇini's sūtra,

III. 4.70 : tayoreva kṛtyaktakhalarthāḥ/70/padāni/tayor eva kṛtya kta khalarthāḥ/

vṛttiḥ/ tayoreva bhāvakarmaṇoḥ kṛtyasaṃjñakāḥ ktakhalārthoś ca pratyayā bhavanti/

tayoḥ is related to *bhāva* "an Impersonal act" and *karma*, "object".

Sometimes *ta* is used or called the past passive participle.

Khal (III. 3.126) tends to dentote the object and the Impersonal act. After a transitive verb *kṛtya*, *kta* and *khalārtha* do not point out the *bhāva*, ("an Impersonal action").

III. 4.71 : ādikarmaṇi ktaḥ kartari ca/71/padāni/ādi karmaṇi ktaḥ kartari ca (bhāve, karmaṇi)/

vṛttiḥ/ ādikarmaṇi yaḥ kto vihitaḥ sa kartari bhavati cakārāt yathā prāptaṃ bhāvakarmaṇoḥ/

Besides *ādikarmaṇi*, the particle *ca* in the *sūtra* indicates that kta is used to denote the act and the object as well.

III. 4.72 : gatyarthākarmakaśliṣaśīṅsthāsavasajanaruhajīry□ atibhyaś ca/72/

padāni/gatyartha akarmaka śliṣa śīṅ sthā āsa vasa jana ruha jīryatibhyaḥ ca (ktaḥ kartari bhāve karmaṇi)/

vṛttiḥ/ gatyarthebhyo dhātubhyo'karmakebhyaḥ śliṣādibhyaś ca yaḥ ktaḥ sa kartari bhavati cakārādabhyāprāptaṃ ca bhāvakarmaṇoḥ/

The affix *kta* is also used to denote the agent as well as the act and the object, in case of the verbs implying motion (after transitive roots) as *śiliṣ, śi, sthā, ās, vas, jan, ruh, jr*".

By virtue to the word *ca* "the act and the object" is added into the *sūtra*.

The words *kṣaṇa*, *bhūta*, *rātrī*, *tapa*, *kathā* are used in Khmer language.

Sarva is seen as *sabba* in colloquial use.

Tasya sā śarvarī sarvā
saha saumitriṇā tadā/
jagāma cintayanasya
viśvāmitrakathāṃ śubhām/4/

"Oh! Viśvāmitra! this whole night of mine passed in discussing this good legend with Lakṣmaṇa."

tadā : ind. "then" (*tasmin samaye*), Pāṇ. V. 3.15 :

sarvaikānyakiṃyattadaḥ kāle dā /15/ padāni/sarva eka anya kim yat tadaḥ kāle dā/

vṛttiḥ/ saptamyā iti varttate na tvitarābhya iti/sarvādibhyaḥ prātipadikebhyo dā pratyayo bhavati/ tralopavādaḥ/

saumitrīṇā : saumitrī– s.m. metron. of Laksmaṇa, I.sg., *san□dhi* : the nasal dental *n* changes into nasal cerebral *ṇ* as the letter *r* is present in the word, Pāṇ.VIII. 4.1, 2;

VIII. 4.1 : raṣābhyāṃ no ṇaḥ samānapade/1/padāni/ raṣabhyām naḥ ṇaḥ samānapade/

vṛttiḥ/ rephaṣakārābhyamuttarasya nakārādeśo bhavati samānapadasthau cennimittanimittinau bhavataḥ/

vārttikam/ṛvarṇādyeti vaktavyam/

VIII. 4.2 : a□kupvāṅumvyavāyepi/2/padāni/a□ku pu āṅ num vyavāye api/

vṛttiḥ/ a□ku pu āṅ num ityetair vyavāyepi rephaṣakārābhyamuttarasya nakārasya ṇakāra ādeśo bhavati/

saha : ind. "with";

tasya : coming from the stem tad–, G.sg.m. (or nt.);

sā : coming from the stem tad–, N.sg.f.;

sarvā : sarva–, declined like a pron., N.sg.f.;

śarvarī : śarvarī– s.f. "a night";

viśvāmitra : proper name of a sage;

kathāṃ : kathā– s.f., see in analysis of st. 3; (Pāṇ. V. 3.26);

śubhām : śubha– adj. "bright, beautiful, auspicious" (*rucira, śubhaga*); "good virtuous" (*sādhu, guṇin*); s.nt. "happiness, prosperity" (*maṅgala*); subha in Khmer language bearing the same meaning as Sanskrit does; Ac.sg., related to *kathām*

cintayanasya : cint–ay–ana– adj. a derivative from the root CINT– 10th cl. (see in analysis of st. 3, "to consider, to mind, to consider, to take care of"; about *ana*, there are some Pāṇini's sūtra :

III. 2.150 : jucaṅkram yadandramyasṛgṛdhijvalaśucalaṣapa□ tapadaḥ/150/padāni/

ju caṅkramyadandramya sṛ gṛdhi jvala śica laṣa pata padaḥ (yuc, tacchīlādiṣu)/

vṛttiḥ/ ju prabhṛtibhyo DHĀTUBHYO yuc pratyayo bhavati tacchīlādiṣu kartṛṣu/

III. 1.134 : nandigrahipacādibhyo lyuṇinyacaḥ/134/ padāni/nandi grahi pacādibhyaḥ lyu ṇini acaḥ/

vṛttiḥ/ tribhyogaṇebhyas trayaḥ pratyayā yathāsaṅkhayaṃ bhavanti nandyādibhyo lyuḥ grahādibhyo ṇiniḥ pacādibhyo'caḥ/

VII. 1.1 : yuvoranakau /1/ padāni/yu voḥ ana akau/

vṛttiḥ/ yu vu ityetayorutsṛṣ□aviśeṣaṇayoranunasikayaṇoḥ pratyayor grahaṇaṃ tayoḥ sthāne yathāsaṅkh□ yamana aka ityetāvādeśau bhavataḥ/

kārikā : yuvośced dvivanirdeśo dvitve yaṇtu prasajyate/

atha cedekavadhāvaḥ katha puṃvadbhaved ayam/

dvitye naigamiko lope ekatve numanityatā/

āśiṣyatvāddhi liṅgasya puṃstvaṃ vehi samāsritam/

lyu = ana; *ṇvul* = aka (III. I.133)

jagāma : coming from the root *GAM*—, ja, reduplication (abhyāsa), *gām*– root with the lengthened ā, *a*, pers.flexional ending of 3rd pers.sg. Perfect tense, Parasmai pada. For the reduplication *ja*, Pāṇ. VII. 4.62 :

khhoś cuḥ/62/padāni/kuhoḥ cuḥ/

vṛttiḥ/ abhyāsasya kavargahakārayoś cavargādeśo bhavati/

cakāra, cakhāna, jagāma, jaghāna, jahāra, jihīrṣati, jahau/

The interconsonantic vowel *a* changes into the long vowel *ā, Pāṇ.VII. 2.116 : at aupadhāyāḥ/116/padāni/ ataḥ upadhāyāḥ/*

vṛttiḥ/ aṅgopadhāya akārasya sthāne ñiti ṇiti ca partyaye vṛddhir bhavati/

The reduplication is stated by some Pāṇini's sūtras,

VI. 1.8 : li□ dhātoranabhyāsasya/8/padāni/li□ dhātoḥ anabhyāsasya/

vṛttiḥ/ li□ parato'nabhyāsasya dhātoravayavasya prathamasyaikācoḥ dvitīyasya vā yathayogaṃ dve bhavataḥ/

vārttikam/dvirvacanaprakaraṇe chandasi veti vaktavyam/ vā/ li□ṅ dvirvacane jāgartervoti vaktavyam/

VI. 1.9 : sanyaṅoḥ/9/padāni/san yaṅoḥ/

vṛttiḥ/ dhātoranabhyāssasyeti/saṇyaṅoriti ca ṣaṣvyant□ ametat/sannatasya yaṅantasya cānabhyāsasya dhātoravayavasya prathamasyaikācau dvitīyasya vā yathāyogaṃ dve bhavataḥ/

san (Desiderative); *yaṅ* (Intensive).

VI. 1.10 : ślau/10/ padāni/ślau/

vṛttiḥ/ ślau parato'nabhyāsasya dhātoravayavasya prathamasyaikāco dvitīyasya vā yathayogaṃ dve bhavataḥ/

ślu = root of the 3rd cl. of verbs : ślu causes the elision of the *vikaraṇa* (śap).

HU– hu+śap+tiP = hu+ślu+tiP = hu-hu+0=tiP = ju-ho+ti.

The reduplication is of the 1st or the 2nd syllable according to the root (with consonant or vowel at its beginning).

VI. 1.1 : ekāco dve prathamasya/1/ padāni/eka acaḥ dev prathamasya/

vṛttiḥ/ adhikāro'yam/ekāca iti ca dve iti ca prathamasyeti ca tnitayamadhikṛtaṃ veditavyam/ita uttaraṃ yadavakṣyāmaḥ prāk saṃprasāraṇavidhānāt tatraikācaḥ prathamasya dve bhavata ityevaṃ tadveditavyam / vakṣyati li□ dhātoranabhyāsas□ yeti/tatra dhātoravayavasyānabhyāsasya prath□ amasyaikāco dve bhavataḥ/

This is an *adhikāra* rule leading the section of reduplication.

VI. 1.4 : pūrvo'abhyāsaḥ/4/padāni/pūrvaḥ abhyāsaḥ/

vṛttiḥ/ dve iti prathamāntam yadanuvartatte tadarthādiha ṣaṣvyantaṃ

N.B. For a complete set of Pāṇini's sūtra, see in analysis of sarga 45, st.18.

VII. 4.59 : hrasvaḥ/59/padāni/hrasvaḥ/

vṛttiḥ/ harasvo bhavatyabhyāsasya/

vārttikam/abhyāsasyānaci/

vārttikam/cari cali pati vadīnāṃ va ditvamacyāk cābhyāsasya iti vaktavyam/

VII. 4.61 : śarpūrvaḥ khayaḥ/padāni/śarpūrvaḥ khayaḥ/

vṛttiḥ/ abhyāsasya śarpūrvaḥ khayaḥ śiṣyante/

vārttikam/kharpūrvaḥ khaya iti vaktavyam/

VII.4.66 : urat/66/padāni/uḥ at/

vṛttiḥ/ ṛvarṇāntasyābhyāsasyākārādeśo bhavati/

(For the elision of *r*, 4.60; in case of Intensives, VII. 4.90); VII. 4.60 : *halādiḥ śeṣaḥ*/60/padāni/hal ādiḥ śeṣaḥ/

vṛttiḥ/ abhyāsasya halādiḥ śiṣyate anādir lupyate/

śeṣaḥ (or also *śiṣyate*) may bear the sense of *avasthāpyate*.

VIII. 4.54 : abhyāse varttamānānāṃ jhalāṃ carādeśo bhavati cakārājjaś ca/

car means all voiceless un–aspirated+sibilants (I.1.58);

jhal means all non–nasal + fricatives;

jaś means all voiced un–aspirated : j, b, g, d, d (I. 1.58; VIII.2.39).

The personal flexional endings of Parasmai pada of the Perfect tense can be seen in Pāṇini's sūtra III.4.82 :

parasmaipadānāṃ ṇalatususthalathusaṇal vamāḥ/82/ padāni/parasmaipadānāṃ ṇal atus us thal athus a ṇal māḥ (li□dḥ)/

vṛttiḥ/ li□ādeśānāṃ parasmaipada sañjñakānāṃ yathāsaṇk□ hyaṃ tivādīnāṃ ṇalādayao navādeśā bhavanti/

(see also III. 4.81; VI. 1.8. ; VII. 4.60; VI. 4.120; VII. 2.62; VII. 2.63; VII. 1.91; VII. 2.35; VIII. 3.15).

Tataḥ prabhāte vimale
viśvāmitraṃ mahāmunim/
uvāca rāghavo vākyam
kṛtāhnikam arindamaḥ/5/

"Then in the fine morning, Rāma the descendant of Raghu, (and) the Killer of the enemies, spoke to the great sage Viśvāmitra who had performed daily rituals."

tataḥ : tatas (*in pausa*), "then, hence"; it is explained by Pāṇini's sūtra,

V. 3.7 : pañcamyāstasil/7/pañcamyāḥ tasil/

vṛttiḥ/ pañcamyantebhyaḥ kiṃ sarvanāmabahubhyastasilpratyayo bhavati/

kim + tasil = ku + tas (*kim* is substitued by *ku*, see Pāṇ.VII. 2.104; we have *kutaḥ*, *kuha*, Pāṇ.V. 3.13).

VI. 3.35 : tasilādiṣvākṛtvasucaḥ/35/padāni/tasilādiṣu ākṛtvasucaḥ/

vṛttiḥ/ pañcamyāstasilityataḥ prabhṛti saṅkhyāyaḥ krīyāmbhyāvṛttigaṇane kṛtvasujiti pragetasmād ye pratyayāsteṣu bhāṣitapuṃkādanūṅ strīyāḥ puṃvadbhavati/

vārttikam/śasi bahvalpārthasya puṃvadbhāvo vaktavyaḥ/ vā⁰/

tvatalorguṇavacanasya puṃvadbhāvo vaktavyaḥ/vā⁰/

bhasyaḍhe taddhite puṃvadbhĀvo vaktavyaḥ/vā⁰/

□*ak chasoś ca puṃvadhāvo vaktavyaḥ/*

tasyāḥ śālāyaḥ = tataḥ, tasyāṃ = tatra, yasyāṃ = yatra, yasyā = yatas.

viśvāmitram : viśvāmitra, proper name of a Sage, Ac. sg.;

mahāmunim : mahā-muni– s.m. "great sage", Ac.sg., related to *viśvāmitram*; Khmer language uses the same word as *munī* or *mahāmunī*; in Khmer version or *Rāmāyaṇa*, the sage is called as *Bisvāmitra*(a);

vimale: vimala– adj. "pure, clear", L.sg. ; *vimal* as the word is used in Khmer literary text ;

prabhāte : prabhāta– s.nt. "dawn, day-break" (*uṣas*– s.f.); from the root pra+ *BHĀ*– 2nd cl., "to shine"(*cakās*). *Prabhāta* may have the same meaning as an indeclinable *pratar* seen in :

brahmaṇān prayupāsītaprātarutthāya pārthivaḥ/
Manusmṛti, VII. 37 (1st line).

rāghavo : rāghavas (*in pausa*), rāghava– (from Raghu), "the descendant of Raghu", i.e. Rāma; N.sg.; *sandhi* : the group *–as* becomes *0* before the sonant *v* of vākyaṃ there are two Pāṇini's sūtras :

VI. 1.113 : ato roraplutādaplute/113/padāni/ataḥ roḥ aplutāt aplute/

vṛttiḥ/ ati uditi varttate/akārāplutāduttarasya rorephasya ukārānbandhavisiṣ□asya akāre'plute parata ukā□ rādeśo bhavati/

VI. 1.114 : haśi ca/114/haśi ca/

vṛttiḥ/ haśi ca parato'ta uttarasya rorukādeśo bhavati/

vākyam : vākya– s.nt. "a sentence" (vacana); "a speech" (bhāṣana), Ac.sg., object of *uvāca*;

uvāca : coming from the root *VAC–*, *u*, a reduplication (abhyāsa), vac–, stem of conjugation with the lengthened *a*, *a*, personal flexional ending of 3rd pers.sg. of Perfect tense, Parasmai pada; Pānini's sūtra for reduplication : VIII. 4.62; VI. 1.8; VI. 1.9; VI. 1.10; VI. 1.1; VI. 1.4; VII. 4.59; VII. 4.61; VII. 4.66; VII. 4.60; VIII. 4.54; the interconsonantic vowel *a* becomes a long vowel *ā*, VII. 2.116; the personal flexional endings of Perfect tense can be referred to III. 4.82; all of these sūtras can be seen in analysis of st.4 *āhnikaṃ* : *āhnika–* adj. "daily" (dainika, ahna), "performed or occuring in the daytime"; s.nt. "anything to be performed daily" (*nityavrata*, *nityācāra*); "a religious ceremony to be performed every day at a fixed hour";

kṛta– adj. (from the root KṚ–), "done, performed"; *sandhi*: a + a = ā, Pāṇ.VI. 1.101, (see in analysis of st.1);

arindamaḥ : ǎdama– adj. "foe–conquering, victorious", N.sg. m., related to *rāghavo*, used for qualifying Rāma; Pāṇ.III. 2.46 :

sañjñāyaṃ bhṛtṛīvṛjidhārisahitapidamaḥ/46/padāni/ sañjñāyaṃ bhṛ tṛī vṛji dhāri sahi tapi damaḥ (karmaṇi supi, khac)/

vṛttiḥ/ priya vaśa ityetayoḥ karamaṇorupapadayor vader dhātoḥ khac pratyayo bhavati/

Khac is stated by III. 2.38 :

priyavaśe vadaḥ khac/38/padāni/priya vaśe vadaḥ khac/

vārttikam/ khac prakaraṇe gameḥ supyupasama khayanam/

vārttikam/ vihāyaso viha ca/

vārttikam/ ḍe ca vihāyaso vihādeśo vaktavyaḥ/

vārttikam/ khac ca ḍidvā vaktavyaḥ/

The affix *khac* (= a) is used after the verb *VAD*–, "to speak" when priya or *vaśa* is the word in composition with it as an object.

The letters *kh* and *c* are indicatory. *Kh* means that the augment *mum* must be added (VI. 3.37), and *c* indicates that there are some short vowels in certain case (VI. 4.94)

priya + am + *VAD* + Śap + tip = priya + 0 + muM + *VAD* + Khac = priya–ṃ–vad–a, "speaking pleasantly"

vaśa + am + *VAD* + a + ti = vaśa + muM + VAD + Khac = vas–aṃ–VAD–a, "obedient", "saying submission to the will of another".

Khac is used with *GAM*– when a word ending in case–affix is in composition with it : *mitaṅgamā hastinī*, "the slow-moving", i.e. "an elephant",

mitaṅgamā hastini, "the slow-moving", i.e. "a she–elephant".

About the composition of *GAM*– and *vihāyas*, we can have :

vihāyasā gacchati = vihaṃgamaḥ, "that which goes through the sky", i.e. a bird; for the same meaning, we see *vihaga, vihaṅga, vihaṅgas*.

Bhuj+aṃ+*GAM*+Khac = *bhujaṃgam*–a, or *bhujaṃ–ga*, "a serpent" (what goes crookedly).

Gatā bhagavatī rātriḥ
śrotavyaṃ paramaṃ śrutam/6/

"The goddess Rātrī has gone away. The best (thing) deserving to be heard has been heard (by me)".

rātriḥ : rātri– s.f. "night" (rārtī–, used also in Khmer language), Ṛg.I. 35.1, see in analysis of st.3;

gatā: coming from *GAM*– + ta → ga–ta–, the letter *m* of the root is elided,

Pāṇ.VI. 4.37 : anudāttopadeśavanatitanotyādīmāmanunāsi□ kalopojhalikṅiti/37/

padāni/anudāttopadeśa vanati tanotyādīnāṃ anunāsika lopaḥ jhali kṅiti/

vṛttiḥ/ anudāttopadeśānāmaṅgānaṃ vanatestanotyādīnāṃ cānunāsikalopo bhavati jhalādau kṅiti pratyaye parataḥ/

It concerns the roots ending with a nasal. There are 6 roots: *YAM*– → ya–ta, *RAM*– → ra–ta, *NAM*– → na–ta, *GAM*– → ga–ta, *HAN*– → ha–ta, *MAN*– → ma–ta. We have the suffixes *kta* and *ktavatu* for the eighth class (=*Tanādi*) having ten roots:

TAN– → ta–ta, tatavan ; *KṢAṆ*– → kṣa–ta, kṣatavān; ṚṆ– → ṛ–ta, ṛtavān; TṚṆ– → tṛ–ta, tṛtavan; GHṚṆ– → ghṛ–ta, ghṛtavān; VAN– → va–ta, vatavān; MAN– → ma– –ta, matavān, KṚṆ– → kṛta, kṛtavān; the root SAN– takes *ā* long → (VI. 4.45).

About the suffix kta (=ta), there are some Pāṇini's sūtras,

III. 4.70 : Tayorevakṛtyaktakhalarthāḥ/70/ padāni/tayoḥ eva kṛtya kta khalarthāḥ/

vṛttiḥ/ tayoreva bhāvakarmaṇoḥ kṛtyasañjñakāḥ ktakhalārthāś ca pratyayā bhavanti/

Tayoḥ "of those two" is related to *bhāva* "an Impersonal act", karma, "object". The word *eva* "only" being in the sūtra excludes the notion of "agent" from it.

III. 4.71 : ādikarmaṇiktaḥ kartari ca/71/padāni/ādi karmaṇi ktaḥ kartari ca (bhāve karmaṇi)/

vṛttiḥ/ ādikarmaṇi yaḥ kto vihitaḥ sa kartari bhavati cakārāt yathāprāptaṃ bhāvakarmaṇoḥ/

ādikarmaṇi, "the beginning of an action", it may be understood as the action is signified by the roots. The word *ca* of the sūtra has its force, it means even in the case of the beginning of an action, the affix *kta* may be used. This affix expresses the act and the object as well; it denotes also the agent in case of the beginning of action.

III. 4.72 : gatyarthākarmakaśliṣaśīṅ sthāsavasajanaruhajīryatibhyaś ca/72/

padāni/gatyartha akarmaka śiliṣa śīṅ sthā ās vasa jana ruha jīryatibhyaḥ ca(ktaḥ kartari bhāve karmaṇi)/

vṛttiḥ/ gatyarthebhyo dhātubhyo'karmakebhyaḥ śilṣādibhyaś ca yaḥ ktaḥ sa kartari bhavati cakārād yathāprāptaṃ ca bhāvakarmaṇoḥ/

Kta is employed in denoting :

– the agent, the act, the object with the verb expressing motion and intransitive roots and also the roots *ŚLIS*– (IVth cl.) *ŚĪ*– (IInd cl.) *STHĀ*– (Ist cl.) *ĀS*– (IInd cl.) *VAS*– (Ist cl.) *JAN*– (IVth cl.) *RUH*– (Ist cl.), *JṚ*– (IVth cl.).

III. 4.76 : kto'dhikaraṇe ca dhrauvyagatipratyavasānārthebhyaḥ/76/padāni/

ktaḥ adhikaraṇe ca dhrauvya gati pratyavasānārthebhyaḥ (ktaḥ bhāve karmaṇi kartari)/

vṛttiḥ/ dhrauvyagatipratyavasānārthebhyo yaḥ kto vihitaḥ so'dhikaraṇe bhavati cakārād yathāprāptaṃ ca/ dhrauvyārthebhyaḥ kartṛbhāvādhikara– ṇeṣu gaty□ arthebhyaḥ kartṛkarmabhāvādhikaraṇeṣu praty□ avasānārthebhyaḥ karmabhāvādhikaraṇeṣu/

The particle *ca* has its force is in the *sūtra* to make clear in addition to *adhikaranakāraka* others applicable rules related to *kta*,

– static action (dhrauvya),

– movement (gatyartha),

– eating (pratyavasāna = arthebhyaḥ).

bhagavatī : (from bhagavant–/–vat–), N.sg.f., "the derivation with ī(=Ṅīp) is stated by Pāṇini's sūtra :

IV. 1.5 : ṛnnebhyoṅīp/5/ padāni/ṛt nebhyaḥ ṅīp (triyām ṅyāprāǎ)/

vṛttiḥ/ ṛkārāntebhyo nakārāntebhyaś ca prātipadikebhyaḥ triyāṃ ṅīp pratyayo bhavati/

The affix *ṅīp* = *ī* is added to the nominal stem ending in *ṛ* or in *n*.

In *ṅīp*, the letter *ṅ* is considered to make a common term with *ṅīṣ* and *ṅīn*; the letter *p* makes a difference from those affixes.

IV. 1.6 : ugitaś ca/6/ padāni/ugitaḥ ca (triyāṃ ṅīp)/

vṛttiḥ/ ug iti yatrasaṃbhavati yathā kathacit tadugicchabdarūpaṃ tadantāt triyāṃ ṅip pratyayo bhavati/

vārttikam/ dhātorugitaḥ pratiṣedho vakavyaḥ/vārttikam/ aṃcate ścopasaṅkhyānam/

uk = u, ṛ, ḷ; after indicatory *uk* the affix *ṅīp* is employed.

śrotavya : future passive form coming from the root *ŚRU–*, "to be heard, listened to"; "worth hearing", related to śrutam; about the affix *tavya*, there is a Pāṇini's sūtra,

III. 1.96 : tavyattavyānīyaraḥ/96/padāni/tavyat tavya anīyaraḥ (dhātoḥ)/

vṛttiḥ/ dhātos tavyattavyānīyar ityete pratyayā bhavanti/

vārttikam/ vasestayat kartari ṇicva/

vārttikam/ kelimara upasaṅkhyānam/

The letter *t* of tavyat indicates the svarita accent (VI. 1.185), the letter *r* of anīyar shows the penultimate udatta accent (VI. 1.127).

paramaṃ : parama– adj. (superlative of para), "principal, chief, excellent" (*ādya, śreṣ□ha, uttama*); "extreme, exceeding" (bahu), Ac.sg.nt., related to *śrutam*;

śrutam : sruta– adj., from *ŚRU–* + ta, "heard, about, known"; s.nt. "oral tradition, revelation, sacred knowledge, the Veda".

Tarāma saritāṃ śreṣ□hāṃ
puṇyāṃ tripathagāṃ nadīm/
naureṣā hi sukhāstīrṇā
ṛṣīṇāṃ puṇyakaramaṇām/
bhagavantamiha prāptaṃ
jñātvā tvaritamāgatā/7/

"Let us cross over the holy Ganges, the most splendid among the rivers, the river that blows over three paths. This is the ship that is always available for the sages who are bent on auspicious acts. Coming to know that the Lord is attained, this ship has come over here quickly."

tarāma : coming from the root *TṚ–* 1st cl. "to pass across or over, to cross over (a river)", 1st pers. pl. of of Imperative tense, Parasmai pada ; about Imperative tense (*lo□*), some pāṇini's sūtra seem to be worth knowing :

Pāṇ.III. 4.85 : lo□ laṅ vat/85/padāni/lo□aḥ laṅvat/

vṛttiḥ/ loṭ laṅvatkāryam bhavati/

III. 4.86 : eruḥ/86/padāni/eḥ uḥ (lotaḥ)/

vṛttiḥ/ loḍādeśānāmi kārasva ukārādeśo bhavati/

vārttikam/ hinoyorutvapratiṣedho vaktavyaḥ/

U is substituted for *I* ; ti → *tu*, *anti* → *antu*.

III. 4.87 : serhyapic ca/87/padāni/seḥ hi apit ca (loṭaḥ)/

vṛttiḥ/ loḍādeśasya ser hi ityayamādeśo bhavati/

hi is substituted for *si*, though it has not the indicatory *p* of *sip*.

III. 4.88 : vā chandasi /88/ padāni/vā chandasi (serhypati loṭaḥ)/

vṛttiḥ/ ādeśaś chandasi viṣaye hiśabdo vāpid bhavati/

hi is optionally treated as not having and indicatory *p*, in the Veda.

Agne naya supathā raye asmānviśvāni deva vayunāni vidvān/

yuyodhyasmajjuhurāṇameṇo bhūyiṣṭhāṁ te nama uktiṁ vidhema/1/

Ṛgveda, I. 189.1

Pāṇ.VIII. 1.51 : gatyarthaloṭ lṛṇnacetkārakaṃ sarvān yat / 51/ padāni/ gatyartha loṭ lṛṇna cet kārakam sarva anyat/

vṛttiḥ/ gatinā samānārthā gatyarthāḥ gatyarthānāṃ dhātūnāṃ loṭ; tena gatyarthaloṭ yuktaṃ Iṛḍantaṃ tiṅantaṃ nānudattām bhavati na cetkārakaṃ sarvānyad bhavati/

yatraiva kārake karttari karmaṇi vā loṭtatraiva yadi lṛḍapi bhavatītyarthaḥ/ kartṛkarmaṇī evātra tiṅantavācya kārakagrahaṇena gṛhyete na karaṇādikārakāntaram/

Pāṇ. VIII. 1.52 : lo□ca/ 52/ padāni/lo□ca/

vṛttiḥ/ loḍangtaṃ taiṅantaṃ gatyarthalo□ yuktaṃ nānudattāṃ bhavati na cetkārakaṃ sarvānyad bhavati/

Pāṇ. III. 3.162 : lo□ca/ 162/ padāni/lo□ca/ (vidhi nimantraṇa āmaṃtraṇa, adhīṣ□ saṃpraśna prārthaneṣu)/

vṛttiḥ/ lo□pratyayo bhavati dhātor vidhyādiṣvartheṣu/

Pāṇ. III. 3.163 : praiṣātisargaprāptakāleṣu kṛtyāś ca/163/ padāni/praiṣa atisarga prāptakāleṣu kṛtyaḥ ca (lo□)/

vṛttiḥ/ preṣaṇaṃ praiṣaḥ kāpacārābhyanujñānamaisargaḥ nimittabhūtasya kālasyāvasaraḥ prāptakālah eteṣvartheṣu dhātoḥ kṛtyasañjñakāḥ pratyayā bhavanti/

Praiṣa is different from *vidhi*; *praiṣa* is an order given to a hired servant; *vidhi* is a general rule which may be obeyed by all.

Pāṇ.III. 4.2 : kriyāsambhihāre lo□lo□ hisvau vā ca tadhvamoḥ /2/ padāni/

kriyā samabhihāre lo□lo□ hi svau vā ta dhvamoḥ (dhātusambandhe)/

vṛttiḥ/ samabhihāraviśiṣ□kriyāvacanāddhātor lo□pratyayo bhavati sarveṣu kāleṣu sarvalakārāṇāmapasādaḥ tasya ca lo□ hi sva ityetāvādeśau bhavataḥ tadhvam bhāvinastu vā bhavataḥ/

Pāṇ.III. 4.3 : samuccaye'nyatarasyām/3/padāni/samuccaye anyatarasyām (lo□lo□ hisvau vā tadhvamoḥ)/

vṛttiḥ/ samuccīyamāna kriyāvacanāddhātoranyatarasyāṃ lo□ pratyayo bhavati tasya lo□ hisvādeśau bhavataḥ/

Pāṇ.III. 4.4 : yathāvidhyanuprayogaḥ pūrvasmin/4/padāni/ yathā vidhi anu prayogaḥ pūrvasmin/

vṛttiḥ/ pūrvasmin loḍ vidhāne yathāvidhyanuprayogo bhavati/

In certain case, the personal flexional ending *hi* can be elided, see Pāṇ. VI. 4.105, 106; VII. 1.35.

naureṣā : naur + eṣā, naus (*in pausa*), nau– s.f. "a ship, a boat, a vessel", *nāvā* (I.sg.) is used in Khmer language; N.sg.; *sandhi* : the final dental sibilant *s* of naus (in pausa) changes into *r* before the vowel *e* of eṣā, Pāṇ. VIII. 3.15; VIII. 2.66;

VIII. 3.15 : kharvavasānayor visarjanīyaḥ/15/padāni/ khara avasānayoḥ visarjanīyaḥ/

vṛttiḥ/ rephantasya padasya khari parato'vasāne ca visarjanīyādeśo bhavati/

VIII. 2.66 : sasajuṣo ruḥ/66/padāni/ sa sajuṣoḥ ruḥ/

vṛttiḥ/ sakārāntasya padasya sajuṣ ityetasya ca rurbhvati/

esā : coming from the stem etad–, N.f.sg., related to *naur* ;

hi: ind. "for, because, on account of", never used as standing first in a sentence; *hi* may have a relation with *ha*, (ind.) "indeed, verily, of course, then, assuredly", Pāṇ.VIII. 1.34; VIII. 1.35;

VIII. 1.34 : hi ca /34/ padāni/hi ca/

vṛttiḥ/ hi ityanena tiṅantamprātilomye nānudāttaṃ bhavati/

VIII. 1.35 : chanasyanekamapi sākāṅ kṣam/35/padāni/ chandasi anekam api sākāṅ kṣam/

vṛttiḥ/ hi cetivarttate chandasi viṣaye hiyuktam tiṅantaṃ sākāṅ kṣamanekampi nānudāttaṃ bhavati/

sukhā : sukha– adj. "happy, joyful"(sukhada) ; "pleasant, agreeable" (priya); virtuous pious"(guṇavat–) ; "easy"(sukara); "fit" (yukta); N.sg.f. ;

stīrṇā : stīrṇa– coming from the root *STṚ*– 9th cl. or *STṛ*– 5th cl., "to spread, to strew" (*KṚ*); "to expand" (*pra–SṚ–*); "to extend" (*TAN–*); adj. "spread, strewn, scattered", N.sg.f.;

ṛṣīṇāṃ : ṛṣi– s.m. "an ascetic", G.pl.;

karmaṇa, : karman– s.nt., G.pl. "act, acion"; "office" duty; rite, religious act";

puṇyāṃ : punya– adj. "auspicious, propitious, holy, fair, pleasant, right, good, viṛtuous, pure, sacred", Ac. f.sg., related to *tripathagāṃ*;

śreṣthāṃ : śreṣ-ha– adj. "most splendid" or "beautiful, most beautiful of"; "most excellent, best, first, chief", (*praśasya*– adj., stutya– adj., *śreyas–*; *saritāṃ*: *sarit*– s.f. "a river, a stream", G.pl. ; this kind of word can be understood through Pāṇ.VIII. 3.30 :

naśca/30/padāni/naḥ ca/

vṛttiḥ/ nakārāntāt padāduttarasya sakārasya vā dhuḍāgamo bhavati/

tripathagāṃ : tri-patha-gā– s.f. "flowing through heaven, earth and the lower regions", i.e. the Ganges, Ac.sg., object of *tarāma*;

nadīṃ: nadī– s.f. "river", Ac.sg., related to *tripathagāṃ* ;

iha : ind. "here" (referring to time, place or direction), (atra, adhunā, evam); "in this world (opp. paratra, amutra); "in this case" (*evaṃgate*, ind.); "now" (*idānīm*);

bhagavantam : *bhagavant– adj. "the divine one, the fortu□ nate, the Saint", Ac. sg.m.;*

jñātvā : *abs. in –tvā,* coming from the root *JÑĀ– 9th cl.,* "to know, to investigate, to recognize, to test" *(ava–GAM–, VID–);* for the abs. *in –tvā, Pāṇ. I.1.40; III. 4.16; III. 4.18; III. 4.21,* see in analysis of st. 1*);*

tvaritam = tūrṇam, ind. "quickly, speedly" (kṣipram, drutam); tvarita– adj. "quick, speed";

āgatā : adj. coming from ā + *GAM–*, the last letter of the root is elided, Pāṇ. VI. 4.37, nadīṃ : nadī– s.f. "river", Ac.sg.;

prāptam : prāpta– adj. from pra–*ĀP*– + ta, (ta = kta), "attained to, reached, arrived at, found, got, acquired", Ac.sg., related to bhagavantam; for kta Pāṇ.III. 4.70, 71, 72, see in analysis of st.6.

Tasya tad vacanaṃ śrutvā
rāghavasya mahātmanaḥ/
santāraṃ kārayāmāsa
sarṣisaṅghaḥ sarāghavaḥ/8/

"Hearing this speech of that Great–Souled descendant of Raghu, Sage Viśvāmitra made Rāma cross along with the Sages".

tasya : from tad–, G.sg.;

tad : tat(*in pausa*), from *tad–*, Ac.sg.nt., related to *vacanaṃ*, *sandhi* : the final voiceless dental *t* becomes the sonant dental *d* before the sonant *v* of vacanaṃ; Pāṇ. II. 1.38 ; II. 1.39; VI. 3.2;

apetāpoḍhamuktapatitāpatrastairalpaśḥ/38/padāni/apeta apoḍha mukta patita apatrastaiḥ alpaśaḥ (sa⁰ vi⁰ ta⁰ su⁰ pañcamīsa⁰)/ (Pāṇ.II. 1.38)

vṛttiḥ/ apeta apoḍha mukta patita apatrasta ityetaiḥ saha pañcamyantaṃ samasyate tatpuruṣaś ca samāso bhavati/alpaśa iti samāsasyālpaviṣayatāmā□ caṣ□a/

stokāntikadūrārthakṛcchrāṇi ktena/39/ padāni/stoka antika dūra artha kṛcchrāṇi ktena (sa⁰ vi⁰ su⁰ pañcamīsaha)/ (Pāṇ. II. 1.39)

vṛttiḥ/ stoka antika dūra ityevamarthāḥ śabdāḥ kṛcchraśabdaś ca pañcamyantāḥ ktāntena saha samasyante tatpuruṣaś ca samāso bhavati/

vārttikam/ śastasahastrau pareṇeti vaktavyam/

pañcamyāḥ stokādibhyaḥ/2/ padāni/ pañcamyāḥ stokādibhyaḥ (aluk)/ (Pāṇ. VI. 3.2)

vṛttiḥ/ stokāntikadūrārthakṛcchrāṇi stokāni tebhyaḥ parasyāḥ pañcamyā uttarapade'lug bhavati/

vacanam : vacana– s.nt. "speech, sentence, statement, declaration", Ac.sg., object of śrutvā;

śrutvā : abs. of the ver *ŚRU–*, abs. in –tvā, Pāṇ. I. 1.40; III. 4.16; III. rāghavasya : rāghva– (from Raghu), G.sg., i.e. Rāma;

sa : "with";

sarṣisaṅghaḥ : sa + ṛṣi + saṅghaḥ, sandhi : *a* + *ṛ* = ar,

Pāṇ.VI.1.87 :

ādguṇaḥ/87/padāni/āt guṇaḥ/

vṛttiḥ/ acītyanuvartate/avarṇātparoyo'c aci aci ca pūrva yo'varṇastayoḥ pūrvaparayoravarṇacoḥ sthāne eko ādeśo bhavati/

saṅghaḥ : saṃ–gha– s.m. "group, society, company", N.sg. ; Pāṇ.III. 3.19 :

akartari ca kārake sañjñāyām/19/padāni/a□kartari ca kārake sañjñāyām (ghañ)/

vṛttiḥ/ kartṛvarjite kāraka sañjñāyāṃ viṣaye dhātor ghāñ pratyayo bhavati/ At the page 202 of Amarakoṣa, we read :

saṅghaśarthau tu gantubhiḥ
sajatīyaiḥ kulam
yūthaṃ tiraścām
puṃnapuṃsakam/41/

santāraṃ : santāra– s.m. "crossing, passing over or through", Ac.s.g., object of *kārayāmāsa*;

kārayāmāsa : periphrastic perfect, 3rd pers.sg. Parasmai pada, from the root *KṚ–* 8th cl., kār–aya–ām–āsa, *āsa* 3rd pers.sg.perfect tense, Parasmai pada, coming from

the root *AS*–, 2nd cl., the infix –am– indicating a *peri*-phrastic perfect, Pāṇ. III. 1.35; III. 1.36; III.1.37;

kāspratyayādāmamantre li□/35/padāni/kās pratyayād ā, amantre li□ (pratyayaḥ dhātoḥ)/(III.1.35)

vṛttiḥ/ kās śabda kutsāyāṃ tataḥ pratyayāntebhyaś ca dhātubhyaām pratyayo bhavati li□ parato' mantraviṣaye/

varttikam,/ kāsyanekāca iti vaktavyam culumpādyartham/

igādeś c gurumato'ṇṛcchaḥ/36/padāni/ic ādeḥ ca gurumataḥ anṛcchaḥ (li□ ām)/(III.1.36)

vṛttiḥ/ agādiyor dhātur gurumān ṛcchati varjitas ca li□ parataḥ ām, pratyayo bhavati/

vārttikam/ ūṇor teś ca pratiṣedho vaktavyaḥ/

ic = all of vowels except *a* and *ā* (or class *ā*, VI. 1.104);

dayāyāsaś ca/37/padāni/daya ay āṣaḥ ca (li□ ām)/

vṛttiḥ/ daya dānagatirakṣaṇeṣu aya gatau āsa upaveśane etebhyaś ca li□ parataḥ āmpratyayo bhavati/ (see also III. 1.38, 39, 40).

kāraya, a causative stem that comes from KṚ– + aya ; it can be seen through Pāṇ.I. 4.55; III. 1.26; VII. 3.84; VI. 1.78;

tat prayojako hetuś ca /55/padāni/tat prayojakaḥ hetuḥ ca

(kāă svantantrah kartā), (I. 4.55)

vṛttiḥ/ svatantrasya prayojako yo'rthaḥ tat kārakaṃ hetusañjñaṃ bhavati cakārāt kartṛsaṃjñaṃ ca/

hetumati ca/ 26/ padāni/hetumati ca (dhātoḥ ṇic)/

vṛttiḥ/ hetuḥ svatantrasya kartuḥ prayojakaḥ tadīyo vyāparaḥ preṣanādilakṣaṇo hetumān tasminnabhidheye dhātor ṇic pratyayo bhavati/

vārtikam/ tatkarotīyupasaṅkhyānaṃ sūtrayatyādyartham/

vārtikam/ ākhyānātkṛtastadācaṣṭa iti ṇic kṛlluk prakṛti pratyāpattiḥ prakativaccakārakam/

vārtikam/ āṅ lopaś ca kālatyantasaṃ yoge maryādāyam/

vārtikam/ citrikaraṇe prāpi/

vārtikam/ nakṣatrayome jñi/

sārvadhātukārdhadhātukayoḥ/84/padāni/sārvadhātuka ārdhadhātukayoḥ/

(VII. 3.84, for changing the vowel of the root*)*

vṛttiḥ/ sārvadhātuke ārdhadhātuke ca pratyaye igantasyāṅgasya guṇo bhavati/

eco'yavāyāvaḥ/78/padāni/ecaḥ ay av āy āvaḥ/

vṛttiḥ/ ecaḥ sthāne'ci parato'y av āy āv ityete ādeśā yathāsaṅkhyaṃ bhavanti/

(it concerns e → ay, ai → āy, o → av, au → āv.)

aco ñṇiti/115/padāni/acaḥ ñ ṇiti/

vṛttiḥ/ ajantāṅgasya ñiti ca vṛddhir bhavati/

āsa: coming from the root *AS*– 2nd cl. “to be, to become”; a – *AS*– + a, *a*, reduplication (*abhyāsa*), as–, root, a, pers.flexional ending of Perfect tense, 3rd pers.sg. Parasmai pada ; *āsa* helps to form the perisphratic perfect. The case of 1–members is said by Pāṇini's sūtra III. 4.69 :

laḥ karmaṇi ca bhāve cākarmakebhyaḥ/69/padāni/laḥ karmaṇi ca bhāve ca akarmakebhyaḥ/

vṛttiḥ/ lakāraḥ kamaṇi kārake bhavanti cakārāt kartari ca akarmakebhyo dhātubhyo bhāve bhavanti punaścakarāt kartari ca/

The all tenses are : *La, Li, Lu, Lṛ, Le, Lo, Laṅ, Liṅ, Luṅ, Lṛṅ.*

The personal flexional endings of Perfect tense (*Li*) Parasmai pada is stated by Pāṇini's sūtra III.4.82 :

parasmaipadānāṃ ṇalatususthalathusaṇalvamāḥ/82/
padāni/parasmaipadānāṃ ṇal atus us thal athus a ṇal va māḥ (liḍaḥ)/

vṛttiḥ/ liḍādeśānāṃ parasmaipadasañjñakānāṃ yathāsaṅkhyaṃ tivādīnaṃ ṇalādayo navadeśā bhavanti/

For *abhyāsa*, one may see Pāṇini's sūtra : VI. 1.1; VI. 1.4; VI. 1.10; VII. 4.59; VII. 4.62; VII. 4.61; VII. 4.66; VII. 4.60; VIII. 4.54; VI. 1.8. (see also in analysis of st.4, sarga 45.)

Uttaraṃ tīramāsādya
sampūjyarṣigaṇaṃ tadā/
gaṅgākūle niviṣṭāste
viśālāṃ dadṛśuḥ purīm/9/

"Then having received the other bank and according honour to the sages, they sat on the bank of the river Ganges (and) saw the great city".

adya : ind. "now, to–day, at present";

tadā : ind. "then", Pāṇ.V. 3.15, see in analysis of st.4);

saṃpūjyarṣiganaṃ : saṃ–pujya–ṛṣi–gaṇa–, sandhi : a + ṛ à ar, Pāṇ.VI 1.87, see in analysis of st.8;

saṃpūjya– adj. "to be greatly honoured or respected";

ṛṣi : s.m. "a sage, an ascetic";

gaṇaṃ : gaṇa– s.m. "a group, multitude", Ac.sg., object of āsa;

uttaraṃ : uttara– adj. "upper" (adhara, udac); "later, latter" (opposite of *pūrva*);

"accompanied by (at the end of cpd.); "superior"; "above" (ind.); *uttara* is used in Khmer language and means "the North" (direction, region);

tīram : tīra–s.nt. “a shore, a bank” (ta-a); “edge, brim” (kaṇ-ha, dhārā), object of *āsa*;

tīram + āsa + adya, āsa, coming from the root AS– 2nd cl., a + as + a, PERFECT, 3rd pers.sg. Parasmai pada, see in analysis of st.8 with appropriate Pāṇini's sūtra;

āsa + adya, sandhi: a + a = ā, Pāṇ.VI. 1.101, see in analysis of st.1;

kūle : kūla– s.nt. “a shore, a bank” (ta-a); “a slope”; “a skirt, border” (sīman–); “a pond”; L.sg.;

gaṅgā : “swift-goer”, the river (personified and considered as the eldest daughter of Himavat and Menā; as the wife of Śāntanu); *gā* may come from *ga* → root GAM– ; gaṅga is used in compound instead of gaṅgā, Pāṇ.VI. 3.63 :

ṅayāpoḥ sañjñāchandasor bahulam/63/padāni/ṅayāpoḥ saṃjñā chandasoḥ bahulam/

vṛttiḥ/ ṅayantasyābantasya ca saṃjñachandasor bahulaṃ hrasvo bhavati/ In *Ṛgveda, X. 75.5* one can read *:*

ima ma gaṅge yamune sarasvati śutudri stomaṃ sacatā paruṣṇyā (...)

niviṣ□as : niviṣ-a– adj. “seated” (upavis-a); “encamped, fixed on” (tatpara); “concentrated, controlled” (sthirīkṛta, śānta);

1) niviṣ-as te, *niviṣ□as* N.pl.m., related to te, N.pl.m. from the stem tad– *sandhi* : the final dental sibilant *ś* of the group *–as* is maintained as it is followed by the voiceless dental *t* of *te*, Paṇini's sūtra VIII. 3.34; VIII. 2.66 :

visarjanīyasya saḥ/34/padāni/visarjanīyasya saḥ/

vṛttiḥ/ visarjanīyasya sakāra ādeśo bhavati khari parataḥ/ sasajuṣo ruḥ/66/padāni/sa sajuṣo ruḥ/(VIII. 2.66)

vṛttiḥ/ sakārāntasya padasya sajuṣ ityetasya ca rurbhavati/

2) otherwise, *niviṣ□ + āste* can be supposed where

āste comes from the root *AS–* ; the very case seems to be impossible as the word *niviṣ□ās* has to be considered as N.pl.m., The pronoun *te*, N.pl.m. of *tad–* is the subject of the verb *dadṛśuḥ*.

purīm : purī s.f. "a city" (*nagari*); "the body" (*śarīra*); Ac. sg.;

viśālāṃ : viśālā– adj. "large, great extensive" (*mahat, vistīrṇa*), related to *purīm*.

dadṛśuḥ : coming from the root *DṚŚ–* ; it can be spelt as *dadarśuḥ*, but this case of alternance to the original radical vowel and the *guṇa* degree is not important. It is difficult to have a general rule in the matter as the weak stem of the root having *ṛ* depends on certain group of consonants relating with the vowel ṛ.

The case of *Thal* is said by Pāṇ.VII. 2.65; we can have da–dṛAṣ–-ha or da–darś–i–tha as it intends to be an option (*vibhāṣā*).

Dadṛśuḥ of the present strophe may be understood as the 3rd pers. pl. of Perfect tense, Parasmai pada. (For Pāṇini's sūtra dealing with Perfect tense (Li-), see in analysis of st.8 & st.4).

The words *uttara, ṛṣi, gaṇa, gaṅgā, viśāla, purī* are used in Khmer language.

Tato munivaras tūrṇaṃ
jagāma saharāghavaḥ/
viśālāṃ nagarīṃ ramayāṃ
divyāṃ svargopamāṃ tadā/10/

"Therefrom the best among the Sages (i.e. Viśvāmitra) in company of Rāma went then speedily to the great, beautiful and divine city similar to the heaven".

tato : tatas(*in pausa*) = tasmāt, "therefore", "then, therefrom" for the word tatas, Pāṇ.V. 3.7;

VI. 3.35, see in st.5; sandhi : the group –as changes into *o* before the sonant *m* of *munivaras*, Pāṇ.VI. 1.113; VI. 1.114, see in analysis of st.5;

muni– s.m. "a sage" (sādhu);

varas : vara– adj. "excellent" (uttama); "better than" (*śreyam*); "the best among" muni–varas "the best among the sages", i.e. Viśvāmitra, *sandhi* : the final dental sibilant *s* is maintained as it is followed by the voiceless dental *t* of *tūrṇaṃ*, Pāṇ.VIII. 3.34; VIII. 2.66, see in analysis of st.9;

tūrṇaṃ : tūrṇa– adj. "quick, speedy" (druta, kṣipra), see in analysis of st. 7 under *tvaritam* ;

jagāma : coming fron the root *GAM*–1st cl., ja, reduplication(*abhyāsa*), Pāṇ.VII. 4.62, see in analysis of st.4; ja–gām–a, vowell *a* of the root *GAM*– must be lengthened, Pāṇ.VII. 2.116 :

ata upadhāyaḥ/116/padāni/ataḥ upadhāyaḥ/

vṛttiḥ/ aṅgopadhāyā akārasya sthāne ñiti ṇiti ca pratyayo vṛddhir bhavati/

saha : ind. "in common, in company, with jointly, conjointly", in concert"; (sa + *dha*(?) → sadha in the Veda).

rāghavaḥ : rāghavah– s.m. "the Descendant of Raghu" (i.e. Rāma), N.sg.m.;

viśālāṃ : viśālā– adj. "large, great extensive", related to *nagarīṃ*; see in analysis of st.9;

nagarīṃ : nagarī- s.f. "a town, a city", Ac. sg., object of *jagāma*

ramyām: ramya– adj. "to be enjoyed, enjoyable, pleasing, delightful, beautiful", Ac. sg., related to nagarīṃ;

svargopamāṃ : svarga + upamāṃ : sandhi : a + u = o, Pāṇ.VI. 1.87, see in analysis of st.9; s.m. "heaven, the abode of light and of the gods";

tadā : ind. "then", (tasmin samaye), Pan.V. 3.15, see in analysis of st. 4;

upamāṃ : upa–mā– s.f. “comparison, resemblance, equality, similarity”; “equal, similar, resembling, like”, Ac.sg.f.

divyaṃ : divya– adj. “divine, heavenly, celestial”, Pāṇ.VI. 2.101 :

dyuprāgapāgudakpratīco yat/101/padāni/dyu prāg apāg udak pratīco yat/

vṛttiḥ/ div prāc apāc udac pratyac ityebhyo yatpratyayo bhavati śaiṣikaḥ/

Div, prāc, apāc, udac, pratyac, can be added by the affix *yat* : div + ya → divya.

Atha rāmo mahāprājño
viśvāmitraṃ mahāmunim/
prapaccha prāñjalir bhūtvā
viśālāmuttamāṃ purīm/11/

“Then, with his hands in position of salutation, wise Rāma asked the great sage Viśvāmitra about the great and best city”.

N.B. *Prapaccha* in this present strophe may be in case of spelling compared to the same verb seen in the same issue, i.e. the Edition of T.R. Krishnacharya, The *Vālmīki Rāmāyaṇa*, I.B.C., Delhi.In the 1st strophe of Bālakāṇḍa of Prathama sarga, we read *papraccha* (preceeded by pari). In the strophe 11 of sarga 45 (same Kāṇḍa), we see *prapaccha*. In the M.Williams's Dictionary, p.658, column 1 under *PRACH–*, we see papraccha. What is the right spelling?

atha : ind. “then”;

rāmo : rāmas (*in pausa*). rāma– proper name of Daśaratha's son, the hero of the Epic, N.sg., subject of *papraccha; sandhi* : the group –as becomes *o* before the sonant *m* of *mahāprājño*, Pāñ.VI. 1.113; VI. 1.114, see in analysis of st. 5;

mahāprājño : mahāprājñas (in pausa), mahāprājña– adj.

N.sg.m., related to rāmo, "wise, high, great intelligence";

viśvāmitraṃ : *viśvāmitra*, proper name of an ascetic, Ac.sg., object of *papraccha*; mahāmunim : mahāmuni– Ac.sg., related to *viśvāmitraṃ* as an epithet;

bhutvā : abs. of BHŪ–, in –tvā, Pāṇ.I. 1.40; III. 4.16; III. 4.18; III. 4.21, see in analysis of st. 1;

Prāñjalir : prāñjalis (*in pausa*), pra–añjali–, "gesture of salutation, with the open hands placed side by side, gesture of reverence, supplication"; N.sg. Perfect, Parasmai pada; for pers.flexional endings of Li-, Pāṇ.III. 4.82, see in analysis of st.8; for abhyāsa see Pāṇini's sūtra in analysis of st.4.

The words *mahāprājña, prājña, mahāmuni, añjali, viśāla, uttama, purī,* are used in Khmer language; the propper name Viśvāmitra is known as Bisvāmitr (the $v \rightarrow b$).

Kataro rājavaṃśo'yaṃ
viśālāyāṃ mahāmune/
śrotumicchāmi bhadraṃ te
paraṃ kautuhalaṃ hi me/12/

"(Hope you are) well, O Great Sage! What is this dynasty of the king who is in the royal throne of this great city? I intended to hear. For, this is my great curiosity".

kataro : kataras (*in pausa*), katara– "what, whether of", (*ka* is declined like a pronoun), N.sg.m., related to °vaṃśo; sandhi : the group –as becomes *o* before the sonant *r* of *rājavaṃśo*, Pāṇ.VI. 1.113; VI.1.114, see in analysis of st.5; rājavaṃśo'yaṃ: rājavaṃśas ayaṃ (*in pausa*), *sandhi* : the group –as becomes *o* before the vowel *a* of ayaṃ and this vowel *a* must be dropped down Pāṇ.VI. 1.109 :

eṇaḥ padāntādati/109/padāni/eṇaḥ padāntāt ati/

vṛttiḥ/ eṅ yaḥ padāntastasmādati parataḥ pūrvaparayo sthāne pūrvarūpamekādeśo bhavati/

ayaṃ : coming from the stem *idam–*, N.sg.m., Pāṇ.VII.2.108; VII.2.111;VI.1.68;

idamo maḥ/108/padāni/idmaḥ maḥ/

vṛttiḥ/ idamaḥ sau parato makārontādeśo bhavati/

ido'y puṃsi/111/padāni/adaḥ ay puṃsi/ (VII. 2.111)

vṛttiḥ/ idama idrūpasya puṃsi sau parato'y ityayasāmadeśo bhavati/ idam + sU = idam + (VI. 1.68), VII. 2.111 → ayam;

hal ṅyābhyo dīrghātsutisyapṛktaṃ hal /68/padāni/hal ṅyāp bhyāḥ dīrghāt su ti si apṛktaṃ hal/ (VI. 1.68)

vṛttiḥ/ lopa iti varttate/tadiha laukikenārthenārthavata karmasādhanaṃ draṣ□avyam/lupyata iti lopaḥ/ halantān ṅayantādāvantāś ca dīrghāt param su ti si ityetadapṛktaṃ hal lupyate/

kārikā : saṃyogāntasya lope hi nalopādirna siddhayati

rāttu ternaiva lopaḥ syāddhalastasmād vidhīyate/

kataro must be considered as a comparative ; *ka + tara*, the suffix *tara* can be explained by Pāṇini's sūtra, Pāṇ.I.1.22; VIII.2.17; V.3.55; V.3.57 :

taraptamapau ghaḥ/22/padāni/tarap tamapau ghaḥ/ (I. 1.22)

vṛttiḥ/ tarap tamap ityetau paratyayau bhavataḥ/ (see also VI. 3.43)

nād ghasya/17/padāni/nāt ghasya/ (VIII. 2.17)

vṛttiḥ/ nakārāntāduttarasya ghasaṃjñakasya nuḍāgamo bhavati chandasi viṣaye/

vārttikam/ bhūridābnas tuḍ vaktavyaḥ/vāḥ/rathina īkārantādeśo ghe parataḥ/

atiśāyane tambiṣ□anau/55/padāni/atiśāyane tamap iṣ□anau/(V.3.55)

vṛttiḥ/ atiśāyanamatiśāyanaṃ prakaṛṣaḥ/

nipātanāddīrghaḥ/ prakṛtyarthaviśeṣanaṃ caitat/atiśāyanaṃ viśiṣṭerthe varttamānātprātipadikātsvārthe tamaviṣṭhanau pratyayau bhavataḥ/

dvivacanavibhajyopapade tarabīyasunau/57/padāni/ dvivacana vibhajya upapade tarap īyasunau/ (V.3.57)

vṛttiḥ/ dvayorarthayo vacanaṃ dvivacanam/vibhaktavyo vibhajyaḥ/nipātamādyat/dvayarthe vibhajye copapade

prātiyadikāttiṅantādyatiśayene tarabīyasunau pratyayau bhavataḥ/tamabiṣṭhanorapavādau/

rāja : s.m. “a king” (nṛpa– s.m.)

vaṃśo : vaṃśas (*in pausa*) vaṃśa– s.m. “a race, dynasty”(kula– s.nt.); “a collection, multimedia” (samudaya– adj.); N.sg.m., *sandhi* : as → o, see Pāṇini's *sūtra* quoted above :

viśālāyāṃ : viśālā– adj. “large, great, extensive, spacious” (see in st.9), L.sg.f., it may related to purīm (in st.11) that is hinted at the large extend of the city ;

mahāmune : Voc.sg. of mahāmuni, Pāṇ.VI. 1.69; VII. 3.107; VII. 3.108 :

eṅhrasvāt saṃbuddheḥ/69/padāni/eṅ hrasvāt saṃbuddheḥ/ (VI. 1.69)

vṛttiḥ/ lopa iti varttate haliti ca/apṛktamiti nādhikriyate/ tathā ca pūrvasūtre punarapṛktagrahaṇaṃ kṛtaṃ/eṅantāt prātipadikād hrasvāntādya paro hallupyatesacet saṃbuddher bhavati/

ambārthandyor hrasvaḥ/107/padāni/ambārtha nadyoḥ hrasvaḥ/ (VII. 3.107)

vṛttiḥ/ saṃbuddhāviti varttate/ambārthānāmaṅgānāṃ nadyantānāṃ hrasvo bhavati sambuddhau parataḥ/

vārttikam/ ḍalakavatīnāṃ pratiṣedho vaktavyaḥ/vā/ chandasi veti vaktavyam/

vārttikam/ chandasyeva hrasva tvamiṣyate/mātṝṇāṃ mātac putrārthamarhate/

vārttikam/ talo hrasvo vā ṅisambuddhoriti vaktavyam/

hrasvasya guṇaḥ/108/padāni/hrasvasya guṇaḥ/

vṛttiḥ/ saṃbuddhāviti varttate/hrasvantasyāṅgasya guṇo bhavati sabuddhā parataḥ/

case of VII. 3.107, the long vowel of the stem is substituted by a short one nadī → nadi, vadhū → vadhu;

case of VII. 3.108, the short vowel of the stem is replaced by a guṇa,

agni agne; vāyu vāyo;

(see also the sūtra VII. 1.24; VI. 1.107; VI. 1.85 for a o neuter noun)

śrotum : infinitive of *ŚRU*– 5th cl., "to learn, to hear"; "to listen to";

ŚRU → Śro, u → o, guṇa, Pāṇ.I. 1.2; I. 1.3; VII. 3.84;

adeṅ guṇaḥ/2/padāni/at eṅ guṇaḥ/ (I. 1.2)

vṛttiḥ/ vṛddhiguṇau svasañjñayā (vṛddhayā guṇena) śiṣyamāṇāvika eva sthāne veditavyam/

This is a *paribhāṣa sūtra* ; *ik* means *i*, *u*, *ṛ* and *ḷ* long and short ; *ikaḥ* is the genitive case of *ik*, meaning "in pre place of *ik*".

sārvadhātukārddhadhātukayoḥ/84/padāni/sārvadhātuka ārddhadhātukayoḥ/ (VII. 3.84)

vṛttiḥ/ sārvadhātuke ārddhadhātuke ca pratyaye parata igantasyāṅgasya guṇo bhavati/

icchāmi : coming from the root *IṢ*– 6th cl., stem iccha–, Pāṇ. VII.3.77 :

iṣugamiyamāṃ chaḥ/77/padāni/iṣu gami yamām chaḥ/

vṛttiḥ/ śitīti varatate/iṣu gami yama ityeteṣāṃ śiti paratyaye parataś chakāradeśo bhavati/

In the same order of ideas, see also Pāṇ.VII. 3.78 :

pāghrādhmāsthāmnādāṇdṛśyartisartissadasadāṃ pibajighradhamatiṣṭhamanayacchapaśyarchadhauśīyasīdaḥ/ 78/ padāni/pā ghrā dhmā sthā mnā dāṇ dṛśi artti sartti śada sadām piba jighra dhama tiṣ-ha mana yaccha paśya ṛccha dhau śīya śīdāḥ/

vṛttiḥ/ pā ghrā dhmā mnā dāṇ dṛśi arti sarti śada sada ityeteṣāṃ piba jighra dhama tiṣṭha mana yaccha paśya ṛccha dhau śīya śīda ityete ādeśā bhavanti śiti parataḥ/

iccha : icch–a–, the vowel a is called vikaraṇa, Pāṇ.III.1.68 :

kartari śap/68/padāni/kartari śap (sārvadhātuke dhātoḥ)/

vṛttiḥ/ kartṛvācini sārvadhātuke parato dhātoḥ śap pratyayo bhavati/

This vowel *a* becomes the long *ā* as it is followed by *yañ*(= all semivowels, nasals or *bh*), Pāṇ.VII. 3.101 :

ato dīrgho yañi/101/padāni/ataḥ dīrghaḥ yañi/

vṛttiḥ/ akārāntasyāṅgasya dīrgho bhavati yañādau sarvadhātuke parataḥ/ (see also VI. 4.1; I. 1.72; III. 1.1)

About the personal flexional endings, Pāṇ.I. 4.104; III. 4.78;

vibhaktiś ca/ 104/ padāni/vibhaktiḥ ca (trīṇi 2 supaḥ tiṅaḥ)/(I.4.104)

vṛttiḥ/ trīṇi trīṇi vibhakti sañjñāś ca bhavanti supaśtiṅaś ca/

Tiptasjhisipthasthamibvasmastātāmjhathāsāthāmdhvamiḍvahimahiṅ/ 78/ padāni/ tip tas jhi sip thas tha mip vas mas

ta ātām jha thās āthām dhvam iṭvahi mahiṅ (lasya)/ (III. 4.78)

vṛttiḥ/ lasya tibādaya ādeśā bhavanti/

About the personal flexional endings of Parasmai pada, we have Pāṇini's two sūtras, I. 4.99; I. 4.101;

laḥ parasmaipadam/99/padāni/laḥ parasmaipadam/(I. 4.99)

vṛttiḥ/ lādeśāḥ parasmaipadasañjñā bhavanti/

The word *laḥ* is the genitive case of *la*; it is a generic word (or term) for verb in general, i.e. *lat, lit, loṭ*.. (Pāṇ.III. 4.69);

tiṅas trīṇi trīṇi prathamamadhyamottamāḥ/101/padāni/ tiṅaḥ trīṇi trīṇi prathama madhyama uttamāḥ/

vṛttiḥ/ tiṅo'ṣṭādaśa pratyayāḥ nava parasmaipada sañjñakāḥ navātmanepada–sañjñakāḥ tatraparasmaipadeṣu trayastrikāḥ yathākramam prathamamadhyamottamasaṃjñā bhavanti/ātmanepadeṣvapi trayatrikāḥ prathamamadhyamottamasaṃjñā bhavanti/

bhadraṃ : bhadra– adj. "blessed, happy, fair, pleasant, auspicious' (*kṛtārtha*– adj.); "best" (*śreṣṭha*– adj.); "favourable" (*anukūla*– adj.); "lovely" (*cāru*– adj., *saumya*– adj.) ; s.nt. "happiness, welfare" (kalyāṇa– s.nt.)

kauthhalaṃ : kautuhala– s.nt. "desire, eagerness, curiosity"; N.sg.;

hi : ind. (used as a particle), "for, because, on account of", Pāṇini's two sūtra, VIII. 1.34; VIII. 1.35 :

hi ca/34/padāni/hi ca/

vṛttiḥ/ hi cetivarttate chandasi viṣaye hi yuktaṃ tiṅantaṃ

sākāṅkṣamanekamapi nāmudāttaṃ bhavati/

me : from the stem *mad*–, G.sg. (reduced form of *mama*),

Pāṇ.VIII. 1.22; VIII. 1.23;

teḥ mayavekavacanasya /22/padāni/te mayau eka vacanasya/ (VIII. 1.22)

vṛttiḥ/ yuṣmadasmadārekavacanāttayoḥ ṣaṣthīcaturthīst□ hayor yathāsaṅkhyaṃ te me ityetāvādeśau bhavataḥ/

tvāmau dvitīyāyāḥ/23/padāni/tvā mau dvitīyāyāḥ/ (VIII. 1.23)

vṛttiḥ/ ekavacanasyeti varttate/dvitīyāyā yad ekavacanaṃ tadantayor yuṣmadasmador yathāsaṅkhyaṃ tvā mā ityetāvādeśau bhavataḥ/

N.B. The sūtra VIII. 1.22 and VIII. 1.23 are also used for *te*.

paraṃ : para– adj. "far, distant, farther than, beyond; succeeding, final, last, exceeding"; related to *kautuhalaṃ;* concerning para, Pānini's two sūtras may be known, I. 1.34; VII. 1.16;

pūrvaparāvaradakṣiṇottarāparādharāṇi vyavasthāyāmasañjñāyam/34/padāni/

pūrva para avara dakṣiṇa uttara apara adharāṇi vyavasthāyām asañjñāyām (vibhāṣā jasi sarvādīni sarvanāmāni)/

vṛttiḥ/ pūrvadīni vibhāṣā jasi sarvanāmasaṃjñāni bhavanti vyasthāyām asañjñāyām/

pūrvādibhyo navabhyo vā/16/padāni/pūrva ādibhyaḥ navabhyaḥ vā (sarvanāmnaḥ ṅasiṅayoḥ smāt sminau)/(VII. 1.16)

vṛttiḥ/ pūrvādibhyo navabhyaḥ sarvanāmna uttarayor ṅasi ṅayoḥ smāt smin ityetāvādeśau vā bhavataḥ/

Tasya tad vacanaṃ
śrutvā rāmasya munipuṅgavaḥ
ākhyātuṃ tat samārebhe
viśālāyāḥ purātanam/13/

"Hearing this speech of Rāma, the best of the Sage (Viśvāmitra) began to tell that old story of the city of Viśālā".

tasya : coming from the stem tad–, G.sg.m., related to *rāmasya*;

tad : from the stem *tad–*, tat (in pausa), Ac.sg.nt., relatated to *vacanam*;

sandhi : the final voiceless dental *t* becomes d before the sonant *v* of *vacanam*, Pāṇ. II. 1.38; II. 1.39; VI. 3.2, see in analysis of st. 8, sarga 45;

vacanam : vacana– s.nt., "speech", Ac.sg., object of *śrutvā*;

śrutvā : coming from the root *ŚRU–*, abs. in –tvā, Pān.I. 1.40; III. 4.16; III. 4.18; III. 4.21, see in analysis of st. 1, sarga 45;

ākhyātuṃ : coming from *ā–KHYĀ–* "to tell, communicate, to inform", infinitive,;

tat : from the stem tad–, it can be considered as an element of the compound tatº; *tat* can be understood as an Ac. sg.nt. "this, that" [story];

sandhi : the sonant dental *d* changes into *t* before the voiceless sibilant dental *s* of samārebhe

Pāṇ.VIII. 4.55 : khari ca/55/padāni/khari ca/

vṛttiḥ/ khari ca parato jhalāṃ carādeśo bhavati/

The present *vṛttiḥ* points out the condition of the substitution (*ādeśa*).

viśālāyaḥ : viśālā– adj. "large, great, extensive" (*mahat, vistirna*), G.sg.;

purātanam : purātana (=purāṇa–), "old, ancient" (pracīna); "aged, primeval" (vṛddha), Ac.sg.;

muni : s.m. "a sage" (sādhu– s.m.) ; Khmer language uses *munī*, generally in compound like *Sakyamunī*, "the Sage of the Śakya", *Sakyamunīcetīya*, "the national stūpa where established the relics of the historical Buddha

offered by India to Cambodia; *Braḥ Bhagavantamunī*, i.e. Buddha ; *Braḥ Isīmunī*, proper name of a seer in Khmer literature;

puṅgavaḥ : puṅgava– s.m. "a bull" (vṛṣabha– s.nt.), "the chief, the best" at the end of cpd., N.sg.m. subject of *samārebhe*.

samārebhe : sam–ā–*RABH*–, 1st class, "to begin, to start", sam–*ā*, prefix, rebhe, 3rd pers. sg. Perfect tense, Ātmane pada with weak stem without 3rd pers. sg. Perfect tense, Ātmane pada cleared by Pāṇini's sūtra.

Pāṇ.III. 4.81 : Li□stajhāyoreśireca/81/padāni/li□ḥ ta jhāyoḥ eś irec/

vṛttiḥ/ li□deśayostajhayor yathā saṅkhyameś irec ityeteṣādeśau bhavataḥ/

VI. 4.120 : ata ekahalmadhye'nādeśāder li□/120/padāni/ ataḥ eka–hal madhye anādeśādeḥ li□/

vṛttiḥ/ k–ṅtīvartate/li□ parata ādeśa ādiryasyāṅgasya nāsti tasya

ekahalmadhye asahāyayor hator madhye yo kārastasya ekārādeśo bhavati/ abhyāsalopaś ca li□ kṅiti parataḥ/

vārttikam/ dambheretvaṃ valtavyam/vā⁰/naśimanvyotvaṃ

vaktavyam/va⁰/chandasyamipacorapyali□ etvaṃ vaktavyam/va⁰/ yajivapyoś ca/

VII. 4.60 : halādiḥ śeṣaḥ/60/padāni/hal ādiḥ śeṣaḥ/

vṛttiḥ/ adhyāsasya halādiḥ śiṣyate anādir lupyate/

The principal word in this sūtra may be *śeṣaḥ* which is expressed as *śiṣyate* in the *vṛttiḥ*. *Śeṣaḥ* has a principal position in the form, but in the spirit it plays a second one. Does the injunction imply the retention or the cessation of the consonants? Which of the two cases will be the right purpose of the sūtra? One can express these very cases as following :

a) retention would be on the first consonant, or

b) every consonant would be dropped down but the first, if there were a first consonant.

According to my own point of view, the case b) may be right with regard to the spirit of the sūtra.

Another aspect of the question may take into account ; it has connection with the word *halādiḥ* which is not a compound. If the compound were to be considered it might be a *karmadhāraya*. (it is stated as *abhyāsasya* in the *vṛttiḥ*). Beyond the first sense of reduplication, abhyāsa can be understood as *jātī* or kind having relation with something being gathered in a collection. If any consonant in the middle or at the end of an *abhyāsa*, it will be dropped down. The spirit of the *sūtra* seems to instill into one's comprehension the importance of the first consonant that not be dropped down : it may be imperative that one considers this practical way.

The case of root beginning with a vowel must be stated, i.e. the root *a*□ One can see : *a*□+ *a*□+ *a*. There being non initial consonant. The voiceless consonant □has to be dropped down according to the sūtra. So, one can have :

a + a- + a → ā-a.

If the present sūtra and the former (i.e. VII. 4.59) will be read together, one will grasp the true sense. What I have Just said is a possible issue.

N.B. *viśālāyaḥ* is correct. viśālā– s.f. proper name of a city, G.sg. .

Śrūyatāṃ rāma śakrasya
kathāṃ kathayataḥ śubhām
asmin deśe tu yad vṛttaṃ
tad api śruṇu rāghava /14/

"O Rāma, listen to the beautiful story spoken by Indra ; O Descendant of Raghu, listen to what was then

happened in this country".

śrūyatāṃ : coming from the root *ŚRU*– 5th cl., "to hear, to listen to, to learn", Imperative used in passive form, 3rd pers.sg. . The passive form is indicated by the suffix *ya* that is stated by the sūtra III. 1.67 of Pāṇini's teaching :

sārvadhātuke yak /67/ padāni/ sārvadhātuke yak (bhāva karmaṇoḥ)/

vṛttiḥ/ bhāvakarmavācini sārvadhātuke parato dhātor yak pratyayo bhavati/

(for sārvadhātuka, see Pāṇ.III.4.113)

rāma : Voc.sg.m., proper name of the important personage of Vālmiki's epic ;

A vocative case can be explained by Pāṇ.VI. 1.69 :

eṅ hrasvāt saṃbuddheḥ /69/padāni/eṅ hrasvat saṃbuddheḥ/

vṛttiḥ/ lopa iti varttate haliti ca apṛktamiti nādhikryate tathā ca pūrvasūtra punarapṛktagrahaṇaṃ kṛtam/eṅantāt prātipadikād hrasvāntaś ca paro hallupyatesacetsaṃbuddher bhavati/

eṅ : agni → agne (VII. 3.108),]

vāyu → vayo ;

devas → deva, *s* is omitted (sg.m.);

vadhū + s vadhū + →vadhu.

śakrasya : śakra– s.m. "Indra", G.sg.

Khmer language uses *sakka* (pāli form) or *sakkadevarāj*(a) and sometimes in literary texts one can note *braḥ sakkadevarāj*(a). Anyhow, *indr(a)* is well-known in common popular way of speaking.

kathāṃ : kathā– s.f., "conversation, speech, talking together", Ac.sg., object of *kathayataḥ*.

It is now an opportunity to state about the word *thā* in Khmer language. Certain authors (linguist) in Khmer studies said (and wrote!) that *thā* is coming from the noun *kathā* where the syllable *ka* is elided, according to a linguistic principle which is not referred to. The so–called linguistic principle could have been applied in other cases in Khmer language as having regard toward Sanskrit contribution. I felt this way of grasping to be a mistake. Firstly, it appears to me that the case does not deserve to enjoy facilities for saying like that. Secondly, the case of *thā* and its explanation can be believed to have been a neglect. The way seems to be careless in underrating the heavy indo–khmer heritage left by Angkorian Empire. Khmer scholars of the past did not fail to find out how to burrow from Sanskrit language, which I will have this plausible idea for want to anything better. In general case, they took many elements from Vedic domain. The case of *thā* may be considered as giving evidence about what I just have said. In Khmer studies, Vedic sphere is at first worth while taking into account. This is intended to be a very fundamental element of methodology. I mean the view to be observed. *Thā* may be trust to do with Pāṇini's sūtra V. 3.26, *thā hetau(. . .)*; Khmer language took thā which has the meaning as Vedic language does. Thā introduces the idea of "why?" and requiring reason and cause.

In Vedic domain, *kathā,* being indeclinable, is used for *katham*. By referring to the Pāṇini's *sūtra V. 3.26,* one sees Khmer way of borrowing considers directly thā. I am not to be expected that some authors should make thā derive from the noun *kathā* by omitting *ka*. If these authors had considered *thā* coming from the particle of interrogation *kathā* or *katham*, they would have been understood how best to do it.

For all one may think, I bring in the use of *kathā* in Vedic mantra in Atharvaveda VII.1.16.

Mā tvā jambhaḥ saṃhanur mā tamo vidanmā jihvā barhiḥ
pramayuḥ kathā syāḥ/ ut tvādityā vasavo
bharantūdindrāgni svastaye/16/

Here *kathā* may be understood as "how".

In *Ṛgveda* IV.23.3 :

Kathā śṛṇoti hūyamānmiṃdraḥ kathā śṛṇvannavasāmasya veda/

kā asya pūrvīrupamātayo ha kathainamāhuḥ papuriṃ jaritre/3/

kathayataḥ : coming from the root *KATH*– 10th cl., kath– ay–a–ta, present participle, G.sg.m., related to *śakrasya*;

śubhām : śubha– adj., "splendid, bright, beautiful, handsome, agreeable, pleasant", Ac.sg.f., related to *kathāṃ*. Actual Khmer language uses *śubha* (in pali form) with the same meaning as Sanskrit does ;

asmin : coming from the stem *idam*–, L.sg.m., it deals with the Pāṇini's sūtra

VII. 1.15 : ṅasi ṅayoḥ smāt sminau / 15/ padāni/ ṅasi ṅayoḥ smāt sminau (ataḥ sarvanāmna)/

vṛttiḥ/ ṅasi ṅi ityetayorakārantāt sarvanāmna uttarayoḥ smāt smin ityetāvādeśau bhavataḥ/

ṅasi is used for Ab. sg., *ṅi* for L.sg.(Pāṇ.IV.1.2). In this connection the determinating idea may be seen in the governing rule III. 1.2.

deśe : deśa– s.m. "place, country, region", L.sg.

tu : ind. "but, on the other hand", Pāṇini's sūtra VI.3.133 is related to this.

Ṛci tunughamakṣu taṅ kutroruṣyāṇām/133/padāni/ ṛci tu nu gha makṣu taṅ ku tra uruṣyāṇām (dīrghaḥ)/

vṛttiḥ/ ṛci viṣaye tu nu gha makṣu taṅ ku tra uruṣya ityeṣām dīrgho bhavati/

This sūtra has been ranged by Bhattoji Dīkṣita in the *Vaidikī Prakriyā*, (chapter on Vedic formation). In 1986, Dr Bhabanī Prasad Bhattacharya has edited the Vaidikīº and ranged the present sūtra in the section called *Dīrghavidhā*□

naprakaraṇam. The sutra deals directly with the principle of lenthening in the Ṛgveda, (cf. Vedic Grammar, *Vaidikarvyāraṇam*, edited by Bhabani P. Bhattacharya, Sanskrit Pustak Bhandar, Calcutta, 1986, p. 84, (devanagarī scripture).

api : ind. "even, indeed", Pāṇ.I. 4.96, apiḥ padārtha. . ., see in analysis of RĀM., sarga 45, st. 2;

yad : yat(in pausa), coming from the stem yad–, relative pronoun, Ac.sg.nt.;

tad : tat(in pausa), coming from the stem tad–, Ac.sg.nt., object of śruṇu;

sandhi of *yad* and *tad*, the final voiceless dental *t* changes into *d* before respectively *v* of *vṛttaṃ* and *a* of *api*, Pāṇ.II. 1.38; II. 1.39; VI. 3.2, see in analysis of sarga 45, st. 8;

vṛttaṃ : vṛtta–, from the root *VṚT*– 1st cl., "rounded, occured, happened, continued, occured, happened"; s.nt. "an event, adventure"; Ac.sg.; about vṛt–ta, Pāṇ.VII. 2.26 explained as following :

ṇeradhyayane vṛttam/26/padāni/neḥ adhyayane vṛttam/

vṛttiḥ/ ṇyantasya vṛtter niṣṭhāyāmadhyayanārthe vṛttamitīḍabhāvo ṇiluk ca nipātyate/

According to the principal sense or purpose of this *sūtra*, *vṛtta* has connection with the causative of *VṚT*–, meaning "studied or read".

The case of *vṛttaṃ* of our purpose (st. 14) has nothing to do with the sense of "studied". Normally, the root *VṚT* is intransitive, and in this very case, it becomes transitive. Accordingly, the derivative bears this transitive function. The affix *ta* (= *kta*, Pāṇ.III. 4.70, 71, 72, 76, see in analysis of sarga 45, st.6) is added to the root *VṚT*– with the force of passive form. Pāṇini himself had used *vṛt–kta* in two times; it can be seen in the sūtra IV. 2.68; V. 1.79, (nivṛttam in these two sūtra). By setting up an analogy of nivṛtta, one

can wonder what is the *raison d'etre* of the *sūtra* VII. 2.26. This latter is likely to convey a reason to us. Does this *sūtra* need to have dealt with *vṛtta*?

rāghava : Voc.sg. from raghu, i.e. "O Rāma!";

śruṇu : coming from the root *ŚRU*– 5th cl. "to hear, to listen, to learn", Imperative tense (Lo-), 2nd pers.sg. Parasmai pada ; some Pāṇini's sūtras are related to *Lo*□: III. 3.162; III. 3.163; III. 4.85; VIII. 1.51; VIII. 1.52; III. 4.2, 3, 4; (see in analysis of sarga 45, st.7).

In the present case, *hi* is elided, Generally, the termination hi is omitted after a stem ending in short *a*, i.e. *paca, gaccha*. There is a Pānini's sūtra

VI. 4.105 : ato heḥ/105/padāni/ataḥ heḥ aṅgasya/

vṛttiḥ/ akārāntādaṅgāduttarasya her lugbhavati/

Hi is elided after the vowel *u* of an affix (*vikaraṇa*) with which the present stem is made and that *u* is not preceeded by a conjunt consonant ; this case is stated by Pāṇ.VI. 4.106 :

utaś pratyayādasṃyogapūrvāt/106/padāni/utaḥca ca pratyayāt asaṃyoga pūrvāt/

vṛttiḥ/ ukāro yo'saṃyodapūrvas tad antāt pratyayād uttarasya her lug bhavati/

vārtikam/ utaś ca pratyayād ityaś chandasi veti vaktavyam/

In the Vedas, the elision of *hi* after *u* of the *vikaraṇa* is optional.

A Pāṇini's sūtra VII. 1.35 shows us another case of an optional elision of *hi* (or *tu*) :

tu hyostātaṅāśiṣyanyatarasyām/35/padāni/tu hyoḥ tātaṅ anyatarasyām/

vṛttiḥ/ tu hi ityetayoraśiṣi viṣaye tātaṅgādeśo bhavatyanyatarasyām/

When benediction is meant, *tātaṅ* takes place of *hi* (or tu); *Jīv + Lo*□̣*Jīv + śap + hi* (*or tu*) = *jīv–a–tāt*, "may you live long".

Pūrvaṃ kṛtayuge rāma
diteḥ putrā mahābalāḥ/
aditeś ca mahābhāga
vīryavantaḥ sudhārmikāḥ/15/

"O Rāma, formely in the Golden Age, there were the mighty sons of Diti, the mother of the demons and Mahābhāga, the virtuous sons of Aditi were powerful".

Pūrvaṃ : pūrva– adj."first, ancient" (*prācīna*) ; "early, prime"(*ādya*); "in days of yore"; "formely";

In the Bhagavadgītā, chapter 4, we read :

Evaṃ jñātvā kṛtaṃ karma
pūrvair api mumukṣubhiḥ/
kuru karmaiva tasmāt tvaṃ
pūrvaiḥ pūrvataraṃ kṛtam/15/

Khmer actual language uses *pūrva* in the Pāli form as *pūrb* (a) to pointing the East, Eastern region, i.e. *dispūrb(a), pūrbādis(a)*; *cuṅ pūrbāprades(a)*, "Far Eastern countries", *majjhimapūrbāprades(a)*; "countries of the Middle–East", *pascimaprades(a)*, "Western countries";

kṛtayuge : kṛta–yuga–, proper name of the first of the four Yugas" ; yuga– s.nt. "an age"; yuga + ṅi → yuga + i = yuge, L.sg.

About kṛtayuga and its framework, four strophes of Manusmṛti, Chapter I may be known :

Catvāryāhuḥ sahasrāṇi varṣāṇāṃ tat kṛtaṃ yugam

tasya tāvac chatī sandhyā sandhyāśaś ca tathā vidhaḥ/69/

Itareṣu sasaṃdhyeṣu sasandhayāmśeṣu ca triṣu

Ekāpāyena vartante sahasrāṇi śatāni ca/70/

Yad etat parisaṅkhyātamādaveva catur yugam

etad dvādaśasāhasraṃ devānāṃ yugam ucayate/71/

Daivikānāṃ yugānāṃ tu sahasraṃ parisaṅkhyayā

brāhmam ekam ahajñeyaṃ tāvatīṃ rātrīm eva ca/72/

Roughly speaking, *kṛtayuga* has 4,800 divine years (or 17,28,000 human years). The four yuga together have 12,000 divine years (or 4,320,000 human years); this is called a yuga of the gods.

A thousand yugas of gods is a day of Brahma and a night of Brahma is equal to a thousand *yugas* of gods.

We can have :

4,320,000 X 1,000 = 4,320,000,00 human years

4,320,000,000 X 2 =8,640,000,000 human years; that is a day an night of *Brahmā*.

The same subject is seen in Viṣṇupūrāṇa, chapter III, st.11 to st.16.

rāma : Voc.sg.m. of Rāma, Pāṇ.VI. 1.69, see under rāma, sarga 45, st.14;

diteh : dites (in pausa), diti– s.f. daughter of Daksha and wife of Kaśyapa and mother of the demons(daitya), G.sg. . In AthaRva-veda, book VII, hymn 7, st.1, we see the word diti :

Diteḥ putrāṇāmaditerakāriṣamava devāṇāṃ
bṛhatāmaṇām/

teṣāṃ hi dhāma gabhiṣak samudriyaṃ nainān namasā paro
asti kaś cana/1/

sandhi : the final dental sibilant *s* becomes *visarga* (*ḥ*) before the voiceless *p* of *pūtrā* ; Pāṇini's there sūtras related to *visarga* :

VIII. 3.34 : visarjanīyasya saḥ/34/padāni/visarjanīyasya saḥ/

vṛttiḥ/ visarjanīyasya sakāra ādeśo bhavati khari parataḥ/

VIII.3.35 : śarpare visarjanīyaḥ/35/padāni/śarppare visarjanīyaḥ/

vṛttiḥ/ śarpare khari parato visarjanīyasya visarjanīyadeśo bhavati/

VIII.3.36 : vā śari/36/padāni/vā śari/

vṛttiḥ/ visarjanīyasya visarjanīyadeśo va bhavati śari pare/

vārttikam/kharpareśari vā lopo vaktavyaḥ/

(see also sūtra VIII.4.40–41)

putrā : putrās (*in pausa*), putra– s.m. "a son", N.pl.,

sadhi : the final dental sibilant *s* of the group *–ās* must be dropped down before the sonant *m* of *mahābalaḥ*; this case is stated by Pāṇini's sūtras VIII. 3.19; VIII. 3.22;

lopaḥ śākalyasyācāryasya /19/padāni / lopaḥ śākalyasya/

vṛttiḥ/ vakāra□yakārayoḥ padāntayoravarṇapūrvayor lopo bhavati śākalyasyācāryasya matenāsi parataḥ/

hali sarveṣāṃ / 22/ padāni / hali sarveṣāṃ/

vṛttiḥ/ hali parato bhobhago agho apūrvasya yakārasya padāntasya lopo bhavati sarveṣāmācāryāṇāṃ matena/

mahābalāḥ : mahābalās(*in pausa*), "mighty",N.pl.m., related to *putrā* ;

sandhi : the final dental sibilant *s* changes into *ḥ* at the end of the 1st line of the strophe;

aditeś : a–dites(*in pausa*), a–diti– s.f. daughter of Daksha and wife of Kaśyapa and mother o the Ādityas and of the gods, (devamātṛ–, dakṣayaṇī), Ab.G.sg.,

sandhi : the final dental sibilant *s* becomes the palatal sibi-

lant *ś* before the voiceless *c* of *ca*, Pāṇ.VIII. 3.35; VIII. 4.40;

śarppare visarjanīyaḥ/35/padāni/śarppare visarjanīyaḥ/

vṛttiḥ/ śarpare khari parato visarjanīyasya visarjanīyadeśo bhavati/ stoḥ ścunā ścuḥ/40/padāni/stoḥ ścunā ścuḥ/

vṛttiḥ/ śakāravargābhyāṃ sannipāte śakāracavargādeśau bhavataḥ/

mahābhāga : Voc.sg., used for + thesons of Aditi; concerning Voc. case, see Pāṇ.VI. 1.69 in analysis of sarga 45, st. 14 (under rāma);

vīryavantaḥ : vīryavantas (in pausa), N.pl.m., related to *purtrā*, "endowed with heroism, having heroism";

su of *dhārmimkāḥ :* ind., it may come from *vasu* or *sa* (with an analogy of *ku with ka*); it may be used as an adv. (or adj.), "good, excellent, right, easy, well"; it is rarely used as a separated word, it is most prefixed to substantives, adjectives, adverbs and participle;

dhārmikāḥ : dhārmikās(in pausa), dhārmika– adj. "righteous, religious" (dharmaśila); "virtuous"(guṇavat–); "just"(nyāyya, nyāyānusārin); N.pl.m., related to putrā;

Tastas teṣāṃ naraśreṣ□ha
buddhirāsīn mahātmanām/
amarā ajarāś caiva
kathaṃ syāma nirāmayāḥ/16/

"O best among men, the idea of these noble minded was as to how would we be immortal, undecaying and even infallible."

tatas : ind. "then, hence, therefore", Pāṇ.V. 3.7; VI. 3.35, see in analysis of sarga 45, st.5;

sandhi : the final dental sibilant *s* is maintained as it is followed by the voiceless dental *t* of *teṣām*, Pāṇ.VIII. 3.34; VIII. 2.66, see in analysis of sarga 45, st. 9;

naraśreṣ□a : Voc.sg.m., Pāṇ.VI. 1.69, see in analysis of sarga 45, st.14, st.14; "the best of men, the best among men", used for Rāma; nara– s.m. "a man, a male, a person, a husband, a hero", (*nṛ* is the old form of nara); *sreṣ□a*– adj. "most beautiful of or among" (with G.), "best of or among";

teṣāṃ : coming from the stem *tad*–, G.pl.m.(or nt.). Cerebralisation is still a large phenomena in Sanskrit grammar; it has many variations which, in certain cases, stretched over a limit. A dental sibilant *s* has been submitted to a particular force that has given various cases being difficult to being grasped. Anyhow, some Pānini's sūtras have established a good background.

VIII. 3.16 : roḥ supi/16/padāni/roḥ supi/

VIII. 3.41 : idudupadhasya cāpratyayasya/41/padāni/id ud upadhasya ca a–pratyayasya/

vṛttiḥ/ ikāropadhasya ukāropadhasya cāpratyayasya visarjanīyasya ṣakāra ādeśo bhavati kupvoḥ parataḥ/

vārttikam/pumuhusoḥ pratiṣedho vaktavyaḥ/

VIII. 3.59 : adeśapratyayoḥ/59/padāni/adeśa pratyayoḥ/

vṛttiḥ/ ādeśo yaḥ sakāraḥ pratyayasya ca yaḥ sakāra iṇkoruttarastasya mūrddhanyo bhavati/

VIII. 3.65 : upasargātsunottisuvatisyatistautistobhatisthās□ enayasedhasicasañjasvañjām/65/padāni/ upasargāt sunoti suvati syati stauti stobhati sthā senaya sedha sica sañja svañjām/

vṛttiḥ/ upasargasthānnimittāduttarasya sunoti suvati syati stauti stobhati sthā senaya sedha sica sañja svañja ityeteṣāṃ sakārasya mūrddhanyādeśo bhavati/

VIII. 3.70 : parinivibhyaḥ sevasitasayasivusahasu□

stuvañjām/70/padāni/ pari ni vi bhyaḥ seva sita saya sibu saha su□stu svañjām/

vṛttiḥ/ pari ni vi ityebhya upasargabhya uttareṣāṃ seva sita saya sivu saha su□svañja ityetebhyaḥ sakāramya mūrddhanya ādeśo bhavati/

buddhir : buddhis(in pausa), buddhi– s.f. "spirit, intelligence", N.sg.

sandhi : the final dental sibilant *s* becomes *r* before the vowel *ā* of *āsīn*, see Pān.VIII. 3.15; VIII. 2.66, see in analysis of sarga 45, st. 7;

āsīn : āsīt(*in pausa*), coming from the root *AS*– 2nd cl., "to be"; a + *AS*–ī–t, a, augment (*bhūtakaraṇa*), AS–, root, –ī–, vowel of junction, –*t*, personal flexional ending of 3rd pers.sg. Imperfect tense, Parasmai pada; a + AS– → *ās*,

sandhi : a + a → ā, Pāṇ.VI. 1.101, see in analysis of sarga 45, st.1; a(=a-), augment, it is stated by Pāṇini's sūtra VI. 4.71 :

luṅlaṅlṛṅkṣvaḍudāttaḥ/71/padāni/luṅ laṅ lṛṅ kṣu a□ udāttaḥ (aṅgasya)/

vṛttiḥ/ luṅ laṅ lṛṅ ityeteṣu paratoṅgasyāḍagamo bhavati udāttaś ca sa

When a root begins with a vowel, a- à ā-, Pāṇ.VI. 4.72 :

āḍajādīnām/72/padāni/ā□ac ādīnām (udāttaḥ)/

vṛttiḥ/ āḍagamo bhavatyajādīnāṃ luṅ laṅ lṛṅṣu parata udāttaś ca bhavati/ ac ādīnām,

"beginning with a vowel". In case of a root ending in the long ā-, Pāṇ.III. 4.110 :

ātaḥ/110/padāni/ātaḥ (jherjus sic)/

vṛttiḥ/ sica ākārāntāc ca parasya jherjusādeśo bhavati/

sic is elided by the *sūtra* II. 4.77, then we have *aduḥ*,

aduḥ, adthuḥ, case of –ī–(=ī□), we may consider the sūtra VII. 3.96

astisico'pṛkte/96/padāni/asti sicaḥ a–pṛkte/

vṛttiḥ/ asteraṅgāt sijantāc ca parasyāpṛktasya sārvadhātu□ kasya īḍāgamo bhavati/

vārttikam/ āhibhūvorīti pratiṣedhaḥ/

The term a pṛkte determines a condition that ī- has to be used with a root having a single consonant.

(see also sūtra VIII. 2.28)

About –t, personal flexional ending(*vibhakti*), it can be cleared by the sūtra III. 4.100 :

itaś ca/ 100/ padāni /itaḥ ca (ṅitaḥ nityaṃ lopaḥ lasya)/

vṛttiḥ/ nillakārasambhandhina ikārasya nityaṃ lopo bhavati/

ti → t, si → s, mi → m;

The effect of the sūtra extends toward *Laṅ, Liṅ, Luṅ, Lṛṅ.*

sandhi of *āsīn* : the final voiceless dental *t* changes into the nasal *n* before the labial nasal *m* of *mahātmanām*, Pāṇ.II. 1.39; VI. 3.2;

stokāntikadūrārthakṛcchrāṇi ktena/39/padāni/stoka antika dūra artha kṛccjrāṇi ktena (sa, ta, vi, su, pañcamisaha)/

vṛttiḥ/ stoka antika dūra ityevamarthāḥ śabdāḥ kṛcchra śabdaś ca pañcamyantāḥ ktāntena saha samasyante tatpuruṣaś ca samāso bhavati/

vārttikam/śatasahastrau pareṇeti vaktavyam/

VI. 3.2 : pañcamyāḥ stokādibhyaḥ/2/padāni/pañcamyāḥ stokādibhyaḥ (aluk)/

vṛttiḥ/ stokāntikadūrārthakṛcchrāṇi stokādīni tebhyaḥ parasyāḥ pañcamyā uttarapade'lugbhavati/

mahātmanām : mahā + ātmanām, sandhi : ā +ā = ā, Pāṇ.VI. 1.101, see in analysis of sarga 45, st.1;

"great essences" (i.e. deva), noble nature", G.pl.

amarā : a–marās(*in pausa*), a–mara– adj. "immortal, imperishable" (anāśin, ananta); s.m. "god"(deva), word used in Khmer literary texts; *sandhi* : the final denatal sibilant *s* of the group *–ās* must be dropped down before the vowel *a* of *a–jarāś,* and consequently the hiatus is maintained, Pāṇ.VIII. 3.19; VIII. 3.22, see in analysis of sarga 45, st.15; N.pl.m.;

ajarāś : a–jarās(in pausa), a–jara– adj. "undecaying, imperishable" (avināśin–, jarāhīna–); "a god" (nirjara, deva) ; there is a privative *a* of *a–jarāś*, Pāṇ.VI. 2.116 :

naño jarmaramitramṛtāḥ/116/padāni/nañaḥ jara mara mitra mṛtāḥ (ādyudāttāḥ)/

vṛttiḥ/ naṅa uttare jaramaramitramṛtā bahuvrīhau samāse ādyudāttā bhavanti/

The wovel *a* of *a–marā* is also, an a privative one as stated by the sūtra.

Sandhi : the final dental sibilant *s* becomes the palatal sibilant *s* before the voiceless palatal *c* of *caiva*, Pāṇ;VIII. 3.35; VIII. 3.35; VIII. 4.40, see in analysis of sarga 45, st.15;

caiva : ca + eva, sandhi : a +e = ai, Pāṇ.VI. 1.88 :

vṛttiḥ/ āditi vartate/avarṇāt paro ya ec eci ca pūrvo yo'varṇastayoḥ pūrvaparayoravarṇair coḥ sthāne vṛddhirekādeśo bhavati/

eva : ind. "indeed, truly, exactly, just, even, alone, still, already", Pāṇ.VIII. 1.62 :

cāhalopa evetyavadhāraṇam/62/padāni/ca aha lope eva iti ava dhāraṇam/

vṛttiḥ/ calope ahalope ca prathamā tiṅ vibhaktir nānudattā bhavati evetyetahyedavadhāraṇārthaṃ prayujyate/

nirāmayāḥ : nirāmayās(*in pausa*), nirāmaya– adj. "healthy" (*niroga–*) ; "pure" (*avadāta–*) ; "full" (*pūrṇa–*) "infallible" (amongha–), N.pl.m. ; the final *kathaṃ* : "how, whence" (kataṅkaram) ;

syāma : coming from the root *AS–* 2nd cl. "to be", the vowel *a* of *AS–* is dropped down, the dental sibilant *s* is remained, Pāṇ.VI. 4.111 :

śanasorallopaḥ/111/padāni/śna asoḥ at lopaḥ śarvadhātuke kṅiti/

vṛttiḥ/ asyāstaś cākārasya lopo bhavati sārvadhātuke kṅiti parataḥ/ (see also VII. 4.50 ; VI. 4.119)

– yā, infix of Opatative, Parasmai pada, Pāṇ.III. 4.103 ; VII. 2.79;

yāsu□parasmai padesūdātto ṅic ca/103/padāni/yāsu□ parasmai padeṣu udāttaḥ ṅit ca (liṅaḥ)/

vṛttiḥ/ parasmai padaviṣayasya liṅo yāsuḍāgo bhavati sīyu□'pavādaḥ sacodātto bhavati ṅic ca/

liṅaḥ salopo'nantyasya/79/padāni/liṅaḥ sa lopaḥ anantyasya/

vṛttiḥ/ sārvadhātuka iti vartate sārvadhātuka yo liṅ tasya anantyasya sakarastha lopo bhavati/

The dental sibilant *s* of *yaś* and *sīy*(*yāsu□*and *sīyu□*) are not the final position, and it must be dropped down.

ma, personal flexional ending of 1st pers.pl. Optative, Parasmai pada.

Teṣāṃ citayatāṃ rāma
buddhirāsīn mahātmanām
Kṣirodamathanaṃ kṛtvā
rasaṃ prāpsyāma tatra vai/17/

"O Rāma, when thinking, an idea came to the minds of the learned (gods) : "we will attain the ncectar by churning the Ocean of milk."

For buddhirāsīn and mahātmanām, see in analysis of sarga 45, st. 16;

teṣāṃ : coming from the tad–, G.pl., m.(or nt.)

rāma : Voc. sg. of Daśaratha's son ; Pāṇ.VI. 1.69, see in analysis of sarga 45, st.14;

cintayatāṃ : from the root *CINT*– 10th cl., pres.participle, G.pl.m.(nt.);

kṣirodamathanaṃ : °mathana– s.nt. "the churning of the Ocean of milk", object of *kṛtvā*;

kṣiroda– s.m. "the Ocean of milk" (kṣirasāgara); normally, we may have kṣira + *udaka*, but *uda* is considered in the compound as it is stated by Pāṇini's sūtra VI. 3.57 :

udakasyodaḥ sañjñāyām/57/padāni/uadakasya udaḥ sañjñāyām (uttarapade)/

vṛttiḥ/ udakśabdasya saṃjñāyāṃ viṣaye uda ityayamādeśo bhavati uttarapade parataḥ/

vārttikaṃ/ saṃjñāyāmuttarapadasya udakaśabdasya udādeśo bhavatīti vaktavyam/

(see also VI. 3.58, 59, 60)

tatra : ind. "there" (tasmin sthāne, tasmin prasaṅge), Pāṅini's sūtra V. 3.10;

saptamyās tral/10/ padāni/saptabhyāḥ tral/

vṛttiḥ/ kiṃsarvanāmabahubhyaḥ tral pratyayo bhavati/

In *teṣāṃ*, the dental sibilant *s* changes into cerebral sibilant *s* as it is immediately preceeded by a vowel that is not *a* or *ā*, Pāṇ.VIII. 3.65; VIII. 3.70 : VIII. 3.65 :

upasargātsunottisuvatisyatistautistobhatisthāsenayasedhasicasañja–

svañjām/65/padāni/upasargāt sunoti suvati syati stauti

sobhati sthā senaya sedha sica sañja svañjām/

vṛttiḥ/ upasargasthannimittāduttarasya sunoti suvati syati stauti sobhati sthā senaya sedha sica sañja ityeteṣāṃ sakārasya mūrddhanyādeśo bhavati/

VIII. 3.70 : parinivibhayaḥ sevasitasayasivusahasut stusvañjām/70/padāni/

pari ni vi bhyaḥ seva sita saya sibu saha su□stu svañjām/

vṛttiḥ/ pari ni vi ityebhyaḥ upasargebhya uttareṣāṃ seva sita saya sivu saha su□svanja ityetebhyaḥ sakāramya mūrddhanya ādeśo bhavati/

kṛtvā : absolutive form of the root *KṚ–*, this is an absolutive in –tvā, Pāṇ.I. 1:40; III. 4.18; III. 4.21, see in analysis of sarga 45, st.1;

rasaṃ : rasa– "juice, sap" (sāra); "taste" (svāda– s.m.), i.e. "the taste of the nactor", object of *prāpsyāma* ; the word *rasa* is used in Khmer language with the same meaning as Sanskrit does; it is generally associated with *jāt(i)*, i.e. *ras(a)jāt(i)*;

vai : ind. particle of emphasis affirmation ; it is very rare in ṚG., and followed by *u* ; *vai* is seen commonly in the *Brāhmaṇa* and in the works which imitate its style; in *Manusmṛti*, in the *Mahābhārata* and in the *kāvyas*, *vai* is appeared at the end of the line.

prāpsyāma : pra + a + *ĀP–* + sya + ma ; this ensemble can be seen through the following way;

* pra, prefix;

* a, augment (*bhūtakaraṇa*), it is known as *a□*,Pāṇ.VI. 4.71 :

luṅlaṅlṛṅkṣvaḍudāttaḥ/71/padāni/luṅ laṅ lṛṅ kṣu a□udātaḥ (aṅgasya)/

vṛttiḥ/ luṅ laṅ lṛṅ ityeteṣu paratoṅgasyāḍagamo bhavati udāttaś ca sa bhavati/

** sandhi* : pra + a + ĀP– → Pāṇ.VI. 1.101, see in analysis of sarga 45, st. 1;

* sya infix of future tense, Pāṇ.I. 3.92 :

vṛdbhyaḥ syasanoḥ/92/ padāni/vṛdbhyaḥ sya sanoḥ (vā parasmai paº)/

vṛttiḥ/ vṛt vṛdh śṛdh syand kḷṛp/etebhyo dhātubhyaḥ syesani ca parato vā parasmai padaṃ bhavati/

** ma*, personal flexional ending of 1st pers.pl. conditional tense(lṛṅ), *ma* is coming from *mas* that is used in present and future(Pāṇ.III. 4.78), the final dental sibilant *s* of *mas* is dropped down and the case is stated by Pāṇini's sūtra III. 4.99 :

nityaṃ ṅitaḥ/99/padāni/nityaṃ ṅitaḥ (lasya uttamasya saḥ lopaḥ)/

vṛttiḥ/ ṅito lakārasya ya uttamas tasya nityaṃ ṅitaḥ sakārasya lopo bhavati/ma → ma;

we see sya becomes syā + ma, and the vowel a is lengthening, and this case is stated by a Pāṇini's sūtra VII. 3.101 :

ato dīrgho yañi /101/padāni/ataḥ dīrghaḥ yañi/

vṛttiḥ/ akārantasyāṅgasya dīrgho bhavati yañādau sārvadhātuke parataḥ/

Yañ means semivowels, nasals *bh* and *jh*; its fuller sense (or use) extends to including y and bh. The case of this *sūtra* deals with the vowel *a* only as *pacāmi, pacāvas, pacāmaḥ*. The short *u* of *cinuvas* and *cinumas* is unchanged.

There are some who understand the *anuvṛtti* of tiṅ into this *sūtra*, and they take arguments from the *sūtra* VII. 3.88. By requiring *Kvasu*, any lengthening does not matter, as *bhavavān*. This latter is thus formed and present in Vedic text. It is interesting that the word *sārvadhātuke* is an important word in the *vṛttiḥ*. The *sūtra* III. 4.117 and VI. 1.8

can clear up the matter and confirm the presence of the word *sārvadhātuke* in the *vṛttiḥ*.

The question wether to say *bhavavān* as being a Vedic anomaly or not should be determined. However, it is also a question of what is going to be the necessary *sārvadhatuke*.

Tato niścitya mathanaṃ
yoktraṃ kṛtvā ca vāsukim/
manthānaṃ mandraṃ kṛtvā
mamanthur amitaujasaḥ/18/

"It being determined to churn making Vāsuki as a rope [and] considering (the mountain) Mandara as the churning (stick), they of unlimited power churned (the ocean)."

tato : tatas(in pausa), "hence, then, therefore", Pan.V. 3.7.; VI. 3.35, see in analysis of sarga 45, st.5; *sandhi* : the group *–as* becomes *o* before the sonant nasal dental n of *niścitya*, Pan.V. 1.113 ; VI. 1.114, see in analysis of sarga 45, st.5 ;

mathanaṃ : mathana– s.nt. "churning"(manthana); "friction, injury" *saṅgharṣa*, pīdā); object of *niścitya*;

kṛtvā : abs. of KṚ–, absolutive in –tvā, Pāṇ.I. 40; III. 4.18; III. 4.21, see in analysis of sarga 45, st. 1;

yoktraṃ : yoktra– s.nt. "a rope, a halter"(*guṇa*); in Khmer language, *yoktra* means the string that is fastened at any buddhist monks' bowl. They put a part of that string on their right soulder when they set out in quest of food. Later on, king Rāma IV of Siam had created the sect (in Theravāda circle) called *Dhammayuttikanikāya* for solving his own problem. This late coming sect had given up the use of that *yoktra*.

vāsukim : vāsuki–, proper name of a king of snakes. There were three chief kings of the Nagas : Śesha, Vāsuki and Takshaka. Vāsuki gave his sister in marriage with Jāratkāru. From this union, Astika was born; this latter had caused to put an end to the snake sacrifice held at the court of King Janamejaya.

(see the story in Mahābhārata, Ādiparvan)

niścitya : abs. in –ya(Lyap) of the root *CI–*, *niścitya* "having ascertained or decided, feeling assured or convinced or resolute". For the absolutive in *–ya*, Pāṇ.VII. 1.37 :

samāse'nañ pūrve ktvo lyap/37/samāse anañ pūrve ktvaḥ Lyap/

vṛttiḥ/ samāse'nañ pūrve ktva ityetasya lyabityayamādeśo bhavati/

manthānaṃ : manthāna– s.m. "a churning stick", As.sg.;

madaraṃ : mandara– proper name of a sacred mountain ; the gods and the Asuras has used it as a churning stick at the churning of the ocean of milk for recovery of the *Amṛta* and thirteen precious things lost during the deluge;

amita : a–mita–, coming from the root *MĀ*, adj. "unmeasured, boundless, unlimited, infinite, great"; *amitaujasah*, G.sg. of amitaujas– "of or with unbounded energy, almighty"; a–mita + ojas–, *sandhi* : a + o → au, Pāṇ.VI. 1.88 :

vṛddhireci/88/padāni/vṛddhiḥ eci/

vṛttiḥ/ āditi vartate/avarṇāt paro ya ec eci ca pūrvo yo'varṇas tayoḥ pūrvaparayoravarṇaicoḥ sthāne vṛddhirekādeso bhavati/

vṛddhi : ā, ai, au, ā, eC : e, o ai ;

amitaujas is seen in Ṛg.I. 114.4 :

purāṃ bhindur yuvā kaviramitaujā ajāyata/
indro viśvasya karmaṇo dhartā vajrī puruṣ□tah/4/

In *Manusmṛti*, I.16 :

Teṣāṃ tvavayavān sūkṣmān ṣaṇṇāmapyamitaujasām/
sanniveśyātmamātrāsu sarvabhūtāni
nirmame/16/

mamanthur : manth–ur, ma–manth–us(*in pausa*), coming from the root *MANTH–*, strong form of *MATH–*, 1st cl., (or 9th cl.), "to churn, to produce by churning"; the root MATH– is ranged under the scope of the Pānini's sūtra I.4.51; about *MATH–*, there is an example as following : *sudhāṃ kṣīra–nidhiṃ mathnāti*, "churns the ocean of milk for the nectar" ;

ma, reduplication (*abhyasa*); *manth–*, root, us, personal flexional ending of 3rd pers.pl., Perfect tense, Parasmai pada;

reduplication (*abhyasa*)

VI. 1.1 : ekāco dve prathamasya/1/ padāni/eka acaḥ dve prathamasya/

vṛttiḥ/ adhikāro'yam/ekāca iti ca dve iti ca prathamasyeti ca tnitayamadhikṛtaṃ veditavyam / ita uttaraṃ yadavakṣyāmaḥ prāk saṃprasāraṇavidhānāt tatraikācaḥ prathamasya dve bhavata ityevaṃ tadveditavyam/vakṣyati li□ dhātoranabhyā□ sasyeti / tatra dhātoravayavasyānabhāsasya prathamasyaikāco dve bhavataḥ/

This is an *adhikāra* rule leading the section of reduplication.

VI. 1.4 : pūrvo'bhyāsaḥ/4/padāni/pūrvaḥ abhyāsaḥ/

vṛttiḥ/ dve iti prathamāntam yadanuvartatte tadarthādiha ṣaṣvyantaṃ jāyate tatra pratyāsatterasminpr□ akaraṇe ye dve vihite tayor pūrvo'vayavaḥ so'bhyāsasañjño bhavati/

VI. 1.8 : li□dhatoranabhyāsasya/8/padāni/li□ dhātoḥ anabhyāsasya/

vṛttiḥ/ li□ parato'nabhyāsasya dhātoravayavasya prathamasyaikācoḥ dvitīyasya vā yathāyogaṃ dve bhavataḥ/

vārttikam/ dvirvacanaprakaraṇe chandasi veti vaktavyam/

vā/li□ṃ dvirvacane jāgartervoti vaktavyam/

VI. 1.9 : sanyaṅoḥ/9/ padāni/san yaṅoḥ/

vṛttiḥ/ dhātoranabhyāsasyeti varttate/sanyaṅoriti ca ṣaṣ□yantemetat/sannantasya yaṅantasya cānabhyāsasya dhātoravayavasya prathamasyaikācau dvitīyasya vā yathāyogaṃ dve bhavataḥ/

VI. 1.10 : ślau/10/padāni/ślau/

vṛttiḥ/ ślau parato'nabhyāsasya dhātoravayavasya pathamasyaikāco dvitīyasya vā yathāyogaṃ dve bhavataḥ/

VI. 1.11 : caṅi /11/ padāni/caṅi/

vṛttiḥ/ caṅi parato'nabhyāsasya dhātoravayavasya prathamasyaikāco dvitīyasya vā yathāyogaṃ dve bhavataḥ/

VII. 4.59 : hrasvaḥ/59/padāni/hrasvaḥ/

vṛttiḥ/ hrasvo bhavatyabhyāsasya/

vārttikam/abhyāsasyānaci/

vārttikam/cari cali pati vadīnāṃ vā ditvamacyāk cābhyāsasya iti vaktavyam/

VII. 4.61 : śarpūrvaḥ khayaḥ/61/padāni/śarpūrvaḥ khayaḥ/

vṛttiḥ/ abhyāsasya śarpūrvaḥ khayaḥ śiṣyante/

vārttikam/kharpūrvaḥ khaya iti vaktavyam/

VII. 4.62 : kuhoścuḥ/62/padāni/kuhoḥ cuḥ/

vṛttiḥ/ abhyāsasya kavargahakārayoś carvargādeśo bhavati/

VII. 4.66 : urat/66/padāni/uḥ at/

vṛttiḥ/ ṛvarnāntasyābhyāsasyākārādeśo bhavati/

*(*For the elision of *r,* VII. 4.60 ; in case of Intensives, VII. 4.90)*;*

VII. 4.60 : halādiḥ śeṣaḥ/60/padāni/hal ādiḥ śeṣaḥ/

vṛttiḥ/ abhyāsasya halādiḥ śiṣyate anādir lupyate/

śeṣaḥ(or also *śiṣyate*) may bear the sense of *avasthāpyate*.

VIII. 4.54 : abhyāse car ca/54/padāni/abhyāse car ca/

vṛttiḥ/ abhyāse varttamānānāṃ jhalāṃ carādeśo bhavati cakārājjaś ca/

car means all voiceless un–aspirated + sibilant (I. 1.58);

jhal means all non-nasal + fricatives ;

jaś means all voiced un-aspirated : *j, b, g, ḍ*, d (I. 1.58; VIII. 2.39)

(for abhyāsa, see also in analysis of sarga 45, st.4)

The personal flexional endings of Perfect tense, Parasmai pada are stated by Pāṇini's sūtra III. 4.82 :

parasmaipadānāṃ ṇalatususthalathusaṇalvamāḥ/82/ padāni/ parasmaipadānāṃ ṇal atus us thal athus a ṇal va māḥ (litaḥ)/

vṛttiḥ/ liḍādeśānāṃ parasmaipada sañjñakānāṃ yathāsaṅkhyaṃ tivādīnāṃ ṇalādayo navadeśā bhavanti/

sandhi : about the letter *s* of *us* (or *uḥ*), the dental sibilant s changes into *r* before the vowel a of *amitaujasaḥ*, Pāṇ. VIII. 3.15; VIII. 2.66, see in analysis of sarga 45, st.7;

The personal flexional ending ire may be understood through the following Pāṇini's sūtra III. 4.81 :

li□stajhayoreśirec/81/padāni/li□ḥ ta jhayoḥ eś irec/

vṛttiḥ/ liḍādeśayostajhayor yathāsaṅkhyameś irec ityetāpādeśau bhavataḥ/

The letter *ś* of *eś* may be considered as it replaces the affix *ta*(see I. 1.55); the letter *c* of *irec* shows the accent(see VI. 1.165);

The vowel i of ire can be explained by a Pāṇini's sūtra VI. 4.64 :

āto lopa iti ca/64/padāni/ātaḥ lopaḥ iti ca/

vṛttiḥ/ iḍādāvarddhadhātuke kṅiti vākārāntasyāṅgasya lopo bhavati/

N.B. According to The Vālmīki Rāmāyaṇa (Southern recension) issued by Sri Saturu Publications, Delhi 1982, (1st edition Kumbakonam 1905), we see the addition just after the st. 18. So, I start by numbering 1 A and so forth.

Atha varṣasahasreṅa
yoktraṃ sarpaśirāṃsi ca/
vamantyativiṣaṃ tatra
dadṃśur darśanaiḥ śīlāḥ/1 A/

"Then, throughout a thousand years, the heads of the Serpent (being as) the rope vomit the intense venum there and they bit stones at their meeting".

sahasreṇa : sahasra– s.nt. "a thousand", sahasra + -ā = sahasra + ina sahareṇa Pāṇ.VII. 1.12 :

□ṅasinasāminātsyāḥ/12/□ṅ ṅasiṅasām ina āt syāḥ/

vṛttiḥ/ akārāntādaṅgāduttareṣāṃ □ṅasiṅasām ina āt sya ityete ādeśā bhavanti yathāsaṅkhyam/

It concerns the declension of a stem in short *a* as deva + -ā/ṅasi/ṅas → deva + ina/āt/sya devana(VI. 1.87)/ devāt(VI.1.101)/deva–sya ; the case of sakhi + -ā gives to sakhyā(V.1.77);

atha : ind. "then";

varṣa– s.m. "a year", °sahasra- "a1000 years"; yotraṃ: yoktra- s.nt. "a rope, a halter (guṇa), see analysis of st.18, sarga 45;

sarpa- s.m." "a snake" (ahi–);

śirāṃsi : śiras– s.nt., N.pl. subject of *vamanti*;

vamaty : vamanti*(in pausa*), vam–a–nti, coming from the root *VAM*– 1st cl., "to vomit, to give out", 3rd pers.pl.pres. tense, Parasmai pada, *a*, vikaraṇa, vowel indicating the stem of system of conjugation (system of present), Pāṇ. III. 1.68 :

Kartari śap/68/padāni/kartari śap (sārvadhātuke dhātoḥ)/

vṛttiḥ/ kartṛvācini sārvadhātuke parato dhātoḥ śap pratyayo bhavati/

BHŪ– + śap + Tip = bhū + a +ti=bho + a + ti = bhavati ; śap is technically called *vikaraṇa*.

–nti, *vibhakti*, personal flexional ending of 3rd pers.pl.pres.tense, Parasmai pada;

Pāṇ.III.4.78 : tiptasjhispthasthamibvasmastātāmjhathāmd□hvamiḍvahimahiṅ/78/padāni/tip tas jhi sip thas tha mip vas mas ta ātām jha thās āthām dhvam i□vahi mahiṅ (lasya)/

vṛttiḥ/ lasya tibādaya ādeśā bhavanti/

Pāṇ. I. 4.99 : laḥ parasmaipadam/99/ padāni/laḥ parasmaipadam/

vṛttiḥ/ lādeśāḥ parasmaipadasañjñā bhavanti/

Pāṇ.I. 4.101 : tiṅas trīṇi trīṇi prathama madhyottamāḥ/ 101/padāni/tiṅaḥ trīṇi trīṇi prathama madhyama uttamāḥ/

vṛttiḥ/ tiṅo' ṣ□ādaśapratyayāḥ navaparasmaipadasaṃjñakāḥ navātmanepadasamjñakāḥ tatraparasmaipadeṣu trayastrikāḥ yathākramam prathamamadhyam□ottamasañjñā bhavanti/ātmanepadeṣvapi trayastrikāḥ prathamamadhyamottamasañjñā bhavanti/

The vowel *i* of vamanti changes into *y* before the vowel

a of *ativiṣaṃ* according to *saṃprasāraṇa* principles : Pāṇ.I. 1.45; VI. 4.131; VI. 1.77; VI. 1.127, see them in analysis of sarga 45, st.2, (*Bālakāṇḍa*);

ati : ind., it prefixes here to noun bringing in the sense excessive, extrordinary, intense;

viṣaṃ : viṣa– s.nt. "poison"(garala); "venum", Ac.sg., object of vamanti; Khmer language uses till nowadays the same word spelling as bis;

tatra : ind. "there" Pāṇ.V. 3.10, see in analysis of st.17, sarga 45;

dadaṃśur : dasaṃśus(in pausa), coming from the root *DAṂŚ*– 1st cl., "to bite, to sting", da–daṃś–us, da, rduplication(*abhyāsa*), *daṃś*–, root, –us, personal flexional ending of 3rd pers.pl.Perfect tense, Parasmai pada, for reduplication, Pāṇ.VI. 1.8, 9, 10; VI. 1.1; VI. 1.4; VII. 4.59, see in analysis of sarga 45, st.4; for pers. flexional ending of Perfect tense, Pāṇ.III. 4.82, see in analysis of sarga 45, st.4;

sandhi of –us : the final dental sibilant *s* becomes *r* before the sonant *d* of *darśanaiḥ*, Pāṇ.VIII. 3.15; VIII. 2.66, see in analysis of sarga 45, st. 7;

darśanaiḥ : darśanais(*in pausa*), darśana– s.nt. "seeing" (*prekṣana*), "knowing, perceiving"(avabodha); "sight, vision" (ḍṛṣ-i); "meeting"; I.pl.;

śilāḥ : śilā– s.f. "a stone, a grind–stone", Ac.pl., object of *dadaṃśur*.

Utpapātāgnisaṅkāśaṃ
hālāhalamahāviṣam/
tena dagdhaṃ jagatsarvaṃ
sadevāsuramānuṣam/2 B/

"The intense venum *hālāhala* fell off like fire and by this the whole world was burnt away with gods, demons and human beings."

utpapāta : ut–pa–pāta, *PAT*– 1 st cl. "to fall down or off, to

get into or among", ut–, prefix, pa–, reduplication (abhyāsa), *pāt*, root with a long *ā, a*, pers.flexiional ending 3rd pers.sg. Perfect tense, Parasmai pada,

for reduplication, see Pāṇini's sūtra in analysis of st.4, sarga 45,

pat– → *pāt–*, the interconsonantic vowel *a* becomes a long *ā*, Pāṇ.VII. 2.116, see in analysis of st.4, sarga 45,

a, vibhakti of 3rd pers.sg., Pāṇ. III. 4.82, see in analysis of st. 4, sarga 45;

saṅkāśaṃ : saṃkāśa– adj. "similar, like" (at the end of compound), sadṛśa ;

agni– s.m. "fire", °saṅkāśam, "like fire";

sandhi : ut–pa–pāt–a + agni, a + a ā ā, Pāṇ.VI. 1.101, see in analysis of st. 1, sarga 45;

hālāhala (halāhala), s.m., particular venum, it may be understood here as the venum vomitted by Vāsuki's heads ;

mahāviṣam : viṣa– s.nt. "venum, poison", N.sg. subject of ut–papāta ;

mahā : from mahat–, weak stem, we have a long *ā* in compound, "intense, great, big";

The case of mahāviṣam.– *mahā* is used in compound and generally in this way the weak stem in considered. Later on in Epic, a general tendancy is enlarged by taking nominative case to make an element of compound. Certain nouns being at the first element of a compound, especially some nouns formed directly by a verb which follows the way by ending with a short vowel *a*, (*gava°, diva°, nāva°, dṛṣda, asra°, ukṣāṇa°*. The case of *pṛṣat + udara = pṛṣodara* may be indicated. In the semblable way, we know the use of *maha°* for *mahat*(weak stem) at the first element of a compound ; the vowel *a* of *–at–* becomes *ā* and the voiceless dental *t* is dropped down. We see also certain particular case as *mahadgata* in *Divyavadāna* where the vowel *a* is maintained and the voiceless *t* changes into the sonant d, (its class).

tena : from the stem tad–, I.sg.m. or nt., "by this", i.e. by venum;

sa–deva–asura–mānuṣam : sa ind. connected with *saha, sam, sama,* a prefix expressing "junction, conjunction, possession, union, similarity, equality", sa is the opposite of *a* privative. *Sa* may be rendred as "with, together or along with, having, containing, by, having the *sama*";

mānuṣam : mānuṣa– adj. (or s.nt.), "belonging to mankind, human, humanity"; deva : s.m. "god";

asura : s.m. "an evil spirit, demon, ghost, opponent of the gods", this evil spirit is regarded as the children of *Diti* by *Kaśyapa* ;

jagat : "moving, movable, living"; s.nt. "people, mankind"; "the world", particular this "world" ; *jagat* may come from *ja + GAM–*, ja–, reduplication(*abhyāsa*), g → j, it may be seen through Pāṇini's sūtra III. 2.178 :

anyebho'pi dṛśyate/178/padāni/anyebhyaḥ api dṛśyate, (tacchīlādiśu, kvip)/

vṛttiḥ/ anyebhyo'pi dhātubhyastacchīlādiṣu kvippratyayo dṛśyate/

1. vārttiakam/ kvibvacipacchyāyatas tu ka□aprujuśrīṇāṃ dīrgho'saṃprasāraṇaṃ ca/

2. vārttiakam/ dyutigamijuhotīnāṃ dve ca/

3. vārttiakam/ juhoter dīrghaś ca/

4. vārttiakam/ dṝbhya ityasya hrasvaś ca dve ca/

5. vārttiakam/ dhyāyateḥ saṃprasāraṇaṃ ca/

The word jagat gives rise to the personal pronoun(3rd sg.) *gāt*' in Khmer language, according to certain linguists in Khmer studies, but unfortunately, the right and operational arguments are still absent. They only said that *ja* is dropped down, without pointing out at first the condition of the above elision. It remains gat which changes into *gāt*' by lengthening the interconsonantic vowel *a*, the voiceless den-

tal *t* is maintained and the sign (') determines the short "accent" in Khmer pronounciation. Where the idea of lengthening can be taken from? I think this idea may come from firstly the *Pāṇini's sūtra* and secondly the *vārttikam n°3* which shows the case of lengthening. Pāṇinian influence is likely seen in the spirit; the genius of Khmer language is heedful of how to borrow from Sanskrit heritage. The right way lies in being sedulous in taking the spirit of Sanskrit language. Further, another argument must be sought out among Khmer linguistic field and also in Sanskrit grammar for granting a good and appropriate background to any other requirements elsewhere ; it remains certainly many plausible ways facing our eagerness for grasping that craves for our attention.

dagdhaṃ : dhagdha– verb.adj. of *DAH*– 1st cl. "to burn"(TAP–), "to consume" (*BHAKṢ*), "to torment" (*TUD*– 6th cl.); *DAH*– + *kta*, about kta, one can refer to Pāṇ.III. 4.70, 71, 72, see in analysis of sarga 45, st.3, (*Bālakāṇḍa*). In case of a root beginning with the un–aspirated sonant dental *d* and ending with *a h*, we must have –*gdh*– as this kind of root is followed or added by *kta*, i.e. *ta*, Pāṇ. VIII. 2.40; VIII. 4.53;

VIII. 2.40 : jhaṣastathordho'dhaḥ/40/padāni/jhaṣaḥ ta thoḥ dhaḥ adhaḥ/

vṛttiḥ/ jhaṣa uttarayostakārathakārayosthāne dhakāra ādeśo bhavati/

VIII. 4.53 : jhalāṃ jaśjhaśi/53/padāni/jhalām jaś jhaśi/

vṛttiḥ/ jhalāṃ sthāne jaśādeśo bhavati jhaśi parataḥ/

It must be said that *SNIH*– + kta → snigdha, though the dental sibilant s is at the beginning, and we see also the element –*gdh*–.

Atha devā mahādevaṃ
śaṅkaraṃ śaraṇārthinaḥ
jagmuḥ paśupatiṃ rudraṃ
trāhi trāhīti tuṣ□uvuḥ/3 C/

"Then the gods being desirous of having protection went to the mighty god Śiva the doer of good; they praised the formidable Lord of creatures (by saying) "protect [us], protect [us]."

atha : ind. "then";

devā : devās(*in pausa*), deva– s.m. "god", N.pl., subject of *jagmuḥ* and *tuṣ□ uvuḥ*;

sandhi : the final dental sibilant *s* of the group *–ās* must be dropped down before the sonant *m* of mahādevaṃ, Pāṇ.VIII. 3.19; VIII. 3.22, see in analysis of *Bālakāṇḍa*, sarga 45, st. 15;

śaṅkaraṃ : śaṅkara– adj. "propitious" (sukhada– adj.); s.m. "Śiva", (bhava– s.m.), Ac.sg.m.;

mahādevaṃ : mahā + deva–, Ac. sg., related to *śaṅkaram* ; an epithet of *Śiva*, "The Great God, The Mighty God"; mahādeva, used as *mahādeb*, a title of a civil servant in former Khmer administration;

śaraṇārthinaḥ : śaraṇa + arthinaḥ, *sandhi* : *a* + *a* = *ā*, Pāṇ.VI. 1.101, see in analysis of sarga 45, st.1;

śaraṇa– s.nt. "protection, defence" (rakṣaṇa– s.nt.); "refuge"(*āśraya*– s.m.); "an apartment"(bhavana– s.nt., *geha*– s.nt.);

arthinaḥ : arthin– adj. "desirous of"(with I. or in cpd.), (*abhilaṣuka*– adj.); "bgging requesting"(with G.), (*yācamāna*– adj.); "possessed of desire" (spṛhāvat– adj.), N.pl.m., related to devā;

rudraṃ : rudra– adj. "formidable, terrific" (bhayaṅkara– adj.) ; s.m. "Siva", Ac.sg.;

paśupatiṃ : paśu–pati– s.m. "the Lord of creatures", i.e. Śiva ; Ac.sg. ;

* *mahā* in *mahā–devaṃ*, see in analysis of st. 2 B.

jagmuḥ : jagmus(*in pausa*), coming from the root *GAM*– 1st cl., "to go", ja, reduplication(*abhyāsa*), Paṇ.V. 1.8; VII. 4.60; VII. 4.62, see in analysis of sarga 45, st.4; *gam*– à

–gm–, the consonantic vowel *a* is elided; it is stated by Pānini's sūtra VI. 4.98 :

gamahanajanakhanaghasāṃ lopaḥ kṅityanaṅi/98/padāni/
gama hana jana khana ghasām lopaḥ kṅiti anaṅi/

vṛttiḥ/ gama hana jana khana ghasa
ityeteṣāmaṅgānāmupadhyāyā lopo
bhavatyajādau pratyaye kiṅatyanaṅi parata/

GAM– + li- = gam + atus = ja–gam + atus = ja–ga–atuḥ, but a–gam–a–t(!) ;

HAN– + li- = han– + atus → ja–ghn–atuḥ (VII. 3.35);

JAN– + li- = ja–jñ–atuḥ ; ja–jñ–uḥ; ja–jñ–ate; ja–jñire;

–uḥ, personal flexional ending of 3rd pers.pl., Perfect tense, Parasmai pada, Pāṇ.III. 2.82, see in analysis of sarga 45, st.4;

tuṣ□uvuḥ : tuṣ-uvus(*in pausa*), tu–ṣ-uv–uḥ, coming from the root *STU–* 2nd cl., "to praise, to celebrate" (SLĀGH– 1st cl.), tu, reduplication; it must be noticed that after a group of consonants *u* becomes *–uv–*, *–uḥ*, pers. flexional ending 3rd pers.pl., Perfect tense, Parasmai pada;

trāhīti : trāhi + iti, sandhi : i + i = ī, Pāṇ.VI. 1.101, see in analysis of sarga 45, st.1;

iti : ind., it introduces a direct speech ;

trāhi : coming from the root *TRAI–* (or *TRĀ–* ready form for conjugation like *trāyate*, 2nd cl. "to protect"(*RAKṢ–* 1st cl.), "to preserve, to cherish, to defend"; Imperative tense(*lo□*), 2nd pers.sg.Parasmai pada; about *Pāṇini's* sūtra connected with (*lo□*), see in analysis of sarga 45, st.7;

The group *trāhi trāhīti* may hint at the possible following manner as *trāhi trāhītyasmān* or *nas trāhi trāhīti* (*asmān*

= *nas*, Ac.pl. of *asmad–*, 1st pers.pl.), but *asmān* (or *nas*) cannot be put in the strophe.

[In the Khmer language, one can find the word *trā* and the verb *trā*. How can I best explain the nature of these two words? I don't know how to correctly do it. Their etymology is still doubtful; it is now enough simply to apreciate the idea corrected with what Sanskrit gave to the Khmer language which made the most of facilities available.

In Sanskrit, *trā*, the noun, means "a protector, defender"; in Khmer, the same idea can be seen as trā means "a seal". The latter bears an authority when it is stamped on a document issued by official (or also private) administration. Being a seal, *trā* in its use may be "a protector" of a right granted to a corporate body or a legal entity. *Trā* is "a protector" of a validity as a lawful authority recognises a right; in any historical context one is reminded of an order under the King's private seal. I think the word *trā* in Khmer comprehension is due to the Sanskrit influence through the idea of protection and defence with regard to a legal condition. In business, *trā* means "a maker's trade-mark" in common language.

Sanskrit has *TRAI–* → *TRĀ–* which is the stem of conjugation, i.e. *trāyate, trāti, trātu, trāsate, trātum*. Khmer language considered this stem *trā* that becomes a verb meaning "to protect, to preserve, to carry, to take care". The well-known meaning of trā in the vocabulary of the four fundamental operations called *parikarma* (cf.S. Balachandra Rao, Indian Mathematics and Astronomy (Some Landmarks), Inana Deep Publications, Bangalore, 1994, p. 3), Here is a simple example : 15 + 8 = 23. This case of relation can analysed as following :

5 + 8 = 13,

put down 3 and carry 1,

1+1 (of number 15), we obtain 2,

so we have 23.

Carry is said *trā duk* in Khmer, i.e. carry 1, *trā duk muay*. In this very case, Khmer language requires the word *duk*, (this is also a verb used in combination with trā). *Duk* due to its position after *tra* shows a confirmation or assertion needed by trā, especially at this step of the operation. Among a certain number of Khmer words around the idea of protection, and presentation, the word duk has to be added, i.e. raksā duk, thae duk, -ak'duk, pramūl duk.

In locution, Khmer people have *luḥ trā tae*, "till, untill". This locution is connected with time and other conditions which have been planned , looked forward and waited for. The presence of *trā* and its place in the locution is very important. The elision of *trā* is a clumsy manner and may produce on awkward sentence.

Trā is in the expression *trāpraṇī* used as a verb in the polite form aiming at begging pardon. *Praṇī* means "compassion, pity, affection, favour, excuse, commiseration". *Trāpraṇī* can be rendered as "to preserve favour, to observe compassion", i.e. to forgive, to pardon, to excuse. The opposite is it *praṇī* or *gmān praṇī*.

The verb *kat'trā* is very significant with regard to the idea of presentation. *Kat'* means "to notice, to take note, to write down"; *trā* coming immediately after *kat'* seems to insist on an act undertaken against forgetfulness by inscribing, registering.

Trā is an element of the word pointing out the important part of a crossbow; this word is *trābaṅ*. As one knows, a crossbow has a stock and a cross. When making a crossbow, according to my observations, at one end of a stock, a cross is fixed firmly through a hale; this part is called *trā* and its lower side is known as *baṅ*. Therefore, the ensemble of these parts is called *trābaṅ* which requires all of a crossbowmaker's skillfulness. The *baṅ*, as the lower part, is a sort of probuberance depicted in wood, of course. Literally speaking *baṅ* is "an egg". This protuberance is useful for handling a crossbow. When shooting an arrow, a crossbowman rises

his weapon, holds it up in his left hand; his right hand maintains another end of the stock where a trigger–finger is fixed; this end is called *prā* and it touches lightly a crossbowman's chin. This is the position for shooting and aiming at an object. We see the leading function of *trābaṅ* of a crossbow where *trā* hints at the idea of protection or a fight.

In Khmer literature, there was the most celebrated story of *Duṃ Dāv* where the famous personage named *Duṃ* had been arrested and assasinated by the regional lord's killing team. This story took place at the end of the 16th century A.D. (period of Lanvaek). As a singer and poet, *Duṃ* was promoted as *Moen Ek*. He got the King's permission to do to 7*pūṅ Ghmum* (the North-East province of Cambodia) to fetch his wife. He tood with him the *saññā trā tāṃṅ* which was an order under the King's private seal. He showed himself at his mother-in-law's house where his wife and the regional lord's son were married. The regional lord ordered that Duṃ should be arrested and killed. Facing the fierce trial, *Duṃ* did not produce his valuable *saññā trā tāṃṅ*; he had put it inside his belt. Duṃ was taken with the men ready to do anything and he was slain. Dāv, Duṃ's wife followed with her maid, without being noticed by anyone she came out the house and begun to look for her husband. Both of them saw him dead, and they commited suicide at once by using a knife. Three corpses bay on the ground. People found on Duṃ's corpse the order under the King's private seal (*saññā trā tāṃṅ*) and further, the information reached the royal City of Laṅvaek. Then, the King ordered a severe and terrific punishment. Dāv's mother, the regional lord, his family and those who were party to this crime had to be beheaded. The punishment reduced the inabitants of the district to slavery.

No man, however ignorant he may have been, was able to show the document bearing the royal seal. If Duṃ had shown the royal-sealed document, he would have brought his wife back. For posterity and till now, there is no reason why he didn't show this very important document. Otherwise, it is natural that he should prove his courage in adver-

sity as a human being and a lover. I think Duṃ would have his own deep reason for what he had chosen to do. By giving evidence of his courage and his knowledge, he obtained his wife. In the social context, he had some difficulty in making himself understood. He may have been fed up with hearing the overbearing power of the regional lord. The royal-sealed document had nothing to do with this matter. So, Duṃ would have prefered to bring in his own solution than cherish much hope of his being alive with his wife by producing a proof of the mighty royal power. His wife, Dāv, would have wanted to be different from other people. She would have preferred to commit suicide rather than live without her beloved husband. Her mother had wanted her to marry the regional lord's son, but she wanted to live with Duṃ, even though the wedding act had been already granted by the King himself.

The story of Duṃ Dāv is still one of the jewels of national Khmer literature. A few words must be added concerning *trīep trā*; it was an expression pointing the general parade of an army with a view to set on trial. Now, *triep trā* means "in abundance".

This is an example related to the word *trā* which may be considered as being connected with Sanskrit.]

In Sanskrit, the word *trā* is seen in *Ṛgveda* :

Tamūtayo raṇayañ chūrasātau
taṃ kṣemasya kṣitayaḥ kṛṇvata trām/
sa viśvasya karuṇasyeśa eto
marutvānno bhavatu iṃdra ūtī/7/ (I.100.7)

Taminnaro vi hvayaṃte samīke
ririkvāṃsastanvaḥ kṛṇvata trām/
mitho yattyāgamubhayāso
agmannarokasya tanasyasya sātau/3/ (IV. 24.3)

Evam uktas tato devair
devadeveśvaraḥ prabhuḥ
prādurāsīt tato traiva
śaṅkhacakradharo hariḥ/4 D/

"Thereupon, said so by the gods, Śiva, the Lord of the lords appeared, then Viṣṇu, holding the discus and the conch, became manifest at that place".

tato'traiva : tatas + atra + eva (*in pausa*),

tatas : "hence, then, therefore", Pāṇ. V. 3.7 ; VI. 3.35, see in analysis of sarga 45, st.5;

tato'tra, tatas atra, sandhi : the group –as becomes *o* before the vowel *a* of atra, consequently that vowel must be dropped down, for it is stated by a Pāṇini's sūtra VI. 1.109, see in analysis of sarga 45, st.12;

atra + eva → atraiva, *sandhi* : *a + e → ai*, Pāṇ. VI. 1.88 :

vṛddhireci/ 88/ padāni/vṛddhiḥ eci/

vṛttiḥ/ āditi vartate/avarṇāt paro ya ec eci ca pūrvo yo'varṇastayoḥ pūrva parayoravarṇair coḥ sthāne vṛddhirekādeśo bhavati/

(eC = e, o, ai, au), a + e → ai; a + 0 → au ;

a + ai → ai; a + au → au.

tato : tatas (*in pausa*), *sandhi* : the group *–as* becomes *o* before the dental sonant *d* of *devair*, Pāṇ.VI. 1.113; VI. 1.114, see in analysis of st.5; sarga 45,

uktas tato, *sandhi*: the dental sibilant *s* is maintained as it is followed by the voiceless dental *t* of *tato*, s+t → st, Pāṇ. VIII. 3.34 ; VIII. 2.66, see in analysis of sarga 45, st.9 ;

uktas : ukta : uc + kta < VAC– + kta,

kta = ta, Pāṇ.III. 4.70, 71, 72, see in analysis of sarga 45, st. 6;

uc + ta, c → k, uk + ta, Pāṇ.VIII. 2.39 :

jhalāṃ jaśo'nte/39/padāni/jhalāṃ jaśaḥ ante/

vṛttiḥ/ jhalāṃ jaśa ādeśā bhavanti padasyante varttamānānām/

see also Pāṇ.VI.1.68; VIII. 2.41; it has connection with anta principle.

VAC– → uc, Pāṇ.I. 1.45, see in analysis of sarga 45, st. 2, it is related to *saṃprasāraṇa* principle.

devair : devais (*in pausa*), I.pl. of deva– s.m., *sandhi* : the final dental sibilant s becomes r before the dental sonant d of deva°, Pāṇ.VIII. 3.15 ; VIII. 2.66, see in analysis of sarga 45, st. 7;

prabhuh : prabhu– adj. "mighty, strong"(prabala–); "able, competent"(śakta–adj.); s.m. "Lord, master" (*adhipa*– s.m.); "a ruler"(sasitr– s.m.); "an owner" (*svāmin*– s.m.), N.sg., related to *deveśvaraḥ*;

deveśvaraḥ : deva + īśvaraḥ, *sandhi* : a + i → e, Pāṇ. VI. 1.87, see in analysis of sarga 45, st.8;

īśvaraḥ : īśvara– s.m. "master"(pati– s.m.), "a husband"(pati– s.m.); "The Supreme God" (parasmeśvara– s.m.); "The Supreme Soul" (paramātman– s.m.). Khmer language uses *īśvara* by spelling *isūr* < īśvara, this may be an exception of ī → i, *braḥ isūr* is used for the God Shiva;

hariḥ : hari– adj. "green(*harita*– adj.); "tawny"(*piṅgala*– adj.); "yellow" (pīta– adj.); s.m. name of *Viṣṇu, Indra, Śiva, Brahman*– s.m., *Yama*– s.m., *Surya*– s.m., *Candra*– s.m.; "a horse" (sometimes Indra, aśva–); "a monkey" (*vānara*– s.m.), "fire" (*anala*– s.m.); "wind" (anila– s.m.);

Here it means the God Viṣṇu.

For *visarga*, see Pāṇ. VIII. 3.34, 35, 36, in analysis of sarga 45, st. 15;

prādur : ind. litt. "out of door", pradur + *AS*–, "to become manifest, be visible or audible, appear, arise, exist";

āsīt : coming from the root *AS*– 2 nd cl., a + *AS*– + i–t, Pāṇ.VI. 4.71, 72; III. 4.110; II. 4.77; VII. 3.96; III. 4.100, see in analysis of sarga 45, st.16; 3rd pers. sg. Imperfect tense, Parasmai pada ;

cakra– s.nt. "a discus" (used as weapon);

śaṅkha– s.m.(nt.) "conch–shell"(used as a horn);

dharo : dharas(*in pausa*), *sandhi* : the group *–as* becomes *o* before the sonant *h* of *hariḥ*, Pāṇ.VI. 1.113; VI. 1.114, see in analysis of sarga 45, st.5; dhara– adj. (coming from the root DHṚ–), "holding, bearing, carrying, having", related to *hariḥ*;

śaṅkha, cakra, dhara are used in Khmer language; *dhara* is seen in compound like *vinayadhara*, "a title of a monk"(in Theravāda buddhist order); *ājñādhara*, "an authority".

eva, Pāṇ.VIII. 1.62 :

cāhalopa evetyavadhāraṇam/62/padāni/ca aha lope eva iti ava dhāraṇam/

vṛttiḥ/ calope ahalope ca prathamā tiṅ vibhaktir nānudattā bhavati evetyetahyedavadhāraṇārthaṃ prayujyate/

Uvācainaṃ smitaṃ kṛtvā
rudraṃ śūlabhṛtaṃ hariḥ/
daivatair mathyamāne tu
yatpūrvaṃ samutpasthitam/ 5 E/

"To the God Śiva endowed with his trident, rised up at the foremost of what it was being churned by the gods, Viṣṇu smiling said this [words]."

kṛtvā : abs. in –tvā of KṚ–, Pāṇ.I. 1.40; III. 4.16; III. 4.18; III. 4.21, see in analysis of sarga 45, st.1;

smitaṃ : smita– s.nt. "smile, gentle laugh" (mandahāsa– s.m.), (coming from the root *SMI*–); object of kṛtvā;

rudraṃ : rudra– s.m. "the God Śiva", object of kṛtvā;

śūla : s.m.(or nt.), "a pike, a spear" (*kunta*– s.m.); "the trident of Shiva" (*triśūla*– s.m.); "a stake for impaling criminals" (*śūlā*– s.f., *vadhastambha*– s.m.), this kind

of stake had been used in ancient time in Combodia;

triśūla is well-known in Khmer architecture;

bhṛtam : bhṛta– adj. "endowed with" (yukta– adj.) ; "supported"; *BHṚ* + kta, Pāṇ.III. 4.70, 71, 72, see in analysis of sarga 45, st.16;

tu : ind. "but, on the other hand", Pāṇ.VI. 3.133, see in analysis of sarga 45, st.14;

yat : from the stem *yad–*, relative pronoun, Ac.sg.nt.;

pūrvaṃ : pūrva– adj. "being before or in front", Ac.sg.m., related to samutpasthitam;

samutpasthitam : sam–ut–pa–sthi–ta– adj. "rised up, appeared", Ac.sg.m., related to *rudraṃ* ; the vowel *i* (= i-) of *sth–i–ta–* can be explained by some Pāṇini's sūtra,

I. 1.46 : ādyantau □kitau/46/padāni/ādi antau □k itau/

*BHŪ–*i-–tum = bhav–i–tum;

VII. 2.35 : ārddhadhātukasyeḍvalādeḥ/35/padāni/ ārddhdhātukasya i□valādeḥ/

vṛttiḥ/ chandasīti nivṛttam/ārddhadhātukasya valāderiḍāgamo bhavati/

This is a governing rule and bears effect up to the *sūtra* 76.

VII. 2.52 : vasatikṣudhori□52/padāni/vasati kṣudhoḥ i□

vṛttiḥ/ vasateḥ kṣudheś ca ktvāniṣ□ayoriḍāgamo bhavati/

VAS– + i-–kta = VAS–i-–ta = uṣ–i–ta ;

The case of *STHĀ–* + i- + kta needs the sūtra VI. 4.64 :

āto lopa i□i ca/64/padāni/ātaḥ lopaḥ iti ca/

vṛttiḥ/ iḍādāvārddhadhātuke kṅiti cākārāntasyāṅgasya lopo

PĀ– pa–pā + us = pa–p + us (ḥ) → PA Pus (ḥ);

STHĀ– + i- + kta = sth– + i- + ta = sth–i–ta = sthita.

daivatair : daivatais(*in pausa*), daivata– s.nt. "a god" (deva–), *sandhi* : the final dental sibilant *s* becomes *r* before the sonant m of mathyamāne ;

mathyamāne:math–ya–m–āne, passive participle of the root *MATH* 1st cl. (or *MANTH*– 9th cl.), "to churn", ya = yak, math–yak, math–ya, it is stated by Pāṇini's sūtra III. 1.67 :

sārvadhātuke yak/67/padāni/sārvadhātuke yak (bhāva karmaṇoḥ)/

vṛttiḥ/ bhāvakarmavācini sārvadhātuke parato dhātor yak pratyayo bhavati/

ās–yak + te = ās–ya–te bhavatā;

kṛ–yak + te = kri–ya–te ka-aḥ.

III. 2.124 : la□ḥ śatṛśānacāvaprathamāsamānādhikaraṇe/ 124/padāni/la□ḥ śatṛ śānacau aprathamā samānādhi karaṇe/

vṛttiḥ/ la□ḥ śatṛśānacśvityetavādeśau bhavataḥ aprathamāntena cettasya sāmānādhikaraṇyaṃ bhavati/

vārttikam/māṅ yākrośe/

PAC– + la- = pac–a–muk–āna = paca–m–āna.

III. 2.127 : tau sat/127/padāni/tau sat, (śatṛ, śānacau)/

vṛttiḥ/ tau śatṛśānacau satsañjñau bhavataḥ/

at = śatṛ ; āna– = śānac ; śatṛ and śānac are called SAT.

VI. 1.97 : ato guṇe/97/padāni/ataḥ guṇe/

vṛttiḥ/ apadāntāditi varatte/akārādapadāntād guṇe parataḥ pūrva– parayoḥ sthāne pararūpakekādeśo bhavati/

PAC– + la- = PAC– Śap + Jhi = pac–a–anti = pac–anti = pacanti.

VII. 2.82 : āne muk/82/padāni/āne muk/

vṛttiḥ/ āne paratoṅgasyāto mugāgamo bhavati/

The letter *m* (muk) of *māna* is needful for the stem ending in short a.

hariḥ : hari– s.m. the God Viṣṇu, N.sg., subject of uvāca; (see also in analysis of st. 4 D, sarga 45);

uvāca: coming from the root *VAC–*, "to say, to speak", *u*, *abhyāsa*, (see Pāṇini's sūtra in analysis of st.4, sarga 45, st.18, sarga 45, Pāṇ. VI. 1.1; VI. 1.4;

VI. 1.8; VI. 1.9; etc...

vāc– the form of *VAC–* with the long *ā* (interconsonantic vowel), *a*, personal flexional ending of Perfect tense, 3rd pers.sg.Parasmai pada,

a → ā, Pāṇ.VII. 2.116, see in analysis of st.4, sarga 45;

For the personal flexional endings of Perfect tense, see in analysis of st.4, sarga 45;

enaṃ : from the stem *enad–* that has the same way of declension like *tad–* Ac.sg., object of *uvāca*;

uvācainaṃ : uvāca + enaṃ, sandhi : a + e = ai, Pāṇ.VI. 1.88, see in analysis of sarga 45, st.4 D.

Tat tvadīyam suraśreṣ□ha
surāṇām agrajo'si yat/
agarapūjām imāṃ matvā
gṛhāṇedaṃ viṣaṃ prabho/6 F/

"O best of gods, there being you who was the first-born among the gods ; I honour, elder-brother, hoping for me, take this venum, O Lord !"

tat : from the stem tad–, Ac. sg. being correlative with yat at the end of the 1st line ;

tvadīyaṃ : tvadīya– adj. “thy, your, thine, yours”, Ac.sg.m.;

suraśreṣ□a : Voc.sg.m. used for rudra, i.e. Śiva;

agrajo'si : agra–jas asi(*in pausa*), agra–ja– adj. “first–born” (prathama–ja–adj.) ; s.m. “an elder brother”;

sandhi : as a, the group *–as* becomes *o* before the vowel *a* of *asi* and consequently that vowel *a* must be dropped down, Pāṇ.VI. 1.109, see in analysis of sarga 45, st. 12;

asi : coming from the root AS– 2nd cl. “to be”, 2nd pers.sg., pres. tense, Parasmai pada;

māṃ : from the stem mad–, Ac.sg., used for hari, i.e. the God Viṣṇu ;

yat : from the stem yad–, Ac.sg.nt. ;

surāṇām : sura– s.m. “a god”, G.pl., *sandhi* : the nasal dental *n* becomes a cerebral *ṇ* after the letter *r*, Pāṇ.VIII. 4.1, 2,

VIII. 4.1 : raṣābhyāṃ no ṇaḥ samānapade/1/padāni/ raṣābhyām naḥ ṇaḥ samānapade/

vṛttiḥ/ rephaṣakārābhyamuttarasya nakārādeśo bhavati samānapadasthau cennimittanimittinau bhavataḥ/

vārttikam/ṛvarṇādyeti vaktavyam/

VIII. 4.2 : a□kupvāṅnumvyavāyepi/2/padāni/at ku pu āṅ num vyavāye api/

vṛttiḥ/ a□kupuśṅ num ityetair vyavāyepi rephaṣakārābhyamuttarasya nakārasya ṇakāra ādeśo bhavati/

The vowel *a* of sura becomes *a* long *ā* before –nām, Pāṇ.VI. 4.3 :

nāmi/3/padāni/nāmi (aṅgasya dīrghaḥ)/

vṛttiḥ/ nāmītyetatṣaṣ□ṭībahuvacanam āgatanu□ākam gṛhyate/tasmin paratoṅgasya dīrgho bhavati/

kārikā : *nāmi dīrgha āmi cetsyāt kṛte dīrghe na nut bhavet*

vacanādyatra tatrāsti nopadhāyaś ca carmmaṇāt/

VII. 1.54 : hrasvanadyāpo nu□54/padāni/hrasva na dī āpaḥ nu□

vṛttiḥ/ hrasvāntānnadhyantāccottarasyamo nuḍāgamo bhavati/

The purpose of this sūtra bears effect with the nominal stem (*aṅga*) ending in short vowel (*hrasva*) and also the feminin affixes indicated by *āp* that means *Cāp*, *Tāp*, *Dāp*. The letter n is then inserted.

matvā : abs. in *–tvā*, of the root *MAN*– 4th cl.(or 8th cl.), "to agree to, to act up to; to hope for" (anuvi–*DHĀ*– 3rd cl., a– *ŚAṂS*– 1st cl.,); in conncection with abs. in *–tvā*, see Pāṇ.I. 1.40; III. 4.16; III. 4.18; III. 4.21, see in analysis of sarga 45, st.1;

viṣaṃ : viṣa– s.nt. "venum", Ac.sg.

agra– adj. "chief, best, prominent" (pramukha– adj., ādya– adj., śreṣ-ha– adj., agramahaṣī– s.f., agrapūja– s.f., agrasana– s.nt.)

pujami : coming from the root *PŪJ*– 10th cl., "to worship, to honour", the interconsonantic vowel *a* is unchanged (thus, it follows the verb of 6th cl. *PŪJ*–ā–mi, the *vikaraṇa* takes the long *ā* as it is followed by *m* of *mi*, Pāṇ.VIII. 3.101, see in analysis of sarga 45, st.12, *mi*, personal flexional ending of Parasmai pada, Pāṇ.III. 4.78, see in analysis of st.1 A, sarga 45;

1st pers. present tense;

prabho : Voc.sg.m. of prabhu– "Lord, master" (adhipa– s.m.); "a ruler" (sisitr– s.m.); (see in analysis of st. 4 D) ; for Voc.sg., u → o, Pāṇ.VI. 1.69, see in analysis of st.14, sarga 45; Pāṇ.VII. 3.107; VIII. 3.108, see in analysis of st. 12, sarga 45;

gṛhāṇedaṃ : gṛh–āna–idam (*in pausa*), gṛh– weak stem of *GRAH*- 9th cl., "to take, to seize, to catch", *gṛhāṇa*, 2nd pers.sg.Imperative tense, Parasmai pada, Pāṇ.III. 3.162.

III. 4.85 . VIII. 1.51 . VIII. 1.52 . III. 3.163 . III. 4.2 . III. 4.3 . III. 4.4 . see in analysis of st.7, sarga 45; (see also Pāṇ.VI. 4.105 . 106. VII. 1.35 .in case of elision of *hi*);

sandhi : the nasal dental *n* becomes the nasal cerebral *ṇ* after the letter *r*, see Pāṇ.VIII. 4.1; VIII. 4.2, see under *surāṇām*;

sandhi : gṛhāṇedaṃ : gṛhāṇa + idaṃ, a + i = e, Pāṇ.VI. 1.87, see in analysis of st.8, sarga 45;

idaṃ : demonstrative pronoun, Ac.sg.nt., related to viṣaṃ.

Ityuktvā ca suraśreṣ□has
tatraivāntaradhīyata
devatānāṃ bhayaṃ dṛṣ□vā
śrutvā vākyaṃ tu śārṅgiṇaḥ/7 G/

"Having said this, the best of gods (i.e. Viṣṇu) disappeared ; [the God Śiva], having noticed the fear of the gods and having heard the words of Viṣṇu".

N.B. The meaning of this strophe is complete only with the strophe 8 H.

ityuktvā : iti + uktvā, sandhi : *i* → y, according to *saṃprasāraṇa principle*, Pāṇ.I. 1.45; VI. 4.131; VI. 1.77; VI. 1.127, see in analysis of st.2, sarga 45, (see also Pāṇ.VIII. 2.41);

–tvā, a suffix of absolutive, Pāṇ.I. 1.40; III. 4.16; III. 4.18; III. 4.21, see in analysis of st. 1, sarga 45;

suraśreṣ□has : °śreṣ-ha–, N.sg.m., "the best of gods", i.e. Viṣṇu ; *sandhi*; the final dental sibilant *s* is maintained before the voiceless dental *t* of *tatrai*°, s + t = st, Pāṇ.VIII. 3.34; VIII. 2.66, see in analysis of st.9, sarga 45; *tatraivāntaradhīyata*: tatra–eva–antar–a–dhī–ya–ta

sandhi : a + e = ai, Pāṇ.VI. 1.88, see in analysis of st.4D, sarga 45;

a + a → ā, Pāṇ.VI. 1.101, see in analysis of st. 1, sarga 45;

antar : ind. “in, into; between, under, within”;

a–dhī–ya–ta : a, augment(*bhūtakaraṇa*), Pāṇ.VI. 4.71, see in analysis of st.17, sarga 45;

dhī–, another form of *DHĀ–* 3rd cl., the long vowel *ī* takes the place of the vowel *ā*, the form *DHĪ–* is generally used in passive form; for the long vowel *ī* of this very case, there is a Pāṇini's sūtra VI. 4.66 :

ghumāsthāgāpājahātisāṃ hali/66/ padāni/ghu mā sthā gā pā jahāti sām hali/

vṛttiḥ/ ghusaṃjñakānāmaṅgānāṃ mā sthā gā pā jahāti sā ityeteṣāṃ halādau k ṅiti pratyaye parata īkārādeśo bhavati/

We have the term *GHU–* having the foem of *DĀ–* or *DHĀ–*, except dāP/daiP ; (Pāṇ.I. 1.20);

–ya–, infix of passive form, Pāṇ.III. 1.67, see in analysis of st.14, sarga 45;

–ta, pers.flexional ending of 3rd pers.sg. Imperfect tense, Ātmane pada, Pāṇ.III. 4.78, see in analysis of st. 1 A, sarga 45; two Pāṇini's sūtra I. 4.100 and I. 4.102 may be known :

taṅānāvātmanepadam/100/padāni/taṅ ānau ātmanepadam (laḥ)/

vṛttiḥ/ pūrveṇa parasmai padasaṃjñā prāptāyāṃ taṅānayorātmane padasaṃjñā vidhiyate/

From ta ātām jha till mahiṄ (2nd part of III. 4.78), we see them in Ātmane pada of Imperfect, Aorist, Optative and Conditional ;

I. 4.102 : tānyekavaca dvivacana bahuvacanānyekaśaḥ/ 102/padāni/tāni ekavacana dvivacana bahuvacanāni ekaśaḥ (trīṇi 2)/

vṛttiḥ/ tānyekavacana dvivacana bahuvacana sañjñāni bhavanti ekaśaḥ ekaikaṃ padam/

About the word *antar*, there is a Pānini's sūtra I. 4.65 :

antaraparigrahe/65/padāni/antar apari grahe (kri⁰) gatiḥ/

vṛttiḥ/ antaḥ śabdo'parigrahe'rthagatisañjño bhavati/

vārttikam/antaḥ śabdasyāṅkividhi ṇatveṣūpasargasañjñā vaktavyam/

parigraha : "taking, accepting",

a–parigraha : "rejecting, abandoning";

the word *antar* is also considered as an *upasarga* in case of connecting with Pāṇ.III. 3.106 (with *aṅ*), III. 3.92 (with *ki*), VIII. 4.14 (with *na* → ṇa).

antar–a–dhī–ya, "to be received within, to be absorbed ; to be rendered invisible, to disappear, vanish"; "to cease";

In Khmer language, *antar–dhāna* means "disappearance, destruction, ruin", especially a destruction of the site of a habitation; *antar–dhāna* is also the term of insult.

tu : ind. "now, then, on the other hand", Pāṇ.VI. 3.133, see in analysis of st. 14, sarga 45;

vākyaṃ :vākya– s.nt. "a sentence" (vacana– s.nt.); "a speech" (bhāṣaṇa- s.nt.); "a precept" (vacana- s.nt.); Ac.sg. ;

bhayaṃ : bhaya– s.nt. "fear, terror" (bhīti– s.f., śaṅkā– s.f.); "a danger" (saṃśaya– s.m.) "a disease" (roga– s.m.); Ac. sg. ;

śārṅgoṇaḥ : śārṅginas(*in pausa*), śārṅgin– s.m. "an archer" (*dhanurbhṛt*– s.m.); "Viṣṇu" (*kamalāpati*– s.m.); G.sg. ;

devatānāṃ : devatā– s.f. "godhead, divinity, god", G.pl.;

dṛṣ□vā : abs. in –tvā of DṚŚ–,

śrutvā : abs. in *–tvā* of *ŚRU–*, for *–tvā*, see under *ityuktvā*.

eva: ind., Pāṇ.VIII. 1.62, see in analysis of st.4 D, sarga 45.

Hālāhalaviṣaṃ ghoraṃ
sa jagrāhāmṛtopamam
devān visṛjya deveśo
jagāma bhagavān haraḥ/8H/

"He (i.e. the God Śiva) took into the mouth the intense venum hālāhala like the nectar ; having dismissed the gods, the fortunate Lord went away."

hālāhala– s.m. particular venum vomitted by Vāsuki's heads ;

viṣaṃ : viṣa– s.nt. "venum", Ac.sg.

ghoraṃ : ghora– adj. terrific, violent, frightful, terrible", related to viṣaṃ, Ac.sg.nt. ;

sa : coming from the stem *tad*–. sas(*in pausa*), N.sg.m., *san*□ *dhi* : the final dental sibilant *s* must be dropped down before any consonant and before any vowel, except the short *a*, Pāṇ.VI. 1.132 :

etattadoḥ su lopo'koranañ samāse hali/32/padāni/etat tadoḥ sulopaḥ akoḥ anañ samāse hali/

vṛttiḥ/ etattadau yāvakārau nañ samāse na varttate tayoryaḥ suśabdaḥ kaś ca tayoḥ suśabdo yastadarthena sambaddhastasya saṃhitāyāṃ viṣaye hali parato lopo bhavati/

jagrāhāmṛtopamam : *jagrāha–amṛta–upama–*, *sandhi* : a + a = ā, Pāṇ.VI. 1.101, see in analysis of st.1, sarga 45;

sandhi : a + u = o, Pāṇ.VI. 1.87, see in analysis of st.3, sarga 45;

a–mṛta–, "the nectar", a is an privative, Pāṇ.VI. 2.116, see in analysis of st.16, sarga 45;

upamam : upama– adj. used for upamā, "equal, similar, ressembling, like", at the end of compound, Ac. sg. related to viṣaṃ;

jagrāha : ja–grāh–a, ja, reduplication (*abhyāsa*), Pāṇ.VII. 2.62, see in analysis of st.4, sarga 45; for the complete sūtra concerning abhyāsa, see in analysis of st. 18, sarga 45;

grāh–, coming from the root *GRAH*– 9th cl. "to seize, to grasp, to catch, to take, to take into mouth",

the interconsonantic vowel *a* changes into the long vowel ā, Pāṇ.VII. 2.116, see in analysis of st.4, sarga 45;

a, pers.flexional ending of 3rd pers.sg.Perfect tense, Parasmai pada, Pāṇ.III. 4.82, see in analysis of st.4, sarga 45;

jagāma : ja–gām–a, ja, reduplication(*abhyāsa*), *gam–*, root with the lengthened ā, a, vibhakti, 3rd pers.sg., Parasmai pada, Perfect tense ; see Pāṇ.VII. 4.62; VII. 2.116; III. 4.82, in analysis of st.4, sarga 45;

haraḥ : haras(in pausa), hara– s.m. a proper name of Śiva, N.sg.m., related to deveśo;

deveśo : deva + īśas(*in pausa*), sandhi : a + ī = e, Pāṇ.VI. 1.87, see in analysis of st.3, sarga 45;

īśo : īśa– s.m. "a ruler, a lord, a master"; a proper name of God Śiva as regent of north–east quarter; N.sg.m.; *sandhi* : the group *–as* becomes *o* before the sonant *j* of *jagāma*, Pāṇ.VI. 1.113, 114, see in analysis of st.5, sarga 45;

bhagavān : coming from the stem *bhagavant– / –*at–, N.sg.m. ; for the final nasal dental *n*, we have some Pāṇini's sūtras ;

VIII. 3.30 : *naśca/30/padāni/naḥ ca/*

vṛttiḥ/ *nakārāntātpadāduttarasya sakārasya vā dhuḍāgamo bhavati/*

VIII. 3.7 : naśchavyapraśān/7/padāni/naḥ chavi apraśān/

vṛttiḥ/ nakārāntasya padasya praśānvarjitasya rurbhavatyampare chavi parataḥ/

VI. 1.68 : hal ṅyabbhyo dīrghātsutisyapṛktaṃ hal/68/ padāni hal ṅayāp bhyaḥ dīrghāt su ti si apṛktam hal/

vṛttiḥ/ lopo iti varttate/tadiha laukikenārthavatakarmasādhanaṃ draṣ□avyam/ lupyata iti lopaḥ/halantān nayantenādāvantāś ca dīrghāt paraṃ su ti si ityetadapṛktaṃ hal lupyate/

kārikā : *saṃyogāntasya lope hi nalopādirna siddhayati*
rāttu ternaiva lopaḥ syāddhalastasmād vidhīyate/

VI. 4.8 : sarvanāmasthāne cāsambuddhau/8/padāni/

sarvanāmasthāne ca asambuddhau (nopadhāyaḥ dīrghaḥ)/

vṛttiḥ/ sarvanāmasthāne ca parato'sambuddhau nopadhāyā dīrgha bhavati/

VIII. 2.7 : nalopaḥ prātipadikāntasya/7/padāni/na lopaḥ prātipadika antasya/

vṛttiḥ/ prātipadikāsya padasya yo'ntyo nakārastasya lopo bhavati/

vārttikam/ ahno nalopapratiṣedho vaktavyaḥ/

VIII. 2.23 : saṃyogāntasya lopaḥ/ 23/ padāni/ saṃyogāntasya lopaḥ/

vṛttiḥ/ saṃyogāntasya padasya lopo bhavati/

VI. 4.14 : atvasantasya cādhātoḥ/14/padāni/atu asantasya ca adhātoḥ/

vṛttiḥ/ atu as ityevamantasya adhātor upadhāyaḥ sāvasaṃbuddhau parato dīrghe bhavati/

VII. 1.70 : ugidacāṃ sarvanāmasthāne'dhātoḥ/70/padāni/ ugit acāṃ sarvanāmasthāne a dhātoḥ/

vṛttiḥ/ ugitamaṅgānāṃ dhātuvarjitānāmañ cateś ca sarvanāmasthāne parato numāgamo bhavati/

devān : deva– s.m. “god”, Ac.pl., object of *visṛjya*, we see the final dental nasal at the end of personal ending (*vibhakti*) of Ac.pl.m. There are Pānini's two sūtras VI. 1.102, 103;

prathamayoḥ pūrvasavarṇaḥ/102/padāni/prathamayoḥ pūrva savarṇaḥ/

vṛttiḥ/ aka iti dīrgha iti vartate/prathamaśabdo

vibhaktiviśeṣarūḍhastatsāhaṣaryāt dvitīyāpi prathametyuk□ tā/tasyāṃ prathamāyāṃ dvitīyāyāṃ ca vibhak□ tāvaci akaḥ pūrvaparayoḥ sthāne pūrvasava□ rṇadīrgha ekādeśo bhavati/

tasmācchaso naḥ puṃsi/103/padāni/tasmāt śasaḥ naḥ puṃsi/

vṛttiḥ/ tasmātpūrvasavarṇadīrghāduttarasya śaso'vayavasya sakārasya puṃsi nakārādeśo bhavati/

hara + Śas = har–ā–s = har–ā–n; hari+Śas = har–ī–s = har–ī–n ;

vayu+Śas = vay–ū–n pitṛ+Śas = pit–ṝ–n.

visṛjya : abs. in –ya of vi–SRJ– 6th cl. "to set free, to release, to send away, to dimiss, to reject, to give up, to abandon, to renounce", (TYAJ– 1st cl., pra–HI– 5th cl., DĀ– 3rd cl.) ; for abs. in –ya (Lyap), Pāṇ.VII. 1.37, see in analysis of st.18, sarga 45; (see also Pāṇ.VI. 1.71, in case of tuk with vowel).

Tato devāsurāḥ sarve
mamanthū raghunandana/
praviveśātha pātālaṃ
manthānaḥ parvato'nagha/9I/

"O the Son of Raghu, then all of the demons and the gods churned; O pure One, then being agitated the hunin (stick) mountain went down to the nether region."

tato : tatas(in pausa), "hence, then, therefore", Pāṇ.V. 3.7 ; VI. 3.35, see in analysis of st.5, sarga 45; *sandhi* : the group *–as* becomes o before the sonant dental *d* of devāsurāḥ, Pāṇ.V. 1.113; VI. 1.114, see in analysis of st.5, sarga 45;

sarve : sarva– "all, all of", N.pl.m., related to devāsurāḥ;

devāsurāḥ *dvandva* compound, deva + asurāḥ, N.pl.m., suject of *mamanthū*;

sandhi : a + a = ā, Pāṇ.VI. 1.101, see in analysis of st.1, sarga 45;

mamanthū : ma–manth–ur(in pausa), coming from the root *MANTH–*, strong form of *MATH–* 1st cl. (or 9th cl.), "to churn, to produce by churning", *ma*, reduplication (*abhyāsa*), see Pāṇini's sūtra in analysis of st.18, sarga

45; math–, root *ur*, personal flexional ending of 3rd pers.pl. of Perfect tense, Parasmai pada, Pāṇ.III. 4.82, see in analysis of st.18, sarga 45;

sandhi : the final *r* of *–ur* must be dropped down as it is followed by *r* of *raghunandana* and consequently the vowel u is lenthened, Pāṇ.VI. 3.111; VIII. 4.14;

ḍhralope pūrvasya dīrgho' ṇaḥ/111/padāni/ḍhralope pūrvasyaṇo dīrgho bhavati/

ro ri/14/padāni/raḥ ri/

vṛttiḥ/ rephasya rephe parato lopo bhavati/

The form *ro ri* is a right understanding as *ras ri* (*in pausa*), *–as* → *o* ; *raḥ* (*or ras*) is the Genitive of *r*, and *roḥ* which could be supposed as the Genitive of *ru* has nothing to do here.

praviveśātha : pra–vi–veśa–atha,

atha : ind. "then";

pra, prefix, vi–, reduplication (*abhyāsa*), see Pānini's sūtra in analysis of st.18, sarga 45;

veś–, root *VIŚ–*, i → e, guṇa Pāṇ.I. 1.2; I. 1.3; VIII.3.84; see st. 12, Parasmai pada, Pāṇ.III. 4.82, see in analysis of st.18, sarga 45;

sandhi : = veśa + atha, a + a = ā, Pāṇ.VI. 1.101, see in analysis of st.1, sarga 45;

raghunandana : Voc.sg.m., used for Rāma, Pan.VI. 1.69; VII. 3.107; VII. 3.108, see in analysis of st.12, sarga 45;

nandana– adj. "rejoicing, gladdening"; *NAND–* 1st cl. "to rejoice, to delight, to be pleased with, to be glad of"; otherwise, *nandana* has *–ana* as suffix that is stated by Pāṇini's sūtra III. 2.150; III. 1.134; VII. 1.1, see in analysis of st.4, sarga 45;

The initial dental nasal *n* of nandana cannot be changed into a cerebral nasal ṇ; it is stated by Pāṇini's sūtra VIII. 4.39 :

kṣubhnādiṣu ca/39/padāni/kṣubhnādiṣu ca/

vṛttiḥ/ kṣubhnā ityevamādiṣu śabdeṣu nakārasya ṇakārādeśo bhavati/

The cerebral nasal *ṇa* is not the substitute of a dental nasal *na* in the words like *kṣubhnā* and so on.

pātālaṃ : pātāla– s.nt. "the lower world" (adholoka–s.m.); "a hole" (chidra– s.nt.);

"submarine fire" (vaḍavānala– s.m.), Ac.sg., object of praviveśa;

manthānaḥ : manthānas (*in pausa*), root MANTH– + āna, present participle in passive form ; the suffix āna has to be added to weak stem of any athematic conjugation; for –āna, Pāṇ.III. 2.124; III. 2.127, see in analysis *of st.5 E, sarga 45;*

parvato'nagha : parvato, parvatas(*in pausa*), parvata– s.m. "a mountain, a hill", N.sg., subject of praviseśa ;

'nagha : anagha (*in pausa*), a–nagha– adj. "innocent, pure , faultless", Voc.sg.m. used for Rāma ; for Voc., see in analysis of st.12, sarga 45, see under used for Rāma; for Voc., see in analysis of st.12, sarga 45, see under raghunandan in this strophe;

sandhi : –as + a, the group *–as* changes into *o* before the privative *a* of *anagha* and consequently this *a* must be dropped down, Pāṇ.VI. 1.109, see in analysis of st.12, sarga 45; for the privative *a* of *a–nagha*, Pāṇ.VI. 2.116, see in analysis of st.16, sarga 45.

N.B. The sūtra VIII. 4.39 bears a negative sense that is indicated since the sūtra VIII. 4.34.

Tato devāḥ sagandharvās
tuṣ□uvur madhusūdanam
tvaṃ gatiḥ sarvabhūtānāṃ
viśeṣeṇa divaukasām/10 J/

"Then, the gods along with the Gandharva praised (Viṣṇu) : "O Killer of Madhu, you are the resort of all

living beings particularly of the gods".

tato : tatas(*in pausa*) = tasmāt, "then, hence, therefore, therefrom", Pāṇ.V. 3.7; VI. 3.35, see in analysis of st.5, sarga 45, *sandhi* : the group *–as* becomes o before the sonant dental *d* of devāḥ, Pāṇ.VI. 1.113; VI. 1.114, see in analysis of st.5, sarga 45;

devāḥ : devās(*in pausa*), deva– s.m. "a god", N.pl.;

sa : ind. "with, along with";

gandharvās : gandharva– s.m., "a celestial musician", N.pl. ; *sandhi* : the final dental sibilant) *s* of the group *–ās* is maintained as it is followed by the voiceless dental *t* of *tuṣ□uvur*, Pāṇ.VIII. 3.34; VIII. 2.66, see in analysis of st.9, sarga 45;

tuṣ□uvur : tuṣ-uvus (*in pausa*), coming from the root *STU*– 2nd cl., "to praise, to celebrate" (*SLAGH*– 1st cl.), tu, reduplication, *u* → *–uv–*,*us* pers.flexional ending of 3rd pers.pl., Perfect tense, Parasmai pada, Pāṇ.III. 4.82, see in analysis of st.4, sarga 45;

sandhi : the final sibilant dental *s* of *–us* becomes r before the sonant *m* of madhusūdanam, Pāṇ.VIII. 3.15; VIII. 2.66, see in analysis of st.7, sarga 45;

sandhi : the dental sibilant s becomes the celebral sibilant s in the stem of Perfect conjugation, *STU*– → tuṣ-uv–ur, → ṣ, Pāṇ.VIII. 3.16; VIII. 3.41; VIII. 3.59; VIII. 3.65; VIII. 3.70, see in analysis of st.16; VIII. 3.41;

madhusūdanam, Voc.sg., used for Viṣṇu, madhu + sūdana, Madhu, proper name of one of fomidable demons, he sprang from the ear of Viṣṇu when he was asleep; *Madhu* with *Kai□abha* wanted to devour Brahmadeva. At last Madhu was killed by Viṣṇu himself;

sūdana–, (from the root *SŪD*– 1st cl., "to put or keep in order"; "to arrange, to prepare, to put an end to, to kill, slay"); "putting in order"; s.nt. "the act of killing, slaying, destruction"; *sūd*– ana–, sūd– + Lyu, Pāṇ.III. 2.150;

III. 1.134; VII. 1.1, see in a analysis of st.4, sarga 45;

tvaṃ : coming from the stem *yuṣmad–* (or *asmad–*), N.sg., Pāṇ.VII. 2.90; VI. 1.107; VII.2.90 : *śeṣe lopaḥ/90/ padāni/śeṣe lopaḥ/*

vṛttiḥ/ śeṣe vibhaktau yuṣmadasmador lopo bhavati/

*there is the elision of the final of *yuṣmad–* and of *asmad–*; this elision is seen in the Singular and Plural of the Ablative, Dative, Genitive and the Nominative. The word *śeṣe* in the *sūtra* clears up the case of elision. The following strophe shows the importance of the spirit conveyed by the *sūtra*:

Pañcamyāś ca caturthyāś ca ṣaṣ□hīprathamayorapi

yānyadvivacanānyatra teṣu lopo vidhīyate/

VII. 2.94 : tvāhau sau/94/tva ahau sau/

vṛttiḥ/ yuṣmadasmador maparyantasya sau pare tva aha ityetāvādeśau bhavataḥ/

In the case of Nominative sg., *tva* is substituted for *yuṣ* and *aha* for as ; we can show the following operational steps:

yus–m–ad + sU = tva–ad–am = tva – m =tvam;

as–m–ad + sU = aha–ad–am = aha – m = aham ;

What we just have seen must be completed by the sūtra VI. 1.107 :

ami pūrvaḥ/107/padāni/ami pūrvaḥ/

vṛttiḥ/ aka ityeva/ami parato'kaḥ pūrvaparayoḥ sthāne pūrva ekādeśo bhavati/

deva + am → dev–a–am → dev – a – m → devam (see also VII. 1.24);

harim + am → hari + m → harim;

gatiḥ : gati– s.f. “fate” (mārga– s.m.; daiva– s.nt.); “resort” (ādhāra– s.m.; śaraṇa– s.nt.); the Khmer language uses *gati* with the same meaning as Sanskrit does; *tvaṃ gatiḥ*

can be rendered as “you are the resort”;

sarva– adj., declined like pronoun, “whole, entire, all, every, all of”;

bhūtānāṃ : bhūta– adj.(or s.nt.), “existing, present; being, being like anything, that which is or exists, any living being(divine, human, animal, and even vegetable)”, G.pl., the vowel *a* of *bhūta* becomes a long ā before –*nām*, Pāṇ.VI. 4.3; VII. 1.54, see in analysis of st.6 F, sarga 45;

viśeṣeṇa : viśeṣa– s.m. “distinction, peculiar mark, special property, peculiar merit, excellence, difference” (viveka– s.m., *vaisiṣ□ya*– s.nt., bheda– s.m.),

sandhi : the nasal dental *n* becomes a cerebral nasal ṇ after the cerebral sibilant Ṣ, Pāṇ.VIII. 4.1 ; VIII. 4.2, see in analysis of st.6 F, sarga 45; The instrumental sg. can be explained by Pāṇ.VII. 1.12 :

□ānasiṅasāminātsyāḥ/12/padāni/□ā ṅasi ṅasām ina āt syāḥ/

vṛttiḥ/ akārāntādaṅgāduttareṣām ina āt sya ityete ādeśā bhavanti yathāsaṅkhyam/

It concerns the declension of a stem in short a : devena → deva + ina, deva + at → devāt, devasya → deva–sya;

divaukasām : divaukas– s.m. “a god”, G.pl.

Pālayāsmān mahābāho
girim uddhartum arhasi/
iti śrutvā hṛṣīkeśaḥ
kāma□haṃ rūpamāsthitaḥ/11 K/

“O Long–Armed One, you can lift up the mountain (and) protect us”; hearing this (word), god Viṣṇu undertook the form of a tortoise”.

ā–sthitaḥ : (coming from the root ā + *STHĀ*–), adj. “undertaken, performed, brought, carried to, ascended”, N.sg., related to *hṛṣīkeśaḥ* ; ā + *STHĀ*– “to stand on, to follow, to carry out, to undertake, to perform”;

sthita : *STHĀ*– + i- + kta, Pāṇ.I. 1.46; VII. 2.35; VII. 2.52; VI. 4.64(the radical vowel *ā* is elided), see in analysis of st. 5 E, sarga 45; VII. 4.40

kta= ta, suffix, Pāṇ.III. 4.70, 71, 72, see in analysis of st. 6, sarga 45; VIII. rūpam : rūpa– s.nt. "form, shape, figure"; "sign, mark, image", Ac.sg., related to *kāma□haṃ*;

kāma□haṃ : kāma-ha– adj. "belonging to the tortoise"; s.m. "a tortoise", Ac.sg.; hṛṣīkeśaḥ: hṛṣīekeśa– s.m., it is connected with *hṛṣīkeṣvara, hṛṣīkanātha*, proper name of the god Viṣṇu or of Viṣṇu–Kṛṣṇa; N.sg.

arhasi : coming from the root *ARH*– 1st cl., "to be obliged or required to do anything"; with 2nd pers.sg.Present tense(*La□*), Parasmai pada, with an infinitive, it is often used as a softened form of Imper. ; it is indeed the case of our present purpose ; *arhasi*, *ARH*- a-si, *a*, thenmatic vowel of present conjugation (vikaraṇa), *si*, pers.flexional ending of 2nd pers.sg., Pāṇ.I. 4.104; III. 4.78 ; I. 4.101, see in analysis of st.12, sarga 45; "be pleased to...";

uddhartum: infinitive, ud–dhartum, ud–hartum, ut–hartum(*in pausa*), ud–hartum, coming from ud–*HṚ*– ; it is better to consider ud + *DHṚ*– "to raise, to lift up, to extend, to elevate, to save, to rescue", ut + *DHṚ*– → ud + DHṚ–,

sandhi : the voiceless dental *t* becomes the sonant d before the sonant *dh* of to the radical vowel *ṛ* of ud + *DHṚ* or ud + HṚ–, we have ṛ → ar and this fact is stated by Paṇini's sūtra I. 1.2; I. 1.3; VII. 3.84, see in analysis of st.12, sarga 45;

about the case of ut + hartum → ud + hartum → Pāṇ.VIII. 4.62 :

jhayo honyantarasyām /62/padāni/jhayaḥ haḥ anyatarasyām/

vṛttiḥ/ jhaya uttarasya hakārasya pūrvasavarṇādeśo bhavati anyatarasyām/

vāk has–a–ti → vāg has–a–ti or vāg ghas–a–ti ;

viḍ has–a–ti or viḍḍhas–a–ti ;

agni–cid has–a–ti or agni–cid dhas–a–ti ;

There are some Pāṇini's sūtras related to infinitive form:

II. 3.15 : tumarthāc ca bhāvavacanāt /15/padāni/tum arthāt ca bhāva vacanāt (tumartho)/

vṛttiḥ/ tumarthabhāvavacanapratyayāntāt prātipadikāc caturtho vibhktir bhavati/

III. 3.10 : tumuṇ ṇvulau kriyāyāṃ kriyārthāyām/10/ padāni/tumun ṇvulau pratyayo bhavataḥ/

vṛttiḥ/ kriyārthāyām kriyāyānupapade dhātor bhaviṣyati kāle tumun ṇvulau pratyayo bhavataḥ/

vārttikam/ kriyārthāyām kriyāyānupapade vāsarūpeṇa kṛtādayo na bhavanti/bhuj– + tumun = bhoktum ; bhuj + Ṇvul = bhojaka;

III. 4.9 : *tumarthe sesenase asenksekasenadhyai*

adhyainkadhyaikadhyainśadhyaiśadhyaintavaitaveṅtvenaḥ/ 9/ padāni/

tumarthe se sen ase asen kse kasen adhyai adhyain kadhyai kadhyain śadhyai śadhyain tavai taveṅ tavenaḥ (chandasi)/

tumuno'rthastumarthaḥ tatra chandasi viṣaye dhātoḥ sayādayaḥ pratyayā bhavanti/

ase : jīv–ase = jīv–i–tum “to live”;

śadhyain = śadhyai = *PĀ*– Śap + adhyai = pib– adhyai = pā–tum “to drink”;

VIII. 4.58 : anusvārasya yāyi parasavarṇaḥ/58/padāni/ anusvārasya yāyi parasavarṇaḥ/

vṛttiḥ/ anusvārasya yāyi parataḥ parasavarṇa ādeśo bhavati/

śak–I + tumun = śa–nuM+k+i-+tum(VII. 1.58) = śaṃk–i–tum(VIII. 3.24) = śaṅk–i–tum “to doubt”;

uch–I–tum = uñch –i–tum, “to glean”;

VII. 1.58 : idito num dhātoḥ/58/padāni/iditaḥ num dhātoḥ/

vṛttiḥ/ idiso dhātor numāgamo bhavati/

KUḌ–I– + tumun = kuṇḍ–it–tum = kuṇḍ–i–tum “to burn”;

girim : giri– s.m. “a mountain, a hill”, Ac. sg., Pāṇ.VI. 1.107, see in analysis of st.10 J, sarga 45;

mahābāho : Voc.sg. of mahābāhu– s.m., used for the god Viṣṇu; see Pāṇ.VI. 1.69; VII. 3.107; VII. 3.108, see in analysis of st. 12, sarga 45;

asmān : from the stem *asmad–*, Ac.pl., Pāṇ.VII. 2.87:

dvitīyāyām ca/87/padāni/dvitīyāyām ca/

vṛttiḥ/ dvitīyāyām ca parato yuṣmadasmadārākādeśo bhavati/

tvām(Pāṇ.VII. 2.97; VI. 1.97; VI. 1.107);

yuv–ā–m / āv–ā–m (VII. 2.92; VII. 1.28);

VIII. 2.23 : saṃyogāntasya lopaḥ/23/padāni/ saṃyogāntasya lopaḥ

vṛttiḥ/ saṃyogāntasya padasya lopo bhavati/

(see also Pāṇ.VII. 1.19; VII. 1.70; VI. 4.14; VI 1.68);

pālayāsmān : pālaya + asmān, sandhi : a + a = ā, Pāṇ.VI. 1.101, see in analysis of st.1, sarga 45; pālaya from the root PAL– 10th cl. + ay–a–, Imperative tense (Lo-), 2nd pers.sg. Parasmai pada where the pers.flexional ending hi is elided, “to watch, to guard, to protect, to defend, to rule, to govern, to keep, to maintain”; Panini's sutra related to Imperative (Lo-) : III. 4.85, 86, 87, 88; VIII. 1.51, 52; III. 4.2, 3, 4 ; III. 3.162, 163 see in analysis of st.7, sarga 45.

Parvataṃ pṛṣ□hataḥ kṛtvā
śiśye tatrodadhau hariḥ/
parvatāgraṃ tu lokātmā
hastenākramya keśavaḥ/12 L/

"Then Keśava, the Soul of the world as well, holding up the mountain (Mandara) from behind and seizing by hand its summit, Viṣṇu lay there in the ocean".

hariḥ : hari– s.m. "God Viṣṇu", N.sg., subject of *śiśye*; (see also in analysis of st.4 D;

tatrodadhau : tatra + uadadhau, sandhi : a + u = o, Pāṇ.VI. 1.87, see in analysis of st.3, sarga 45;

tatra : ind. "there", (*tasmin sthāne, tasmin prasaṅge*), Pāṇ.V. 3.10, see in analysis of st.17, sarga 45;

udadhau : udadhi– s.m. "an ocean" (as water–receptacle), L.sg.; the word *udadhi* can be seen at the first member of a compound as *udadhi–mekhala–* s.f. "ocean–girdled", the earth; it can be used at the end of a compound as *Mantramahodadhi* of *Mahidhara* ; this work has 3,300 verses (supposed to be completed in 1589 A.D.);

śiśye : ŚĪ– 2nd cl., "to lie", 3rd pers.sg. Perfect tense, Ātmane pada;

kṛtvā : abs. in –tva of *KṚ–* 8th cl., see Panini's sutra in analysis of st.1, sarga 45;

pṛṣ□hataḥ : pṛṣ-hatas ind. "behind, from behind",(*pṛṣ□he, parokṣe*, ind.), "secretly" (rajhasi);

parvataṃ : parvata– s.m. "a mountain", Ac.sg., object of kṛtvā;

hastenākramya : hastena + ākramya, ā–kramya, abs. in –ya of ā + *KRAM–* (1st cl. or 4th cl.), "to seize, to begin" (GRAH–9th cl., ā–RABH– 1st cl.), for abs. in *–ya*, Pāṇ.VII. 1.37, see in analysis of st.18, sarga 45;

hastena : hasta– s.m. "a hand", hasta + tā = hasta + ina → hastena, Pāṇ.VII. 1.12 see in analysis of st.1A, sarga 45, (VI. 1.87);

hastenaº, sandhi : a +ā → ā, Pāṇ.VI. 1.101, see in analysis of st.1, sarga 45;

In Khmer language *hasta* gives two forms 1) *hattha*, 2)*hastha*;

keśavaḥ : keśava– s.m. proper name of Visnui or Kṛṣṇa; lit., it means "having long or much or handsome hair", N.sg., related to *hariḥ*; about *va* added to *keśa*, Pāṇini's sūtra V. 2.109 says :

keśavād vo'nyatarasyām/109/padāni/keśavāt vaḥ anyatarasyām/

vṛttiḥ/ keśaśabdād vaḥ pratyayo bhavati matvarthe'nyatar□ asyām/

vārttikam/ vaprakaraṇe'nyebhyopi dṛśyata iti vaktavyam/ vāº/chandasīvanipau ca vaktavyau/vāº/ medhārathābhyāmiranniracau vaktavyaau/

parvatāgram : parvata + agram, agra– s.nt. "summit, the top", Ac.sg. ;

sandhi : a + a = ā, see under hastenaº;

lokātmā : loka + ātmā, "the Soul of the world", used as an epithet of *hariḥ*;

sandhi : a + ā = ā, see under hastenaº

tu : ind. "but, on the other hand", Pāṇ.VI. 3.133, see in analysis of st.14, sarga 45.

Devānāṃ madhyataḥ sthitvā
mamantha puroṣottamaḥ/ 13 M/

"Standing up in the middle of the gods, the best of men churned".

devānāṃ : deva– s.m. "a god", G.pl., the vowel a of deva becomes a long *ā*, Pāṇ.VI. 4.3, see in analysis o st. 6 F, sarga 45;

madhyataḥ : ind. "in the middle of";

puruṣottamaḥ : puruṣa + uttamaḥ, N.sg., "the best of men, the best among men";

sandhi : a + u = o, Pāṇ.VI. 1.87, see in analysis of st.8, sarga 45;

mamantha : coming from the root *MANTH*– 1st cl. (or 9th cl.), *ma*, reduplication (*abhyāsa*), see Pāṇini's sūtra in analysis of st.18, sarga 45, manth–root, –a, pers.flexional ending 3rd pers.sg. Perfect tense, Parasmai pada, see Pāṇini's sūtra inm analysis of st.18, sarga 45, (Pāṇ.III. 4.82);

sthitvā : abs. of *STHĀ*–, the case can be set as following : sth + i- + ktvā; it is the substitute of the radical vowel ā; –tvā shows an abs. in *–tvā*, see Pāṇini's sūtra in analysis of st.1, sarga 45; the vowel *i*□of *–i*□*vā* can be cleared up by Pāṇini's sūtra VII. 2.35 :

ārdhadhātukasyeḍvalādeḥ /35/ padāni/ārdhadhātukasya i□ *valādeḥ/*

vṛttiḥ/ chandasīti nivṛttam/ārdhadhātukasya valāderiḍāgamo bhavati/

The word *ārdhadhātuka* in the sutra is very importance at considering the vowel *i*□which is needful with a consonant, except *y*. In the opposite of this, the sūtra VII. 2.76 ordains that *i*□be used with sarvadhātuka affixes in the conjugation of the verb belonging to *Rudādi* group. *Val* consonant means all consonants other than semi–vowel *y*. This is an *adhikāra*–rule.

lū + i- + tum = lavitum ;

lū + i- + tavya = lavitavya.

(see also sūtra VI. 4.64)

Atha varṣasahasreṇa
sadaṇḍaḥ sakamaṇḍaluḥ/
pūrvaṃ dhanvantarir nāma
apsarāś ca suvarcasaḥ/19/

"Then through a thousand years, Dhanvantari, with a stick (and) a water-pot and the nymphs with their lustre appeared first."

atha : ind. "then";

varṣa– s.m. "a year";

sahasreṇa " sahasra– s.nt. "a thousand", sahasra + tā, Pāṇ.VII. 1.12, see in analysis of st.1A, sarga 45; versa⁰ "a thousand years";

sandhi : the dental nasal *n* changes into a cerebral one as it follows the letter *r*, Pāṇ.VIII. 4.1,2, see in analysis of st.6 F, sarga 45;

sa : ind. bearing the sense of *saha*, *sam*, *sama*; it expresses "junction, possession, conjunction"; its opposite is privative *a*;

varcasaḥ : varcas– s.nt. "light, lustre", (*tejas*– s.nt.); "power, valour" (*prabhāva*– s.m., *parākrama*– s.m.), G.sg.;

apsarāś : asparās (*in pausa*), apsaras– s.f. "a nymph", N.sg.; this word is used in Khmer language though the form *srī deb apsar, deb apsar pavar kaññā*;

sandhi : the final dental sibilant *s* becomes the palatal sibilant *ś* before the voiceless palatal *c* of *ca*, Pāṇ.VIII. 3.35; VIII. 4.40, see in analysis of st.15, sarga 45;

daṇḍaḥ : daṇḍa– s.m.(or nt.) "a stick, a staff"(*yaṣ*□*i*– s.f.); "the sceptre" (*rājadaṇḍa*– s.m.); "the stem. the stalk" (vṛnta– s.nt.); "the oar" (*kṣapani*– s.f.); "*Yama, Viṣṇu, Siva*";

kamaṇḍaluḥ : kamaṇḍalu– s.nt. (or m.) "a water–pot (earthen or wooden) used by ascetics"; *daṇḍaḥ* and *kamaṇḍaluḥ* are related to *dhanvantarir*;

dhanvantarir : dhanvantaris (*in pausa*), dhanvantari– s.m., one of the fourteen "jewels" churned out of the ocean ; he is the physician of the gods and is supposed to be the author of Ayurveda ; N.sg. ; *sandhi* : the final dental sibilant *s* becomes *r* before the nasal dental *n* of

nāma, Pāṇ.VIII. 3.15; VIII. 2.66, see in analysis of st.7, sarga 45;

nāma : ind. (Ac. of naman), "indeed, certainly, really, only in appearance";

pūrvaṃ : pūrva– adj. (declined like a pronoun when implying a position of a place or time); "being before, in front, fore, first"; "former, prior";

Pāṇ.I. 1.34 : pūrvaparāvaradakṣiṇottarāparadharāṇi vyasvasthāyāmasañjñāyam/34/

asañjñāyām (vibhāṣā jasi sarvādīni sarvanāmāni)/

vṛttiḥ/ pūrvādīni vibhāṣā jasi sarvanāmasañjñāni bhavanti vyavasthāyāmasañjñāyām/

VII. 1.16 : pūrvādibhyo navabhyo vā/16/padāni/pūrva ādibhyaḥ navabhyaḥ vā (sarvanāmnaḥ ṅasi ṅayoḥ smāt sminau)/

vṛttiḥ/ pūrvādibhyo navabhyo sarvanāmna uttarayor ṅasi ṅayoḥ smāt smin ityetāvādeśau vā bhavataḥ/

pūrvasmāt or pūrvāt, pūrvasmin or pūrve, parasmāt or parāt, parasmin or pare, (. . .);

The 9 stems mentioned in the sūtra are : *pūrva*– "prior, eastern", *para*– "far, distant", *avara*– "posterior, hinder", *dakṣiṇa*– "right, southern", *ut–tara*– "higher, upper, northern", *apara*– "later, posterior", *adhara*– "lower, inferior", *sva*– "own", *antara*– "interior".

II. 2.1 : pūrvāparādharorttaramekadeśinaikādhikaraṇe/1/ padāni/pūrva apara adhara uttaram ekadeśinā ekādhikaraṇe (sa⁰ ta⁰ vi⁰ su⁰ sa⁰)/

vṛttiḥ/ ekadeśo syastītyekadeśī avayavī tad vācinā subantena saha pūrvaparādharottaraśabdaḥ sāmarthyādekadeśavacanāḥ samasyante tatpuruṣaś ca samāso bhavati/

pūrvaṃ kāyasya = pūrva–kāyaḥ, "front of the body",

aparaṃ kāyasya = apara–kāyaḥ, "back of the body",

adharaṃ kāyasya = adhara–kāyaḥ, "lower part of the body",

uttaraṃ kāyasya = uttara–kāyaḥ, "upper part of the body";

These compounds are *Tat–puruṣa* ;

III. 4.24 : vibhāṣāgreprathamapūrveṣu/24/padāni/vibhāṣā agre prathama pūrveṣu (samānakartṛkayoḥ pūrvakāle ṇamul)/

vṛttiḥ/ agre prathama pūrva ityeteṣūpapadeṣu samānakartṛkayoḥ pūrvakāle dhātoḥ ktvāṇamulau pratyayau vibhāṣā bhavataḥ/

agre prathamaṃ pūrve vā bhojaṃ bhuktvā vrajati, "having first eaten, he goes"; agre bhuṅkte tataḥ vrajati, "he eats first and then goes."

Pūrva and other pronouns : I. 1.34; VII. 1.16; II. 2.1; III. 4.24;

see also sūtra : II. 1.31; V. 3.35; VIII. 2.1; IV. 2.138; VI. 2.103; VII. 3.13; II. 1.4; IV. 2.60; VII. 3.14; VI. 2.104; VI. 3.17.

Apsu nirmathanād eva
rasas tasmād varastriyaḥ/
utpetur manujaśreṣ□a
tasmād apsaraso'bhavan/20/

"The liquor (and) the most beautiful women were indeed produced from churning in waters, O best of mankind, and so they come to be the nymphs."

nirmanthanād : nirmathanāt (*in pausa*), nirmathana– s.nt. "rubbing, churning" (manthana– s.nt.), Ab.sg., Pāṇ.VII. 1.12, see in analysis of st.1A, sarga 45;

sandhi : the final voiceless dental *t* becomes the sonant one before the vowel *e* of *eva*, Pāṇ.II. 1.38; II. 1.39; VI. 3.2,

see in analysis of st.8, sarga 45;

eva : ind., Pāṇ.VIII. 1.62, see in analysis of st.4D, sarga 45;

tasmād : tasmāt (*in pausa*) = tatas, related to *nirmanthanād*, *sandhi* : the voiceless final dental *t* becomes the sonant one before the snant *v* of *varastriyaḥ*, see the same Pāṇini's sūtra indicated under *nirmanthanad*;

apsu : ap– s.f. "water", L.pl.;

striyaḥ : strī– "a woman, a lady", N.(or Ac.) pl.

vara– adj. "best, excellent, most beautiful or precious, choicest, finest"; s.m. "choice, selection"; "boon, blessing, favour";

rasas : rasa– s.m. "liquor, drink"; "taste"; "potion"; generally speaking we have six rasa : ka-u, amla, madhura, lavana, tikta, kaṣāya; in poetry, drama, literary work, we have 8 or 9 or 10 rasa which are sentiment, love . . . ;

sandhi : the final dental s is maintained before the voiceless dental t of tasmād, Pāṇ.VIII. 3.34; VIII. 2.66, see in analysis of st.9, sarga 45;

ut–petur : ut–petus(*in pausa*), ut–PAT–ur, 3rd pers.pl.of Perfect tense, Parasmai pada, ut–, prefix, the root PAT– changes into *pet* as the case needs a weak stem as the radical vowel a is between two simple consonants, –*ur*(or *us*), pers.flexional ending of Perfect tense;

PAT– → pet– a → e, two Pāṇini's sūtra are given in analysis of st. 13, VI. 4.120; VII. 4.60;

For–*ur*(or *us*), Pāṇ.III. 4.82, see in analysis of st. 18;

sandhi : the final dental sibilant *s* becomes *r* before the sonant *m* of *manujaśreṣ□a*, Pāṇ.VIII. 3.15; VIII. 2.66, see in analysis os st.7, sarga 45; ut–PAT– 1st cl. "to rise, to be produced or originated"; "to be born (as from the womb);

manu–ja–śreṣ□a : Voc.sg.m., used for Rāma;

manu–ja– "a man, mankind" (manu + JAN–), manuja–śreṣ-ha, an epithet of Viṣṇu;

Rāma is the human form on earth, so the term is used here; *manu*, a mighty personage who was regarded as the progenitor of human race. We have fourteen progenitors, the first one is known as Svayaṃbhuvamanu who produced ten *Prajāpati*(or maharṣi). Now, we are under the period of 7th Manu called *Vaivasvatamanu*, accordingly the 7th *Manvantara*; the seven more *Manu* will be coming, Manusmṛti, I. 63, 79;

svāyaṃbhuvādyāḥ saptaite manavo bhūritejasaḥ sve sve'ntare
sarvam idam utpādyāpus carācaram/63/

ja– adj. "born from or in, produced, caused by, descended from, living or being at", etym. ji– JAN– JU– vā ḍa;

śreṣ□a : Voc.sg.m., used for Rāma, "the best of";

apsaraso'bhavan : apsarasas abhavan (*in pausa*), apsaras– s.f., N.pl.,

sandhi : as + a → o +, Pāṇ.VI. 1.109, see in analysis of st.st. 12;

abhavan : a–BHŪ–a–n, from the root *BHŪ–*, a, augment (*bhūtakaraṇa*), Pāṇ, VI. 4.71, see in analysis of st.16, bhū– → bho (guṇa, Pāṇ.VIII.3.84, see in analysis of st.1, bho + a → bhav, Pāṇ.VI. 1.78, see in analysis of st.1, a, stem of conjugation, *vikaraṇa*, Pāṇ.III. 1.68, see in analysis of st.1A, n, pers. flexional ending of 3rd pers.pl. of Imperfect tense, Parasmai pada, Pāṇ.III. 4.100, see in analysis of st.16; Pāṇ.III. 4.99, see in analysis of st.17;

Pāṇ.III. 4.101 : tasthastamipāṃ tāṃtaṃtāmaḥ/101/
padāni/tas thas tha mip–āṃ tāṃ ta am–aḥ (ṅitaḥ)/

vṛttiḥ/ ṅillakārasambandhināṃ caturṇāṃ yathāsaṅkhyaṃ tāmādaya ādeśā bhavanti/

Ṣaṣ□iḥ ko□yo'bhavaṃ tāsām
apsarāṇāṃ suvarcasām/
asaṅkhyeyās tu kākutstha
yās tāsāṃ paricārikāḥ/21/

"O Descendent of Kakutstha, there were sixty crores of these well-lustred nymphs, but their servants were not counted as they were countless".

ṣaṣṭi– s.f. "sixty";

koṭyo : koṭyas abhavaṃs, as + a → o, Pāṇ.VI. 1.109, see in analysis of st.12; ṣaṣ-iḥ ko-yaḥ : 60 X 10,000,000 = 600,000,000,

"six hundreds millions or sixty crores".

abhavaṃs : abhavan(*in pausa*), from the root BHŪ– 1st cl., ū → o (guṇa),

bho + a + ti (VIII. 3.84, see in analysis of st.1), o — a, bho + a + ti = bhav–a–ti (VI. 1.78, see in analysis of st.1); these rules are applied to –bh–av–a–, –a–, stem of conjugation, *vikaraṇa*, Pāṇ.III. 1.68, see in analysis of st.1A; The sūtra VIII. 4.66 may be quoted in case of grasping the stem of conjugation (*aṅga*),

udāttādanudāttasya svaritaḥ /66/ padāni/udāttāt anudāttasya svaritaḥ/

vṛttiḥ/ udāttādanudāttasya svaritādeśo bhavati/

agnim + īle = agnimīle = agnimīḷe, by rule VIII. 1.28, the vowel ī(*anudatta*) becomes svarita.

a, thematic vowel added to the root, *vikaraṇa*, Pāṇ.III. 1.68, see in analysis of st.1A; n, pers.flexional ending of 3rd pers.pl. of Imperfect tense, Parasmai pada, Pāṇ.III. 4.100, see in st.16; Pāṇ.III. 4.99, see in analysis of st. 17;

Pāṇ.III. 4.101, see in analysis of st.20;

this final nasal *n* is followed by the voiceless dental *t* of *tāsām*, then the dental nasal changes into *ms*, Pāṇ.VIII. 3.7 :

naśchavyapraśān/7/PĀDANI/naḥ chavi apraśān/

vṛttiḥ/ nakārāntasya padasya praśānvarjitasya rurbhavatyampare chavi parataḥ/

tāsām : from the stem *tad–*, G.pl.f., related to *apsarāṇāṃ* ;

apsarāṇāṃ : apsaras– s.f., "nymph", G.pl., the vowel a is lengthened before *–nām*, Pāṇ.VI. 4.3, see in analysis of st. 6F. About *apsaras*, the G.pl. could be *apsarasām*, but the form *apsarā* is considered as the stem, so we see *apsarāṇāṃ* which works as the stem *senā–* s.f. . The nasal *n* of *–nāṃ* becomes a cerebral nasal one, Pāṇ.VIII. 4.1, 2, see in analysis of st.6F

suvarcasām : suvarcas– adj. "well–splendoured, well–powered, well–lustred, well–lighted", G.f.pl., related to *apsarāṇāṃ*;

tu : ind., "but, on the other hand", Pan.VI. 3.133, see in analysis of st.14;

asaṅkhyeyās : a–saṅkhyeya– adj. "innumerable, countless", related to *paricārikāḥ*, N.pl.f.; *sandhi* : the final dental sibilant *s* of the group *–ās* is maintained before the voiceless dental *t* of *tu*, Pāṇ.VIII. 3.34; VIII. 2.66, see in analysis of st.9; Khmer language used this word through Pāli form, *asaṅkheyya*;

paricārikāḥ : paricārikā– s.f. "female servant", N.pl.f.; Khmer literary text used this word with the same meaning as Sanskrit does.

kākutstha, Voc.sg.m., "a descendant of Kakutstha", used for Rāma ;

yās : from the stem tad–, relative pronoun N.pl.f., related to paricārikāḥ; *sandhi* : the final dental sibilant *s* of the group *–ās* is maintained before the voiceless dental *t* of *tāsāṃ*, Pāṇ.VIII. 3.34; VIII. 2.66, see under *asaṅkhyeyās*,

pari, prati, Pāṇ.I. 4.90 :

lakṣaṇetthaṃbhūtākhyānabhāgavīpsāsuprati paryanayaḥ/ 90/padāni/lakṣana itthaṃ bhūtākhyāna bhāga vīpsāsu prati pari anavaḥ (karmapra⁰)/

vṛttiḥ/ lakṣane itthaṃ bhūtākhyāne bhāga vīpsāyāṃ ca viṣayabhūtāyāṃ prati anu ityete

karmapravacanīyasañjñā bhavanti/

Pari, prati and anu are *karmapravacanīya* in the sense of direction of, share of, division and also satement of circumstance.

Na tāḥ sma pratigṛhṇanti
sarve te devadānavāḥ
apratigrahaṇāt tāś ca
sarvāḥ sādhāraṇāḥ smṛtāḥ/22/

"All of these gods and demons did not take them in marriage ; because of their not being married, all of these (nymphs) were regarded as common women."

na : particle of negation ;

tāḥ : tās(*in pausa*); from the stem tad– Ac.pl.f., used for *apsarasas* which is seen since the st.20;

sma : ind., particle added to the present tense of verbs (or the present particles) and giving them the sense of the past;

sarve : sarva– N.pl.m., "all, every";

te : from the stem tad– N.pl.m., related to *sarve* and *devadānavāḥ;*

prati–gṛhṇanti : from prati + *GRAH* 9th cl., "to take in marriage, to marry", prati–GṚH–n–a–nti, 3rd pers.pl., present tense, Parasmai pada;

Prati, Pāṇ.I. 4.90, see in analysis of st.21

Pari, prati and *anu* are *karmapravacanīya* in the sense of direction of, share of, division and also statement of circumstance.

dānavāḥ : dānava– s.m. "a demon". N.pl., subject of *pratigṛhṇanti* ; etym. *danorapatyaṃ* aṇ;

deva– s.m. "a god", deva° is an dvandva compound,"the demons and the gods";

apratigrahaṇat : a–pratigrahaṇa–, a, privative, Pāṇ.VI. 2.116, see in analysis of st.16;

prati–grahaṇa– s.nt. "marrying", Ab.sg., Pāṇ.VII. 1.12, see in analysis of st.1A; *tāś*: tas(*in pausa*), from the stem *tad–*, N.pl.f., used for *apsarasas* as having been stated since the strophe 20; *sandhi* : the final dental sibilant *s* of *tās* changes into palatal sibilant *s* before the voiceless palatal *c* of *ca*, Pāṇ. VIII. 3.35; VIII. 4.40, see in analysis of st.15;

smṛtāḥ : smṛta–, past participle of *SMṚ–* + Kta, SMṚ + ta, "regarded, recorded, mentioned, designed, called to mind", N.pl.f., related to *tāś sarvāḥ* and *sādhāranāh*; for Kta, Pāṇ.III. 4.70, 71, 72, see in analysis of st.6; see also Pāṇ.VIII. 2.40, see in analysis of st.2B;

sarvāḥ : sarva– N.pl.f., "all, all of";

sādhāraṇāḥ *:* sādhāraṇa– adj. "ordinary, common"; °strī, "common woman", i.e. prostitute; N.pl.f.; in Khmer language, people used till now *strīsādhāraṇa* instead of *sādhāraṇastrī* in Sanskrit compound. The same meaning is found in Sanskrit and in Khmer. In Khmer common speech, the equivalent to *strīsādhāraṇa* is strī or *srī saṃphiṅ*. About *sādhāraṇa*, Khmer speech pronounces only/*sādhā*/while observing the same spelling as Sanskrit does. Some vowels or syllables at the end of a Sanskrit loan–word are omitted in pronunciation; this is one of the fundamental rules of Khmer phonetics.

Varuṇasya tataḥ kanyā
vāruṇi raghunandana
utpapāta mahābhāgā
mārgamāṇā parigraham/23/

"O the son of Raghu, then the distinguished daughter of Varuṇa rose up to search for a husband."

varuṇasya : varuṇa– s.m. the Regent of the ocean and of the western quarter; G.sg.;

Tvaṃ viśveṣāṃ varuṇāsi rājā ye ca devā ye ca martāḥ/Ṛg.II. 27.10;

tataḥ : tatas(in pausa), “then, hence, therefore”, Pāṇ.V. 3.7, see in analysis of st.5, sarga 45;

kanyā : s.f. “an unmarried girl or daughter”; “a girl of ten years old”; “a virgin, a maiden”; “a woman in general”; N.sg.;

vāruṇī : f., proper name of Varuna's daughter”;

raghunandana, Voc.sg.m., used for Rāma; *nandana*, the initial dental nasal *n* cannot be changed into a cerebral nasal *n*, Pāṇ.VIII. 4.39, see in analysis of st.91, sarga 45, *bālakāṇḍa, Rāmāyaṇa*;

mahābhāgā : mahābhāga– adj. “a very fortunate or blessed, very lucky or prosperous”; “illustrious, distinguished, glorious”

nayasta śastrā mahābhāgāḥ pitaraḥ pūrvadevatāḥ/192/

Manusmṛti, chap.III.

mārgamāṇā : mārg–a–m–āṇa– : passive form, participle of the root *MĀRG*– 1st cl., or 10th cl. “to seek, for”; “to strive, to attain, to strive after”; “to sollicit, to ask for”; “to ask in marriage, to seek through”; “to go, to move”; “to decorate, to adorn”; for *āna*, Pāṇ.III. 2.124; III. 2.127l m=muk, Pāṇ.VII. 2.82, see in analysis of st.5E, sarga 45; the nasal dental *n* of *āna* become a cerebral nasal *ṇ*, Pāṇ.VIII. 4.1, 2, see in analysis of st.6F, sarga 45;

parigraham : pari–graha– s.m., “taking, holding”; “taking in marriage, marriage”; taking under one's protection, favouring”; “grace, favour”; “a husband”; Ac.sg., object of *mārgamāṇa*;

pari : ind. “round, round about, fully, richly”; against, opposite to, in the direction of, towards; “beyond, more than”; “to the share of”; “successively, severally”; “from, away from, out of” (with Ab.)

There are some Pāṇini's sūtra :

I. 4.90 : lakṣaṇetthambhūtākhyānabhāgavīpsāsuprati par□ yanayaḥ/90/padāni/ lakṣaṇa itthaṃ bhūtākhyāna bhāga vīpsāsu prati anavaḥ (karmapraº)

vṛttiḥ/ lakṣaṇe itthaṃ bhūtākhyāne bhāgo vīpsāyāṃ prati anu ityete karampravacanīyasañjñā bhavanti/

I. 4.93 : adhiparī anarthakau/93/padāni/adhi parī anarthakau (karmapraº)/

vṛttiḥ/ adhi parī śabdau anarthakau anarthāntarvācinau karmapravacanīyasañjñau bhavataḥ/

kuto'bhyāgacchati or kutaḥ paryāgacchati, "whence has he come?";

I. 4.88 : apa parī varjane/88/padāni/apa parī varjane (karmapraº)/

vṛttiḥ/ apa parī śabdau varjanedyotye karmpravacanīyasañjñau bhavataḥ/

apa, pari "with the exception of";

II. 1.12 : apaparivahirañcavaḥ pañcamyā/12/padāni/apa pari vahiḥ añacavaḥ pañcamyā (saº aº sahaº viº)/

vṛttiḥ/ apa pari vahis añcu ityete subantāḥ pañcamyantena saha vibhāṣā samasyante avyayībhāvaś ca samāso bhavati/

apa–trigartaṃ vṛṣ□a devaḥ or apa–trigatebhyo vṛṣ□a devaḥ, "it rained away from Trigarta";

pari–trigartaṃ vṛṣ□a devaḥ or pari–trigatebhyo (. . .). ". . . around Trigarta".

II. 2.18 : kugatiprādayaḥ /18/ padāni/ku gati pra ādayaḥ (saº taº nityasamarthaḥ saha)/

vṛttiḥ/ ku gati prādayah samarthena śabdāntareṇa saha nityaṃ samasyante tatpuruṣaś ca samāso bhavati/

vārttikam/ prādayo gatādyarthe prayamayā/

vārttikam/ atyādayah Krāntādyarthe dvitīyayā/

vārttikam/ avādayaḥ Kruṣ□ādyarthe tṛtīyayā/

vārttikam/ paryādayo glānādyarthe caturthyā/

vārttikam/ nirādyah Krāntādyarthe pañcamyā/

vārttikam/ ivena saha nitya–samāso vibhaktayalopaḥ pūrvapadaprakṛtisvaratvaṃ ca vaktavyam/

vārttikam/ prādiprasaṅge karmapravacanīyānāṃ pratiṣedho vaktavyaḥ/

VIII. 1.5 : parer varjane/5/ padāni/pareḥ varjane/

vṛttiḥ/ parītyetasya varjanerthe dve bhavataḥ/

vārttikam/ parvarjane'samāse veti vaktavyam/

ut–papāta : ut–pa–pāt–a, prefix, *pa*, reduplication (*abhyāsa*), see in ensemble of Pāṇini's sūtra in analysis of st.18, pāt– coming from the root *PAT–*, the radical vowel a is lengthened, Pāṇ.VII. 2.116, see in analysis of st.4, sarga 45, –a, pers.flexional ending, 3rd pers.sg. of Perfect tense, Parasmai pada, Pāṇ.III. 4.82, see in analysis of st.4; ut–+*PAT–* "to ascend, to rise, to come out, to be produced, to originate".

Diteḥ putrā na tāṃ rāma
jagṛhur varuṇātmajām/
adites to sutā vīra jagṛhus
tām anainditām/24/

"O Rāma, the hero, the sons of Diti did not take that daughter of Varuṇa ; but the sons of Aditi accepted that blameless (Vāruṇī as a wife)".

diteḥ : diti– s.f. wife of Kaśyapa and mother of the demons of daityas, G.sg.;

putrā : putrās (*in pausa*), putra– s.m. "a son", N.pl.;

sandhi : the final dental sibilant *s* of the group *–ās* is dropped down before the sonant *n* of a *na*, Pāṇ.VIII. 3.19; VIII. 3.22, see in analysis of st.15, sarga 45;

na : particle of negation;

tāṃ : from the stem tad–, Ac.sg.f., used for kanyā of the st.23, related to ºātmajām;

rāma : Voc.sg., Pāṇ.VI. 1.69, see in st.14;

varuṇātmajām : varuṇa + ātmaja–, "daughter of Varuṇa", Ac.sg.f., object of *jagṛhur*; sandhi : a + ā = ā, Pāṇ.VI. 1.101, see in analysis of st.1, sarga 45;

ja– adj. "born from or in, produced, caused by, descended from, living or being at", see in analysis of st.20;

jagṛhur : ja–gṛhus(*in pausa*), ja, reduplication (*abhyāsa*), PāṇVII. 4.62, see in analysis of st.18 à j, form of abhyāsa can be explained by Pāṇ.III. 2.178, see in st.2B), *gṛh*– root, 9th cl., being weak stem of conjugation, *–ur*, pers.flexional ending, 3rd pers.pl. of Perfect tense, Parasmai pada, Pāṇ.III. 2.82, see in st.18; *sandhi* : the final dental sibilant *s* of *–us* changes into *r* before the sonant *v* of *varuṇa*º, Pāṇ. VIII. 3.15; VIII. 2.66, see in analysis of st.7, sarga 45;

adites : aditi– s.f., G.sg., a godess being mother of the Adityas adn represented as the mother of the gods. In epic and puranic literature Viṣṇu is said to be the son of Aditi who is one of the several daughters of Daksha and given in marriage to Kaśyapa by whom she was the mother of Viṣṇu in his dwarf incarnation, and also of Indra; the first meaning may be "not tied", i.e. free, boundless, unbroken as the vowel is a, privative one; the roots *da* and *do* have to change their radical vowel, and the phenomenon is stated by Pāṇini's sūtra VII. 4.40 :

dyatisyatimāsthāmitti/40/padāni/dyati syati mā sthām it ti kiti/

vṛttiḥ/ dyati syati mā sthā ityeteṣāmaṅgānāmikārādeśo bhavati takāradau kiti pratyaye parataḥ/

D0–+kta = di–ta, nir–di–ta(–vat)–"cut off"; ava–S0–+kta = ava–si–ta(vat)–, "terminated";

MĀ–+kta = mi–ta, "measured"; STHĀ–+kta = sthi–ta, "remaining, standing";

Two mantras of the *Ṛgveda* may be quoted, (maṇḍala I, maṇḍala VII) :

aditir dyaur aditir aṃtarikṣam aditir mātā sa pitā sa putraḥ/

viśve devā aditiḥ paṅca janā aditir jātam aditir janitvaṃ/

Ṛg.I. 89.10

ādityānāmavasā nūtanena sakṣīmahi śarmaṇā śaṃtanena/

anāgāstve dititve turāsa imaṃ yajñaṃ dadhatu śrīṣamāṇaḥ/

Ṛg.VII. 51.1

sandhi : the final dental sibilant *s* of adites is maintained before the voiceless denatal *t* of tu, Pāṇ.VIII. 3.34; VIII. 2.66, see in analysis of st.9;

sutā : sutās(*in pausa*), suta– s.m. "a son", N.pl., *sandhi* : the final dental sibilant *s* of the group *–ās* is dropped down before the sonant *v* of *vīra*, see under putrā, VIII. 3.19; VIII. 3.22;

vīra : Voc.sg., used for Rāma, Pāṇ.VI. 1.69, see under rāma;

jagṛhus : same analysis of *jagṛhur*, except the final sibilant *s* which is maintained before the voiceless dental *t* of *tām*, Pāṇ.VIII. 3.34; VIII. 2.66, see in analysis of st.9;

tām : from the stem *tad–*, Ac.sg.f., used for *varuṇātmajām*, see under tāṃ of the 1st line;

aninditam : a–nind–itam, a, privative, Pāṇ.VI. 2.116, see in analysis of st.16; nind–ita– past participle of the root *NIND–* 1st cl., a–nind–ita–, "blameless, faultless"; i- + ta à ita, Pāṇ.VII. 2.52; I. 1.46; VII. 2.35, see in analysis of st.5E;

Asurās tena daiteyāḥ
surās tenāditeḥ sutāḥ/
hṛṣ□āḥ pramuditāś cāsan
vāruṇī grahaṇāt surāḥ/25/

"By this, Diti's sons were called the demons(asura), and Aditi's sons were the gods(sura); the gods were pleased and delighted in having obtained Vāruṇī (as a wife)."

sutāḥ : sutās(*in pausa*), suta– s.m. "a son", N.pl., the final dental sibilant *s* of the group *–ās* become visarga at the end of the line, Pāṇ.VIII. 3.34, 35, 36, see in analysis of st.15, sarga 45;

tenāditeḥ : tena + adites (*in pausa*), tena, from the stem tad–, I.sg.m. or nt.;

aditeḥ : aditi– s.f. G.sg., a godess being mother of the Adityas, see in analysis of st.24; *sandhi* : a + a = ā, Pāṇ.VI. 1.101, see in analysis of st.1, sarga 45;

surās : sura– s.m. N.pl. "a god, deity"; "the sun"; "a sage, a learned man";

a–surās : a–sura– s.m. "a demon"(as enemy of the gods); according to the Brahmaṇas, Prajapati created asuras with the breath(asu), especially from the lower breath ; in the oldest part of the *Ṛgveda*, the word *asura* is used for the Supreme spirit and in the sense of "god" (i.e. Indra, Agni and Varuṇa);

sandhi : the final dental sibilant *s* of the group *–ās* is maintained before the voiceless dental *t* of *tena*, Pāṇ.VIII. 3.34; VIII. 2.66, see in analysis of st.9, sarga 45;

The etymology of *a–sura* can be seen as following : *a suratāḥ sthāneṣu na suṣ□u rataḥ sthāneṣu capalā ityarthaḥ ;*

daiteyāḥ : daiteya– s.m. "a son of Diti, a demon", N.pl.;

hṛṣ□āḥ : hṛṣ-a– past participle of *HṚṢ*– 1st cl. or 4th cl., "pleased, rejoiced", N.pl.m., related to *surāḥ*; *hṛṣ+kta*, Pāṇ.III. 4.70, 71, 72, see in analysis of st.6; the voice-

less dental *t* of ta(kta) being in contact with a cerebral sibilant *s* changes into the voiceless cerebral *t*, Pāṇ.VIII. 4.41:

ṣ□ unā ṣ□ uḥ/41/ṣ□ unā ṣ□ uḥ/

vṛttiḥ/ sakāratavargayoḥ ṣakāra□ avargābhyāṃ sannipāte ṣakāra□ avargādeśau bhavataḥ/

ṣ + tU : piṣ + kta = piṣ–-a; tU+-U : agni–ci–- tīk–a–te/-ha–kāra–ḥ;

agni–ci–ḍ ḍī–na–ḥ(VIII.4.53)/ḍhauk–a–te;

lih + kta = liḍh+ta(VIII. 2.31) = liḍh+dha(VIII. 2.40) = liḍh+ḍha = ḍha–(VI. 3.111).

pramuditāś : pramuditās (*in pausa*), pra–mud–i–ta, pra–mud–it–kta, past participle "delighted, glad, pleased, happy", coming from pra–*MUD*–, 1st cl.); for ta=kta, see under *hṛṣ□ āḥ*; –i– = i-, Pāṇ.I. 1.46; VII. 2.35; VII. 2.52, see in analysis of st.5 E, sarga 45;

sandhi : the final dental sibilant *s* becomes the palatal sibilant *ś* before the voiceless palatal *c* of *ca*, Pāṇ.VIII. 3.35; VIII. 4.40, see in analysis of st.15, sarga 45;

grahaṇat : grahaṇa– s.nt. (etym. *GRAH* bhave *lyu□*], "seizing, catching, seizure"; receiving, accepting"; "taking by the hand, marrying"; gaining, obtaining", Ab.sg., Pāṇ.VII. 1.12, see in analysis of st.1 A, sarga 45;

vārunī°, it may be considered as a *karmadhāraya* compound as *vāruṇī* is the final object of obtaining or gaining";

surāḥ : surās(*in pausa*), sura– s.m. "a god", N.m.pl., subject of *āsan*;

cāsan : ca + āsan, ca, enclitic particle.

āsan : a + *AS*–a–n, 3rd pers.pl. of Imperfect tense, Parasmai pada, a, augment(*bhūtakaraṇa*), Pāṇ.VI. 4.71, see in analysis of st.16, sarga 45;

–as–, root, 2nd cl., "to be", the vowel a may be seen as a *vikaraṇa*(III. 1.68), n, personal flexional ending of Imper-

fect tense, Parasmai pada, Pāṇ.III. 4.100, see in st.16, sarga 45;

Pāṇ.III.4.101, see in st.21, sarga 45;

sandhi : ca + āsan, ca + a + ās, Pāṇ.VI.1.101, see in analysis of st.1, sarga 45.

Uccaiḥśravā hayaśreṣ□ho
maṇiratnaṃ ca kaustubham
udatiṣ□han naraśreṣ□ha
tathaivāmṛtam uttamam/26/

"Exactly so, the excellent nectar of immortality, the best jewel *Kaustubha* and the most beloved horse Uccaihsravas came out of (the ocean), O greatest of man."

uccaiḥśravā : uccaiḥśravas– s.m. proper name of a powerful horse who had been churned out of the ocean; he is regarded as king of horses, N.sg.; *sandhi* : the final dental sibilant *s* of the group *–ās* must be dropped down as it is followed by the sonant *h* of *haya*°, Pāṇ.VIII. 3.19; VIII. 3.22, see in analysis of st.15, sarga 45;

haya– s.m. "a horse", it is also used to point out the excellent horse *Uccaiḥśravas*; haya can be understood as hay– hi *vā* ac;

ratanaṃ : ratna– s.nt. "a gem, jewel"; anything best or excellent of its kind(at the end of compound) ; the word ratna can be seen as ramate'tra ram–na tāmtādeśaḥ;

maṇi– s.m. "a jewel, gem"; ratna and maṇi are used in Khmer language;

about *ratna*, people know the *pañcaratna* variously expressed as following :

1. nīlakaṃ vajrakaṃ ceti padmarāgaś ca mauktikam
pravālaṃ ceti vijñeyaṃ pañcaratnaṃ
manīṣibhiḥ/

2. suvarṇaṃ rajataṃ muktā rājavartaṃ pravālakaṃ
ratnapañcakamākhyātam/

3. kanakaṃ hirakaṃ nīlaṃ padmarāgaś ca mauktikam

pañcaratnam idaṃ proktaṃ ṛṣibhiḥ pūrvadarśibhiḥ/

kaustubham : Kaustubha– s.m.(or nt.), a celebrated gem obtained with 13 (or 14) others jewels at churning of the ocean; the god Viṣṇu took it and put it on his breast; Kaustubha is understood as following : *kaustubho jaladhis tatra bhavaḥ aṇ*;

the 14 jewels are stated like that :

lakṣmiḥ kaustubhapārijātakasurā

dhanvaṃtariś caṃdramā

gāvaḥ kāmadughāḥ

sureśvaragajo rambhādidevāṃganāḥ/

aśvaḥ saptamukho viṣaṃ haridhanuḥ

śaṅkho'mṛtaṃ cāmbudhe

ratnān īha caturdaśapratidinaṃ kuryuḥ sadā maṅgalaṃ/

(*Maṅgalāsh□ka*)

nara– s.m. “a man, male, person”; in mythology and in epic, Arjuna was identified with *nara*, Kṛṣṇa with *Nārāyaṇa*; (nṝ naye ac);

śreṣ□ha– adj. “most splendid or beautiful, most beautiful of or among”; “most excellent, best, first, chief, best of or among, in respect of or in”; “better, superior, better than”; ºśreṣ-ha Voc.sg.m. used for Rāma;

tathaivāmṛtamutamam : tathā–eva–amṛtam–uttamam,

tathā : ind. “so, thus, so also, true, just so, exactly so”, it is stated by Pāṇini's sūtra V. 3.26 :

thā hetau cacchandasi /26/padāni/thā hetau ca chandasi/

vṛttiḥ/ kiṃ śabdāddhetau varttamānātthā pratyayo cakārāt prakāravacane/chandasei viṣaye/

The word *kathā (kiṃ + thā, ka + thā)* is explained by the same sūtra and also by VII. 2.103; see also the same kind

of sūtra : V. 3.2; V. 3.11; V. 3.23, 24; the affix thā bears the sense of cause as well as manner and generally assiociated with kim ;

eva *: ind. "truly, really, indeed, just so";*

there is Pāṇini's sūtra VIII. 1.62 :

cāhalopa evetyavadhāraṇam/62/padāni/ca aha lope iti ava dhāraṇam/

vṛttiḥ/ calope ahalope ca prathamā tiṅ vibhaktir nānudattā bhavati evetyetahedavadhāraṇārthaṃ prayujyate/

evāmṛtam : eva + amṛta–, *sandhi* : a + a = ā, Pāṇ.VI.1.101, see in analysis of st.1, sarga 45;

amṛta– s.nt. "nectar of immortality, ambrosia", N.sg.; the initial vowel *a* of *a–mṛta* is a privative one, Pāṇ.VI. 2.116, see in analysis of st.16, sarga 45;

uttamam : ut–tama– (ud–tamap), "best, excellent, highest, uppermost, foremost, first, greatest"; there are *tamap* and *tarap* showing comparison; Pāṇini's points out both of them as *GHA* ; we have four sūtras connected with this :

I. 1.22 : taraptamapau ghaḥ/22/padāni/tarap tamapau ghaḥ/

vṛttiḥ/ tarap tamap ityetau pratyayau bhavataḥ/

(see also VI. 3.43)

VIII. 2.17 : nād ghasya / 17/padāni/nāt/ghasya/

vṛttiḥ/ nakārāntāduttarasya ghasañjñakasya nuḍāgamo bhavati chandasi viṣaye/

vārttikam/ bhūridābnas tuḍ vaktavyaḥ / vāḥ/rathina īkārantādeśo ghe parataḥ/

V. 3.55 : atiśāyane tambiṣṭhanau/55/padāni/atiśāyane tamap iṣṭhanau/

vṛttiḥ/ atisayanamatiśāyanaṃ prakarṣaḥ nipātanāddīrghaḥ/

prakṛtyarviśeṣanaṃ caitat/atiśāyanaṃ viśiṣṭe'rthe

varttamānātprātipadikātsvārthe tamviṣṭhanau pratyayau bhavataḥ/

V. 3.57 : dvivacanavibhajyopapade trabīyasunau/57/ padāni/

dvivacanavibhajya upapade tarap īyasunau/

vṛttiḥ/ dvayorarthayo vacanaṃ dvivacanam/vibhaktavyo vibhajyaḥ/ nipātanādyat/dvayarthe vibhajye copapade prātiyadikāttiṅantādyatiśayane tarabīyasunau pratyayau bhavataḥ/ tamabiṣṭhanorapavādau/

ud– tamam → ut–tamam → ud– → ut– → *d* → *t*, Pāṇ.VIII. 4.55 :

khari ca / 55/ padāni/khari ca/

vṛttiḥ/ khari ca parato jhalāṃ carādeśo bhavati/

jhal and *car* are seen in the former sūtra ; *jhal* means all non–nasal + fricatives (jhaY + śal); car, all voiceless un–aspirated + sibilants ; *khar*, all voiceless consonants (= khaY + śar); the *vṛttiḥ* points out the condition of the substitution (*ādeśa*).

bhid + tumun = bhed + tum = bhet–tum ;

labh + sya = lap–sya ;

yudh + san = yu–yudh + sa– = yu–yut–sa.

udatiṣṭhan : ud–a–ti–ṣ-h–a–n,

ud < ut, prefix, *sandhi* : the voiceless dental *t* changes into the sonant *d* before the vowel *a* (augment), Pāṇ.II. 1.38; II. 1.39; VI. 3.2, see in analysis of st.8, sarga 45;

a, augment(*bhūtakaraṇa*), Pāṇ.VI. 4.71, see in analysis of st. 16, sarga 45;

ti, reduplication(*abhyāsa*), which one can say, according to the general principle of reduplication ; the present case *tiṣ□ṭh*–a is worth while considering as the stem of present conjugation(*aṅga*) and this is stated by Pāṇini's sutra VII. 3.78, see in analysis of st.12, sarga 45;

The radical vowel a of *STHĀ*– must be dropped down, see firstly Pāṇ.VI. 4.64;

VII. 2.52; VI. 1.97, in analysis of st. 5E, sarga 45; it remains *sth*–+a+n; the vowel *a* is called *vikaraṇa* by which the stem of conjugation *tiṣ□ṭha* is obtained, Pāṇ.III. 1.68, see in analysis of st.12, sarga 45;

–n, personal flexional ending of Imperfect tense, 3rd pers.pl., Parasmai pada, Pāṇ.III. 4.100, see in analysis of st.16; III. 4.99, see in analysis of st.17; III. 4.101, see in analysis of st.21, sarga 45;

sandhi : the dental sibilant s of *sth*–a changes into a cerebral one as it is preceeded by the vowel *i* of *ti*, Pāṇ.VIII. 3.16; VIII. 3.41; VIII. 3.65 . . ., see in analysis of st.16, sarga 45; the voiceless dental *th* becomes *a* cerebral *th* as it follows the cerebral sibilant *ṣ*, Pāṇ.VIII. 4.41, see in analysis of st.25, sarga 45.

Atha tasya kṛte rāma
mahānāsīt kulakṣayaḥ/
adites tu tataḥ putrā
diteḥ putrān asūdayan /27/

"Then O Rāma, the ruin of a family (of the demons) took place for that (nectar). But the sons of Aditi killed the sons of Diti."

tu : ind. "but" Pāṇ.VI. 3.133, see in analysis of st.14, sarga 45;

atha : ind. then;

tasya : from the stem tad–, G.sg.;

kṛte : kṛta– KṚ– + kta → kṛ– + ta, for kta, Pāṇ.III. 4.70, 71,

72, see in analysis of st.3, sarga 45;L.sg.;

rāma : Voc.sg., "O Rāma";

mahānāsīt : mahān–āsīt, mahān from the stem mahat–,

mahat + su / mah–a–n–t + Su → mah–a–n–t + (Pāṇ.VI. 1.68) = mah–a–n+(VIII. 2.23 → mah–ā–n–tau/ am/as, *mahān* : N.sg.m., with regard to the final dental nasal, Pāṇ.VIII. 3.30; VIII. 3.7; VI. 1.68; VI. 4.8; VIII. 2.7; VI. 4.14; VII. 1.70; see in analysis of st.8 H, sarga 45;

The Paṇini's sūtra VI. 4.10 must be added to this ensemble as the *last* vowel *a* of *mahān* is lengthened.

sāntamahataḥ saṃyogasya/10/padāni/sānta mahataḥ saṃyogasya (dīrghaḥ)/

vṛttiḥ/ sakārāntasya saṃyogasya yo nakāraḥ mahataś ca tasyaupadhāyā dīrgho bhavati sarvanāmasthāne parato'saṃbuddhau/

* in case of stem ending in *s*, the penultimate vowel is lengthened,

* in case of stem ending in *s* with a nasal consonant preceeding it,

* in case of *mahat–* followed by nasal dental.

The case of Vocative must be kept off; the sūtra VI. 4.10 has nothing to do with the stems having *tudant–/tudat–* as paradigme.

āsīt : a–*AS*–ī–t, a, augment (*bhūtakaraṇa*), Pāṇ.VI. 4.71, see in analysis of st.16, sarga 45; AS–, root, 2nd cl., "to be", sandhi : a + a ā ā, Pāṇ. VI. 1.101, see in analysis of st.16, sarga 45.

kula– s.nt. "a race, family, community, tribe, caste, set, company";

kṣaya– s.m., from the root *KṢI–*, (*KṢI–*+aC), "loss, decline, waste, wane"; "destruction, end"; "negative sign" (in algebra), minus";

There is Pāṇini's sūtra VI. 1.201 :

kṣayo nivāse/201/padāni/kṣayaḥ nivāse/

vṛttiḥ/ kṣayaśabdo nivāse'bhidhaye adyudātto bhavati/

When being with affix *GHA*(III. 1.118), *kṣaya* means "house, dwelling, residence"; when being added by *aC*(III. 2.31) *kṣay–ā* means "destruction, decline, waste, wane";

kula–kṣaya– s.m. "decay of a race or a family";

Khmer language used generally kṣay(ksay)(a) by considering the case of *KṢI* + aC.

adites : aditi– s.f. wife of Kaśyapa and mother of the gods ; see in analysis of st.24, Pāṇ.VII. 4.40;

tataḥ : tatas(*in pausa*), "then, therefore, hence", Pāṇ.V. 3.7; VI. 3.35, see in analysis of st.5, sarga 45;

putrā : putrās(in pausa), putra– s.m. "a son", N.pl., *sandhi* : the final dental sibilant *s* of the group *–ās* is dropped down before the sonant *d* of diteḥ, Pāṇ. VIII. 3.19; VIII. 3.22, see in analysis of st.15, sarga 45;

diteḥ : dites(*in pausa*), diti– s.f. "the mother of the demons", G.sg., sandhi : the final dental sibilant *s* becomes *visarga* before the voiceless *p* of *putrān*, Pāṇ. VIII. 3.34, 35, 36, see in analysis of st.15, sarga 45;

putrān : putra– s.m. "a son, a male child". Ac.pl., Pāṇ.VI. 1.102, 103, see in analysis of st.8 h, sarga 45;

Manusmṛti states as following :

Puṃnāmno narakād yasmāt trāyate pitaraṃ sutaḥ/

tasmāt putra iti proktaḥ svayam eva svayaṃbhuvā/138/,
Chap.IX

"Because the male child saves his father from the hell called *put*, therefore he was called a *son* (putra) by the Self-existent on himself."

According to this *putra* should be written strictly as *puttra*.

Pāṇ.I. 2.68 :

bhrātṛputrau svasṛduhitṛbhyām/68/padāni/bhrātṛ putrau svasṛ duhitṛbhyām/68/padāni/bhrātṛ putrau svasṛ duhitṛbhyām (śeṣaḥ)/

vṛttiḥ/ yathāsaṅkhyaṃ bhrātṛputraśadvauśiṣyete sahavacane svasṛduhitṛbhyām/

This sūtra puts an end to the effect of the governing rule I. 2.65. We have here the words *duhitṛ* and *svasṛ*. One may retain : *putra + duhitṛ = putrau*; *bhrātṛ + svasṛ = bhrātarau*.

The verse of the *Yajñavalkya Smṛti*

patnīduhitaraś caiva pitarau bhrātaras tathā,

is the practical application of this sūtra. With regard to the spirit of the latter, *bhrātṛ* may mean "brothers and sisters", so the sisters have a right to inherit property of their brothers. Otherwise, if *bhrātaras* be considered as simply the plural of *bhrātṛ*, it means only "brothers" and the sisters are excluded. The very case could create the jurisprudence at the justice–court.

asūdayan : a–sūd–ay–a–n. a, augment(*bhūtakaraṇa*), Pāṇ.VI. 4.71, see in analysis of st.16, sarga 45; SŪD–, root 10th cl. (or 1st cl.), "to kill, to destroy";

–ay–, infix of 10th cl., *–a–*, vowel of the stem of conjugation(*vikaraṇa*), Pāṇ.III. 1.68, see in analysis of st.12, sarga 45;

–n, personal flexional ending of Imperfect tense, 3rd pers.pl., Parasmai pada, Pāṇ.III. 4.100, see in analysis of st.21, sarga 45. The stem of conjugation of Imperfect tense is *a–sūday–a*. The final nasal *n* can be seen through Pāṇ.VIII. 2.23, see in analysis of st.8 H, sarga 45.

Ekato'bhyāgaman sarve
hyasurā rākṣasaiḥ saha
yuddhamāsīn mahāghoraṃ
vīra trailokyamohanam/28/

"Indeed, all of the demons came to be united with the rākṣasa ; the battle was greatly terrific, O Hero", as it bewildered the three worlds."

N.B. It can also be seen as *ekatāmagaman.*

ekato'bhyāgaman : ekatas abhi–ā–*GAM*–a–n (in pausa),

ekata– adj. "exclusiveness"; "an invariable rule of conduct or action"; "exclusive aim or boundary"; "exclusive recourse";

"from one view, from one side, on one side",(syn. aparatas, anyatas, vā);

ekatas abhi–a–ā–*GAM*–a–n, sandhi : * –as + a à o, Pāṇ.VI. 109, see in analysis of st.12, sarga 45;

* the *i* of abhi changes into *y* before the vowel *a*(augment), according to *saṃprasāraṇa* principle, Pāṇ.I. 1.45; VI. 4.131; VI. 1.77; VI. 1.127; see in analysis of st.2, sarga 45;

* abhi–a + ā–*GAM*–a–n, a + ā → ā, Pāṇ.VI. 1.101, see in analysis of st.1, sarga 45;

a, augment(*bhūtakaraṇa*), Pāṇ.VI. 4.71, see in analysis of st. 16, sarga 45;

ā–*GAM*–a–n, thematic Aorist (Aṅ), Pāṇ.III. 1.52 :

asyativaktikhyātibhyoṅ/52/padāni/asyati vakti khyātibhyo aṅ (cleḥ kartari luṅi)/

vṛttiḥ/ asukṣepaṇe vaca paribhāṣāṇe brūñādeśo vā khyā prakathane

cakṣiṅādeśo vā ebhyaḥ parasya clerādeśo bhavati kartṛvācini luṅi parataḥ/

a, vowel of conjugation(*vikaraṇa*), Pāṇ.III. 1.68, see in analysis of st.1 A, sarga 45;

–n, personal flexional ending of thematic Aorist, 3rd pers.pl. Parasmai pada, Pāṇ.III. 4.100; III. 4.99; III. 4.101; VIII. 2.23, see respectively in analysis of st.16, 17, 21, *8 H*, sarga 45;

ā–*GAM*– 1st cl. "to arrive at, to attain, to reach"; "to fall into"; "to have recourse to";

abhy–ā–GAM– "to come near to, to approach" ;

sarve : sarva–, "all, all of", N.pl.m., related to *asurā*;

hyasurā : hi asurās(*in pausa*), hi, particle, "for, because", Pāṇ.VIII. 1.34, 35, see in analysis of st.12, sarga 45;

sandhi : the vowel *i* of *hi* changes into *y* before the vowel *a* of *asurā*;

asurā : a–surās(*in pausa*), a–sura– s.m. "an evil spirit, a demon", N.pl.; at a first glance, the vowel *a* may be considered as a privative one(Pāṇ.VI. 2.116); in *Vāyu Pūrāṇa*, the asūra were created as sons from Prajāpati's groin. The privative *a* would have nothing to do here if *asu* bore the sense of "*breath*", (it may be belived to be a lower breath), according to the Brahmaṇas (see in analysis of st.25, sarga 45), Consequently, one cannot see as if the word *asura* were the opposite of sura, "god".

sandhi : the final dental sibilant *s* of the group *–ās* must be dropped down before the sonant *r* of rākṣasaiḥ, Pāṇ.VIII. 3.19; VIII. 3.22, see in analysis of st.15, sarga 45;

rākṣasaiḥ : rākṣasais(*in pausa*), I.pl., rākṣasa– s.m. "a demon, an evil spirit", (*rakṣasa idam aṇ*);

saha : ind. "with, together with, along with"; "accompanied by"; "together, jointly, conjointly"; "simultaneously, at the same time", (*astodayau sahaivāsau kurute nṛpatir dviṣām*);

yuddham–āsīn–mahāghoraṃ, yuddha: yudh + kta (for kta

= ta, Pāṇ.III. 4.70, 71, 72, see in analysis of st.3, sarga 45); yudh + ta → yudh + da, t → d, Pāṇ.II. 1.38; II. 1.39; VI. 3.2, see in analysis of st.8, sarga 45; the h of dh is then associated with =, Pāṇ.VIII. 4.53 :

jhalāṃ jaśjhaśi/53/padāni/jhalām jaś jhaśi/

(see in analysis of st.*2 B*, sarga 45)

āsīn : āsīt (*in pausa*), a, augment (*bhūtakaraṇa*), Pāṇ.VI.4.71, see in analysis of st.16, sarga 45; *AS*–, root, 2nd cl., "to be", *sandhi* : a + a = ā, Pāṇ.VI. 1.101m see in analysis of st.1, sarga 45;

–ī–(=ī-), Pāṇ.VII. 3.96, see in analysis of st.16, sarga 45;

–t, personal flexional ending of Imperfect tense, 3rd pers.sg., Parasmai pada, Pāṇ.III. 4.100, see in analysis of st.16, sarga 45;

sandhi : the final voiceless dental *t* changes into the nasal *n* of dental class before the labial nasal *m* of *mahāghoraṃ* : Pāṇ.II. 1.39; VI. 3.2, see in analysis of st.16, sarga 45;

mahā : from *mahat*– (mah – ati), adj. "great, big, house, vast"; *mahā* is considered at the beginning of *Karmadhāraya* and *Bahuvrīhi* compounds and also at the beginning of some irregular words. (For some cases of declension of *mahat*–, see in analysis of st.27, sarga 45; mahā is used in the st.5, 8, 12, 15, 2 B);

ghoraṃ : ghora– adj. "terrific, violent, frightful, terrible", Ac. sg.nt., related to *yuddham*;

yuddham : yuddha– (*YUDH*–+kta, *yudh*– + ta), past participle (of the 4th cl.), "fought,encounted"; s.nt."war, battle, fight, engagement, contest, struggle, combat"; Khmer language uses the same word and has the same meaning as Sanskrit does.

vīra : Voc.sg. "O Hero", used for Rāma ;

mhanam : mhana– s.nt. an epithet of Śiva, name of one of the five arrows of Kāmadeva ; s.nt. "stupefying, bewil-

dering, perplexing, puzzling; stupor, loss of sensation, mistake, embarrassment, perplexing, any means employed for bewildering others, seducation, fascinating"; (*MUH*– ṇic–lyu lyu- vā), for ana, Pāṇ.III. 2.150; III. 1.134; VII. 1.1, see in analysis of st.4, sarga 45;

trailokya– s.nt. "the three worlds(taken collectively)" ; it is an opportunity to say that the world *trailokya* is a part of the *gaṇa–caturvarṇādi*. It is also known as *brahmaṇādi* or *akṛtigaṇa* which has 106 words. The matter is stated by a Pāṇini's sūtra V. 1.124 :

guṇavacanabrāhmaṇādibhyaḥ karmāṇi/124/padāni/
guṇavaca brāhmaṇādibhyaḥ karmāṇi ca (ṣyañ)/

vṛttiḥ/ guṇamuktavanto guṇavacanāḥ guvacanebhyo
brāhmaṇādibhyaś ca tasyeti
ṣaṣ□ṭhīsamarthebhyaḥ karmaṇyābhigheye yañ
pratyayo bhavati/cakārād bhāve ca/

vārttikam / cāturvarṇyādīnāṃ svārthaupasaṅkhyānam/

The *ca* in the aphorism is used with the intension of including the "nature" of the matter aimed by the spirit of the sūtra. The word *karman* points out what it can be considered as duty, and the sense (or meaning) extends from this *sūtra* till the end of the chapter I. The idea connected with "nature, state, condition" may be felt since the *sūtra* V.I.119. The affix *syañ* is seen since the sutra V. 1.123 that is intended to denote colour, the sense of "nature thereof"; the affix *syañ* of the sūtra V. 1.124 brings in a precision relating to the word expressive of quality, the sense of activity or occupation of something or some one. In practical way *syañ* is *ya*, *iman*(*imaNic*), *tva*, *tā*.

Yadā kṣyaṃ gataṃ sarvaṃ
tadā viṣṇurmahābalaḥ
amṛtaṃ so'harat tūrṇaṃ
māyāmāsthāya mohinīm/29/

"At the time when all(of the demons) were reduced

to being destroyed, then that mighty (God) Viṣṇu, after assuming an illusory image (of) the Apsaras Mohinī carried off quickly the nectar".

gataṃ : ga–ta, from *GAM*– + kta → gam–ta, kta, Pāṇ.III. 4.70, 71, 72, see in analysis of st.3, sarga 45;

in case of *ga–ta*, the labial nasal *m* of the root must be dropped down, Pāṇ.VI. 4.37, see in analysis of st.6, sarga 45;

kṣayaṃ : kṣaya– s.m., from the root *KṢI*– 1st cl.(or 5th or 9th cl.), "loss, decline, waste, wane, diminution, destruction, decay, wasting"; *kṣayaṃ* + *GAM*–, "to become less, to be diminished, to go to destrucion, to come to an end", (*kṣyam* + *YA*–, *kṣayam* + I–); Pāṇ.VI. 1.201, see in analysis of st.27, sarga 45; with affix GHA–(III. 1.118), *kṣaya* means "house, dwelling, residence"; *KṢI*– added by aC(III. 2.31), *kṣaya* means "destruction, decline, wane";

sarvaṃ : sarva– pron. "all, whole, all, all of, complete" (*akhila, sakala, viśva, pūrṇa*), Pāṇ.I. 1.27, see in analysis of st.3, sarga 45;

viṣṇur mahābalaḥ : viṣṇus mahābalas (*in pausa*), viṣṇu– s.m. proper name of the God, 2nd deity of the Triad, his function is the preservation of the world, he has many incarnations; (*viṣ vyāpane nuk*); there is a popular idea about this god :

yasmād viśvamidaṃ sarvaṃ
tasya saktyā mahātmanaḥ/
tasmād evocyate viṣṇur
viśadhātoḥ praveśanāt/ Cf. Viṣṇu–Purāṇa, III. 1.45
(viśadhātoḥ for viśer dhātoḥ)

sandhi : the final dental s becomes r before the sonant m of mahā⁰, Pāṇ.VIII. 3.15; VIII. 2.66, see in analysis of st.7, sarga 45;

mahābalaḥ : mahā–bala– adj. "powerful, mighty", at the

beginning of a compound *mahā* is used instead of *mahat*;

yadā : ind. "when, at the time when", "whereas, since as"; (yad kāle dāc);

tadā : ind. "then, at the time ; "then, in that case"; (being generally corrdative of *yadā*),

Pāṇ. V. 3.15, see in analysis of st.4, sarga 45;

tūrṇaṃ : tūrṇa– adj., Ac. (or ind.) as used with the verb aharat, "quickly, speedily" (*tvaritam, kṣipram, drutam*);

amṛrtaṃ : a–mṛta– s.nt. (or adj.), "the nectar", the vowel *a* is a privative one, Pāṇ.VI. 2.116, see in analysis of st.16, sarga 45;

mohinīm : mohinī– s.f., proper name of an *Apsaras*(nymph); "a fascinating woman" (the form assumed by Viṣṇu at the time of cheating the demons of the nectar), Ac.sg., object of *āsthāya*;

āsthāya : abs. in –ya– of the root ā + *STHĀ*– 1st cl., "to use, to have recourse to, to ressort to, to practice, to take, to assume, to follow", for absolutive in *–ya–*, see Pāṇ.VII. 1.37, see in analysis of st.18, sarga 45;

so'harat : sas aharat (*in pausa*), sas : from the stem tad–, N.sg.m.,

sandhi : as + a → o, Pāṇ.VI. 1.109, see in st.12, sarga 45;

aharat : a–har–a–t, from the root *HṚ*– 1st cl., a–, augment (*bhūtakaraṇa*), Pāṇ.VI. vowel *ṛ* changes into *ar*, Pāṇ.I. 1.51 :

uraṇ raparaḥ /51/padāni/uḥ aṇ ra paraḥ/

vṛttiḥ/ uḥ(ṛkārasya) sthāne'ṇ prasajyamāna eva raparo veditavyaḥ/

There are three important words :

* *uḥ*, genitive sg. of *ṛ* ("of *ṛ*, in the place of *ṛ*", as it can be rendered);

* *aṇ* means *a*, *i*, *u*(long and short);

* *raparaḥ* qualifies aṇ meaning a r after.

With regard to the sūtra, *a* is the *guṇa* of *ṛ*, and this a must have *r* after it. So, we have *ṛ* → *ar*, see also the sūtra VII. 1.100; IV. 1.115; IV. 1.97;

–a–, vowel of stem of conjugation (*vikaraṇa*), Pāṇ.III. 1.68, see in st. 1 A, sarga 45; (ensemble of a–har–a–t)

–*t*, personal flexional ending of Imperfect tense 3rd pers.sg. Parasmai pada, Pāṇ.III. 4.100, see in analysis of st. 16, sarga 45;

HṚ– "to take, to carry, to convey, to lead" (used with two Ac.) ; "to carry off or away";

We may read a strophe of the Meghadūta :

santaptānāṃ tvam asi śaraṇaṃ tat payoda priyāyāḥ

sandeśaṃ me hara dhanapatikrodhaviśleṣitasya / (. . .) st.7

māyām : māyā– s.f. "deceit, fraud, trick, trickery"; "enchantment, an illusion of magic, illusory image, an illusion, unreal apparition", Ac.sg., object of *āsthāya*; *māyā* is said by *Kṛṣṇa* in the *Bhagavadgītā* :

nāhaṃ prakāśaḥ sarvasya yoga–māyā samāvṛtaḥ

mūḍho'yaṃ nābhijānāti loko mam ajam avyayam/25/
(Chapter VII)

Ye gatābhimukhaṃ viṣṇum
akṣayaṃ puruṣottamam/
saṃpiṣ□ās te tadā yuddhe
viṣṇunā prabhaviṣṇunā/30/

"Those who faced Lord Viṣṇu were killed in the battle by mighty Viṣṇu, the undecaying Lord and the best among the men".

puruṣottamam : puruṣa + uttama, "the best of men, the best among men", Ac.sg.

uttamam : ut–tama– (ud–tama), "best excellent, highest, uppermost, foremost"; this is the case of *tamap* and *tarap* called *GHA* by Pāṇini's sūtra : I. 1.22; VIII. 2.17; V. 3.55; V. 3.57, see in analysis of st.26, sarga 45; ud ā̀ ut,

$d \rightarrow t$, Pāṇ.VIII. 4.55, see in analysis of st.26, sarga 45;

puruṣa– s.m. "a man";

viṣṇum : viṣṇu– s.m. proper name of the God being considered as the 2nd of the Triad, (see a well–known strophe of the *Viṣṇu–Purāṇa*, quoted in analysis of st.29, sarga 45;

akṣayaṃ : a–kṣaya– adj. (*nāsti kṣayo yasya*), "undecaying, exempt from decay, imperishable, undying", Ac.sg., related to viṣṇum, privative a, Pāṇ.VI. 2.116, see in analysis of st.16, sarga 45;

gatābhimukham : gata + abhimukha–, *sandhi* : Pāṇ.VI. 1.101, see in analysis of st.1, sarga 45;

gata-: from *GAM*– + kta = gam-ta, *kta*, Pāṇ. III. 4.70, 71,72 see in analysis of st.3, sarga 45;

the labial nasal *m* of the root must be dropped down, Pāṇ.VI. 4.37, see in analysis of st.6, sarga 45;

abhi–mukha– adj. (abhigataṃ mukhaṃ yasya), "with the face turned or directed towards, in the direction of, towards, turned towards, facing", Ac.sg., related to *viṣṇum*; there is a Pāṇini's sūtra VI. 2.185 :

abhermukham /185/ padāni/abheḥ mukham (antodāttam)/

vṛttiḥ/ abheruttaraṃ mukhamantodāttaṃ bhavati/

The compound *abhimukha* can be called as *bahuvrīhi* or a *prādisamāsa*. The present compound cannot be believed to be an *Avyayibhāva*(cf.Pāṇ.VI. 1.223). With regard to the sūtra VI. 2.177, the present one gives more precision connected with the word *mukha* having acute on the final when preceeded by *abhi*.

ye : coming from the stem yad–, N.pl.m., Pāṇ.VII 2.102 :

tyadādīnāmaḥ /102/padāni/tyadādīnām aḥ/

vṛttiḥ/ tyadityevamādīnāmakārādeśo bhavati vibhaktau parataḥ/

There is a short *a* which is substituted to *tyad* when vibhakti follows.

saṃpiṣ□ās : saṃ–piṣ–-a, saṃ–piṣ–kta, coming from the root *PIṢ*– 7th cl., "to pound to pieces, to bruise, to crush"; "to destroy, to kill", past participle, N.pl.m., *sandhi* : the final sibilant *s* of the group *–ās* is maintained before the voiceless dental *t* of *te*, Pāṇ.VIII. 3.34; VIII. 2.66, see in analysis of st.9, sarga 45; the voiceless dental *t* of *ta* becomes a cerebral one after the final sibilant *s* of *PIṢ*. VIII. 4.41, see in analysis of st.25, sarga 45;

te : from the stem tad–, N.pl.m., Pāṇ.VII. 2.102, see under *ye*;

tadā : ind. "then" (*tasmin samaye*), Pāṇ.V. 3.15, see in analysis of st.4, sarga 45;

yuddhe : yuddha– from YUDH– + kta → yudh– + ta → yudh– + d (t → d, Pāṇ.II. 1.38; II. 1.39; VI. 3.2, see in analysis of st.8, sarga 45; the *h* of *dh* is then associated with d, Pāṇ.VIII. 4.53, see in analysis of st.2 B, sarga 45; yuddha + i → yuddhe, L.sg., sandhi : as + i → e, Pāṇ.VI. 1.87, see in analysis os st.8, sarga 45;

viṣṇunā : viṣṇu– s.m. "the god Viṣṇu"(see under viṣṇur mahābalaḥ, in analysis of st.29, sarga 45);

prabhaviṣṇunā : prabhaviṣṇu– adj. "strong, mighty, powerful" ; "pre–eminent, distinguished"; an epithet of the god Viṣṇu; I.sg., related to *viṣṇunā*;

gata– "gone, departed, gone for ever, dead, deceased, departed to the next world";

Khmer language uses *gata* bearing the sense connected with "death, to die". In Royal vocabulary, *draṅ'sugat (a)*, *draṅ' soy braḥ dīvaṅgata(a)*. When speaking about a monk, to die

can be expressed by *aniccadhamm(a), sugat(a), kālakiriyā*(in ritual text). The term *braḥ sugat (a)* is exclusively for the Buddha. *Braḥ sugat(a)* can be rendered as "the One who has the good destiny or has well–departed". i.e. he had reached the *Nirvāṇa*.

Aditer ātmajā vīrā
diteḥ putrān nijaghnire/
tasmin yuddhe mahāghore
daiteyādityayor bhṛśam/31/

"When this great–frightfulled battle was intensely engaged between the demons and the gods, the sons of Aditi killed the ones of Diti."

vīrā : vīrās(*in pausa*), vīra– adj. "heroic, brave"; "mighty, powerful", N.pl.m., related to *ātmajā*;

sandhi : the final dental sibilant *s* of the group *–ās* must be dropped down before the sonant *d* of *diteḥ*, Pāṇ.VIII. 3.19; Pāṇ.VIII. 3.22, see in analysis of st.15, sarga 45;

aditerātmajā : adites ātma–jaś(in pausa),

aditer : adites G.sg.f. of *aditi–*

sandhi : the final dental sibilant *s* of adites changes into *r* before the vowel a of *ātma–jā*, Pāṇ.VIII. 3.15; VIII. 2.66, see in analysis of st.7, sarga 45;

ātma–, ātman– s.m. "a soul", "self"; in compound the final nasal must be dropped down;

jā : coming from the root *JAN–*), atma^{0}, "self originated"; "born from one's self", "begotten by one's self", i.e. "a son"

sandhi : the final sibilant dental *s* of the group *–ās* must be dropped down before the sonant *v* of *vīrā* ; Pāṇ.VIII. 3.19; VIII. 3.22, see in analysis of st.15 sarga 45;

it can be understood as "the ones issued from the soul of Aditi", i.e. "the sons of Aditi"; "the god";

ātma–jā : N.pl.m., subject of *nijaghnire*;

diteḥ : dites (in pausa), diti– s.f. “the mother of the demons”, G.sg.,

sandhi : the final dental sibilant *s* becomes *visarga* before the voiceless *p* of *putrān*, Pāṇ. VIII. 3.34, 35, 36, see in analysis of st.15, sarga 45;

putrān: putra– s.m. “a son, a male child”, Ac.pl., Pāṇ. VI. 1.102, 103, see in analysis of st.8 *h*, sarga 45;

putrān is object of the verb *nijaghnire*;

bhṛśam : bhṛśa– adj. “strong, powerful, mighty, intense, excessive, very much”; *–am* “exceedingly, intensely, violently, excessively in high degree, greatly”;

tasmin : from the stem *tad–*, L.sg.;

mahāghore : mahā–ghora–, *mahā* coming from mahat– (mah – ati), adj. “great, big, huge, vast, see in analysis of st.28, sarga 45;

ghore : ghora– adj. “terrific” violent, frightful, terrible”, L.sg.;

from tasmin . . . °*ghore*, it may be considered as an absolute locative;

yuddhe : yuddha, (coming from the root YUDH–), yuddha– s.m. “war, battle”, L.sg., yuddha + i → yuddhe, a + i à e, Pāṇ.VI. 1.87, see in analysis of st.3, sarga 45;

Moreover, the spelling of yuddha can be seen as YUDH– + kta, yudh– + ta, Pāṇ.III. 4.70, 71, 72, see in analysis of st.6, sarga 45;

yudh– + ta → yudh + da, t → d, Pāṇ.II. 1.38,39; VI. 3.2, see in analysis of st.8, sarga 45;

Yudh + da → yud+dha, h + d → dh, Pāṇ.VIII. 4.53, see in analysis of st.*2B*, sarga 45;

daiteya– s.m. (*diterapatyam ḍhak*), “a son of Diti”, i.e. “a demon, a rākṣasa”;

ādityayor : ādityayos(in pausa), dual G., āditya– s.m. “son of Aditi”, “a god, a divinity”;

sandhi : the final dental sibilant *s* changes into *r* before the

sonant *bh* of *bhṛśam*, Pāṇ.VIII. 3.15; VIII. 2.66, see in analysis of st.7, sarga 45;

a + ā → ā, Pāṇ.VI. 1. 101, see in analysis of st. 1, sarga 45;

nijagnire : ni–ja–ghn–ire, *ni*, prefix, *ja* reduplication (abhyāsa), Pāṇ.VI. 1.4; VI. 1.10; VII. 4.59; VII. 4.62, see in analysis of st. 18, sarga 45; (see also Pāṇ.III. 2.178, see in analysis of st.2 B, sarga 45);

HAṄ– 2nd cl., root, "to kill, to slay, to destroy, to strike down, to beat, to hurst", before a pers.flexional ending beginning with a vowel *ghn* is used as it is stated by two Pāṇini's sūtra, VI. 4.98, see in analysis of st.3 C, and Pāṇ.VII. 3.54;

ho *hanter ñṇitneṣu/54/padāni/haḥ hanteḥ ñṇit neṣu/*

vṛttiḥ/ hanter hakārasya kavargādeśo bhavati ñiti ṇite pratyaye parato nakāre ca/

A guttural is subsitituted for *h* of *HAN*– before an affix having an indicatory *ñ*, *ṇ*, and before *n*.

ire, personal flexional ending of 3rd pers.pl.Perfect tense, Ātmane pada, Pāṇ.III. 4.81, see in analysis of st.18, sarga 45; the vowel *i* of *ire* is said Pāṇ.III. 4.81, see in analysis of st.18, sarga 45; the vowel *i* of *ire* is said by Pāṇini's sūtra VI. 4.64, see in analysis of st. 18, sarga 45.

Nihatya ditiputrāṃś ca
rājyaṃ prāpya purandaraḥ/
śaśāsa mudito lokān
sarṣisaṅghān sacāraṇān/32/

"Having killed the sons of Diti and obtaining a right soverighnty, Indra happily ruled the worlds of the ascetics and the celestial singers."

nihatya : abs. in *–ya* of the root HAN–, Pāṇ.VII. 1.37, see in analysis of st.18, sarga 45;

diti : "the mother of the demons", first member of *tat puruṣa*

compound diti⁰ putrāṃś : putrān (*in pausa*) putra– s.m. "a son", see in analysis of st.27, sarga 45; *putrān*, Ac.pl., Pan.VI. 1.102, 103, see in analysis of st.8 h, sarga 45;

sandhi : the final dental nasal *n* changes into *–ṃś* before the voiceless palatal *c* of *ca*, Pān.VIII. 3.7, see in analysis of st.21, sarga 45;

prāpya : pra–ĀP–ya : abs. in –ya, Pān.VII. 1.37, see in analysis of st.18, sarga 45; pra, prefix, *ĀP–*, root of 5th cl., "to obtain, to attain, to get, to reach, to occupy";

sandhi a + a → ā, Pāṇ.VI. 1.101, see in analysis of st.1, sarga 45;

rajyam : rajya– s.nt. (*rājño bhāvaḥ karma vā rājan–yat nalopaḥ*), "royality, soverignty, rayoal authority"; "a kingdom, a country, an empire"; "rule, reign, administration of a kingdom"; "a right to soverignty", object of *prāpya*; *purandarah* : purandara– s.m. a proper name of Indra, of Agni, of Viṣṇu, and an epithet of Śiva; N.sg., subject of *śaśāsa* ; purandaraḥ of the present purpose may be used for Indra; (*puraḥ śatrūṇāṃ nagarāṇi dārayati khac*), *dārayati* coming from the root *DṚ–* 4th, 9th cl., "to fear, to be afraid of";

mudito : muditas (*in pausa*), mud–i-–kta, *MUD–* + i- + kta, Pāṇ.I. 1.46; VII. 2.35; VII. 2.52, see in analysis of st.5 E, sarga 45; *mudita–* past participle of *MUD–* (1st cl. or 10th cl.), "pleased, rejoiced, delighted, glad, joyous"; N.sg.m., relatled to purandaraḥ ; sandhi : –as → o before the sonant 1, Pāṇ.VI. 1.113, 114;

lokān : loka– s.m. "the earth, terrestrial world"; "the human race, mankind, men"; "the people or subjects" (opp. to the king); Ac.pl., Pāṇ.VI. 1.102, 103, see in analysis of st.8 h, sarga 45;

sarṣisaṅghān : sa–ṛṣi–saṅghān (*in pausa*), sa "with",

sandhi : a + r → ar, Pāṇ.VI. 1.87, see in analysis of st.8, sarga 45; Pāṇini's sūtra VI. 1.128 may be shown :

ṛtyakaḥ/128/padāni/ṛti akaḥ (prakṛtyaḥ)/

vṛttiḥ/ śākalyasyācāryasya matenākaḥ prakṛtyā bhavanti hrasvaś ca tasyākaḥ sthāne bhavati/

This sūtra is based on Śākalya's opinion ; the siglum *aK* means *a, i. u, ṛ, ḷ*; brahma + ṛṣi can be written as *brahma–ṛṣi* or *brahmar–ṣi*, "brahmin sage";

kha□vā–ṛśyaḥ : kha-va–ṛśyaḥ or kha-v–ar–śyaḥ.

saṅghān : saṅgha– s.m. "group, collection", Pāṇ.III. 3.19, see in analysis of st.8, sarga 45; Ac.pl., see above mentioned under *putrāṃś* or *lokān*;

cāraṇān: –cāraṇa– (*cārayati kīrtiṃ car – ṇic lyu*) ; "a pilgrim"; "a celestial singer, heavenly chorister", Ac.pl.; cār + aṇa, cār + lyu, Pāṇ.III. 2.150 ; III. 1.134; VII. 1.1 see in analysis of st.4, sarga 45; (see also Pāṇ.III. 1.133; VIII. 4.39);

ana → aṇa, n → ṇ, Pāṇ.VIII. 4.1, 2, see in analysis of st.6 F, sarga 45; "a reader of scriptures"; "a spy";

śaśāsa : śa–śās–2, coming from the root *ŚĀS*– 2nd cl., "to teach, to instruct, to train" (with 2 ac.); "to rule, to govern"; "to order, to command, to direct"; "to tame, to subdue"; *śa*, reduplication (*abhyāsa*), see a series to Pāṇini's sūtras in analysis of st.18, sarga 45; *ŚĀS*–, root, –a, pers. flexional ending of 3rd pers.sg., Perfect tense, Parasmai pada, Pāṇ.III. 4.82, see in analysis of st.18, sarga 45.

Ityārṣe śrīmad rāmāyaṇe vālmīkīya ādikāvye bālakāṇḍe pañcacatvāriṃśaḥ sargaḥ/

"Here is the canto 45 in the [first] book Bālkāṇḍa, of the famous antique first poem, the Rāmāyaṇa of Vālmīki".

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cūḍākaramadvijātīnāṃ
sarveṣāmeva dharmataḥ
prathame'bde □*tṛtīyevā*
kartavyaṃ śruticodanāt/35/ (chapter II).

keśāntaḥ ṣoḍaśe varṣe
brahmaṇasya vidhīyate
rājanyabandhor dvāviṃśe
vaiśyasya dvyadhike tataḥ/65/ (chapter II).

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Chédak ou livre du Grand Jataka, d'aprés la lecaon cambodgienne, E. Leroux, Paris, 1902; (reviewed by L.Finot in B.E.F.E.O., III, 1903, pp. 328 – 334). This is the Khmer version of the *Vessantarajātaka*.

- Cambodge – Le Pithi Trut Mahasangkran 14 Mars, inRevue indochinoise, April 1904, pp. 480–486.

It is the matter of the ritual act performed by the ***Pāragū*** (Brahmin of Khmer country) some weeks before the New Year. This is a period of preparation for the New Year which will come on the month *Caitra. Sam□krānta*, "having a Saṃkrānti, "passage of the Sun or a planet from one sign or position in the heavens into another" (M.W. p.1127).

- Cambodge – Le premier jour de l'An, 12 Avril 1904, pp. 624-635.

The first day of the New Year begins when the Sun goes in the sign of Aries.

□*Cambodge – Le Thvoeu Bon Chaul Chhnam au Palais en 1903, in Revue indochinoise*, June 1904, pp. 856-863

The Ceremony of the New Year in the Royal Palace.

□*Cambodge – Le Thvoeu□Bon Chaul Chhnam des Bakous, in Revue indochinoise,* July 1904, pp. 120-123

The Khmer Bramins' Creremony of the New Year.

- La fête des Eaux à Phnom Penh, Scheider, Hanoi, 1904; see also in B.E.F.E.O., IV, 1904, pp. 120-130.

"The Water Festival", that is what French People call this picturesque ceremony. In fact, this is the pirogue racing; it could be in its first aspect the ceremony recalling the Angkorian valiant combatants'naval engagement to any Khmer people. The significant image is suggested by the bas-relief of the Bayon temple. This pirogue racing is known as *Puṇy(a) Uṃ Dūk* which lasts 3 days a year (November, 14th day of the waxing moon, full moon of the month *kṛttikā*, the 1st day of the warning moon of the same month). The race

is in the afternoon of each day; at the evening of the full moon (2nd day of race), the royal ritual service performs the ceremony called *Saṃbaḥ Braḥ Khae*, "Salutation to the Moon". It is of course followed by the particular kind of songs known as *Crīeṅ sakravād*(i) (its technical singing is called *crīeṅ he*). The best crew is chosen at the 3rd race of the 3rd day. The "captain" of this crew is then authorized to hold the sword which has been previously purified and consacreted by the Brahmin coming from the *Pārāyaṇ*(a) country in the Northern province Kompong Thom, nearby the pre-angkorian site known is Prasat Phum Prasat. This Brahmin keeps under is protection the four sacred spears of Khmer Kingdom. He bears the high title of *Cau Bañā Brahm(aṇa) Jāy*. At the purposeful moment of the Pirogue racing, he has performed the purification of the sword in front of the images of Śiva, Viṣṇu, Gaṇeśa, Kaccāyana (or Kātyāyana of Kati?) and Prakāṃ ("the genius of lasso"); these five *divini□ ties* are called Pañcaksetr. Concerning any doubtful point in the ritual performing act, the *Cau Bañā Brahm(aṇa) Jāy's* view is determinating and must be listened to. At the last solemn race, the "captain" of the winning crew holds out the sword, the pirogue goes on high speed, followed by the others. A hide rope is stretched across the river by two boats. The "captain" must cut off this hide rope at one time. When passing through the large space limited by the two boats, any rower has to raise up his oar and makes the *ho* which is a loud scream; this is, needed , a war-cry. These acts and scream are known as the ritual *Cāp' kūn khlaeṅ*, "to catch the chicks of kite (Tyo *Alba*)." After this, all the pirogues spread far and wide. As the pirogue racing is on the Daanle Sāp river. connected with the mount *Bhnaṃ Gūlaen* (the Mahendra– parvata of Khmer country) by the Siemreap rive (*sdiṅ Sīemrāp*) which flows across Angkor Thom, the water, in the months *Āśvina* and *Kṛttikā*, is called *dik aṅgar* pāk', "water that runs fast from Angkor" or "water that pours tremendously from, *Yacodharapura*". At a certain place near the Mount *Bhnaṃ Gūlaen*, there are many liṅga which had been depicted even in the bottom and on the shores of the

river. So, its flow is permanently blessed by Śiva before reaching Angkor Thom, the Lake *Danle Sāp*, the Danle Sāp river at Phnom Penh. Joining the river *Me Gaṅg*(a), this *dik aṅgar pāk*' goes on toward the Southern sea. Cutting off the hide rope stretched across the river may mean a liberating act by which the flow pouring down from the mount *Bhnaṃ Gūlaen* will reach the sea. The gist of the ritual of pirogue racing is that the awe-inspiring ceremony makes it easy to understand the natural and the cultural elements, by putting before anyone from the start, that one may see it mirrored throughout the concrete evidence. The ritual ceremony may be bound to the *Gaṅgā's* descent from the heaven on the earth. Her descent had been granted by *Brahmā* himself, (cf. the *Bālakāṇḍa of Vālmīki's Rāmāyaṇa*). Can the Brahmin from the Pārāyaṇ (a) country be the symbol of the *Ṛṣi Jahnu*?

- *Cambodge – Le Thvoeu–Bon Ak Ambok Sampah Prah Khae, in Revue indochinoise, October*, Mai 1905, pp. 658–663.

This is a short survey of all the elements of the ritual ceremony of Salutation to the moon.

- *Cambodge – Le Thvoeu–Bon Chrat Prah Angkéal Pisakh, 4éme jour de la lune décroissante, 3 Mai 1904, in Revue indochinoise*, August 1904, pp. 198–203.

After the ceremony of the New Year (*Caitra*), this is one of the important, pictureque rituals before the real beginning of ploughing the paddy–field. Each year the ritual takes place on the ground called *Vāl Braḥmeru*, "the Plain of Meru Mountain" which is, in Phnom Penh, at the North East of the Royal Throne Palace. According to the Khmer calender, the ritual ploughing is held on the 4th day of the waning moon of *Vaiśākha* month (May). The man who drives the plough is always a civil servant of the ministry of Agriculture, and the Minister had traditionally borne the title *Bahuladeva*. As he drives the plough pulled by a pair of *go usabharāj*, "the royal oxen", his wife follows him in the company of some ladies, sows broacast the seeds of paddy, (alternately toward the left-hand side and another). The choice species is known as *Krayā saṃbān*'. The man is called *S□c*

māgh and his wife *Braḥ mae huo*. Within 48 hours of the ceremony, the couple are considered as the King and Queen. Ploughing and sowing must be made three times during the procession round the symbolic paddy-field. At each round, the conchs are blown by the *Pāragū*. When the 3rd round has been accomplished, the procession must come to a stop before a pavilion built at the East side of the symbolical paddy-field. A statue of Viṣṇu is in it. The Brahmin bearing the title *Isībhadd* comes near the plough and releases the go *usabharāj* from the yoke. He presents the two oxen to the divinity and begins to bless them by reciting some special mantra and sprinkles them with holy water. Afterward, this Brahmin drives the two oxen before the Royal Tribune being at the South side of the symbolic paddy-field and it main facade is opened toward the North. Before the King and his family surrounded by the official entourage, there are on the North. Before the King and his family surrounded by the official entourage, there are on the large rush-plaited mats (*kandel*) seven big trays containing respectively the paddy (*srūv*), beans (*saṇ□ek*), maize (*bot*), sesame(*lṅa*), fresh herbs (*smau sras*'), water (*ḍik*) and alcohol (*srā*). The seven elements are taken into account according to what the two oxen will eat or drink. The whole rural population is eager to know the prognostication and also wait for the official bulletin bearing the royal seal. The two animals are set free, they go on and see the seven big trays. As they start eating, the Brahmin *Isībhadd* standing around them go on and see the seven big trays. As they start eating, the Brahmin Isībhadd standing around them observes the attitude of each one of them. What is the degree of their fondless for different provenders? Who is very keen on such and such big tray? How many times each one of them eats at such and such big tray? For example, if they eat more paddy (*sruv*), the next harvesting will be prosperous. If they are keen on alcohol, the country will be disturbed by many thieves. This prognostication will state many things to people, i.e.the wind (storm ...), the fire (outbreak of fire), the water(flood), the earth(land-slide, earthquake), the running movement of rainy weather, the

rate of next harvest determined by insects or gnawing animals or crabs and also some species of sparrows), the good or bad production of fruits and vegetables (included bigwig). Then the group of *Pāragū* and the Service of Astrology (*Krum Horāsāstr*) must write a survey with useful advice for people facing the possible dangers within the eleven months of the current year. These services must submit the survey to the King and He will give needful instructions to different ministeries.

Concerning the sense of ploughing the paddy-field, cf. Baradat, *R. Les Samré ou Pear. Population primitive de l'Ouest du Combodge, in B.E.F.E.O., XLI, 1941. Cérémonies des douze mois, Fétes annuelles combodgiennes*, issued by Institut Bouddhique, Phnom Penh, , 2nd edition, 83 pages. A point must be made : in the publication of Institut Bouddhique, one sees 'Baladeva' as the title of a Minister of Agriculture, 'Baladeva' is the name of Kṛṣṇa's elder brother. Had Balarāma something to do with agriculture? He used to carry his plough. In oral and popular belief, the title of this Minister is *Bahuladeva*, "the god of [what is] abundant". In this case, I prefer the oral and popular opinion to 'Baladeva' of the Institut Bouddhique. *Bahuladeva* may be supposed to be a Khmer innovating its way in sociorelgious feeling.

The ritual ceremony of ploughing the paddy-field as well-known to Khmer religious practice can be related to what is said in *Bālakāṇḍa* of Vālmīki's Rāmāyaṇa. In sarga 66, Janaka, King of Mithilā told Viśvāmitra :

Atha me kṛṣataḥ kṣetraṃ
lāṅgalād utthitā mayā
kṣetraṃ śodhayatā labdhā
nāmnā sīteti viśrutā/14/

Bhūtalād utthitā sā tu
vyavardhata mamātmajā
vīryaśulketi me kanyā
sthāpiteyam ayonijā /15/

"Once, when I was ploughing the sacrificial grounds in order to clean them up, the blade of my plough turned up a litttle girl. This child who was born from the earth has grown up as my daughter and she is known in the world as Sītā.I announced that since this child was not born from a human womb, she would be won in marriage only after a test of stength".

(Translated by Arshia SATTAR, The Rāmāyaṇa/Vālmīki, first published by penguin Books India (P) Ltd. New Delhi, 1996, p. 69).

- *Le zodiaque cambodgien, in Revue études ethnographiques,* July-August 1909, 16 pages.
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- *Trois petits livres : bouddhisme et brahmanisme, traduction du cambodgien, E. Leroux*, Paris, 1911. (These "three little books" can be seen in BSEI, 1st half-year, 1912, pp.35-38.
- *Cambodge : fêtes civiles et religieuses*, Annales du Musée Guimet, vol. 42, Paris, 1916. 660 pages.

This is an important book dealing with living Khmer buddhist practices. It shows six chapters where fifty practices had been described, some of them provided many details. One can see religious ceremonies, private ceremonies, propitiatory performing acts and exorcism. I have made a long review of these ceremonies by focussing my attention on the evolution of Khmer buddhist monks in various ceremonies. I can say and accept it as consistent with the evidence. A *Leclére's* work may be a sor of "pattern" for living Khmer buddhist studies. Before World War II untill the last decade of the XXth century, facing the Khmer realistic aspects, some surveys made by Western scholars seem incapable to disentangle their train of thought, and each time to cause them to labour under an error. At last they were flourdering through their habit of seeing the matter under

their “futile theories” often affiliated with totalitarian propaganda that is reinforced by their *ideological sympathy*. In the future, the history of methodology used by alien in Khmer socio-religious studies will record and give a real discerning point of view. The forthcoming account whether to distinguish between right and wrong or not will matter greatly to anyone. Now, one is not aware how it shall be done. I am not worried about what is going to happen as logic and evidence shall stand for the first references and certainly tell on the general result.

What impresses us about this book today may not be what will impress future Khmer generations, but our judgements could not appreciate the real value of the subject. The coming Khmer generations will be able to understand what had been said in the book. The cause of being ill-disposed to remove the ill-conditioned aspects must be grasped through the ill-mannered Khmer leaders of the Nation, who gave up striving to hold on the authentic value (*syadharna*) of the people. A *Leclére's* book is still the rare witness of cultural activities at the beginning of the XXth century in Cambodia.

He had no knowledge in social or religious studies; he knew how to carefully record the facts with useful details. After more than twenty years in Cambodia, he was accustomed to living with all kind of situations. Reading A.Leclére's work many times, I feel his work to be a smooth way without making an effort to record things.

Even the so-called “educated Khmer” people of modern time way have found the book irksome not to be able to grasp rightly the elements of their own culture but from one period to another these people continued with their humdrum manners as befitted the humdrum sort of people they were.

I just have summed up the position of A.Leclére's book in the essential context of Khmer Theravāda Buddhist studies and social authropology in general. There is nothing for it but to hope the present observes would set up their own

guard-rails for themselves quickly.

(See also L. Finot's review in B.E.F.E.O., XVII, 1917).

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N.B. An adequate mention must be made about A.K. Bhattacharyya's article issued in ***Arts Asiatiques***. tome VI, fasc. 2, Paris 1959. Under its title laid out as *The Theme of Churning of the Ocean in Indian and Khmer Art*, the author gave an overview on some interesting pieces of art in the two countries without forgetting the Hindu (or Brahmanic) influence in Java. He had quoted significant passages from *Viṣṇu Purāṇa and Kūrma Purāṇa* amd discussed the theme seen through Prasat Sneng West, Prasat Kuk Daung, Prasat Preah Enkosei. About a piece of unknown origin, A.K. Bhattacharya had tried to identify the persons at the upper part of a lintel(?) or a tympanum(?) by referring to the data given by the *Matsya Purāṇa*.

This A.K. Bhattacharyya's article would become a pattern of iconography and its methodology as we see the reference ascertained by texts and a consistent view on Indian and Khmer art. The analytical were generally written without a reference-text. When one reads calmly some Khmer iconographical surveys, one saw a certain number of texts being mixed with speculation as some authors imbued with sonorous titles left a subtile blend of rambling ways and a

trivial side-face of iconography. One should like an iconographical article which is conducive to appreciate a narrative line and an expression of depicting art.

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